

## THE CONCEPT OF GOD'S ABILITY (QUDRATULLAH) IN ISLAMIC EDUCATION

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### Abstract

The purpose of this study is to describe the concept of *qudratullah* (the ability that Allah determines) or it can be said as destiny in relation to Islamic education based on explanations by commentators/mufassirin and theologians in the study of kalam science, so as to straighten understanding of the concept of God's destiny. in the world of Islamic Education. This research is library research (library research) where the sources that are used as references in this research are taken from the library, such as books, books, articles, and others. This study also uses the maudhu'i interpretation method. The results of this study indicate that the verses that use the word Qadar describe the creation of the universe and everything in it and all its contents and all its provisions that apply to it is God's qadar through a just law, God also enforces it in the hereafter. All Muslims and schools of Islamic theology agree that Allah is God Almighty and Most Just in determining destiny and wills. However, when discussing the issues of free will (free will) and predestination (destiny, fatalism) they become the subject of very fierce debate among theologians. In Islamic education, the success of the educational process is not only determined by the human effort itself but is also determined by the X factor, namely *biqudratillah*.

**Keywords:** *Qudratullah; Islamic Education.*

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## INTRODUCTION

Islam was established by the Prophet Muhammad SAW. And his people have teachings as a way of life in this world for mankind. His teachings can be divided into two parts, namely: first, some of which are in the field of *aqidah* (belief), and second, the part that is in the field of charity (deeds). Teachings that are in the field of *aqidah* are intended to encourage and guide human beings to develop themselves towards the perfection of (theoretical) view, namely the perfection of knowledge, understanding, *aqidah*, or faith. While the teachings that are in charity (deeds) are intended to encourage and guide mankind in order to develop charities so that charity perfection is achieved (Dahlan, 2001).

The discussion about the word *qudratullah*, then actually the problem being discussed is related to destiny, it is one of the most important beliefs or intentions that gets a lot of attention from both *mutaqaddimin* and *mutakhirin* scholars, both among commentators and Muslim theologians. There are many conclusions about destiny, including Islam teaches the philosophy of "fatalism" which means that humans surrender to what happens to themselves, without any attempt to change from one situation to another that is better. Because all efforts and endeavors are useless. There are those who argue that the teachings about destiny make people lazy to try because after studying and studying destiny people become "waiting for for-profit" just waiting for good luck. What is very dangerous when it comes to human actions is, destiny and endeavor are misunderstood, so that it has an impact on actions that only follow their desires, commit sins and disobedience, because they believe that their actions are destiny from God (A. Jaiz, 1421).

Some people make excuses for committing immoral acts and other despicable acts. They throw the blame on fate and their violation of religious law. So that a group is formed that opposes such an opinion and rejects the existence of destiny. Humans are free to do anything because God has given humans the freedom to choose and sort out what they want to do.

The discussion of destiny is not something new in Islam, the forerunner of the division of Islam into various sects and even then one of them is due to differences in understanding of the verses that talk about destiny. There have been many Islamic researchers and scientists who have discussed destiny.

The purpose of this study is to describe the concept of *qudratullah* (the ability that Allah determines) or it can also be called the term destiny which is explained by commentators / *mufassirin* with theologians in the study of *kalam* in the hope of rectifying the understanding of the concept of destiny in the world of Islamic education. So far, people's understanding of destiny refers to the school or sect they hold. This research, it will develop insight into destiny based on the Qur'an and the results of scientific studies that are useful in the development and progress of Islamic education.

## METHODOLOGY

This research is library research (library research) where the reference sources in this research are taken from the library, such as books, articles, journals, and others. This study also uses the *maudhu'i* interpretation method, this method is a method that directs to a certain theme, then directs the view to the Qur'an, by collecting verses related to the problem of destiny. Furthermore, reasoning (analysis) is carried out on the contents of the verses of the Qur'an. While enriching the description with hadiths, the opinions of friends, and the opinions of scholars, so that the final result can be concluded about the problem of destiny.

## RESULTS AND DISCUSSION

### Definition of Destiny

The word *qadara* originally meant "ability or level or strength possessed", or in Arabic *tamakana minhu*; *istathoo'a*; *qawiya 'alayhi*. The three sentences have one meaning in common, namely ability. Then, in Arabic, there are basic words (*al-fi'lu al-mujarrad*) and words that have affixes (to call *al-fi'lu al-maziid*). So the affixed form of *qadara* is *qaddara*, which has the meaning of determining ability or condition. From this word *qaddara*, later into Indonesian the word destiny.

