

ATTITUDE AND BEHAVIOR OF RELIGIOUS FIGURE AHLUSSUNNAH WAL JAMAAH IN FACING THE COVID-19 PANDEMIC

**Faraz ¹, Willi Ashadi ², Fuad Nashori ³, Muhammad Dhia Rafid Rabbani ⁴,
Kamelia Derbi Bengke ⁵, Muwaga Musa ⁶**

^{1,2,3,4,5}Universitas Islam Indonesia Yogyakarta, Indonesia

⁶Kampala University, Uganda

Corresponding Email: faraz@uii.ac.id

ABSTRACT

This research aims to find out the thoughts, attitudes, and actions of Islamic religious authorities (ulama, kyai, or ustad) concerning the COVID-19 epidemic. This investigation was prompted by the fact of the enormous number of kyai or ulama who were exposed to COVID-19. The research technique used mixed methods, essentially mixing qualitative and quantitative methodologies. The participants involved in the first (qualitative) stage were 14 persons, 13 males and 1 woman. They are Islamic religious figures who live in the Special Region of Yogyakarta. The second step was conducted by utilizing a questionnaire (Google form) and succeeded to gather 85 participants. The findings indicated that although all the participants were Ahlussunah Wal Jamaah (NU and Muhammadiyah), the discrepancies in their ideas, attitudes, and conduct regarding the COVID-19 epidemic were obvious. On average, Muhammadiyah is more inclined or tends to think towards complete endeavour, or its method of thinking tends to be Jabariyah, whereas NU is more likely to think towards entire submission or Qodariah, however certain situations are the contrary. This data demonstrates that in the face of a novel phenomena involving an unknown virus such as COVID-19, Indonesian Muslims, particularly Islamic religious leaders, cling to what they believe, not changing the norm.

Keywords: : Attitude-Behavior, *Ahlussunnah Waljamaah*, Covid-19, Jabariah, Qodariah

| Submission | Review Process | Revised | Accepted | Published |
|--------------|------------------------------|---------------|---------------|---------------|
| June 2, 2022 | June 3, 2022 – June 24, 2022 | June 26, 2022 | June 28, 2022 | June 30, 2022 |

INTRODUCTION

Data shows the large number of Islamic religious leaders in Indonesia who have been exposed or confirmed positive for Covid-19 and not a few have ended up in death. Data from the Nahdlatul Ulama (NU) Panzer Team stated that during the 2020-2021 period, as of Saturday, July 10, 2021, there were 644 NU kiai who died due to exposure to Covid (Herdian, 2021).

It is difficult to obtain exact data on how many Islamic religious figures were exposed. Apart from the data released by NU, there are no written records from other institutions or mass organizations regarding the number of religious figures who died, except for information from the chairman of

the National Movement for Combating Covid-19 and Economic Recovery of the Indonesian Ulema Council (MUI), Lukmanul Hakim. He stated that as many as 900 clerics throughout Indonesia died from Covid. The actual number may be more than 900 Islamic religious leaders who died during the pandemic era. The question is, why so many religious leaders died? Data that informs what factors they are exposed to is relatively scarce, even though this kind of information is important for prevention when similar pandemic cases occur in the future.

MUI has issued Fatwa No. 14 of 2020 concerning the Implementation of Worship in a situation where the Covid outbreak occurs. The fatwa said that Muslim residents who live

in areas with many Covid cases are strongly encouraged to carry out the five daily obligatory prayers and Friday prayers at home (Fatwa Majelis Ulama Indonesia Nomor 14 Tahun 2020 Tentang Penyelenggaraan Ibadah Dalam Situasi Terjadi Wabah COVID-19., 2020). This opinion is supported by the fatwa of the Tarjih Council and Tajdid of the Muhammadiyah Central Leadership dated March 24, 2020 which issued 19 points of emergency conditions due to Covid, including stating that Friday prayers were replaced with dhuhur prayers at home (Guitarra, 2020). PBNU Circular Letter Number 3953/C.I.034/04/2020 dated April 3, 2020 regarding Worship in the midst of the corona virus (Covid) pandemic also clearly states that worshipping in mosques during the Covid pandemic contains an element of danger, therefore it must be avoided, the way is by perform Tarawih prayers and Eid prayers at home (Mashabi, 2020). The arguments that have been so strong built up by MUI, NU and Muhammadiyah, are not necessarily obeyed by the entire Indonesian Muslim community. Many mosques continue to carry out Friday prayers and the obligatory five daily prayers, and not even a few ignore physical distancing in congregational prayers. Al-Badar Muhammadiyah Mosque in Surabaya City, in June 2020, when many cases were found, and the area was included in the red zone, still carrying out Friday prayers but by implementing health protocols, wearing masks and maintaining distance (Baihaqi, 2020a). Along with the PBNU Circular which urges Friday prayers at home because of the "danger" element, the East Java PWNU said, "Fear of Corona is okay but it doesn't mean Friday prayers are abolished" (Baihaqi, 2020b).

Facing the Covid-19 pandemic, there have been various responses shown by religious leaders. In psychological discourse, the two responses in question include attitudes and behavior. In psychology, attitude can be

interpreted as "a process of assessing someone towards an object" (Wibowo, 2009). Meanwhile, behavior is defined by Chaplin (2000) as a movement or complex of movements and also specifically means an act or activity. In responding to the Covid-19 pandemic, scholars have shown a diversity of attitudes and behaviors. At the beginning of the COVID-19 pandemic, during the 4th Muslim Congress in Bangka Belitung, KH Ma'ruf Amin as a religious leader and Vice President of Indonesia said the corona virus would disappear by reading the qunut prayer (Egeham, 2020). In line with Ma'ruf Amin, Habib Luthfi Yahya Pekalongan in a routine study held at his residence, also appealed to the congregation to always work and study according to health protocols, but regular recitations at his residence which invited many people were still held (Arrobi & Nadzifah, 2020).

From the literature review, the views of several experts and religious leaders are summarized as follows: When facing an epidemic, people's attitudes and behavior will reflect their knowledge, faith, and beliefs. In Islamic history, Umar r.a's attitude in responding to events during an epidemic can be a reference for the Muslim community. When Umar refused to enter a city that was being hit by a plague, the companions asked, "Do you want to run away from God's destiny?" Umar replied: "I ran from God's destiny to another God's destiny." Umar's words show that God's destiny covers humans in all circumstances. However, humans should not ignore the causes of something happening because everything that has a cause is under human control (maqdurah) (Nurdin & Abbas, 2016). The behavior of Umar r.a., is essentially in accordance with the words of the Prophet which reads, "If you hear news about the outbreak of the Tha'un plague in an area, do not enter it. And if you are in it, do not come out of it." (Narrated by Bukhari-Muslim).

The existence of various patterns of Islamic religious leaders in responding to the Covid pandemic has inspired researchers to use the concept of the three most prominent religious ideas or ways of thinking in Islam, to find out more clearly about the problems that exist. According to Mahmuddin and Syandri (2020) there are three ways of thinking or religious schools in Islam in Indonesia, firstly the Qadariah group states that destiny is a person's responsibility for his actions, in *irādah* (desire) and *qudrah* (power), where there is no will of Allah. From this point of view, whether people are infected or not by the Covid virus, the cause is the individual himself, because humans have power over him.

Second, Jabariah, believes that Allah is the true actor of human actions. That is, all actions or what befalls humans, are all by His will. People can be infected, even at home, if Allah wills.

