ISLAM AND HOMO DEUS IN ANTHROPOCENTRIC THEOLOGY: A RELIGIOUS CHALLENGE IN THE FUTURE

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Abstract

This article discusses Islam and Homo Deus in anthropocentric theology. As for the background of the research this is that in the 21st century humanity logically hopes that the spirit Homo Deus will lead them to put more effort into searching for meaning real life. Meanwhile, Artificial Intelligence technology (artificial intelligence) is currently preferred and is even believed to be able to undermine spiritual intelligence human beings, thereby weakening human efforts in finding meaning in life and solving social problems in their environment, such as caring for social change, ignorance, poverty and underdevelopment.The method used in this article is a qualitative method library (study library). Sources of data obtained from the results of literature studies that limited to matters that have relevance to this study. Findings in this research is that modern technology gives mankind most likely obtained a tremendous increase in material life but does not mean at the same time providing a means for improving the quality of humanity. Thus in the future the role of religion will be even greater, especially religion which is seen in its totality, as a way of life, as a giver of meaning to life. Religious teachings such as Islam which should be a guide for its adherents become very important in providing ethical guidance to humans, including in the ethics of the development and use of science and technology. Islam with spiritual teachings, exercises in reviving the human conscience, its absolute values as contained in the Qur'an and Hadith *mutawatir*, the teachings of humanism, the position of reason which is high in Islam, so that it can lead to a rational interpretation is religion that can meet the needs of mankind in modern times.

Keywords: Digital; Future; Homo Deus; Islam; Religion

Abstrak

Artikel ini mendiskusikan tentang Islam dan Homo Deus dalam teologi antroposentris. Adapun yang menjadi latar belakang penelitian ini adalah bahwa pada abad 21 secara logis umat manusia berharap bahwa semangat Homo Deus akan membawa mereka untuk lebih berupaya dalam mencari makna kehidupan yang sebenarnya. Sementara itu, teknologi *Artificial Intelligence* (kecerdasan buatan) saat ini lebih diutamakan bahkan diyakini dapat menggerogoti kecerdasan spiritual manusia sehingga melemahkan ikhtiar manusia dalam mencari makna kehidupan dan memecahkan masalah-masalah sosial, seperti peduli terhadap perubahan sosial, kebodohan, kemiskinan dan keterbelakangan. Adapun metode yang digunakan dalam artikel ini adalah metode kualitatif kepustakaan (*library research*). Sumber data yang diperoleh dari hasil studi literature yang dibatasi dengan hal-hal yang memiliki relevansi dengan penelitian ini. Hasil temuan dalam penelitian ini adalah bahwa teknologi modern memberi umat manusia kemungkinan besar memperoleh peningkatan hidup material yang luar biasa namun tidak berarti juga sekaligus menyediakan sarana bagi peningkatan kualitas kemanusiaan. Demikian dimasa depan peran agama akan semakin besar khususnya agama yang dilihat secara totalitas, sebagai jalan hidup, sebagai pemberi makna kehidupan. Ajaran agama seperti Islam yang seharusnya menjadi pedoman untuk penganutnya menjadi sangat penting dalam memberikan bimbingan etika pada manusia termasuk dalam etika pengembangan dan pemanfaatan ilmu pengetahuan dan teknologi. Islam dengan ajaran kerohanian latihan-latihan dalam menghidupkan nurani manusia, nilai-nilainya yang absolut sebagaimana yang terdapat pada al-Qur'an dan hadis *mutawatir*, ajaran humanisme, kedudukan akal yang tinggi dalam Islam, sehingga dapat menimbulkan penafsiran rasional adalah agama yang dapat memenuhi kebutuhan umat manusia di zaman modern.

Kata Kunci: Agama, Digital, Homo Deus, Islam, Masa Depan

Introduction

The human relationship with God began when the agricultural revolution emerged. After humans stopped moving around as hunter-gatherers and began cultivating crops and domesticating animals, human interaction with the universe was replaced by an interaction between humans and God. Humans contract with God; God gives rain to fertilize agricultural lands

and livestock; humans make worship and sacrifices to their gods who have fertilized agricultural land. Then the relationship between man and God that had existed for a long time was then institutionalized in what we call religion.[1]

Homo (humans) excelled over various species, including other homo sapiens was powerless in the face of other forms of 'natural' threats. Until the beginning of the scientific revolution, Homo sapiens was subject to three potential threats throughout the ages that have always gripped it, namely hunger, disease, and war. During that dreadful time, man has prayed to all kinds of Gods, but there has never been an answer that has helped him overcome a single threat. The scientific revolution slowly brought humans to solutions, which made him successfully overcome these three mortal enemies to a minimal degree; however, after the success of science in bringing humans to continue to move further to achieve his new dreams, namely happiness, immortality, and divinity. Optimism to achieve this new dream makes homo sapiens metamorphose into homo Deus.