From this word qaddara, the word qudrah appears which in Indonesian is absorbed into the word kodrat. As a result, the words qudrah and destiny all indicate the meaning of the specified level or ability. So the term qudratullah, for example, is an ability that Allah has determined (Muhammad Masrur, 2019).

The word al-qadr *القدر* is linguistically derived from the verb *قَدَرَ* – which means power, the size of something, determination, glory, and the term destiny which has the same root as al-qadr is *مَشْدَر* from the word *قَدَرَ* – which means determination, arrangement. and the determination of something (Mustafa, 1392). In oral al-Arabic, the words al-Qadr and al-Taqdir have the same meaning, namely the provisions of Allah, these two words are often used in the same sense, namely the provisions of Allah. That is why the sixth pillar of faith, namely faith in al-qadr in the hadith about the pillars of faith, is often expressed in faith in destiny even though the pronunciation is written *لَقَدَرَا*.

M. Quraish Shihab explained that the word destiny is taken from the word which among other things means to measure, to give a grade or measure, if you say, Allah has ordained that way, then it means that Allah has given a certain level, size, limit in oneself, a trait or ability. maximum in His creatures (Shihab, 1997). To further deepen the understanding of destiny, the following authors describe several definitions of destiny according to scholars.

Al-Qadr is the relationship of God's will with all good conditions, it is a matter of time, certain conditions of the era (al-Jurjani, tt). Qadha and qadar are muwaffiq (have the same meaning) it is said that God determines (and can also mean) if something is in accordance with something (meaning it will happen according to the level of its provisions). (Ibn Manzur, yy). Qadar is the determination of something with its dignity that will be obtained in the form of good and evil, benefits and harms that cover every space and time, including determination, reward, and punishment (Al-Kufi, tt). From some of the definitions above, there are two opinions that can be drawn.

First, that destiny is something that has been predestined by Allah since the beginning and applies to all His creatures. Including what will be obtained and can not be changed in the form of good, evil, reward, and torment. Second, the understanding of destiny is more directed to the existence of human efforts to carry out an action that makes it the cause and effect of the enactment of that destiny.

The understanding of destiny in the first version is not wrong, because there are things in life beyond human ability and reason to refuse and do it, it's just that if this understanding is applied, then Muslims will have a mental and spirit that does not encourage creativity, will give birth to an attitude fatalistic, which attitude like this will leave everything to the fate that will happen without any attempt to improve or change it. Muslims will not progress or even decline because there is no creativity created.

The understanding of the second understanding will encourage the birth of creativity, dynamic attitudes, and behavior, because the occurrence of destiny is related to activities that are in accordance with its provisions, seeking something that is in accordance with the provisions that will occur becomes an opportunity for humans to creatively determine the appropriate way in overcoming problems.

From the many verses of the Qur'an, it is understood that all creatures have their destiny determined by Allah. They can not exceed the limit of the decree and Allah SWT. guide and show them the direction they should be going. Once understood, among others, from the initial verses of Surah Al-A'la verses 1-3, which means: "Purify the Name of your Lord, Most High, who created (all creatures) and perfected it, who gave destiny and then directed it". The words qadar and destiny have different meanings. The word qadar according to M. Quraish Shihab (1992), has several meanings, including determination, noble and narrow. He interprets the word qadar with determination and noble because it is based on the verse of Allah SWT, in surah al-Qadr Allah says which means: "The night of the determination of human destiny or the noble night because on that night Allah determines one's destiny". While the word qadar means narrow, he is based on the word of Allah, which means: "God widens the sustenance of someone he wants and narrows it".

In the Big Indonesian Dictionary, the word *qadr* means strength, power, nature, and size (Ministry of Education Team, 1996). The words *قدر* and *قدر* which are rooted in the word *qadar* are more defined as power, as in the word of God which means: "Indeed, Allah has power over something", and QS. al-An'am (6): 37, which means: "And they (the polytheists of Mecca) said: 'Why was it not revealed to him (Muhammad) a miracle from his Lord?' Say: 'Indeed, Allah has the power to do miracles. Also in QS. al-Qamar (54): 42, which means: 'They denied all of Our miracles, then We punished them as a punishment from the Highest. Mighty, All-Powerful.'" Thus, M. Quraish Shihab (1992) concludes that *قدر* are attributes of Allah Almighty, but His nature and power indicated by these attributes are directed more towards dissidents and non-believers, as a threat or torture to them.

