



Article

**Analysis Of The Doctrines Of The Qodariyah  
Sect And The  
Doctrine Of Free Will From The Perspective Of  
Islamic Theology**

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**ABSTRACT:**

The development of Islamic thought in terms of Kalam Science is an interesting thing to discuss, especially since there is continuity or concept statements that explicitly have the same goal. The purpose of this study is to explain that the analysis of the doctrine of qadariyah and doctrine of free will in the perspective of Islamic Theology which provides a new understanding in the field of Kalam Science. This research method uses a qualitative method with a phenomenological approach based on library research in more depth in accordance with the research context. The continuity between these two interrelated doctrines in the view of Islamic theology is interpreted as something that is diverse, meaning that Islamic theology interprets the diversity of views in religious matters as a common thing. However, in this context, the concept of freedom of will in Islamic theology is interpreted as freedom to choose good and bad things. Thus, human nature in believing in the existence of God and his decree becomes the benchmark for the perfection of religious understanding so that the concept of justice in Islamic theology applies to all mankind.

Keywords: *qadariyah; free will; Islamic theology.*

## INTRODUCTION

According to Abdul Rozak, studying the science of kalam is part of the main components of the pillars of faith, namely saying with the tongue, carrying out in accordance with predetermined pillars, and justifying with the heart.<sup>1</sup> The framework of thinking in various scientific studies refers to the science of kalam as a form of belief or principle in organizing a mindset to find and study various scientific discoveries. So that kalam science has an important role in various scientific studies in addition to the study of philosophy, Sufism, or psychology and so on. Various studies of the school of kalam science will affect the differences in one's frame of mind, especially in terms of understanding Islamic theology.

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<sup>1</sup> Abdul Rozak and Rosihon Anwar, *Ilmu Kalam*, (Bandung: Pustaka Setia, 2012), p. 5.

Differences in the framework of thinking in the study of kalam occur dynamically and are believed by certain communities according to the thoughts and schools adopted.<sup>2</sup> This phenomenon is so common that some of them have extreme, moderate, or more fanatical views. The diversity of streams and views in mindset and theological studies is not used as a means to differentiate and assume the most correct. This must be understood as a fitrah that must be addressed wisely so that it will recognize each other and be able to understand diversity by taking what is good to be used as a principle and applied in everyday life.

The continuity of the school of kalam science in human life is closely related to determining the principles of life, especially in terms of believing in the existence of God. Such as the doctrine of the Qadariyah school which has a doctrine of human freedom in determining and producing actions that will or are being experienced. Qadariyah views that humans have the right to carry out everything according to their will. Aliran qadariyyah is not based on submission to God as a servant.

The doctrine of the Qadariyah school is almost the same as the doctrine of freedom of will or free will which prioritizes human self-interest in determining the desire or will to be carried out. This can be a continuity in terms of principles and mindsets that are used as guidelines for life. However, it can also be two things that are opposite both in terms of practice and the way of thinking of each follower of the doctrine. In this case, the study of the two becomes interesting to discuss, especially in terms of Islamic theology which is the main element in kalam science.

In accordance with these problems, the author will conduct follow-up research that is more in-depth to answer several problem formulations that have been obtained: first, how is the concept of the doctrine of the Qadariyah school? Second, what is the concept of doctrine of free will? Third, how does Islamic theology address freedom of will?

## RESEARCH METHODS

This paper is assembled using qualitative research, which collects description data as an interpretation of social events.<sup>3</sup> Data is obtained using a phenomenological approach and intercreative analysis as an analysis of the phenomenon of Islamic studies that occur in today's society. In addition, it also uses library research methods or literature materials as a source of reference and theoretical references that support this research as secondary data as a reference material for this paper. The data that has been obtained is directly analyzed until it is complete so that it will be found saturated data or no new information is obtained. Data analysis is also carried out by reviewing arguments related to the theme of this paper. The activities of this analysis technique include data reduction or data reduction, data presentation or data display, and conclusion drawing and data verification. After analyzing the data, then presenting the data with narrative text.

