

## CHAPTER I

### INTRODUCTION

#### A. Background of Study

The Qur'an is the word of Allah SWT,<sup>1</sup> the holy book of Muslims revealed to the Prophet Muhammad PBUH through the Jibril<sup>2</sup> as a guide to human life as well as a solution to every problematic life experienced by humanity.

It is shown from how the Qur'an explains the role of fate in human life, that everything in human life, has been arranged and will run according to the provisions of Allah SWT,<sup>3</sup> and each human being has their own size and accuracy.<sup>4</sup> Thus, there is no gap for humans to hopelessness in their lives.

But unfortunately, when a human being is faced with a problem, various kinds of life problems and realities that are not in accordance with hopes and expectations, they tend to be hopeless and think that

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<sup>1</sup> Mannā' Khalīl Al-Qattān, *Mabāhith Fī 'Ulūmi Al-Qur'an* (Al-Qāhirah: Maktabah Wahdah, n.d.), 16.

<sup>2</sup> Muhammad bin Ya'qūb Al-Fairūz Ābādī, *Tanwīr Al-Muqbas Min Tafsi'r Ibn 'Abbās* (Lubnān: Dār Al-Kutub Al-'Ilmiyyah, n.d.), 1:5.

<sup>3</sup> "Sūrah Al-Ra'd Verse 8," in *Al-Qur'ān Al-Karīm*, n.d.

<sup>4</sup> "Sūrah Al-Qamar Verse 49," in *Al-Qur'ān Al-Karīm*, n.d.

God will not eliminate what happened to them.<sup>5,6</sup> and this hopelessness is the biggest factor of suicide, as Beck's theory said, that hopelessness has repeatedly been identified as one of the strongest indicators of suicidal thoughts and the likelihood of suicide.<sup>7,8,9</sup> This indicates that there is a spiritual polemic that occurs in humans, which negatively affects their mental health and actually lowers their status before Allah SWT as caliphs on earth.

When referring to the Qur'an, in fact, everything that happens in the universe and in human beings themselves has been written by Allah in *lauh al-Mahfūz*.<sup>10</sup> In other words, Allah has determined the Fate of His creatures, even fifty thousand years before He created the heavens and the earth.<sup>11,12</sup> Fate is a certain level, limit or measure that

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<sup>5</sup> "Sūrah Al-Isra' Verse 83," in *Al-Qur'ān Al-Karīm*, n.d.

<sup>6</sup> As'ad Mahmūd Hūmūd, *Aisār At-Tafāsīr* (Damasqus, 2009), 2113.

<sup>7</sup> Jenny M.Y. Huen et al., "Hope and Hopelessness: The Role of Hope in Buffering the Impact of Hopelessness on Suicidal Ideation," *PLoS ONE* 10, no. 6 (2015): 4, <https://doi.org/10.1371/journal.pone.0130073>.

<sup>8</sup> Beck AT, Brown G, and Steer RA, "Prediction of Eventual Suicide in Psychiatric Inpatients by Clinical Ratings of Hopelessness," *Journal of Consulting and Clinical Psychology* 57, no. 2 (1989): 309–10.

<sup>9</sup> Brown GK et al., "Risk Factors for Suicide in Psychiatric Outpatients: A 20-Years Prospective Study," *Journal of Consulting and Clinical Psychology* 68, no. 3 (2000): 371–77.

<sup>10</sup> "Sūrah Al-Hadīd Verse 22," in *Al-Qur'ān Al-Karīm*, n.d.

<sup>11</sup> Abū Al-Fidā' Ismā'īl bin 'Umar bin Kašīr Al-Quraisyī Ad-Dimasyqī, *Tafsīr Al-Qur'ān Al-'Azīm* (Beirūt: Dār Ṭayyibah li An-Nasyr wa At-Tauzī', 1420), 3:513.

<sup>12</sup> Muslim ibn al-Hajjāj Abu al-Hasan al-Qusyairī Al-Naisābūrī, *Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Bi Naqli Al-'Adl 'an Al-'Adl Ilā Rasūlillāh Ṣallallahu 'Alaihi Wasallam* (Beirūt: Dār ihyā' al-Turōts al-'Arobiy, n.d.), (2653) 4:2044.

has been determined by Allah for each of His creatures.<sup>13</sup> Fate functions as an intermediary between human will and the decree of Allah SWT, Allah equips humans with reason, so that humans can distinguish between good and bad deeds, Allah only directs humans towards good deeds by which humans have the will, then do it.<sup>14</sup> With our faith and obedience to Allah SWT, and our goal to gain His pleasure, we will always be guided by Allah towards good deeds.

