

PROBLEMS OF THE CONCEPT OF QADA AND QADAR IN ISLAMIC EDUCATION: A KALAMIYAH REVIEWHalimah¹, Zara Ali², and Naelur Rahmi³¹ State Elementary Madrasah of Lima Puluh Kota, Lima Puluh Kota, Indonesia² Khost University, Khost, Afghanistan³ Mahmud Yunus State Islamic University, Batusangkar, Batusangkar, Indonesia**Corresponding Author:**

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Abstract

The concept of Qada and Qadar is a central element in Islamic creed that is often taught in a textual and normative manner in Islamic religious education, especially at the madrasah level. Such approaches frequently lead to confusion among students, particularly concerning the relationship between divine will and human freedom. This study aims to identify issues in students' understanding of Qada and Qadar, analyze the relevance of Ilm al-Kalam in explaining the concept, and propose rational and contextual pedagogical strategies. A qualitative case study method was employed, involving Islamic education teachers, madrasah students, and scholars of Ilm al-Kalam as informants. Data were collected through interviews, observations, and document analysis, and examined using Miles and Huberman's analytical model. The findings reveal that a normative teaching approach, dominant lecture-based methods, and limited instructional content result in students' deterministic understanding of divine destiny. Conversely, a kalam approach that introduces diverse theological perspectives enhances students' insight and encourages reflective thinking. The study concludes that integrating rational approaches into the teaching of divine destiny is essential for fostering more critical and contextual religious understanding, and for empowering teachers to act as facilitators of thought rather than mere transmitters of dogma.

Keywords: Islamic Education, Kalam Science, Qada and Qadar

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INTRODUCTION

The concept of Qada and Qadar is an integral part of Islamic creed, serving as a theological foundation that shapes a Muslim's worldview (Safaat, 2024; Saleh, 2022; Shafwan & Zakariya, 2021). However, in the context of Islamic education, particularly within madrasahs and Islamic boarding schools, the teaching of divine decree is often delivered in a textual and normative manner. This instructional approach frequently neglects the rational-theological dimension that could help students grasp the relationship between divine will and human freedom. As a result, students may develop a deterministic understanding, believing they have no agency in shaping their own lives. In fact, within the rich tradition of Islamic theology (Ilm al-Kalam), various schools of thought—such as Jabariyah, Qadariyah, and Ash'ariyah—offer differing perspectives on predestination (Darifah dkk., 2021; Said, 2018). Unfortunately, these theological frameworks are rarely introduced in formal Islamic education. This problem underlines the necessity of this research. Therefore, a deeper exploration of the concept of Qada and Qadar from a Kalamic perspective is essential to reinforce the rational and critical dimensions of Islamic creed education, aiming not only to instill belief but also to cultivate deep understanding and a sense of responsibility regarding the concept of fate.

Empirical data reveals a significant gap between how the concepts of Qada and Qadar are taught and how students comprehend them. Previous studies often emphasize faith as the ultimate goal of creed instruction but rarely address the rational-Kalamic dimension as a pedagogical strategy. Classical theological literature—such as the works of al-Baqillani, al-Ghazali, and al-Maturidi—has extensively elaborated on debates surrounding divine predestination and human free will. However, these theoretical perspectives have yet to be optimally utilized in contemporary Islamic education. Some studies even indicate that Islamic education teachers tend to avoid rational discussions about fate, fearing they might confuse students. This suggests that doctrinal approaches still dominate classroom discourse, without considering the diversity of thought within Islam that could enrich the learning process. Therefore, further analysis is needed to explain the ineffectiveness of normative approaches while also identifying alternative methods that are more relevant and impactful in educational contexts.

The primary objective of this research is to identify the problems surrounding students' understanding of Qada and Qadar within the Islamic education learning process, from both the teachers' and learners' perspectives. Additionally, this study aims to analyze theological approaches found in Ilm al-Kalam that can serve as explanatory frameworks for teaching the concept of divine fate in a more rational and contextual manner. The research also seeks to formulate pedagogical recommendations that can be applied in creed instruction at madrasahs and other Islamic educational institutions. These recommendations are expected to help educators teach matters of faith not only dogmatically but also critically and responsibly. By integrating reason and belief, students are expected to comprehend Qada and Qadar not as a notion that negates human effort, but as a belief that harmonizes divine will with human endeavor.

