

# GRATITUDE AS THE FOUNDATION OF ISLAMIC EDUCATIONAL VALUES (STUDY OF THE QUR'AN SURAT AL-FATIHAH)

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**ABSTRACT.** The implementation of education in Indonesia is none other than to produce a golden generation that is intelligent and has noble character. Intelligence possessed not only in the academic field, but must be spiritually intelligent. The current moral degradation is caused by many triggering factors. The most visible factor is the increasing sophistication of information and communication technology which has not been utilized properly by the community and youth, and the association of adolescents that is too free so that spiritual intelligence has not been formed. Spiritual intelligence needs to be instilled from an early age, one of which is by forming gratitude as the foundation of educational values. Gratitude needs to be trained for every human being under any circumstances, because gratitude is not only spoken but must be manifested by concrete actions. This research is a library research or library research, in this case the researcher looks for sources and data from books, journals, and commentary books that are in accordance with the research title. This is in accordance with the content of QS Al-Fatihah related to the educational values in it. The results of this study include the value of aqidah (tauhid) education, sharia education, religious education, moral education and historical education.

**Keywords:** Gratitude, Islamic Education, QS. Al Fatihah..

**Abstrak.** Penyelenggaraan pendidikan di Indonesia tidak lain adalah untuk menghasilkan generasi emas yang cerdas dan berakhlak mulia. Kecerdasan yang dimiliki tidak hanya dalam bidang akademik, tetapi harus cerdas secara spiritual. Degradasi moral saat ini disebabkan oleh banyak faktor pemicu. Faktor yang paling terlihat adalah semakin canggihnya teknologi informasi dan komunikasi yang belum dimanfaatkan dengan baik oleh masyarakat dan pemuda, serta pergaulan remaja yang terlalu bebas sehingga kecerdasan spiritual belum terbentuk. Kecerdasan spiritual perlu ditanamkan sejak dini, salah satunya dengan membentuk rasa syukur sebagai landasan nilai-nilai pendidikan. Rasa syukur perlu dilatih bagi setiap manusia dalam keadaan apapun, karena rasa syukur tidak hanya diucapkan tetapi harus diwujudkan dengan tindakan nyata. Penelitian ini merupakan library research atau penelitian kepustakaan, dalam hal ini peneliti mencari sumber dan data dari buku, jurnal, dan buku komentar yang sesuai dengan judul penelitian. Hal ini sesuai dengan isi QS Al-Fatihah terkait nilai-nilai pendidikan di dalamnya. Hasil penelitian ini meliputi nilai pendidikan aqidah (tauhid), pendidikan syariah, pendidikan agama, pendidikan moral dan pendidikan sejarah.

**Kata kunci:** Syukur, Pendidikan Islam, QS. Al Fatihah.

## INTRODUCTION

We often hear gratitude when someone gets happiness or favors. Being grateful is a form of pleasant treatment in the human heart, but sometimes gratitude itself is side by side with the word *kufr*. When humans experience a disaster or something undesirable, they often complain and are not grateful for what happened. Even though all the blessings and trials come from Allah SWT for which we should be grateful. A person's gratitude is often equated with a person's level of faith, sometimes his gratitude increases and sometimes vice versa.

Religion has taught the meaning of gratitude and its concept, so that humans need to explore more broadly the meaning of gratitude as a foundation of faith and reveal the educational values contained in it through the concept of gratitude. The word gratitude is no stranger to humans, both Muslims and non-Muslims. Because actually gratitude can be done by everyone, with religious teachings as the foundation. For a Muslim, the key to gratitude is by remembering the greatness of Allah and His *qudrat* and *iradat*. Simple gratitude can be realized by saying thank you to others, and *alhamdulillah* to Allah SWT. More broadly than that, the meaning of gratitude arises from the heart and is felt by the soul.

The vocabulary of gratitude comes from the language of the Qur'an which is written in Arabic. The word gratitude is in the form of a *mashdar* sentence from the verb *syakara yasykuru syukran*. Gratitude also means showing something to the surface, which in this case reveals God's favor. Meanwhile, according to the term gratitude is an acknowledgment of the blessings bestowed by Allah which is accompanied by a position to Him and using these blessings in accordance with the guidance and will of Allah. The opposite of *syakara* is *kafara* which means to close, in the sense of forgetting favors and covering them up.<sup>1</sup>

As in the Qur'an several verses that confront the word gratitude with the word disbelief include in QS. Abraham verse 7.

