

Having Hope in Allah amidst the Pandemic (The Study of *La'alla's* Meaning and the Wisdom)

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Abstract

The COVID-19 pandemic has had a major impact on humans, both Muslims and humanity in general. The existence of Covid 19 has led to many studies related to the fields of health, social, culture and psychology. Especially for religious people, the important thing is that there are those who have power and are able to control the universe, including the corona virus. He is Allah SWT. Allah has provided humans with positive and negative perceptions. It depends on each person to prioritize which of the two perceptions. However, the choice will have consequences on the psychological and even social reality of the person. This article discusses the meaning and the wisdom of hope in Allah during a pandemic by examining the meaning of the word *la'alla* in the Qur'an. This study uses a qualitative design using document analysis methods ALTAS.ti 9 version 9.1.5.0. The results of the study show that the word *la'alla* is stated in the Qur'an 129 times, which are derived from a noun 6 times, and a verb 123 times. The meaning of hope in the word *la'alla* has the meaning *ṭalab* or must be implemented. In addition, it can also be interpreted as wish, maybe, or hopefully. Hope in Allah is by remembering Allah's bounty and always being grateful. It also can bring someone closer to Allah, get happiness and peace and also realize that everything is meaningless and powerless except with Allah..

Keywords: Hope; *La'alla*; Pandemic; COVID-19.

Introduction

In December 2019, it was reported that there was a cases of pneumonia unknown etiology (unknown cause) detected in Wuhan City. On March 12, 2020, it was confirmed by WHO that there was a spread virus called COVID-19 and it is the starting of the pandemic era (Sumarni, 2020, p. 844). In the medical world, this virus is new. Therefore, all things related

to the corona virus are still not widely known by the public. This virus is considered to be able to spread quickly and cause death. (Widodo, 2020, p. 150).

Various countries in the world including Indonesia are trying to prevent this virus through many efforts such as: keeping a distance, washing hands with soap and clean water, not shaking hands, avoiding crowds, avoiding people who have respiratory problems (sneezing and coughing). (Yanti & Hayatun, 2020; Zhu et al., 2020). In addition, the government also try to prevent the transmission of this virus from oneself, the environment, crowds, stalls, workplaces, places of worship and so on. (Yunus & Rezki, 2020, p. 228).

This pandemic has created a lot of bad prejudice in society (Dai, 2020, p. 67), and discrimination against people affected by the COVID 19 virus. This happens because of the assumption that people infected with this virus are difficult to recover because of the high mortality rate. This prejudice is contrary to the teachings of Islam, where every disease has a cure. This is due to the lack and limited knowledge possessed by humans. Therefore, a cure for this virus has not yet been found.

The purpose of this article is to enrich studies on COVID 19 related to the meaning of the word *la'alla*. This study focuses on surrendering or hoping to Allah SWT and also the wisdom of hoping to Allah, especially during the pandemic. This study is based on the argument that by surrendering to Allah, everything will be resolved. Only Allah is the place to ask for everything.

Method

This study was conducted to examine the meaning and wisdom of hoping to Allah in the word *la'alla*. It conveys a library research. The method of this study is descriptive qualitative. The relevant literatures are taken from Google Scholar or using the KSU Holy Quran project version 1.4 application and then selected by the researcher. The finding is analyzed by using application called ATLAS.ti - 9.1.5.0 version and the results are reviewed systematically.

Literature Review

Searching for the previous studies that relate to *Hoping to Allah SWT* during the pandemic by using Scopus and Google scholar research engines with the keywords "*La'alla*", "*Hoping to Allah*", and "*Pandemic*", is found no less than 226 articles. Then, these articles are analyzed using the VOSViewer application.

