

Integration of religious thought and student learning ethos in the covid-19 pandemic

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DOI: 10.18326/attarbiyah.v6i2. 97- 111

Submitted:
12 September 2021

Accepted:
2 March 2022

Published:
5 March 2022

Abstract

This study discusses religious thoughts that affect the learning ethos of students during the Covid-19 pandemic, which has formed a new culture in the learning process that is carried out online (on the network). This study uses a qualitative method with data collection techniques in observation, interviews and literature review. In contrast, the data analysis method used is an analysis of the religious ideas of *Jabariyah*, *Qadariyah*, *Ahlu Sunnah Waljama'ah* in the indicators of a predetermined learning ethos. This research has shown the results that: first, the level of religious understanding of students has shown a significant influence on learning ethos during the covid-19 pandemic, second, there is a change in the learning ethic of students seen from indicators/moral aspects (attitudes, behaviour, habits). *Al-Jiddu* (resistance/persistence, sincerity), *al-Thariiq* (method), *Al-Himmah* (interests, ideals), and *al-Shobru* (patience). Third, the flow of *Ahlu Sunnah Waljama'ah* thought in the socio-cultural environment of the Purwakarta community also contributed to strengthening religious literacy during the covid-19 pandemic. Thus, the influence of religious thinking on the learning ethos of students has implications for the intellectual repertoire in the theological and social fields and will shape academic attitudes and culture in their participation in strengthening community religious literacy.

Keywords: Integration, Thought, Religion, Culture, Ethics of Learning

INTRODUCTION

The ideas of religious thought seem to be a universal fact that can be found not only in today's modern society, but this genealogy can also be present in even the most primitive societies. Among the ideas of religious thought, there is a feeling of divinity which can be seen from the human response to worship. Because these symptoms are a universal framework, this is a fundamental trait humans possess in carrying out activities. Even though humans will realize destiny as the most mysterious thing from divine phenomena to know, it is necessary to distinguish between the existence of thoughts about God contained in the human soul and the development of thoughts about God in human consciousness itself.

The diversity of socio-cultural identities that occur during society, there are differences in views on social society shows the pluralism and pluralism that occurs in the socio-cultural order of society. The occurrence of differences in views in a social group does not need to be feared or eliminated but instead should be used as a starting point to compete for goodness (Maksun, 2011).

Every social group in a specific area will always have a characteristic seen in the physical aspects, behaviour, and religious thought, including students as part of the smallest social group in educational. This aspect of behaviour, religious thought, and belief will be the main focus in this study which is closely related to the learning ethos of these students.

Each student has his learning ethos, which is formed by developing his own culture and will always be the hallmark of these students in the learning process. The learning ethos of students in the learning process during the covid-19 pandemic has shown a variety of responses compared to conditions before the pandemic, and the learning ethos is much lower than the conditions before the covid-19 pandemic. The distance learning process during the pandemic has shown cases of students' common learning ethos. This can be seen from the *Akhlaq* aspects (attitudes, behaviour, habits), *al-Jiddu* (resistance/diligence, sincerity), *al-Thariiq* (methods), *al-Himmah* (interests, ideals), and *al-Shobru* (patience) in the form of changes in the attitude of learners who do not appreciate the learning process, low motivation, discipline and less good luck, and quickly saturated even when learning takes place, they are many who are engrossed in their world (such as playing games, streaming youtube, playing game and social media, sleeping, sightseeing).

In essence, the learning process will always be influenced by intrinsic factors such as innate abilities, personality traits and extrinsic factors such as physical conditions, social environment, and cultural environment. The behaviour of learners in learning during the covid-19 pandemic is also the result of various resources that may result from a combination of basic needs, perhaps as the fruit of habits, past experiences, personal talents and capacities and the influence of the socio-cultural environment of the community.

Of course, the behaviour of these students does not just happen but is continuity between one activity and the next. In principle, no human being is the same as another human. Thus, research and studies are needed that are reviewed from various aspects, especially psychological theological studies.

Understanding religious thought as a part of adherents of belief can be correlated with the perspectives, attitudes and actions taken by students in the learning process. This perspective can become a habit in the learning ethos and is considered to encourage and produce better learning persistence.

