



Revealing the Educational Message in Surah Al Fatihah: A Descriptive Study

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Abstract

The Qur'an is the word of God which was revealed to be a guide for human life in all its roles and aspects. In it, of course, there is a lot of wisdom and knowledge that people can study, especially those related to education. This research used a descriptive qualitative approach and intended to explore the wisdom and knowledge related to education mentioned in the Al Fatihah surah by relying on Teun A. Van Dijk's Discourse Analysis theory. The results of this study include: First, implicitly the verses in the Al Fatihah surah are educational verses, where Allah teaches humans to know who their God is and who they are. More than that, through this verse Allah also teaches how humans should position themselves before their Lord. Second, implicitly also the verses in the Al-Fatihah contain the basic principles of learning methodology. This research is limited to exploring the meaning of education in the Al Fatihah surah. Therefore, it is suggested that future research be able to examine the application of the meaning of education to the Al Fatihah surah for students.

Keywords: Identity Construction; International Teacher; Language.

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1. INTRODUCTION

From time-to-time improvements to the world of education continue to be made. People cannot deny that there have been many aspects of education that have improved (Kalman, 2020; Lydia et al., 2021; Scheerens, 2013). Even though there is still a lot that is not perfect, people can consider that reasonable because everything does need a process to take shape as expected. Lots of theories and concepts are studied and developed in the form of curricula by experts (Coşkun Yaşar & Aslan, 2021; Faqiroh, 2020; Nhlapo & Maharajh, 2017). In Indonesia, people witness the changing and even disassembling of the national education curriculum many times since the New Order to the Reform Order.

Discourse is not enough to analyze only the text; it is also necessary to examine how the text is produced. In addition, it is also necessary to observe under what conditions the discourse is produced. In other words, discourse analysis was divided into three dimensions, namely text, social cognition, and social context (Davies et al., 2002; Ehrlich, 2016; Tareq & Al-Zubaidi, 2022; Wardani et al., 2020). However, this study only observed one dimension, namely the text. Therefore, this type of research is pure library research with a qualitative approach, in which the researcher carefully observes the text of Surah Al Fatihah using Teun A. Van Dijk's Discourse Analysis theory.

In his Discourse Analysis theory, Teun A. Van Dijk divides the discourse structure in the form of text into three categories (Ludji et al., 2021; Rais et al., 2020). First, is the Macro Structure, namely the global meaning of the entire text. Or in other words, analyze the whole of a text to find the topic. Second, Superstructure, which is an analysis of the writing structure of a text to reveal implied meaning. For example, why is a fact disclosed first while other facts are disclosed later? Or why are two facts presented together in one text frame? Third, Micro Structure, namely analysis of the smallest elements in a text such as the selection of diction, detail, coherence, pronouns, expressions, and so on.

To complete the study related to reforms in the world of education, especially Islamic Religious Education, the researcher wants to examine the wisdom and values contained in surah Al Fatihah. Researchers believe that the Al-Quran as a holy book that was revealed to the Prophet Muhammad contains solutions to various problems that people face, including education issues.

In this case, the researcher chose surah Al Fatihah as the object of study. More specifically, the researchers want to reveal the following things. First, is there any meaning related to Islamic religious education in Surah Al Fatihah? Second, is there a teaching method implicitly exemplified by Allah in surah Al Fatihah? Third, what are the most important things that must be conveyed to students as learning material? Fourth, Did God say anything about the purpose of education?

2. METHODOLOGY

This study uses qualitative methods with a descriptive approach. The method is considered to be used because it can describe something scientifically (Doyle et al., 2020; Lambert & Lambert, 2013; Nassaji, 2015; Rahman, 2016). Data collection was carried out using only one technique, namely the documentation technique. This technique is used to obtain data in the form of theories, opinions, and information related to the topic of Islamic Religious Education, Teun A. Van Dijk's Discourse Analysis, Discourse Analysis according to several other figures, and of course the text of surah Al Fatihah. This data collection technique is considered to be used because the data obtained is real and the shape is fixed and does not change so that it can provide valid and clear data (Amiraslani & Dragovich, 2022; Bowen, 2009, 2009; Chanda, 2022; McCulloch, 2004; Morgan, 2022; Shabazian, 2016). The analysis process in this study was carried out in several stages. The first step is to inventory data based on Teun A. Van Dijk's Discourse Analysis criteria. Second, classifying data based on these criteria, and Third, making predictions based on the Teun A. Van Dijk Discourse Analysis criteria. After going through the process of collecting and analyzing data, the researcher then presents it thematically according to the formulation of the problem that the researcher wants to find the answer to as the researcher stated in the introductory part of this article.

3. FINDINGS

In this study, the researcher divided the findings in the form of the content of Surah Al Fatihan which was explored using Teun A. Van Dijk's Discourse Analysis theory into four parts according to the purpose of this research.

3.1 Is there any meaning related to Islamic religious education in Surah Al Fatihah?

When examined carefully, Surah Al Fatihah is divided into two parts. The first part is the first verse to the fourth verse:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ – ١

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ – ٢

الرَّحْمَنِ الرَّحِيمِ – ٣

مَلِكِ يَوْمِ الدِّينِ – ٤

In this first part, Allah introduces himself as a noble being studded with all praise because He is the one who creates, cares for, and always takes care of the universe. In addition, Allah also introduces himself as the most loving and merciful substance.