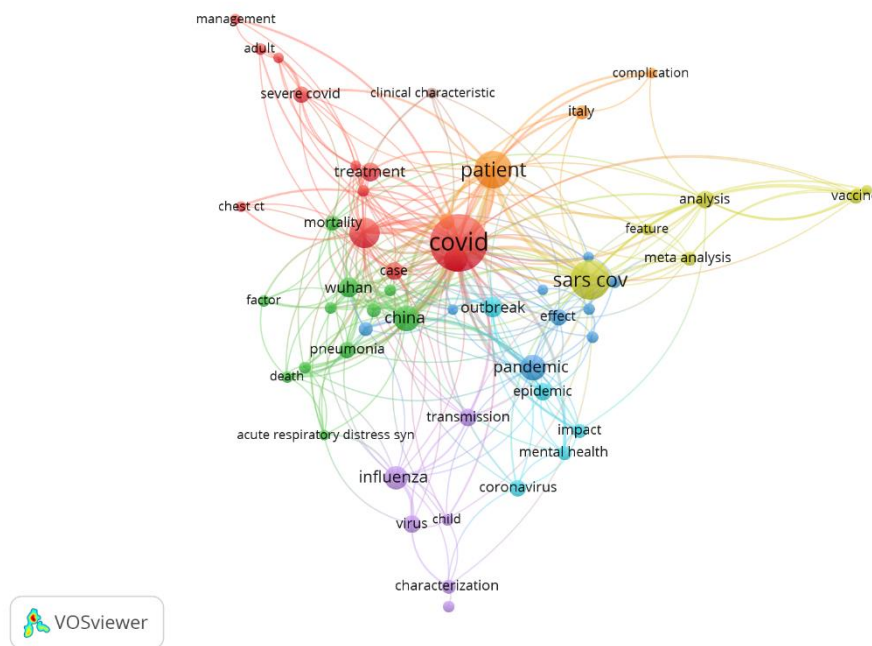


Figure 1: Analysis Using VOSViewer

Through the picture above, it can be concluded that there are still few who discuss issues related to Hoping to Allah during the pandemic. Besides that, there is still a lack of research that links the word “*la’alla*” with the pandemic period. Therefore, this study is tried to analyze the word “*la’alla*” in the Qur’an which means “To hope in Allah”, and then be reviewed from the pandemic situation.

Based on the search results toward this study, we can see in picture 1 that indeed many studies have discussed the pandemic and covid issues. It is illustrated that a lot of people talk about this, even this covid issue is still hotly discussed. As for those who discuss the keyword “Hope to Allah” with the time span of 2011 till 2021 which are published in Scopus, could be found in these following articles:

Table 1: Themes that Discuss “Hope to Allah”

Author	Title	Year	Citation
Waheed	Does religion matter: Health impact	2011	
Bonab	Reliance on God as a core construct of Islamic psychology	2011	11
Reisman	The life and times of Avicenna: Patronage and learning in medieval Islam	2011	5
Ali	The challenges of tourism in the countries of the Arab Spring Revolutions	2012	5
Ahmad, B	Spiritual perspective in anxiety neurosis	2013	
Karakaş	Sacred trees and tombs in siirt folk culture	2014	1
Zboon	Young and old age in the poetry of Andalusia: A psychological objective study	2015	

Nawawi	A historiography of the mosque: Reconciling a renaissance of spirituality in the material forms of Islamic architecture	2016	
Yahya	Dhikrullah (remembrance of Allah) programs and spiritual activities as the fundamental of spiritual development for belia perlu perhatian (the youth need attention) in the realization of the idea of a zikir nation brunei darussalam	2016	1
Rahman	The application of Islamic thought in the teaching of science	2017	1
Rahman	The role of <i>khuluqiyah</i> intelligence on action, behavior and attitude	2018	10
Kandemir	An empirical research on the effects of the education levels of theology faculty students on their hope levels (erzincan binali yildirim university theology faculty case)	2019	
Fauzi	Fever in the Perspective of Hadith and Malay Medical Manuscript: An Analysis on Kitab Bermacam-Macam Khasiat	2019	
R. H. M. A. Ali	The narrowness of the cause of the da'wa is its manifestations, its causes and the ways in which it is treated.	2019	
Abdullah	Preferences and Experiences of Muslim Patients and Their Families in Muslim-Majority Countries for End-of-Life Care: A Systematic Review and Thematic Analysis	2020	7
Çetinkaya	Relationship of music and cosmos in the thought of the ikhwan es-safa	2020	
Shnawaa	The dichotomy of the critic Abdil Hadi Al-Fartousi's vision	2020	
Suprayitno	Nurses' roles in palliative care: An Islamic perspective	2021	
Fadlia	Sufism movement in rifa'iyah batik art in pekalongan-batang during 1960-1980	2021	

As for the papers that discuss the meaning of *la'alla* like in the study conducted by Abdullah in his writing, it states that the meaning of *la'alla* means that hopefully, you are lucky (D. Abdullah, 2015). It is different with Dahlan and his friends who said that the word *a'raby* is paired with the word *la'alla* (Dahlan et al., 2021). While the study by Supardin states that the word *la'alla* is a part of *inna wa akhwatuhā* that contains the meaning in the verses of the Qur'an *Inna' wa Akwātuhā* which has the meanings of reinforcing, follow-up, and hope (prayer) (Supardin, 2019).

