

IMPLICATIONS OF ALLAH'S WILL AND WILL OF MAN IN ISLAMIC EDUCATION

Sudrajat¹

¹ The Faculty of Teachers Training and Education Program, University of Muhammadiyah Cirebon, West Java, Indonesia

Corresponding Author: jhon.ajat@yahoo.co.id

Article history

Received: 14/09/2015

Received in revised form: 14/09/2015

Accepted: 18/10/2015

Abstract

Pedagogical values contained in the discussion of al-masyi'ah are: *First* : *Masyiatullah* is a forerunner to the emergence of education. This is reflected in the letter *adzariyat* who hinted about the purpose or will of God made man, which we can conclude that God created man so conscious of itself as a'bid. *Second* : *Masyiatulibad* a legacy of social, meaning *masyiatuli'bad* is to go through the process of inheritance in this case through a process conducted educators to the learners. Of the inheritance, it means that Islamic education theologically *Al-masyiah* is spirit (core) of his Islamic education were thrust in achieving its objectives. *Masyiatullah* should be a mirror for *masyiatuli'bad*. This meaning is subsequently used for the tendency of the soul towards something decent accompanied by statutes least something was done or not done. *Iradah* beings are sometimes used in the early stages (orientation) in the form of a tendency towards something; sometimes also used in the final determination of necessity be done or not done. Reflect in education that educating to be done repeatedly. Education must be done with great discretion. Education should be given in order to meet the desires, needs, and expectations of learners.

Keywords : Will of God and *Masyi'ah*; *Masyi'ah* and Will of Man, Will of God and Allah *Masyi'ah*

1.0 INTRODUCTION

Theological education issues to be concern ontology is that in the implementation of the necessary education regarding the establishment view of man, society and the world. This ontological questions ranged on any basic potency of human beings and how to develop the potency of it. Ontology is one of the objects filmed philosophy of science which establishes the scope and limits of theories about the nature of reality (being), either a physical form (al-thobi'ah) or metaphysical (maba'da al-thobi'ah) in addition to the ontology is the nature of science itself and what the nature of truth and reality inherent in scientific not be separated from the perspective of philosophy about what and how that is.

Imam Syafi'e (2013: 4) states Ontology is the theory of being qua being (theory of existence as existence), theories about the presence or knowledge about there. Object of study is an existing ontology. The study of the existing at the level of philosophical studies are generally carried out by the philosophy of metaphysics. Ontology term much used in the context of the philosophy of science. Discuss existing ontologies which are not bound by a particular embodiment. Ontology discusses the existing universal, featuring thought universal universe. Ontology seek core contained in any fact, or in the formulation of Lorens Good, explaining that there are covering all of reality in all its forms.

According Jujun Suriasumantri S. (1996: 34-35) ontology discuss what we want to know, how far we want to know, or in other words, a study of the theory of "no". Theological educational ontology means identify the nature of "no" with regard to doctrines relating to education: what is education? Who is the teacher? What is the curriculum? And the nature of the other. To test the validity of the knowledge of the ontology could use syllogistic reasoning methods either method a priori or a posteriori.

The issue of discussion include; masyiatullah, khalaikul basyar, worship, ma'rifah, will of god, Qudrah, rabbannas, takhallaqu bi Akhlaqillah, and also be interconnected with eskatalogy. The authors would like to discuss one of them is; will of god and *masyi'ah*; *Masyi'ah* and will of man between will of god and *Masyi'ah* of Allah, (God's Will and the Will of Man) and the relation between them and their implications for Islamic education.

2.0 DISCUSSION

2.1 Understanding the Will of Man

Moh. Jauhari (2005: 27) states intention or desire in Arabic *Masyi'ah* is isim masdar and usually attributed to humans as subjects repeatedly mentioned in the Qur'an. And the will is a gift of God given to man in the form of mental activity that causes impulses to do or not do something. Impulses that sometimes arise by itself without intention, but often have to pass planning or consideration thoughts and feelings. The will can also be said to be the strength or power to define themselves with regard to the values that are known or self-determination in accordance with the inner drive (Dictionary of Science IPKN p. 21).

