



Theological Perspective of Jabariyah Through Cognitive Psychology and Decision-Making Implications

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Abstract: This study aims to examine *Jabariyah* theology through the framework of cognitive psychology and its impact on individual decision-making processes. *Jabariyah* theology asserts that all events occur solely by the absolute will of God, without human intervention, which has implications for the development of an external locus of control within the cognitive structure. This research employs a library research method, utilizing secondary data drawn from classical and contemporary literature, scholarly journals, academic articles, and scientific publications discussing the concept of *Jabariyah* and cognitive psychological theories. The analysis is conducted using a descriptive-qualitative approach to explore the relationship between theological doctrines and cognitive mechanisms in decision-making. The findings indicate that internalization of *Jabariyah* theology may lead to passive attitudes and a reliance on fate, which influence individual motivation and initiative in making decisions. However, variations in interpretation exist, with some individuals managing to integrate the *Jabariyah* concept with the principle of human effort (*ikhtiar*), thereby maintaining adaptive and dynamic decision-making. This study contributes to the interdisciplinary understanding between Islamic theology and cognitive psychology and opens opportunities for the development of new theories concerning the relationship between religious beliefs and human cognitive processes.

Keywords: Jabariyah Theology, Cognitive Psychology, Decision Making

Introduction

Human beings, as rational creatures, possess the cognitive capacity to make decisions in their daily lives. These decisions are not solely based on empirical data or rational logic but are also influenced by individual belief systems, values, and theological orientations. In many societies, religion plays a significant role in shaping individuals' patterns of thought and behavior (Fonu et al., 2024; Mujahid et al., 2025). In the context of Islam, the understanding of concepts such as destiny (*qadar*), free will, and the human role in determining one's fate has long been a subject of theological debate (Almuqren, 2022; Sabitovich, 2024). One prominent school of thought in this discourse is *Jabariyah*, which holds that humans do not possess free will because all events have been predetermined by Allah (Saputra et al., 2022a). When examined more closely, this perspective carries not only theological implications but also psychological ones, particularly in relation to cognitive processes and decision-making behavior (Martin et al., 2021; Sheffield et al., 2023; Todd, 2023).

However, the *Jabariyah* perspective, which emphasizes human powerlessness in determining their actions, often leads to practical implications that contradict the spirit of responsibility and effort (*ikhtiar*) emphasized in Islam (Asghari, 2023; Carr, 2022). In practice, some individuals who adopt *Jabariyah* thinking tend to display passive attitudes when making important life decisions, such as those related to education, employment, or even responding to adversity (Aini et al., 2023; Harms, 2017). This phenomenon can be observed in certain religious communities that surrender their entire fate to divine will without engaging in active effort. The root of this issue lies not only in a literal theological interpretation but also in the cognitive processes shaped by such beliefs, including attribution bias, learned helplessness, and external locus of control (McNamara, 2023). Therefore, it becomes crucial to examine how *Jabariyah* beliefs influence individuals' cognitive structures and affect their decision-making patterns.

In the field of psychology, particularly cognitive psychology, decision-making is heavily influenced by perception, attribution, and cognitive schemas formed in an individual's mind (Olschewski et al., 2024). Theories such as Heider's attribution theory, Rotter's locus of control, and Bandura's social learning theory explain how internal beliefs shape a person's attitudes and behaviors in response to various situations (Chiang et al., 2019; Galesic et al., 2021; Mori et al., 2011). When individuals believe that everything lies beyond their control, they are more likely to experience reduced motivation, self-efficacy, and personal responsibility. Previous studies have also indicated that deterministic beliefs, including those rooted in certain theological interpretations, may contribute to passive behavior, fatalism, and low active engagement in decision-making processes (Kesavayuth et al., 2022). Therefore, it is essential to establish an analytical bridge between deterministic theology, such as *Jabariyah*, and cognitive psychological approaches, in order to better understand and propose more adaptive frameworks.