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ۝

*If you are grateful, I will surely increase (My favor) for you, and if you are ungrateful, then indeed My punishment is very painful.*

Likewise with the confession of Prophet Sulaiman which was enshrined in QS. Al-Naml verse 40.

هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ

*This is part of the grace of my God, to test me whether I am grateful or *kufr*.*

Education or cultivating gratitude today is still not understood and practiced in everyday life. Because to interpret it requires a detailed interpretation and explanation in the Qur'an. In educational institutions, both formal and non-formal, it is necessary to study more broadly the meaning of gratitude as the foundation of educational values in order to create the next generation of superior nations. This research is devoted to examining educational values in QS. Al-Fatihah.

Method in this letter is *library* research using library sources such as books, journals, and commentaries that have a direct or indirect relationship with the main points of discussion. That is, the data source here is in the form of paper. Paper is a data source that presents signs

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<sup>1</sup>M. Quraish Shihab, *Al-Qur'an Insight: Thematic Interpretation of Various Issues* (Bandung: Mizan, 1997), p. 286.



in the form of letters. That is, documents or literature in the form of scientific works, whether books, papers, articles, and so on.<sup>2</sup>

Data collection in this study will focus on gathering sources of interpretation discussing gratitude as a foundation for educational values, so of course the author will study the Al-Quran regarding the discussion above, namely in QS. Al-Fatihah about asbabun nuzul, interpretation, and educational values contained in each of its verses. The data sources in this study consist of two kinds:

- a) Primary data sources. The primary data source is the original source in the form of main books according to the information peeled off in the research. <sup>3</sup>Primary sources are: Interpretation books including: jalalain's interpretation, al misbah's interpretation, Al-Azhar's interpretation, ibn cashier's interpretation, and marogi's interpretation.
- b) Secondary data sources. Secondary data sources are data obtained through other parties, not directly obtained by researchers from their research subjects. This secondary data is also known as Second Hand Data. <sup>4</sup>As for the secondary data in this study, namely a variety of literature related to the object of research including; insight into the Qur'an, the power of Gratitude, the educational values of Al-Fatihah, etc.

## RESULT AND DISCUSSION

Character building in educational institutions today it is being intensified, because there has not been any visible change. Character education can be realized with spiritual intelligence. Cultivating an attitude of gratitude in the world of education is one of the advantages of students in spiritual intelligence. Spiritual intelligence means that someone can process situations with a clear mind and a calm heart. The Al-Qur'an as a guide for Islamic clerics in the form of a book is a guide to all aspects of Muslim life and is even an educational reference for Muslims. All questions and problems are contained in the Koran so that humans can find solutions to problems. Since the time of the Prophet, the companions lived their days with the Al-Quran, so there was no better era than the time of Rasulullah.<sup>5</sup>

The Al-Quran was revealed as a guide for Muslims because the content of the Al-Quran contains education which is able to provide direction to someone to become a Muslim who is a believer, muhsin and muttakin. Therefore, to interpret the meaning of Islamic education in the Al-Qur'an, a didactic analysis of all aspects contained in the Al-Qur'an is required.<sup>6</sup> The existence of humans on this earth from the beginning of their birth in the world is in a state of not knowing anything, so that to understand the nature of life in the world it is necessary to go through hardships in order to become a knowledgeable and faithful human being.

The education pursued by humans, especially Muslims, is of course based on the Al-Qur'an and Hadith. Education is really needed by the people in order to preserve superior human beings and to create knowledge cadres. In the Qur'an there are educational values and values that civilize humans. In this discussion, the author explains the meaning and values of education in Surah Al-Fatihah verses 1-7.

### 1. QS. Al Fatihah

*"In the name of Allah, the Most Gracious, the Most Merciful. Praise be to Allah, Lord of the worlds. Most Gracious, Most Merciful. Who rules on the Day of Judgment. It is You alone that we worship, and it is You*

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<sup>2</sup>Heri Jauhari, *Guidelines for Writing Scientific Papers* (Bandung: Pustaka Setia, 2008), p. 35.

<sup>3</sup>M. Aifin Tatang, *Developing a Research Plan* (Jakarta: PT Raja Grafindo Persada, 1995), p. 130.