The will or volition has an important or very vital role in human life. All human activities, whether they are individual or social depends entirely on the will of the impulse in his soul.

منكم من يريد الدنيا ومنكم يريد الآخرة

Meaning: Among you there is who desires of the world and among you there is who desires the Hereafter (Surah Ali Imran, 152).

M.Quraish Shihab (2002: 231) speaks of will or desire is significant in the human soul to do or not do something. Quraish Sihab in this paragraph provides an explanation that is among you there is a world that wants them booty, treasure, and others. And among you there is that desire the Hereafter that things were expecting good pleasure of God's goodness. So since the first humans had been endowed by Allh will either require or desire the world hereafter. Judging from the source of onset, will be divided into two, namely:

a. Will of physical

Jasmniah's will is the will of the originating body and is always concerned with the elements of physical or physical that is also called the will of the low. As for the types of physical desire are:

1) instinct

Is an impulse in the soul given by God to His creatures since the beginning of its existence in accordance with the characteristics of each. Instincts are grouped into four: the instinct to meet the needs of biological instinct to defend themselves, the instinct to grow and develop themselves, the instinct to actualize themselves amid group

2) Mechanism or automatism

Is an impulse that causes the mechanical movements and movements take place automatically without any stimulation.

3) Reflex

Namely the encouragement that comes from outside, causing a reaction by accidental movements.

4) Habits

Namely impulse that causes movement or action that goes by itself because it is often done. Habits are very influential in one's daily life, so it is often referred to as a second instinct, and it is often said that man is the child of habit.

5) Lust

Namely the encouragement that raises certain desires to meet a variety of needs; both positive or negative.

6) Desire

Namely impulse that leads to a goal or a specific object because no other previous impulses, such as the desire to eat, because of the biological drive in the form of hunger.

7) trends and pleasure

Namely impulse that causes a desire for something that appears more frequently and repeatedly, such as the hobby of playing the ball, hobbies are reading and others.

b. The will of the spirit

namely the will that comes from the soul and other than those relating to Unur-psychic elements or also called higher. And the activities of the spirit will always be associated with any type of physical desire.

As for the types of spiritual will broadly grouped into three, namely:

1) Willingness to develop and perfect themselves

2) willingness for achievement and a perfect result

3) The will surrender / religious (Moh. Jauhari, 2005: 28-31).

2.2 Understanding the Will of God (Allah)

God's will is a concept of God's plan by which happen to all His creatures, like humans, angels, jinn, animals or objects entirely (<https://id.wikipedia.org/wiki/KehendakAllah>). God's will is one of the properties of the attributes of God in Islamic theology and including His Lordship. God willed the occurrence (or non-occurrence) something to His creatures. Understanding God's will is part of faith in the providence of God, His Qadha and Qadar.

Hafiz Firdaus Abdullah (2011: 81) states Muslims believe that everything that happens in nature is the will and the knowledge of God, and none of the events that happened outside the will of God and God does not know. Allah does whatever He wills. He does not realize anything unless previously had willed him. Whatever He wills and carried him is always good and praiseworthy character, while his creations sometimes work and sometimes reprehensible acts commendable. In this case according to Hafiz (2011), God's will is divided to two types:

1. Will kauniyah,

Kauni or Masyiah's will is God's will for his work, both wills and made him the favored him or hated him. Kauniyah is God's will that must happen in all creatures

Muhammad Umar (2005) Will kauniyah is God's will in the taqdir. In this type will, what God wants will happen and what is not wills will not happen. Absolutely, there is no other choice for the creatures except the destiny of this should happen. Kauni's will occur in all creatures, both to His servant who loved Him or hated Him, being believers and apostates (kafir). God desires to give instructions and also misleading servants He pleases. God ordained kindness and accidents for the creatures. God wills a servant rich or poor, healthy or sick, beautiful or deformed, the king or the people, believers or unbelievers. All happened because of His wisdom and for the interaction of life on earth. Everything that has happened in the history of our world is the will of God Kauni who have and do occur, and there will be no world alternatif. Most examples will of god kauniyah:

In Kauni, God willed (ordained) Abu Bakr faithful to the teachings of the Prophet Muhammad, and Allah loves the faith of Abu Bakr.

