

Actualization Of Islamic Education Values In Qs. Al-Fatihah In Islamic Learning

Zainudin

Universitas Islam Negeri Mataram

*Correspondence: *dr.zainuddin@uinmataram.ac.id*

ABSTRACT

Technological developments, as well as changes in how people view the world of education, cause education of the modern era to experience degradation in terms of value. Especially in Islamic education, the religious values that are one of the core characteristics of Islamic teaching have decreased slightly to suffer a significant decline. This article aims to restore the principles and values of Islamic education through learning Islamic religion by making Surah al-Fatihah the primary source of information to explain the elements of the value of education that should be possessed by every education and student to reflect the religious aspects in the process of learning Islam. This qualitative research uses the research library method, using descriptive analysis. The research results show that some values of Islamic education are contained in Qs. Al-Fatihah, among others: Religious values, Always grateful, Polite, easy to forgive, hard work, not easy to despair, please help, always diligent in teaching science. The implication of Islamic education in the letter of Al-Fatihah in the world of education is that an educator and student must stick to the code of ethics of teachers and students.

Keywords: Al-Fatihah, Values, Islamic Education

A. INTRODUCTION

Education is important for the nation's next generation (Rasyid, 2015; Zogara et al., 2022). For this reason, a person is not sufficiently provided with learning focused on the intellectual alone. Still, they must be provided with provisions in the form of spiritual or moral education to become strong individuals in managing their lives (La, 2023).

The era of globalization has had a major impact on human morals (Abdul Khobir, 2009; Idris, 2015; Later & Fadriati, 2023). The shift in values, perspectives, attitudes, and human behaviour tends to be negative and is far from the teachings of the Qur'an and Sunnah. Dishonesty, taking rights that do not belong to them, deceiving people and so on (Ebrahimi & Yusoff, 2017; Mustafa, 2022). It is among the corruption of human morals. This action should be corrected with the value of education derived from the Qur'an.

Surah Al-Fatihah has an important position. Surah al-Fatihah is called the "Ummul Qur'an" or "Mother of the Qur'an. Surah Al-Fatihah is one of the few surahs in the Qur'an with extraordinary virtues and advantages (Maharani, 2023). One of the virtues of the surah includes the main purposes of the Qur'an, namely, praise to Allah, Worship of Allah by carrying out all His commandments, avoiding all His prohibitions and explaining His promises and threats (Rajib Nurasyid Ghaffar, 2021). Surah Al-Fatihah is the greatest, the most blessed letter from Surah Al-Fatihah.

Surah Al-Fatihah is suitable to be studied from the perspective of educational values (Nuruddaroini, 2019). Surah al-Fatihah has its position with other suras in the Qur'an. The intended position is that Surah al-Fatihah is called Al-Qur'an Al-'azim (noble reading) because it contains all the ulum of the Qur'an and its main contents (Ayubi & Kurniawan, 2013). Surah al-Fatihah is also called *sab'ul matsani*, meaning seven verses that are recited over and over again in rakaat salat.

By the sahih hadiths, it has been mentioned that the virtues of Surah Al-Fatihah, among others, are contained in the words of the Holy Prophetsa. "Allah did not send down in the Torah and the Gospel a surah such as the Ummul Quran, *dialāh Kabul*, and also as Allah said, *Azza wa Jalla* in the Qudsi hadith, is divided between Myself and My servant, and My servant is entitled to whatever he asks. (H.R. Tirmidhi N0. 3115) (Toyyib et al., 2019). In another hadith, the Holy Prophetsa once said to Abu Said ibn al-Mu'alla, Truly I will teach you a supreme surah in the Qur'an, namely *al-ḥamdu lillāhi robbil 'ālamīn, dialāh sab'ul matsani* and the greatest Qur'an given to me. (H.R. Bukhari) (Suryana et al., 2023). The two hadiths hint at the word of Allah Almighty.

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ (87)

And verily We have given you seven verses that are read over and over again and the great Quran (Qs. Al-Hijr verse 87).