<sup>4</sup>Saifuddin Azwar, *Research Methods* (Yogyakarta: Student Library, 2004), p. 91.

<sup>5</sup>Sindy Fristianti, *Surah Al-Fatihah Sebagai Tolak Bala Dalam Tradisi Golong (Studi Living Qur'an Di Dusun Jati, Desa Sukorejo, Kecamatan Tegowanu, Kabupaten Grobogan, 2020.*

<sup>6</sup>Rahmadiana Harahap, *Nilai-Nilai Pendidikan Islam Yang Terkandung Dalam Surah Al-Fatihah Ayat 1-7, 2017.*



alone that we ask for help. Show us the straight path. namely) The path of those whom You have given favor to; not (the path of) those who are angry and not (nor the path of) those who have gone astray.”

## 2. Interpretation of Surah Al-Fatihah

According to Al-Syatibi, the Koran is a comprehensive Shari'a, a source of wisdom, the pillar of religion, a treatise and the light of the heart.<sup>7</sup> People who always recite the Al-Qur'an will have peace in their hearts and will increase their faith in Allah SWT by showing gratitude for the enormous gift that is the existence of the Al-Qur'an as a guide to their lives. Surah al-Fatihah is the opening surah which is the essence of all the knowledge contained in the Koran. Studying the content of al-Fatihah also means studying the entire content of the Koran.<sup>8</sup> Surah Al-Fatihah consists of 7 verses whose position is as the opening and at the very beginning of the Al-Qur'an. As the name suggests, Al-Fatihah means opening, namely as the opening in the Al-Qur'an. Apart from being called the ummu of the Qur'an, Surah al-Fatihah is also called al-Qur'ân al-adhîm (the great reading) because it contains all the sciences of the Qur'ân and the main points of its content. al-Fatihah is also called al-Sab'u al-Matsâni, meaning the seven verses that are read repeatedly in the prayer cycle. Apart from that, al-Fatihah is called al-asâs (content, foundation).<sup>9</sup>

Surah al-Fatihah is the first letter contained in the Koran. Al-Fatihah is also a letter that is used in every prayer, both obligatory and sunnah. To strengthen your understanding of Surah Al-Fatihah, you can see the views of an exegete, namely the view of someone who is an expert in interpreting Surahs and verses who will discuss the meaning of Surah Al-Fatihah.<sup>10</sup> Surah Al-Fatihah was revealed in Mecca which consists of 7 verses, Surah Al-Fatihah is often interpreted as the crown of the Qur'an, Ummul Qur'an or the mother of the Qur'an. There are many secrets behind Surah Al-Fatihah, even this Suart is very special because the prayer itself is invalid if you don't read Surah Al-Fatihah, or even if you read it incorrectly and miss the tasydid then the prayer is invalid. The etiquette for praying is just opened and closed with the lafadz Alhamdulillah rabbil alimin, even one letter (Al-Fatihah) is read. The opening letter here means that because it is located at the beginning of the Koran, it does not mean that this letter was the first to be revealed to the Prophet Muhammad SAW. Almost all scholars are of the opinion that this letter is not the first revelation. However, the scholar who believes that this letter was the first revelation even before Surah Al-Alaq verses 1-5 was Sheikh Muhammad Abduh. The reason is that there is an invalid history narrated by Al-Baihaqi.

According to Quraish Shihab, the Qur'an was revealed by explaining several issues, namely, 1) Tauhid, 2) promises and threats, 3) Worship that brings monotheism to life, 4) explanations about happiness in this world and the hereafter, 5) notifications or stories of previous generations. These five main issues are found and reflected in Surah Al-Fatihah verses 1-7. Monotheism is in the second and fifth verses, promises and threats are in the first,

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<sup>7</sup> & Ari S Rofi'atul Ummah, Devi Habibi M., “Nilai-Nilai Pendidikan Islam Dalam Surat Al-Fatihah,” *risalah jurnal pendidikan dan studi Islam* 7, no. 2 (2021).

<sup>8</sup> Fathor Rahman, “Tafsir Saintifik Thanthawi Jauhari Atas Surat Al-Fatihah,” *HIKMAH Journal of Islamic Studies* XII, no. 2 (2016): 303–336.