Several previous studies have highlighted the relationship between religious beliefs and cognitive processes in decision-making. For instance, Berardi et al., (2016) found that individuals with a fatalistic religious orientation tend to exhibit a high external locus of control. Another study by Zeigler (2008) reported that a misinterpretation of the concept of destiny contributes to low self-efficacy in making life decisions. Nonetheless, some research, such as that by Taggart (2023) indicates that belief in destiny is not inherently negative, provided it is balanced with an understanding of personal effort (*ikhtiar*) and individual responsibility. These findings suggest the presence of mediating or moderating variables that have not been thoroughly explored, such as the role of religious education, interpretive understanding, and individual cognitive levels.

Building upon these studies, the present research seeks to delve deeper into the specific relationship between the *Jabariyah* theological doctrine and cognitive psychology, particularly in how such beliefs influence decision-making. While earlier studies have largely focused on general aspects of religiosity, this study narrows the focus to one specific Islamic theological school and its impact on individual cognition and behavior. This interdisciplinary approach is expected to contribute a novel perspective to both Islamic and

psychological scholarship, especially in understanding how cognitive processes are shaped by theological systems. Therefore, this study aims to (1) explain how the concept of *Jabariyyah* theology is understood and internalized by individuals in everyday life, (2) analyze how such beliefs influence individual cognitive structures from a cognitive psychological perspective, and (3) examine the impact of *Jabariyyah* theological internalization on decision-making processes. These three focal points form the foundation for the main research questions addressed in this study.

Method/ Research Method

This study is a library research, which involves examining, reviewing, and analyzing relevant literature sources related to the research focus. Library research is conducted to obtain theoretical, conceptual, and historical data from existing literature, such as books, journal articles, previous research findings, scholarly works, and other documents (Tenopir et al., 2019). As explained by Click et al., (2017) library research utilizes literature sources without requiring field data collection. This aligns with the conceptual and theoretical nature of the present study, which does not involve gathering primary data from respondents or participants.

The research adopts an interdisciplinary approach, integrating two fields of study Islamic theology and cognitive psychology (Jou, 2022). This approach was chosen because the topic under investigation not only discusses the normative religious aspects of *Jabariyyah* theology but also explores its implications for an individual's psychological dimensions, particularly in terms of cognitive processes and decision-making. Consequently, this approach allows for a comprehensive analysis of the research object from both religious and psychological perspectives (Völker, 2022). The data sources used in this study are secondary sources, which are obtained indirectly through literature and document review (Sulung & Muspawi, 2024). The data collection method employed in this study is documentation, which involves searching, collecting, and recording data derived from written documents. This technique is carried out by identifying, reading, taking notes, and classifying information found in relevant literature sources (Chigbu et al., 2023; Haddaway et al., 2022).

After the data collection stage, the next step is data analysis. The data analysis technique employed in this study is content analysis. This method is used to examine the meaning, structure, and relationships within the texts under study, particularly to identify patterns linking *Jabariyyah* teachings with psychological aspects of decision-making. Content analysis enables the researcher to explore both explicit and implicit meanings behind textual narratives, as well as organize data into categories aligned with the research focus (Gheyle & Jacobs, 2017). The analysis process consists of three main stages: (1) data reduction, which involves filtering and selecting relevant information according to the research questions; (2) data display, which entails grouping and arranging data based on specific themes; and (3) conclusion drawing, which involves formulating relationships among concepts and answering research questions based on the analyzed findings (Neale, 2021).

This study adopts a descriptive qualitative approach, aiming to provide an in-depth and systematic explanation of the phenomenon under investigation (Denny & Weckesser, 2022). The objective of this approach is not to measure quantitative relationships between variables, but rather to understand the meanings, patterns, and implications of a concept in its contextual setting (Broom, 2021; Nassaji, 2020). In this context, the research not only describes the *Jabariyah* theology but also elaborates on how this perspective can shape an individual's cognitive structure and ultimately influence their decision-making processes. By integrating theological and psychological approaches in an interdisciplinary manner, this study is expected to offer a conceptual contribution to understanding the relationship between religious beliefs and psychological behavior.

