

Hurriyah Al - Insan and its Implications for the Development of Social Life

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Abstract

This article seeks to discuss the crisis faced by the Islamic community and its inclination towards fatalism. Various factors, such as Western hegemony and a conservative mindset among certain Muslims, have contributed to the decline of Islam. The concept of unrestricted freedom, known as free will, is being advocated as a solution. The researcher employed a mixed method approach, combining quantitative and qualitative data, to obtain a comprehensive understanding of the subject. The research findings demonstrate a positive aspect, wherein individuals possess a dynamic and optimistic outlook towards the future. Humans are expected to adapt to the evolving environment, which necessitates change. To prevent fatalism, the concept of human freedom, referred to as hurriyah al-insan, is proposed as a viable option for the Muslim community.

Keywords: Hurriyah al-Insan, Community Social, Islam

Konsep Hurriyah Al-Insan dan Implikasinya Terhadap Perkembangan Kehidupan Sosial

Abstrak

Artikel ini ingin mengampikan krisis umat Islam dan cenderung fatalism. Islam mengalami kemunduran dari berbagai sebab diantaranya hegemoni barat dan sikap jumud oleh sebagian umat Islam. Tawaran konsep free will sebagai kebebasan tanpa batas. Metode penelitian menggunakan metode mixed method. Penulis mengkombinasikan data dari sistem kuantitatif dan kualitatif dalam upaya memperoleh hasil penelitian yang komprehensif. Hasil penelitian menunjukkan dimensi positif yakni sikap dinamis optimis dalam menyongsong masa depan. Manusia akan menyesuaikan dengan kondisi lingkungan yang berkembang yang menuntut akan suatu perubahan. Konsep kebebasan manusia hurriyah al-insan menjadi tawaran agar umat muslim terhindar dari fatalism.

Kata kunci: .Hurriyah al-Insan, Sosial Masyarakat, Islam

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A. Introduction

The decline of Islam in various fields cannot be denied, and it is influenced by factors such as the hegemony of Western civilization and Muslims' tendency to embrace fatalism.¹ This stagnant mindset keeps Muslims bound by Western influence, emphasizing the urgent need to address the current social crisis. In Islamic theology, human² freedom (*Hurriyat al-insan*) is crucial. It highlights that individuals possess the will to take action and are not meant to surrender to circumstances. This theological discussion has given rise to two streams of thought within Islam. The Qadariyah school argues for human freedom and the power to shape one's life, while the Jabariyah school maintains that humans lack space to determine their will and actions.

Therefore, Islam answers the social crisis by affirming that Muslims have the freedom and power to shape their own lives.³ It is important to note that human freedom does not imply unlimited freedom. This study limits the meaning of freedom to present an objective perspective.⁴ As explored in this research, human freedom refers to the undetermined nature of choices. To analyze the impact of *hurriyah al-insan* in combating fatalism, an Islamic theological study approach will be employed in the Muslim community of Bandar Setia village.

A mixed methods approach will ensure comprehensive and objective research results, combining quantitative and qualitative data. By adopting this approach, the author aims to provide valuable insights that encourage society not to succumb to fatalism. This study is focused on the community of Bandar Setia village.⁵

¹ Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: Art Printing Work Side Bhd, 1993), p. 165.

² Adi Permana, "Menghadapi Budaya Pasrah Saat Tinggal di Indonesia yang Penuh Bencana", *Kompas.Com* (Jakarta, Apr 2019), <https://sains.kompas.com/read/2019/04/16/130700323/menghadapi-budaya-pasrah-saat-tinggal-di-indonesia-yang-penuh-bencana?page=all>.

³ Muh. In'amuzzahidin, "KONSEP KEBEBASAN DALAM ISLAM", *At-Taqqaddum*, vol. 7, no. 2 (2017), p. 26, <http://journal.walisongo.ac.id/index.php/attaqaddum/article/view/1206>.

⁴ Sidik, "Refleksi Paham Jabariyah dan Qadariyah", *Rausyan Fikr*, vol. 12 (2016), p. 246.

⁵ Mudjia Raharjo, *Hal-Ihwal Metodologi Penelitian Sosial* (Malang: UIN-Maliki Press, 2021), p. 108.

