Volume 1, Issue 3, 2023, pp 38-51
Open Access

Textual and Contextual Studies on Education in Surah Al-Fatihah As the Axis of Life

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submitted: 1 March 2023, revised: 10 April 2023, published: 1 June 2023
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Abstract

The text is an expression of words that are genuinely unchangeable in their alternative meaning. Additionally, the term "text" also refers to a manuscript or document that holds a sacred meaning. In the context of socio-historical circumstances during the codification of the Qur'an and the reader's circumstances, this article examines the values of Islamic education found in Surah Al-Fatihah. The collected data is then analyzed using the tahlily method, comparison, and interpretation. The results of this study indicate that there are values of Islamic education present in Surah Al-Fatihah. Firstly, there is the value of faith education, which includes faith in God through His grace, faith in God through the unity of His deeds, faith in God through His grace (ar-rahman and ar-rahim), and faith in the last day (retaliation). Secondly, there is the value of worship education in a broad sense. Thirdly, there is the value of sharia education in a broad sense. Fourthly, there is the educational value of the story. There is a very close relevance between the values of Islamic education and Islamic education itself. Specifically, the value of faith serves as the basis for Islamic education, covering all components of education, including educational goals, the educational curriculum, methods of education, and educational evaluation.

Keywords: *textual studies, contextual studies, surah al-fatihah, Islamic education*

INTRODUCTION

Understanding the meaning of Islamic education in the Qur'an requires a pedagogical analysis of a crucial aspect of the Qur'an that was revealed to the Islamic community through Prophet Muhammad (peace be upon him) 14 centuries ago. The Qur'an, as a guidance for the Muslim community, contains educational implications that can guide and direct individuals to become believers, Muslims, virtuous individuals, and God-conscious beings through a gradual process. The Qur'an encompasses a system of values in which the process of Islamic education takes place and is consistently developed to achieve a specific goal. In line with the scientific and philosophical thinking of Muslim educational thinkers, these values form the foundation (structure) of Islamic education, which is flexible according to the needs and progress of society over time (M. Arifin, 1991).

This can be observed in countries where Islam is developed through various formal or non-formal educational institutions. This tendency aligns with the flexible nature and characteristics of the values of Islamic teachings, as expressed in the statement "Islam is a

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righteous religion for every time and place" (al-Islam shalih li kuli zaman wa al-makan) (Sanaky et al., 2003)s. As a source of guidance for the Muslim community, the Qur'an contains and promotes values that cultivate humanity. Almost two-thirds of the verses in the Qur'an contain educational motivations for mankind. Upon careful examination of how God educates this universe, it becomes evident that Allah, as the Supreme Educator (al-murabbi ala'dham), has created and diversified various systems by His nature and will.

From birth, humans are endowed with the potential for knowledge, namely hearing, sight, and intellect (mind). This potential develops alongside the evolving needs of humanity as Allah's vicegerents to organize and manage life on Earth for the sake of well-being in the hereafter. One of the efforts to develop this potential is education, whether formal, informal, or non-formal. Therefore, education fundamentally cannot be separated from human life (long live education). Without education, humans cannot possess the ethos of knowledge and intellectualism, which are fundamental assets for maximizing contributions in their lives, both in vertical relationships with Allah SWT and horizontal relationships with fellow human beings and other creatures (Nizar & Syaifudin, 2010). That is why throughout human civilization history, education has played a significant role in shaping individual and societal behavior (morality).

Allah SWT bestows upon humans the gift of potential, which needs to be developed and actualized in order to benefit their lives. As Khalifah, humans must possess the ability to cultivate the natural world, utilizing all their capabilities and potential. And as 'abd (servant), they must carry out all their efforts and activities in the realm of worshiping Allah SWT. With this integrated perspective, as Khalifah, one will not engage in actions that reflect evil or go against the will of God. Based on Islam's recognition of human nature and potential, in Islamic education, individuals need to be educated according to the values and norms of Islamic teachings. As stated by Achmadi in his book titled "Islam as the Paradigm of Educational Science," Islamic education aims to preserve and develop the inherent nature and human resources within individuals, leading to the formation of a complete human being (insan kamil) in accordance with Islamic norms (Bashori, 2017).

Education is a process aimed at influencing students to adapt as best as possible to their environment, thereby bringing about changes within themselves that enable them to function effectively in society (Hamalik, 2004). Regarding the importance of education, Islam, as a religion of mercy for all creation, obligates the search for knowledge through education, both within and beyond formal education. In fact, Allah initiated the revelation of the Qur'an with a verse instructing His Messenger, Muhammad (peace be upon him), to "read" and "recite." This emphasizes the significance of learning as a fundamental aspect of education. In a broad sense, through learning, humans can develop and improve their knowledge.