In addition, Surah al-Fatihah is also called al-asas (foundation), meaning that the subject of the Qur'an is in Surah al-Fatihah. Writing about the value of education is a study material that is in great demand by academics. This can be seen from several articles on educational values, such as those written by Mutmainah, which discusses the Value of Character Education in Surah Al-Fatihah (Mutmainah, 2021), that 1) internalization of the concept of tawhid through understanding and appreciation of the concept of Allah, efforts to understand these concepts are directed to hone and develop the potential of reason framed in the *rahan tawhid*; 2) efforts to cultivate awareness of Worship with sincerity, right and carried out *istiqomah* and continuously; 3) cultivate the consciousness of doing right and good, associating with the right and good, forsaking the despicable deeds of the wrathful, the wrong deeds and the lost.

And also in the article written by Azizah explains the rituals in the *aqiqah* hadith, carried out by the *salafus sholeh*, where *aqiqah* contains Islamic educational values, namely, faith education, morals, health, social, psychology, and beauty education (Azizah, 2019). In addition, an article by Ansori explains the importance of instilling educational values from the beginning of education, with several strategies carried out, such as habituation, advice, and punishment (Ansori, 2016). This article will examine the educational values contained in Surah al-Fatihah verses 1-7.

B. METHOD

This paper uses descriptive qualitative methods with a literature study approach. The object of study is the value of education in Surah al-Fatihah. All data is sourced from written materials related to the problem being studied. The nature of this writing is descriptive or describes data as it is (a form or reality that exists) because writing both related to Surah al-Fatihah and related to educational value is a follow-up study of various previous writings. That is, this writing is not the first, but there have been previous writings related to Surah al-Fatihah and educational values.

C. RESULTS AND DISCUSSION

Definition of Education

Education is the process of internalizing the culture of education into a person or a group of people so that these people and communities become moral and civilized (Hasanah, 2015). Therefore, education is not only a means to transfer knowledge but also a means of cultivating

and distributing values both in terms of enculturation and socialization (Alfiyanto, Azhar et al., 2023; Ikhwan et al., 2023; Shodiq, 2014). In the sense that students should have educational opinions that touch the basis of humanity so that they become people with noble morals in society (Alfiyanto et al., 2023; Nizar, 2016; Soetari, 2017).

In Western education discourse, they define education. There are two terms. Namely, the first is pedagogies, meaning education and the second is pedagogic (Nuruddaroini, 2019). Paedogogic investigates and reflects on the symptoms contained in the teaching and learning process (Rahman et al., 2022). Both terms, derived from Greek and whose origin is pedagogic, mean associating with learners. While etymologically, paedagogos comes from the words "paedos" (child) and "agoge" (I guide) (Muslimat, 2017). From these two terms, it can be concluded that education always guides students sincerely and with a sense of responsibility. In the context of Islam, the understanding of education is divided into three, namely:

1. At-Tarbiyah

The word al-Tarbiyah in Arabic: “*Rabba, yarbu, tarbiyah*”, has the meaning "to grow", "develop", to grow (*nasya'a*) and to become large or mature (*tara'ra'a*). Education (tarbiyah) is an effort to grow and mature students physically, psychologically, socially, and spiritually (Zakariya, 2020). Qurtubi, quoted by Sahrodi: "Rabb" is a picture of a comparison between Allah Almighty as educators and humans as learners. Besides, the providence of Allah Almighty is not limited to any particular group. He cares for all His creations. That's why He is called Rabb al-'Alamin (Sahrodi, 2005). Tarbiyah can also be interpreted as "the process of transforming knowledge from educators (Rabbani) to students so that they have a high attitude and enthusiasm in understanding and realizing their lives, so that piety, ethics, and noble personalities are formed" (Neneng, 2023).

2. At-ta'lim

Al-Ta'lim is an artificial noun (*mashdar*) derived from the root word '*allama*'. The term *tarbiyah* is translated as education, while ta'lim is translated as teaching (Nuriyati, 2020). In the Qur'an, it is stated that Allah teaches man what he does not know. As Allah Almighty says in Q.S. al-Alaq (96): 4, namely:

(4) الَّذِي عَلَّمَ بِالْقَلَمِ

“Who teaches man with a pen.”