God ordained Satan disobey His command to prostrate to Adam, and God hates the act of the devil.

God ordained most people disobey Him and He hates the disobedience.

God ordained the birth, and no one can refuse to be born, and predestined death no one was able to avoid death.

Kauni ordained of God entirely, all human action, disease, natural disasters, creation of angel and devil, the good and evil.

2. Will al-Syar'iyah.

Will Syar'iyah Syar'i Diniyah or the will is God's will in His religious order, the will Syar'iyah is the will of God that does not require the occurrence of what they want him and loved him, this is because God gives the option for man to obey or to reject.

This type of will is the will of God in determining the laws of Sharia. He has the absolute right to determine the law according to what God wants. Only Allah who determine the lawful and the unlawful. Which are mandatory and which are not mandatory and so on. No one else being entitled to protest against the laws of God, who wills.

God love His will have to be implemented creatures and hate when His will is violated. Anyone who indulge shar'ie be rewarded and the promised paradise while rejecting sin and danger of Hell. Syar'i will only happen to the servant who loved him are faithful servant. God is pleased when they got directions and grateful, and not pleasure when they are infidels. Most examples will of god Syar'iyah:

Syar'i God willed and like all people to worship Him, but by the will of Allah ordained kauni there are some people who believe and some people are broken, there are people who perform prayers and there were leaving prayers.

Syar'i God wants man to be honest, then there are some people who do honest and God enjoy it.

2.3 Will of God and Man in the Qur'an

Al-Qur'an is a guide in human life, human beings are God-given potential to Allah willed, God not only inspired a desire to boost the creation, but also have the nature of God wills. However, the definition of creatures will certainly not be the same as the will of the creator of universe. Here are the verses relating to the will of God and Man

1. Will of Man

The Word of God:

وقل الحق من ربكم فمن شاء فليؤمن ومن شاء فليكفر

"And Say:" The truth is from your Lord, so, whoever wants to (faith), let him believe, and whoever wants to (unbelievers) let him disbelieve (Qur'an, Al-Kahf, 29) "

The Word of God:

إن هو إلا ذكر للعالمين (27) لمن شاء منكم أن يستقيم

"The Qur'an was nothing but a warning for all creatures, (that is) for those of you who want to take the straight path (QS. At-takwir, 28)."

Above mentioned verses actually shows no coercion to convert to Islam. God does not force any man to believe in the religion of Islam. From here we know the will of the man he used to define his own path. Then these verses only describes the threat and warning to those who choose infidelity.

Shaikh Abdurrahman Ibn Nasir as-Sa'di rahimahullah said:

"God has given to man's will with which he was able to be a believer or kufr, choose goodness or badness. Anyone who believed that he had chosen the right, being who disbelieve then have up to her evidence. And it shows no signs Pakasaan to believers as He says, "There is no compulsion in religion, it is clear the right path and the wrong path (QS. Al-Baqara, 256)." Please note that the verse which reads, "And whosoever wanted (faith), let him believe, and whoever wants to (unbelievers) let him disbelieve" is not a permission to commit infidelity. But this verse shows only a threat to anyone who chooses infidelity after her seem perfect clarity (Tafisir al-Karim al-Rahman: 552-553 in Maktabah Syamilah).

Al-Imam al-Hafiz Abu Muhammad Abdurrahman Ibn Abi Hatim al-Razi in his commentary rahimahullah quoting the words of Abdullah Ibn Abbas radi he said:

عن ابن عباس، في قوله: "فمن شاء فليؤمن ومن شاء فليكفر"، قال: هذا تهديد ووعد

"The Word of God: *"And whoever wants to (faith), let him believe, dabarangiapa who want (unbelievers) let him disbelieve"* means that the threats and warnings (Tafsir Ibn Abi Hatim; Surah Al-Kahf in Maktabah Syamilah).