Based on the aforementioned background and objectives, this study is deemed important to strengthen the critical dimension of creed education in Islam. The textual and deterministic understanding of Qada and Qadar not only influences students' theological views but also affects how they perceive effort, responsibility, and the meaning of life. Through this research, the author believes that the Kalamic approach offers an alternative pedagogical solution to fill the gap in teaching the concept of fate. Ilm al-Kalam does not only cover theoretical aspects but also provides space for dialogue across differing Islamic viewpoints, which can serve as a tool to develop students' reflective thinking. Hence, this research holds significance as an academic contribution to the development of a more holistic and balanced Islamic education curriculum and serves as a concrete proposal for teachers seeking meaningful and contextual teaching methods.

Qada and Qadar are two fundamental concepts in Islamic theology that refer to Allah's divine decree and determination of all occurrences in the universe. Etymologically, "Qada" means decree or judgment, while "Qadar" means measurement or proportion (Anton dkk., 2024; Zikhri & Shomary, 2023). Theologically, Qada refers to Allah's eternal decisions (Amir, t.t.; Kurniati, 2022; Sapruni, 2025), while Qadar is the execution of those decisions according to specific time, place, and form (Patrin dkk., 2025). These two elements complement one another and form the foundation for understanding destiny in Islam. Numerous Qur'anic verses address this concept, such as in Surah Al-Qamar: 49, which states that everything was created with a fixed decree. Both classical and contemporary scholars of Islamic theology regard a proper understanding of Qada and Qadar as central to the development of Islamic belief. Therefore, exploring these definitions is a crucial starting point in addressing the educational challenges surrounding this theological concept, especially in fostering a rational and responsible understanding of divine will among students.

In Islamic theological tradition, Qada and Qadar are manifested in several categories to aid understanding. Scholars differentiate between types such as Qada Mubram (absolute decree) and Qada Muallaq (conditional decree). Qada Mubram is immutable and cannot be changed (Norhalizah & Putri, 2024; Nuraini dkk., 2024; Wahib, 2023), while Qada Muallaq depends on certain conditions, often influenced by human effort. This distinction emphasizes the space given to human agency within divine will (Adelia, 2023; Safitri & Mardiyana, 2024). Regarding Qadar, some scholars differentiate between Qadar Ilahi (divine decree) and Qadar Syar'i (legal and ethical decrees). Other classifications distinguish between general (takdir 'am) and specific destiny (takdir khash), illustrating the complex dimensions of fate in Islamic theology. These categorizations are not only theologically significant but also pedagogically beneficial, helping students understand that fate is not a fatalistic concept, but one that integrates divine sovereignty with human responsibility.

Ilm al-Kalam is a branch of Islamic knowledge that addresses matters of faith using rational and systematic reasoning. Linguistically, "kalam" means speech or discourse, but as a discipline (Sudianto, 2021; Suryani dkk., 2021), Ilm al-Kalam deals with issues related to God, His attributes, and articles of faith through logical argumentation. This discipline emerged as a response to internal and external challenges to Islamic belief, such as Greek philosophy, sectarian debates, and political turmoil during Islam's formative years. Its main objective is to strengthen belief through intellectual engagement rather than mere dogma. Prominent figures like Al-Ash'ari, Al-Maturidi, and Al-Ghazali significantly contributed to its development by bridging revelation and reason. In the context of Islamic education, understanding Ilm al-Kalam is essential to enrich the teaching of Islamic creed, moving it beyond rote memorization toward a firm, reasoned foundation of belief.