## DISCUSSION

### Moderasi Islam

Doctrinal Concepts of the Qadariyah School The Qadariyah school is a school that believes that all human behavior or actions stem from the power of the self so that there is no connection with the existence of God.<sup>4</sup> This school considers that every human being has the will to create all his actions, either to do something or avoid something. The emphasis on freedom of will is the principle of the qadariyah school in realizing human power in behavior. In the Qadariyah perspective, humans have the determination or power to carry out their will, but that does not mean that they are forced to submit to God's will.

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<sup>2</sup> Elmansyah, *Ilmu Kalam* (Pontianak: IAIN Pontianak Press, 2017), p. 1

<sup>3</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT. Remaja Rosdakarya, 2021), p. 799

<sup>4</sup> Eri Susanti, *Aliran-aliran dalam Pemikiran Kalam*, Ad-Dirasah Journal: Journal of Learning Outcomes of Islamic Sciences Vol. 1, No. 1, 2018 [p. 23-42], p. 33.

Qadariyah figures such as Ma'bad Al-Jauhani and Ghailan al-Dimasyqi interpreted that the doctrine of the Qadariyah school is not to believe in the destiny of Allah SWT.<sup>5</sup> Humans have the freedom to determine the actions that will be carried out freely. So that the understanding of destiny for the Qadariyah school is explicitly liberalism. The doctrine of the Qadariyah school considers and measures that all forms of justice from Allah Swt are equated with human justice.

Harun Nasution gave an explanation related to Ghailan's opinion as a qadariyyah figure giving a statement that 5 Humans are in charge of everything they do.<sup>6</sup> Humans have power and strength in their lives so that they will act with their will as they wish. Humans have absolute authority over their will whether it is good or bad. The qadariyah doctrine also states that humans do not deserve punishment or wrongdoing for what they do against their will.

Ma'bad al-Juhani argues that humans are created by their own will so that humans are responsible for all their actions. They assume that God has no role in human actions, even they also assume that God does not participate and does not know what humans will do. God will know what man has done when man has done it.

Ghailan al-Dimasqi, on the other hand, argues that faith for the qadariyah sect is knowing and recognizing Allah Swt and His Messenger. The qadariyah doctrine also does not recognize that deeds do not affect faith. This can be stated as faith by believing in God and the Messenger only as a formality of faith, while all the will of action is directed to the human will.

The qadariyyah school also considers that Allah Swt has no attributes, while the Qur'an is a creature. They believe that faith is the right of all humans on the basis of their ability to adhere to the Qur'an and Sunnah. Basically, the qadariyyah school considers monotheism as a simple thing, they emphasize human rights and responsibilities for all actions that will or are being carried out.

The doctrine of the Qadariyah school has advantages and disadvantages both in terms of divinity and relationships for humans.<sup>7</sup> The shortcomings of the Qadariyah school include underestimating the role of Allah Swt in various daily lives even in all aspects carried out by humans. This can make humans feel arrogant because they feel they have the power to will and do everything. Humans will also feel disappointed in the will that they want to achieve but cannot succeed because basically human strength and power are not comparable to the decree of Allah Almighty.

The advantages of the qadariyah school dominate in dynamic human change so that it will have a good impact in a variety of comprehensive developments. Humans will be encouraged to strive optimally because they have the motivation to be able to will and do everything independently. Humans will also have a dynamic soul and continue to make changes to what they want and hope for. In addition, this kind of thinking will encourage the progress of the times and an increasingly diverse civilization.

The qadariyah school interprets human action as entirely a personal will so that it has the freedom of will to take action or leave it. the qadariyah school addresses the understanding of destiny liberally by measuring God's level of justice as equal to the level of human justice. They do not believe that God wills the destiny of each of His creatures so that they consider that they do not have the right reason to attribute all their destiny to God.