Al-Imam al-Hafiz Abu al-Fida Isma'il Ibn Kathir rahimahullah said:

للظالمين { وهم الكافرون بالله ورسوله وكتابه } نارا أحاط بهم { هذا من باب التهديد والوعيد الشديد؛ ولهذا قال: {إنا أعتدنا} أي: أرسدنا { سراقها

"This is a threat and a strong warning. Therefore, Allah says, "Verily, We have prepared for the wrongdoers" ie those who do disbelieve in Allah and His Book "Hell gejolaknya surround them" (Tafsir Ibn Kathir: 3/74 in Maktabah Syamilah) ,

A bu al-Imam Ja'far Muhammad Ibn Jarir Tabari rahimahullah said:

فإن شئتم فآمنوا، وإن شئتم فاكفروا، فإنكم إن كفرتم فقد أعد لكم ربكم على كفركم به نار أحاط بكم سراقها، وإن آمنتم به وعلمتم بطاعته، فإن لكم ما وصف الله لأهل طاعته

"If you want, then have faith and if you want then kufurlah. But know has been provided for you over your infidelity hell besiege you. And if you believe and obey him, verily for you is something

that has been mentioned God to those who obey Him "(Tafsir Tabari: 18 / 9-10 in Maktabah Syamilah).

2. Will of God

The Word of God:

The Word of God:

ولو شاء ربك لجعل الناس أمة واحدة ولا يزالون مختلفين

"If thy Lord willed, He made human beings are one, but they always disagree "(QS. Hud 11: 118).

Word of God

إنما قولنا لشيء إذا أردناه أن نقول له كن فيكون

"Indeed the words We're against something if we want to, we just told him:" Kun (be) ', then so be it."(Qur'an, An-Nahl, 40).

It which means that God stands with His Essence and determine something with the possibility of Him. In another sense that God might (should or should not be) willing to act or determine everything according to His. God has a purpose very broad (<https://hasanassaggaf.wordpress.com/2010/06/01/iradat>).

He might have an affair gives wealth to those who He wants and He can also revoke His fortune. He might be willing to give glory to anyone He wills and also He may revoke His glory. In the hands of God every whim. Allah has power over all us something He wills, no one is able to resist his will. And everything that happens in the world run according to the wishes and will of God

3. Will of God and Man

The Word of God:

ما تشاءون إلا أن يشاء الله رب العالمين

Meaning: "And you can not determine the will of God wills you except Lord of the Worlds" (QS. At-takwir, 29).

The purpose of this statement is that they do not understand that the will and volition they are separated from God's will and Iradat a staple base of the whole affair. Freedom of choice and ease to find a way hidayat is stemming from Iradat God's will and that includes everything that has been and will be valid.

Passages explain that humans can not determine the will of them except the will of God, called by the Qur'an after talking about the will of the creature is the goal of understanding the faith that justifies that embrace the essence of the Court, namely nature that everything inside The world of nature is derived from God's will and Iradat (<https://hasanassaggaf.wordpress.com/2010/06/01/iradat>).

And what God has given to man that ability to choose one of two paths that have been described and explained to them a part of His will and Iradat. It is equally well with what God has given to the angels that they are absolute obedience to uphold God's commandments and their perfection in carrying out His commandments are part of His will and Iradat

The Word of God:

ولو شاء الله لجعلكم أمة واحدة ولكن يضل من يشاء ويهدي من يشاء ولتسألن عما كنتم تعملون

"And if Allah willed, He surely made you one people (who are united in the one God of religion); but Allah mislead whom He wills and gives guidance to whom He wills, and you will surely be asked later about what you have done" (Surah An-Nahl, 93).

The verse describes a foundation and the general rules concerning the human relationship with Allah through His word, Allah is not willing to force people to believe in Him, but God wants people to choose faith and teachings on their own will and choice. But because people do not choose one religion and creed, they have a variety of religions and beliefs. However, Allah has given the means that can be a guidance for mankind, namely the nature and sense guidance that comes from within and that the prophets and holy books. Humans can discern between truth and falsehood through these means. (<http://indonesian.tribe.ir/islam/al-quran/item/85654-tafsir-al-quran,-surat-an-nahl-ayat-93-96>).