Ilm al-Kalam encompasses various theological schools that illustrate the diversity of thought in understanding Islamic beliefs, including Qada and Qadar. Three main schools commonly discussed are Jabariyah, Qadariyah, and Ash'ariyah. Jabariyah emphasizes complete divine control with no human free will, while Qadariyah argues for absolute human agency. Ash'ariyah offers a middle path through the concept of "kasb" (acquisition), where humans acquire actions created by Allah. This categorization is pedagogically important as it introduces students to a variety of Islamic perspectives and cultivates critical and reflective thinking. Furthermore, Ilm al-Kalam can also be classified historically into classical, medieval, and contemporary phases, each presenting distinct theological debates relevant to their contexts. This historical and doctrinal diversity offers a comprehensive framework for theological education.

Islamic education is the process of nurturing and developing human potential based on Islamic teachings derived from the Qur'an and Hadith (Arif, 2022). Its ultimate goal is to shape the ideal human being (*insan kamil*), one who is intellectually, spiritually, and morally balanced and devoted to Allah. Islamic education encompasses not only cognitive aspects but

also emotional and behavioral dimensions, aiming to develop a holistic character. Broadly speaking, it includes all learning activities grounded in Islamic values, whether conducted formally in institutions like madrasahs or informally in places like pesantrens or religious gatherings. It aims to instill faith, worship, ethical conduct, and understanding of Islamic law. This definition affirms that Islamic education is not merely a tool for transmitting religious knowledge, but also a transformative process that deeply engages with theological concepts like divine decree and human responsibility.

Islamic education can be categorized through several dimensions and approaches. First, by environment: it can be formal (schools, madrasahs), non-formal (pesantrens, religious courses), or informal (family, community). Second, based on curriculum: traditional (focusing on religious scholarship), modern (integrating religious and secular knowledge), and contemporary (competency-based and contextual). Third, from a pedagogical standpoint: normative-doctrinal and reflective-critical. These classifications are essential when considering how theological subjects like Qada and Qadar are taught. Understanding these various approaches allows educators to select appropriate methods that not only deliver content but also develop students' religious consciousness and intellectual engagement. Hence, these educational categories play a pivotal role in shaping theology instruction that is both meaningful and empowering.

RESEARCH METHOD

The concept of Qada and Qadar represents a fundamental aspect of Islamic theology that often causes confusion among students. In the context of Islamic education, particularly at the levels of madrasah and pesantren, instruction on divine predestination is frequently delivered in a textual and normative manner, without integrating the rational-theological perspectives offered by *Ilm al-Kalam*. As a result, students may develop a fatalistic understanding, perceiving humans as passive beings with no moral responsibility. However, within *Ilm al-Kalam*, various approaches attempt to reconcile divine will with human freedom. This problem is highly relevant to be examined critically so that Islamic education goes beyond dogmatic instruction and fosters students' critical reasoning in comprehending theological doctrines.

This study employs a qualitative case study approach, aiming to explore in depth students' understanding of Qada and Qadar within the context of Islamic education. Primary data were collected through in-depth interviews with key informants, while secondary data were obtained from a literature review of scholarly works on Qada and Qadar, *Ilm al-Kalam*, and Islamic education. This method allows the researcher to comprehensively investigate the dynamics of understanding and the pedagogical approaches used in teaching the concept of divine destiny.

The research participants were selected purposively and included stakeholders directly involved in the learning process of Qada and Qadar. They comprised five Islamic education teachers at the junior and senior secondary levels (Madrasah Tsanawiyah and Madrasah Aliyah), twenty students from grades IX and XII who had studied the topic, and two scholars or academics in *Ilm al-Kalam* from state Islamic universities. These participants were chosen to provide rich and relevant data that reflect diverse perspectives on the issue.

Data collection was conducted using three main techniques: interviews, observation, and documentation. Semi-structured interviews were conducted with key informants to obtain insights into their understanding and experiences related to teaching or learning Qada and Qadar. Observations were carried out in classrooms or learning forums to observe the practical delivery of the material. Documentation involved analysis of teaching materials, curricula, and relevant instructional records.

The data analysis followed the Miles and Huberman model, which includes three main steps: data reduction, data display, and conclusion drawing/verification. Data obtained from

interviews, observations, and documents were analyzed holistically to identify patterns and meanings. The validity of the data was ensured through techniques such as credibility, transferability, dependability, and confirmability. The analysis was conducted in-depth to generate interpretations that are not merely descriptive but also offer theoretical contributions to the fields of *Ilm al-Kalam* and Islamic education.