A productive learning process certainly requires methods, strategies, and perspectives of students who believe more in belief in ideas or religious understanding as the most dominant factor to provide psychological effects in learning during the Covid-19 pandemic.

The implementation of the physical distancing policy that President Joko Widodo has officially decided on April 13, 2020, through Presidential Decree (Keppres) Number: 12 of 2020 that the coronavirus disease outbreak 2019 (in the future referred to as covid-19) is a national disaster (Ihsanudin, 2020). This provision has a very impact on various sectors of life, including the education sector itself. In the education sector, the impact is seen in new learning patterns with a distance learning mechanism with online methods (online). Learning activities carried out in their respective homes, or online is still not adequate and tend to arise problems that impact the common learning ethos of learners.

The idea of religious thought itself can be interpreted as a knowledge of a person or group of people about religious teaching resulting from an effort to understand faith and worship that is firmly held according to belief and practised in everyday life. In the

view of Islamic theology itself, the Qur'an is considered a "religious message" that must be used as a reference in the religious life of a Muslim. Of course, this view also refers to the hadith of the Prophet, "al-din-u nashihah", which means that religion is advice (Assuyuthy, 1991). The meaning of religion is that a message can be interpreted as a religious message summarized in the Qur'an, which is the main view of life for Muslims.

As quoted in the results of his research by Muhammad Hasbi (Hasbi, 2015), it is argued that *Jabariyah* and *Qadariyah* theology influence the forward and backward behaviour of fish traders in the Bone market. This statement is also reinforced by a research idea of Abbas Asyafah and Toto Suryana (Abbas Asyafah, 2016), who stated that the role of PAI teachers could influence the ethos of learning students in teaching their religious understanding.

Based on the results of initial observations on the object of research, it shows that the religious ideas of students in Purwakarta Regency have a lot of influence on their ethos and learning in the learning process. The most dominant thoughts displayed by students in Purwakarta Regency in their actions, perspectives and learning processes are the thoughts of *Ahlu Sunnah Waljama'ah*. Therefore, in general, the problem of this research is on the aspect of the influence of religious thought on the learning ethos of students during the covid-19 pandemic, which has formed a new cultural pattern in the learning process carried out online (daring).

METHOD

This research uses this type of qualitative research. To obtain more accurate data, researchers collected data by using various data collection techniques (in-person interviews with some teachers and students of MA Nurul Huda Setu, Bekasi and MA Muttaqien districts in Purwakarta Regency, Video /audio recordings can be seen on youtube channel: <https://www.youtube.com/watch?v=aCPT3hH2PfE>, additional reference data from books, journals, and mass media related to learning in the covid-19 pandemic). The instruments built by the researchers are as follows: 1) how online learning process during covid-19; 2) the form of learning ethic shown by students when conducting online learning processes during the covid-19 pandemic; 3) the relevance of doctrines/ideas of religious thought in the learning ethos shown by students when

conducting the online learning process during the Covid-19 pandemic; 4) what suggestions can be given so that the online learning process can be carried out more effectively in the future. Furthermore, the data obtained from the observations, the researchers analyzed the variables of students' learning ethos and religious thought (theology) variables to put forward the relationship between the two.

As for the population and sample in this study, a total of 30 (thirty) respondents were randomly selected from equivalent MA teachers and students in Bekasi and Purwakarta who followed and conducted the learning process online or online and were considered able to analyze the learning process.

RESULT AND DISCUSSION

Thoughts of *Jabariyah*, *Qadariyah*, and *Ahlu Sunnah Waljama'ah*

In some literature, at least I can understand three concepts of thought developed among Muslims that can respond to various theological-social problems, namely *Jabariyah*, *Qadariyah*, and *Ahlu Sunnah Waljama'ah*. According to the *Jabariyah* understanding, humans do not have the freedom to determine their will and actions. Humans are always, in this case, bound to the absolute will of God. In other terms, this understanding is also called predestination or fatalism. Therefore, this understanding is better known as *Jabariyah*. The name *Jabariyah* comes from the word *Jabara* which means to force. Indeed, there is an understanding that humans do their actions in a forced state in this flow. Human actions have been determined from the beginning by God's *qada* 'and *qadar*.