According to Richard L. Fern, humans image God based on their substantial attributes, traits that define species following an analogical principle. Humans are more like God than creatures who do not have these qualities.[2]

This research is library research with the type of qualitative, the source of data obtained from the results of a literature study is limited to matters relevant to this research. As for other studies related to this research, none of them have significantly discussed Islam and homo deus in anthropocentric theology, all existing studies discuss their respective problems, one of which is related to intelligent technology that has the potential to reduce nature

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[1] Yuval Noah Harari, *Homo Deus: Masa depan umat manusia* (Pustaka Alvabet, 2018), 104.

[2] Richard L Fern, *Nature, God and Humanity: Envisioning an Ethics of Nature* (Cambridge University Press, 2002), 168.

humanity (humanism), then the researcher's position in this study is to focus on how the anthropocentric theological view of the relationship between Islam and homo deus is also in this case also a future challenge for humans who are currently starting to lose their spiritual intelligence.

Brief Biography of Yuval Noah Harari

Yuval Noah Harari was born in Haifa, Israel, on February 24, 1976. He received his PH.D. from Oxford University in 2002 and is currently a lecturer in the Department of History, Hebrew University of Jerusalem.[3] From 2003 to 2005, he attended post-doctoral studies in history as a Yad Hanadiv group.

Being gay and deciding to marry her husband, Itzik Yahav, in 2002 in Toronto, Canada, did not prevent him from becoming a great thinker and philosopher in this 21st century. He specializes in world history, medieval history, and military history.[4] He is best known for his works entitled Sapiens: A Brief History of Humankind (2014) and Homo Deus: A Brief History of Tomorrow (2015), and 21 Lessons for the 21st, which have been widely sold worldwide.

Sapiens, the book that divides the phases of human history into three waves (cognitive, agricultural, and scientific revolution), has become an international bestseller. As of 2018, this book has sold more than 115 million copies and has been translated into more than fifty languages, including Indonesian. It also includes the New York Time's top ten bestsellers and has held the #1 - #3 positions on The Sunday Times bestseller list for 96 consecutive weeks, with over 150 weeks in the top ten.

In contrast to Sapiens, which focuses on discussing human history, although in the last chapter he touches on the possible future of Homo Deus, Harari wants to describe predictions of the

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[3] Harari, *Homo Deus: Masa depan umat manusia*, 527.
[4] Harari, *Homo Deus: Masa depan umat manusia*, 527.

steps that humans will take in the future, such as the quest for happiness, the desire for immortality, and divinity. That's why the book is entitled Homo Deus because today's humans strive for immortality through at least three ways: biological engineering (biotech), cyborg engineering, and non-organic engineering. In just two years, 5.5 million copies of the book have been sold worldwide and translated into more than fifty languages, just like the Sapiens book. In 2017, the book entitled Homo Deus won the German Handelsblatt economics book award for the most thoughtful and influential economic book 2017. In 2019, Homo Deus was recognized as the "Wise Book of the Year" by the Jagiellonian University. , Krakow, Poland.

The third book, also among Harari's best books, is 21 Lessons for the 21st. This book focuses on the biggest problems facing humanity today; within a few months, That sold 2 million of these books worldwide.

