

ARTIKEL IJAST TURNITIN

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1 Disasters: A Systematic, Organizational and Patterned Natural Phenomenon (An Analysis of the Letter of al-Taghabun (64) Verse 11)

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Abstract

16 Allah swt is called Khalik, because only Allah is able to create everything. The creation of Allah swt is called a being, whether in heaven, on earth or between them. There are six kinds of beings God created: angels, spirits, humans, animals, plants and all kinds of things in nature. In addition, God also created four flavors that surround the human heart, namely happiness, sadness, grace and misfortune. Among the four variants 1 the taste created by Allah swt, disaster is the most unexpected presence. A total of 77 times, the word misfortune 1 is mentioned in the Qur'an. Spread over 56 verses and 27 1 chapters. One of the letters of al-Taghabun (64) verse 11 is a verse that provides an important explanation of the disaster as a natural, systematic and patterned natural phenomenon. The explanation is that disaster is a certainty that God gives to every soul throughout life. As if there was some kind of rule that dared to live, dared to face disaster. Disasters do not just come once in a lifetime, but can happen over and over and over and over again. Two approaches can be taken to understand the dangers of qauliyah and kauniyah. Qauliyah approach is based on faith. Through prayer intercession and patience can eventually lead people to the understanding of the purpose and wisdom behind the disaster. In a sense, the unfortunate events can be understood through the authority of the owners and also by the experts. How a catastrophe can take place on the basis of the precautionary measures taken by humans. There is always an answer to the occurrence of a natural phenomenon that science can prove.

Keywords: disaster, certainly, qauliyah approach, Kauniyah approach

1. Introduction

The world is currently in a bad mood. Corona Covid-19 cases have reached 2,024,622. In Indonesia, 4,839 people were positively infected, 426 recovered and 459 died [1]. Covid 19 is referred to as a pandemic, which means that it is not just an individual or a group of society, but a worldwide disaster. Not only poor or backward, but also rich and advanced countries. Recorded in about 200 countries around the world, all without the hassle of facing Covid attacks 19.

Disasters are one important thing to understand. Because Allah swt has prescribed misfortune as a test that mankind will surely experience. The letter of al-Taghabun verse 11 is one of the verses that discusses the reality of disaster. The letter of al-Taghabun is the 64th chapter. Includes a group of Madaniyyah surahs and revealed following the letter of al-Tahrim. The name al-Taghabun is taken from the verse al-taghabun found in verse 9. Al-Taghabun means the day is revealed for mistakes. The total number of verses in Surah al-Taghabun is eighteen [2]. The theme of the letter is an invitation to faith, obedience to God and good moral teaching. The opposite of al-Munafiqun's surah is a previous letter that discusses hypocrisy and lack of faith. The systematic verse of al-Taghabun's letter begins with the first 4 verses intended for everyone. Verses 5 through 10 are aimed at those who do not believe in Allah Almighty. Further verses 11 to 18 are intended for believers in God.

Allah swt creates beings not by chance, nor by the taste they experience. Everything is created through accurate and systematic planning and calculation. Even though Allah Almighty has unlimited power, He can do whatever He pleases without the need for any consideration or help (Q.S. 5:17) but Allah Almighty always performs His Sunnah to regulate the various phenomena that occur in nature. Sunnatullah as the law governing the natural world will never violate any provision (QS 54: 49). So is the concept of disaster. How a disaster can occur is still an answer to the occurrence of sunnatullah that can be proven by science- as explained in al-Taghabun's letter.

2. Literature Review

2.1. The Truth of the Disaster

Disaster is a sad event (catastrophe), catastrophe or disaster [3]. The word misfortune comes from the Arabic word for ashaba, yushibu, a celebration that means something to befall or about good or fun (Q.S. 2: 216). In some books misinterpretation is understood as everything that disturbs believers and is a disaster for them. Disasters are usually pronounced when dealing with accidents, whether they are mild or severe, or unfortunate events [4]. Al-Baidawi explains that disaster is all the misfortune that humankind hates [5]. As for Mustafa al-Maraghi disaster is all sad events, such as the death of a loved one, loss of property, or illness, whether it be light or heavy [6]. The Quraish Shihab explains that misfortune is defined as something over and over, not always bad. Rain can be considered a disaster that affects humans. Although the rain is good according to general judgment, it can be considered bad by individuals [7]. From some of these definitions, disaster can be interpreted as an unintentional event that occurs beyond human expectations and can be either difficult or enjoyable. In terms of growing in Indonesian society the word disaster is negatively associated as sadness, catastrophe or disaster.