The importance of learning is evident, as Allah promises in the Qur'an, in Surah Al-Mujadilah, verse 11, which states: "O you who have believed, when you are told, 'Make room in gatherings,' then make room; Allah will make space for you. And when you are told, 'Arise,' then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees (Baharuddin & Wahyuni, 2007). And Allah is Acquainted with what you do." (Quran, Al-Mujadilah: 11)

As the Supreme Educator, Allah faces everything related to life in this universe, which operates within a system, a natural process that occurs throughout nature. This serves as an example for His creations, who strive to develop life in a human and natural manner according to the guidelines set by Allah (Z. Arifin, 2021). Besides being the Creator and

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Almighty over all things, Allah also plays the role of the Ultimate Educator for His servants. He is the Educator of all creation. The angels, messengers, prophets, and saints, as well as scholars who serve as the conveyors of divine knowledge and assistants to Allah in the process of educating humanity to become faithful, pious, and obedient servants (Nata, 2014).

Why did Allah create planets within a solar system that operates on a consistent and balanced basis? Why did Allah create this world as an institutional system where human beings are educated to develop themselves and interact with their surroundings? All of this demonstrates that Allah wants to show that everything living in this universe does not occur incidentally but goes through a process within a mechanical system that can be observed and emulated by His servants, particularly human beings (M. Arifin, 1991). If humans follow and adhere to this system, then their efforts will culminate in the desired goals. This aligns with what Allah has stated in the following verse (Gani, 1990):

"Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding." (Quran, Ali 'Imran: 190)(Gani, 1990).

If it has been mentioned earlier that two-thirds of the entire Quranic verses contain educational motivations, then Surah Al-Fatihah, as the most well-known surah and the opening chapter of the Quran (umm al-kitab), also holds educational meanings. This can be seen, for example, in the significance of the phrase: "Master of the Day of Judgment." (Quran, Al-Fatihah: 4) (Gani, 1990). The interpretation of the term "maliki" implies governing the behavior of rational beings by giving commands, prohibitions, and consequences (Nata, 2014). Similarly, the other phrases generally contain the fundamental teachings of faith, worship, religious laws (shari'ah), and narratives, as represented by the verse: "The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray."

As the majority of Indonesians are Muslims, their relationship with the Quran as the holy book of Islam is deeply intertwined, as is the importance of education for humanity. Based on this, the study of the educational meanings within Surah Al-Fatihah is deemed important to be discussed in the context of "Islamic Education in Surah Al-Fatihah." The assumption is that the core content within Surah Al-Fatihah represents the essence of Islamic education.

METHOD

The methodology employed for the Content Analysis in the study of Islamic education within Surah Al-Fatihah encompasses several steps (Cresswell, 2012). Firstly, the research objectives are established, setting a clear direction for the study. Secondly, Surah Al-Fatihah is chosen as the sample for analysis, focusing on its verses and phrases. The data collection phase involves a meticulous examination of the selected text, with comprehensive documentation of the verses and phrases that pertain to Islamic education (Rifa'i et al., 2021). To facilitate analysis, categories are identified to classify the collected data. These categories can include values of Islamic education, aspects of worship, religious laws, narratives, and other relevant educational aspects. The content analysis process entails organizing and interpreting the meanings of Islamic education embedded within the chosen verses and phrases using critical discourse analysis (Triana et al., 2020; Triana & Zulaiha, 2021). This interpretation takes into account the contextual factors and may involve referencing reputable Quranic commentaries and interpretations. Furthermore, the findings derived from the content analysis are integrated with relevant theoretical concepts and empirical studies

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related to Islamic education. This connection strengthens the analysis by incorporating existing knowledge and research in the field. Through this comprehensive approach, a comprehensive understanding of the meanings of Islamic education within Surah Al-Fatihah can be achieved. Ultimately, the conclusions drawn from the content analysis carry implications for the comprehension and development of Islamic education. These implications can range from informing teaching methodologies and curriculum design to fostering a deeper understanding of the role of Islamic education in shaping individual and societal behavior. The methodology employed provides researchers with a systematic framework to explore the multifaceted aspects of Islamic education within the sacred text of the Quran. It offers insights into the relevance and application of Islamic education in various facets of everyday life, aligning theory with practice.