The scholars of tafsir have various opinions regarding the meaning of fate in the Qur'an. *Fakhr al-Dīn Al-Rāzi* in his book *Mafātih al-Ghaib* argues that fate is a decree of Allah that has been determined since time immemorial,<sup>15</sup> so that everything is impossible to change, and humans do not have absolute freedom, because all things are under God's prerogative.<sup>16</sup> *Wahbah Zuhaili* in the book *Tafsīr al-Munīr* argues that fate in the Qur'an is divided into three, first, *masyī'ah* (God's Will), second there is human intervention (*ikhtiar* in good and

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<sup>13</sup> Arnesih, "Konsep Takdir Dalam Al-Qur'an (Studi Tafsir Tematik)," *Diya Al-Afkar* 4, no. 01 (2016): 117–45.

<sup>14</sup> M Quraish Shihab, *Wawasan Al-Qur'an* (Bandung: Mizan, 1996), 61–65.

<sup>15</sup> Fakhrud-dīn Ar-Rāzy, *Mafātih Al-Ghaib* (Beirut: Dār ihya' At-Turūs Al-'Arobiy, 1420), 5:263.

<sup>16</sup> Ar-Rāzy, 27:470.

*iktisāb* in bad),<sup>17</sup> third *sunnatullāh* (nature that has been neatly organized and runs according to the laws set by Allah SWT)<sup>18</sup>. Sayyid Qutb in his book *Tafsīr fī Zilāl al-Qur’ān*, he argues that fate is shaped by the will of man and God’s decree, all human actions remain under god’s control,<sup>19</sup> its mean that God’s will being the ultimate authority. Based on the three opinions of the scholars above, it can be concluded that fate is God's decree/determination for all His creatures that have been written in *lauh al-Mahfūz*.

Among the benefits of faith in the fate that has been determined by Allah SWT is can be a cure for the hopelessness experienced by a human being as a result of the failures that have befallen him. Because in essence, life does not always go according to what is expected, all events that occur to nature and humans have been written in the *lauh al-Mahfūz* in accordance with His will,<sup>20</sup> and hopelessness that results in suicide is a form of human disbelief in fate. When a human being receives a fate, he should not surrender

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<sup>17</sup> Wahbah bin Al-Mushtofā Az-Zuhaili, *At-Tafsīr Al-Munīr Fī Al-’Aqīdah Wa Asy-Syarī’ah Wa Al-Manhaj* (Damasqus: Dār Al-Fikr Al-Ma’āshir, 1418), 29:307.

<sup>18</sup> Az-Zuhaili, 7:128.

<sup>19</sup> Sayyid Qutb, *Tafsīr Fī Zilāl Al-Qur’ān* (Beirūt: Dār Al-Syurūq, 1423), 3467.

<sup>20</sup> Az-Zuhaili, *At-Tafsīr Al-Munīr Fī Al-’Aqīdah Wa Asy-Syarī’ah Wa Al-Manhaj*, 7:194.

and hopelessness of this fate, because Allah SWT has made fate as one of the pillars of faith, so faith in fate is a command from Allah, people who have strong faith certainly have strong faith in fate, especially from how they are able to accept all of Allah's fate.<sup>21</sup>

In psychology, hopelessness can occur due to the absence of resilience in a person. Resilience is the ability of a person to assess, overcome, and improve themselves turning from adversity or misery in life. In an effort to build resilience, there are at least three sources that build resilience, by words *I am*, *I can* and *I have*. Means is, *I am* is the inner strength of a person which includes self-confidence, optimism, and all positive things related to attitudes and feelings, resilience can be improved with these strengths. *I can* is something that an individual can do, which relates to social skills and interpersonal abilities. *I have* is the external support that individuals have to build resilience.<sup>22</sup> Based on these three sources of

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<sup>21</sup> Rusydi, *Sukses Dengan Mengungkap Rahasia Qadha Dan Qadar* (Jakarta: Bestai Buana Murni, 2005), 24.

