



## Choosing a Path of Life According to the Concept of Human Nature in Education

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### **Abstract**

*This research will discuss why there are still deviations committed by believers in qadha and qadar without awakening their enthusiasm to pursue happiness in this world and the hereafter. The approach used in this research is a qualitative descriptive approach to describe situations or phenomena by examining symptoms, information or result information during the research process using the document study method. Literature research data collection methods consisting of daily articles, textbooks, handbooks, archives and regulations and journals, etc. Researchers analyze the influence of belief in qada' and qadar and impose it on ghiroh to carry out a transformation of its exclusive destiny within the scope of Islamic religious education. The results of this research indicate that the occurrence of behavioral deviations carried out by believers in qadha and qadar who have not awakened their enthusiasm to pursue happiness in this world and the hereafter is due to a wrong understanding of faith in qadha and qadar, because the stronger their faith, the more enthusiastic they will be in pursuing worldly happiness. in the afterlife, with intelligence being able to develop and think clearly to consider, decide and face things by focusing on the problems faced with brilliant solutions, so that it will form a personality that is confident, not worried, brave, optimistic, full of hope.*

**Keywords:** *Way of life; Fate; Education;*

### **A. Introduction**

A wrong understanding of qodha and qodar can lead to the development of a submissive personality, inappropriate surrender, as well as contradictory optimism and enthusiasm which gives rise to debate among Muslims, giving rise to different opinions between the jabbariyah group, which believes that everything

provisions (destiny) have been determined by Allah, qadariyah who believe that all provisions (destiny) are based on human efforts, and Asy'ariyah who believe that provisions have been determined by Allah, but humans are still required to other efforts, this last group takes a middle position (washatiyah) (Putra & Mutawakkil, 2020). In fact, in this case, humans have great potential from Allah in the form of intelligence, which can be used as important capital for them to carry out various efforts in their lives so that they can survive until their lives are taken from them in a state of happiness and receive great blessings from Allah, so that they do not do things which is detrimental and stupid, which then drives someone away (Raharjo, 2019). Based on research conducted by J. Nabel Putra and Moch Ali Mutawakkil, it shows that believing in Qadha' and Qadar makes humans more able to make themselves optimistic about what Allah SWT has given (Putra & Mutawakkil, 2020). If so, the more someone understands about qada and qadar, the more enthusiastic they will be to change their way of life, but ironically there are still many people who understand about qodlo and qodar but their passion/enthusiasm for making changes is still low even though in fact they have knowledge about it. The author's research aims to analyze the reasons why there are still people who believe but their behavior still experiences deviations, so that their desire to pursue happiness in this world and the hereafter is still low.

Research conducted by Nur Asyiah Siregar- Civil Engineering Lecturer at Al-Washliyah University (UNIVA) Medan Jalan Sisingamangaraja km 5.5 Medan in 2021 regarding faith in qada and qadar shapes human personality to function their minds (Siregar, 2021). Based on the results of research conducted by Surawan, it was found that the application of Islamic Religious Education lessons on the theme of faith in qada and qadar can be an alternative in preventing the emergence of feelings of insecurity in teenagers, especially in students. Insecurity arises because of a lack of understanding of Allah's decrees. So, in its application students can appreciate and apply the learning material in everyday life (Surawan & DLT, 2022). Based on the research above, the more someone understands about qada and qadar, the more enthusiastic they will be to change their way of life, but ironically there are still many people who understand about qodlo and qodar but their enthusiasm for making changes is still low even though in fact they have knowledge about it. That. Therefore, the author intends to analyze the impact of belief in qodla and qodar on a person's desire to determine their fate.

## **B. Methods**

The approach used in this research is a descriptive qualitative approach to describe situations or phenomena by examining symptoms, information or information on results during the research process using the document study method. Researchers analyze the influence of beliefs on qada' and qadar and their implications on ghiroh carrying out the transformation of their exclusive destiny in space. scope of Islamic religious education. Literature research data collection methods consisting of daily articles, textbooks, handbooks, archives and regulations and journals published in the last five years between 2017-2023.