Homo Deus: When Man Becomes "God"

The term Homo Deus is taken from Homo Deus: A Brief History of Tomorrow, one of the Sapiens trilogies by Israeli historian Yuval Noah Harari, a professor of history at the Hebrew University of Jerusalem. The three works are Homo Sapiens (2014), Homo Deus (2015), and 21 Lessons for the 21st century (2018). The book discusses the evolution of human (homo) species of sapiens (wise) through three revolutions, starting with the cognitive revolution (70,000 years ago), the agricultural revolution (12,000 years ago), and the scientific revolution (beginning 500 years ago). Homo Sapiens (as a previous work) discusses the past of human sapiens who snatched from various species of life and placed themselves at the top of evolution, and Homo Deus (second work) discusses the future of the 'extinction' of Homo sapiens. While the last trilogy, 21 Lessons, discusses the presence

of Homo sapiens, where the text (narrative) is the guide for the history of this 'wise' creature.[5]

The ability to create narratives makes Homo sapiens outperform other homos because, with it, Homo sapiens can consolidate large groups into a force to face other creatures. Despite being superior to many species, including other homosexuals, sapiens are powerless in the face of other forms of 'natural' threats. Until the beginning of the scientific revolution, Homo sapiens was subject to three potential threats of all time that have always gripped it, namely famine, disease, and war.[6]

During that dreadful time, man has prayed to all kinds of Gods, but there has never been an answer that has helped him overcome a single threat. The scientific revolution slowly brought humanity to a solution, which successfully overcame these three mortal enemies to a minimal degree; however, after the success of science in bringing humans to continue to move further to achieve their new dreams, namely happiness, immortality, and divinity. Optimism to achieve this new dream made homo sapiens metamorphose into homo Deus (Man of God/Superior Man). Humans achieve that with modern science, which has two main dogmas, namely organisms are algorithms, and life is just data processing.[7]

In the 21st century, we logically hope that the spirit of Homo Deus will lead humanity to put more effort into searching for the true meaning of life. Meanwhile, Harari is more worried about Artificial Intelligence technology, which prioritizes artificial intelligence, which is even believed to undermine human spiritual

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[5] Semuel S. Lusi, "RESENSI BUKU HOMO DEUS: IMPLIKASI LOGIS DAN KONSEKUENSI TINDAKNYA," *KRITIS* XXIX, no. 2 (2020): 169.

[6] Harari, *Homo Deus: Masa depan umat manusia*, 5.

[7] Bintang Krisanti, "Perenungan Besar Era Manusia Data," Oktober 2021, https://mediaindonesia.com/weekend/184517/perenungan-besar-era-manusia-data.

intelligence, thereby weakening human efforts to find the meaning of life.

Harari conveyed the position of humans among other living things. The discussion is about man's reconception of himself; man needs to understand his special signifier, first, regarding the human soul. For Harari, the human soul still needs to be questioned about the truth of its existence. The conception of the soul as a whole, invisible, permanent, and potentially eternal entity is considered contrary to Darwin's theory of evolution that occurs in humans. That humans are made up of a system of small parts that make them up, and those parts are constantly changing from time to time. In this conception, the existence of the soul becomes something strange and even impossible.

Another thing about humans is the existence of mind consciousness. Mind awareness allows humans to be aware of subjective experiences in the form of pain, anger, or love. However, Harari questions the existence of this mind consciousness because, based on the latest scientific explanations of sensation and emotion, it is nothing but an algorithm for processing biochemical data in the human brain. And because of the scientific dogma, awareness of reality becomes vague. Suppose it is a chemical process of the brain's electrical activity. In that case, the brain can also stimulate other awareness of the virtual world outside the real world, which can be understood as another real world. If mathematical rules are applied to this, that will create a horror possibility: if there is only one real world, and the virtual world is infinite, then the probability or probability of us inhabiting a single real-world becomes close to zero.

Nowadays, technology has become a new prison for humans in the 21st century. Technology has become a new barrier to human consciousness, free will, and creativity. AI makes people doubt their abilities because people's collective beliefs rely on big data algorithms. The results of the information, AI's decisions are

only calculations that help humans. Justification and implementation depend on human free will. Human beings have an inseparable part, namely consciousness. Realizing that humans are humans. Human beings have an inseparable part, namely consciousness. Realizing that humans are humans themselves, have free will over what is attached to them.[8]

Another human specialty is the ability to work together. This ability to work together is ultimately what makes humans rule the earth, not others. Working together in a group, big or small, with good communication will also create what is then called an intersubjective reality that only humans have.