RESULTS AND DISCUSSION

بِسْمِ ۖ& الرَّحْمَنِ الرَّحِيمِ : (Al-Fatihah: 1)

The phrase "Bismillah" means "I begin my recitation while seeking blessings by mentioning the name of Allah." The term "name of Allah" encompasses all the names within Asmaul Husna. A servant should seek assistance from their Lord, and in doing so, they can invoke one of Allah's names that aligns with their supplication. The greatest form of seeking help is through worshiping Allah. Moreover, it is essential to read His words, understand their meanings, and seek guidance through them (As-Sa'di, 2001).

Allah is the only entity deserving of worship. Only Allah has the right to receive love, fear, hope, and all forms of worship. This is because Allah possesses all attributes of perfection, which compels all creatures to worship and adore Him.

الْحَمْدُ ۖ3 رَبِّ الْعَالَمِينَ : (Al-Fatihah: 2)

Ibn Jarir Al-Tabari stated that the phrase "Alhamdulillah" is an expression of praise uttered by Allah for Himself, but implicitly serves as a command to His servants to praise Him. The term "al-hamd" in this Surah signifies that Allah, in all His actions, fulfills three elements: beauty, conscious execution, and absence of compulsion. "Rabb" means the absolute owner, as well as the guardian and caretaker. "Al-'Alamin" in Arabic is the plural form of "alam," meaning everything created by Allah is part of the universe (Al-Tabari, 2009).

الرَّحْمَنِ الرَّحِيمِ: (Al-Fatihah: 3)

These two attributes, "Ar-Rahman" and "Ar-Rahim," derive from the root word "rahmah" (mercy). Linguistically, "rahmah" signifies the love in the heart that motivates acts of kindness. However, it is not an accurate description of Allah's attribute. Scholars unanimously agree that mercy and compassion are inherent qualities within the essence of Allah. We do not fully comprehend their reality, but we witness the effects of His mercy through His countless blessings. "Ar-Rahman" represents Allah's mercy related to His essence, while "Ar-Rahim" refers to His mercy in action, encompassing how His mercy and kindness reach His favored servants (Az-Zuhaili, 2012).

مَالِكِ يَوْمِ الدِّينِ : (Al-Fatihah: 4)

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According to Ibn Abbas, Muqatil, and as-Sadi, this verse means "the one who decides on the Day of Reckoning." Qatadah interprets "ad-din" as retribution, indicating that it applies to all deeds, both good and evil. On the other hand, Muhammad bin Ka'ab al-Qarzhi suggests that it means "the one who controls the day when nothing will be of benefit except one's faith." Another interpretation suggests that "ad-din" signifies obedience, making "yaum ad-din" refer to the day of obedience. Thus, only obedience to Allah can save one from the torment of Hellfire.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ : (Al-Fatihah: 5)

By stating "we worship," Allah limits worship exclusively to Himself. With the phrase "hanya kepada-Mu kami menyembah" (إِيَّاكَ نَعْبُد), Allah restricts worship or devotion solely to Himself. Through this verse, we are required to affirm that worship is exclusively for Allah and must not be associated with anything else. Worship is also a form of human submission to Allah, following His various commands and prohibitions (Sya'rawi, 1998).

Salah (prayer) is the most fundamental form of worship. In this regard, prostration represents the highest level of submission to Allah. This is because during prostration, one lowers their face, which is considered the most honorable part of the body. When prostrating, one places their face on the ground, which is commonly walked upon by feet. Moreover, in prayer, especially congregational prayer, one's submission to Allah is demonstrated to everyone.

The placement of the phrase "we seek help" (نَسْتَعِين) after the phrase "we worship" (نَعْبُد) also serves as a teaching from Allah regarding etiquette. Allah commands us to worship Him first. After we have worshipped Him, only then are we deserving of seeking His help. In other words, it is only appropriate for a person to ask for something after they have fulfilled what is commanded. It is highly inappropriate for someone to ask for everything first without having fulfilled what is required of them.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ : (Al-Fatihah: 6)

Show us the straight path. According to Ibn Abbas, the phrase "show us" (أهدِنا) means "inspire us." As for the "straight path" (الصِرَاط ألمُسْتَقِيم), it refers to the book of Allah. In another narration, the "straight path" is interpreted as the religion of Islam. Additionally, there is a narration stating that it means "al-haqq" (the truth). Thus, according to Ibn Abbas in Thalhah (2016), the statement "show us the right path" means "inspire us with knowledge about Your true religion, that there is no deity except Allah alone, without any partners."