After exploring the meaning or understanding of *qadar*, it can be concluded that *qadr* is one of Allah's attributes, which means power over determining something, whether the stipulation is noble, narrow, or spacious. It can also be concluded that God's *qadar* is set in pairs, namely, some are spacious, some are narrow, some are noble and some are humiliated, and some are good and some are bad. Therefore, M. Quraish Shihab (1992) said, "Humans cannot escape from destiny, both good and bad".

The question arises, why is the meaning of the terms *qadar* and destiny different? This question is answered by the language that all words that have additions, whether they are letters or signs, their meaning also increases. Therefore, in addition to M. Quraish Shihab who gave the definition of destiny as above, Wahbah Zuhaili (1998) also added his understanding, which means: "Destiny is everything that has been given to him by Allah SWT, destiny, *qadar*, sizes and limits that are special".

Al-Raqib al-Esfahani said that Allah's destiny has two meanings, law and giving squares. When Allah (SWT) said means: "Allah has made a measure or limit to something, then it is meant to be a law". After tracing and classifying the meaning of *qadar* and destiny, it can finally be interpreted as follows.

The word *qadar* gave birth to the word *qaddara*, both of which have the same meaning on the one hand and on the other a different meaning, but these meanings are interrelated and complementary. The word *qadar* in the form of isim mashdar shows a contextual meaning whose content means rules or laws. Allah SWT said which means: "Allah has made for everything a rule".

The words *qadar* and destiny above have been interpreted as *qadar*, size, and limit, so the author concludes that all of them are the rules and laws of Allah SWT. If the *qadar* that has been set dares to exceed the limits, size, and *qadar* that has been set by Allah, it will get additional sanctions from Allah which is also the destiny of Allah SWT.

The word destiny, whose root is *qaddara*, indicates a contextual meaning whose meaning is to determine and determine. Allah, for example, states in QS. Yunus (10) verse 5 which means: "He who makes the sunshine and the moon shines and then He sets it *manazil-manazil* ...".

The word in the Qur'an is repeated 45 times. This shows a very deep meaning, namely the Almighty over all things. While the word is repeated 11 times and the word *قدر* is repeated 3 times, the two words mean size. If the words above are sorted, the words *قدر* and *قدر* mean that Allah has the power to determine/determine to give certain *qadar* for rules and measures, and limits to His creatures (Muhammad Fu'ad 'Abd. al-Baqy, 1992).

### Destiny According to Al-Qur'an Interpreters

In the Qur'an, the word destiny in various forms is mentioned 133 times. The word *qadha* in various forms is mentioned 63 times. The word *qadar* in various forms, excluding the form of fail, is mentioned 73 times (al-Baqi, tt). To see the basic meaning of some of these letters, the writer will present some information from the commentators. In surah al-Isra 'verse 30, Allah says which means: "Verily, your Lord widens sustenance to whom He wills and narrows it, indeed He is All-Knowing, All-Seeing of His servants".

The verse with the meaning of surah al-Isra verse 30 is repeated 10 times, namely in QS.al-Radu (13) verse 26, al-Nahl (16) verse 75, al-Isra (17) verse 30, al-Qasas (27) verse 82, al-Ankabut

(29) verse 62, al-Rum (30) verse 37, Saba' (34) verse 36, al-Zumar (39) verse 52, al-Shura (42) verse 12, and al-Balad (90) verse 5 (al-Baqi, tt).

Al-Tabari in his commentary explains that Allah SWT. conveyed to the Prophet Muhammad, which means: "Verily your Lord widens sustenance for whom He wills from His servants, so that some become rich, and narrows whom he wants so that they become deprived and poor" (al-Tabari, 1412). So the meaning of the word al-qadr is the existence of God's authority in regulating one's sustenance, God can expand it and vice versa. This opinion is in line with Fakhr al-Din al-Razi (al-Razi, 1405).

Quraish Shihab is of the opinion that the verse above shows that sustenance is provided by Allah. for each of His servants to meet each one concerned (Shihab, 2002). On the one hand, humans are encouraged to try their best to get sustenance and accept it with sincerity and satisfaction accompanied by this belief that is the best. On the other hand, he must believe that what he failed to get after trying his best, should believe that this is the best for him. Therefore, there is no need to do actions that are contrary to the guidance and orders of Allah SWT. to earn sustenance. Because what is sought in obtaining sustenance in a way that is not in accordance with Islamic rules, will be detrimental to himself. This verse can also be understood as God's commandment, to always try with one's own hands (the result of sweat), and after that to be moderate (frugal) in life and to denounce wrongdoing and forbid being extravagant and excessive.