Results and Discussion

The meaning of *La'alla* from linguistic point of view

The word *la'alla* consists of 3 letter. They are *lam*, *ain* and *lam*. Root of the word is *alla*. The letter *lam* at the beginning is an additional. *La'alla in nahwu* is part of *inna wa*

akhwatuhā, and it is *naṣab*. The word *laʿalla* is also called as *ʿamil nawasikh* or its existence requires it being *iʿrab*. (Al-ʿUmarī, n.d.; Al-Jārim & Amīn, n.d.; Niʿimah, n.d.)

The word *laʿalla* as a noun can be interpreted as a hope or a wish. In *Dewan Dictionary*, it can be interpreted as a desire to get something, or desire for something to happen. In *Indonesian Dictionary*, the word *laʿalla* has meanings *mudah-mudahan*, *semoga*, *diharapkan supaya*, *dengan harapan supaya dikabulkan*. (Language and Language Center Dictionary Compilation Team, 2005)

In Nahwu, the word *laʿalla* is used in two forms. First is *al-Ishfāq* which means fear, anxiety, or worry. The second is *al-Tarajjī* which means expecting. There is another argument that states the meaning of *laʿalla* is four. They are *al-Tarajjī*, *al-Isfāq*, *al-Taʿlīlī*, dan *Istifhām*. Another argument also states the meaning of *laʿalla* is six. They are *al-Tarajjī*, *al-Isfāq*, *al-Taʿlīlī*, *Istifhām*, *al-Shak*, dan *al-Tamanī*. The strong opinion and commonly used are as *al-Tarajjī* and *al-Isfāq*. (Al-Jārim & Amīn, n.d.; Niʿimah, n.d.) In *sarf* rule, the word *laʿlla* can also be added with *damir-damir*.

The meaning of hope in the word "*laʿalla*" depends on the verse with the word, both precedes and follows it. This can be seen from the following explanation and the wisdom of hoping to Allah in the word *Laʿalla*.

The word Laʿalla in al-Qurʿan

Surahs in the Quran that contain the word *laʿalla* in various forms are as follows: In Surah al-Baqarah, there are 17 times. The word occupies the first place with the most *laʿalla* words. They are in verses 21, 52, 53, 56, 63, 73, 150, 179, 183, 185-187, 189, 219, 221, 242, and 266; In Surah Āli-ʿImrān, there are 6 times. They are in verses 72, 103, 123, 130, 132, 200; in Surah al-Māidah, there are 5 times. They are in verses 6, 35, 89, 90, dan 100; in Surah al-Anʿām, there are 9 times. They are in verses 42, 51, 65, 69, 151, 152, 153, 154 dan 155; in Surah al-Aʿrāf, there are 13 times. They are in verses 26, 57, 63, 69, 94, 130, 158, 164, 168, 171, 174, 176, 204.

In Surah al-Anfāl, there are 4 times. They are in verses 26, 45, 57; in Surah al-Tawbah, there are 2 times. They are in verses 12 dan 122; in Surah Hūd verse 12; in Surah Yūsuf, there are 5 times. They are in verses 2, 46, 46, 62 dan 62; in Surah Ar-Raʿd verse 2; in Ibrāhīm, there are 2 times. They are in verses 25 dan 37; in Surah al-Naḥl, there are 6 times. They are in verses 14, 15, 44, 78, 81, dan 90; in al-Kahf verse 6; in Surah Ṭāhā, there are 5 times. They are in verses 10, 44, 113, 130; in Surah al-Anbiyā, there are 5 times. They are in verses 13, 31, 58, 61 dan 111; in Surah al-Ḥajj, there are 2 times. They are in verses 36 dan 77; in Surah al-Muʿminūn, there are 2 times They are in verses 49 dan 100; in Surah al-Nūr, there are 5 times. They are in verses 1, 27, 31, 56, dan 61.