<sup>9</sup> S Z Mutmainah, “Nilai Pendidikan Karakter Dalam Surat Al-Fatihah,” *An-Nizom* 6, no. 3 (2021): 330–340, <https://ejournal.iainbengkulu.ac.id/index.php/annizom/article/view/5912%0Ahttps://ejournal.iainbengkulu.ac.id/index.php/annizom/article/viewFile/5912/3476>.

<sup>10</sup> Safri Andy, “HAKEKAT TAFSIR SURAT AL-FATIHAH (Pemahaman Hakikat Ibadah Kepada Allah Swt Dalam Menghadapi Persoalan Kehidupan),” *Jurnal At-Tibyan: Jurnal Ilmu Alquran dan Tafsir* 4, no. 1 (2019): 78–100.



third and seventh verses, worship is also in the fifth and seventh verses, while past history is in the last verse.<sup>11</sup>

Surah al-Fatihah itself explains that this letter is not the first revelation like the fifth verse, namely *إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ* : "Only You we serve and only You we ask for help" The word we shows a plural meaning, indicating that this verse only came down after there was a Muslim community worshiping Allah in congregation. Therefore, the majority of scholars are of the opinion that this letter is not the first revelation. The verses of Surah Al-Fatihah are details from other letters, the scholars before Shaykh Muhammad Abduh, Abu Hasan Al Harrah, a Sufi and cleric, expert in language, theology and logic (W.698H) in his book Miftah Al Bab Al Mukoffal Lifahm al Qur'an Al Munazzal interprets this letter as follows: Al Fatihah is the mother of the Qur'an because the verses of the Qur'an are all detailed through the conclusions found in the verses of Al Fatihah.<sup>12</sup>

Verse 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

"In the name of Allah who is merciful and merciful."

Allah begins His book with basmalah, and ordered the prophet in the first revelation to recite everything starting with the name Allah Iqra bismi rabbika so it is not wrong that the lafadz basmalah is Allah's first message to humans.

Batranslated into words containing one word that is not spoken but must be implied in the heart when saying basmalah, namely the word start, so bismillah means "I start what we are doing, namely reading the verses of the Qur'an in the name of Allah". This means that Allah indicates that every work that will be done should start by saying Allah's name as a prayer so that the work that will be faced will run smoothly and be protected by Him.

*Ar-Rahman ar-Rahim*, there are many names of Allah, but only two are selected in Basmalah, namely ar-Rahman and ar-Rahim, both of which are taken from the same root word. The two words ar-Rahman and ar-Rahim are rooted in the word uterus which has also been included in the Indonesian vocabulary, meaning cross-breed. Ibnu Kathir explained that it is sunnah to recite basmalah at the beginning of every word or action.<sup>13</sup> This is confirmed by the author in paragraph 1 of Surah Al Fatihah, that there is a value of character education, namely religious, all actions and words always begin with basmalah.

The beginning of every letter in the Qur'an begins with the word Basmalah except for the At-Taubat letter. There is no debate among the ulama, however, the problem is that the word Bismillah itself is at the beginning of each letter, whether it includes the verse of the letter itself or is only limited to it. Salaf scholars are of the opinion that Bismillah is included in the verses of each surah and is the first verse. Among the scholars who held this opinion were Ibn Kathir and the Kuffah scholars, including two leading qiroat scholars, namely Ashim and Al Kisaa-i, as well as some of the companions and tabiin who were in Medina. The reason for the scholars above is because of the agreement (ijma) of the companions of Rasulullah SAW,<sup>14</sup>

Another opinion also says that the word Bismillah is a single verse and acts as a divider between one letter and another. Among the scholars who hold this opinion are Imam Malik and scholars in Medina, namely Al Uza'i, and some scholars in Syria, namely Abu Amr and

<sup>11</sup> M. Quraish Shihab, *Makna, Tujuan, Dan Pelajaran Dari Surah-Surah Al-Qur'an* (Tangerang: Lentera Hati, 2012).

<sup>12</sup> M. Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002).

<sup>13</sup> Shafiyurrahman Al-Mubarakfuri, *Sahih Tafsir Ibnu Katsir* (Bogor: Pustaka Ibnu Katsir, 2006).

<sup>14</sup> Buya Hamka, *Tafsir Al Azhar Vol 1* (Jakarta: Gema Insani, 2015).



Ulama. in Basrah, namely Ya'kub. Meanwhile, according to Imam Ahmad bin Hambal, he is of the opinion that Bismillah is only the first verse in Surah Al-Fatihah, but not for other letters.