There are two types of misfortune that humans will experience. The first of the world's catastrophes is the misfortune that is experienced during life in the world in the form of fear, hunger, deprivation of wealth, loss of life and fruit (Q.S. 2: 155). Both of the afterlife are given to beings after death. This tragedy is given to people who have no charity in the world. The reality of the unfortunate world is that when it is able to deal with it patiently, deliberately and sincerely, it is actually not at risk. On the contrary, the enjoyment of the world is regarded as a gift but is not treated properly so it is a fact of tragedy [6]. No misfortune can befall any creature except by the permission of Allah (Q.S. 64: 11), and no misfortune will occur unless it is written in Lauhul Mahfuz before Allah created the universe (Q.S. 57: 22-23). Characteristic of the disaster as a sure thing. First a disaster must happen and it will meet its target. Second, every living being will surely be touched by misfortune, as disaster is a part of the natural phenomena. The Three Gods planned for each individual well before his birth on earth (Q.S. 57: 22-23).

2.2. Phenomenon in Nature and Sunnatullah

Nature in English is called nature, Latin is called natura [8]. Nature in a broad sense is often interpreted as world life. The universe was created by Allah with an orderly, neat and harmonious work order. Order, neatness and harmony in the natural relationship between various parts as a complementary and supportive system is interpreted as sunnatullah (Surah 54: 49). There is no chaos and imbalance from what has been created and arranged by Allah. Because nothing happens in nature out of what has been determined by Allah, either increase or decrease (Q.S. 87: 2,3). The laws that Allah has set for nature are absolute. The entire universe is always submissive, glorifying and praising Allah (Q. 22: 18). Nature never feels tired let alone stop and rebel against what has been determined by Allah Almighty to him.

The sun, moon, stars, earth and the entire universe work systematically, continuously, dynamically and complementarily so as to produce an amazing natural phenomenon. The sun can function as a light during the day while the moon and stars as a light at night so that with the solar system there are changes in weather, rainfall, eclipses, change of seasons and the existence of life in the universe. Sometimes natural phenomena often also cause disasters for humans such as rainstorms, earthquakes, and volcanic eruptions. Various natural phenomena that occur both that can bring disaster or happiness to humans, everything runs in the sunnatullah frame.

2.3. Disasters between Human Efforts and Natural Phenomena

Even though humans are part of nature, human activities or efforts are often understood as separate categories from other natural phenomena. Activities or efforts carried out by humans are essentially obligations that are commanded by Allah Almighty as a way to meet the necessities of life (Q.S. 7: 10). Allah Almighty has deliberately created and placed nature (Q. 67: 15), opening the way for anyone without exception to be able to try, choose and carry out work through interests and abilities (Q.S. 73: 20). Specifically, Allah has arranged time so that humans can be used regularly. Daytime is used as time to work and work on life, while the night is used for rest (Q.S. 78: 11). Just a little of the time given is asked to perform prayers, worship Allah Almighty (Q. 62: 10). After completing the prayer, humans are welcome to return to take and manage the entire expanse of the universe as much as possible. Even Allah and His Messenger do not like humans who are negligent in business, even with the reason to put their trust in Allah. The promise of God will give sustenance to anyone is mediated by the existence of an effort coupled with the enactment of sunnatullah that the results will be in accordance with the effort. If piety influences the results of a business, surely the people who maximize the results of their efforts are the prophets and apostles. But this did not happen, even the prophet and apostle was a person who also worked for his own needs (Muslim no. Hadith 1552, 1553). In a job intended to seek the pleasure of Allah, the work will be worth worship. The Messenger of Allah (PBUH) explained that every Muslim who plants a plant or sows a seedling and is eaten by humans or animals is considered to be giving alms [9].

As a valid Sunnatullah, then if someone has tried their best to manage and utilize nature correctly, then nature will serve him. Give maximum results to him. Various phenomena will be offered by nature in the form of calmness and coolness or various agricultural products that can be utilized. No less important is that humans also get the rewards of what they have tried. Conversely, when humans cannot protect nature (Q. 30: 41), do damage, then nature will be angry with him. Various bad natural phenomena will happen to him such as earthquakes, typhoons and erosion. Apply the law of causality in nature when humans are good to nature, nature will be good to him, on the contrary damage to nature, nature will also give various damage to him.

3. Methodology

3.1. Participant

There are 77 times the word calamity is mentioned in the Qur'an which is spread in 56 verses and 27 surahs. The 77 words are divided into 33 fi'il madhi forms, 32 in fi'il mudhari forms and 12 in isim forms [10]. Disaster comes from the Arabic word ashaba which is interpreted as a disaster or disaster [11]. The nature of disaster is interpreted as something that is sad, disastrous or catastrophic [3]. Disaster with the understanding of disaster or all misfortune is found in 10 verses in the Koran, namely in surah al-Baqarah (2) verse 156, al-Imran (3) verse 165, al-Nisaa (4) verses 62 and 72, al-Maidah (5) verse 49, al-Taubah (9) verse 50, al-Qashash (28)

verse 47, al-Shura (42) verse 30, al-Hadid (57) verse 22, and al-Taghabun (64) verse 11.