The word "ash-shirath" (الصِرَاط) in the above verse has three different recitations (qiraat). First, the majority of qaris recite it with the letter "shad," as written in the Uthmani mushaf. Second, another group recites it with the letter "siin," resulting in (السِرَاط). Third, it is recited with the letter "zay," becoming (الزِرَاط). According to language, as stated by at-Tabari, the word "ash-shirath" (الصِرَاط) means a clear and straight path (Al-Tabari, 2009).

hidayah means guidance, whether through words or actions, towards goodness. Allah grants this guidance to His servants in a sequential manner. The first guidance Allah bestows upon humans is through their inherent abilities, such as their senses and reasoning. Through these faculties, humans can acquire guidance to discern between good and evil. The second

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guidance is through the sending of prophets. This type of guidance is attributed to Allah, His messengers, or the Quran. The third level of guidance is the guidance bestowed by Allah upon His servants due to their righteous deeds. The fourth guidance is the predetermined guidance set by Allah in the realm of eternity. In this sense of the fourth guidance, Prophet Muhammad was not successful in persuading his uncle, Abu Talib, to embrace Islam (Al-Qasimi, 1978).

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الـ ـَّضالِّينَ : (Al-Fatihah: 7)

This verse is an explanation and interpretation of the previous verse regarding the meaning of the "straight path" (ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ). So, the "straight path" refers to the path of those upon whom Allah has bestowed His blessings. And the "path of those upon whom You have bestowed favor" refers to the path of those whom Allah has honored with His grace, and Allah has kept their hearts steadfast in Islam, so they die while remaining in a state of Islam. They are the prophets, the righteous, and the saints. However, according to Rafi' bin Mahran, a Tabi'in also known as Abu al-Aliyah, the "those whom You have bestowed favor" refers to Prophet Muhammad and his two companions, Abu Bakr al-Siddiq and Umar ibn al-Khattab (Samarqandy, 1996).

ers to the path followed by the Jews. They have incurred the anger of Allah and have been subjected to humiliation due to their disobedience. And the "those who are astray" (الضالين) mentioned in the continuation of the verse refers to the Christians. The interpretation that the Jews are the ones who have evoked anger and the Christians are the ones who are astray has been agreed upon by many scholars and is explained in various hadiths and verses of the Quran itself.

From the study of the text of Surah Al-Fatihah, it is evident that Al-Fatihah plays a significant role in human life, especially for the Muslim community. In the first four verses, it contains teachings regarding faith, morality, and education. Verses five to seven explain the Shariah and the historical laws of the past. In verses six to seven, the obligation to worship Allah is depicted. This worship encompasses all aspects of legal and human activities in the world. As for verse seven, it illustrates the history of previous nations and prophets.

The Nature of Islamic Education

Etymologically, education originates from the Greek word "paedagogie," which consists of two words, "pais" meaning child, and "again" meaning to guide (Ahmadi & Uhbiyati, 1991). Hence, it means guidance provided to children. It can also be understood as a process or activity that directly shapes and transforms human development towards improvement (McDonald, 1959).

Terminologically, various experts have put forth definitions of education. For example, John Dewey, as quoted by Abu Ahmadi and Nur Uhbiyati, states that education refers to the process of developing fundamental intellectual and emotional capabilities towards nature and fellow human beings. Similarly, S.A. Bratanata defines education as intentional efforts, both direct and indirect, to assist children in their development towards maturity. Rousseau defines education as providing what is not present in childhood but is needed in adulthood. When education is associated with Islam, its formulation should at least reflect the essence of the word. Neglecting this reality would result in an incomplete understanding of Islamic education.

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Islam itself encompasses various meanings. Etymologically, the word "Islam" comes from the Arabic language, "salima-yaslimu-salamatan," Islaman, which means submission, obedience, practicing Islam (Yunus, 1990). Another meaning is "sullam," which originally means ladder. In the context of education, this meaning is equivalent to "enhancing the quality" of human resources (like climbing a ladder). Additionally, Islam is also attributed to the words "istislam" (complete surrender to Allah's decree), "salam" (peace), and "salima" (well-being). Literally, Islam can be interpreted as surrendering oneself, finding salvation, or attaining well-being. It signifies that those who follow Islam will achieve peace and prosperity in both this world and the hereafter (Rakhmat, 1999).