Third, *tawakal* or often also called *Aswaja*, the middle way of thinking. People with *Tawakal* view, will believe in God's destiny, but will also try to prevent God's destiny from happening. That is, rationally they will try not to get infected with Covid by keeping a distance, washing his hands often, using a mask when leaving the house, but after that he will surrender to God because he believes that the covid 19 virus is God's destiny too.

The attitude and behavior of religious leaders towards the COVID-19 pandemic is a theme that has not been highlighted by various studies. What has been widely studied are the attitudes and behaviors of health workers (Huynh et al., 2020), students (Ali et al., 2020), medical school students (Patelarou et al., 2020) (Kim et al., 2022) and women (Yassa et al., 2020).

Based on the background and preliminary studies mentioned above, this research aims to be able to answer the following questions: First, what are the views of Indonesian Islamic religious

leaders regarding the Covid pandemic that is endemic in Indonesia. Second, how are their attitudes and behavior in dealing with Covid? Third, what factors influence their views, attitudes, and behavior.

RESEARCH METHODS

The research method used in this research is mixed methods, the type of embedded design. Embedded design, according to Creswell & Clark (2018) is a combined design that uses a strategy in which one approach becomes a priority (main) and the other approach becomes a support (secondary). In this study, the qualitative approach will be the priority, while the quantitative approach will be the support. The qualitative approach will use a phenomenological design (first stage) and the second stage, using a quantitative descriptive design.

There were 14 participants involved in the initial (qualitative) research, 13 men and 1 woman. They are Islamic religious leaders who live in Yogyakarta, and work as leaders of Islamic boarding schools, administrators of religious organizations, preachers (*da'ī*), administrators of Islamic study institutions, and lecturers of Islamic religion at a university.

Table 1
Characteristics of Participants.

| Participant | Age | Education | Job | Da'wah Time | Affiliation |
|---------------|-----|-----------|------------------------|-------------|-------------|
| Participant 1 | 65 | SMA | <i>Takmir Masjid</i> | 25 years | NU |
| Participant 2 | 49 | S3 | <i>Pengasuh Ponpes</i> | 10 years | NU |
| Participant 3 | 50 | S1 | <i>Pengasuh Ponpes</i> | 9 years | NU |
| Participant 4 | 67 | S3 | Dosen/Dai | 30 years | NU |
| Participant 5 | 35 | S2 | Lecturer/Management | 17 years | MU |

| | | | | | |
|--------------------|----|----|---|----------|-------|
| | | | of Islam ic Orga nizati ons | | |
| Particip ant 6 | 55 | S2 | Dose n/Pen gasih Ponp es | 24 years | MU |
| Particip ant 7 | 60 | S1 | Ustad / Kora n Teach er | 30 years | MMI |
| Particip ant 8 | 59 | S1 | Islam ic Board ing Scho ol | 25 years | MU/NU |
| Particip ant 9 | 50 | S3 | Lectu rer/M anage ment of Islam ic Orga nizati ons | 10 years | MU |
| Particip ant 10 | 56 | S3 | Lectu rer/Le cturer of Islam ic Orga nizati ons | 36 years | MU |
| Particip ant 11 | 34 | S2 | Dose n/Ust ad | 16 years | MU |
| Particip ant 12 | 68 | S2 | Islam ic Orga nizati on Mana ger | 31 years | MU |
| Particip ant 13 | 46 | S3 | Islam ic Philo sophy Lectu rer/U stad | 21 years | NU |
| Particip ant 14 | 58 | S3 | Lectu rer/Pr | 15 years | MU |

| |
|--|
| eside nt of Intern ationa l Assoc iation of Musli m Psych ologis t |
|--|

To strengthen the data from the first study, the researcher conducted a second study, using a descriptive quantitative approach. Table 4 shows the characteristics of the quantitative research subjects totaling 85 people. The origin of the respondents is not only from DIY but also from several cities in Java, such as Jakarta, Tangerang, Depok, Surabaya, Jember, and Solo. Characteristics of respondents indicate that there are more males than females. They are between 40 and 65 years old. Their education level is generally a bachelor's degree (S1) and above, not a few have doctoral degrees (S3). The type of work they do, whether they consider it their main or secondary job, generally revolves around being a Ustad or Da'i who doubles as an employee, public or private, and not a few are teaching staff (lecturers). Most of them can also be grouped, in terms of practice of worship, or affiliation of Islamic organizations, into NU or Muhammadiyah. Interestingly, not a few (22.4%) chose a combined affiliation to NU and Muhammadiyah.

Table 2
Participant characteristic

| Characteristics | Frequency | Percentage |
|---------------------------|-----------|-------------|
| Sex | | |
| Man | 66 | 77.85% |
| Woman | 19 | 5.38% |
| Total | 85 | 100% |
| Group of Age | | |
| 23-35 | 12 | 14.12% |
| 36-49 | 27 | 31.76% |
| 50-65 | 46 | 54.12% |
| Total | 85 | 100% |
| Level of Education | | |
| SMA/SMK | 10 | 11.76% |

| | | |
|-----------------------------------|-----------|-------------|
| D3/D4/S1 | 41 | 48.24% |
| S2 | 20 | 23.53% |
| S3 | 14 | 16.47% |
| Total | 85 | 100% |
| Job | | |
| ASN | 14 | 16.47% |
| Farming | 1 | 1.18% |
| Doctor | 1 | 1.18% |
| Lecturer | 24 | 28.24% |
| Private sector employee | 12 | 14.12% |
| Kyai | 5 | 5.88% |
| Ustadz | 21 | 24.71% |
| Ustadzah | 1 | 1.18% |
| Entrepreneur | 6 | 7.06% |
| Total | 85 | 100% |
| Second Job | | |
| Entrepreneur | 18 | 21.18% |
| Ustad | 42 | 49.41% |
| Lecturer | 6 | 7.06% |
| Ustadzah | 1 | 1.18% |
| Kyai | 5 | 5.88% |
| Private sector employee | 12 | 14.12% |
| Farming | 1 | 1.18% |
| Total | 85 | 100% |
| Organizational Affiliation | | |
| Nahdlatul Ulama | 36 | 42.4% |
| Muhammadiyah | 22 | 25.9% |
| NU-Muhammadiyah | 19 | 22.4% |
| Selain NU/Muhammadiyah | 8 | 9.4% |
| Total | 85 | 100% |
| Domicile | | |
| Banten | 11 | 12.94% |
| DKI Jakarta | 4 | 4.71% |
| Jawa Barat | 6 | 7.06% |
| DI Yogyakarta | 50 | 58.82% |
| Jawa Tengah | 10 | 11.76% |
| Jawa Timur | 4 | 4.71% |
| Total | 85 | 100% |

This first phase of research aims to gain an in-depth understanding of the views, attitudes and behavior of Islamic religious leaders towards the Covid pandemic. This second phase of research aims to obtain wider information from many Islamic religious leaders about the views, attitudes and behavior of Islamic religious leaders towards the Covid pandemic. The procedures for conducting interviews include: maintaining health protocols, making contact before conducting

interviews. After meeting with the participants, the researcher introduced himself by showing a business card in the name of the lecturer, then asked for permission to record, and conveyed to the participants that the information from the participants would be kept confidential. The same thing was also done by distributing questionnaires, in which matters relating to the social responsibility of researchers were included in the questionnaire.