3. At-Ta'dib

The term *ta'dib* comes from the root words *addaba, yuaddibu, and ta'diiban*, which means, among others, making food, training in good morals, manners, and procedures for

implementing something good (Nuriyati, 2020). The word "*addaba*", the origin of *ta'dib*, is also called muallim, which is the designation of a person who educates and teaches growing and developing children. *Ta'dib* is usually translated as courtesy education. *Ta'dib*, which has the same root as adab, means education, civilization, or culture. This means that an educated person is a civilized person. On the contrary, a quality civilization can be achieved through education. The Prophet said: "From Anas bin Malik said: The Holy Prophet said: Glorify your children and improve their morals (Nuriyati, 2020).

General Explanation of Surah Al-Fatihah

This surah was named al-Fatihah because it was the first surah written in the Qur'an. In addition, this letter always begins with every Muslim performing prayers five times a day and night. And according to several scholars, Surah al-Fatihah is also called Umul Kitab. Anas bin Malik mentions this naming in a sahih hadith narrated by at-Tirmidhi from Abu Hurayrah. He said that the Holy Prophetsa said, *alhamdulillah Rabbilaalamin* is the *ummul Qur'an*, *umul Kitab*, *as-Sab'ul Matsani* (seven verses read repeatedly), and *al-Qur'anul Azhim* (Kasir, 1999). Al-Jurjani said Fatihatul Al-Kitab is the name for Surah al-Hamdu, often called al-Fatihah.

Whereas in Tafsir al-Azhar, al-Fatihah is the opening. This surah is named Fatihatul Kitab, which means the Book's opening because the Book of the Quran begins or opens with this letter. This surah began to be reviewed at the beginning of the Qur'anic mushaf, and it began to be read when Muslims recited the Qur'an. However, it is not the letter that was first revealed to the Prophet Muhammad (peace be upon him), and this surah al-atihah, of course, has been famous since the beginning of Nubuwwat (Hamka, 1999). Then, this surah was revealed in Makkah, according to the hadith narrated by Imam Ali ibn Abu Talib. He said this Book (sura al-Fatihah) was revealed in Makkah from within a treasury under Arsh. Here is Surah al-Fatihah verses 1-7:

(1) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It means: "By calling the name of Allah the Most Merciful."

(2) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

"All praise be to God, Lord of hosts."

(3) الرَّحْمَنِ الرَّحِيمِ

"Most Gracious, Most Merciful."

مَلِكِ يَوْمِ الدِّينِ (4)

"Who rules on the Day of Judgment."

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5)

"You are the only one we worship, and it is only to You that we ask for help."

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6)

"Show us the straight way."

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

"(that is) the way of those whom thou hast favored them; It is not (the way) of those who are wrathed and not (the way) of those who go astray."

Analysis of the Value of Education in Surah Al-Fatihah 1-7

Surah Al-Fatihah, the first surah in the Qur'an, contains many important educational values. Although this surah is better known as the opening prayer or daily prayer for Muslims, educational aspects can also be drawn from it. The value of education contained in surah al-Fatihah verses 1-7 are:

First, faith education. It includes faith, God's help, compassion, and evidence that not all who have power will win. It means the teaching of faith in God as a whole. This letter introduces the attributes of Allah represented by lafadz al-Rahman and al-Rahim (Most Merciful and Merciful), which are repeated twice each, and the deeds of Allah represented by lafadz rabb al-'aalamain (Who masters, maintains, builds, educates, directs and builds all nature), especially nature which has elements of life, eating and moving, and the existence of the last day represented by lafadz malik yaum aldin (Who rules the Day of Judgment).