3.2. Measures

The study focused on Sura al-Taghabun (64) verse 11. The verse explains that: there is no accident that befalls (someone), except with the permission of Allah. Whoever has faith in Allah, surely Allah will give guidance to his heart, and Allah is All-Knowing everything. Obey Allah and obey the Apostle. If you turn away, it is really our Apostle's obligation to only convey (the message of Allah) in the light. (He is) Allah, there is no god but Him. Let believers put their trust in Allah (Q. 64: 11). According to al-Qurthubi, the verse came down as an answer to the words of the Quraysh infidels to the Companions that if what Muslims believe is the truth, surely they will not get any calamity, so this series of verses is revealed as an explanation that all disasters that afflicting Muslims is in accordance with the certainty that Allah established [4].

The selection of verse 11 of the 64th letter is because the verse gives an important explanation about disaster as a natural phenomenon that occurs systematically, regularly and patterned. Explain the nature of disaster as something that is certain. It must come to every individual. Will definitely happen in life. Certainly also in the planning of Allah. In Verse 11 of letter 64 also explains the approach that can be done to understand and undergo disaster that is qauliyah and kauniyah. In qauliyah approach is based on faith so that humans are able to respond, accept and find purpose and wisdom behind a disaster. In kauniyah explanation from experts or authority holders gave birth to an answer about the causes and processes of occurrence of a natural phenomenon that can be proven by science.

3.3. Data Analysis

This study uses content analysis techniques. A research method using a set of procedures to make valid inferences from a text. Content analysis research departs from three characteristics namely objective, systematic and generalist [12]. The objective, systematic and generalist intent in this study is to base on the main verse, namely Surat al-Taghabun (64) verse 11, review and provide a sequential analysis according to the information contained in the verse from the beginning to the end. Do not forget to generalize understanding of the verse with the support of other propositions that discuss the issue of disaster.

4. Results and Discussion

4.1. Understanding the Nature of Disasters

4.1.1. Calamity is a certainty

Chapter 64 verse 11, which is the focus of the discussion, explains that disaster is something that is certain. This is understood from the pronunciation *biiznillah*. Three things are certain in disaster, namely: certainty will come to all individuals, certainty comes during life and third certainty in the plan of Allah. Explanation of the three certifications will then be done by displaying various verses in the Koran whose function will strengthen the explanation of the main verse of the discussion.

Definitely come to every individual

Allah Almighty explained that every individual would surely be tested, both against his wealth and himself (Q.S. 3,186). It is explained that *asbab al-nuzul* verse 186 of the third letter is related to the story that happened in the settlement of al-Harith bin al-Khazraj (Medina) before the Badr war. The Muslims at that time were together with the polytheists and the Jews. When Rasulullah SAW came to the place and invited them to convert to Islam, it was not welcomed. Good and polite words from the Messenger of Allah actually responded with insults and ridicule, so that the

friends were not able to hold back and there was a fight. Rasulallah calmed his companions and invited them to leave the place. Then Allah revealed verse 186 of the third letter [9].

Allah Almighty explained in the verse that all humans will be tested on wealth through the command to spend the obligatory livelihoods and circumcision as well as charity *fiy sabilillah*. Furthermore, humans will also be tested on their souls by being given various burdens which burden the soul, disease and reproach of their respective religions and selves. When able to be patient, at the limit of patience that has been taught by the Shari'a then that is the most important [13]. Faith and test levels will always be directly proportional. Rasulallah SAW explained when asked about who were the recipients of the heaviest exams, they were prophets and people like them. Someone will be tested according to the level (strength) of his religion. If the religion is strong, then the test will get heavier. If his religion is weak it will be tested according to the level of strength of his religion [14]-[16]. The amount of the reward depends on the size of the test. If God loves a people, then God will test it. Who is pleased with the test, then he will get pleasure from Him [14], [16]. Then that does not mean that unbelievers will be released from disaster. Precisely the misfortune inflicted upon the unbelievers and transgressing is more powerful than a calamity test that is a disaster in the form of doom. The point is every individual will definitely get an exam. One factor that influences the size of the exam is faith. It is also important to understand the context of the arrival of an individual disaster that does not mean that people who have received a disaster will be free from other calamities. Disasters will come and go, even disasters can come repeatedly in the same time.

Definitely come to human life

In the rules about the presence of a disaster, as if there is a kind of provision that must be obeyed that if you want to live then you must have the courage to face the disaster. Because disaster is a certainty that will come to anyone who lives indiscriminately. Do not choose objects, male or female, young or old, poor or rich. Nor do they view Muslims or non-Muslims, scholars or the general public. All will be visited by disaster. Furthermore, in understanding the meaning of life, there are differences of opinion. Most humans assume that the world is the only life. Therefore, they rejoice in life in the world, whereas when compared to the afterlife, world life is only a little pleasure. Allah has confirmed that human life is not only in the world but there is also an afterlife which is actually a real and eternal life as a redeemer of the deeds done in the world (Q. 13: 26).