Allah will not deter those who choose the path of misguidance and turn away from the path of truth. Likewise, those who choose the path of truth, God will help them pursue this right path. Keep in mind that the will and the freedom to choose does not mean the form of defamation of responsibilities. Man must take responsibility for what they choose. Humans are not forced to choose something. Everyone has the right to determine his choice; be it the truth or error. But responsibility, reward and punishment of stay in position.

From the last paragraph, there are two lessons to be learned:

Among the Divine Sunnah is to give freedom to the people to make choices and they are also free to choose their way of life.

All actions and human behavior be it small or large will be held accountable on the Day of Judgment.

In the Qur'an there are three categories of verses relating to the problems now. First, verses confirm the absolute will of God, for example, the following verse:

"And your Lord creates what He wills and chooses. Once you have no choice for them. Most holy God and Exalted from all that they associate" (Surat al-Qasas, 68).

The second paragraph states about the human duty to try:

"And say," The truth is from your Lord, so whoever wants to (faith) the will of her faith, and whoever wants to (unbelievers) let him disbelieve" (Qur'an, Al-Kahf, 29).

And the third paragraph confirms a link between human effort to God's will, for example:

"Allah will not change the state of a people so that they change the existing situation on themselves" (Surah Al-Ra'd, 11).

Furthermore, we can better understand the thought of Sayyid Qutb and the absoluteness of the will of God correlated by human effort, we must start from the most basic principles that have always emphasized, namely that Allah is Rabb and Divine. That is, God is the Creator, Owner, Ruler, and Sustainer of all creatures in the universe.

When God created everything, then in its creation there are certain goals. In order to achieve that goal then He established a variety of laws and regulations with that man later required. Law and order was chosen by God to man, solely for the good of man himself and not for the benefit from him. Therefore, God who knows more about the man than the man himself. Therefore, everything that is given and chosen by God to humans is *Salah* (right) and *khair* (good).

2.4 Flow view in the Science of Kalam On the Will of God and Man

1. The view Qadariyah

Qadariyah understand patterns of thought emphasizes rationality attitude, sense of authority that was instrumental in the act or human activities without the intervention of God. In philosophy, understand Qadariyah called indeterminism understand as opposed to determinism. Understand found free human will to choose what he had done and God has nothing to do with the choice. This understanding has some arguments to prove the freedom of the human will to do, among other things:

The will is one form of desire. As usually, the desire, the will that has a specific purpose and because it requires the actions to achieve them.

The desire is a follow-up of knowledge; thus it is also called the will of a rational desire. It determines the relationship between the will and the consequences of prior knowledge.

Therefore, it is rational will then usually always leads to the common good value including partial desire, consequently a person never wants anything unless it contains a good value in the eyes of the person.

There is no relationship between the objective of public necessity (Divine) and partial objectives (human will), however, human sure that there is a space difference between the transcendent goodness and kindness terrestrial (natural).

When will it lead to the object, the basis is self reliance. Thus, the scope of the cosmology of the moving object and silent, passive and active form is including the notion of decisive influence on the strength of man against his own deeds (Al-Hikmah Journal, 2013: 215).

So the human will in the act or acts according Qodariyah is understood humans have free will to choose, in terms of choosing the good and bad deeds, because Allah has created them. If humans do good then he will get the reward for having to use nature given by God as well as possible and vice versa.

2. Understand Jabariyah

Jabariyah flow is divided into two, namely Jabariah Al-Khalisah and Jabariah Al-Mutawitah. Understand Jabariyah Al-Khalisah or extreme understand that this is brought about by Jalad Ibn Dirham and distributed by Jahm Ibn Sofwan, a clerk of a leader named Suraih Ibn Harith. Understand taught by JHM Ibn sofwan as Jabariah doctrine is that it does not have a real man power, has no will of its own andnot having endeavor, human in his actions was forced to yidak no power will and choice for him. Indeed it is God who creates works that exist in humans, such as motion created by God in all the inanimate objects. Humans do not say in the true sense, but in the sense majazi such as fruit trees, water, rocks move, sunrise and sunset, clear skies and clouds and rain and so on. All human actions are actions imposed on him include receiving work obligations (Mufid Fath, 2009: 97-99).