Overall, the research method applied in this study seeks to develop a holistic and critical understanding of the *Jabariyah* phenomenon within the context of cognition and decision-making. It is hoped that this study will enrich the body of knowledge in Islamic studies and psychology, and provide a reference for future research exploring the interaction between theological beliefs and human behavior from a multidisciplinary perspective.

Results and Discussion

1. Understanding and Internalization of the *Jabariyah* Theological Concept in Daily Life

Jabariyah theology is one of the schools of thought within Islamic philosophy that emphasizes that everything occurring in the universe is the result of the absolute will of Allah SWT, without any interference or contribution from human will (Supriadin J et al., 2024). According to the *Jabariyah* perspective, humans do not possess the ability to alter the destiny that has been predetermined; thus, every event whether success, failure, joy, or sorrow is certain and unchangeable. This concept underscores the total dependence of humans on the power of God as the sole absolute controller of all things (Saputra et al., 2022b).

This understanding has been internalized in the daily lives of individuals who adhere to the *Jabariyah* doctrine. Such internalization means that the theological doctrine is not only cognitively comprehended but also deeply felt and becomes the foundation for their attitudes and behaviors when facing various life situations (Sampeliling, 2022; Webster, 2015). When a person believes that destiny is absolute and indisputable, their attitudes and actions are automatically strongly influenced by this belief (A. S. Nuraini et al., 2024; Zuleyha & Rinto, 2024). In practical life, this often manifests as passive acceptance of all circumstances, whether success or failure, without accompanying maximal effort to change the situation (Florica & Tasente, 2022).

Ramadhani et al., (2022) study emphasizes that followers of *Jabariyah* tend to internalize the concept of *qadar* (destiny) with a passive attitude, accepting fate without making significant efforts or changes. This attitude stems from the belief that human effort cannot alter the outcomes predetermined by Allah, thus all efforts become ritualistic obligations without

genuine expectation of influencing the results (Sabitovich, 2024). In this context, effort is not seen as a means to change fate but rather as a moral duty that must be performed without particular expectations regarding its outcome.

However, not all individuals who adopt the *Jabariyyah* understanding behave in an extreme deterministic manner. Some attempt to reconcile the belief in absolute destiny with sincere effort and striving. They acknowledge that although the final outcome is determined by Allah, humans are still commanded to exert effort and take action. This concept is known as *tawakal*, which involves maximum effort accompanied by surrendering the outcome to God's will (Kadir, 2023; N. Nuraini & Khairunnisa, 2022; H. Ramadhani et al., 2022; Supriadin J et al., 2024). Thus, the attitude taken is not passive resignation but active striving with the awareness that the result ultimately lies in Allah's hands.

From a cognitive psychology perspective, the internalization of the *Jabariyyah* concept forms a specific cognitive schema known as an external locus of control. This schema represents a pattern of thinking that associates the outcomes or consequences of one's actions with factors beyond one's control, in this case, the power of God (Kaiser, 2024; Sidola et al., 2020). Aaron T. Beck (2019), known as the father of cognitive therapy, explains that cognitive schemas are mental structures that organize an individual's experiences and knowledge, influencing how they process information and respond to their environment. When this schema leans toward the belief that life outcomes are largely determined by external factors, individuals tend to feel they have little control over their lives (Hofmann, 2021).

This aligns with Julian B. Rotter's (1966) theory of locus of control, which distinguishes between internal and external loci of control. Individuals with an internal locus of control believe that the results they achieve are consequences of their own efforts and abilities (Haider Zaidi & Mohsin, 2013). Conversely, individuals with an external locus of control perceive outcomes as primarily influenced by external forces such as luck, fate, or a higher power (FatemiOF & Hoseiniyan, 2016). In the context of *Jabariyyah*, an external locus of control is dominant due to the belief that everything is predestined by Allah and cannot be altered by human effort.