To better understand the meaning of qadr, here the author will explain the surah al-Qamar (54) verse 12 which means: "And we made the earth emit springs of water, so the waters meet for a matter that has been determined".

The purpose of the meeting of the waters of the earth and the waters of the sky, and a meeting is not possible if there is only one but at least two or more objects occur. Indeed, the word *qadr* can have a plural meaning and can have a singular meaning. and in the above verse, the form is singular and has a plural meaning (al-Razi, 1405). By paying attention to the word qadr in the verse, it shows about the process of something happening in a certain form, in this case, the meeting between the water of the sky and the water of the earth which runs according to the law of causality, meaning that something happens because of something that is done. With regard to destiny, it can be understood that the occurrence of destiny for a person is due to previous actions.

In studying the verses of qauliyah and verses of kauniyah, at least according to Komaruddin Hidayat there are three kinds of destiny known to man (Hidayat, 1996). First, is the destiny that occurs in natural phenomena as in surah al-An'am (6) verse 96 which means: "He makes the morning and night for rest, and (made) the sun and moon for reckoning. That is the provision of Allah, the Mighty, the All-Knowing." That is the law or provision of God that binds the behavior of nature that is objective so that time and the law of natural causality are easily understood by humans. The response time of this natural law mechanism is relatively short so that the results and effects are easily and quickly known by humans. An easy-to-understand example is the drugs given to humans. The existence of God's destiny that applies objectively to this drug occurs in the law of causality or the law of cause and effect.

Second, destiny relates to social law (sunnatullah) that applies by involving humans present in it. In this verse of the Qur'an, destiny in the form of sunnatullah is often hinted at in the form of questions such as, "Have you not learned from the behavior of the people before you who always made mischief on the earth?" This tone of the question is often repeated in the Qur'an which implies that Allah's destiny is objective. That is the fate of a people's ups and downs as its own rationality that is understood by the next generation. Because of this objective social law, the science of history, sociology, and psychology was introduced. The response time of this sunnatullah is relatively longer than the fate that applies to natural law. Moreover, the results are also not as clear as in the laws of nature because humans who observe are also present and involved in them. That is why perhaps the humanities are often known as soft sciences while natural sciences are called hard sciences.

Third, is destiny in the sense of Allah's certainty, which applies but the response time is further, namely the effect is only known after in the afterlife. When in the world the effects of the causal relationship have not ended, so it must be proven later in the afterlife. This third destiny of



Allah can be addressed with faith because as long as we are still in the world, its effects cannot be proven. Meanwhile, the information is then based on the news of the scriptures. Destiny like this is sometimes used in the Qur'an with the term *qadha* that the fate of people in the hereafter will be determined by what they do while living in this world. For those who do good deeds, it will get pleasure in the hereafter, and for those who do evil, they will also get misery.

From the three forms of destiny that the author has described above, it can be concluded that destiny is basically a kind of law of cause and effect that applies with certainty, whose operations are under the control of Allah SWT.

The verses that use the word *qadha* illustrate that the creation of the universe and everything in it and all its contents and all its provisions that apply to it is God's *qadha* through a just law, God also enforces it in the hereafter. Thus everything that happens in the universe is *qadha* is also associated with the word *qadha* human.

Like the word *qadha*, the word *qadar* is also associated with all of God's creations, both in the heavens and on the earth, so that each has been determined according to its function which is then referred to as God's destiny or *sunnatullah*. Forms of provisions such as burning fire, cold water, birds can fly, human abilities lie in their physical, intellectual, and spiritual abilities, and so on from the largest to the smallest. Regarding the existence of Allah's power in expanding and constricting sustenance, humans do not have absolute power over their efforts.

The conclusion that can be drawn from the explanation above is that everything that exists and happens in this universe is due to Allah's *qadha*, each of which has a predetermined level or destiny. Humans do not have absolute power over all their efforts, but God's destiny is absolute.

