



## TAQWA IN NEW NORMAL

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### **Abstract**

This research was written from the results of the compilation of secondary data that we obtained from various sources relating to Taqwa at the present time, as well as information from the mass media related to Islam in the New Normal situation. Researchers hope, by reading this research can benefit us all, in this case can add to our insights about Taqwa in New Normal, faith and piety in modern life, especially for researchers. Indeed, this research is far from perfect, so the writer expects criticism and suggestions from readers for the improvement towards a better direction

Keyword ; Taqwa, New Normal

## **I. INTRODUCTION**

Taqwa is interpreted as one thing that is very important and must be had by every Muslim. Significance of piety for Muslims among them is as a distinguishing specification with other people even with jinn and animals, because taqwa is a reflection of the faith of a Muslim. A Muslim who has faith does not change like an animal, jinn and devil if they do not implement their faith with the attitude of taqwa, because their animals, jinn and devils are all in the simple sense of believing in Allah who created it, because the meaning of faith itself is simply "believe", then taqwa is the only distinguishing attitude between humans and other creatures.

A Muslim who has faith and has said the two sentences of shahada but does not realize his faith by being pious in the sense of carrying out all the commands of Allah and avoiding all His prohibitions, and he also does not want to be bound by all the rules of his religion because of his busyness or personal assumptions that consider the existence of Shari'a as a limitation of religion. that will is a human right, even though he is religious but his religion is



only as a complementary identity in his social life, then this kind of person is not the same as an animal but his position is lower than that of an animal, because humans are equipped with reason with which the human mind can do analysis of life, so that in the end makes taqwa as a form of implementation of his faith, while New Normal is a period where we go to normal days as we used to do

## **II. PROBLEM FORMULATION**

1. Explain the problematics of challenges and risks in New Normal life?
2. Explain the role of taqwa in answering the problems and challenges of new Normal life?

Purpose of Writing

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2. Explain the role of taqwa in answering the problems and challenges of New Normal life

## **III. METODOLOGI**

In this case the writer uses descriptive method. "Descriptive method can be defined as a research that describes systematically, factually and accurately about the fact and characteristic of certain population"

## **IV. RESULT AND DISCUSSION**

Human problems in modern life are the emergence of negative impacts (residues), ranging from various technological discoveries that have an impact on environmental pollution, destruction of animal and plant habitats, the emergence of several diseases and viruses such as at this time, namely COVID 19. Don't we learn from trees , leaves that fall because they are old do not make harmful residues but instead benefit the fertility of the tree itself, this implies the need for environmentally friendly technology and minimizes the environmental impact that it causes. humans also don't see in the dark like bats, but human reason can create lights, to overcome that weakness.

Humans are not able to run like horses and lift heavy objects like as strong as an elephant, but human reason has created a tool that exceeds the speed of a horse and as strong as an elephant. Exceeding humans with other creatures is from the Intellect. Whereas in the



economic field, capitalism has produced consumptive, materialistic and exploitative human beings. So with this sense, humans are now expected to be able to find a vaccine from this virus, so that the plague can quickly pass, and life can be normal again as usual.

Actualization of piety is a part of one's pious attitude. Because of the importance of piety that must be possessed by every believer in the life of this world so that some Islamic Sharia which includes fasting is a form of self-formation of a Muslim in order to become a pious person, and more often every khatib on Friday or the feast of prayer is always encourage pilgrims to always be pious. So often the socialization of piety in religious life proves that piety is the main expected outcome of the purpose of human life (worship).

Taqwa is an abstract attitude that is embedded in the hearts of every Muslim, whose application is related to religious law and social life. A pious Muslim will always try to carry out the commands of his Lord and stay away from all His prohibitions in this life. The problem now is that Muslims are in modern life which is very easy, all-round and even tends to be permissible. Every second in the life of Muslims is always dealing with things that are forbidden by their religion but it is very interesting human instincts, plus the religious conditions that are less supportive. This situation is very different from the condition of the previous Muslim community which was thick in religious life and the situation of the time at that time which sufficiently supported the quality of one's faith. Because reality proves that the socialization of taqwa now, whether in the form of Shari'a such as fasting and others or normative forms such as appeals to preachers and others seems to be lacking, this is due to several factors, including the first Muslim concerned who does not understand very well the meaning of taqwa itself, thus making him reluctant to start, and the second is his ignorance of how, where and when he should start releasing the attitude of piety, then the third social conditions in which he lives does not support himself in building the attitude of piety, as now life is versatile and inclined completely permissible.

Every individual Muslim must understand alternative posts that must be done, among which the earliest and most important is gadhul bashar (averting view), because sight (in the sense of the eyes and ears) is the beginning of all actions, visions or hearing captured by the five senses then passed on to the brain and then reflected by members of the body and finally impacted on the heart as a place where taqwa resides, if the vision or hearing is negative in the sense of something that is forbidden by religion it will make the heart become dirty, if the heart is dirty then the mind (reason) also follows dirty, and this results in actualization of real life, and if behavior, mind and heart are dirty it will certainly be difficult to achieve the



attitude of god-fearing. Therefore, in a pandemic and very plural situation, it is felt necessary to maintain the view (in the sense of the eyes and ears) of things that are forbidden by religion as the initial and primary way in educating themselves to become pious Muslims. Keeping the eyes, ears, minds, hearts and deeds of things that are forbidden by religion, makes a Muslim have a great opportunity in obtaining taqwa. Because taqwa is the best we must get in wading through the life of this mortal and surely destroyed world, to be brought to life in the hereafter which is eternal and certain. The existence of death as something that is certain and can not be estimated and the existence of life after death makes taqwa as a vital object that must be reached in this very short human life. Starting to be pious is to start doing things that are small

## V. CONCLUSION

Taqwa is very important in modern life, if in a sophisticated modern life, ignoring faith and devotion to Allah, there will be many problems and challenges that occur, both in the economic, social, religious, and scientific fields themselves.

Taqwa also has an important role in the life of the modern world, in modern life which is fast paced often triggers stress and various diseases.

## VI. SUGGESTION

The author is aware of the shortcomings of this research, so the authors expect very criticism and suggestions from readers for the goodness and development of this research well for the future

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