<sup>22</sup> E.H. Grotberg, *A Guide to Promoting Resilience in Children: Strengthening the Human Spirit* (Den Haag: Bernard Van Leer Foundation, 1995), 9.

resilience, the strength that exists within a person will boil down to an individual's belief called *self efficacy*.<sup>23</sup>

*Self efficacy* is a psychological theory initiated by Albert Bandura, which is a belief or confidence that a person can overcome all tasks and requirements,<sup>24</sup> able to regulate motivation and exercise control over certain events.<sup>25</sup> When an individual faces adversity, *self efficacy* becomes very important. An individual's positive beliefs will lead to increase motivation and perseverance, so that negative thoughts about one's own abilities will be rejected.<sup>26</sup> Individuals who have strong self-efficacy, tend to challenge themselves to face difficult

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<sup>23</sup> Cicilia Tanti Utami, "Self-Efficacy Dan Resiliensi: Sebuah Tinjauan Meta-Analysis," *Buletin Psikologi* 25, no. 1 (2017): 54–65, <https://doi.org/10.22146/buletinpsikologi.18419>.

<sup>24</sup> Lucie Vachova, Eva Sedlakova, and Jana Kvintova, "Academic Self-Efficacy as a Precondition for Critical Thinking in University Students," *Pegem Journal of Education and Instruction* 13, no. 2 (2023): 328.

<sup>25</sup> Sarah K. Hamill, "Resilience and Self-Efficacy: The Importance of Efficacy Beliefs and Coping Mechanisms in Resilient Adolescents," *Colgate University Journal of the Sciences*, no. July (2003): 115–46.

<sup>26</sup> Simon Cassidy, "Resilience Building in Students: The Role of Academic Self-Efficacy," *Frontiers in Psychology* 6 (2015): 2–3, <https://doi.org/10.3389/fpsyg.2015.01781>.

work, and have high motivation to achieve success in accordance with what they expect.<sup>27,28,29</sup>

Someone who has strong self-efficacy will also be able to overcome the attitude of hopelessness, which hopelessness is one of the internal factors that cause criminal acts including suicide, as well as being an accountable predictor of suicide.<sup>30</sup> hopelessness is the most predictable way for a person to commit suicide.<sup>31</sup> People who have low hopelessness, the desire to commit suicide is also low, conversely, people who have high hopelessness, the desire to commit suicide will also be high.<sup>32</sup> Hopelessness is a mental illness

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<sup>27</sup> Arif Sahin et al., "Self-Efficacy Pada Siswa: Systematic Literatur Review," *G-Couns: Jurnal Bimbingan Dan Konseling* 8, no. 2 (2024): 629.

<sup>28</sup> Siti Nur Afifah and Anggun Badu Kusuma, "Pentingnya Kemampuan Self-Efficacy Matematis Serta Berfikir Kritis Pada Pembelajaran Daring Matematika," *Jurnal MathEdu (Mathematic Education Journal)* 4, no. 2 (2021): 314.

<sup>29</sup> Irma Lusi Nugraheni, "Hubungan Self-Efficacy Terhadap Motivasi Berprestasi Pada Mahasiswa Pendidikan Geografi Fakultas Keguruan Dan Ilmu Pendidikan Universitas Lampung," *Lectura: Jurnal Pendidikan* 9, no. 1 (2018): 53.

<sup>30</sup> J. Westefeld, J. S., Range, L. M., Rogers, J. R., Maples, M. R., Bromley, J. L., & Alcorn, "Suicide: An Overview," *The Counseling Psychologist* 28, no. 4 (2000): 445–510, <https://doi.org/10.1177/0011000000284002>.

<sup>31</sup> Yari Gvion PhD and Alan Apter MD, "Suicide and Suicidal Behavior," *Public Health Reviews* 34, no. 2 (n.d.): 9–10.