Unlike Kamaruddin Hidayat above, Ahmad Sanusi groups God's *qadar* into two, namely: (1) *Qadar mubram*, namely God's provisions for humans, nature, and events that must occur and cannot be avoided. (2) *Qadar mu'allaq*, is the Lord's provision which can still change (Sanusi, tt). *Qadar mubram* is a *qadar* that occurs in the universe, while *qadar mu'allaq* regulates human behavior or actions. From this angle, humans must believe in all the provisions that have been arranged by Allah SWT. The distribution of destiny to converts should not be made into a shackle that curbs human fate, humans are creatures who have a reason, and from that reason, humans are free to choose and act and choose the best alternative for their own interests.

The human relationship with God's destiny, as explained above, then according to the role and function of the man himself as the vicegerent of God on earth, he bears a heavy and noble burden. Therefore, given a strong mind and physical ability, in QS 'Abasa: 18-19 Allah explains which means: "From what did Allah create him? From a drop of sperm, Allah created it and then determined it."

The word in the verse above describes the creation of human organs that are so complete, the purpose of giving perfection to humans so that they can fulfill their needs in this world, from the origin of their occurrence to the end of life, in other words, human relations with God's destiny contain elements of *ikhtiyari*, not passive. Because in human actions in the form of *ikhtiyari*, there is an active relationship that is manifested in attitudes, the human passion to not only live naturally but to bring an understanding of dynamics, he does not just accept what is but tries to change and improve his life from the environment. In a further form, this active relationship is manifested in the form of human efforts and desires who have the responsibility in determining their attitudes and choices, because humans will later be held accountable before God.

In that case, also the Qur'an explains the issue of accountability is personal as explained by Allah in the QS. Al-Fathir (35) verse 18 means: "And the sinner will not bear the sins of others. and if a person whose sins are heavy calls (others) to bear his sins, nothing will be carried for him even though (who he calls) his relatives. Indeed, you can warn only those who fear the punishment of their Lord (even if) they do not see Him and they establish prayer. And whoever purifies himself, verily he purifies himself for his own good. and to Allah will return (you)". Based on the verse above, *qadar* and human responsibility are proportional to the abilities possessed by individuals, so the burden outside their responsibilities cannot be accepted (Sanusi, tt). Thus, the human relationship with destiny should be manifested in the form of roles and functions as well as active and creative adjustments in the context of developing God's mandate.

Of the two who put forward the division of destiny, physically it looks different. However, in principle, they have something in common. Especially about human destiny, human destiny is not solely the will of God. However, having a causal relationship or cause and effect, this opinion is confirmed by Ahmad Sanusi who explains the gift of reason to humans. Intellect that is given to humans is a personal right in its use. And the responsibility is also individual.

### The Concept of Destiny According to Muslim Theologians

All Muslims and schools of Islamic theology agree that Allah is God Almighty and Most Just in determining destiny and wills. However, when discussing the issues of free will (free will) and predestination (destiny, fatalism) they become the subject of very fierce debate among theologians. Because of Allah SWT. who has created and measured the universe and all the creatures in it, of course, He also has the will and power that overcomes the will and power of His creatures. The question is whether the will and power are absolute or limited, the scholars of kalam (theologians) have different opinions on answering this question (Rasyid Rida, 2006). The answer to this question, scholars generally categorize the flow of theologians into two categories: rational and traditional. Each sect relies their opinion on the Koran (Sulaiman Al-Kumayy, 2006) the explanation is as follows.

**Table 1.1 Free Will and Predestination**

School of Theology	Category	Reference
<b>Mu'tazilah</b>	Rational	QS. Ali Imrān [3]: 133; al-Nisā' [4]: 79; al-Baqarah [2]: 108; al-Aḥqāf [46]: 14; al-Taubah [9]: 82; al-Kahf [18]: 29; dan al-Taghābun [64]: 2
<b>Maturidiyah Samarkand</b>	Rational	QS. Ali Imrān [3]: 133; al-Nisā' [4]: 79; al-Baqarah [2]: 108; al-Aḥqāf [46]: 14; al-Taubah [9]: 82; al-Kahf [18]: 29; dan al-Taghābun [64]: 2
<b>Al-Asy'ariyah</b>	Traditional	QS. al-Ṣaffat [37]: 96; al-Insān [76]: 30
<b>Maturidiyah Bukhara</b>	Traditional	QS. al-Mulk [67]: 13-14; al-Rūm [30]: 22; al-Ra'd [13]: 16.