The meaning that can be concluded is that every work or activity needs to be started by reading bismillah as a form of gratitude and remembering Allah with the hope that every work done will receive blessings from the pronunciation of bismillah. So it is mentioned in a hadith history of the prophet from Abu Hurairah and Abu Daud which reads:

كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ بِبِسْمِ اللَّهِ فَهُوَ أَقْطَعُ (رواه أبو داود عن أبي هريرة)

"If every important work is not started with Bismillah, in the name of Allah, the work will be in vain."

#### Verse 2

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۲

"Praise be to Allah, Lord of the worlds."

The word hamdun in the lafadz Al-hamdu means praise or flattery. It starts with the word Al and then reads Al-hamdu so it means all praise, whether small praise or big praise. So it can be refined into the sentence Al-hamdu lillah which means all praise. only for Allah. No one else has the right to receive praise except Allah, even though for example there is someone who has contributed to us and we should thank him by praising him, in essence the praise is for Allah alone because a person cannot do anything except with Allah's permission. Remembering the story of the Prophet Muhammad SAW when he conquered the city of Makkah, he entered the city of Makkah riding his camel known as Al-Qashwa', His friends at that time were very happy and grateful for the victory they had achieved. However, the Prophet Muhammad did not raise his head proudly because of this victory, he only bowed his head close to the neck of his beloved camel in gratitude for the blessings that Allah had given him. Because he knows that all praise should only be offered to Allah SWT.

#### Maintenance of the universe (end of verse 2)

The meaning of the preserver of the universe is that Allah is the God of all creatures in this universe, Allah is not only khalafa which means creating or making, but Allah also has the right to preserve the universe as His creation, after first we are introduced to the one and only Allah or One. Now we are also introduced to the fact that Allah is rabbun, which means covering all kinds of maintenance, care, nurturing and education. As we already know, Allah does not just create his creatures like that without any maintenance, for example Allah has created the moon, sun and stars that exist in this universe, Allah does not just create and leave them like that after being created Allah regulates and looking after everything from minute to minute, day to day,

Furthermore, the word alamin, some interpretations argue that the word alamin has the meaning of human beings in the sense of only humans as stated in the Qur'an in (Surat Al-Hijr: 70) but there are also those who say that it is not only humans plus angels, jinn, and Satan because Allah is the God of the universe. So in this opening verse we have met directly with monotheism which has two meanings, the first has the meaning of monotheism uluhiyah which is located in the word Al-hamdu and monotheism rububiyah which is located in the word rabbil aalamiin.



### Verse 3

الرَّحْمَنِ الرَّحِيمِ ٣

Maintenance cannot be realized well, correctly and perfectly unless it is decorated with grace and affection. This verse explains that these two characteristics of Allah previously confirmed that Allah is the preserver of all nature, so His maintenance is not based on arbitrariness, but is filled with the characteristic of Allah's love. The sentence ar rahman ar Rahim in the third verse reveals that God's education and care, as mentioned in the second verse, is not at all for God's sake or something that requires self-interest. This education and care is solely due to God's grace and love given to His creatures.

The emphasis on the nature of ar-rahman ar-rahim here also aims to erase the opinion that may be evoked by the word rabb, that God has the nature of absolute power which tends to be arbitrary. The emphasis of ar-rahman and ar-rahim on absolute power will combine with the impression of grace and compassion showing the belief that Allah SWT invites creatures to come to obtain His pleasure.<sup>15</sup>

Divine Grace It can be felt throughout nature, not only by humans, but by all creatures on this earth. Including the care of animals which cannot be separated from Allah's mercy and womb. The existence of the moon, sun, stars and various other celestial bodies would not exist except from Allah's merciful and uterine providence. Many scholars are of the opinion that the two words Rahman and Rahim come from the same word, namely the word Rahman, but many also argue that the word Rahman has no root or word origin.

Allah SWT is named with *ar-hamu ar-rahimin* has the meaning of the most merciful of the merciful, even in the Qur'an Allah is characterized as *khair ar-rohimin* meaning the best of the merciful (QS. Al-Mu'minun: 118).

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ١١٨

"And say (Muhammad) "O my Lord, forgive and give mercy, You are the best giver of mercy."

The sentence Ar-Rahman can only be borne by Allah SWT, therefore the word Ar-Rahman is also found as a substitute for the word Allah, or mentioning both at the same time (QS. Al-Isra: 110).