B. Bandar Faith Village

The name Bandar Setia existed before Indonesia's independence, in 1901, to be precise. Formerly the village of Bandar Setia was called the village of Bandar Setia because of the division around the 70s; then, the name was used as the village's name, and since the existence of the name of Bandar Setia Village, the village heads who were elected during that long period only had three figures who served. Among the three figures, one of them served as the head of Bandar Setia Village for approximately 32 years, namely Mr. Anwar Hamid. After that, he was replaced by Mr. Jalaluddin for 12 years, and the last one was Mr. Sugiato, who was in office for one year until now⁶ until the time this research took place.

The condition of Bandar Setia Village in the past differed from today: Bandar Setia Village and other villages in Kec. Percut Sei Tuan used to be so Bandar Setia Village has a long history, dating back to 1901 before Indonesia's independence. It was initially named Bandar Setia but underwent a division in the 1970s, resulting in using the name as the village's official name. Over the years, there have been only three elected village heads in Bandar Setia. Mr. Anwar Hamid served for approximately 32 years, followed by Mr. Jalaluddin for 12 years, and Mr. Sugiato, who has been in office for one year at this research. The village's conditions in the past differed from today's. Bandar Setia Village, along with other towns in Kec. Percut Sei Tuan used to be quiet with a small population. The inadequate road access and large trees and shrubs created a somewhat intimidating atmosphere. Kampung Kolam, now known as the Village of Pool, was once a base for the Indonesian Communist Party (PKI) in 1965.⁷ The PKI's cruel reputation caused the surrounding villages to be feared and avoided. However, it's essential to note that this negative stigma reflects the past and does not represent the present situation in Percut Sei Tuan.

⁶ Interview with the Head of Bandar Setia Village Mr. Sugiato (current Village Head), on Sunday 13 February 2022, at 16.30 WIB.

⁷ Ayu Prasandi, "Mengenal Desa Kolam dan Tugu Ampera PKI, Ternyata Memiliki Sejarah Kelam Ini", *Tribun Medan* (2021), <https://medan.tribunnews.com/2021/09/05/mengenal-desa-kolam-dan-tugu-ampera-pki-ternyata-miliki-sejarah-kelam-ini?page=all>.

After the 1980s, Bandar Setia Village started to attract people as a desirable place to live. This was primarily due to improved community facilities, making it a densely populated settlement.⁸ The negative image previously associated with Tembung and the surrounding areas began to fade. Additionally, Bandar Setia Village gained recognition as Kampung Qur'ani because of the establishment of the Bandar Setia Qur'ani Village Center (PKQ) approximately six years ago.

As the population grew and competition for livelihood increased, unemployment and fatalistic attitudes became more prevalent. Poverty levels also rose in Bandar Setia Village.⁹ Therefore, a solution is needed to address these challenges, and the concept of human freedom¹⁰ represented by the Qadariyah and Mu'tazilah schools provides a potential approach. The adherents of the Jabariyah ideology, as well as the Asy'ariyah, also play a role in influencing the social life of the community, whether positively or negatively. However, the author believes that applying the concept of human freedom is crucial to avoid fatalism and the negative impact of a stagnant lifestyle.

To prepare society to compete in the global market, a professional and appealing presentation of the understanding of human freedom is necessary. This concept can become a sought-after choice among consumers by offering high-quality products and services. Our collective responsibility is to market and promote it effectively, addressing various aspects of life and providing comprehensive solutions to the current challenges. Bandar Setia Village should become a vibrant community where people actively participate. Therefore, community innovation and development should be encouraged to prevent apathy and to surrender to "fate."

⁸ Syafruddin Ritonga, "Perkembangan Desa Bandar Setia Kecamatan Percut Sei Tuan Kabupaten Deli Serdang", *Jurnal Ilmu Pemerintahan dan Sosial Politik UMA* (2015).

⁹ Latifah Hanum Zainuddin Nasution, "IMPLEMENTASI PROGRAM KELUARGA HARAPAN (PKH) DALAM PERANTARA KEMISKINAN DI DESA BANDAR SETIA KECAMATAN PERCUT SEI TUAN KABUPATEN DELI SERDANG", *Taushiah FAI UISU*, vol. 12 (2022).

¹⁰ Rovi Husnaini, "Kebebasan dan Keterikatan Berfikir Manusia Perspektif Theologi Modern", *Jurnal RASI*, vol. 1, no. 2 (2021), pp. 172–84, <https://ejournal.umbandung.ac.id/index.php/rasi/article/view/47>.