Regarding the research procedure, the researcher first conducted a literature study to obtain any concepts related to the research topic. Second, conducting interviews with several mosques that were closed or open during the pandemic. Initial interviews, as a preliminary study, were conducted with 2 religious leaders, one working as a mosque takmir and the other as a boarding school leader. The results of the interviews of the two figures became the material or guide for the next interview. The choice of religious leaders to be interviewed next is based on a purposive approach or chosen based on certain considerations (Effendi & Tukiran, 2012). These considerations include: trying to come from a different district; then those who have various affiliations (streams); and who have different professions even though they are the same as Islamic religious leaders. The results of the first stage of research were then developed into a questionnaire. The data from the questionnaire distribution was processed using descriptive statistics, as the second stage of research, aimed at expanding data on the attitudes and behavior of Islamic religious leaders regarding the Covid pandemic.

FIRST STUDY RESULTS

This study succeeded in revealing the views, attitudes and behavior of Indonesian Islamic religious leaders towards the Covid pandemic. There were 14 religious leaders who were recruited as participants in Study 1 in this study. They were all interviewed face to face

(offline). Of course, this is in accordance with the participants' approval and agreed to maintain the health protocol according to the participants' wishes, because many participants are more comfortable when interviewed without wearing a mask. The emic attitude, according to what the participants said, became a guide for researchers.

Views of Religious Figures on the Covid Virus

The results of interviews with 14 participants, the views of Islamic religious leaders can be categorized into 3 sub-themes. The first is a general perspective, the second is a health perspective, and the third is a religious perspective. **First:** General Perspective on Covid. Generally, participants stated that the Covid virus really existed. They don't think that Covid is a conspiracy, even though the Covid virus first appeared in Wuhan, which is famous as one of the locations of virus laboratories in China. Many reasons were given, including: Covid was recorded to have attacked all countries, including America and European countries. There are millions who are exposed and who died. The World Health Organization or the World Health Organization has, from the start, decided the spread of the Covid virus as a pandemic. "Corona is real and there is evidence, hundreds of kiai have been exposed and died, millions have died in the world. All of this shows that the Covid-19 virus is true" (Participant 2, NU, offline interview, 25 March 2021).

Viruses like Covid are not new cases. There were 2 participants (6 and 7), referring to events during the time of the Prophet's Companions, Umar bin Al Khattab, who at that time wanted to enter the land of Sham (currently the countries of Lebanon, Palestine, Syria and Jordan). Umar and his troops hesitated, there was a debate, finally decided to cancel entry to the land of Sham because there was a disease epidemic (Taun). While

participant 8 relates the Covid virus case to the previous case that occurred in Spain in 1918. "Don't enter that area (Sham country) because there is a pandemic, Umar avoids destiny to go to another destiny" (Participant 6, MU, interview via offline, 3 August 2021).

Second: Health perspective on Covid. The participants emphasized the importance of the health aspect which can be described as follows: In Islam there are 5 main goals of religious people, namely protecting the soul, religion, safety, property and honor. Keeping the soul is obligatory, because it is also obligatory to avoid exposure to the covid virus. People exposed to Covid can be reactive or not depending on the antibodies. In general, people do not know the condition of their body's health, and also because the Covid virus is difficult to detect with human eyes without tools. Thus it is very logical to apply health protocols. "It is logically wrong, if someone asks why the market is open while the mosque is closed. The covid virus can spread anywhere, including in mosques. If there are so many mosque clusters, it means that we are not maintaining the dignity of the religion" (Participant 11, MU, offline interview, 6 July 2021).

Third: Religious perspective on Covid. Participants saw Covid not only as a medical problem but also a religious one. Participant 2 explained that his mother was exposed to covid, while in the hospital he took care of her, fed her food, cleaned her body. He and his mother are very close, he does not use PPE (personal protective equipment) and often does not use a mask. However, he was not infected or exposed to Covid. Meanwhile, his wife, who is far away from her husband's mother, is actually exposed. Based on this experience, participant 2 concluded that what intervened in our bodies was not a virus but the power of God, because medically, I should have been more potentially exposed than my wife. Participant 3 said that he believed in the Covid

virus, he was afraid, but more afraid of Allah who created the virus. The Covid virus not only makes humans afraid, but also causes hunger because they lose their jobs, property, and lives or loved ones. This is already written in QS. Al Baqarah verse 155 (according to participant 6). Nothing in the world, including viruses, was created by chance. Covid was created, there must be a meaning or wisdom. The occurrence of the Covid pandemic has enormous benefits, among other things that can be observed together is that we are accustomed to using online technology to conduct zoom meetings (participant 5, MU through offline interviews, 27 August 2021). "The Covid-19 pandemic is a disaster, and the calamity has been ordained by God since before it was created, the proof is in the QS. Al Hadid verse 22" (Participant 10, MU/NU, offline interview, 22 September 2021).

Fourth: Integration perspective (health and religion) on Covid. Research participants actually have an integrative view between a health perspective and a religious perspective, except for participant 10 who only sees it from the perspective of religion, then participants 7 and 12 who focus more on the government's handling of the Covid pandemic, not mentioning health or religion perspectives. Participant 9 agrees with the opinion that the covid virus is from Allah, but does not agree with the view that the mosque is free from the covid virus. Covid is not only a matter of worship, but also muamalah. In terms of worship, actually there are things that can be tolerated, worship is not a fixed price. "The COVID-19 pandemic must be approached with religion and science. People who only make medical efforts without theology are called arrogant. On the other hand, if you only do theology and don't make medical efforts, it's called stupid" (Participant 11, MU through offline interview, 6 July 2021).

Attitudes and Behavior of Religious Leaders Facing the Covid Pandemic

First: Total Tendency to Surrender. From the results of interviews with 14 participants, not one person was found who had a "total surrender" way of thinking or a Jabariah way of thinking. They are more accurately said to have a "tendency towards total surrender". One example that can be categorized as "tending towards complete surrender" is what the following participant stated: "For me, there is no need to deal with the virus in a panic. When I meet a relative, it is mandatory for me to shake hands, and I do not have to wear a mask. I almost never wear a mask, except when I go to the main road, I'm afraid there will be a mask raid... When Pak RW and other mosque administrators wanted to close the mosque, I refused. I said don't close, I will continue to pray with a few worshipers who follow me." (Participant 1, NU, offline interview, 17 March & 27 September 2021).

Participant 8 does not want to be called a Muhammadiyah or NU person, but in his practice of worship he takes what he thinks is from both NU and Muhammadiyah. According to him, only sick people are required to wear masks, if they are healthy then our nose filter created by Allah is much better than any mask. What is happening now, according to him, has been outlined by Allah in Surah Al Baqarah verse 155, which says that Allah will give you fear, lack of food, and loss of life. Disasters have also been written in Surah Al Hadid verse 22. "I don't believe in masks, I believe my nose is better than a mask. I just came back from Surabaya and Makassar, it's much more relaxed there, only in Yogya it's tight."

Second: Total Effort Tendency. None of the participants behaved or behaved "total endeavor" or thought Qodariah, so that our sub-theme is called "total endeavor tendency". Participants who "tend to make a total effort", stated that protecting the soul is the main thing

in Islam, if a person's life is threatened, and he does not try to save his soul, then when he dies, he will sin. Participant 9 emphasized that it is not true that the covid virus is not contagious in mosques. In worship, not everything is fixed, there are things that can be tolerated, for example praying to the mosque if it is dangerous. According to him, the mosque should be closed because it can create crowds. Implementing the health protocol is very rational to prevent transmission.