<sup>32</sup> Huen et al., "Hope and Hopelessness: The Role of Hope in Buffering the Impact of Hopelessness on Suicidal Ideation," 5–6.



that is caused because something expected does not materialize and no one responds and helps him to handle the situation.<sup>33</sup>

Wenzel, Brown and Beck also state that hopelessness is a belief or expectation about his negative future<sup>34</sup> and the problems faced have no solution or way out.<sup>35</sup> In line with that, Buya Hamka in Tafsir Al-Azhar also defines that hopelessness is a disease that arises from the emptiness of the soul caused by the expected happiness away or not realized.<sup>36</sup>

*The World Health Organization* (WHO) clearly states that suicide is a serious public health problem today, noting that in 2019, the death rate worldwide due to suicide reached 800,000 per year, and this figure is dominated by young people aged 15-29 years. In Southeast Asia, Thailand has the highest suicide rate at 12.9%, followed by Singapore 7.9%, Vietnam 7.0%, Malaysia 6.2%, Indonesia 3.7%, and the Philippines 3.7%. In Indonesia, the Indonesian Suicide

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<sup>33</sup> Tience Debora Valentina and Avin Fadilla Helmi, "Ketidakberdayaan Dan Perilaku Bunuh Diri: Meta-Analisis," *Buletin Psikologi* 24, no. 2 (2016): 123, <https://doi.org/10.22146/buletinpsikologi.18175>.

<sup>34</sup> Soren Kliem et al., "Psychometric Properties and Measurement Invariance of the Beck Hopelessness Scale (BHS): Results from a German Representative Population Sample," *BMC Psychiatry* 18 (2018): 2.

<sup>35</sup> Amy Wenzel and Aaron T. Beck, "A Cognitive Model of Suicidal Behavior: Theory and Treatment," *Applied and Preventive Psychology* 12 (2008): 195.

<sup>36</sup> Buya Hamka, *Tafsir Al-Azhar* (Jakarta: Gema Insani Press, 2015).



Prevention Association noted that the number of attempted suicides in 2018 reached 6000 cases, and in 2020 the number of official suicides in Indonesia reached 670 cases.<sup>37</sup> Data from the Criminal Information Center (Pusiknas) of the Indonesian National Police (Polri) also recorded that from January to October 2023, there were 971 suicides, and this figure is higher than the number of suicides in 2022, which amounted to 900 cases. Based on the results of the suicide survey, the main cause of the high number of suicides dominated by adolescents is due to mental health problems, and hopelessness is the strongest predictor of suicide.<sup>38,39</sup> Hopelessness is an individual risk factor of and an indicator of suicide.<sup>40</sup> Based on the data above, it can be concluded that hopelessness is a mental illness that is very urgent to overcome, because if not, suicide will become commonplace and will become more rampant.

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<sup>37</sup> Onie, Sandersan, 'Indonesian National Suicide Prevention Strategy 2022: A Preliminary Report' (PsyArXiv, 2022), p. <<https://doi.org/10.31234/osf.io/xhqgm>>

<sup>38</sup> Wenzel and Beck, "A Cognitive Model of Suicidal Behavior: Theory and Treatment," 194.

<sup>39</sup> Kliem et al., "Psychometric Properties and Measurement Invariance of the Beck Hopelessness Scale (BHS): Results from a German Representative Population Sample," 2.

<sup>40</sup> World Health Organization, *Preventing Suicide: A Global Imperative* (Geneva: WHO Press, 2014), 40.

In the perspective of psychology, self-efficacy is an important element in humans to be able to survive all the problems and problems they face, so the potential for hopelessness in humans who have high self-efficacy will be reduced, and even absent. As for the connection with fate, in Islam, a human's faith in the fate that has been determined by Allah is the key to happiness, someone who has high faith in fate, it will be difficult for him to find hopelessness.

One of the scholars who has a special concern about Fate is Badī' al-Zamān Said Nursi. His focus on the issue of Fate is evident from how he discusses a special chapter of the treatise on Fate in a work of tafsir entitled *al-Kalimāt* (Sozler), as well as his book entitled *Isyārat Al-Ijaz Fī Mazāhin Al-Ijaz*, which also interprets verses about Fate. His interpretation, which has a Sufi character, will provide an understanding of Fate that focuses on how a person is able to manage his heart and control his soul so that he is able to undergo life's trials and not easily hopelessness in the face of Fate from Allah SWT. One example of his interpretation that is still related to Fate is when he interprets the meaning of calamity, in the book of *Lama'āt* he does not have a specific definition of calamity, but in the book he explains how the person can condition his heart so that he can accept it

sincerely and not hopelessness. This shows that said nursi has a solutive and relevant interpretation in dealing with the reality of life that occurs in society.<sup>41</sup>