C. The Concept of *Hurriyah Al-Insan* and Its Implications for the Social Development of Society

a. The concept of *Hurriyah Al-Insan*

God is the creator of the universe, including man himself. He is almighty and has an absolute will; here, the question arises to what extent man, as God's creation, depends on God's final will and power in determining his life's journey. Is a man bound entirely to God's absolute will and energy in managing his life.¹¹

In responding to questions like these, this freedom and attachment can and, in historical reality, have given rise to two extreme schools of thought about human action about God's action. Jabariyah's understanding argues that humans cannot determine steps because Allah has chosen their activities since the Azali and made them happen to (humans) on their own merits.¹² In this understanding, humans cannot choose. All movements and actions humans carry are essentially from Allah God, as the creator of the universe, and humankind possesses absolute power and will. This raises the question of the extent to which humans, as God's creation, depend on His will and energy to determine their life's journey and manage their actions. In response to this question, two extreme schools of thought have emerged throughout history regarding the relationship between human activities and God's actions.¹³ The Jabariyah school of thought argues that humans cannot determine their actions.¹⁴

They believe that Allah has predetermined human actions for eternity and that humans play no role in realizing their actions.¹⁵ In this view, humans are like puppets controlled by a puppeteer, utterly devoid of free will. Adherents of this ideology deny the existence of human will in carrying out actions. On the other hand, the Qadariyah school holds the opposite opinion. They believe that humans possess freedom and power in determining the course of their lives. According to this

¹¹ Harun Nasution, *Theologi Islam*, (Jakarta: UI Press, 1986), h. 31

¹² Ahmad Subhi, *al-Falsafah al-Akhlaqiyah fi-Fikr al-Islamy* (Kairo: Daarul Maarif, 1969), hal. 156 Ali Mustafa al-Ghurabi, *Tarikh al-Firaq al-Islamiyah* (Kairo: Maktabah wa Matba'ah 'Ali Subih wa Auladih, t.t), h.21 dan Lihat juga Muhammad Yusuf Musa, *al-Quran wa Falsafah*, (Kairo: Dar al-Ma'arif, 1966), h. 102

¹³ M. Yusran Asmuni, *Ilmu Tauhid*, (Jakarta: PT. Raja Grafindo Persada, 1996), h. 111

¹⁴ Muhammad Abu Zahro, *Tarikh Mazahib Al-Islamiyah*, Ed. Terjemah, (Jakarta: Logos, 1996), h.131

¹⁵ Harun Nasution, *Islam di Tinjau dari Berbagai Aspeknya*, (Jakarta: UI Press 1980), Jilid II, h.37

perspective, humans can choose and execute their actions, which God does not predetermine. This understanding is often referred to as free will and a complimentary act. In this view, God does not predetermine human actions, and humans are responsible for their actions.¹⁶

Both the Qadariyah and Jabariyah arguments can be found from a Quranic perspective. The Qur'an contains verses that can be interpreted in support of both ideologies. It is important to note that the arguments for these two schools of thought developed over time in response to ongoing actions and debates.

The division between the Qadariyah and Jabariyah¹⁷ groups significantly influences discussions on the relationship between God's actions and human actions. The Qadariyah argue that humans are the creators of their efforts. At the same time, the Jabariyah maintain that Allah is the creator of all human activities,¹⁸ rendering humans as compelled beings without will.¹⁹

In subsequent periods, various theological schools of thought emerged, including the Mu'tazilah and the Asy'ariyah, explicitly addressing the issue of human actions. The Mu'tazilah aligns with the Qadariyah ideology, while the Asy'ariyah lean more towards the Jabariyah ideology, although not exclusively. Both sects seek to gain favor from God. The Mu'tazilah are concerned that an absolute will and power of God would violate the concept of justice, while the Asy'ariyah also expresses their concerns.²⁰

According to the Mu'tazilah, human actions are not created by Allah. They view actions as solely related to humans and discourage connecting them to divine influence. They argue that an action cannot be performed by two actors simultaneously.²¹ On the other hand, the Asy'ariyah believe that God creates human

¹⁶ Ali Mustafa al-Ghurabi, *Op.cit.*, h. 32-33

¹⁷ Harun Nasution, *Theologi Islam, Op.cit.*, h. 35-37

¹⁸ Jabir Zaid as-Samiri, *Luffatu...*, 149.