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ ۗ وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ١١٠

"Say (Muhammad) "call on Allah or call on Ar-Rahman. With any name you can call, because He has the best names (Asmaul Husna) and do not raise your voice in prayer and do not lower it and try to find a middle way between the two."

According to Al-Qurtubi: Allah identified Himself with ar-Rahman and ar-Rahim after Rabbul 'alamin, to accompany recommendations after warnings.<sup>16</sup> The character education contained in this verse is about politeness and being gentle towards everyone, as well as a forgiving nature which is taken from the meaning of the word Allah SWT, merciful.

### Verse 4

مَلِكِ يَوْمِ الدِّينِ ٤

"Owner of the day of vengeance."

The maintenance of all nature, which is also characterized by the mercy of the womb, cannot be separated from God's ownership of something. Ownership means power,

<sup>15</sup> M. Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan Dan Keserasian Al-Qur'an*.

<sup>16</sup> Shafiyurrahman Al-Mubarakfuri, *Sahih Tafsir Ibn Kathir*.



domination, control. This is confirmed in verse 4 that the custodian of all nature who bears the nature of Rahman in his womb also has strong power, namely the owner of the next day or the day of vengeance. The previous verses refer to Allah SWT as Rabb al-Aalamiin and Ar-Rahman Ar-Rahim which shows how perfect Allah's love for his creatures is in his care for the world of guidance and education and was mentioned before so it is very necessary to underline that Allah is Rahman Rahman and sustaining the universe is also He who owns the hereafter. In the future, Allah will give rewards and rewards according to human deeds and actions.<sup>17</sup>

The word Malik is attributed to Lafadz Yaumiddin because on that day humans cannot do anything except with Allah's permission and cannot speak except with Allah's permission.<sup>18</sup> The value of character education contained in this verse is that human hard work to carry out His commands and avoid His prohibitions will be rewarded later on the day of judgment as proof of what humans have done while living on earth. Whoever wants the reward of heaven, then hard efforts to obey God's commands must be carried out by every community.

One of the main themes discussed in the Qur'an is the discussion of the day of judgment. The 4th verse of Surah Al-Fatihah explains that Allah is the owner of this day of judgment. This is an affirmation which has two meanings, namely:

*First*, Only Allah SWT knows when that day will come. *Second*, all events at that time were controlled only by Allah SWT. His power is so great that, let alone acting or acting against Him, speaking must also be done with His permission. Through these verses, Allah SWT explains to the readers of His word that if they intend to obtain His grace and love, guidance and guidance, and maintenance, they must first cleanse their souls and minds from all forms of worry, polytheism and doubt about the existence of Allah by recognizing Everything that happens is the will of Allah SWT and whatever work is carried out, we hope to get His blessing both in this world and in the afterlife.

#### Verse 5

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝

"Only You do we worship and ask for help."

The sentence iyyaka is interpreted as You, or a closer meaning is "it is only you that we worship". The iyyaka lafadz here is twice "it is only you that we worship" and "it is only you that we ask for help". The word na'budu means "we worship" and the word nasta'inu means "a place where we ask for help". Sembah here means worshipping only Allah alone, so it is more fitting to use the word worship Allah.

Hamka is more likely to interpret worship as worship, which means to serve oneself with full sincerity and humility and to be enshrined again with love for Allah.<sup>19</sup> The content of Surah Al-Fatihah according to the hadith of the Prophet is divided into two parts, one part belongs to Him and one part belongs to His creatures. Rasul SAW said: "Allah says: I divide the prayer between me and my servant in half and for my servant what he asks for." So when a servant reads Alhamdulillah rabbil alamin, Allah welcomes him by saying: "I am adored by my servant and when he reads ar-rahman ar-rahim, Allah says: "I am praised by my servant" and when he reads Malik Yaumuddin, Allah says: "I am exalted by my servant" and when he reads iyyaka na'budu waiyyaka nasta'in, Allah says: "this is between me and

<sup>17</sup> M. Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan Dan Keserasian Al-Qur'an*.

<sup>18</sup> Shafiyurrahman Al-Mubarakfuri, *Shahih Tafsir Ibnu Katsir*.