Digital Becomes Human Future Religion

The scientific and technological revolution occurred around the beginning of the twentieth century and has become the essence of the third wave of human civilization. Therefore, modern science and technology is the driving force of old-world civilization. This rapid progress has brought about fundamental changes in the material life of humanity and spiritual life.[9]

Reza A. A Wattimena said that now we live in a digital revolution, where there is a very thin difference between the virtual world and the real world. It is not uncommon for people to work and have full relationships in the digital world. They only stop eating and going to the toilet.[10] Furthermore, the fourth industrial revolution is meant by the digital revolution. This is marked by the rapid development of the digital world, and all human activities have moved from the real everyday world to the virtual digital

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[8] Yuval Noah Harari, *Adab untuk Abad ke-21 Terj. Haz Algebra* (Manado: CV Global Indo Kreatif, 2018), 78.

[9] Nurhidayat Muh Said, "Islam Rasional dan Masa Depan Umat Islam," *Jurnal Kajian Islam* 4, no. 1 (2012): 43.

[10] Reza A.A Wattimena, "Revolusi atas Revolusi Digital," *Rumah Filsafat* (blog), 30 Oktober 2021, https://rumahfilsafat.com/2021/10/30/revolusi-atas-revolusi-dunia-digital/#more-7173.

world. Human beings, mental health, social life to the international political situation.

Now humans have become merchandise because their attention has become a commodity. He sees gadgets as well as gadgets as well. Digital search patterns are recorded and later used for various purposes, ranging from marketing goods to campaigns for certain political streams that are very likely destructive and dangerous. His activities in the digital world also determine his sense of self. His self-worth is determined by how many likes he gets from social media. Its existence depends on how actively he exhibits himself in the digital world. Quoting from the work of F. Budi Hardiman, Premo ergo sums, "I click, so I exist." From this, Homo digitalis was born. Homo Sapiens was transformed into Homo Digitalis.[11]

There are so many finger activities, and personal divisions are unavoidable. Thinking becomes fragmented. People don't have the time and energy to persevere in exploring a particular theme or skill. from filling an empty stomach to meeting the lover's idol.[12] The smarter the technology, the greater the benefits and the more victims it marginalizes. Humanism fades with the presence of artificial intelligence, robotics, the internet of things, big data, and other intelligent technologies. A person, institution, or community will find it easier to marginalize (marginalize) the human brain and then replace it with artificial intelligence. Companies and services will easily replace human labor with intelligent machines. Efficiency and maximization are driven fast so that humans become very fond of technology and marginalize humanity.

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[11] The word digital comes from the Latin, namely digitalis. It means finger. The digital human (Homo Digitalis) derives its existence from the clicking of the finger.

[12] A.A Wattimena, "Revolusi atas Revolusi Digital."

In the end, humans are marginalized by strong humans and exacerbated by the presence of intelligent technology. Intelligent technology makes people pampered and pampered so that they are worshiped as to God; they want "just massage" from the hand. Physical interaction (silaturahmi) is being marginalized, replaced by virtual interaction. People's mobility is stopped by services that come directly to the house's doors. Intelligent technology makes people not need to move much (if not called lazy). Active, but only fingers, his eyes, and his mind. His physique is like being imprisoned in rooms or cubicles. Entertainment (watching, enjoying the beauty of the world) used to be expensive to make it happen, now needs to be massaged from your hand, then search with your fingers and enjoy.[13]

Marshal McLuhan, in his theory, explains that the theory of technological determinism is a social theory led by technology change, namely, technology is seen as the 'main mover' in history. This is known as the 'technology push' theory in economics rather than the 'pull demand' theory. According to determinists, technology is the sole or primary cause of change in society, and technology is seen as the fundamental condition underlying patterns of social organization.[14]

Anthropocentric Theology: From God to Man (Homo)

Empirical conditions of Islamic society today, the need to change the perspective or paradigm of thinking of Muslims so that it can give birth to a more positive culture of human personality character so that from this basis Muslims can also change world civilization and build a strong personality or human character

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[13] Iwan Setiawan, Siska Rasiska, dan Dika Supyandi, "KORBAN 'TUHAN-TUHAN' DIGITAL: GARAPAN MASA DEPAN PENYULUHAN PEMBANGUNAN 4.0," *Indonesian Journal of Socio Economics* 1, no. 2 (2020): 121.

[14] Daniel Chandler, "Technological or media determinism," 1995, 1–2.