According to Mahmud Syaltut, Islam is Allah's religion with fundamental principles and its laws revealed to Muhammad S.A.W. and entrusted to him to convey and invite all of humanity to follow. Thus, terminologically, the understanding of Islam cannot be detached from the intended original meaning of the word (Syaltout, 1966). Based on the aforementioned perspectives, Islamic education can be formulated as proposed by Jalaluddin, namely the effort to develop and optimize human potential in accordance with their status, guided by Islamic teachings delivered by the faithful Messenger of Allah, incorporating all activities to create an ideal, safe, prosperous, and high-quality Islamic way of life, guaranteeing well-being in both worldly and afterlife existence (Rakhmat, 1999).

According to An-Nahlawi (1989), Islamic education is an individual and social arrangement that leads someone to willingly submit to Islam and apply it perfectly in their personal and social life. In line with that, M. Arifin formulates that Islamic education refers to a system that equips individuals with the ability to lead their lives in accordance with the aspirations and values of Islam, which have shaped and influenced their character (M. Arifin, 1991). In other words, individuals who receive Islamic education should be able to live in peace and prosperity as envisioned by the ideals of Islam.

According to Achmadi, Islamic education can be defined as all efforts to preserve and develop the human nature and human resources within them, towards the formation of a complete individual in accordance with Islamic morals. Islamic education has a broad scope, and therefore, it must remain open to the demands of human well-being, including the requirements in the fields of knowledge, technology, and the fulfillment of spiritual needs. These needs expand along with the expanding demands of human life. Consequently, Islamic education has an accommodating nature towards the demands of progress in line with the standards of Islamic life. From the above exposition, it can be concluded that Islamic education refers to an educational system that encompasses all aspects of life needed by humans as servants of Allah, as Islam serves as a guidance for all aspects.

Fundamentals of Islamic Education

The foundation that serves as the reference for Islamic education is the source of truth and strength that leads to the desired activities of Islam itself. Therefore, the foundation referred to here is the highest values that serve as the guiding principles of a society in which education is practiced. The foundation of Islamic education is synonymous with the foundation of Islamic goals. Both originate from the same sources, namely the Qur'an and hadith, and if education is likened to a building, then the contents of the Qur'an and hadith serve as its foundation. This perspective is widely embraced by Islamic education thinkers. Based on this line of thinking, Muslim educators develop their understanding of Islamic education by referring to these primary sources, employing various methods and approaches

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such as qiyas (analogical reasoning), ijma' (consensus), ijtihad (independent reasoning), and tafsir (interpretation). From this standpoint, a comprehensive understanding of the universe, humanity, society and nation, human knowledge, and ethics is obtained.

Contextualization of Surah Al-Fatihah as the Axis of Life

There are life and human values within the content of Surah Al-Fatihah, including values that govern human relations with other creatures, Islamic brotherhood, maintaining family ties, honesty, justice, enjoining good and forbidding evil, compassion, forgiveness, and hard work. These values serve as the axis of life for human beings on Earth.

The character of Islamic brotherhood is present in Surah Al-Fatihah, specifically in verse 3 (ارلحمن ارلحيم), which means: "To establish the eternal pillars of the relationship between the Lord and His Servant." Allah, the Most Merciful and Compassionate, always maintains a relationship with creatures who remain loyal to Him (Quthb, 2002). Allah consistently bestows His mercy upon all His servants in the world, and thus, humans should practice compassion towards fellow human beings and other creatures of Allah. Particularly, brotherhood among Muslims is essential in upholding the principles of the Islamic faith. The

(لِكَ بد لَكَ),

which means: "We worship You alone and seek Your help." By submitting to Allah's will and seeking mutual support in our actions and direction, Islamic brotherhood is nurtured (Quthb, 2002).

Furthermore, the value of compassion is present in verse 2 of Surah Al-Fatihah ﷺ برالعالمينM), which means: "All praise is due to Allah, the Lord of all worlds." However, He continuously improves, maintains, and cares for them. Another value that should be possessed by a servant in this world as the axis of life is honesty and justice, which are found

r of the Day of Judgment."

The servant of Allah who understands his true nature will acknowledge that Allah is the Supreme King on the Day of Judgment. If a servant acknowledges the existence of the Day of Judgment, they will act with honesty in all their activities because their actions will be held accountable by Allah. Thus, the servant will always be honest in living their lives. Similarly, the value of justice in this verse is expressed in the following quote: "Not equal are the companions of the Fire and the companions of Paradise." The rewards for the believers will undoubtedly differ from those who deny the truth. This is evidence of Allah's justice. If His servants believe that in the hereafter, individuals will receive their rewards accordingly to their actions in the world, then a servant must also act justly throughout their lives.