<sup>19</sup> Cholichul Hadi Eko Hardi Ansyah, "PSIKOLOGI AL-FATIHAH: Solusi Untuk Mencapai Kebahagiaan Yang Sebenarnya Eko" 4, no. 2 (2019): 9–25.





my servant and what he asks for" and when he reads ihdina as-shiroto al-mustaqim shiroto al-ladziina an'amta' alaihim ghoiril maghdubi 'alaihim wa la ad-dholliin, then Allah says:<sup>20</sup>

The meaning of prayer in the above hadith is Surah Al-Fatihah, the verses which are part of Allah are the verses which discuss the nature of Allah SWT and his unlimited power. Starting from the first verse of Basmalah until the 4th verse of Maliki yaum ad-din, all these verses are dedicated to Allah alone. Furthermore, Allah SWT in the above hadith is categorized as a verse with some for Allah and others for His servants. The verse for Allah is in the lafadz iyya kana 'budu while for his people it starts with the request wa iyya kanasta'in until the end of surah al-fatihah.

This verse fragment indirectly criticizes people who believe in gods or worship other than Allah, both in Arab society at that time and other than that. At that time, Arab society enjoyed worshipping idols, heavenly bodies, even animals. There is an ibrah that we can take from verse 5 in Surah Al-Fatihah, namely having a humble nature and respecting other people. As social creatures who live side by side with society, we must be humble and respect other people both in our relationships and achievements and not be arrogant.

#### Verse 6

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦

"Guide (lead) us (enter) the wide and broad road."

After discussing the previous verses, the 6th verse asks to be shown and guided to the right and straight path. This shows that a servant is incapable and really needs the help of Allah SWT. The word ihdina is taken from the root word consisting of the letters ha dal and ya, which means guidance. Allah SWT always guides His servants to the things that His servants need, not what His servants' desires alone desire. The word Shirat occurs 45 times in the Koran. Shirot is like a toll road where the direction is clear and you cannot return to the previous road, except after actually reaching the end of the road.

*Shirat* What is widely requested in this verse is mustaqim (straight) taken from the root word qoma-yaqumu which can be interpreted as standing or upright. In this way, it is not just a broad and straight path that is hoped for but one that is upright and straight so that it is closer to the final goal, a broad and straight path that can lead humans to happiness in this world and the hereafter.

The Qur'an also emphasizes that shirotol mustaqim is worship. "And worship Me, this is Shiratal mustaqim." QS. Yasin:61. Worship here in the broad sense of worship includes human activities both temporary and in nature in order to get closer to Allah SWT and hope for His blessing. Knowledge, position, wealth can all become shirotol mustaqim towards Allah's blessing. This sixth verse contains the character values of being aware of rights and obligations and having a sense of helping others. These character values are very important in society.<sup>21</sup>

#### Verse 7

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٧

"That is, the path of those to whom you have given favor is not (the path of) those who are angry, and not (nor the path of) those who are misguided."

Enjoyment is the pleasure of life and comfort that is appropriate for humans. The fruit of pleasure will produce a pleasant situation and not cause anything negative. This word

<sup>20</sup> M. Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan Dan Keserasian Al-Qur'an*.

<sup>21</sup> Rofi'atul Ummah, Devi Habibi M., "Nilai-Nilai Pendidikan Islam Dalam Surat Al-Fatihah."



includes worldly and spiritual virtues. The scholars state that the original meaning of favor is "excess" or "increase". Human existence on this earth is a blessing, which means an addition or excess. God's blessings vary greatly in terms of quality and quantity.

The word favors referred to in the last verse of Surah Al-Fatihah is the most valuable favor, so if there is no favor, the other favors will not have significant value, they could become niqmat which means disaster. Among the blessings in question are the pleasure of obtaining God's guidance and being obedient to Allah and His Messenger, especially the blessings of Islam and a form of surrender to Allah.

Humans who obey the divine command which is the greatest blessing are those who are entering and tracing as-shirathal mustaqim as stated in the Qur'an QS. An-Nisa verse 69.

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ وَالصَّالِحِينَ وَالشُّهَدَاءَ وَالصَّادِقِينَ وَالصُّلِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ٦٩

"And whoever obeys Allah and His Messenger, they will be with those whom Allah has bestowed favors on, namely the prophets, shiddiqin, martyrs and pious people and they are the best friends."