The psychological consequence of a strong internalization of an external locus of control is the emergence of dependency on fate and a reduction in proactive initiative in daily life (Antoni et al., 2019; Wu et al., 2020). Individuals who believe that their destiny is predetermined without any possibility of intervention from themselves tend to develop a passive and resigned attitude (Maercker et al., 2019; Silva et al., 2021). This can negatively impact motivation, as such individuals may feel that hard work and planning will have no effect on outcomes that are already fixed (Provitera & Sayyadi, 2023).

Furthermore, a deeply internalized dependence on fate has the potential to limit the development of effective problem-solving and decision-making skills (Vo et al., 2022). Individuals who believe they lack control over outcomes tend to be less willing to take risks, less innovative, and less proactive in facing life's challenges (Pauer et al., 2024; Stavrova et al., 2022). In certain situations, this can lead to stagnation in both personal and social development. However, the understanding of *Jabariyyah* does not always produce purely

negative effects. From a spiritual perspective, the concept of total dependence on God's power can provide inner peace and reduce excessive anxiety about an uncertain future (Budhiraja & Midha, 2017). This attitude of surrender, when balanced with maximal effort and healthy *tawakal* (trust in God), can serve as a psychological source of strength in coping with trials and life's uncertainties (Halim et al., 2022; Pedhu, 2023).

From the perspective of modern psychology, several studies indicate that a balance between internal and external locus of control is key to mental health and success in life. For example, Buchmann et al., (2023) in his theory of learned helplessness, warns that when individuals feel powerless to control their lives, it may lead to depression and low motivation. Therefore, an extreme and unreflective acceptance of the *Jabariyah* doctrine can potentially result in a learned helplessness condition. However, when individuals combine belief in fate with attitudes of effort, striving, and responsibility, the psychological impact tends to be positive. This is reflected in the concept of *tawakal*, which teaches people to make their best efforts and then surrender the outcomes to Allah (Akhdiat et al., 2021; Kadir, 2023). Such an attitude fosters a balance between acceptance and proactive effort, thereby preventing excessive passivity.

Thus, it can be concluded that the internalization of the *Jabariyah* theological concept in daily life shapes a cognitive framework that attributes the control of life outcomes to the absolute power of Allah, which is cognitively manifested as an external locus of control. While this mindset may lead to dependence on fate and a reduction in initiative, when accompanied by a healthy understanding of *tawakal*, it can become a source of inner peace and strength. A deep and contextual understanding of *Jabariyah* is important to prevent individuals from falling into a passive deterministic attitude. Instead, it enables the integration of theological beliefs with practical actions in daily life. This approach allows for healthy psychological development and adaptive decision-making, thereby achieving a balance between faith and effort.

2. The Influence of *Jabariyah* Theology on Individual Cognitive Structures from a Cognitive Psychology Perspective

Cognitive structures refer to the mental frameworks individuals use to understand, interpret, and respond to information from their environment (Allen et al., 2020; Navaneethan & Kamalanabhan, 2017). In the field of cognitive psychology, these structures encompass core beliefs, thinking schemas, and mechanisms for filtering and interpreting information that shape a person's perception and decision-making processes. Cognitive structures are strongly influenced by life experiences, values held, as well as theological and cultural doctrines embraced by the individual (Connors & Halligan, 2022; Zmigrod, 2022).

Within the context of *Jabariyah* theology a school of thought in Islam emphasizing that everything occurring in the world is the absolute will of Allah and that humans have no role in determining their fate there emerges a specific cognitive structure. Fundamentally, this theology instills the belief that humans lack freedom or capacity to alter circumstances because all events are predestined. This shapes a deterministic mindset, whereby life is perceived as

the outcome of an absolute decree that cannot be influenced by personal will (Saputra et al., 2022c).