Destiny in the Qadariyah view is interpreted as a sunnatullah determined by Allah for all His creations since the beginning of creation. This is based on the reason that it is only general in nature, not intended for each human being in the process of life. One example that underlies this qadariyah thinking is a human being who is willed to be able to swim but is not destined to have

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<sup>5</sup> Hamdan Rashid and Saiful Hadi El-Sutha, *Panduan Muslim Sehari-Hari Dari Labir Sampai Mati*, (Jakarta: WahyuQolbu, 2016), p. 140. 140

<sup>6</sup> Harun Nasution, *Teologi Islam : Aliran-aliran Sejarah Analisa Perbandingan* (Jakarta: UI Press, 1986), p. 31 in Achmad Muhibbin Zuhri, *Aqidah Ilmu Kalam*, digilib.uinsby.ac.id, p. 70

<sup>7</sup> Yoyo Rodiya, et al., *Konsep Kebajikan dan Perilaku Manusia dalam Dua Mazhab Teologi Islam*, An-Nufus: Journal of Islamic Studies, Sufism and Psychotherapy, Vol. 3 No.1 (2021) P-ISSN: 2685-1512 E-ISSN: 2774-647X, p. 24.

fins like a fish. They consider this determination to be purely from the ability of humans in their own way. The qadariyah school believes that God only plays a role in providing basic provisions so that humans cannot change them but can improve destiny based on their own desires and power.

Freedom of will in the view of the Qadariyah school means that humans are free to do good and bad deeds. They also consider that it is inappropriate to receive punishment for sinful acts committed because it is not based on their own desires and abilities. This contradicts their belief that all actions are based on one's own will. The qadariyah school interprets a punishment for sin or error as not originating from humans. In this case there is an unequal point or an egoism arises over freedom of will without being willing to accept the reward for what is done, especially in sinning.

The qadariyah sect has an extreme understanding of basing its belief on the Qur'an Surah Ar-Ra'du verse 11 which states that Allah Swt will not change the condition or fate of a people if they do not change it themselves.<sup>8</sup> The understanding in interpreting the Qur'anic verse makes the qadariyah sect have a deviant understanding. They carry out all their will with the principle that there is no provision from Allah for everything that happens so that they also have an understanding that they do not have the right to receive justice for sins or mistakes committed.

### **The Concept of the Doctrine of Free Will from the Perspective of David Ray Griffin**

David Ray Griffin is a reconstructive postmodernist theologian who has some thoughts about freedom of will for humans.<sup>9</sup> Griffin raises this thought on the basis of an effort to restore the concept of divinity which is considered increasingly dynamic to be believed. Griffin's thoughts on freedom of will contextually adjusted to various scientific developments is interesting to discuss.

Griffin changed the view of God's omnipotent, perfect, and omniscient nature and knowledge, which resulted in the absence of freedom of will in humans, which became the beginning of conflict and various crimes. Religion is understood not only as a belief that is embraced, but also practically in actions that are beneficial to fellow humans and the environment. Thus, freedom of will in Griffin's view also includes human freedom of creativity in building a better world civilization. Griffin's view of freedom of will refers to the relationship or relationship between humans and God, human relationships with fellow humans, and human relationships with the environment.

David Ray Griffin divides free will into three freedoms: cosmological, theological, and axiological freedom.<sup>10</sup> These three freedoms cannot be separated from one another so that they can be the basis for restoring human belief in God. The following is an explanation of the division of the theory of freedom:

a. **Cosmological Freedom**

This freedom relates to the human soul's relationship with objects such as nature and the human body. It deals with cosmological issues concerning human nature, the material body, the human soul and mind, and the interactions of the human body. Humans who believe in this cosmological freedom believe that the human soul or mind is an influential determinant of direction in humans.

b. **Theological Freedom**

This freedom refers to the freedom of the human soul in relation to its relationship with God. Humans who believe in this freedom will have the power to determine their own direction in daily life. According to Griffin, this theological freedom link emphasizes the aspect of God knowing everything that is happening and has happened, but God cannot know something that will happen in the future. This

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<sup>8</sup> *Ibid.*, p. 25.