¹⁹ Tsuraya Kiswati, *al-Juwaini Peletak Dasar Teologi Rasional dalam Islam*, (Jakarta: Erlangga, T.Th). h. 121

²⁰ Ali Ya'kub Matondang, *Pemikiran Kalam Mu'tazilah*, (Medan: CV. Jabal Rahmat, 1996), h.63

²¹ Muhammad 'Imarah, *al-Mu'tazilah wa Muskilah al-Hurriyah al-Insaniah* (Beirut: al-Muwasasah al-Arabiah liddirasati wan nasyar, 1972), h. 76. Lihat juga Muhammad Shodiq al-Husain al-Ruhany, *al-Jabar wa al-Ikhtiyar*, (Beirut: Liabaah wa an-Nasyr al-Tanzil, 1975), h.12

activities but acknowledge that humans have a part in manifesting these actions, even though that part is not practical, a concept known as *kab*.²²

In line with that, Duncan B. McDonald also commented:

*"the Mu'tazilites, following their principle of justice, gave the man an initiative power Al-Asy'ari struck a middle path, a man can't create anything, God Islam is the only creator, nor does man's power produce any effect on his action. God created in his creator power (quadra) and choice (ikhtiar. Then he created an action corresponding to the power and choice thus created. So, the action of the creator of Islam was created by God as an initiative and as a product."*²³

On this occasion, the author not only intends to compare the two teachings of Qadariyah and Jabariyah but also to find out the opposite, so at least the meaning of the opposite will also be known.²⁴ When traced, the concept of *Hurriyat al-insan* (human freedom) is comprehensive and has links with other ideas.²⁵ However, this paper only explains what it is as an initial framework for developing our thinking discourse. We can position the concept of *Hurriyah al-insan* proportionally.

As I have stated, human freedom should not be interpreted as being free without limits but rather oriented towards God, not predetermining human actions. We must socialize this understanding from this orientation to create a dynamic, creative, and innovative society.

b. The implications for the development of social life in the village of Bandar Setia

In discussing the influence of the understanding of human freedom, it is essential to consider both positive and negative dimensions. The positive impact of this understanding lies in its ability to foster an optimistic and dynamic attitude toward the future. It encourages individuals to adapt to changing environmental conditions and strive for progress. This mindset instills hope and motivates people to take action, as they recognize that life is not defined by permanent conditions

²² Harun Nasution, *Theologi Islam, Op.cit.*, h. 40

²³ Duncan B. Mc Donald, *Development of Muslim Theologi, Yurisprudenssial and Constutional Theory*, (London:George Routlege & Sms Limited Broadwing House Ludgate Hill,1903), h.192

²⁴ Husnaini, "Kebebasan dan Keterikatan Berfikir Manusia Perspektif Theologi Modern".

²⁵ Husnaini, "Freedom and Attachment to Human Thinking in the Perspective of Modern Theology."

such as poverty or ignorance. Instead, they understand that life is a cycle, with ups and downs, and that they have the agency to shape their destiny.

Additionally, this understanding allows individuals to perceive the justice of God. It assures them that God is not unjust and that He has provided them with the freedom to choose their path through the guidance of the Qur'an. They are empowered to make decisions and take responsibility for their actions, knowing their efforts will not be in vain.

Moreover, this understanding can motivate positive change within a nation in recognizing the moral deficiencies present in various sectors of society, such as the bureaucracy, clergy, and ordinary citizens; individuals are inspired to actively work toward improving the fate of their nation.²⁶ It encourages them to reject complacency and strive for the betterment of their country and religion, embracing the spirit of freedom to shape their collective destiny.

However, this understanding can have negative consequences when taken to an extreme. Excessive belief in one's ability to control and manage their life may lead to arrogance and a sense of omnipotence.²⁷ This can result in the neglect of spirituality and an over-reliance on reason, with individuals perceiving themselves as all-powerful beings. In such extreme cases, the concept of God may be disregarded, and the worship of human intellect and rationality may take precedence.

On the other hand, the Jabariyah understanding, which emphasizes surrendering everything to Allah and recognizing His power, can have positive and negative impacts. On the positive side, it cultivates humility and a deep reliance on God's omnipotence. It reminds individuals of their dependence on Allah and encourages them to approach life with humility and gratitude.

However, an extreme interpretation of this understanding can lead to a loss of human responsibility for their actions. If God has already determined everything since eternity, individuals may question the need to take responsibility for their

²⁶ Mawaddah Laessach M. Pakatuwo, "Al Jabariyah dan Al-Qadariyah; Pengertian, Latar Belakang Munculnya dan Pemikirannya", *Staidi Makasar*.

²⁷ Sidik, "Refleksi Paham Jabariyah dan Qadariyah".

choices and actions. This fatalistic attitude can result in a lack of initiative and a diminished sense of personal accountability.