## **C. Result and Discussion**

The sixth pillar of faith is faith in qada and qadar. Both have been established by Allah SWT for all His creatures. Meanwhile, the meaning of believing in qada and qadar means that every human being (Muslim and Muslimat) is obliged to have a sincere intention and belief that everything, whether the actions of creatures are intentional or not, has been determined by Allah SWT (Hakim, 2020).

Faith in Qada and Qadar in everyday life is more popularly known as Destiny.

### **Understanding Qada' and Qadar**

In the Lisan al-Arab dictionary it is stated that qada is the masdar form of fi' il madhi, namely qada, yaqdi, qada'an, which etymologically can mean decision, destiny, provision, completion, testament, completion, carrying out, completion and death. According to the Islamic term, which is defined as Qada', namely Allah's decree since the time of Azali in accordance with His iradah regarding all things that are pleasing to His creatures (Hidayat, 2019). Meanwhile, according to language, Qadar is certainty, regulation, measure. Meanwhile, according to Islam, Qadar is the embodiment and reality of Allah's decree for all creatures in a certain degree and form in accordance with His iradah (Hidayat, 2019), so that it can be interpreted as the potential of an object, whether the object describes an inanimate object or also an animate object (Siregar, 2021).

The polemic between mutakallimin regarding qada and qadar is at least possible because it opens up space for interpretation of several verses and hadiths related to qada and qadar, giving rise to multiple interpretations. The famous kalam schools such as Muktazilah, Asy-Ariyah, Jabariyah and Qadariyah.

### **Straightening Understanding of Destiny**

There are differences in the understanding of experts and scholars regarding destiny as we will explain as follows. The word destiny comes from the Arabic *qoddaro yuqoddiru taqdiron*, which means to estimate or think. If *syiddah* is removed, it becomes *qodaro* which means capable (almighty). Destiny is a decree for us, me and all of you. Because these are planned decisions or scenarios, we cannot choose our destiny (Adams, 2019). The existence of size and balance, order and harmony, of the universe and everything clearly shows that everything is determined and measured, created and regulated by Allah SWT (Susanto, 2018). God's destiny exists. God has absolute power. to use atoms and particles as His destiny decision (Nursi, 2020).

This statement above is what makes people often misunderstand the meaning of destiny, because it seems as if humans cannot do anything because everything has been determined by God. even though in reality humans can choose their destiny according to the limitations determined by Allah. Allah knows and wrote everything since the time of eternity because Allah has the nature of knowing before events. So that Allah has known since ancient times that something will happen in the future, including which way of life we want to choose, this is all already known by Allah, so Allah ordered the angels to write it down. For example, there are people who choose a bad path, this does not mean that Allah tells us to choose a bad path, but because Allah knows what he will choose in the future, Allah writes bad things for him. Likewise vice versa about good things.

In Islam, the use or meaning of the word destiny is something that is certain to happen and comes from Allah SWT. In Arabic, destiny is called *qaddara*, *yuqaddiru*, fate, which means measure, arrangement, certainty of what happens in a person's life. This is as Allah SWT has said in the Al-Qur'an Surah Ar-Ra'd verse 11:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۗ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

Meaning: "Indeed, Allah will not change the condition of a people until they change the condition of themselves. And if Allah wills evil for a people, then no one can resist it and there is no protector for them besides Him.

Thus, this statement shows that humans are required to make efforts to make changes for the better, this shows that Allah SWT. There is still an opportunity for humans to determine their fate with effort, which means it is impossible for Allah SWT. commands humans to try to change their fate while the results are already closed, because Allah SWT. It is impossible to order something in vain (Mahmud et al., 2015). In fact, there are 4 types of destiny writing, starting from the fate of *saabiq*

which is the destiny for all creatures recorded in the law of Mahfudz since 50 thousand years before the creation of the earth and sky, the destiny of umri which is the destiny of the fetus when it is 4 months old, the destiny of aanawi which is the destiny of all creatures every year on the night of Lailatul Qadr, until the fate of yaumi which is a writing of events every day. The four types of destiny writing allow for change except for Destiny Sabiq (Nurdiyati, 2021). if someone forces him to do something that violates (God's law), then there is no law or punishment for that action because of that compulsion. If someone knows that escaping from a fire to a safer place is their own choice and coming to a comfortable, spacious and orderly home is also their choice (Naufal, 2017)