Baḍī' al-Zamān Said Nursi was a Muslim scholar who lived at the end of the Ottoman Turkish Empire which was in decline in the face of western imperialism. He dedicated his life to learning to demonstrate that the revitalization of the Islamic world and the happiness and prosperity of humanity must be sought in the Qur'an, which is a divine revelation, not in the civilizations of today inspired by principles of human origin. In order to achieve this goal, he realized through his persistence in writing his works, even some of his books he wrote in prison, not only one prison he occupied but he was often moved from prison, from one prison to another, but it did not extinguish his enthusiasm in preaching, this shows that Said Nursi has a strong faith in God's Fate, so as not to hopelessness, for all the tests inflicted on him. his concept of Fate is not only limited to writing but has reached the stage of practice.

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<sup>41</sup> Baḍī' al-Zamān Said Nursi, *Al-Lama'āt* (Qāhirah: Sozler Publications, 2004), 12–19.

Regarding Fate, Badī' al-Zamān Said Nursi has a basic view in understanding a Fate as a solution to the hopelessness experienced by a human being, so the discussion is very interesting to discuss. In Said Nursi's view, Fate and Effort are two things that cannot be separated, both are basic view in understanding a Fate.<sup>42</sup>

The urgency of the discussion of Fate in Badī' al-Zamān Said Nursi is because Fate is part of faith which is a state and feeling that explains the limits of one's faith and Islam, even Nursi emphasized that the discussion of Fate and effort is included in the discussion of the highest faith, and both are sources of Aqidah in the science of kalam which is very important and often debated by scholars.

Today's problem, the rise of suicides caused by hopelessness in life experienced by a human being, triggered the researcher's initiative to reveal the solution to the problem, the researcher suspected that Said Nursi's concept of Fate could be a solution to the problem, and the researcher also suspected that there was a strong relationship between The Fate in Qur'an in The View of Badī' al-Zamān Said Nursi and Self-Efficacy, therefore, the researcher was

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<sup>42</sup> Badī' al-Zamān Said Nursi, *Al-Kalimāt* (Qāhirah: Sozler Publications, 2004), 537.

interested in writing a thesis entitled **“The Fate in Qur’an in The View of Baḍī’ al-Zamān Said Nursi and Its Relevance to Self-Efficacy”**

#### **B. Formulation of the Problem**

Based on the background of the problem, the researcher formulates it into two problem formulations, they are:

1. How does Baḍī’ al-Zamān Said Nursi view the fate in the Qur’an?
2. how is the relevance between said nursi's view of fate and self-efficacy?

#### **C. Objective of Research**

Based on the problems that have been formulated, through this thesis the researcher aims to:

1. To revealing how is the fate in Baḍī’ al-Zamān Said Nursi’s view.
2. To revealing how the relevance between said nursi's view of fate and self-efficacy.

#### **D. Significance of Research**

In order to provide the usefulness of this research, the researcher outlines the expectations of usefulness in the form of research

significance. The significance of this research is divided into two, as follows:

### **1. Theoritically**

- a. This research is expected to be able to make a real contribution to the understanding of the community that there is fate in the Qur'an has a relationship to human psychological aspects, so that they do not necessarily hopelessness when facing problems.
- b. This research is also expected to be able to become a reference for further researchers related to fate and self-efficacy, so as to be able to make a sustainable scientific contribution in the field of Qur'anic Science and Tafsir.

### **2. Practically**

- a. With this research, it is hoped that people will be able to apply the fate in Qur'an in the view of Badi' al-Zamān Said Nursi and its relevance to self-efficacy in their daily lives, so that they will never sink into hopelessness.
- b. Through this research, it is also hoped that people will be wiser in dealing with life problems, and have an open

insight into the fate in Qur'an in the view of Badī' al-Zamān

Said Nursi and Albert Bandura's concept of self-efficacy.