In Surah al-Shuʿarā, there are 3 times. They are in verses 3, 40 dan 129; in Surah al-Naml, there are 2 times. They are in verses 7 dan 46; in Surah al-Qaṣaṣ. there are 7 times. They are in verses 29 (in 1 verse 2 *laʿalla*), 38, 43, 46, 51 dan 73; in Surah al-Rūm, there are 2 times. They are in verses 41 dan 46; in Surah al-Sajdah there are 2 times. They are in verses 3 dan

21; in Surah al-Ahzāb verse 63, in Surah Fātir verse 12; in Surah Yāsīn, there are 2 times. They are in verses 45 dan 74; in Surah al-Zumar, there are 2 times. They are in verses 27 dan 28; in Surah Ghāfir there are 2 times They are in verses 36 dan 67; in Surah Fuṣṣilat verse 26; in Surah al-Shurā verse 17; in Surah al-Zukhruf, there are 4 times. They are in verses 3, 10, 28, dan 48; in Surah al-Dukhān verse 58; in Surah al-Jāthiya verse 12; in Surah al-Aḥqaf verse 27; in Surah al-Ḥujurāt verse 10; in Surah al-Dhāriyat verse 49; in Surah al-Hadid verse 17; in Surah al-Hashr verse 21; in Surah al-Jumu'ah verse 10; in Surah al-Talaq verse 1; and in surah Abasa verse 3.

The result show that there are 7 forms of *La'alla* in the Qur'an. They are *la'allakum* is followed by *ḍamir antum* which means “hope you all are..” (*semoga kalian*), *la'allahum* is followed by *ḍamir hum* which means “hope they are..” (*semoga mereka*), *la'alliy* is followed by *ḍamir ana* which means “hope I am..” (*semoga saya*), *la'allaka* is followed by *ḍamir anta* which means “hope you are..” (*semoga kamu*), *la'allahu* is followed by *ḍamir huwa* which means “hope he is..” (*semoga dia –laki laki*), *la'allanā* is followed by *ḍamir nahnu* which means “hope we are..” (*semoga kami*) (*laki-laki/perempuan*) and *la'alla* is without any additional. In order to help better understanding, it can be seen as follows:

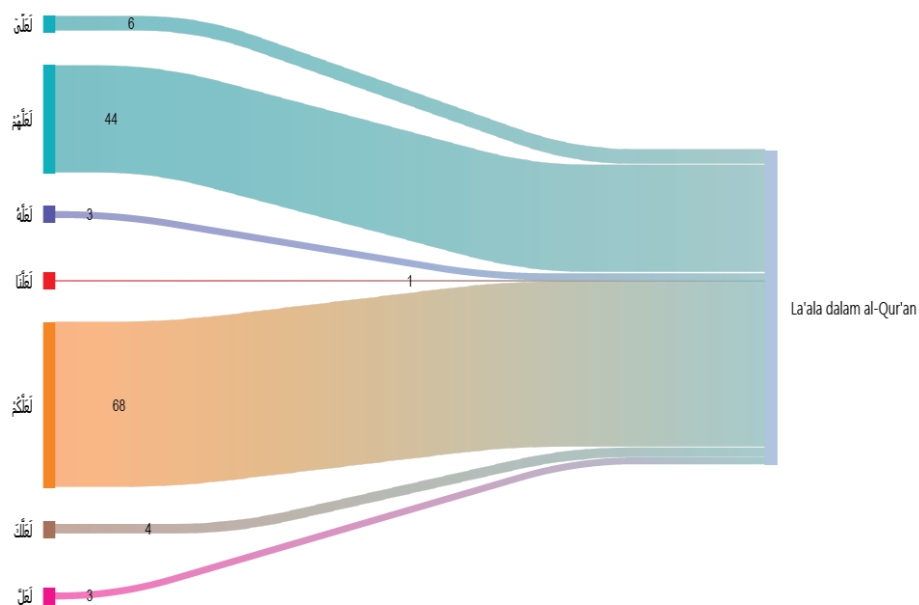


Figure 1: ATLAS.ti findings and analysis of the forms of *la'alla* in the Qur'an

Source: Reviewer

The figure above shows that the word *la'alla* is found 66 times in the form of *la'allakum*, 44 times in the form of *la'allahum*, 6 times in the form of *la'alliy*, 3 times in the form of *la'allahu* and *la'alla*, 4 times in the form of *la'allaka*, and 1 time in the form of *la'allanā*. The total is 129.