In the two realms of human life, both of them have disasters for humans. Disasters in world life are disasters given during life in the world in the form of fear, hunger, lack of wealth, loss of life and fruit (Q.S. 2: 155). In more detail, the world's calamity can be in the form of losing three things. First, the loss of material objects such as property, homes, vehicles, gardens or work. Second, the loss of a loved one such as the death of a father, mother, child or sibling. Third, the loss of non-material objects such as position, honor, self-esteem and health. As with the nature of the mortal world, so too is all that applies in his life. Nothing lasts forever, one after the other will come to humans. Whatever it is, whether it is loved or disliked. All is only a matter of time. When the accident happened today, it was so heavy. Desperate, as if the world had left his life. But as soon as morning approaches tomorrow, everything will be fine. It could be that it makes humans grateful for the disasters he did not like the day before. Furthermore, when one day the world seems to have left someone's life, then when the time has come that person will leave his world of life.

The calamity in the afterlife. The truth is the real disaster. The afterlife is a disaster that will be experienced by humans in the afterlife. This disaster is specifically given to people who do not have good deeds in the world. Said al-Maraghi the nature of

the world's calamity is the ability to deal with it with patience, endeavor and trust, so in fact it is not being affected. On the other hand, the pleasure that is obtained in a world that is considered a gift but is not properly addressed is a true disaster [6]. People who have died essentially he has continued the journey to the afterlife, of course, armed with what has been done in world life. Nothing can be brought other than practice when living in the world. If the good he does, that will save him in the afterlife. Life hereafter, will begin from the realms of barzah. Nature divides humans into two parts. His body was buried on earth while his spirit was lifted to the realms of Barzah. A little of the disaster that will be felt in the afterlife began to be given in the Barzah. The spirit will feel the torment of the grave. For those who have survived in the grave, this is a sign that they will also be safe in heaven. Disasters in the afterlife, more painful and humiliating and eternal.

3. Certainly in the planning of Allah

Allah knows and plans what happens in heaven and on earth. Before Allah created all creatures, Allah already knew what these creatures would do. Nothing has happened but it has been written in Lauh Mahfudz (Q.S. 22, 70). What has happened and will happen until the Day of Judgment, when it happened exactly as what was written in the Lauh Mahfudz. This is proof of the perfection of knowledge, power and wisdom of God. The destiny written in the Lauh Mahfudz is a common destiny that includes everything that exists. As explained by the Messenger of Allah that fate is that whoever dies in a state of unbelief will go to hell (Muslim, no. Hadith 2439). It is said that when Umar bin Khathab almost reached Sham, he was told that cholera was plaguing there, so Umar decided to return to Medina. Seeing this Abu Ubaidah's best friend said that what Umar did was run away from Allah's destiny. Umar then explained that he fled from God's destiny to another's destiny [9]. The conversation of the two friends gave an explanation of the business position of a servant related to the plan that Allah had written in Lauh Mahfudz. (Q.S. 81: 29).

Disasters will disappear with God's destiny, or one can be patient with the calamities that come because of Allah's permission. It could even be that God will make him as a person who has succeeded in finding favor from the calamity that has befallen him. As people who love the world will be able to feel the pleasure of the world so they are not able to part with their lives. In addition to maximum effort, prayer is also very beneficial to alleviate and even reject disaster, before its arrival. When someone knows that disaster is a destiny planned by Allah swt then this will give energy to him that it is not possible for a servant to be able to run away from His provisions so that humans are able to react calmly. In contrast to people who do not believe in destiny correctly, then he will feel sad and anxious in the face of disaster [17].

4.1.2. Always preceded by causes and warnings

Furthermore, from the pronunciation of biiznillah in the main paragraph of the discussion of letter 64 verse 11 it is understood that various calamities will begin with the coming of a warning and preceded by a cause. Because Allah Almighty as the Most Just Substance has set sunnatullah to govern the universe. In sunnatullah the provisions of the law of causality apply. Nature will behave according to what is given by humans to him. Allah has glorified man by giving him the mandate to become a caliph on earth. One of the tasks as a caliph is to manage and preserve nature as well as possible. Humans have been given the widest freedom to use nature, it's just that the utilization needs to be done wisely and responsibly so as not to cause damage. Human greed in exploiting nature ultimately makes suffering and disaster. Not only natural damage such as floods, forest fires, landslides, clean water shortages, but also includes various physical diseases suffered by the human body. Many verses and traditions give warnings and threats not to cause damage. There will be no equal treatment of those who do good with those who do harm (Q.S. 38:

28). If he keeps on making damage, then to him is hell (Q.S. 2: 204-206). Allah Almighty did not create the heavens, the earth and what is between them in vain. Trying naturally and always praying to God with hope and fear, then Allah will give him a broad mercy (Q.S. 7: 56).