#### **E. Literature Review**

In order to emphasize the novelty of this research. Researchers found several previous studies that also discussed related research around the fate in Qur'an in the view of Badī' al-Zamān said Nursi and self-efficacy, they are:

1. *Takdir Dalam Al-Qur'an (Kajian atas Penafsiran Wahbah Al-Zuhaili dalam Tafsir Al-Munir)*. Thesis written by Yazid Wahyu Wibowo, a student of the Al-Qur'an and Tafsir Science Department, Faculty of Ushuluddin, PTIQ Jakarta, in 2022. This thesis discusses how Wahbah Zuhaili's interpretation in Tafsir Al-Munir regarding the meaning of fate in the Qur'an. The purpose of this study is to reveal the meaning of fate in the Qur'an according to Wahbah Zuhaili's interpretation in Tafsir Al-Munir in order to be able to answer various kinds of problems regarding fate in this contemporary era which tends to be complacent about worldly life, and often judges the fate that has been determined by Allah. This research uses a descriptive qualitative research method, discussing



thematically, so as to obtain objective results. This research is included in library research, where the sources of data are quoted from books, articles, documents, and other similar data. The result of this study is Wahbah Zuhaili's opinion in the book Tafsir Al-Munir that fate is divided into three, namely first, fate is the will of Allah, second, fate is also not separated from human intervention, human actions have a role in realizing their own fate, third, the fate of nature that has been arranged in accordance with the laws that Allah stipulates. The equation of this thesis with the thesis that will be researched by the author is that both discuss fate in the perspective of a particular figure, the difference is that the thesis discusses fate in the perspective of Wahbah Zuhaili, while the author discusses fate in the view of Badī' al-Zamān Said Nursi.<sup>43</sup>

2. *Pemaknaan Takdir dalam Al-Qur'an Studi atas Tafsir Fakhrurrazi dan Relevansinya Terhadap Kehidupan Kontemporer*. Thesis

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<sup>43</sup> Yazid Wahyu Wibowo, "Takdir Dalam Al-Qur'an (Kajian Atas Penafsiran Wahbah Al-Zuhaili Dalam Tafsir Al-Munir)" (Perguruan Tinggi Ilmu al-Qur'an Jakarta, 2022).

written by Rahma Wita, a student of Al-Qur'an and Tafsir Science Department, Faculty of Ushuluddin and Islamic Studies, State Islamic University of North Sumatra Medan, in 2019. This research discusses the meaning of fate in the Qur'an based on Fakhrurrazi's interpretation and its relevance to contemporary life. This study aims to reveal the meaning of fate in the Qur'an according to Fakhrurrazi's interpretation and its relevance to contemporary life. This research uses qualitative research methods, or library research, so the data is quoted from written texts, such as documents, books, and other similar data. The result of this study is the meaning of fate according to Fakhrurrazi that all of Allah's creations cannot be separated from their fate, Allah has absolute power in determining the fate of His creation, even human fate, absolutely depends on the will of Allah and does not depend on human will, and its relevance in this contemporary era is that mortal worldly life makes humans forget their fate that has been determined by Allah, so that they are further away from Islam. The similarity between this thesis and the researcher's thesis is that both discuss fate in the Qur'an. The

difference is that this thesis discusses fate in Fakhrurrazi's perspective and its relevance to contemporary life, while the researcher's thesis discusses fate in the view of Badī' al-Zamān Said Nursi and its relevance to self-efficacy.<sup>44</sup>

3. *Studi Komparatif tentang Penafsiran Ayat Takdir (Qadar)*

*Menurut Sayyid Qutb dalam Tafsir Fi Zilalil Qur'an dan Hamka dalam Tafsir Al-Azhar.* Thesis written by Muhammad Nur

Mahmud, a student of Al-Qur'an and Tafsir Science Department, Faculty of Islamic Religion, Universitas

Muhammadiyah Surakarta, in 2019. This thesis discusses the interpretation of two tafsir scholars related to the verse of

Fate, namely Sayyid Qutb in the book of tafsir Fii Zilal Al-

Qur'an and Buya Hamka in the book of Tafsir Al-Azhar. The

aim is to reveal the interpretation of the verse of fate from the

two scholars of tafsir through a comparative study approach,

by taking five verses about fate, then comparing the interpretations of the two scholars. The research method used