The *Jabariyah* doctrine was introduced in the history of Islamic theology by al-Ja'd Ibn Dirham (Mulyono, Bashori, 2010). Then the one who disseminated it was Jahm Ibn Safwan, who came from Khurasan. John himself was the founder of the al-Jahmiyah group, who came from the Murjiah (Amin, 1965). This doctrine is the extreme opposite of the understanding raised by Ma'bad and Ghailani. In Jahm's view, humans do not have the power to rule anything, and humans do not have the ability, do not have their power and do not have many choices, humans in their actions tend to be forced with no power, will and choice for them.

Every human action created by God is like the motion created by God in inanimate objects. Therefore, humans tend not to act not in the true sense, but in the

sense of *majazi*, such as someone praying, fasting, killing or even stealing. For example, the sun rises, the wind blows, the rain happens. All human actions are forced upon him, including carrying out obligations, receiving rewards, and receiving torture (Al-Syahrasytaniy, 2005). According to extreme *Jabariyah*, all human actions do not arise from their own will but are deliberately forced on them. Humans, in this sense, are considered puppets that are moved by a Mastermind “dalang” or a feather blown by the wind. Starting from humans moving, trying and doing because God moves them. Without the motion and effort of God that man can not do anything.

Furthermore, in the moderate *Jabariyah* doctrine mentioned by al-Syahrastani, namely the understanding brought by Al-Husain Ibn Muhammad al-Najjar. According to al-Najjar, God creates every human action, both good and evil deeds, but humans have a part in the realization of their actions. The energy/effort created by God in humans has the effect of realizing every action. Furthermore, this is what is then called *kasb* or acquisition (Al-Syahrasytaniy, 2005).

Many scholars consider this West Javan thinking deviant because they accuse God of injustice by burdening man with something that cannot be done, then God rewards him for actions that are not his will. This group believes that God has done wrong by giving burdens to humans. Therefore they remove what is called wisdom from commands and prohibitions.

Then the second *Qadariyah* thought, *Qadariyah* thought, has a reverse view of *Jabariyah*. This understanding says that humans have the freedom of will and the power to realize all their actions. In other terms, this *Qadariyah* thought is known as free will and free act (Nasution, 2002). Therefore, this thought is also known as *Qadariyah*. The name *Qadariyah* itself stems from the notion that humans have a *qudrah* or a power to carry out their will and does not come from the notion that humans are forced to submit to God's *qadar*. This thought cannot be known with certainty when this doctrine began to appear in the history of the development of Islamic theology. However, according to some Islamic theologians, the understanding of *Qadariyah* first appeared by Ma'bad al-Juhani. Ma'bad al-Juhani and his friend Ghailan al-Dimasyqy took this idea from a Christian who converted to Islam in Iraq (Amin, 1965).

According to Ghailan, this group vehemently denies that God knows every immoral act (*sin*) of humans that occurs. They also deny the universal will and power of God (Hasbi, 2015). He even stated that humans have power over every action, humans themselves then determine every good deed of their own will and power, and humans themselves can also do or stay away from every evil act of their will, will and power.

In this doctrine, man becomes free in his behaviour. Humans can do good based on their own will and will. In this understanding, they deny the existence of a doctrine that says that the fate of humans has been determined in advance by God in destiny and humans in every action only act according to the fate that has been determined since ancient times (Hasbi, 2015). They even believe that God does not know about something before something happens and does not know about something unless something has already happened, and if God orders or forbids His servant, it means God cannot know who will obey and disobey Him.

It is different with *Ahlu Sunnah Waljama'ah*, this understanding seeks to compromise *Qadariyah's* view of human freedom to will, and human compulsion in *Jabariyah's* view, *Ahlu Sunnah Waljama'ah* tries to mediate it with the theory of Kasab (al-kasb). This Kasab theory wants to say that human actions occur because of a meeting of human endeavours with God's will. Therefore, *Ahlu Sunnah Waljama'ah* is always in the middle position in addressing destiny between *Qadariyah* and *Jabariyah* (Effendi, 2021; Nurpratiwi, 2021). When someone makes an effort to do something, his endeavour will come to his actions if God wills it. On the other hand, if God does not will, then their efforts will still not succeed no matter how people try. Thus, every human being is a place where God's will is realized. In other words, humans will obtain God's will because kasb itself means "acquisition". This is what causes Harun Nasution to conclude that, in the end, *Ahlu Sunnah Waljama'ah* remains trapped in *Jabariyah*.