The teaching points about faith contained in Surah al-Fatihah above do not mention God's substance because this includes problems that are impossible to reach by the finite five senses and human intellect. The teachings of faith in Surah al-Fatihah emphasize the importance of knowing Allah through careful observation of the nature and deeds of Allah that appear in this universe. Faith that can produce sincerity, honesty, responsibility, creativity and motivation contained in Surah al-Fatihah must underlie all good deeds that will be done by humans so that these actions, in addition to being of worship value, will also not be misused for purposes that can damage and harm humanity.

Second, the value of education related to Worship. That is, a Muslim must carry out Allah's commands. In this verse, the main teaching on Worship is represented by lafadz ayat *iyyaka na'budu wa iyyakanastaiin*. The word Worship essentially means submission to carry out all the commandments of Allah, and this has a broad meaning, which is not just worship in a special sense, such as prayer, fasting, zakat, and hajj. Still, all good activities a servant carries can raise the dignity and dignity of a caliph on earth. According to Rashid Rida, the content of the Worship in question will also revive tawhid in the heart and irritate it in the soul (Abduh & Ridha, 1954).

Third, the value of education related to religious law is that which contains human needs for the straight path. In this verse, the verse *ihdinaashiratalmustaqiim* implies man's need for the straight path of religion with all the laws or shari'ah. Various problems cannot be solved by reason, and all human potential will be overcome through religion brought by the Prophets and Apostles of Allah SWT.

The main teachings about religious law or shari'ah are closely related to educational material or curriculum. In addition to the curriculum containing subject matter that departs from the results of human research and thinking, it must also contain subject matter that departs from revelation revealed by Allah S.W.T. The existence of teaching material derived from this revelation is important to assess and measure the truth produced by human research and thinking. In this way, it is hoped that there will be a balance between the teaching material from the intellect and the teaching material from the naqli (revelation of God), namely the Qur'an. These teachings have been contained in Surah al-Fatihah.

Fourth, the value of education related to stories or history. It is the story of the one who gets pleasure and the one who gets wrath and heresy. The main teaching of the story is represented by the verse *shirataladzina an'amta'alaihim ghair ilmaghdlubialaihim walaudhlallin*. This verse contains the story of people who get pleasure, namely the Prophets, the *shiddiqin*, the *salihin* and so on, as well as those who get wrath and heresy, namely those who disobey the truth brought by the prophets and messengers of Allah SWT (Hamka, 1999).

Educational Methods in Surah Al-Fatihah

The method in education is a way to convey or transform educational content or materials to students. Finally, the evolutive model of delivering the word of God and the prophetic treatise teaches us that the socialization of Islam, known as education and da'wah, is a process. There are many methods contained in Surah Al-Fatihah. Still, they can be divided into six educational methods: Habituation-based education methods, affection-based education methods, worship-based education methods, aqidah tawhid (faith) based education methods,

togetherness-based education methods, and akhlaq-based education methods.

1. Habituation-Based Education Method

This is found in the lafadz *Bismillah*, which provides habituation education in mentioning the name of Allah every time you want to do worldly affairs and *ukhrawi* activities. The command to start all activities by reading *basmalah* from an educational perspective contains teachings so that humans get used to reading *basmalah*. He will also feel that he can do something because he is given inner and outer strength by Allah Almighty *la Haula Wala kuata Illa Billah* (there is no power except Allah SWT). Habituation is often or repeatedly done daily in doing what students have learned from the teacher. In other words, he is using his knowledge. The guidance of "starting work by calling the name of Allah" aims to foster human religiosity so that he does any work based on the intention of worshipping Allah SWT. In addition to fostering a sense of religiosity, the habit of starting work by mentioning the name of Allah will foster awareness that he is a creation of Allah SWT. From the description above, it can be concluded that this habituation method needs to be applied in the world of education, especially in shaping behaviours such as discipline and *istiqomah*, because discipline and *istiqomah* are not only taught understanding and benefits but must be accompanied by habituation.

2. Compassion-Based Education Method

The essential thing that can be captured from compassion is that Allah teaches people that education must always be based on compassion because Allah, like most educators, always pours out *rahmah* (compassion). This method must be developed in the educational process, both within the family, school, and community, because compassion-based education means liberating and intelligent education and must be an educator's guide.