<sup>9</sup> Victor Delvy Tutupary, Kebebasan Kehendak (Free Will) David Ray Griffin dalam Perspektif Filsafat Agama, Vol. 26, No. 1, February 2016, p. 142

<sup>10</sup> *Ibid.* p. 149.

freedom means that God only knows events that will happen only in the form of possibilities, not certainties. God knows various events that have high determination such as mountain eruptions, planetary movements and so on because God knows the laws of physics and nature. Meanwhile, in the case of the world, God does not know what humans will do because the future of humans is not determined by God but by humans themselves.

c. Axiological Freedom

This freedom emphasizes the aspect of the human soul's ability to actualize values consciously having the desire to actualize them. Humans who believe in this freedom will be sure to do consciously that life is better in accordance with God's will. This relates to the concept of pluralism and tolerance that is realized on the basis of the purpose of religious freedom. The concept of axiological freedom emphasizes the function of dialogue that enriches various insights and strengthens relationships in addressing differences.

### Islamic Theology Addresses Freedom of Wil

Humans were created by Allah Swt and equipped with freedom. Humans can perform an action that has value. sin and can avoid actions that are worth sin so that there is no coercion for humans in determining various attitudes to daily life.<sup>11</sup> This is in line with the teachings in Islam which do not allow the element of coercion for mankind in embracing or believing in the teachings of Islam as their religion, but to believe in Islam, each adherent is required to believe in monotheism. As in the word of Allah Swt. in Surah Al-Baqarah verse 256:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ  
الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning: "There is no compulsion in religion (Islam); indeed, the difference between the right path and the wrong path is clear. Whoever disbelieves in Tagut and believes in Allah, then indeed, he has taken hold of a very strong rope that will not break. Allah is All-Hearing, All-Knowing."

The concept of free will is related to the power of Allah Swt to mankind who gives forgiveness to humans who sin. This raises various controversies, but in other discussions there is a belief that Allah Swt really gives humans the ability to determine decisions in action, but on the other hand humans believe that Allah Swt has control over everything that happens.<sup>12</sup>

Free will is defined as "the ability to make voluntary decisions free from external constraints or coercion."<sup>13</sup> This concept actually explains that when committing a sin is both freedom and bound at the same time so that an action is worth a sin even though humans can do it. The analogy is like someone can commit an act of theft to help a beggar but this action is prohibited in Islam and anyone who commits a forbidden act will get a sin.

Freedom has integrity with justice, fairness itself is defined as an act of giving something to others in accordance with its appropriateness so as to realize functional harmony. In Islam, justice is one of the attributes of Allah Swt. The concept of justice associated with Allah means that everything created by Allah Swt certainly contains wisdom and purposes needed by His creation. If there is no wisdom and purpose in a determination, it will be in vain and this is impossible for Allah Swt

<sup>11</sup> Augustine, City of God, Trans. Henry Bettenson (London: Penguin, 1984), p. 14 in Murni H. Sitanggang, Kehendak Bebas Manusia Menurut Augustine dan Calvin dalam Kaitannya dengan Kedaulatan Allah, Gracia Deo Theological Journal Vol. 1 No. 1 June 2018, p. 35.

<sup>12</sup> David and Randall Basinger (ed.), Predestination and Free Will (Illionis: Intervarsity, 1991),7 in Murni H. Sitanggang in the journal Gracia Deo Theology, Vol. 1, No.1, June 2018, p. 35.

<sup>13</sup> *Ibid.*,

## CONCLUSION

The doctrine of the qadariyah school basically does not completely deny the existence of God so that they have faith in their own will but still believe in the existence of God. The view of the qadariyah school with human will and desire as the main authority in behavior is realized on the basis of human desire to develop optimally based on their own desires without any obstacles or ties that affect each other. This is also almost in line with the concept of freedom of will or free will by David Ray Griffin who provides an argument for the anxiety of understanding the existence of God. religion for humans who are increasingly dynamic, even the belief in God is minimal.

David Ray Griffin provides a statement that humans have freedom in theology and social needs so that there is nothing binding. Meanwhile, in the perspective of Islamic Theology, it means that the freedom of human will has become a natural thing for humans. However, what must be understood is the freedom of will to choose something good and bad. Thus, the concept of justice in Islam is closely related to human behavior both in terms of the relationship between *hablun min Allah* and *hablun min An-Nas*.

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