The flow of rational (Mu'tazilah) kalam (theology) which gives great power to reason holds the opinion that humans have the freedom to will and have power over their actions (Yunan Yusuf, 1990). This flow limits the will and power of Allah, namely (a) the freedom that He has given to humans to choose and carry out their actions, (b) His sunnah in regulating the universe and His creatures, (c) the norm of justice, and (d) ) obligations that He has set upon Himself to humans (A Athaillah, Rasyid Rida, 2006). In contrast, the traditional flow of kalam places humans in a weak position and relies a lot on the absolute power and will of God. Asy'ari, as the central figure of this school, in explaining the problem of free will and predestination, presented the theory of al-kasb (acquisition). Al-Kasb, according to Ash'ari, is something that happens through the created power, or something that arises from al-muktasib (the person who gets it) through the created power (Al-Asy'ari, 1954). This school also asserts that God has absolute will. Therefore, He can do anything

arbitrarily to His creatures, according to His will, without anything restricting and forbidding Him. In fact, He can give guidance and lead His servants astray by force, admitting unbelievers and evil people to heaven (A Athaillah, Rashid Rida, 2006).

In addition to the two schools above, there are Samarkand Maturidiyah and Bukhara Maturidiyah schools. Maturidiyah Samarkand divides actions into acts of God and actions of humans. God's actions take the form of creating power in man, while the use of that power is man's own action. Therefore, in the view of this school, humans have the freedom to carry out their actions, and these actions are human actions themselves in the real sense, not in a figurative sense (Yunan Yusuf, 1990).

The flow of Kalam Maturidiyah Bukhara agrees with Maturidiyah Samarkand when they both say that there are two forces in humans. However, the Bukhara Maturidiyah differs from the Samarkand Maturidiyah in terms of the power of human creation. Bazdawi, who is a representative of Maturidiyah Bukhara, explained that humans do not have the power to create. The power that exists in humans can only make humans capable of carrying out their actions. In this case, only God can create and in that creation, there are human actions. This means that humans can only do what God has created for them (Yunan Yusuf, 1990).

### **The Relation of Destiny to Islamic Education**

Muhbib Abdul Wahab (2021) explains that faith education in Allah's destiny also results in the importance of utilizing all one's potential and competence to interpret destiny as a life lesson so that human interaction with the destiny of life produces useful knowledge. Therefore, the first commandment of the revelation of the Qur'an which was conveyed to the Prophet Muhammad SAW was the command to read, both written and implied and visible in the verses of the universe and the verses of life.

The command to read in the letter al-'Alaq [96:1-5) is not limited, so that in the verse it is not mentioned (limited) the object to be read, for example, the Koran or as-Sunnah. The essence of the command to read is the development of a literacy culture in its various aspects: religious, scientific, economic, digital, cultural, numerical, financial literacy, and so on, so that humans are knowledgeable, open-minded, and broad-minded, so that they behave well (do good deeds), spread the teachings of love. love (grace) for the universe. The principle of developing literacy that Allah SWT wants is Iqra 'bi ismi rabbi (reading in the name of God, with the spirit of dhikr Allah). In other words, faith education in destiny contains a prophetic message that faith must be based on knowledge, so that faith and knowledge guide the way and produce good deeds, producing humanitarian works that are beneficial to others.

Knowledge development is a must. Apart from being a command of Allah and His Messenger, seeking, studying, and developing knowledge is an essential need of human life, the same as meeting the needs of clothing, food, and housing. Even the Prophet SAW ordered his people to study, seek, and develop knowledge throughout life. So, learning and literacy throughout life (long life education) is Islamic teaching, not a pure John Dewey concept. Therefore, the development of knowledge must be carried out through processes and systems that are effective, systematic, and sustainable, namely the process of education, learning, discussion, assessment, and research (research).

Why does science need to be developed based on the meaning of destiny? Because, all of God's creations: nature, humans, animals, plants, flora, and fauna have already been determined. Human life is also based on destiny: measures, laws of causality, and the principle of order that can be studied and researched. Throughout his life, humans basically always interact with their destiny, so the more mature a person is, the more mature his level of understanding of destiny will be. And human interaction with his destiny academically and educatively leads to continuous research and in turn can produce scientific, scientific, and technological innovations.

Knowledge is light, light, and guides the path of human life. Science needs to be developed based on destiny because human life is always dynamic, progressive, and constructive, as well as the problems in life are increasingly complex, so it requires a science-based accurate solution. Science has an explanatory function, explaining various natural or social phenomena so that



humans are not mistaken or fail to understand in interpreting various events, events, or anything that exists in this universe.