Affection is a basic human need; a person met with affection needs will feel comfortable. Compassion-based education will create a comfortable and harmonious relationship between educators and students so that the learning process will run smoothly and create a learning atmosphere to please students' minds more clearly, feelings more deaf, and nerves more reflexes to easily absorb the lessons delivered (Chaniago & Ganesha, 2021). The explanation of the above is that the compassion education offered by surah Fatihah is an education that frees humans from negative thinking towards others, hatred, excitement, and emotional ignorance.

3. Worship-Based Education Methods

Worship-based education frees people from arrogance, indiscipline, indifference to others, lies and injustice. From the explanation above, worship-based education fosters various positive qualities for educators and students. Because the orientation of all educational

activities is only shown to God, it must be taught to students to foster motivation in doing the task as well as possible. Worship is the basic need of students to develop their Godly *fithrah*. With Worship, people will feel close to God and feel that he knows all their deeds. Therefore, they will try to do their deeds as well as possible. Worship is carried out to maintain *aqidah tauhid* and *akhlaq al karimah*. *Ahlak* and Worship should be taught as little as possible from within the family. Rasulullah (peace be upon him) said, " Honor your children and make good their *ahlaq* " (Majah, 2023). Regarding the description above, the worship method provides a sense of freedom from arrogance, indiscipline, indifference to others, lies, and injustice. It fosters various positive qualities for educators and students because the orientation of all educational activities is shown only to God.

4. Aqedah-Based Education Method

Surah Fatihah contains education based on *aqidah tawhid* (faith). Allah teaches humans that every activity begins by mentioning the name of Allah, who is Haq (verse 1) and praising Allah alone (verse 2). These two verses (*basmalah* and *hamdalah*) give a sharp signal about the education of *aqidah tawhid* (faith) because it is central to the theocentric teachings of Islam actualized in the form of humanist charity *sholeh*. Education based on *aqidah tawhid* frees humans from *shirk* devotion to Allah, such as devotion to matter and lust.

Thus, faith must be positioned as a point of departure in designing education. *Tawhid aqidah* should get a priority scale to be taught to students as early as possible since childhood. Luqman AlHakim, when giving education to his children, the first to be educated was *tawhid*, then *ahlak*, then worship. (Q.S.luqman [31]:13 - 16). It can be concluded that *Aqidah tauhid* (faith) is the highest basis of *akhlaq* because belief in the existence of God and the last days is the highest basis of morals.

5. Togetherness-based Education Method

This method of education is seen in lafaz *iyya Kana' Budu Wa Iyya Kanasta'in*. The orientation of the verse is to direct every educator and student to build good cooperation to advance educational space and generalize all possibilities that will harm educational activities. In conclusion, education with the method of togetherness will usher in an educational process that protects and respects each other.

6. Morals-Based Education Method

If Surah Al-Fatihah is a great opening to all kinds of virtues, then the content of Surah Al-Fatihah from the educational dimension is very relevant. Virtue is the essence of noble morals (*akhlakul kari>mah*). One of the goals of Islamic education is to form noble morals. In Surah Al-Fatihah, the moral aspect lies in all its verses, and it shows that Surah Al-Fatihah,

apart from being the opening verse in the Qur'an, is also an information opener to all the characteristics, characters, and directions of human behaviour until the end of time.

D. CONCLUSION

Based on the results of the study, it can be concluded that the values of Islamic education contained in Surah Al-Fatihah include Religious Values, Always Grateful, Courtesy, Easy to Forgive, Hard Work, Not Easily Discouraged, Please Help, Always Diligent in Studying. In addition, the implication of the spirit of education contained in Surah Al-Fatihah is to direct teachers and students to take care of each other and respect each other while still paying attention to ethics as teachers and students in the teaching and learning process. This is very important considering the increasingly worrying development of education lately, so awareness of educational values from the educator and student side needs to be understood.

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