In general, disaster will be preceded by damage on earth due to human activities (Q.S. 30: 41). Bad and immoral acts committed by humans are the core of the forms of damage that appear on earth. As an example is the Lapindo mudflow in Sidoarjo as a result of human bad deeds. On May 29, 2006, while conducting gas drilling in East Java, Indonesia, P.T. Lapindo Brantas made a mistake, causing a pile of mud in the ground to gush out. Since September 2006 hot mud puddles have continued to drown villages, residential areas and hundreds of hectares of rice fields. 25 factories could not operate and fish and shrimp ponds were destroyed by mud puddles. The infrastructure, transportation and transmission of the plant were damaged. The mudflow is still and continues to come out with an average discharge of 100,000 m³ per day. It is estimated that the mud will continue to flow, at least it will take less than 30 years [18].

The example of the disaster caused by immorality to God is as happened to the people of Lut. Even though they have been reminded many times, the people of Lut continued to commit deviations of sexual behavior, so that in the end Allah revealed to them hail (Q.S. 7: 80, 81, 82, 83, and 84). Homosexual acts are classified as immoral acts, because they bring a very fatal impact that is damaging the mind, soul and character, leading to crime that removes the peace of society. The crimes committed by the people of Lut contradicted the nature and Islamic law. After being issued a warning but there was no change, in the end it made the people of Lut get a disaster in the form of punishment and torture from Allah.

As medical science advances, humans can uncover about various causes of death such as Corona virus, cancer, or infectious diseases. These diseases signal that death is imminent. Sudden death which is often regarded as a disaster that occurs without a cause, in fact he also has a preceding cause. The first cause is due to a heart attack. Second, that sudden or sudden death is one of the signs that the Day of Judgment is near [19]. Sudden death is a favor for a believer and disaster for an infidel (Ahmad, no. Hadith 25042). A believer who dies is essentially resting from world fatigue and trouble, returning to the grace of God. Whereas if immoral perpetrators who die, the nature is human, nature, plants and animals rest from their evil [20]. It was stressed that there was not a single catastrophe that did not precede the cause. Although an event occurs suddenly, as if not preceded by any cause, it is actually caused by the limitations of human knowledge. Allah has determined the law of causality which is obeyed by nature, that is, if there is an effect, it will be preceded by causes and warnings.

4.1.3. Have provisions and patterns

The pronunciation of *biinnillah* in Surat al-Taghabun verse 11 can also provide understanding that as a phenomenon that occurs in nature, disaster is something that has provisions and patterns. Allah has made careful planning, set symptoms, direction and goals on a straight line. For example, about a believer. Can be distinguished and observed symptoms or patterns of life that can distinguish between himself and others. By way of dress, obedience in carrying out God's commands, as well as how he associates in society. Furthermore, the pattern of life will be able to predict the direction that will be the ultimate goal of a believer's life. Likewise, with the disaster. Disasters that are being faced by someone can be identified as a test, a media to erase sins, warnings or in the form of retribution from punishment that will be obtained in the afterlife. Some patterns and conditions of a disaster can be predicted from the following identification:

Disaster as a Test. This pattern of calamity is intended for people who are pious. The purpose of the gift is to increase faith and self-glory before God Almighty. The attitude of patience and words of *Innalillahi wa inna ilaihi rojiuun* with full awareness will be a sign of her devotion. So that he obtains the highest respect from God and his glory will be increased (Q. 2: 155-157).

Disaster as a sin remover. Disaster patterns like this are intended for people who repent but have little practice. Disaster is given to him as a provision for the washing of sins, because he has not done enough practice to atone for sin so that God Almighty gives him disaster (Q.S. 4: 123-124)

Disaster as a warning from God. Disasters with this pattern are intended for people who are diligent in worship but also diligent in doing immorality. In order for him to repent God Almighty reprimands him (Q. 30:41, 32:21).

Disaster as an advance from torture. Disaster patterns like this are intended for people who do wrong. If you do not realize also after the disaster, usually Allah will return to give him pleasure, then given torture and then destroyed (Qs. 6: 42-45).

Disasters or their basic grace depend on how to react. One wise attitude can be done: when a disaster approaches an individual, it is good for him to consider that the disaster he is facing as a warning and reprimand. This is good for him because it will make him careful and eager to increase devotion. Conversely, when a disaster befalls others, encourage and motivate him that the disaster he faces is a test that will increase his faith. This attitude is good so that the person concerned does not feel worse in sin and others do not view him as a person full of sin and immorality.

4.2. Approach Towards Purpose and Wisdom

Qauliyah approach

In Surat al-Taghabun verse 11, when the word *biinzillah* gives birth to an understanding of the nature of disaster, the *yahdi qolbah* pronunciation gives an understanding of the approach to be able to arrive at the goal and the wisdom given by the disaster. First is the *qauliyah* approach, and second is the *kauniyah* approach. The *qauliyah* approach is understood as accepting with faith. The word *yu'minu billah* before the word *yahdi qolbah* gives an explanation of the method of the *qauliyah* approach. Allah Almighty explains asking for help to achieve happiness in the hereafter by staying obedient to worship and patiently facing trials (Q. 2: 153).