“Hope” is following the meaning of La^ʿalla in the Qur'an

1) "Hope" follows the word after *la^ʿalla*

Based on the findings of this study, the word *la^ʿalla* is mentioned in the Al Quran 129 times with various *damirs*. There are 3 times that are without *damir*. All has a word that precedes or follows it. In this chapter, the following words are described. The meaning of that word is the key to hope in Allah. Here's an overview of the word *la^ʿalla* (in all its forms) along with the words that follow it:

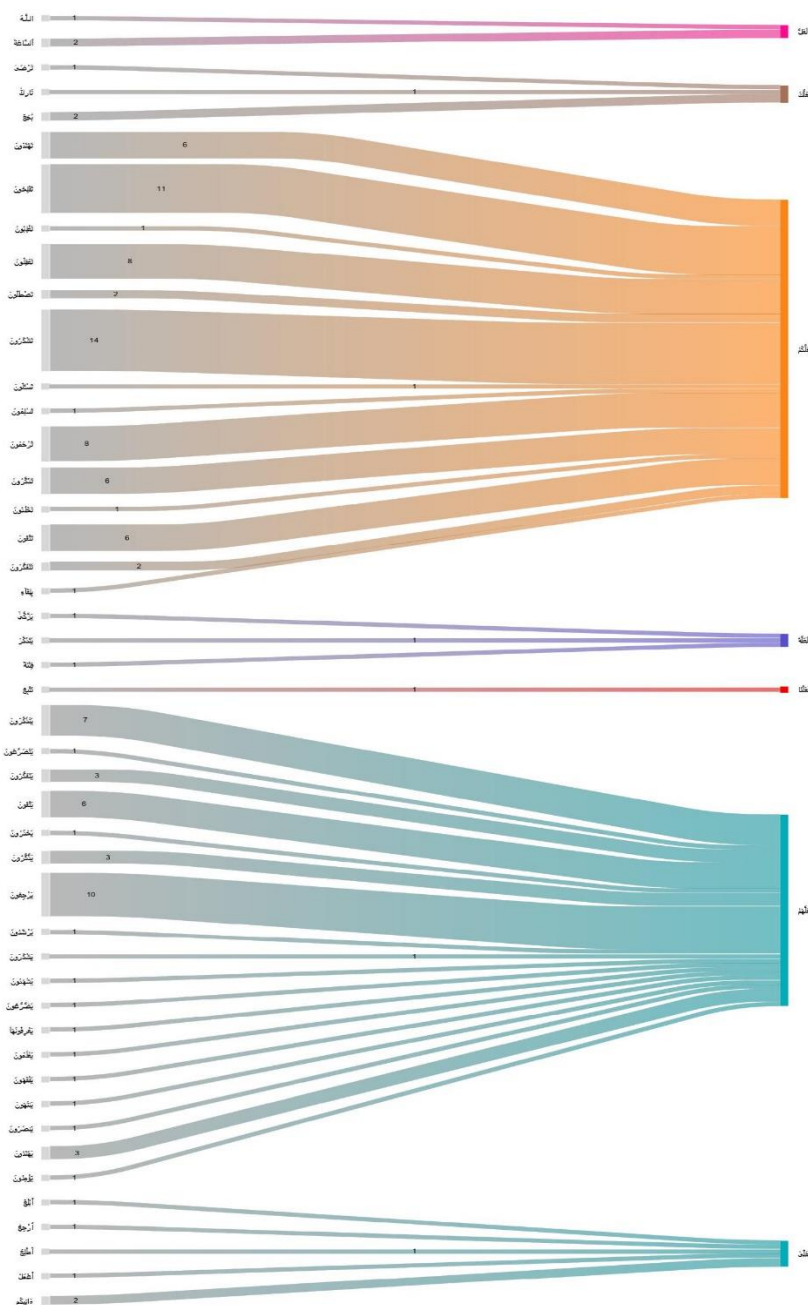


Figure 1: The findings and analysis of the ATLAS.ti of the word *la^ʿalla* in the Qur'an
Source: Reviewer

The Figure 2 above shows that *La'alla* in the form of *la'allakum* is 68 times (the most): 14 times is followed by the word *tashkurūn*; 11 times is followed by the word *tufliḥūn*; 8 times is followed by the word *turḥamūn* dan *ta'qilūn*; 6 times is followed by the word *tattaqūn*, *tadhakkarūn* dan *tahtadūn*; 2 times is followed by the word *tatafakkarūn* dan *taṣṭalūn*; 1 time is followed by the word *biliqā'i*, *takhladūn*, *tusallimūn*, *tus'alūn* dan *taghlibūn*. The word *la'allakum* is aimed at people who believe.