The terminology of *Ahlu Sunnah Waljama'ah* is composed of *al-Sunnah Wa al-Jama'ah*, which means the guidance of the Prophet Muhammad *Sallallahu 'Alaihi Wasallam* and his companions, *tabi'in* and those who follow him in the form of deeds, words, decisions and beliefs. until the afterlife. The name *Ahlu Sunnah Waljama'ah* is also because they rely on the sunnah of the Prophet Muhammad *Sallallahu 'Alaihi Wasallam* and the *Ummah* unite *al-Sunnah* either outwardly or inwardly, in words, deeds or beliefs (Effendi, 2021; Nasution, 2002) (Effendi, 2021; Suci Nurpratiwi, Muhamad Ridwan Effendi, 2021).

Learner's Learning Ethos

Before going further into the specifics of the meaning of the learning ethos, it is necessary to reveal the importance of science. To begin with, in this discussion, I take from

the author of the book *Syahru Ta'lim al-Muta'allim Thariiq al-Ta'allum*, namely Imam Al-Zarnuji. He gave significant attention to science for humans so that humans with their abilities must seek and master it and the virtue of those who master it. Science can also be a character for humans who can distinguish it from an animal. Al-Zarnuji expresses this as follows: (Syaikh Ibrahim Bin Ismail, 1978).

"About the glory of knowledge, no one can doubt it because humans specifically own science. While all things other than knowledge can be owned by humans and other creatures such as animals, such as courage, determination, strength, generosity, compassion and so on besides knowledge."

Departing from the above statement, Imam al-Zarnuji wants to show that he is a scholar who views science as a force that has characteristics that can only be possessed, studied and developed by humans. He is very futuristic, and science can read the times, that in a future life after his time, science will always be a symbol of a person's civilization and a nation. Furthermore, a student of knowledge should maximize efforts towards success, seriously and continuously by experiencing the various advantages of science. Because indeed, knowledge will be eternal while others, such as wealth, will be mortal. Practical knowledge will certainly elevate a person's status and keep his name fragrant after he dies. Because of that, his life will always remain eternal.

Quoting from one of the hadiths of the Prophet Muhammad *Sallallahu 'Alaihi Wasallam*, which says that seeking legal knowledge is obligatory for every Muslim, whether male or female. However, in his opinion, al-Zarnuji stated that not all knowledge must be studied. What must be learned is the science of things. This science is the knowledge needed in carrying out religious teachings such as *ushuluddin* and *fiqh*. Both of these sciences cannot be ignored by every Muslim because the science of *ushuluddin* will guide his faith and spiritual life, while the science of jurisprudence will guide physical actions in carrying out his religious mandate (Syaikh Ibrahim Bin Ismail, 1978).

In addition, other sciences that can be studied include 1) the knowledge needed to deal with the task/condition itself, whatever the form of the task and condition, 2). knowledge of the heart (soul), 3) Knowledge of the means (method), 4). trade science, 5), and muamalat activity science, 5). Al-Zarnuji also expresses this in his book:

"Know that every Muslim does not need to seek all knowledge, but that which is required is to seek knowledge of things, as it is stated: the most important knowledge is knowledge of things, and the most important action is maintaining things."

In this statement, Imam al-Zarnuji expressly wants to convey that everyone must have appropriate knowledge and competence in their professional fields. He encourages Muslims to study themselves or seek knowledge related to the profession they are engaged in.

As stated earlier, etymologically, "ethos" comes from the Greek ethos, which means the usual place of residence, habits, character, and feelings (Drajat, 2015). In its plural form, ta etha, which means custom. Terminologically, the learning ethos can be understood as a life view, attitude, character, character, or personality, unique and owned by a person or group of people regarding learning ""(Asyarie, 1992). In other words, *ethos* is defined as custom, habit or practice, and if it is associated with the learning aspect, it means habit, continuous learning practice to become a custom (Asyafah, 2016).