This concept consequently fosters a tendency in individuals toward an external locus of control, as defined by Julian B. Rotter (1966). Locus of control is a psychological construct describing the extent to which a person believes they have control over the events that affect them. Individuals with an internal locus of control believe that they can influence their lives through their efforts and personal decisions. Conversely, those with an external locus of control believe that their lives are governed by external forces such as fate, luck, or divine power (Couto & Baptista, 2022).

The influence of *Jabariyyah* theology reinforces an individual's tendency toward an external locus of control. When a person believes that the outcome of every effort is predetermined, they tend to develop the conviction that their actions have little significant impact on the result (Azzahrah et al., 2023; Herianti, 2021). Such a cognitive structure leads to a passive mindset, with minimal motivation to strive or take initiative, as all outcomes are perceived to be governed by divine will (Sujadi, 2018).

Albert Bandura (1999), in his theory of self-efficacy, states that a person's belief in their capability to organize and execute the actions necessary to achieve specific goals is a key source of motivation (Deliana, 2023). When self-efficacy is low, individuals are more likely to give up easily, avoid challenges, and doubt their own abilities (Kintani & Heng, 2023; Raman & Sharma, 2022). *Jabariyyah* theology, by emphasizing the non-involvement of human will in determining outcomes, can indirectly reduce an individual's level of self-efficacy, as they believe that whatever they do will not affect the final result.

Furthermore, Baratta et al., (2023) developed the concept of learned helplessness, a psychological condition where individuals learn from experience that they have no control over what happens, leading to passivity, helplessness, and reluctance to attempt to improve their situation (Xie et al., 2023). When someone repeatedly encounters outcomes that do not correspond to their efforts, or when they do not believe their efforts matter, they develop a learned sense of helplessness (A. M. Ramadhani et al., 2023). An extreme understanding of *Jabariyyah* theology can instill this belief early on, especially if it is not balanced with awareness of the human role as an active being commanded to strive and exert effort.

This cognitive structure not only affects how individuals perceive the world but also how they interpret success and failure (Bahadır, 2020; Navaneedhan & Kamalanabhan, 2017). For example, a person who performs poorly on an exam may not evaluate shortcomings in their study process but instead believe that failure is predestined. Conversely, upon achieving success, the individual may not feel pride in their accomplishment because they believe it is not the result of their hard work but solely the will of the Divine. This impedes the development of a healthy self-concept, as appreciation for personal effort becomes minimal.

Another impact of the cognitive structure influenced by *Jabariyyah* theology is the limitation of reflective and critical thinking abilities. Cognitive psychology emphasizes the importance of metacognition, which is the

individual's capacity to be aware of, control, and evaluate their own thinking processes (Burgler & Hennecke, 2024; Drigas & Mitsea, 2020). Individuals with well-developed metacognitive skills tend to effectively plan actions, monitor their execution, and adjust ineffective approaches (Miyoshi et al., 2025; Sawhney & Bansal, 2015). However, when a person believes that everything is predetermined and unchangeable, they tend to undervalue the importance of self-reflection and evaluation, since outcomes are seen as fixed and independent of the strategies employed (Alpindo et al., 2024).

Such rigid cognitive structures also affect decision-making processes. In situations that require careful judgment and consideration of various alternatives, individuals with a *Jabariyah* mindset tend to defer decisions to "fate." They are more likely to wait for external signs or cues rather than evaluate data and make choices based on rational analysis. Although this may provide emotional comfort, in the long term, it can diminish an individual's competence in making logical and responsible decisions.

Nevertheless, it is important to stress that the influence of *Jabariyah* theology on cognitive structures is not absolute. A textual and legalistic understanding of this theology may give the impression that *Jabariyah* is synonymous with passivity and determinism (Saputra et al., 2022c). In practice, however, many individuals develop more flexible cognitive structures by integrating belief in predestination with an awareness of the importance of effort and personal responsibility. This is reflected in Islamic concepts of *ikhtiar* (effort) and *tawakal* (trust in God), which teach that humans must strive to the best of their ability while ultimately surrendering the outcome to Allah.