The word *La'alla* in the form of *la'allahum* is in second place with 44 times repeated in the Qur'an: 10 times followed by the word *tarji'ūn*; 7 times with the word *yataadhakkarūn*; 6 times with the word *yattaqūn*; 3 times with the words *yatafakkarūn*, *yadhakkarūn* and *yahtadūn*; and once with the words *yataḍarra'ūn*, *yaḥdharūn*, *yashudūn*, *yashkurūn*, *yashhadūn*, *yadharra'ūn*, *ya'rifūnahā*, *ya'lamūn*, *yafqahūn*, *yantahūn*, *yunṣarūn* and *yu'minūn*. The word *la'allahum* is addressed to the previous people as a lesson for the people after that.

Then, the word *La'alla* in the form of *la'alliy* is found 6 times. It is in third place with details: 2 times followed by the word *ātikum*; and 1 time with the words *uballigh*, *arji'*, *aṭli'* and *a'mal*. The word *la'alla* in the form of *la'allaka* is in fourth place because it is repeated 4 times and it is followed 2 times in *bakhi'u*; and 1 time each on *Tariku* and *Tarḍā*.

Furthermore, the word *la'alla* in the form of *la'allahu* is found in 3 words *fitnah*, *yataadhakar* and *yazkā*. The word *la'alla* in the form of *la'alla* is found 3 times. 2 times it is found in the form of *al-sā'ah*, and 1 time it is followed by the pronunciation of *Allāh*. The last form is *la'alla* in the form *la'allanā*. This word is followed by *nattabi'*.

As the example, *la'allakum* followed by the word most frequently mentioned in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيَتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Meaning:

O you who believe! when you rise up to prayer, wash your faces and if you are sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith, Allah does not desire to put on you any difficulty, but He wishes to purify you and that He may complete His favor on you, so that you may be grateful.” (al-Maidah: 6)

This verse explains that humans are grateful to Allah. Based on the meaning of this verse, we see that the process of performing prayer must wash the face, hands and feet. If they are in *junub*, they must wash themselves (*ghusl janabat*). If someone is sick, traveling, or in contact (touch) with women, and then does not find water for purification, Allah commands him to perform *tayammum* (dry ablution). *Tayammum* in this verse explains that Allah has made ablution obligatory. If water is not found for purification, then you can do *tayammum*. This process is in order to clean and purify. Therefore, humans (*la'allakum*) should be grateful to Allah.