Imitate the patient behavior of the prophets and righteous people in facing various difficulties in life. Such as the patience of Prophet Ayyub, Prophet Ibrahim, Prophet Isha and Prophet Muhammad PBUH. Patience is the key to the success of the prophets upholding the message of Allah. The minutes brought by the prophets were not immediately accepted by the people. Rasulullah's patience in *da'wah* eventually led to change. The Arabs who initially worshiped idols, turned to faith in Allah. The Arabs who had originally had bad character and character, were replaced with noble character and morals. The regulations that originally harmed the weak community changed with the law of Allah. Humans that were originally divided have changed with the unity of mankind without distinguishing skin color (Q.S. 40: 5).

Patience is the greatest help in dealing with all cases. Always be patient and piety is the essence of a *qauliyah* approach to dealing with various provisions of Allah. Be patient with God's pleasing provisions, so he is grateful. Because gratitude is included in doing obedience and patience. Be patient in carrying out orders and stay away from prohibitions. Be patient in holding back against things you don't like. As for the provisions of God that are not liked such as loss of property, relatives and work. Patience and devotion in *muibah* is done by restraint, does not show anxiety in the mouth, heart and limbs. Be patient in facing the calamity that befalls by not complaining and not showing it to others. Hurry to remember God and beg for forgiveness from Him. Patiently face all trials with sincerity to God, then no reward is deserved given to him other than heaven. (Q.S. 2: 156).

When Allah announces disaster as something that happens with His permission, then it will provide some benefits. First, that disaster is something that comes from God, then surely it will have the purpose and wisdom of the mullia. If Allah does not bring disaster to humans, that will make him proud and forgetful. In the afterlife a human who has never received a disaster as a reprimand from Him then will be a person who is bankrupt and losers. Because more sin when compared to the reward [20]. Second, to make humans ready to face the test. This readiness will give birth to an attitude of patience and feel lighter in dealing with all kinds of disasters [13].

4.2.2. Kauniyah approach

In the kauniyah approach, disaster is understood through the explanation of the word yahdi qolbah accompanied by the pronunciation of the 'alim. Even though the word 'alim specifically refers to the nature of Allah, the All-Knowing One, it can also be understood as a shortening of kauniyah in understanding disaster. Allah says do not follow what you do not have knowledge about. Indeed, hearing, vision, and heart, all of which will be held accountable (Q.S. 17: 36). Ali ibn Abu Talib has narrated from Ibn Abbas that the meaning of la taqfu is la taqul (don't say). According to al-Aufi, do not accuse someone of something that you have no knowledge of. Qatadah says that the intended meaning is do not say that you see it, even though you do not see it; or you say that you hear it, even though you don't hear it; or you say that you know it, even though you do not know [13]. Allah Almighty forbids saying something without knowledge, even forbidding to say something based only on dhan (conjecture) that comes from suspicion and illusion. In another verse it is mentioned to stay away from most prejudices because in fact some of the prejudices are sinful. (Q.S 49: 12)

The previous sub-chapter explained about phenomena that occur in nature partly based on the law of causality or cause and effect. If disaster is a result, bad behavior and immorality are the cause (Q.S. 30: 41). The experts will usually give their opinion about the nature of the disaster. Mufasir and religious leaders will usually explain in terms of violations of religious norms. Whereas science experts will usually provide evidence of the damage that humans have made scientifically. The scientific approach to its form is the scientific method. The scientific method is a procedure in gaining knowledge called science. So knowledge is knowledge gained through scientific methods. Three main characteristics of the scientific approach [22] namely:

Reductionism

Repeatability

Refutation

Reductionism is an approach that reduces the complexity of the problem into smaller parts, so that it can be easily observed and researched. Analytical approach is another name for reductionism, which is trying to find elements that explain the phenomenon with the law of cause and effect. The assumption of reductionism is that the overall phenomenon can be explained by knowing the phenomena of the elements.

The second nature of science is repeatability, which is a knowledge called science, if the knowledge can be checked by repeating experiments or research conducted by other people in different places and times. This trait will produce a knowledge that is free from subjectivity, emotions, and interests. The third nature of science is refutation. This nature requires that a science must contain information that is not possible. A statement that tomorrow may rain, contains information that is not worthy to be called science [23].

A scientific thinking framework that consists of a logico-hypotetico-verification process [24]. Basically consists of the following steps.

Formulation of the problem.

The preparation of a framework for thinking in preparing hypotheses.

Formulation of hypotheses

Hypothesis testing.