In this context, individuals with an integrative cognitive structure maintain their belief in predestination as a form of faith and spiritual tranquility but do not lose their initiative or effort in life. They continue to develop self-efficacy, evaluate their actions critically, and avoid becoming trapped in a passive and stagnant attitude. Thus, the negative impacts of internalizing *Jabariyah* theology can be minimized through a holistic and moderate approach to religious understanding. In conclusion, *Jabariyah* theology significantly influences an individual's cognitive structure, particularly by fostering an external locus of control, reducing self-efficacy, and increasing the risk of learned helplessness. This influence affects how individuals perceive the relationship between effort and outcomes, with consequences for motivation, reflection, and decision-making. Therefore, it is crucial to internalize theological teachings through a critical and contextual approach to prevent cognitive frameworks that limit an individual's potential in life

3. The Impact of Internalizing Jabariyah Theology on Individual Decision-Making Processes

Decision-making is an essential aspect of human life, occurring at both micro levels (such as choosing what to eat) and macro levels (such as deciding on a career or life partner). Within the framework of cognitive psychology, decision-making is understood as a mental process involving problem identification, exploration of alternatives, evaluation of consequences, and selection of actions (Samancı & Mazlumoğlu, 2023). This process is influenced by multiple factors, including personal values, experiences, and deeply held

religious beliefs (Susilawati et al., 2022). One such belief system that can significantly impact decision-making is the internalization of the *Jabariyah* theological doctrine.

Jabariyah theology emphasizes the absolute decree of God in all aspects of life. From the *Jabariyah* perspective, humans lack freedom in making choices because all reality has been predetermined by divine will. When this doctrine is deeply internalized by individuals, it shapes a cognitive framework that influences how they engage in the decision-making process (Kadir, 2023; Martin et al., 2021; H. Ramadhani et al., 2022). Individuals who internalize the *Jabariyah* teachings literally tend to exhibit a passive and accepting decision-making style. They believe that everything, including success and failure, is preordained by divine destiny, leading them to feel that there is little need to exert effort in strategizing or seriously considering various alternatives. Under such conditions, decision-making becomes a process that is often unplanned, reactive, spontaneous, and at times, resigned to circumstances.

Research conducted by Supriadin J et al., (2024) indicates that the internalization of *Jabariyah* teachings correlates with a reduced tendency to take risks and innovate in life decisions. This phenomenon arises because individuals feel that any risk they take will not alter the predetermined outcome. Consequently, this leads to a stagnant attitude and excessive caution, which can ultimately hinder personal growth, experiential learning, and professional development across various life domains. From the perspective of cognitive psychology, Bandura (1999) asserts that perceived self-control is a fundamental aspect of effective decision-making. When individuals believe that their actions will influence outcomes (self-efficacy), they become more motivated to devise strategies, evaluate alternatives, and take responsibility for their decisions (Deliana, 2023). However, if individuals believe that their efforts are inconsequential because everything is predestined, they lose initiative and tend to allow important decisions to be made without their active involvement.

Such a process has the potential to create decision paralysis, where individuals experience ambiguity between personal will and theological doctrines implying that human decisions are merely formalities. In some cases, individuals may become heavily dependent on external factors such as parents, religious figures, or even 'signs from nature' to make significant life choices, as they no longer trust their own capacity to independently determine their life direction (Lumintang et al., 2023; Špirková, 2023). However, not all forms of internalizing *Jabariyah* yield the same negative effects. A study by Nasution (2019) highlights the variation in the experience and interpretation of *Jabariyah* doctrine. Some individuals integrate the understanding of *Jabariyah* with the concepts of *ikhtiar* (effort) and *tawakal* (trustful surrender to God after exerting effort). In this form, decisions are still made rationally and actively, accompanied by the spiritual awareness that the final outcome remains God's prerogative (Harnedi, 2017). Such an attitude reflects an integration between theological determinism and psychological autonomy.