Participant 11 has a view that can also be categorized as a total effort. Participant 11 is very upset when someone says that covid is a conspiracy. As a mosque administrator, he had an argument with other mosque administrators because he intended to close the mosque but other administrators did not agree. To deal with covid, according to him, the point is to make efforts, whether it's maintaining health protocols, praying and so on. It is wrong to say that entering the mosque is safe from covid. Participant 12 also had the same attitude, according to him implementing the health protocol was mandatory. When the family is exposed, it is mandatory to see a doctor. The habit of praying in the mosque can be replaced at home. Pray in congregation if necessary online. Participant 14 stated that human death is a matter of Allah, but disaster is related to human behavior. He gave an example, in the case of the Uhud war, many Muslims questioned why Muslims lost, the answer could not be addressed to Allah, due to the fact that there were mistakes made to Muslims. Participant 11 emphasized that the attitude and behavior that must be realized in dealing with the covid pandemic is to try as hard as possible, not only medically but also how to teach religion. According to him, people who only make medical endeavors and do not make theological efforts can be categorized as arrogant, on the other hand, if they have theological endeavors and not medical endeavors, it means that they are

stupid. "Our job as humans is to strive for 2 things, no need to argue and just follow health protocols" (Participant 11, MU. Offline interview, 6 July 2021).

Third: Tawakal. Tawakal is the attitude or behavior of Muslims who always make an effort first after feeling enough he will leave it to Allah. Tawakal can be categorized as a combination of Jabariah and Qodariah ways of thinking (Faiz, 2021). There are 5 participants who can clearly be said to be in the "tawakal" category. They stated that Covid must be handled professionally, which must be endeavor, be patient and pray. According to him, effort does not determine everything, effort is only a process towards destiny. Participant 6 said that he believed in destiny but he tried not to enter into a bad destiny. This is inspired by the story of the friend of the Prophet Umar bin Khatab who canceled his entry into the land of Syria, because he wanted to avoid a bad fate, and fled to another destiny. Participant 2 explicitly said that we must put our trust in the face of the covid pandemic. This participant had an interesting experience. His mother contracted COVID-19 and died. Participants take care of their mother every day from a relatively close distance, feed and clean her mother's body, but she is not exposed, while his wife, who does not care at close range, is actually exposed to covid. From this experience, he concluded that it is okay to try but not to surrender to God. "Tawakal only applies if we have tried our best. If we already wear masks, keep our distance and wash our hands, why are we exposed, we can't blame God" (Participant 2, NU, offline interview, 25 March 2021).

Factors Causing the Kyai to be Exposed

First: Compliance Factor. From the findings of previous data, it was stated that there were two participants whose level of adherence to the health protocol was very low and even seemed to not care about the health

protocol. Participant 1 said that the virus is an ordinary disease that does not need to be overreacted. Using masks is not mandatory, we also don't need to keep our distance, if we meet friends, shaking hands is mandatory.

Participant 1 also includes religious leaders who do not agree when there is a government policy that wants to close their mosques. According to him, praying in the mosque is obligatory, the virus is Allah who created it, so it is impossible for the virus to spread inside the mosque. The character of participant 1 is categorized as a religious figure who tends to completely surrender his way of thinking.

Second, participant 8, also has the same view, that masks are not important and do not need to be worn when we are not sick. According to him, the nose created by Allah has a better filter than a mask, if it is in good health. Participant 8 was forced to wear a mask when he had to travel out of town by airplane. In his mosque, which he has managed since 1999, it is not closed, there is not even social distancing in his mosque. Participant 13 had an explanation about the low compliance of the kyai or religious leaders, both for the 2 participants above, and the kyai in general. According to him, the position of the kyai is very central in a smaller scope such as pesantren and in a wider area, namely the people.

The relationship between kyai and ummah is seen as a patron-client relationship (patronage). This relationship is not only related to money, but also facilities, power, influence and social status. According to him, it could be that the kyai are worried if later the people become smarter and no longer make the kyai as role models.

Thus, the kyai do not believe that the covid virus is a political step, consciously or not they are actually maintaining the status quo, there is a power relationship that they want to maintain. "Kyai have a higher status

than regional heads, so sometimes sudden changes in situations such as this pandemic make them resistant to facts, because this can threaten their power and status" (Participant 13, NU, Offline interview, 15 October 2021).

Second: Understanding factor or way of thinking tends to be Jabariyah or Qodariah. There were 5 participants who paid attention to answering the question of the relationship between loose or strict behavior on health protocols (prokes) during a pandemic with Jabariah or Qodariah understanding, namely participants 2, 5, 8, 13 and 14.

Participant 2 stated that it was very far from the behavior of the Kyai who are loose or strict on health protocols are associated with Jabariyah or Qodariah understanding. According to him, the differences in kyai's behavior could be possible due to different access to information, kyai in the city certainly have faster access than in the village. Participant 8 stated that there was no relationship at all between the behavior of religious leaders towards the prokes and the understanding held by Jabariah or Qodariah, because perhaps they themselves did not understand what Jabariah or Qodariah was.

Participant 5 emphasized that it is possible that the behavior of the kyai who are not strict with the health protocol has something to do with the Jabariah way of thinking, and that may happen in the villages. According to participant 14, our behavior has something to do with the mindset, but if it is said that the behavior of the kyai has something to do with Jabariah or Qodariah's way of thinking, according to him, he jumps, because Jabariah or Qodariah are not at the level of attitude but philosophy.

So people who feel safe, have no fear of the Covid virus, do not mean Jabariah, and vice versa with Qodariah. Participant 13 stated that talking about Jabariah or Qodariah issues to see the behavior of kyai in the context of the COVID-19 pandemic has a negative

connotation, so it is natural that many people refuse to be called Jabariah or Qodariah. Someone if they stick to Jabariyah will tend to be passive.

They are like feathers in the wind, like a puppet in the hands of the dalang, so whatever happens is up to the dalang. In contrast to Qodariyah, which has the principle that God gives power and strength to do activities. According to participant 13, Aswaja or often called tawakal, this is in the middle between Jabariyah and Qadariyah, life cannot be total Qadariyah or Jabariyah.

Tawakal is an inner attitude after making an effort, if there is no effort, it cannot be called tawakal. Basically, people don't have a total Jabariyah or total Qodariah way of thinking, there is a tendency to be closer to where. "Jabariyah is a total surrender without effort, Qadariyah is a total effort, just a complete effort, humans can do it. People don't like to be called one of these two concepts because of the extreme position, if people are willing to accept it" (Participant 13, NU, offline interview, 15 October 2021)

Third: Socio-cultural factors. Participant 13 had an explanation related to socio-cultural factors. According to him, if someone says that NU is more lax in implementing health protocols, there is a reason. They have good reasons. His disobedience could have happened because it collided with his spirit. This pandemic is a new situation, while NU still refers it to the old treasures, because of its spirit to maintain tradition. This new situation is tried to be overcome with the old treasures in which there is no solution, this is because it returns to maintaining tradition. One example of maintaining this tradition can also be seen from the presence of regular 40-day istiqomah congregations. NU sees that there are certain benefits in doing this so that it becomes a tradition that cannot be broken. This causes when there is a prohibition on going to the

mosque, the tradition does not work, so they do not obey because they prioritize tradition over looking after when sick. Keeping the tradition is more essential and better according to NU. Not that I don't believe in covid, but it's not a priority.