RESULTS AND DISCUSSION

Based on interview results, several Islamic education teachers expressed difficulty in explaining the philosophical aspects of Qada and Qadar. They preferred a textual or literal approach due to time constraints and lack of resources supporting rational explanations. Some students reported confusion about the role of human agency in shaping their future, believing everything had already been predestined. Expert informants in *Ilm al-Kalam* emphasized the importance of adopting rational approaches in teaching destiny, tailored to students' reasoning levels, and introducing perspectives such as those of the Ash'ariyyah and Mu'tazilah schools as enlightening discussion material.

The findings show that students tend to develop a deterministic understanding, where all outcomes are believed to be fixed, leaving no room for human effort. Teachers' avoidance of philosophical discourse further reinforces this narrow understanding. Insights from *Ilm al-Kalam* experts support the necessity of rational and dialogical strategies to bridge the gap between scriptural teachings and real-life contexts.

The relationship between the description and explanation reveals that the main issue in teaching Qada and Qadar lies in the absence of a rational-theological approach. This leads to students' limited understanding of the relationship between divine will and human freedom. This reality emphasizes the urgency for a more dialogical, philosophical, and contextual approach in Islamic education.

Observation data revealed that lecture-based methods dominate classroom practices in teaching faith. There was little to no effort from teachers to incorporate *Ilm al-Kalam* perspectives in explaining divine destiny. Teachers did not introduce differing theological views such as those of Ash'ariyyah, Mu'tazilah, or others in the classroom.

The lack of Kalam approaches made learning unidirectional, leaving students with minimal opportunities to question or engage critically. As a result, they understand destiny in purely normative terms. Teachers also did not utilize supplementary materials that offer diverse theological viewpoints, thus limiting students' comprehension.

The connection between the descriptive and explanatory data illustrates a gap between the potential of *Ilm al-Kalam* as a rational and relevant educational tool and its underutilization in classroom practice. In fact, *Ilm al-Kalam* could serve as a bridge between belief and reason. The absence of its integration into both curriculum and teaching practice appears to be a key factor in students' limited grasp of the concept of destiny.

Documentation analysis showed that Islamic education textbooks explain Qada and Qadar merely in terms of definitions and scriptural evidence. Lesson plans (RPP) did not include objectives aimed at fostering critical thinking. Learning modules lacked case studies or real-life problems that could contextualize the discussion of destiny.

Islamic education remains normative and has not yet incorporated reflective approaches in teaching faith-related topics. The absence of contextual materials in teaching devices makes it difficult for students to connect the lessons with real-life issues. The lack of integration between reason, reality, and religious texts hinders the development of comprehensive understanding.

The relationship between these findings and the research problem reveals that Islamic education, particularly in teaching *Qada* and *Qadar*, remains trapped in a dogmatic framework. The absence of teaching tools that stimulate critical thinking results in an educational process that fails to promote reflective and in-depth understanding. Consequently, students may adopt a fatalistic worldview, perceiving themselves as passive beings in life. Below, the researcher presents research findings based on the results of observations, interviews, and documentation studies.

Table 1. Research Findings

No.	Research Objective	Key Findings	Implications
1	To identify problems in understanding the concepts of <i>Qada</i> and <i>Qadar</i> within Islamic education.	The teaching of <i>Qada</i> and <i>Qadar</i> is predominantly textual, normative, and dogmatic; lecture-based methods dominate; rational dimensions and theological diversity are rarely elaborated.	Students are confused about the relationship between divine will and human freedom, leading to a deterministic view of destiny.
2	To analyze the <i>kalam</i> approach (<i>Ilm al-Kalam</i>) in explaining divine destiny to students.	The <i>kalam</i> approach, which includes diverse theological schools such as Ash'arism and Mu'tazilism, is seen as broadening students' perspectives. Experts emphasize the need for adjusting the approach to students' reasoning capacity.	This approach helps build critical thinking, enriches students' understanding, and adds philosophical depth to the study of Islamic creed.
3	To provide pedagogical recommendations for Islamic education teachers to teach <i>Qada</i> and <i>Qadar</i> rationally, comprehensively, and contextually.	Pedagogical strategies should incorporate discussions, case-based learning, and a balanced integration of rational argument with scriptural evidence. Teachers should act as facilitators of thought, not merely transmitters of doctrine.	Teachers can foster interactive and reflective learning environments and develop students' balanced understanding between faith and reasoning.