If explicitly referred to in the book of Ta'lim by Imam al-Zarnuji, no word has the same meaning as the word ethos other than the term morality (habits, behaviour), *al-Jiddu* (resistance/diligence, sincerity), *al-Thariq* (Method), *Al-Himmah* (interests, aspirations), and *al-Shobru* (patience) (Effendi, Narulita, 2021). If mapped in more detail, the ethos of learning in al-Zarnuji's view consists of good intentions before learning. This intention is *Al-Himmah* (interests, ideals) because every student of knowledge must have an intention when they start learning. The intention is the main point in all actions. Someone who will learn must clear the intention of untrue intentions.

It is also because of intention that makes a person's action of eternal value or only worldly value. By quoting one of the words of the Prophet Muhammad *Sallallahu 'Alaihi Wasallam*, al-Zarnuji would like to reveal that many acts of deed whose form shows worldly deeds, then become ukhrawi deeds because of good intentions; Not even a few acts of charity in the form of ukhrawi deeds, then become worldly deeds because of bad intentions.

The hadith of the Prophet *Sallallahu 'Alaihi Wasallam* is as follows:

"The seeker of knowledge is obliged to have an intention when studying because this intention is the essence of all actions, based on the words of the Prophet Sallallahu 'Alaihi Wasallam. "Indeed, deeds depend on the intention (Sahih Hadith)".

Apart from that, al-Zarnuji also recommends students of knowledge in their studies to seek the pleasure of Allah, the happiness of the hereafter, eradicate the ignorance of oneself and all stupid people, develop religion, and perpetuate Islam because Islam must be immortalized with knowledge. Even so, learning must also be intended to be grateful for every pleasure of mind and body health that God has given, not to seek popularity, not to seek worldly treasures, nor to seek honour in the eyes of rulers and the like.

Second, Have motivation and ideals. This is also included in *al-Himmah* (interests, ideals). One of the reasons that cause someone to be passionate about learning is their motivation and ambition. The seeker of knowledge for al-Zarnuji must have high aspirations in knowledge because it is like the saying that humans will fly with their ideals as birds fly with their wings.

The enjoyment of knowledge and understanding for al-Zarnuji motivates intelligent people to achieve scientific success. Therefore, the basis of success is the existence of sincerity and high ideals. Every student of knowledge who has big aspirations, something small will appear enormous, while in the eyes of people who do not have ideals, something significant seems small. Of course, with great aspirations accompanied by unrelenting sincerity, then he too will succeed. On the other hand, if you have high aspirations but are not severe, or if you are serious but do not have high aspirations, then the knowledge gained will be small.

Third, choose the field of science according to interests and talents. This section is an al-Thariq (method/strategy) for a student of knowledge to choose a field of science according to his talents and interests. As stated by Imam Al-Zarnuji,:

"Seekers of knowledge should be able to choose the best from each field of knowledge, choose the knowledge needed in religious affairs at this time, then what is needed in the future."

In choosing an interest in science, you should get input from other people, especially teachers and parents. This is intended because usually, teachers know better or can see the talents of their students because students are psychologically immature and do not know the intricacies of the science they will choose.

Fourth, learn gradually. This is also an al-Thariq (method/strategy) for a student of knowledge to carry out gradually, starting from the easy to increase to the more difficult one in studying. Apart from that, a student of knowledge should carry out a deep scientific

appreciation at every opportunity. This needs to be familiarized because every detail of science can be known employing the intended deepening. This deepening must also be done before speaking to get to the truth; speech is like an arrow that must be aimed first with deep appreciation to be right on target.

Fifth, persistence or earnestness and diligence in learning. This section is *al-Jiddu*. For a student of knowledge, sincerity is the key to success. Good sincerity will give birth to resilience and open guidance from Allah SWT. Sixth, Continuity in learning. These are *al-Jiddu* and *al-Tahariq*. Every student of knowledge should continuously (continuously) in learning and repeating the lessons taught. Good learning opportunities are in youth and early adolescence. Continuity can also eliminate stupidity.