This lack of priority causes them to prioritize their surrender over endeavor, so it appears that they tend to think Jabariyah. "My research is about 3 village kyai who compete with each other, they usually have followers, they are the rulers of a small prayer room. In one village there are 3 prayer rooms including 3 groups of people who are controlled by 3 Kyai, as patrons. The community is 100% obedient to their kyai. Communities who become clients, in all aspects of life will refer to their respective kyai. If the community does not follow suit, it is dangerous in the eyes of other clients because it can be considered disobedient" (Participant 13, NU, offline interview, October 15, 2021).

RESULTS OF THE SECOND STUDY

Related to the views, attitudes and behavior of respondents. The second research data shows how the views, attitudes, and behavior of the respondents can be seen from Table 3 below.

Table 3
The Views, Attitudes, And Behavior

| Categorization (Main Theme, Sub-theme) | | Item |
|---|--|------------------------|
| Outlook | | |
| a. | General Perspective | (2, 3, 4, 5) |
| b. | Health Perspective | (6) |
| c. | Religious Perspective | (16, 22) |
| Attitude & Behavior | | |
| a. | Tend to surrender completely (Jabariyah) | (1, 9, 15, 17, 18, 19) |
| b. | Tend to make total effort (Qadariyah) | |
| c. | Tawakkal | |
| d. | Experience | (7, 8) |

Table 3 shows that their level of confidence in the existence of the Covid pandemic at the beginning (April-June 2020

period) was relatively smaller (48.20% strongly believe) compared to the second period (January-August 2021) which said 65.9% strongly believed. This means that there are still people who don't believe until the pandemic enters the second wave, which is 7.1% less trust and 1.2% don't believe it at all.

This data is very important, especially related to the extent of respondents' attitudes and behavior towards the Covid virus. In addition to the general perspective, respondents also saw the Covid virus from a medical (health) and religious perspective.

Respondents are very worried not only about their own health, but also the health of their families and people. From a religious perspective, respondents generally said that the Covid pandemic was a test (57.60%), which 25.90% said as a warning. Meanwhile, those who say it is a punishment are only 0.36%.

Furthermore, in Table 4, a quantitative categorization of the general perspective, health perspective, and religious perspective is presented.

Table 4

Theme Categorization Table

| The Categorization Table | | | | | | | | | | |
|---|------------------|----|----|----|---|---------------------|-------|--------|-------|------|
| Categorization (Main Theme, Sub-theme) | Answer Frequency | | | | | Response Percentage | | | | |
| | 1 | 2 | 3 | 4 | 5 | 1 | 2 | 3 | 4 | 5 |
| Outlook | | | | | | | | | | |
| General Perspective | | | | | | | | | | |
| First period confidence level | 0 | 37 | 41 | 7 | | 0 | 43.5% | 48.2% | 8.2% | |
| Second period confidence level | 56 | 22 | 6 | 1 | | 65.9% | 25.9% | 7.1% | 1.2% | |
| First period anxiety level | 10 | 9 | 53 | 13 | | 11.8% | 10.6% | 62.4% | 15.3% | |
| Level of concern for the second period | 13 | 12 | 46 | 14 | - | 15.3% | 14.1% | 54.1% | 16.5% | - |
| Health Perspective | | | | | | | | | | |
| Worries for self, family and people | 18 | 4 | 54 | 9 | | 21.2% | 4.7% | 63.5% | 10.6% | |
| Religious Perspective | | | | | | | | | | |
| What does pandemic mean? | 23 | 13 | 37 | 1 | 7 | 27.1% | 20% | 43.5% | 1.2% | 8.2% |
| | | | | | | | | | | |
| Categorization (Main Theme, Sub-theme) | Frequency | | | | | Percentage | | Total | | |
| Attitude & Behavior | | | | | | | | | | |
| Tend to surrender completely (Jabariyah) | 27 | | | | | 31.76% | | 27,45% | | |
| | 25 | | | | | 29.41% | | | | |
| | 5 | | | | | 5.88% | | | | |
| | 7 | | | | | 8.24% | | | | |
| | 57 | | | | | 67.06% | | | | |
| | 19 | | | | | 22.35% | | | | |
| Tend to make total effort (Qadariyah) | 58 | | | | | 68.24% | | 30.58% | | |
| | 13 | | | | | 15.29% | | | | |
| | 32 | | | | | 37.65% | | | | |
| | 2 | | | | | 2.35% | | | | |
| | 3 | | | | | 3.53% | | | | |
| | 49 | | | | | 57.65% | | | | |
| Tawakkal | 0 | | | | | 0% | | 42.35% | | |
| | 47 | | | | | 55.29% | | | | |
| | 48 | | | | | 56.47% | | | | |
| | 76 | | | | | 89.41% | | | | |
| | 28 | | | | | 32.94% | | | | |
| | 17 | | | | | 20% | | | | |
| | | | | | | | | | | |
| Experience | Frequency | | | | | Percentage | | | | |
| Psychosomatic | 24 | 6 | 9 | 46 | | 28.2% | 7.1% | 10.6% | 54.1% | |
| Exposure to Covid | 8 | 2 | 6 | 14 | | 26.7% | 6.7% | 20% | 46.7% | |

The attitudes and behavior of the respondents (religious leaders) as written in table 6 above can be described as follows: The comparison between those who behave and behave in total resignation, total effort or trust is seen in a relatively balanced comparison. The highest number (42.35%) of the respondents is the attitude and behavior of trust, a combination of surrender and endeavor. The second largest is effort (30, 58%). Meanwhile, those who said that they behaved and behaved in total resignation or tended to think Jabariah were also not small, there were 27.45%. The measure of total surrender, total effort and trust in the context of distributing this questionnaire is measured from the level of compliance and attitudes and behavior during the pandemic. Respondents' attitudes and behavior were also reflected in their experiences, such as 28.2% of respondents who claimed to have had a sore throat even though they were not exposed to the COVID-19 virus or what is often called psychosomatic. Meanwhile, there were also relatively many who had been exposed, namely 26.7%.

DISCUSSION

The purpose of this study was to find out the views, attitudes and behavior of Islamic religious leaders (ulama, kyai or ustad) towards the Covid pandemic. This research was inspired by the phenomenon of the large number of kyai or ulama who were exposed to Covid and not a few of them died. Through interviews conducted offline on 14 Islamic religious leaders and the results of distributing questionnaires via online (google form) the researchers constructed answers to the questions above. Construction is built through exploring the views, attitudes and behavior of religious leaders.

Their views, attitudes and behavior can at least be divided into 3 major sub-themes, namely the tendency to surrender completely which is also interpreted as a way of thinking

that tends to be Jabariah . Then attitudes and behavior tend to be total effort or interpreted as a way of thinking that tends to be Qodariah. Lastly, tawakkal, are attitudes and behaviors that tend to be in a position in the middle between tending to surrender completely and tend to make total effort. Another language of tawakal is Aswaja's way of thinking (Faiz, 2021). According to Faiz (2021), no one wants to be categorized as an extreme follower of Jabariyah or Qodariah ideology. In fact, almost no one thinks 100 percent Jabariyah or Qodariah.

According to him again, it is rather difficult to obtain information by asking directly to categorize them, which may be done by observing or indirectly asking about their views, attitudes and behavior. The results of the study proved that none of the participants explicitly said that Jabariyah understanding had caused people to behave and behave loosely towards the Covid virus so that they had the potential to be infected, or vice versa, none of the participants said that religious leaders who carried out strict procedures were Qadariah adherents.