### **Difference between destiny and fate.**

Fate and destiny are two decisions that have been determined by Allah SWT. However, the two are different, if fate is more about the size, while fate is the result. In the sense that fate is invisible, while fate is a visible result. Humans never know their destiny in this world, but the Prophet also strongly encouraged Muslims to try (Hasyim, n.d.). The word fate comes from Arabic which means share, share, or is often understood as good or bad fate. What we call destiny is not something that happens without reason, but is partly the result or consequence of our actions. Sufah Asufah, 'a comparative study of Hazairin and Munawir Sjadzali's thoughts regarding the inheritance of sons and daughters' (Asufah, 2017). Human destiny has been determined by Allah as the Creator of the universe. Allah's destiny is not coercion, Allah knows better about the affairs of His servants who deserve goodness and who do not (Arliman, 2020).

In creating His creatures, Allah SWT. have determined their destiny before they were born into this world. Allah has Lauhul Mahfudz, all the rules since the beginning of the universe. Allah has written in Lauhul Mahfudz for all the destinies of living creatures (Thalib, n.d.). Everything that happens to humans in this universe is in the decisions and decrees of Allah SWT. One does not have to believe in things related to fate, and when he does, he shows his belief. Because believing in destiny is part of supporting the pillars of faith. And we believe that humans are still given the freedom to determine their own lives. So God allows us humans to do the slightest good deed, God sees and calculates the reward (Pamungkas, 2023) (Santoso, 2022).

Belief in Allah's destiny creates a deep fear about the final fate of one's life and encourages great enthusiasm for charity and istiqomah obedience to hope for husnul khatimah. Belief in fate is no excuse for immorality and laziness. A true heart

is between two states, namely worrying about what is written for him or what will happen at the end of his life. The first state of Sabiqin's heart and the second state of Abrar's heart (Fauziyah, 2017). In this case, the realization of faith in qadha and qadar, humans must try with enthusiasm and are not allowed to give up in despair, even to the point of wanting to hope for death because (Agustika, 2019).

Basically, Qada and Qadar of Allah SWT can be called Taqdir. The destiny of Allah SWT can be divided into two types, namely Muallaq and Mubram. 1) Takdir Muallaq literally means something hanging. Muallaq is a destiny that can be changed by human efforts and prayers such as intelligence, health and prosperity. Even though everything has been arranged by Allah SWT, humans still have to try to change their destiny because humans have the freedom to determine their actions (Ni'am & Farihi, n.d.). So that someone who believes in Qada and Qadar is reflected in everyday life (Hidayat). This destiny can still be developed and is flexible so that humans can change their destiny (Admizal, 2021) (Abdullah SP, 2019). 2) Takdir Mubram literally means something that is unavoidable or certain. Thus mubram is a destiny that cannot be changed by human will or effort (Hidayat, 2019). Seseorang cannot argue and bargain with this fate. Mubram has been patented (it is standard), so people just have to wait and execute it when luck comes (Amiruddin, 2021)

According to Quraish Shihab, destiny comes from the word qadara, where this word means measurement, measure, then Allah orders such a path, so Allah gives a certain measure or measure. or limitations of certain abilities in the mental and physical parts of humans. According to a medieval philosopher named Abu Hayyan Al-Tauhidi in his book, Al-Muqabasat, he said, even when it comes to matters of the stomach, humans cannot control it, they are unable to avoid hunger (Ade Putri, 2022).