Nevertheless, a balanced approach allows *Jabariyah* to serve as a calming spiritual foundation rather than a hindrance to effective decision-making. Individuals who interpret *Jabariyah* as a reminder of the limits of

human control are better equipped to face failures without excessive frustration. They remain active in their efforts, yet are not consumed by worldly ambitions. This indicates that the psychological context and the quality of one's internalization of doctrine play a crucial role in shaping its influence on individual cognitive behavior.

Integration of Findings and Comparison with Previous Research

Overall, the findings of this study reinforce previous research suggesting that *Jabariyyah* theology contributes to the development of an external locus of control namely, the belief that control over life events lies outside the individual. This aligns with the findings of Ramadhani et al., (2022) who observed that individuals adhering to *Jabariyyah* doctrine tend to adopt a passive attitude and accept their fate without actively attempting to alter their circumstances. Similarly, Saputra et al., (2022c) indicated that the internalization of *Jabariyyah* beliefs correlates with low risk-taking behavior and limited courage in making strategic decisions in both personal and professional domains.

However, this study also reveals a more complex picture of the internalization process of *Jabariyyah* theology. Not all individuals internalize this doctrine in an extreme or literal manner. Some respondents demonstrated the ability to integrate belief in divine predestination with an awareness of the importance of human effort and initiative. These findings are consistent with Kadir (2023) who found that in certain cases, individuals are capable of understanding *Jabariyyah* in a contextualized manner acknowledging divine will while maintaining a proactive stance through effort and trust (*tawakkul*) after exerting maximum endeavor.

The key distinction between this study and prior research lies in its more integrative approach, which employs a cognitive psychological lens. While most previous studies have focused on the outward manifestations of *Jabariyyah* understanding such as passive behavior, ritualistic obedience, or dependence on authority figures this study seeks to examine the internalization process through the mechanisms of cognition. This includes the formation of mental schemas, shifts in perceived control, and how specific religious beliefs can intervene in cognitive structures and systematically influence decision-making processes.

By adopting this approach, the study opens a pathway for the development of a new theoretical synthesis between theological and psychological domains. Specifically, it explores how a metaphysical belief such as divine predestination in *Jabariyyah* theology can be transformed into an adaptive cognitive model enabling individuals to remain psychologically empowered while upholding spiritual values. This integration is particularly relevant in the context of character education and human resource development, aiming to foster individuals who are both rational and spiritually grounded.

Therefore, the primary contribution of this research lies in its effort to bridge deterministic religious doctrine with modern psychological approaches that emphasize self-control, self-efficacy, and conscious decision-making. This offers a new direction in interdisciplinary studies between Islamic thought and

psychology, with the potential to enrich practices in counseling, education, and community development.

Conclusion

This study concludes that the internalization of *Jabariyah* theology which emphasizes the absolute will of God has a significant influence on individuals' cognitive structures and decision-making processes. The belief that all events are predestined by divine will tends to foster an external locus of control, which can diminish self-confidence, initiative, and motivation in everyday life. From a cognitive psychology perspective, this mindset may hinder adaptive cognition and promote passive behavior. However, the impact of *Jabariyah* theology is not uniform. Some individuals are able to integrate their belief in divine predestination with the concepts of human effort (*ikhtiar*) and trust in God (*tawakkul*), allowing them to remain actively engaged while grounded in spiritual awareness. This finding suggests that *Jabariyah* can be interpreted flexibly and does not necessarily lead to negative outcomes, depending on one's interpretation and psychological context.

By employing an interdisciplinary approach that combines classical theological sources with cognitive psychology theories such as those by Rotter, Bandura, and Seligman, this study offers a deeper understanding of how religious doctrines shape cognitive frameworks and behavioral tendencies. The findings contribute not only to Islamic theological discourse but also enrich psychological perspectives on belief, motivation, and decision-making. The study recommends further research using empirical methods or exploring other theological schools within Islam. Such integration between religious values and modern psychological frameworks may help cultivate individuals who are both spiritually grounded and mentally resilient.

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