Participants 2, 8 and 14 clearly stated that there was no relationship between the number of religious figures exposed to the ideology they embraced by Jabariah or Qodariah. The meaning of the three participants is pure Jabariah and Qodariah. The findings of the research are only categorized as "Jabariyah tendencies" or "Qodariyah tendencies"

Although the majority of participants stated that they believed in the Covid virus, the results of the distribution of online questionnaires showed that there were still respondents who did not believe it (7.1%) and some did not believe it at all (1.2%). This fact is interesting after almost two years of Indonesia being affected by Covid but there are still research participants who do not believe it. This distrust comes from at least two views

from two participants, firstly, a participant who has no confidence in government policies (participant 7, offline interview, 8 September 2021). Second, the distrust of the government based on the lack of clarity about the PCR measuring instrument as a determinant of whether a person is infected with COVID or not (Participant 12, offline interview, September 26, 2021), because there are many PCR cases, where one person is tested (PCR) in one place and the result is positive. , even though there were no symptoms at all, then he tested (PCR) in another place, the results were negative. Participant 12nd statement is true, because if we check on google (data search engine) we find many cases that doubt the validity of PCR. One of them is the voice of netizens via the Twitter account @FaizalOktaW, saying: "No, this is PCR, you know. How come the first and second examinations have different results. Does that mean the first one is a false positive? 20 people, you know, this is not a small amount. Have to explore more deeply and broadly, how can it be like that? And could there be another lab with a similar incident?" (Shalihah, 2020).

Another experience relates to distrust of the government, told by participant 8, that the administration of vaccines by the government in Yogyakarta has many oddities. Even though they are free and given food and drinks, the participants are very few or far from the target. The Yogyakarta City Government changed its strategy, observing strategic locations, including a famous mosque and a very fanatical congregation.

The level of trust of the local community is very high towards the mosque management. Yogyakarta City Government decided to hold a vaccination activity in the mosque's courtyard, what was the result? According to predictions, the participants exceeded the target, more than 1000 (one thousand) people participated in the vaccination. Previously, when it was carried

out at the sub-district or sub-district office, the result was around 200 people. "This doesn't mean you don't believe in vaccines" (Participant 8, offline interview, 22 September 2021).

What is unique about Islamic religious leaders, according to research findings, is that their view of the Covid virus is always associated with religion. Interestingly, when they both refer to a religious perspective, therein lies the difference. Some are strict on health protocols, while others are loose. Strict in the sense that they actually implement health protocols, such as wearing masks, maintaining distance and diligently washing hands, and performing the five daily and Friday prayers at home during the red zone, even in the yellow zone.

On the other hand, it is loose, it does not require him to wear a mask, unless he goes out on a big road for fear of a mask raid. They also regularly pray at the mosque despite the red zone. According to Faiz (2021), they both have strong arguments for their attitude and behavior towards the Covid virus, those who have a loose attitude and behavior towards the process have arguments in Q.S. Al Hadid verse 22., "No disaster befalls on the earth and (nor) on yourself except that it was written in the Book (Lohmahfuz) before We created it. Verily, that is easy for Allah." While those who behave and behave strictly towards the process have the argument in Q.S. Ar Rad verse 11, "Indeed, Allah does not change the condition of a people until they change what is in themselves."

A further argument from those who choose a strict way of thinking about health care is that in Islam it is stated that there are 5 main goals of religious people: first, to protect the soul; secondly keep religion; third maintain safety; The fourth is to protect wealth and the fifth is to protect honor. Keeping the soul is obligatory, because it is also obligatory to avoid exposure to the covid virus. On the other

hand, those who think loosely on progress assert that what is happening now has been ordained by Allah. It is said that in Surah Al Baqarah verse 155, Allah will give fear, lack of food, and loss of soul. According to participant 8, what God has said is happening now. "Firstly, we are haunted by fear, secondly, being unable to work or not being able to trade causes many people to have difficulty eating, and many of us have lost relatives, be it father, mother or even an only child."

In this study, both through qualitative and quantitative approaches, there were no participants who really thought of total surrender or total effort, there was a tendency or approach to total surrender or total effort. Participant 9 agrees with the opinion that the covid virus is from Allah, but does not agree with the view that the mosque is free from the covid virus.

Covid is not only a matter of worship, but also muamalah. In terms of worship, actually there are things that can be tolerated, worship is not a fixed price. Participant 9 is in the category of tendency to total effort, because he strongly supports mosques being closed during a pandemic, strongly recommends strict health protocols. "Destiny can be changed. People who are destined to die can only be changed, because there is an effort" (Participant 9, offline interview, 18 September 2021).

Participant 9 told the story of a young student of Prophet Ibrahim. He visited Prophet Ibrahim to ask for a blessing because the next day he was going to get married. The Angel of Death told Prophet Ibrahim that the young man would be deprived of his life tonight. Prophet Ibrahim could not prevent it, but the next day the young man was able to get married, even his age could reach 70 years. Prophet Ibrahim also asked the Angel of Death, "why did it happen like that, did you lie the other day, O Angel?". The Angel of Death replied, "Last

night the young man gave 7 dirhams in charity for the orphans, and the orphans prayed for him, therefore Allah restrained me from taking his life, on the contrary the young man was given a long life of up to 70 years" (Participant 9, September 18, 2021; <https://www.islampos.com/29/Okt/2021>).

The middle way of thinking between total surrender and total effort is Tawakkal. Participants who think Tawakkal include participants 2, 4, 6, 19 and 13. Participants 2 and 4 are clerics who care for Islamic boarding schools and both have doctoral degrees (S3). According to participant 2, we must put our trust in the face of the Covid pandemic and we can only do that if we make an effort. So people who surrender to Allah, but are not preceded by efforts, that is not true trust.

According to participant 4, Covid must be handled professionally, that is, you must endeavor, be patient and pray. According to him, effort does not determine everything, effort is only a process towards destiny. Participants 6 and 10 are husband and wife affiliated to Muhammadiyah but their thoughts in the context of Covid can be said to be more relaxed in their endeavors. For example, the husband and wife said that the mosque is a holy place so it is impossible for people to be infected in the mosque.

People who enter the mosque must take ablution water. Both are also owners of Islamic boarding schools. The mosque in their cottage has implemented prayers without social distancing on August 3, 2021 even though almost all Muhammadiyah mosques are still implementing physical distancing until the end of October 2021. Participant 13 is a lecturer in Islamic philosophy, especially the science of kalam from an Islamic college in Yogyakarta. For him, it is obligatory for humans to make efforts in dealing with the transmission of the Covid virus before surrendering to God.