An overview of Surah Al-Fatihah reveals that the word "Al-Fatihah" is derived from the word "fataha," which means "opening." It is called the opening because, in terms of its position, Surah Al-Fatihah appears at the beginning before other surahs (Al-Yassu'i, 2002). Additionally, the meaning of "opening" can be found in the 48th surah of the Quran, titled "Al-Fath" which means victory. The complete verse reads: "Indeed, We have granted you, [O Muhammad], a clear conquest." (Q.S. al-Fath [48]: 1)(Gani, 1990).

Based on its teachings, Surah Al-Fatihah contains the fundamental teachings found in other surahs of the Quran. Al-Fatihah is often referred to as "umm al-Qur'an" (the mother of the Quran) and "umm al-kitab" (the mother of the book) (Ali, 1974). According to the interpretation issued by the Indonesian Ministry of Religious Affairs, Surah Al-Fatihah is named umm al-Qur'an or umm al-Kitab because it serves as the origin, essence, or foundation of the entire Quran. In this sense, Surah Al-Fatihah encompasses all the core teachings of the Quran (Ali, 1974).

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Another name given to Surah Al-Fatihah is "sab'u min al-matsani" (the seven oft-repeated verses). It is called so because it consists of seven verses and is repeatedly recited in prayers (Ali, 1974). The name Al-Fatihah as the foundation of the Quran, meaning the basis of the Quran, is based on the narration of al-Sha'bi from Ibn 'Abbas, stating that the Prophet Muhammad (peace be upon him) said, "And its foundation is bismillahirrahmanirrahim" (meaning the foundation of Al-Fatihah is bismillahirrahmanirrahim). On the other hand, the name Al-Fatihah as al-Waqiyah, meaning preservation, was given by Sufyan bin Uyainah, and the name al-kafiyah, meaning inclusiveness, was given by Yahya bin Abi Katsir. This is based on the idea that Al-Fatihah encompasses other surahs, and nothing can encompass it except for Surah Al-Fatihah (Damasyqi, 2007).

According to al-Zamakhshari in his book al-Kashaf, Surah Al-Fatihah is called the surah of prayer and al-kanz, meaning treasure (Musa & Hasanayn, 1988). Jalaluddin Rahmat, in his book Tafsir Sufi Al-Fatihah, mentions that the name agreed upon by all schools of thought is Al-Fatihah alone because it is actually a shortening of the phrase Fatihah al-Kitab or Fatihah al-Quran, meaning the opening of the Quran (Rakhmat, 1999). Surah Al-Fatihah is the most popular surah among the other surahs of the Quran. Although there has been no research explaining why Surah Al-Fatihah is so popular and widely known among the community, at least there are some analyses that need to be presented, as mentioned by Abuddin Nata.

First, Surah Al-Fatihah is placed first in the arrangement of the Quran. Thus, for every person who reads the Quran, even if they do not complete it, they must read Surah Al-Fatihah first. The first impression that someone sees when opening the Quran is undoubtedly Surah Al-Fatihah. Psychologically, the first impression is usually stronger than subsequent impressions. Second, Surah Al-Fatihah is a mandatory recitation in prayers. If someone performs the five daily prayers, consisting of seventeen units of prayer in total, and each unit requires the recitation of Surah Al-Fatihah, it means they recite Surah Al-Fatihah seventeen times every day. This recitation is repeated regularly, making it easy to remember and memorize. Third, Surah Al-Fatihah contains the fundamental teachings of the Quran. Various teachings found in subsequent surahs of the Quran are briefly mentioned in Surah Al-Fatihah. Based on this, by reciting Surah Al-Fatihah, a person can gain a better understanding of the teachings found in the following surahs. Fourth, Surah Al-Fatihah is often used as a supplication recited for someone who has passed away or is in a state of affliction. This is not surprising, as Surah Al-Fatihah contains phrases that indicate supplication, such as the phrase "ihdina al-shirat al-mustaqim" (guide us to the straight path).

Several educational institutions in Indonesia, particularly Islamic schools, require their students to recite Surah Al-Fatihah before the start of lessons, and this practice has been going on for a long time. For example, in an integrated Islamic high school (SMA IT) in Ponorogo, it is mandatory for students to recite Al-Fatihah before the start of lessons, with the aim of recognizing that the best education is Islamic education, and the soul of Islamic education is character. This does not neglect education related to intellect and skills, and the essence of the Quranic teachings is character based on faith and humanity. By beginning the learning process with the recitation of Al-Fatihah, it is hoped that students will always remember Allah and embody Quranic character.