Drawing conclusions

All steps of research must be taken in order to be called scientific. The one step relationship with the other is dynamic with the assessment process which not only relies on reasoning but also imagination and creativity. These steps should be considered as the main benchmark even though in actual research it is possible to develop various variations according to the field and problem under study. This scientific method is important not only in the process of knowledge discovery but also communicating scientific findings to the scientific community. The scientific method is basically the same for all scientific disciplines that belong to the natural sciences and social sciences. It can be concluded that the scientific method is a form of scientific approach. The scientific method is the steps that must be taken in scientific discoveries. The results of scientific discoveries using scientific methods are called science. There are three main characteristics of the scientific approach, namely: Reductionism, Repeatability and Refutation. The framework for thinking in scientific methods basically consists of several steps. The whole stage must be taken so that a study can be called scientific, including when it wants to see the cause of the disaster through the kauniyah approach. The Covid19 accident is known to have originated in Wuhan in Hubei province, China. Many say, the Corona virus stems from people who eat bat meat menu. Difficult to prove scientifically, the statement about the Corona virus as a soldier of Allah SWT to punish China which has been acting arbitrarily against Uighur Muslims. The proof is now Indonesia and around 200 countries in the world visited by Covid19. Even Saudi Arabia, as a holy city, also received Corona containers in its country.

Too scientific in dealing with the problem of natural knowledge can actually plunge a person into atheism. It is as if there is no role of God in spreading the Corona virus. Purely as a natural occurrence. There is a role of God in the outbreak of the Corona virus. Some time ago it has been said that humans will face difficult conditions, a global crisis will occur, namely the world economic crisis, global geopolitical conflict, global climate crisis including natural disasters and disasters. Future predictions, or referred to as forecasting, is a science of jurisprudence that is based on a theory of looping cycles to read what will happen in the future. Forecasting intelligence is very important for every Muslim, especially a leader, as has also been exemplified by the Messenger of Allah, for example during the Khandaq war. Forecasting intelligence is able to prepare itself and take the right steps in dealing with conditions that will occur.

When knowing that the Corona virus is contagious, and began to spread in various parts of the earth, then a preventive action to anticipate and reduce the spread of the virus is absolutely necessary. This preventive action can only be carried out by the authorities. Scientific theories about the nature of a Corona virus, both regarding its initial symptoms, its response to the worst effects it causes can be traced through the kauniyah approach. The authorities are supported by scientists, have the power to do forecasting. If it is slow or even ignores causing many victims, then the provisions apply that all the calamities that befall is caused by the actions of one's own hands. (Q.S. 42: 30). Sunatullah applies to this earth. God really values the power of reason to think about life, prepare, think preventively and find solutions.

4.3. Discuss (Response to Disasters)

4.3.1. Accept with prejudice towards God

Chanting yahdi qolbah in verse 11 of letter 64 means a heart that is guided. This explains the most appropriate attitude in the face of disaster, which is to act as a person who gets instructions. Be calm, don't panic, because panic will decrease logic functions. Prejudice both to Allah who gives disaster as a sign of love. Sure you will be able to deal with it while continuing to pray and think (Q. 2: 286). Muhammad

Sayyid Thantawi explained that a person who has a strong faith will lead him to accept with a good bias about the calamity that befell him [25]. True tranquility will be felt in his heart, so that whatever problems he faces in the world will make him patient, not complaining or stressed, let alone despair. Ibn Kathir said that a person who was struck by the accident and he believes that disaster is a provision and destiny of God, then he be patient and expect a reward from God, accompanied by a feeling of submission to Allah's provisions, then God will give instructions to his heart and replace the disaster befall him with the right guidance and belief, it could even be that God will replace what is lost therefrom with something better [26].

Allah will adjust to my prejudice. If a servant suspects that he is good to God, good is for him. If he has a bad suspicion, then he is bad (Q.S.41: 23). It is not a believer who is given something better than Allah's good qualities. Because goodness is in the hands of Allah, it is obligatory for a servant to be kind to God. Do not let feelings of sin keep him from repenting to God. There is no great sin before God if someone wants to repent. There is nothing burdensome for God to meet the needs of someone asking forgiveness from Him. He will give those who ask Him. just say one sentence kun fayakun (Q.S. 36: 82).

People who believe have more specialness when compared to people who do not believe, even though both are equally able to be patient and accept disaster with grace. Even if non-Muslims are able to be patient and restrain themselves, then it is not more like the patience of animals (Q.S. 4: 104). Believers or infidels both suffer pain, but believers are privileged with the hope of reward and closeness to Allah [9]. Allah complied with the commands to obey Him and obey the Rasul after explaining verse 11 of Surat al-Taghabun regarding disaster. The command of Allah Almighty to always obey Allah at all times even though the calamity comes endlessly Patience and istiqomah to obey God is done sincerely because of hoping for His blessing. Whatever circumstance befalls a believer, always brings good for himself. if he gets pleasure he will be thankful, then it is good for him, and if he is afflicted with distress he will be patient, then it is good for him [9].