Table 5

Participants' views, attitudes and behaviors towards Covid

| No | Participants | Age | Affiliate | Outlook | Attitude & Behavior | Category |
|----|--------------|-----|-----------|---|---|-------------------------|
| 1 | 1 | 65 | NU | <ul style="list-style-type: none"> Believe in Covid Believe in viruses as God's creation | <ul style="list-style-type: none"> Don't panic/fear Still obliged to go to the mosque You don't have to wear a mask Don't wear a mask during the interview | Tend to Surrender Total |
| 2 | 2 | 49 | NU | <ul style="list-style-type: none"> Believe that Covid really exists There is already a guide to dealing with Covid from Kanjeng Nabi | <ul style="list-style-type: none"> We have to protect ourselves Worried but not too much A mosque if it's sterile it's okay, for example a mosque in a boarding school Need to wear a mask, but look at the situation When interviewed not wearing a mask | Tend to Tawakal |
| 3 | 3 | 50 | NU | <ul style="list-style-type: none"> Believe that Covid exists. Covid is clearly Allah's creation | <ul style="list-style-type: none"> More afraid of the creator of the virus (Allah) People who are exposed to continue to die, it's not necessarily because of covid. Maybe it's dead too. When interviewed not wearing a mask | Tend to Surrender Total |
| 4 | 4 | 67 | NU | <ul style="list-style-type: none"> Believe that Covid exists. | <ul style="list-style-type: none"> Must endeavor and pray If we don't care about ourselves, at least we care about others. After leaving, I didn't immediately meet my grandchildren and family, but immediately took a shower and went to sleep. When interviewed not wearing a mask | Tend to Tawakal |
| 5 | 5 | 35 | MU | <ul style="list-style-type: none"> Really believe that Covid exists. Covid is God's creation | <ul style="list-style-type: none"> Avoiding harm is more important than creating benefit. The mosque creates crowds, so it should be avoided. When interviewed wearing a mask | Tend to Total Effort |
| 6 | 6 | 55 | MU | <ul style="list-style-type: none"> Really believe that Covid exists. Allah has written in QS 2: 155. The mosque is the holy house of Allah so it is safe from the virus. | <ul style="list-style-type: none"> To protect our souls, we must follow the health protocol. We avoid destiny for another destiny. When interviewed wearing a mask | Tend to Tawakal |
| 7 | 7 | 60 | MUJ | <ul style="list-style-type: none"> Do not believe in Covid People die not because of the virus, but because of Allah. | <ul style="list-style-type: none"> Opening a mosque and without social distancing During the interview do not wear a mask. "Prayer is God's commandment, Prokes is a government order, it's better to obey God. | Tend to Surrender Total |
| 8 | 8 | 59 | MU/NU | <ul style="list-style-type: none"> Covid virus really exists but not a new case | <ul style="list-style-type: none"> I don't believe masks can protect Facing the pandemic don't be paranoid | Tend to Surrender Total |

| | | | | | | |
|----|----|----|----|---|---|----------------------|
| | | | | | <ul style="list-style-type: none"> The managed mosque has not been closed since the Covid-19 outbreak, even though TNI, Polri and City Government officials have visited. Pray still at the mosque and without social distancing | |
| 9 | 9 | 50 | MU | <ul style="list-style-type: none"> The Covid pandemic clearly exists, not a conspiracy. Covid virus is purely from Allah | <ul style="list-style-type: none"> It's not true that the covid virus is not contagious in the mosque In worship, not all prices are fixed, there are things that can be tolerated, prayer does not have to go to the mosque. When there is a red zone of the covid pandemic, the mosque must be closed because it creates a crowd. "Implementing the health protocol is very rational to prevent transmission" | Tend to Total Effort |
| 10 | 10 | 56 | MU | <ul style="list-style-type: none"> The Covid pandemic clearly exists, not a conspiracy. Covid virus is a test from Allah | <ul style="list-style-type: none"> Believe in destiny but also have to try. Fear Allah but keep yourself away from the virus by following the health protocol If you go out wearing a mask, but not in the mosque because this mosque is a holy place | Tend to Tawakal |
| 11 | 11 | 34 | MU | <ul style="list-style-type: none"> Covid virus is real | <ul style="list-style-type: none"> It's very annoying when people say that Covid is a conspiracy, "Mosques must be closed, this attitude is contrary to other mosque administrators. Facing covid, the point is to make efforts, both medically and theologically. It is very wrong to say that entering the mosque is safe from covid | Tend to Total Effort |
| 12 | 12 | 68 | MU | Covid virus exists | <ul style="list-style-type: none"> Implementing the health protocol is mandatory When the family is exposed to Covid, they must be taken to the hospital immediately Prayer in congregation can be from home or if necessary via online | Tend to Total Effort |
| 13 | 13 | 46 | NU | <ul style="list-style-type: none"> Covid is definitely there The plague can be a test, warning, even punishment depending on the person | <ul style="list-style-type: none"> If the mosque is closed, we pray at home We mustn't panic in the face of Covid Must try after that surrender to Allah. | Tend to Tawakal |
| 14 | 14 | 58 | MU | <ul style="list-style-type: none"> Covid facts exist | <ul style="list-style-type: none"> Death is Allah's business, but calamity is related to behavior People who are not careful will get misfortune | Tend to Total Effort |

-
- Congregational prayer can be done at home and that does not violate Islamic teachings
-

From table 5 above, it can be seen that although all participants are members of the Wal Jamaah Ahlussunah (NU and Muhammadiyah), the variations in their views, attitudes and behavior towards the Covid pandemic are clearly visible. This study categorizes the variants into three categories, namely: total surrender tendency; the tendency of total effort and the tendency of tawakkal. The word tend here is used to emphasize that both the variants of total surrender, total endeavor and trust are basically not absolute. Participants who are categorized into total surrender are basically only more inclined towards total surrender compared to total effort. For this reason, indicators of total surrender, total effort and trust have also been described. Interestingly, although Muhammadiyah is generally closer to total endeavor and NU is closer to total surrender, there are also, more than one, Muhammadiyah-affiliated participants who have several indicators that point towards total surrender. On the other hand, participants who are affiliated with NU have several indicators that show a tendency towards total effort, so that they are categorized as the tawakal group, in the middle between total surrender and total effort.

These attitudes and behaviors that tend to be total surrender, total effort or tawakal in the end have their own consequences when facing the Covid pandemic. Total surrender encourages participants to simply be resigned and passive in facing disasters and epidemics. They can also be apathetic and resistant to all human efforts (Faiz, 2021). Those who tend to surrender completely can be interpreted as being more lax in the application of health protocols, with indicators continuing to pray in the mosque for five times especially Friday,

not requiring wearing a mask, some even argue that "the nose created by God has a better filter than a mask" (Participant 8). Participant 8 is of the view that the Covid virus is God's creation, so people should fear God more than the virus itself. He also believes that the mosque can be confirmed to be free from the Covid virus because it is a holy place so it cannot become a cluster of transmission. Travel as usual, in and out of town. On the other hand, total effort sees disaster or epidemic as a reality that humans can read and seek solutions for. The total effort way of thinking is based on the principle that humans have the freedom, ability, and responsibility to manage the world so that it has become a human obligation to work hard to read disaster problems and find solutions (Faiz, 2021). Those who tend to make a total effort generally have a strict attitude and behavior towards the application of health protocols. The indicator is to pray at home even though it is not a red zone. The view that the Covid virus is a creature of Allah but does not agree that the mosque is safe from covid. Strictly wear a mask. Coming home from outside the house must take a shower first before touching family members. Not traveling and more utilizing work from home (WFH) or using zoom meeting technology for work.

The findings state that there are three categories of Islamic religious leaders' way of thinking in dealing with the COVID-19 pandemic, so it is important for further research recommendations to develop findings regarding the categories of "total surrender tendency", "total endeavor tendency" and "tawakal" method. quantitative correlational approach, such as linking aspects of "total surrender tendency", "total endeavor tendency" and "tawakal" with aspects of socio-economic status variables, rural-urban

residence variables, education, and other psychological variables that relevant. The weakness of this research is that it only targets two major religious organizations in the Special Region of Yogyakarta (DIY), namely NU and MU (Muhammadiyah), even though there are many other Islamic religious figures who are not members of NU or MU.

CONCLUSIONS

The views of Islamic religious leaders are generally the same, showing that they believe the Covid virus exists and is not a conspiracy, but some say they still don't believe it. They also associate the Covid virus as a creation of Allah. There are those who think that the covid virus can be transmitted even in the mosque, but many also say that the mosque is holy so that the mosque will be safe from covid.