Science also has a predictive function, the foundation of knowledge for reading the future, and predicting what will happen, so that humans can prepare and anticipate things that will happen. Sequentially, human life is always past, present, and future. Science is a bridge that connects humans from their past history, their actions, real actions, and current contributions, as well as their future plans and agendas. Knowledge guided by revelation can be a human road map in building the future of humanity.

Destiny-based science development encourages educational institutions, academics, and researchers to demonstrate their curiosity by thinking critically, creatively, and innovatively. In this context, the Qur'an motivates Muslims to observe, observe, develop critical thinking, and examine various natural phenomena. "Then do they not see how the camel was created, and how the heavens were exalted? And the mountains how is it set up? And the earth how is it spread out? So give warning, for you are the only one who warns." (Surat al-Ghasiyah [88]:17-21).

The verse clearly contains the message of research and the development of science. Because it is impossible for camels to be understood scientifically without observation, and scrutiny of their behavior and characteristics the science of camels can be formulated in such a way. Likewise, the phenomena of the sky, mountains, and earth, all inspired the development of astronomy, geology, geography, and so on. The development of a knowledge-based understanding of destiny guided by revelation can result in scientific integration and epistemological recognition (recognition) that the truth of science does come from the Truest God (al-Haqq). The truth of science must be sought and formulated by taking into account moral and spiritual values so that the knowledge developed and used is not value-free. Science is not for science, but science for the benefit of human life as well as a way of approaching yourself to al-Haqq.

Thus, the development of faith-based knowledge in destiny guided by revelation must lead humans to become servants of Allah and His caliph who are increasingly getting guidance, not, on the contrary, humans are increasingly arrogant and distant from Him. This is hinted at by the hadith of the Prophet SAW: "Whoever increases in knowledge but does not increase in guidance, then he will actually be farther away from Allah." (Narrated by Ibn Hibban and Dailami) In a slightly different editorial it is said: "Whoever increases in knowledge, but his love for the world increases, then Allah will be increasingly angry with him." (Narrated by Ibn Hibban with the editorial from Hasan al-Basri).

Faith in God's destiny educates us to always respond and interact positively with the destiny of life, in order to produce useful knowledge. The knowledge that is sought and developed through study, study, and research must be used for the good, increasing the dignity and worth of humanity. The knowledge that is developed based on faith in destiny must be guided by revelation, instructions from Allah, and His Messenger so that it is not used to destroy or destroy his life. Knowledge must produce good deeds; science must be useful for advancing civilization and prospering human life, as well as getting closer to Allah SWT.

Therefore, the Prophet SAW guides people to remain humble, not arrogant, and not "minor" or feel the most correct, because Allah is the Most Truth (al-Haqq), All-Knowing (al-'Alim), All-Knowing of all things. something, and the Wise (al-Hakim). As a manifestation of humility and sincerity in studying and developing knowledge, the Prophet SAW taught a very beautiful prayer so that knowledge is learned useful: "O Allah, I seek refuge in you from the knowledge that is not useful, from a heart that is not solemn, from a soul that never full (satisfied), and from a prayer that is not heard." (HR Muslim and an-Nasa'i). Science must strengthen faith and guide the path of goodness by spreading benefits and common problems, realizing a progressive and civilized civilization.

## CONCLUSION

Qadr is one of the attributes of Allah SWT, which means the power to determine something, whether the decision is noble, narrow, or spacious. It can also be concluded that God's qadar is set in pairs, namely, some are spacious, some are narrow, some are noble and some are

humiliated, and some are good and some are bad. Fate is basically a kind of law of cause and effect that applies with certainty, the operation of which is under the control of Allah. The verses that use the word qadha illustrate that the creation of the universe and everything in it and all its contents and all its provisions that apply to it is God's qadha through a just law, God also enforces it in the hereafter. Thus everything that happens in the universe is qadha is also associated with the word qadha human. All Muslims and schools of Islamic theology agree that Allah is God Almighty and Most Just in determining destiny and wills. However, when discussing the issues of free will (free will) and predestination (destiny, fatalism) they become the subject of very fierce debate among theologians. Because of Allah SWT. who has created and measured the universe and all the creatures in it, of course, He also has the will and power that overcomes the will and power of His creatures.

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