4.3.2. Endeavor

Efforts are a continuation of acceptance. If it receives more from the response from the mental, then the endeavor is the response made by the physical. Allah has bestowed desires on human beings. Feelings to be able to accept or not the arrival of disaster. If these desires can be managed well, then he will find a success in action. (Q. 61: 11). If the endeavor of the heart is to accept, think to find a solution to a problem, then action is the real endeavor. Strictly speaking, an effort will be made with several stages, namely: understanding the problem, finding ideas for solutions and taking action.

Some important notes to an endeavor to do is to be maximal. Having a tough attitude, resilient or not easily discouraged. When a solution idea is implemented to get out of a problem, it might not directly affect the change. Must go on and repeat one action. It could even immediately replace and implement other alternative initiatives that have been prepared at the stage of finding solution ideas. Maximum efforts like this will eventually find a way out of a problem more quickly. No less important in an endeavor is the need to have knowledge. It could be a problem because of lack of knowledge. At least science is useful to avoid the same problem. As is the science of avoiding or fighting the plague of Covid19. Indonesia can learn from its home country, China, which is now free from the plague. As individuals, specifically the community must have knowledge about this epidemic. At least when there is an appeal from the government or other authorities such as scholars and medical experts, armed with knowledge will be easier to accept, understand and take action. Looking for knowledge is something that is very important and important, including the knowledge to make an effort out of a problem. Allah explains that it

will not be the same between people who have knowledge from those who do not (Q.S. 39: 9). Because Allah will raise the level of people who have knowledge and faith to a higher degree (Q.S. 58: 11).

It can be stressed that regardless of the calamity faced is heavy and complicated, about a job, household or even self-esteem. A wise attitude to overcome it is about a mental readiness and action, namely *menrima* by praying followed by effort. Pray with the utmost endeavors. In the endeavor contained the message of piety, namely how to solve the problem with good judgment according to the Shari'a.

5. Conclusion

If humans want to pay attention to various types of Allah's creations, both those in the heavens and the earth or between them, which appear on the surface or contained in them, surely he will find the truth (Q.S. 15: 85). The nature of the creation of nature and everything that happens on earth is based on wisdom and noble purpose. Some of the wisdom and purpose can be known and understood by people who use knowledge correctly (Q. 21: 30). When knowledge cannot bring someone to the truth, it is more caused by a blind heart so as to bring people up to Allah swt (Q. 22: 40). In addition to creating various types of creatures, everything that happens in nature is also the creation of Allah (Q. 57: 22), in the form of happiness, sadness, grace or disaster. Among the four flavors created by God Almighty for human experience, disaster is the least desirable existence. Human behavior will cause consequences. One of them has the potential to be a disaster, disaster, accident and disease outbreak. Humans are a soul that exists in nature. Therefore, various phenomena that occur in nature are closely related to human actions and behavior. *Sunnatullah* or the law established by God Almighty as a reference for nature to behave has a very fair nature. The principle of justice that is not only conveyed by God Almighty as the Just Essence, is also just in human nature and nature itself. In the principle of human justice, it cannot be left alone with crimes committed without reckoning without reprimand in the form of calamity. The emergence of good or bad consequences of a behavior, will ultimately be enjoyed and accounted for individually as applicable in the world and the hereafter.

Natural phenomena occur systematically, orderly and patterned is a true *semseta* character. All events that occur are not accidental. The law of causality applies: cause and effect. Corona virus that is currently spreading is already known by Allah and recorded in destiny. Corona virus spreads by God's will even though there will be a cause for it to spread. The Messenger of Allah explained that if the people united to provide one benefit, they could not provide benefits unless Allah had decreed it. If the people unite to give *mudarat*, they cannot give *mudarat* unless Allah has set it for you. The pen has been removed and the note sheet is dry [14], [21]. The planning and provision of Allah is in a straight line with human endeavor. This is as explained by Allah Almighty that after praying, then you are scattered on earth to seek the gift of God (Q.S. 62: 10). Rasulullah SAW also explained how many human endeavors in the decree of Allah the meaning meant to do something that was predestined for him [20]. Humans who make efforts to choose his actions (Q.S. 18: 29).

Allah Almighty creates beings through neat and systematic planning and calculation. How a disaster can occur there will be an answer in terms of science and *snnatullah*. Surat al-Taghabun (64) verse 11 as one of the verses that provides an important explanation of disaster as a natural phenomenon that occurs systematically, regularly and patterned. Disaster is a certainty that God gives to each soul while living in the world. As if there is a kind of rule that dares to live, also dares to face disaster. Two methods of approach can be used to understand the disaster, namely the *qauliyah* and *kauniyah*. In *qauliyah* approach is carried out based on faith. Through the intermediary of prayer and patience in the end can bring people to an understanding

of the existence of purpose at **1** noble wisdom behind the presence of disaster. In kauniah calamities that occur **can be understood through the authority of the owners of authority and also by experts** in science.

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