Seventh, be patient and steadfast in learning. This is an essential aspect of *al-Shobru's* morality. In seeking knowledge, the seeker of knowledge must be patient and steadfast to fight the will of his lust. Because the form of lust is humiliation, the possession of lust is the possession of humiliation. And Eighth, Discuss knowledge with other people. This section is part of *al-Thariq*, every student of knowledge needs to conduct scientific discussions in the form of *mudzakaroh*, *munadhoroh*, and *mutharahah* with full awareness, calm, full appreciation, and stay away from emotional attitudes. Because *munadhoroh* and *mudzakaroh* are a form of deliberation, the deliberation itself is carried out to find the truth, while the truth can only be found by living, calming and realizing, not by being angry and emotional.

In the rules of deliberation, it is not permissible to carry out *mubahatsah* because if this discussion is intended only to subdue the opponent and conquer him, it is permissible only to find the truth. Complicated and pious speaking (distorting the facts) should not be done unless the other person is *ta'annut* (just looking for weakness) and not looking for the truth.

Concerning learning, in this case, it is understood as an activity to gain specific knowledge and skills. Thus, the learning ethos can be understood as a life view, attitude, character, character, or personality, unique and owned by a person or group of people regarding learning.

Analysis of Religious Thought on the Learning Ethic of Students During the Covid-19 Pandemic in Bekasi and Purwakarta Regency

In Islamic theology, it is known that there are schools or *firqoh-firqoh*, including: *Shia*, *Khawarij*, *Murjiah*, *Qadariyah*, *Jabariyah*, *Mu'tazilah*, *Ash'ariyah*,

Maturidiyah, *Ahlu Sunnah Waljama'ah*. Fiqh / this flow can also be interpreted as a sect. In the analysis of this discussion, the term religious thought is used.

The religious thoughts in this discussion focus on the *Jabariyah*, *Qadariyah* and *Ahlu sunnah Waljama'ah* schools, which have had a significant impact on the learning ethos of students during the covid-19 pandemic. In connection with the problems faced, the people of Purwakarta, whose majority population is dominated by people with Muslim backgrounds, are formed and influenced by a solid religious socio-cultural environment. This is because the existence of these Islamic educational institutions influences the formation of the community's pattern, character, and culture, including the students themselves. Students in Bekasi and Purwakarta certainly have their responses in understanding the awareness of learning in their educational institutions, which will later shape their horizons and character and success in learning, especially during the covid-19 pandemic, which has caused many changes in their learning ethos.

An explanation says that a group thinks that what he produces is the result of his efforts. This opinion shows the meaning that God gives potential to students to learn and determine the success of their learning. Thus, students believe that the results are indeed under the learning itself for every learning that he does. This idea of religious thought is found in many people in Bekasi and Purwakarta Regency, West Java. If viewed from a theoretical concept, this religious thought belongs to *Qadariyah* thought.

Qadariyah's thought argues that humans have the ability to every action. Among the famous figures are Ma'bad al-Jauhani and Gailan al-Dimasyqi. Meanwhile, *Jabariyah* thought that humans are forced, not free to choose. Therefore humans do not have the will, power and ability. Humans cannot do anything except what God wants; humans cannot do anything, but all of their actions are created by God. His famous character is Jahm bin Safwan.

These various religious thoughts have influenced the learning ethos of students. Like the understanding of *Qadariyah*, students tend to be more enthusiastic and appreciate the learning process even in the conditions of the Covid-19 pandemic. This attitude is the existence of *al-Jiddu* (resistance/diligence, earnestness) and *al-Himmah* (interests, aspirations) to make them more progressive in learning and consider learning patterns carried out online (on the network) as only a method, does not change intentions and behaviour in studying. The impact of students who have this kind of thinking is the existence of efforts made in the learning process by actively participating in each process.

Meanwhile, the other party argues that God's destiny causes students' success in learning, and they believe that God himself entirely determines their fate. In essence, humans are powerless and do not have the power to determine their destiny because students only learn, but God determines their success. This pending method is also widely available in Purwakarta Regency, West Java, especially in rural areas. This view theoretically belongs to *Jabariyah* thought.