For Jabariyah Al-Jahmiah, only god alone can determine and decide on everything what is done by humans, where all the work of man it is the will of god qudrat and God. Human effort is not at all determined by the man himself. In essence, all the actions and movements of human beings is a compulsion. Life and human life is the scenario of God and man is only a piece of puppet waiting where he moved. Sedangkan according Jabariyah second view is Jabariah Al-Mutawasit or moderate carried by character named Al-Husain Ibn Muhammad Al-Najar and Dirar Ibn Amr. According Jabariyah this class, the servant of the Lord who created the will to act, either good deeds or bad deeds, deeds praiseworthy or blameworthy, but the man has a part in the realization of the human actions. And this is called the concept "Kasb" (Abdul Mu'in, Taib Tahir, 1997: 240).

Of ideologies can be said that the human will to do by nature created by God and man also had a part in realizing the human actions.

3. Understand the Ahl al-Sunnah wa al-waljama'ah

This flow between the first and second groups above. namely, human beings are free to choose tindakannya wills, but is achieved or not depends on the will of God. If the option is in accordance with the will of God, God will make it easier for the causes he reaches his choice. Conversely, if he does not comply with the will of God, then God will make it difficult for reasons that he did not achieve his choice (Hafiz Firdaus in issue 47, 67).

God decide for God knows goodness, suitability and impression in reverse something human choice. If he is good, appropriate and gives a positive impression, God will make it easier. Conversely, if he is bad, do not conform and give a negative impression, God will be difficult for him. This is because God is God is Aware and Wise and men in making the choice completely unaware and unwise.

وما تشاءون إلا أن يشاء الله إن الله كان عليما حكيما

“There is not you're willing (to do something case) but by the will of God; Allah is Knower, Wise” (QS. Al-Insan, 30).

وما تشاءون إلا أن يشاء الله رب العالمين

“And you can not be willed (about nothing), except (if it fits) with God's will, God preserve and mentadbirkan whole

Nature” (QS. Al-takwir, 81: 29).

E. Implications The concept of Divine and Human of the Islamic Education

Based on the above verse in theology *Masyi'ah* education includes a two-dimensional *masyiah*. First *masyiatillah* that is the will of Allah that is free of the universe and its inhabitants. He executive can impose his will. He has knowledge of the human heart does lead to him or not. Both *Masyiatul ibad* that is the will of the servant that God has a human confers the ability to know the Truth and falsehood. The knowledge that God implanted in human beings in the form of the potential to know him as well as the sending of the apostles, the decline of the Koran, and others.

Pedagogical values contained in the discussion of *al-Masyi'ah* are:

Masyiatullah is the forerunner to the emergence of education (educational intentions). This is reflected in the letter *adzariyat* who hinted about the purpose or will of God made man, which we can conclude that God created man so conscious of itself as *a'bid*.

Masyiatul'ibad a legacy of social, meaning *masyiatulibad* (not *masyiatullah*) is to go through the process of inheritance in this case through a process conducted educators to the learners. Of the inheritance, it means that Islamic education theologically *Al-masyiah* is spirit (core) of his Islamic education were thrust in achieving its objectives. *Masyiatullah* should be a mirror for *masyiatul'ibad*.

The human will by using the word will of god which is a form of *Arada-yuridu masdar* from the root *rawada*. According to Ibn Qutaybah and al-Raghib al-Asfahany this *rawada* root meaning "often (repeatedly), requesting (find) something subtly". Will of god according to their original meaning is "potential" (power), which is formed of desire (*syahwah*), needs, and expectations. This meaning is subsequently used for the tendency of the soul towards something decent accompanied by statutes least something was done or not done. *Iradatul* beings are sometimes used in the early stages (orientation) in the form of a tendency towards something; sometimes also used in the final determination of necessity be done or not done (in Imam Syafi'e, 2013: 11).