This study reveals that students' understanding of *Qada* and *Qadar* tends to be deterministic due to the lack of rational and philosophical approaches in the learning process. Teachers predominantly use a literal approach and lecture methods, without incorporating the diversity of perspectives from *Ilm al-Kalam*. Furthermore, instructional materials and lesson plans do not promote critical thinking or relate the concept of destiny to students' real-life experiences. These conditions highlight a significant gap between the intellectual richness of Islamic teachings and their pedagogical application in classrooms.

Compared to previous studies, this research shows superiority in integrating both normative and rational approaches. Most earlier studies focused solely on textual sources (*dalil naqli*) without acknowledging theological diversity. In contrast, this study offers a direct analysis of classroom practices and underscores the urgency of applying *Kalam* approaches as a balanced method that harmonizes faith-based values with students' critical thinking skills.

The findings reflect that strengthening *Kalam* approaches in Islamic education is not merely an alternative, but a necessity to instill rational and contextual religious understanding. When students are not given space for intellectual dialogue and reflection, theological concepts like divine destiny are prone to misinterpretation, potentially leading to fatalistic attitudes.

Thus, this research underscores the need to reform faith instruction methods to better address contemporary challenges.

The implications of this research highlight the urgency of renewing pedagogical approaches in Islamic education, particularly in teaching divine destiny. Teachers should be encouraged to integrate classical theological perspectives from *Ilm al-Kalam* with interactive strategies such as discussion, reflection, and case-based learning. This will ensure that Islamic education not only fosters belief but also nurtures students' intellect and social awareness in facing real-world issues related to faith and divine will.

These results are driven by several factors, including the limited pedagogical literacy among teachers in applying Islamic philosophy, the static and normative nature of the curriculum, and the lack of specialized teacher training in relevant theological approaches for 21st-century education. Additionally, the dominance of non-dialogical lecture traditions contributes to students' shallow and uncritical understanding of Qada and Qadar.

Based on these findings, strategic actions are required, such as the development of a thematic curriculum for *Aqidah* that explicitly integrates *Kalamic* approaches in teaching. Teachers should receive targeted training on rational-religious pedagogy that is contextually relevant and connected to students' lives. Furthermore, publishing textbooks and instructional modules based on *Ilm al-Kalam* should be prioritized to support the pedagogical transformation of Islamic education towards a more reflective and dialogical model.

CONCLUSION

One of the most striking findings of this study is that the concept of Qada and Qadar, which should serve as a gateway to developing students' theological reasoning, has paradoxically become a source of confusion and determinism due to narrow and textual teaching approaches. The absence of exposure to the diversity of perspectives within *Ilm al-Kalam*, combined with a lecture-dominated pedagogy devoid of dialogical space, has stripped the doctrine of divine destiny of its transformative potential to foster critical, rational, and contextual religious understanding.

This study offers significant contributions both theoretically and practically. Theoretically, it reaffirms the relevance of *Ilm al-Kalam* as an approach that bridges normative faith with the need for critical thinking in Islamic education. Practically, it provides pedagogical recommendations for educators to teach Qada and Qadar in a more dialogical and contextual manner, thereby nurturing a generation of Muslims who are not only spiritually devout but also intellectually and socially competent.

This study acknowledges limitations in the scope of its context, focusing only on a single educational institution and specifically on the topic of Qada and Qadar in Islamic creed instruction. These limitations, however, are not shortcomings but rather starting points for future research that could encompass more diverse educational settings, broader themes of Islamic faith, or theological approaches from wider schools of thought. Such developments hold the potential to enrich the field of Islamic pedagogy in a more inclusive and progressive direction.

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