Furthermore, the government plans to replace the 2006 KTSP curriculum with the 2013 curriculum, which prioritizes strong moral values and religious principles. The 2013 curriculum divides the competency of attitude into two categories: spiritual attitude related

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to the formation of students who have faith and piety, and social attitude related to the formation of students with noble character, independence, democracy, and responsibility. Spiritual attitude manifests as the strengthening of vertical interaction with the Almighty, while social attitude manifests as the existence of consciousness in the effort to achieve harmony in life (Sutjipto, 2016).

Values of Islamic Education in Surah Al-Fatihah

If the general content of Surah Al-Fatihah has been mentioned above, the following will discuss the values of Islamic education contained within Surah Al-Fatihah. The values of Islamic education found in Surah Al-Fatihah can be described as follows:

The Value of Faith Education

The meaning is the comprehensive teaching of faith. In this surah, the attributes of Allah are introduced through the words al-Rahman and al-Rahim (the Most Compassionate and the Most Merciful), which are repeated twice each. It also mentions the actions of Allah represented by the words Rabb al-'alamin (the Lord of all the worlds), emphasizing His control, sustenance, nurturing, guidance, and development of the entire universe, especially the living beings, their sustenance, movement, and the existence of the Day of Judgment represented by the words Malik yawm al-din (the Master of the Day of Recompense).

The essential teachings of faith mentioned in Surah Al-Fatihah above do not delve into the nature of God, as it is a matter beyond the reach of the senses and the limited human intellect. The teachings of faith in Surah Al-Fatihah emphasize the importance of knowing Allah through careful observation of His attributes and actions manifested in the universe. Faith that produces sincerity, honesty, responsibility, creativity, and motivation, as stated in Surah Al-Fatihah, should underpin all the righteous deeds performed by humans. This ensures that these actions not only hold spiritual value but also are not misused for purposes that could harm and detriment the human community.

Value of Worship Education

The core teachings regarding worship are represented by the verse "iyyaka na'budu wa iyyaka nasta'in" (You alone we worship, and You alone we ask for help). The term "ibadah" which essentially means submission to fulfill all of Allah's commandments carries a broad meaning. It encompasses not only specific acts of worship such as prayer, fasting, charity, and pilgrimage but also encompasses a broader sense of worship, which includes all acts of goodness aimed at elevating the dignity and honor of humanity with sincere devotion to Allah SWT. According to Rasyid Ridha, the essence of worship is also meant to revive the concept of monotheism in the heart and embed it in the soul. It is this kind of worship that should be the objective of Islamic education, as mentioned above (Ahmad Ludjito, 1996). By doing so, education contributes to preparing individuals who can actively contribute to society. Those who are capable of worshipping are the ones who bring benefits to themselves and others.

Educational Value of Religious Law

The core teachings regarding religious teachings are represented by the verse "ihdina alshirat al-mustaqim" (Guide us to the straight path). This phrase literally signifies the human need for a straight path. This straight path refers to the religion with its complete laws or Shariah contained within it. This religion, originating from Allah, serves as a mercy that humans require to overcome their various deficiencies. Through this religion, various

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problems that cannot be solved by reason and the potentials possessed by humans can be addressed, such as matters concerning the afterlife, distinguishing between good and evil, and so on. The core teachings regarding religious laws or Shariah are closely related to the content or curriculum of education. In addition to including subjects based on human research and thinking, the curriculum should also incorporate subjects based on the revelation sent by Allah SWT.

Educational Value about Exemplary

The core teachings regarding stories are represented by the verse "shirat al-ladzina an'amta 'alaihim ghair al-maghdlubi 'alaihim wala al-dlallin." This verse informs us about the stories of those who have received blessings, such as the Prophets, the truthful, the righteous, and others, and the stories of those who have incurred wrath and gone astray, such as those who deny the truth and engage in wrongdoing. Through these stories, it is hoped that the hearts of individuals will be touched, encouraging them to become righteous individuals and avoid becoming corrupt.

The presence of stories as a means of educating individuals is recognized to have a tendency to be liked. For example, humans enjoy hearing the unique story of Prophet Yusuf. Through this story, individuals can extract lessons about the importance of inner and outer beauty, as exemplified by Prophet Yusuf. The inclusion of teaching material about stories (history) in Islamic education is the essence of Islamic education. As stated by al-Ghazali, the prominent characteristic of Islamic education is its religious and moral dimension, without neglecting worldly matters, reason, and skills. It is through the exemplary character that is contained within Surat Al-Fatihah.