Fate is God's provisions and decrees for His creatures according to their limitations. We believe that God is the one who creates all events, no one can create other than Him (Ahmad & Mutalib, 2020). Humans must believe in it as a guide to life, that everything that happens to a person has been outlined and explained by Allah. Fate or another term called determinism is an absolute and certain decision, events in the universe are mechanical and certain. In response to luck, this is known as free agency or agency where people can change events or occurrences that have occurred or are occurring according to their will or desires. Man is free to do as he chooses. The root of freedom is the human ability to make informed decisions and be responsible for their actions (Arum & Wedawati, 2020). This shows that Allah does not require, does not force humans to do good and likewise Allah does not force

humans to do bad (Siregar, 2021). God gave humans the ability to live freely and make free choices. People can also have a desire to authenticate themselves in the world and determine the development of the world. Because we have the task of building the country. In the Qur'an, humans are appointed as leaders who in turn build the country and must obey the rules of Allah SWT. This means that humans cannot change their destiny if it has been determined by Allah SWT. However, someone can try to do their best (Pamungkas, 2017). Amany Lubis said that there are several sects in Islam which fully acknowledge that God is powerful and humans have no power to change their fate, these sects are called jabariah. The qadariyah flow is more positive because it does not rely on God and does not expect sudden sustenance from him (Suhaimi, 2018).

Humans have the freedom to determine their actions. This means that each person has their own destiny, what happens is written on the line of destiny, which cannot be changed if it is related to the destiny of Mubram, because what happens to humans in this universe is in the decisions and decrees of Allah SWT. One does not have to believe in things related to fate, and when he does, he shows his belief. Because believing in destiny is part of supporting the pillars of faith. However, humans have the ability to choose their actions according to the limits determined by God.

This means that destiny is a combination of qadha and qadar. Fate is the decree and decision of Allah SWT. towards humans or creatures of Allah SWT. according to its limits or dimensions. Allah SWT has determined all events that occur in this universe. no one can refuse or deny it. Maybe someone tries their best to get something they hope for but if Allah SWT. decides otherwise, he must accept and leave it to fate. If a person tries to manage his affairs well and diligently, then he has the possibility of success or getting what he wants.

### **Signs of Faith in Qada and Qadar.**

Allah SWT gives humans free will and provides trials and tribulations. Therefore, humans must try and always obey to achieve eternal happiness. The role of faith in qada and qadar is so that people are grateful, not arrogant or ungrateful, and patient in facing things that are not pleasing to their hearts. People who believe in the Qada and Qadar of Allah SWT understand that every destiny of Allah SWT automatically brings wisdom or good benefits for human life. The soul of a believer is so calm in facing various life circumstances. One form of operating faith in Qada and Qadar is not abdicating one's responsibility as a servant of Allah. Everything that happened to him was accepted with joy and confidence because it was wisdom from

Allah SWT. People who believe in Qada and Qadar try their best to do so (Hidayat, 2019).

A believer's faith is obtained through the aqliyah method (functioning reason) through thariqul iman (faith process), based on aqli dalil (proof with reason about things that can be achieved with reason) and naqli sentences (proof with the arguments of the Qur'an and Hadith about things beyond reason), will create faith that is tashdiqul jazm (definitive justification). Because faith means tashdiqul jazm, it is absolutely certain, (absolutely 100 percent certain), obtained only through the use of the aqliyah method (permissible causes). The process of finding the truth of the work of reason to achieve faith is called tarequl iman (Miswar, 2017).

So it can be understood that in fact there is no faith or belief without going through the process of using reason during the search, so intelligence is really needed to understand destiny and not just blind taqlit, because each human being has a different destiny and destiny which requires different methods. In overcoming problems in order to determine the path of life, so this is where knowledge, faith and charity must always go hand in hand.

Islam is a religion that shows its identity and uniqueness. Allah only accepts faith obtained through aqliyah. Not because of stupidity, cheating or coercion. Belief in qada and qadar obtained through the process of faith using the aqliyah (reason activity) method is the Islamic mafahim that becomes an Islamic personality, namely laa khaufun wa laayahzanun (Siregar, 2021). Believing in qada will form a laa yahzanun (not sad) personality, with the following characteristics: 1. Tawakkal, surrendering to Allah for Allah's provisions. 2. Be aware of your limitations and weaknesses. 3. Be aware that you are in the power of the Unlimited Ruler. 4. Realize that whatever happens in this life is not the will of humans but only the will of Allah SWT. 5. Accept with grace everything that happens in one's life, whether what happens is something that is considered bad, such as death, separation and so on. Or events that are considered good, such as meetings, births and so on (Mufidah & Habibi, 2022).