(Muslim personality).) with down-to-earth Islamic theology under the name of anthropocentric theology.[15]

Muslims have not moved from an Islamic perspective on the reality of life in Middle Eastern countries and countries in Asia. Islam is too passive, Islam is too slow, and Islam is too waiting to prevent such things from happening; there needs to be a driving force for Muslims themselves. A field that is quite vital and strategic in motivating Muslims is from the theological dimension. In addition, the existing Islamic theology is considered not 'scientific' and not 'grounded,' more theocentric, so that Muslims live in empty dreams; therefore, the reformer Hasan Hanafi proposes a new concept of Islamic theology, which is no longer theocentric but anthropocentric. The goal is to make theology an empty religious dogma and become a science of social struggle, making faith function as an ethical basis and motivation for human action.[16]

Traditional theology is theocentric to anthropocentric, from God to humans (earth), from textual to contextual, from theory to action, and from destiny to free will. This concept is based on two reasons: first, the need for an ideology (theology), which is clear in the midst of a global struggle between various ideologies. Second, the importance of a new theology that is theoretical and practical, which can create a movement in history.

Anthropocentric theology will change religious understanding that thickens the dimensions of affirming God's position and God's defense. Anthropocentric theology will give greater attention to humanitarian issues, thereby contributing to the growth of a spirit of resistance and criticism that will lead people to self-reliance and efforts to resolve human problems

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[15] Manijo Manijo, "Mengkonstruk Akhlak Kemanusiaan Dengan Teologi Kepribadian Hasan Hanafi (Perspektif Teologi Antroposentris)," *Fikrah* 1, no. 2 (2013): 428.

[16] Ahmad Hasan Ridwan, *Reformasi intelektual Islam: pemikiran Hassan Hanafi tentang reaktualisasi tradisi keilmuan Islam* (Ittaqa Press, 1998), 50.

independently. Religious doctrines that only side with God will be the main focus because the main problem lies. Religion is easy to use as a "luxury vehicle" to expand political goals and often can cloud the atmosphere of plurality dialogical diversity.[17]

Anthropocentric monotheism/kalam, is the basic thing that needs to be put forward in the context of contemporary thought. A thought of kalam which is closely related to the problems faced by Islamic society in the present context. Kalam must be oriented to provide solutions to community problems, such as oppression, poverty, ignorance, injustice and a quality among men and women. The demands of sociological and praxis of kalam are to create a social structure that seeks to create a limited society in terms of inequality, underdevelopment, discrimination and injustice, as well as promote the ethos of egalitarianism and mutual respect among others God's creatures.[18]

Therefore, the anthropocentric theology from the perspective of Hasan Hanafi, which reformulates theology, of course, does not intend to change the doctrine centrally about Islam an attempt to reorient religious understanding both individually and collectively in empirical realities according to a divine perspective. For Hasan Hanafi between the existence of God, the creation of nature, and the immortality of the soul is a synergy. In line with what Hasan Hanafi said, Dennis Carroll said that theology (kalam) is not just a science but more than that, theology is made as a policy that guides humans in acting and

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[17] Zuhairi Misrawi, "Post Tradisionalisme Islam: Dari Teologi Teosentrisme Menuju Teologi Antroposentrisme," *Millah: Jurnal Studi Agama*, no. 1 (2016): 33.

[18] M Gufron, "Transformasi Paradigma Teologi Teosentris Menuju Antroposentris: Telaah atas pemikiran Hasan Hanafi," *Millati: Journal of Islamic Studies and Humanities* 3, no. 1 (2018): 115.

making dialectics with the reality that surrounds them (theology as wisdom)[19]

Challenges of Islam and Homo Deus in the Future

Western understanding of religion has declined considerably in the nineteenth and twentieth centuries. Science separated from religion, and a fierce conflict resulted in a secular attitude in the world of modern science and technology. The separation between religion, science, and technology has fostered agnostic, atheist, and even antitheist attitudes.[20]

Modern civilization creates a new life that is advanced because of science and technology, including moral values. Then the values brought by religion that were previously considered absolute decreased, and even the disappearance of belief in religion became relative. Religious values no longer bind society until there is a chaos of values that brings tension in the relationship between fellow members of the community. This is a consequence of the separation between religion, science, and technology. Western scientists take this attitude because religion is considered an obstacle to modernization.

Meanwhile, if religious life is filled with strong traditionalism, a religious person can't think there will be a conflict between modernity and religious life. The traditional attitudes and narrow views of religions are found in the Islamic world.[21] According to Harun Nasution, this attitude is not in line with Islam as a rational religion that encourages its people to think rationally.