The description above gives a signal to be reflected in education that educating to be done repeatedly. Education must be done with great discretion. Education should be given in order to meet the desires, needs, and expectations of learners. Educators have to be smart and weigh feasible or not appropriate teaching materials given to students.

Based on the description of the relationship between human will and the will of the Lord above, it can be formulated implications for education, among others:

Education should be humanistic-theocentric, namely education-oriented nature and the human tendency, which is directed in accordance with the will of God.

The process of education associated with direction of human will and desire not to conflict with the will of God.

Education must be capable of delivering a man according to God's will.

Education has religious value because education is the process of awakening human nature created by God (God's will).

3.0 CONCLUSION

Author of the exposure can be concluded that:

1. The will of man is one of the gifts of God given to man in the form of mental activity that causes impulses to do or not do something.
2. The will of God is the nature of the *Ma'ani* which means God stands by His Essence and determine the likelihood. dan something with his will, there are two types, namely: Will al-*Kauniyyah* and Will al-*Syar'iyyah*.
3. The link between human will and the will of God that the will of man is not apart from God's will and *Iradat* a staple base of the whole affair. Freedom of choice and ease to find a way *hidayat* is stemming from *Iradat* God's will and that includes everything that has been and will be valid.
4. The implications of both on Islamic education that (*masyiatullah*) is the forerunner of the advent of education (educational intentions), (*Masyiatulibad*). a social heritage means *masyiatulibad* (not *masyiatullah*) is to go through the process of inheritance in this case through a process conducted educators to the learners.
5. Based on the original meaning will of god (will of god beings), the teaching materials or the materials, methods and techniques of learning must be tailored to the needs and trends of student participants and also in material delivery to learners must be repeated.
6. Implications of the relationship between God's will and man in the context of education gave birth to several concepts including: the concept of education that is both humanist-theocentric, the concept of curriculum development, methods, media, learning techniques, and the concept of education that is worth worship.

References

- Al-qur'an dan Terjemahan, (Bandung: Penerbit Hilal, 2010)
- Abdul Mu'in, Taib tahir.. *Ilmu Kalam*: (Jakarta: Widjaya. 1997)
- Hafiz Firdaus Abdullah, *47 Persoalan Qadar dan Qadha*, (Malaysia: Perniagaan Jahabersa, cet,2011)
- <https://hasanassaggaf.wordpress.com/2010/06/01/iradat/> diakses pada tgl 10 November 2015
- <http://indonesian.tribe.ir/islam/al-quran/item/85654-tafsir-al-quran,-surat-an-nahl-ayat-93-96> diakses pada tgl 10 November 2015
- H.M. Arsyad.AT, *Pendidikan Islam Perspektif Teologi*, (Jurnal Al-Hikmah, Vol XIV Nomor 2, 2013)
- Jujun S. Suriasumantri, *Filsafat Ilmu Sebuah Pengantar Populer*, (PustakaSinar Harapan, Jakarta, 1996)
- Imam Syafi'e, *Teologi Pendidikan*, (Pps IAIN Raden Intan: Jurnal Ijtimaiyya, vol 6, no2, Agustus 2013)
- Kamus Besar Ilmu Pengetahuan IPKN,
- Mufid Fathul. *Ilmu Tauhid / Kalam*. (Kudus: STAIN Kudus 2009).
- Muhammad Umar As Sewed, *Sifat Iradah dan Masy'iah Bagi Allah*, (Bulletin Dakwah Manhaj Salaf, Edisi:53/Th. II, 30 Muharram 1426 H/11 Maret 2005 M
- Moh. Jauhari, *Pengantar Ilmu Jiwa Umum*, (Mutiar Al-amin Perenduan, cet-6, 2005)
- M.Quraish Shihab, *Tafsir Al-Misbah*, (Jakarta: Lentera Hati, Vol 2, 2002)
- Taisir al-Karim ar-Rahman: 552-553(Maktabah Syamilah)
- Tafsir Ibnu Abi Hatim; Surah al-KAhfi (Maktabah Syamilah)
- Tafsir Ibnu Katsir: 3/74 (Maktabah Syamilah)
- Tafsir ath-Thabari: 18/9-10 (Maktabah Syamilah)