Believing in Qadar will form a personality that is confident, not worried, brave, optimistic, full of hope. This can be reflected in 1. Realizing that every creation of Allah has Qadr (potential). 2. Optimize one's potential to do everything in accordance with Allah SWT's commands. 3. Optimizing the development and utilization of human potential within their responsibilities. 4. Optimizing the utilization of the potential of objects around them according to Allah's commands to achieve His pleasure. 5. Utilize the potential of oneself who is weak, limited, and



dependent on others, by dedicating and depending on one's life only on the Almighty, Unlimited, He is the Beginning and He is the End and He is the one upon whom all things depend exists (Siregar, 2021).

From this we understand that belief in qada and qadar must be true so that people do not take the wrong steps in choosing a lifestyle to determine their fate. However, understanding qada and qadar requires intelligence so as not to misunderstand, just like the mindset of people who live in bad conditions, so they have to look for solutions so as not to give up on the situation. One of the signs given in the Qur'an to empower poor individuals is to encourage them to do the best according to their abilities.

Among the things that can be done are 1) Changing the Mindset of Poor People. Before empowering the poor and needy, their mindset and mindset must be changed. The original beggar mentality has been transformed into an entrepreneurial mindset. A lazy mindset turns into a hard worker. As stated in Surah Ar-Ra'd verse 11, Allah SWT. Saying that it will not change the situation of a people until they change the situation that exists within themselves. In other words, Allah SWT will not change the situation of the poor and needy if they do not make efforts and efforts to change themselves (Subari, 2020). 2) Educate the poor and work hard. 3) Once poor people change their mindset, they are trained to earn a living or work to support their families. It is fitting that the word of Allah in Surah Al Jumu'ah verse 10 states that if the prayer has been performed, spread out on the earth, seek the grace of Allah SWT. and remember Allah SWT. lots of it so you're lucky. Rasulullah SAW also solved the practical and applicable problem of poverty which was implemented by Rasulullah SAW by encouraging the poor to work according to their knowledge and abilities. 4) Encourage economic projects among Muslims. If someone does not have initial capital to work, it is recommended to collaborate with the owner of the capital. 6) Functioning of BAZNAS and BAZIS institutions. Ummah Endowment Fund (Hajj Savings controlled by the Ministry of Religion) to provide working capital for the needy and poor to be empowered (not for consumption but for productivity). 7) Make the best use of the APBN (Baitul Mal) for poverty alleviation. 8) Forming self-help groups for poor people to educate them for business or Micro and Small Enterprises (UMK) and to be assisted until they are empowered (Subari, 2020).

The principles of learning motivation in the concept of the Qur'an explain that learning motivation is like a spirit for students, because motivated students get good places, high grades, common sense and maximum knowledge. The Qur'an does

not differentiate between men and women when it comes to seeking knowledge. And God also raises teachers and students who are always highly motivated in pursuing knowledge. From Anas RA he said: Rasulullah SAW said: Seeking knowledge is the obligation of a Muslim, another hadith explains that students who study without sincere intention are in vain. With sincere intentions, great rewards are achieved. Likewise, students practice worship according to their intentions (Sarnoto & Abnisa, 2022).

Humans who have obedience to Allah and the Prophet Muhammad, their true faith grows and increases in accordance with the words of Allah SWT. in surah al-Imra verse 173. There are many examples of good deeds that lead to obedience and strengthen faith, including prayer. This is in accordance with the word of Allah SWT. in surah al-Baqarah verse 3. Disobedience to Allah will cause disasters to strike, because it is a form of deviation from Allah, so it is necessary to strengthen oneself and one's heart in the correct Islamic faith in order to avoid disasters (Harahap et al., 2021).