Moreover, this understanding can contribute to a stagnant society that does not actively pursue progress. By surrendering to fate, individuals may become complacent and fail to harness the nation's resources and potential. Although this understanding can encourage intellectual development, allowing minds to explore freely within the boundaries of scientific principles, there are various other impacts to be considered.

Overall, understanding human freedom has positive and negative dimensions, highlighting the need for a balanced approach.²⁸ It is important to recognize individuals' agency in shaping their lives while acknowledging the power and guidance of a higher authority. Striking this balance can lead to a more holistic and constructive view of human actions and their relationship with the divine.

In the Bandar Setia village community, there is a difference in understanding the concept of "Hurriyah Al-Insan"²⁹ based on education levels. People with low education may need to be more familiar with this concept. At the same time, those educated, particularly those studying or teaching at Islamic universities like UIN North Sumatra Medan, have a better understanding of it. However, the actual practices within the community reflect these notions.

Individuals with a low work ethic often attribute their circumstances to fate, believing they will remain poor no matter how hard they work. This mindset fosters laziness and hinders progress and development in the village. It also contributes to various irregularities, such as drug abuse and alcoholism.³⁰

A local religious leader, Ustadz Suhendri, emphasizes that Bandar Setia Village has excellent potential but laments the slow development due to a static mentality. He suggests building mental strength as diligent and tenacious workers, fostering a visionary spirit, and encouraging creative and innovative thinking. He

²⁸ Analisa dampak positif dan negatif dari faham Qodariyah dan Jabariyah ini dapat dilihat dalam , Machasin, *Menyelami Kebebasan Manusia*, (Yogyakarta: Pustaka Pelajar, 1996), h. 125-130

²⁹ Achmad Charris Zubair, "Kebebasan Manusia Menurut Konsep Islam", *Jurnal Filsafat* (1994).

³⁰ Interview with Mr. Jalaluddin, SH., MH. (Public figure and also the former village head of Bandar Setia) on Friday 11 February 2022 at 14.00 WIB.

highlights the importance of understanding the "Hurriyah Al-Insan" concept to cultivate enthusiasm and energy.³¹

Based on this analysis, the risks of fatalism outweigh the benefits of human freedom. Therefore, there is a need to promote the understanding of human freedom within the community. However, reframing and reformulating the concept to minimize vanity elements is crucial, making it more accessible and appealing. In Bandar Setia Village, many residents are unfamiliar with this concept, but it should be conveyed to prevent the proliferation of fatalistic ideologies that hinder progress. The understanding of human freedom, "Hurriyah Al-Insan," aligns with the Qadariah school of thought and emphasizes unlimited freedom not predetermined by God.

Bandar Setia Village needs to aspire to become a progressive and prosperous community. This requires improving the mentality of the people, fostering a strong work ethic, and nurturing high spiritual enthusiasm. Embracing this understanding of human freedom can have numerous positive impacts, including cultivating a dynamic attitude of optimism, fostering creativity and innovation, maintaining awareness of God's presence, driving reform, and contributing to developing a prosperous nation. The challenge lies in effectively communicating this concept to the public professionally and proportionally, ensuring its acceptance and avoiding conflicting statements.

D. Conclusion

The concept of human freedom, "Hurriyah Al-Insan," is associated with the Qadariah understanding and has recently been adopted by the Mu'tazilah school. It entails unlimited freedom, but it is important to note that this freedom is undetermined, meaning that it is not predetermined by God. Allah did not predestine individuals to be fooled or poor. Instead, we have the agency to shape our lives through our efforts. We are responsible for the choices we make and the outcomes we achieve. Therefore, for Bandar Setia Village to become advanced and

³¹ Interview with Ustadz Suhendri, S.Pd.I (Head of BPD Bandar Setia Village), on Thursday, 10 February 2022, at 16.00 WIB.

prosperous, the mentality of its people must be improved, emphasizing a solid work ethic and high spiritual enthusiasm.

This understanding of human freedom has numerous positive impacts. It fosters a dynamic attitude of optimism, encouraging creativity, innovation, and an awareness of God's presence. It also facilitates progress and reform, contributing to developing a nation that thrives and prospers. The goal is to effectively package and communicate this concept professionally and proportionately, ensuring it is well-received by the public. The key to success lies in society's acceptance of this concept while ensuring that those responsible for its dissemination maintain a consistent and coherent message.

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