There are four groups of people who have received special favors from Allah, namely religious favors. The first group is prophets who were directly chosen to receive guidance and were tasked with guiding humans towards divine truth. The second group is the shidiqin, namely people who are understanding and always honest, the shidiqin are not tainted by falsehood and do not take a stance that is contrary to the truth. The third group is the martyrs, namely those who testify to all virtues through their words and actions. The fourth group is pious people who always uphold virtue and always try to make it happen.<sup>22</sup>

Through the last verse in Surah Al-Fatihah, it explains that the stories of pious people can be used as ibrah so that they can knock out hard and dark hearts so that they become straight people on His path. Then the meaning of al Maghdubi 'alaihim according to interpretive scholars as stated by the Prophet Muhammad was that they were Jews. The Jews were actually clever and knew the truth, but they denied it and did not want to follow His teachings. Other tafsir scholars state more broadly that al-maghdubi 'alaihim is anyone who knows the truth but is reluctant to follow it.

Through the 7th verse, Allah teaches us not to attribute negative things to Allah SWT. Talking about blessings as has been explained, it is clear that blessings come from Allah as per this verse صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ / the path of those you give favors to, but when you talk about wrath, the perpetrator is not mentioned. Therefore, the editor was angry. Not the path of those you have angered.<sup>23</sup>

How beautiful are the lessons that must be learned from the Al-Qur'an, which contains many values as a foundation for the education of Muslims while living in the world and as preparations for their true departure to the village of the afterlife. The character education stated in this verse is that each of us must know our personal rights and the rights of other people so that high social attitudes will be created.

## CONCLUSION

The human character that already exists in him will be reflected both good and bad when ethical. Bad character can be changed little by little for the better in order to become a superior and noble human being. Humans as social beings who cannot live alone, should improve their character by taking education and seeing the experiences and phenomena around them to become the noblest teachers. Character education that has been cultivated

<sup>22</sup> M. Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan Dan Keserasian Al-Qur'an*.

<sup>23</sup> M. Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan Dan Keserasian Al-Qur'an*.



during the journey of human life must be in accordance with what Allah and His Messenger have commanded. Human life is adorned with various intelligences and deficiencies in him, the intelligence that must be developed includes spiritual intelligence that should exist in humans to be better able to position themselves and regulate the emotions of their soul by knowing personal rights and obligations. QS. Al-Fatihah contains educational values based on spiritual intelligence, namely gratitude and gratitude for God's blessings. Among the educational values contained in it namely.<sup>24</sup>

The educational value of Aqidah in Surah Al-Fatihah found in verse 1 contains the meaning of monotheism asma' wa shifat, about Allah who has the nature of *mercy* and *womb* and instills a good faith that every time you start a job it is better to start with basmalah and always remember Allah.

The second verse contains *the monotheism of Rububiyah* and the fifth verse contains the meaning of *the monotheism of Uluhiyah*. *Tauhid rububiyah* in the second verse explains that it is Allah who takes care of all nature and everything in it with power and all His will. Then in verse five contains *monotheism uluhiyah* namely only to Allah Muslims worship and ask for help, because there is no one who is able to help his servant except Allah SWT.

The Value of Syari'ah Education in the letter Alfatihah is contained in verse 6 which means "*Show us the straight path*". The straight path is according to Allah's shari'at (law of Allah). The educational value of Worship in surah al-Fatihah is found in verses 1 and 5. The sentence *bismillah* is found in verse 1 which means getting used to calling Allah's Asma. Whereas contained in verse 5 is the sentence *iyyaka na'budu* showing the meaning of servitude to Allah, because in truth humans were created to worship only Allah. The value of moral (character) education in Surah Al-Fatihah is contained in verses 1 to 7. Verse 1 contains character values in getting used to saying the name of Allah in every activity. Verse 2 contains the value of the character of gratitude. Paragraph 3 contains the character value of courtesy. Verse 4 contains the value of the character of working hard. Verse 5 contains the value of humble character. Paragraph 6 contains character values, awareness of rights and a sense of mutual help. Verse 7 contains the character value of always trying to do good. 5. The value of historical education in Surah Al-Fatihah is contained in verse 7, which tells about those who are blessed and those who are cursed.

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<sup>24</sup>Rofi'atul Ummah, Devi Habibi M., & Ari S *The Values of Islamic Education In Surat Al-Fatihah* , (Probolinggo: treatise on the journal of Islamic education and studies. Vol. 7, No. 2, September 2021), p. 182.



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