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<sup>44</sup> Rahma Wita, "Pemaknaan Takdir Dalam Al-Quran: Studi Atas Tafsir Fakhrurrazi Dan Relevansi Terhadap Kehidupan Kontemporer" (Universitas Islam Negeri Sumatera Utara Medan, 2019).

is qualitative, and is included in library research, whose data sources come from books, articles, and other written documents. The results of this study are that the two scholars have similarities and differences in interpreting the five about fate, namely Surah Abasa verse 19 and Surah Ash-Syura verse 50 ( fate about humans), Surah At-Thalaq verse 12 and Surah Yunus verse 5 (fate about the universe), Surah Ar-Ra'd (about human freedom and God's will). The similarity between this thesis and the researcher's thesis is that both discuss about fate in the interpretation of certain scholars, but what distinguishes it is that this thesis uses the views of two tafsir scholars, Sayyid Qutb and Buya Hamka with a comparative approach, while the researcher's thesis uses the views of Badī' al-Zamān Said Nursi.<sup>45</sup>

4. *Takdir dan Ikhtiar dalam Al-Qur'an (Studi Tafsir Tematik dengan Pendekatan Teologis)*. Thesis written by Miftahul Zannah, a student of the Al-Qur'an and Tafsir Science Department,

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<sup>45</sup> M N Mahmud and M D Ariyanto, 'Studi Komparatif Tentang Penafsiran Ayat Takdir (Qadar) Menurut Sayyid Qutb Dalam Tafsir Fi Zilālil Qur'an Dan Hamka Dalam Tafsir Al-Azhār' (Universitas Muhammadiyah Surakarta, 2019)

Faculty of Ushuluddin Adab and Da'wah, State Islamic Institute of Sheikh Nurjati Cirebon, in 2021. This research discusses how the meaning of fate and effort in the Qur'an through a theological approach. This research aims to find out how fate in the Qur'an with a theological approach. This research uses the thematic method, namely by collecting verses related to fate and effort in the Qur'an. The result of this study is the result of the author's analysis that categorizes fate into three, first, fate that is God's absolute will, second, fate that requires human efforts, and third, fate about the order of the universe. Humans with their intellect have the freedom to act and make efforts, but are still limited by God's decree. The similarity between this thesis and the author's thesis is that both discuss about fate in the Qur'an, but what distinguishes this thesis is that this thesis discusses the meaning of fate globally, which does not use the views of certain scholars of interpretation and this thesis uses a theological approach, while the author's thesis discusses fate

by using the views of one particular scholar of interpretation,

Badī' al-Zamān Said Nursi, using a psychological approach.<sup>46</sup>

## **F. Theoretical Framework**

The theoretical framework is a container that serves to explain the core variables in a study. In this study, there are two core variables, which are fate and self-efficacy, which will be explained based on the theoretical framework used. Fate is linguistically derived from the word *qaddara yuqoddiru taqdīran*, which means measure. In terms, fate is the measure and decree of Allah on each of His creatures, and self-efficacy is the belief of an individual to be able to complete their tasks.

In essence, nothing happens in this world by chance, everything has been designed by Allah through the fate that is assigned to each of His servants. In this research on fate, the theoretical framework becomes fundamental, therefore, there are two theoretical frameworks that the author uses, including:

### **1. Thematic Theory (*Maudhū'i*)**

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<sup>46</sup> Miftahul Zannah, "Takdir Dan Ikhtiar Dalam Al-Qur'an (Studi Tafsir Tematik Dengan Pendekatan Teologis)" (Institut Agama Islam Negeri Syekh Nurjati Cirebon, 2021).

Thematic theory is a theory created by 'Abdu Al-Hayy Al-Farmawi in his book *Al-Bidāyah fī Tafsīr Al-Mauḍū'ī* systematically and methodologically whose purpose is to clearly know the commands and prohibitions of Allah SWT, it is written in the muqoddimah of his book. There are two forms of thematic interpretation studies according to 'Abdu Al-Hayy Al-Farmawi:<sup>47</sup>

- a) A discussion of one particular surah in its entirety.
- b) The collection of a number of verses from several letters that discuss one particular problem, which is then placed in one theme of discussion, then interpreted.