The pattern of students who want to be in the *Jabariyah* group can be seen from changes in the moral aspects (habits, behaviour) which are easily bored and behave less respectfully in the learning process. In addition, the aspect of *al-Jiddu* (resistance/diligence, sincerity) has decreased, indicated by a low learning ethic.

While in another view, some say that the efforts and efforts of students are needed in achieving what is desired from their learning. Students need to try and strive as much as possible but do not forget to accompany it with prayer because the one who determines everything is God Almighty. This understanding can theoretically be classified into the understanding of *Ahlu Sunnah Waljama'ah*.

In the thoughts of *Ahlu sunnah Waljama'ah*, these students respond positively to the rules and appeals related to distance learning by carrying out government and ulama regulations because they build their belief in destiny by relying on destiny to God. However, they must have efforts and efforts for the benefit of the learning process that is sustainable. Good.

This is in line with *Ahlu Sunnah Waljama'ah's* attitude to the problem of destiny that students have the will and power, God also has the will and power, but the will and strength of students as humans are under the will and power of God. In the learning process that took place during the covid-19 outbreak, students in MA Nurul Huda Bekasi and MA Muttaqien majority had an understanding of *Ahlu Sunnah Waljama'ah* considering that learning carried out online in the time of the covid-19 pandemic is God's destiny, so they responded with the belief that Allah SWT has the power over everything, learners can only will and do, But God decides. *Ahlu Sunnah Waljama'ah* itself does not deny a person's will and ability to act. Therefore, taking all the causes that can save (effort) is part of the belief of *Ahlu Sunnah Waljama'ah* while putting her trust in God for her destiny.

The principle of praying, which was denied by *Qadariyah*, for example, was practised by *Jabariyah* but without a process of effort, but according to *Ahlu Sunnah Waljama'ah* as explained by Ibn al-Qayyim rahimahullah that prayer is one of the most effective medicines. Prayer is the enemy of calamity that can prevent and overcome the descent of calamity, reject it or relieve it if the disaster has occurred, and prayer is a weapon for the believers. Therefore, in practice, students who hold the view of *Ahlussunnah Walama'ah* are the easiest to comply with the directions of the government and scholars, especially in distance learning which is being faced as an effort to prevent the spread of the covid-19 outbreak by conducting the learning process as well as possible.

CONCLUSION

Based on the discussion above, the author concludes this study by providing the following conclusions: first, some students address the issue of distance learning processes carried out online (on the network) as seen from the influence of three groups of religious thought, namely *Jabariyah* as a sect that only put your trust in Allah, but deny endeavours, then *Qadariyah* is a school that denies destiny, only makes efforts but forgets to put your trust in Allah. Furthermore, the last is the middle group, namely *Ahlu Sunnah Waljama'ah*, who can combine *tawakkal* with the endeavour in destiny matters.

Second, the learning ethic seen in students throughout the online learning process can be seen from morals (habits, behaviour), *al-Jiddu* (resistance/diligence, sincerity), *al-Thariq* (Method), *Al-Himmah* (interest, ideals), and *al-Shobru* (patience). Third, students who influence *Qadariyah* thought will always show a high learning ethos in the form of *al-Jiddu* (resistance/diligence, earnestness) and *Al-Himmah* (interests, aspirations) marked by a passion for learning and behaviour that values the learning process more. However, in the aspect of *al-Shobru* (patience), it is low. Meanwhile, students who have *Jabariyah* influence show low morals (habits, behaviour) and *al-Jiddu* (resistance/diligence, sincerity) marked by decreased learning motivation and behavioural changes that do not appreciate the process as a result of boredom but the *al-Shobru* aspect (patience) is high. Furthermore, students who have *Ahlu Sunnah Waljama'ah* thoughts show morals (habits, behaviour), *al-Jiddu* (resistance/diligence, sincerity), *al-Thariq* (Method), *Al-Himmah* (interests, ideals), and *al-Shobru* (patience) in a balanced way, marked by their existence in the learning process, which respects the process by remaining obedient to the orders of the ulama and the government.

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