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[19] Achmad Faisol Haq, "PEMIKIRAN TEOLOGI TEOSENTRIS MENUJU ANTROPOSENTRIS HASAN HANAFI," *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam Dan Tasawuf* 6, no. 2 (2020): 179–80.

[20] Harun Nasution, "Kedudukan Akal dan Wahyu Dalam Islam," 1982, 283.

[21] Nurcholish Majid dan Budhy Munawar Rachman, *Kontekstualisasi doktrin Islam dalam sejarah* (Diterbitkan Oleh Yayasan Wakaf Paramadina de Lazis Paramadin, 1994), 563.

The progress of modern science and technology is the age of rational thinking. Therefore, modern human beings need new explanations and interpretations that align with the findings of modern science and technology. Old interpretations need to be improved and replaced with interpretations by the times. Islam teaches humans to live well in this world and prepare for a good life hereafter. It is seen that faith and religious life are not shown in the world's life. Therefore, there is a lack of dynamics to make progress in life.

According to Harun Nasution, what society needs from religion is spiritual teachings to balance the materiality of science and technology, absolute moral values, rituals or worship to revive conscience, humanism teachings, and new rational interpretations that can go hand in hand with progress. modern science and technology.[22]

Several events show that modern technology gives humanity the possibility of obtaining extraordinary material improvements in life but does not mean that it also provides the means for improving the quality of humanity.[23] Thus, in the future, the role of religion will be even greater, especially religion, which is seen as a totality, as a way of life, as a giver of meaning in life. Religion is very important in providing ethical guidance to humans, including in the ethics of developing and using science and technology, because both can answer what is "possible" and can be done but cannot explain what "good" is and "bad" to do is.

According to Harun, Islam, with its deep spiritual teachings, exercises in reviving the human conscience, its absolute values as contained in the Qur'an and *mutawatir* Hadith, the teachings of humanism, the high position of reason in Islam, so that it can lead to interpretations. The rationale is a religion that can meet the

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[22] Nasution, "Kedudukan Akal dan Wahyu Dalam Islam."
[23] Nurcholish Majid, *Islam, kemodernan, dan keindonesiaan* (Mizan Pustaka, 2008).

needs of humankind in modern times. Therefore, Islam is a religion that is never left behind but follows the times.[24]

Conclusion

Homo Deus, which Harari initiated as in his book, is a critique of the journey of Homo sapiens in the history of human evolution. Homo Deus, as the title of his book, Harari discusses the biggest problems facing humankind throughout history. Harari reveals archaeologically about the development of human intelligence with an evolutionary approach. His book, Homo Deus: A Brief History of Tomorrow, is a bold and creative work.

Homo Deus, which Harari initiated, is more inclined to his view that changes humans to become like God with the intelligence and achievements obtained by humans through today's technology known as digital technology. Humans with digital technology have been able to replace the role of God, which the clergy have believed. Digital technology is becoming a new form of human consciousness. Humans are free of expression and creativity. The scientific and technological revolution occurred around the beginning of the twentieth century and has become the essence of the fourth wave of human civilization. This is marked by the rapid development of the digital world, and all human activities have moved from the real everyday world to the virtual digital world.

Empirical conditions of Islamic society today, it is necessary to change the perspective or paradigm of thinking of Muslims so that it can give birth to the character of human personality with a more positive culture. Muslims can also be expected to provide creative solutions to technological developments in the digital era with a creative understanding of Islam and the millennial language or the language of the net and the web.

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[24] Nurhidayat Muh Said, "Islam Rasional dan Masa Depan Umat Islam," *Jurnal Kajian Islam* 4, no. 1 (2012): 15.

Theologically the idea of homo Deus Harari tends to see religion and God in the human dimension as the center. God is seen in the perspective of humanity so that it is closer to anthropocentric theology. God is seen as "just like" man. Humans can take on the role of God, which has been considered transcendental. Humans as co-creators of God have taken over the power of God. Humans expect freedom of will (free will) rather than freedom of choice (free choice). This is what is considered anthropocentric theology.

Islam has never limited the role of humans. As understood by *mutakallimin* such as the Mu'tazilah and Qodariyah, humans have freedom (freedom) of human actions, and actions are more dominant, even though their independence limits them. Al-Asy'ari's perspective as an icon of Indonesian Islam, human activities and actions are free to create, innovate and do anything according to His *Iradah* following God's laws or His *sunnatullah*.

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