From this we can understand that a comprehensive understanding of true faith in Allah's qada and qadar has a very positive effect, namely the manifestation of good deeds (positive behavior) in everyday life, which can also be called al-Akhlaqal-Karimah or Akhlaq mahmudah .

There are many misconceptions that everything that happens to humans is God's will, that human evil and disobedience is directly attributed to God. After all, something that happens to humans is God's will, which is justified, but each person also has his own desires. So intelligence is needed to understand, proper knowledge and understanding of qada and qadar are needed to come up with ideas, life concepts and even behavior, especially in matters that determine the lifestyle chosen here in the context of happiness in the world and beyond (Aryani et al., 2022).

The characteristics of spiritual intelligence include the following: 1) The presence of deep self-awareness, intuition and the innate strength and authority that one has due to hard work, effort and God's help. 2) Have a broad view of the world by looking at yourself and the people around you. 3) Has noble values, is consistent with what he talks about and is firm in his opinions. 4) Understanding a high awareness of the purpose of life, so he will try to set his goals as high as the sky, by trying to do more than other people do for better results. 5) Not feeling satisfied with what he has obtained, always looking for new innovations, and usually tends to put other people's affairs before his personal affairs or desire to contribute to

others. 6) Always have fresh, constructive and varied ideas. Active in everything, and often asks questions that others have not thought of before, giving rise to envy from others and a strong desire to imitate him. 7) There is a pragmatic and efficient view of reality, which often (but not always) produces healthy choices and practical results. 8) Avoid things that are considered unnecessary and even waste time on things that are less useful. Usually people who have spiritual intelligence tend to be alone outside of their activities, filling their emptiness with useful things, for example reading, etc. (Aryani et al., 2022).

From this we can understand how much intelligence plays a role in understanding the knowledge of qada and qadar because it will give rise to ideas that will influence the choice of determining one's path in life.

The relationship between internal locus of control and Islamic work ethics, in accordance with the word of Allah about not changing a person's circumstances so that they change the circumstances that exist within themselves, so if someone believes that to get the best results (positive results) it must be from the results of their own work, meaning it has internal control. Therefore, when a person has an internal locus of control, he works hard and does not beg (this is a high Islamic work ethic). People who believe that "if they don't work hard then they will experience failure in life" (internal control point), they work hard and are not lazy (have a high Islamic work ethic) (Djamilah, 2018). This is because humans are born in a state of nature, meaning that humans were created by Allah to have religious instincts, namely the religion of monotheism. If there are people who do not have a monotheistic religion, then this is not natural, because they do not have a monotheistic religion only because of environmental influences.

Based on the results of the discussion above, we can conclude that the deviation in behavior carried out by believers in qadha and qadar who have not awakened their enthusiasm to pursue happiness in this world and the hereafter is due to a wrong understanding of faith in qadha and qadar, because the stronger their faith, the more enthusiastic they will be. Pursue happiness in the afterlife. This is because Allah provides intelligence to understand the correct knowledge and understanding of qada and qadar so that it can give rise to ideas, life concepts and even behavior, especially in matters of determining the path of life that will be chosen, with intelligence being able to develop and think clearly to consider, decide. and facing things by focusing on the problems faced with brilliant solutions, so that it will form a personality that is confident, not worried, brave, optimistic, full of hope.

#### D. Conclusion

Based on the results of the discussion above, we can conclude that the deviation in behavior carried out by believers in qadha and qadar who have not awakened their enthusiasm to pursue happiness in this world and the hereafter is due to a wrong understanding of faith in qadha and qadar, because the stronger their faith, the more enthusiastic they will be. Pursue happiness in the afterlife. This is because Allah provides intelligence to understand the correct knowledge and understanding of qada and qadar so that it can give rise to ideas, life concepts and even behavior, especially in matters of determining the path of life that will be chosen, with intelligence being able to develop and think clearly to consider, decide. and facing things by focusing on the problems faced with brilliant solutions, so that it will form a personality that is confident, not worried, brave, optimistic, full of hope.

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