Based on the above explanation, it can be understood that the values of Islamic education contained within Surat Al-Fatihah are the values of faith, worship, Shariah, and exemplars or stories. As previously mentioned, Islamic education is the conscious effort of devout Muslim adults to direct and guide the growth and development of their students' inherent abilities through Islamic teachings towards their maximum potential. From a theoretical perspective, education entails "nourishing" (opvoeding) the soul of the student to achieve spiritual satisfaction. The purpose of Islamic education is formulated based on the philosophical values that form the framework of Islamic education.

In general, the purpose of education is to cultivate a well-rounded human personality through spiritual training, intellectual development, emotional nurturing, and sensory experiences. Meanwhile, the purpose of Islamic education, similar to the purpose of Islam itself, is identified with seeking salvation in both the worldly life and the hereafter. Surat Al-Fatihah is considered the "umm al-Qur'an" (the mother of the Qur'an), containing the entire content of the Qur'an. Furthermore, two-thirds of the Qur'an implies and motivates education, as stated by (M. Arifin, 1991). As a guiding source for Muslims, the Qur'an itself contains and conveys values that cultivate humanity. Therefore, these educational values are undoubtedly present within Surat Al-Fatihah. If it has been mentioned that two-thirds of the Qur'an contains educational motivation, then Surat Al-Fatihah, as the most popular and opening chapter of the Qur'an (umm al-kitab), also encompasses these educational values, including the purpose of education. This can be seen from the overall meaning of its verses, for example: The phrase "bismillahirrahmanirrahim" (In the name of Allah, the Most Gracious, the Most Merciful). In the previous sections, it was mentioned that the phrase "ism" refers to the name of Allah, and the Qur'an emphasizes the remembrance of His name. The word "Allah" is the

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special name for the entity that must be worshipped. Al-Rahman and al-Rahim are derived from the word "rahmah," which denotes understanding residing in the heart that is manifested through kind actions towards others, such as showing love and compassion (Baydhawi, 2011).

In addition to encompassing the purpose and content of Islamic education, Surat Al-Fatihah also contains implications regarding the methods of Islamic education. Experts in Islamic education unanimously agree that faith and piety should be the foundation of education. With this foundation, all components of education, including goals, curriculum (subject matter), methods, motivation, evaluation, and so on, should be based on faith.

The educational curriculum, besides including teachings about faith as a core subject, should also integrate all subjects, both religious and secular, as a unity, resulting from an understanding of the verses contained in Surat Al-Fatihah. From this perspective, teaching methods can be formulated, based on the view that education should utilize the entire universe created by Allah as a means to help children recognize God and His creations, and to treat students as beings equal in status to themselves. Furthermore, based on the foundation of faith contained within Surat Al-Fatihah, educational evaluation should be conducted with honesty, objectivity, and a sense of responsibility. This is the brief relationship between the core teachings of faith in Surat Al-Fatihah and education.

CONCLUSION

Based on the above description, it can be understood that the values of Islamic education contained in Surat Al-Fatihah, such as faith and piety, teachings about worship, sharia, and exemplary stories, can serve as the foundational material for Islamic education. This material can integrate all other subjects, both religious and secular, into a unified whole. The methods of Islamic education can also be found within Surat Al-Fatihah, based on the view that education should utilize the entire universe created by Allah as a means to help students recognize God and His creations, and to treat students as beings equal in status to themselves.

From the study of the text of Surat Al-Fatihah, it is evident that it plays a significant role in the lives of individuals, especially for the Muslim community, as it contains teachings about faith, ethics, and education. Furthermore, Surat Al-Fatihah contains values related to human life and humanity, such as values that govern human relationships with other beings, Islamic brotherhood, maintaining family ties, honesty, justice, enjoining good and forbidding evil, care, forgiveness, and hard work. These values form one of the central axes of human life on Earth.

The Islamic educational environment, characterized by its Islamic features, is crucial for the successful implementation of Islamic education. The above-mentioned Surat Al-Fatihah indicates the importance of Islamic education in life, as it should be instilled in future generations as the foundation of their lives. Family, school, and community education are all vital factors for a child. Truly, the upbringing of students involves guarding them against all forbidden and reprehensible qualities, so that they do not fall into sinful actions that may lead them to hellfire. Additionally, guiding students through advice, instructions, and the imparting of knowledge is essential. Instilling the habit of good character will shape a righteous and pious child or student. An Islamic upbringing within the family, school, and community will shape the character and personality of a child, making them righteous individuals.

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