2. "Hope" follows the word *la'alla* from *maknawiyah* (meaning) point of view

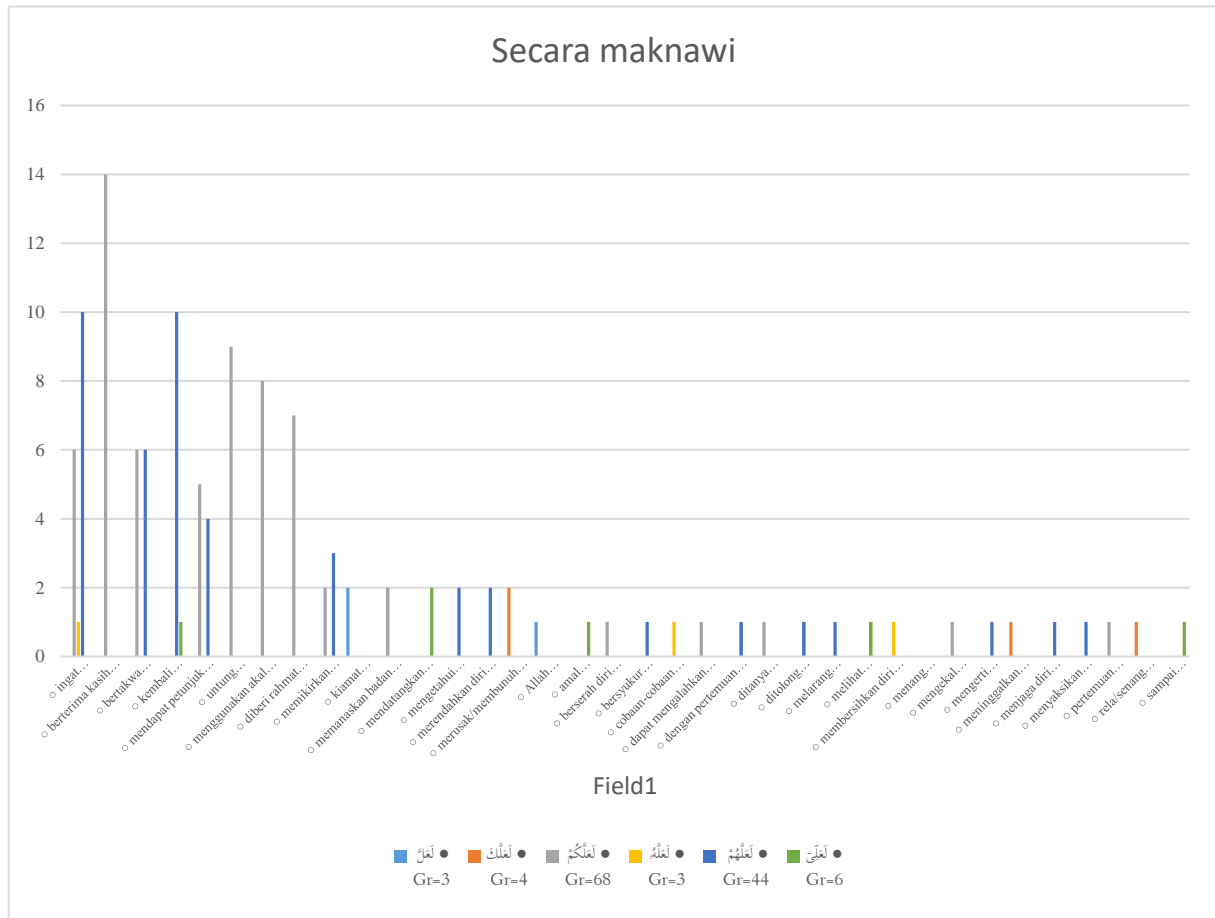


Figure 2: *La'alla* is followed by various words in *maknawiyah* point of view

Source: Reviewer

The figure above shows us that the word *la'alla* in *maknawiyah* depends on the meaning of the word that follows it. The meaning of the word is remember, be grateful, be pious, return, get guidance, be lucky, think about, hope, bring in, know, humble, destroy, and so on.

The Wisdom of hoping to Allah in the word *la'alla* during the pandemic

The focus of this research is to study the wisdom of having hope in Allah based on the word *la'allakum*. It is specifically addressed to us as *khitab*. The wisdoms are as follow:

1. Growing gratitude is most mentioned in the Qur'an. It can strengthen immunity, make a healthier heart rhythm and balance blood pressure. This is a necessary during a pandemic. (Emmons & Paloutzian, 2003; Setiadi, 2016)
2. Eliminate excessive fear because there is a feeling of always being with Allah, including the corona virus. (Hidayat, 2008, p. 55)

3. Bringing luck because by having hope to Allah will create an inner closeness. That closeness makes it peaceful even in a pandemic.
4. Hoping to Allah gives a sense of optimism that nothing is impossible in life. (Sagir, 2011; Sagir & Hasan, 2021)

Conclusion

The COVID-19 pandemic which has been around 2 years has drained all of our energy, including spiritual energy. It makes us completely surrender to Allah SWT. It proves that humans have no power. Therefore, increasing all hope in Allah SWT can build self-confidence.

There are two words in the Qur'an that relate to hope in Allah, namely *yarjū* and *laʿalla*. However, this research focuses on the word *laʿalla* because only a few people understand that the word contains the meaning of hope..

The results of this study indicate that the word *laʿalla* in the Al-Quran is found repeated 129 times with various preceding or following words. The word *laʿalla* means that there is a hope. More than that, the wisdom of hoping to Allah is conveyed through the word *laʿalla*, where people are required to be more grateful. Therefore, *laʿallakum tashkurūn* is mentioned more in the Qur'an. Gratitude fosters a strong immune system, which is needed during this pandemic.

This study of the meaning of *laʿalla* in the Qur'an is only one side of the various aspects that can be studied, such as studies from the point of view of the language and its implementation or the interpretation of scholars.

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