Judging from their attitudes and behavior, the results of the first and second stages of research show that the participants or respondents are divided into 3, namely tend to surrender completely, tend to be total endeavor and trust. Judging from the percentage in the distribution of questionnaires, it is stated that the tawakal group is relatively more than total surrender and total effort.

This means that different attitudes and behaviors towards a disaster such as the Covid virus have been proven to exist in Islamic religious leaders who are research participants, and that of course will have the potential to be exposed to whether or not someone is exposed to the Covid virus. Attitudes and behaviors that are relatively loose are more likely to be exposed than those who are relatively stricter on health protocols.

RECOMMENDATIONS

This study found several findings, including: the position of the kyai is very central in NU society so that if a similar case occurs, it will be more effective to reach out to

the kyai and provide adequate understanding. There is a view in the community that until today (October 2021) still does not believe in the existence of covid, it is very urgent for the central and regional governments to increase 'tawakal', because a government that is not trusted will be very difficult to hear. The implementation of health protocols in the future must also consider religious factors, because closing mosques can cause feelings of discomfort in the community.

REFERENCES

- Ali, S., Alam, B. F., Farooqi, F., Almas, K., & Noreen, S. (2020). Dental and Medical Students' Knowledge and Attitude toward COVID-19: A Cross-Sectional Study from Pakistan. *European Journal of Dentistry*, 14(S 01), S97–S104. <https://doi.org/10.1055/S-0040-1719219>
- Arrobi, M. Z., & Nadzifah, A. (2020). Otoritas Agama di Era Korona: Dari Fragmentasi Ke Konvergensi? *MAARIF*, 15(1), 197–215. <https://doi.org/10.47651/MRF.V15I1.85>
- Baihaqi, A. (2020a). *Masjid Muhammadiyah di Surabaya Gelar Salat Jumat dengan Protokol Kesehatan*. News Detik. <https://news.detik.com/berita-jawa-timur/d-5050789/masjid-muhammadiyah-di-surabaya-gelar-salat-jumat-dengan-protokol-kesehatan>
- Baihaqi, A. (2020b). *PWNU Jatim: Takut Corona Boleh Tapi Bukan Berarti Salat Jumat Ditiadakan*. News Detik. <https://news.detik.com/berita-jawa-timur/d-4946662/pwnu-jatim-takut-corona-boleh-tapi-bukan-berarti-salat-jumat-ditiadakan>
- Chaplin, J. . (2000). *Kamus Lengkap Psikologi*. Rajagrafindo Persada.
- Creswell, J., & Clark, V. (2018). *Designing and conducting mixed methods research (3rd ed.)*. Sage.
- Effendi, S., & Tukiran. (2012). *Metode Penelitian Survei*. LP3ES.
- Egeham, L. (2020). *Ma'ruf Amin: Berkat Doa Kiai dan Qunut, Corona Menyingkir dari Indonesia - News Liputan6.com*. Liputan

6.
<https://www.liputan6.com/news/read/4190703/maruf-amin-berkat-doa-kiai-dan-qunut-corona-menyingskir-dari-indonesia>
- Faiz, F. (2021). *Keterlibatan Tuhan dan Upaya Manusia: Pandemi dalam Diskursus Ilmu Kalam - Institutional Repository*. UII Press.
<https://digilib.uin-suka.ac.id/id/eprint/42917/>
- Guitarra, P. (2020). *Fatwa Muhammadiyah di tengah Covid-19: Salat Jumat ganti dengan salat Zuhur di rumah*. Nasional Kontan.
<https://nasional.kontan.co.id/news/fatwa-muhammadiyah-di-tengah-covid-19-salat-jumat-ganti-dengan-salat-zuhur-di-rumah>
- Fatwa Majelis Ulama Indonesia nomor 14 tahun 2020 tentang penanggulangan ibadah dalam situasi terjadi wabah COVID-19., Majelis Ulama Indonesia (2020).
- Herdian, L. (2021). *Ulama NU Banyak Wafat selama Pandemi, DPR Ajak Jaga Para Kiai / Pontas*. Pontas.Id.
<https://pontas.id/2021/07/15/ulama-nu-banyak-wafat-selama-pandemi-dpr-ajak-jaga-para-kiai/>
- Huynh, G., Nguyen, T., Tran, V., Vo, K., Vo, V., & Pham, L. (2020). Knowledge and attitude toward COVID-19 among healthcare workers at District 2 Hospital, Ho Chi Minh City. *Asian Pacific Journal of Tropical Medicine*, 13(6), 260.
<https://doi.org/10.4103/1995-7645.280396>
- Kim, H. Y., Shin, S. H., & Lee, E. H. (2022). Effects of Health Belief, Knowledge, and Attitude toward COVID-19 on Prevention Behavior in Health College Students. *International Journal of Environmental Research and Public Health* 2022, Vol. 19, Page 1898, 19(3), 1898.
<https://doi.org/10.3390/IJERPH19031898>
- Mahmuddin, R., Tinggi, S., & Islam Dan Bahasa, I. (2020). Qadariyah, Jabariyah dan Ahlus Sunnah (Studi Komparatif Merespon Kebijakan Pemerintah dan Ulama Mencegah Merebaknya Covid-19). *BUSTANUL FUQAHA: Jurnal Bidang Hukum Islam* , 1(2), 209–222.
<https://doi.org/10.36701/BUSTANUL.V1I2.147>
- Mashabi, S. (2020). *PBNU Imbau Umat Islam Lakukan Shalat Idul Fitri di Rumah Masing-masing Halaman all - Kompas.com*. Kompas.
<https://nasional.kompas.com/read/2020/05/14/14034781/pbnu-imbau-umat-islam-lakukan-shalat-idul-fitri-di-rumah-masing-masing?page=all>
- Nurdin, M., & Abbas, A. (2016). *Sejarah pemikiran Islam: Teologi-ilmu kalam*. Amzah.
- Patelarou, A. E., Konstantinidis, T., Kartsoni, E., Mechili, E. A., Galanis, P., Zografakis-Sfakianakis, M., & Patelarou, E. (2020). Development and Validation of a Questionnaire to Measure Knowledge of and Attitude toward COVID-19 among Nursing Students in Greece. *Nursing Reports* 2020, Vol. 10, Pages 82-94, 10(2), 82–94.
<https://doi.org/10.3390/NURSREP10020012>
- Shalihah, N. (2020). *Media Asing Sebut Indonesia Gagal Tangani Corona, Ini Kata Epidemiolog Halaman all - Kompas.com*. Kompas.
<https://www.kompas.com/tren/read/2020/08/26/200300465/media-asing-sebut-indonesia-gagal-tangani-corona-ini-kata-epidemiolog?page=all>
- Wibowo, I. (2009). *Psikologi Sosial* . Penerbit Salemba Humanika.
- Yassa, M., Birol, P., Yirmibes, C., Usta, C., Haydar, A., Yassa, A., Sandal, K., Tekin, A. B., & Tug, N. (2020). Near-term pregnant women's attitude toward, concern about and knowledge of the COVID-19 pandemic. *The Journal of Maternal-Fetal & Neonatal Medicine: The Official Journal of the European Association of Perinatal Medicine, the Federation of Asia and Oceania Perinatal Societies, the International Society of Perinatal Obstetricians*, 33(22), 3827–3834.
<https://doi.org/10.1080/14767058.2020.1763947>