The application in this study is as follows:

- a) Collect verses about fate.
- b) Analyzing the verses using Said Nursi's interpretation.
- c) Looking for the relevance of Said Nursi's interpretation of fate with Self Efficacy.
- d) Collecting research results in one theme on "the fate in Qur'an in The View of Badī' al-Zamān Said Nursi and its

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<sup>47</sup> Nashruddin Baidan, *Metodologi Penelitian Al-Qur'an* (Yogyakarta: Pustaka Pelajar, 2012), 151.



Relevance to Self Efficacy” to be a solution to the academic problems raised.

## **G. Research Methodology**

### **1. Type of Research**

This research is qualitative because the author uses the type of library research where the data source comes from the library. These data sources include written documents such as books, journal articles and other written documents that are relevant to the research discussion.

### **2. Data Sources**

This research includes literature library research, so that the data sources used come from books, journal articles, and other written documents. Researchers divide data sources into two categories, primary data sources and secondary data sources, as follows:

#### **a. Primary Data:**

- 1) *Tafsīr Risālah Nūr By Badī‘ al-Zamān Said Nursi* (To answer the problem of fate in this research)
- 2) *Mu’jam al-Mufahros by Ibnu Hajar al-Asqolany* (To collect verses from the Qur'an about Fate)

3) Self Efficacy, The Exercise of Control by Albert Bandura (To find the relevance of self-efficacy with the fate in the Qur'an in the view of Baḍī' al-Zamān Saīd Nursi)

4) *Kitab Al-Bahr al-Maḍīd fī Tafsīr al-Qur'ān al-Majīd* by *Abu al-'Abbās Ahmad Bin Muhammad Bin 'Ujaibah* (To explain the essence of the Qur'an as a cure and healing)

5) *Kitab Aisār At-Tafāsir* by *As'ad Mahmud Humūd* (To reveal the problems that occur in human)

b. Secondary Data :

1) *Tafsīr Al-Azhār* by *Buya Hamka*

2) *Tafsīr Fī Zīlāl Al-Qur'ān* by *Sayyid Quṭb*

3) *Tafsīr Maḥāṭih Al-Ghaib* by *Fakhrudḍīn Ar-Rāzy*

4) *Tafsīr Al-Munīr* by *Wahbah Zuhaili*

3. The Method of Collecting Data

The data collection technique used by researchers is the documentation method, by collecting documents related to the discussion of research from certain institutions, both physical and digital documents. It starts with identifying target variables, then selecting data collection techniques, then collecting data,

analyzing related data, and evaluating the effectiveness of the data collection methods used.

#### 4. Method of Data Analysis

After collecting data, what is done next is the data analysis stage. Data analysis is carried out so that the research becomes more directed and systematic. There are two data analysis methods used:

##### a. Descriptive Method

Descriptive method is a method used to examine the status of a group of people, an object, a system of thought, or certain events that occur in the present. In analyzing the data, this research also uses a descriptive method, which aims to provide a systematic description related to the discussion of The Fate in Qur'an in The View of Badi' al-Zamān Said Nursi and its relevance to Self Efficacy based on existing facts and data.

##### b. Analysis Method

After describing the discussion based on existing data and facts, the next stage is analysis. According to Sugiyono, analysis in research is a way of thinking, regardless of the type

of research. It concerns the systematic examination of data to determine its parts and relationships with other parts, both partially and as a whole. Analysis aims to find patterns.

The function of the analysis method in this study is to find a systematic discussion pattern related to The Fate in Qur'an in The View of Badi' al-Zamān Said Nursi and its relevance to Self Efficacy, and determine its relationship with the discussion partially and globally.

#### **H. Systematic of Writing**

**Chapter One :** This chapter discusses the opening or introduction of this research, which contains the background of the study, problem formulation, research objectives, significance of research, literatur review, theoritical framework, research metodology, and system of study.

**Chapter Two :** The chapter discusses the general description of the research, which contains how the concept of fate in general from the opinions of several scholars, and the biography of said nursi and his interpretation method.

**Chapter Three :** In this chapter, it discusses the core of this research, which explains how is the fate in Qur'an in the view of Badi' al-Zamān Said Nursi and its relevance to self-efficacy.

**Chapter Four :** This chapter is the closing of this research, which discusses conclusions, suggestions.