The second part is the fifth verse to the seventh verse:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ – ٥

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ – ٦

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۗ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ – ٧

In this second part, God introduces the man to himself. Humans are creatures who must worship Allah and only ask for help from Allah. Even more rigidly Allah explains what should be asked for help from Him through the sixth and seventh verses. Namely help to be shown the right path, namely the path of people who have been given favors by Allah and open the paths of misguided people who are angry with Allah.

From this description, people can understand that explicitly this verse is an educational verse, where Allah teaches humans to know who their God is and who they are. More than that, through this verse Allah also teaches how humans should position themselves before their Lord.

3.2 Is there a teaching method implicitly exemplified by Allah in surah Al Fatihah?

First, the sentence بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ which is the first thing revealed by Allah in surah Al Fatihah shows that everything must be done solely because of Allah, mainly in learning activities. Activities that are carried out consciously that it is done because it expects the pleasure of Allah will certainly be a record of good deeds that people can expect to be rewarded later in the hereafter. Besides that, reading بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ with true appreciation will make us realize that the knowledge that people will convey in front of the class is knowledge which certainly belongs to Allah. And even all the five senses that people will use to convey it belong to Allah.

Second, in the learning process, there must be rewards and punishments. People can pay attention when God introduces himself in the first to fourth verses:

١ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢ - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

٣ - الرَّحْمَنِ الرَّحِيمِ

٤ - مَلِكِ يَوْمِ الدِّينِ

up to the third verse, Allah introduces himself as the god who creates, owns, cares for, and guards the universe, as well as a being who is most loving and compassionate. In this first part, God positions himself as the bearer of good news. This can be categorized as a reward. While the second part, namely in the fourth verse, Allah introduces himself as the ruler and owner of the Day of Judgment. In this second part, Allah introduces himself as a threat. It can be categorized as punishment.

When viewed in proportion, Allah introduces himself in three verses at once as the god who creates, cares for the universe, and is compassionate. However, when he introduced himself as the one who would become king on the Day of Judgment, Allah only revealed it in one verse. people can understand these verses as a guide for educators that in learning there must be rewards and punishments. However, the proportion between reward and punishment must be a greater reward. teaching should prioritize compassion rather than punishment.

In the verse **مَلِكِ يَوْمِ الدِّينِ** Allah does not threaten punishment explicitly. But Allah only reveals that he is king on the Day of Judgment, where He can repay anyone who disobeys him. This shows that basically punishment is not inevitable. In the context of learning, punishment is only a means to an end, and there is no need for punishment if the goal can be achieved with threats.

Third, the verse teaches us that teaching must be logical and provoke reasoning. As God does not pretend to call himself a god who must be worshiped. But He first introduces his role as a rabbi who creates and cares for the universe and that he is all-loving and compassionate. Apart from that, this verse also teaches that the most important thing is not status, but role and usefulness which are quite important. The status of a teacher, even the rector of a tertiary institution, will not have any value if his presence does not make the tertiary institution better and produce graduates who are qualified in their field.

3.3 What are the most important things that must be conveyed to students as learning material?

First, the most important and most important thing to give to students is to know God who has created the universe for the students themselves. People can observe this very clearly in the first part of Surah Al Fatihah, namely from the first verse to the fourth verse:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ – ١

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ – ٢

الرَّحْمَنِ الرَّحِيمِ – ٣

مَلِكِ يَوْمِ الدِّينِ – ٤

What Allah first introduced in the Qur'an was Himself as the most loving and most merciful substance. Of course, people can interpret this as a sign that there is nothing more important for a student to have than faith in God. Because no matter how good a person's deeds are, if he does not believe, then all his good deeds will be in vain. Second, how important education is for compassion and love. Both to God and others.

First, the sentences الرحمن and الرحيم are mentioned directly by Allah after his name, namely بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ, and the second is mentioned in verse الرَّحِیْمِ لِحَمْدِ اللّٰهِ رَبِّ الْعٰلَمِیْنَ. Love for God must be instilled from an early age in students because God himself explicitly exemplifies himself as a loving and compassionate substance. Besides that, love for others must also be instilled because even Allah calls himself compassionate and compassionate sequentially with the universe he has created.

Third, apart from being introduced to God, students must also be introduced to themselves as God's creatures. People can notice this in verses five to verses seven:

۵ - اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِينُ

۶ - اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

۷ - صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۗ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

in these verses, Allah teaches that humans are servants who must worship only Allah. And that he is a weak creature who needs to ask for help, where help must also be asked only by Allah. In another surah Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"I did not create genies and humans except to worship"

Fourth, what people must teach our students is that the existence of everything other than Allah is relative. The only thing that truly exists is God. People can see this in how Allah calls himself to introduce himself explicitly in the first part of Surah Al Fatihah but when introducing humans to the next verse, Allah does not mention humans at all. He directly mentions the position and obligations of humans towards God. Besides that, the proportion of this verse teaches us how God is truly powerful as God and owner of the universe, while people are only a part of the universe that is so weak. So apart from serving, people are ordered to ask for help, and people must only ask for help from Allah.

3. 4 Did God say anything about the purpose of education?

The purpose of education is the most important part that must be understood by all educational stakeholders. Whether it's teachers, students, students, and especially the managers of educational institutions. Because the goal will guide all the learning process. Without a goal, all learning activities will just go on without a clear direction. In the last part of Surah Al Fatihah, Allah explicitly states that the purpose of worshiping and asking for help is only so that people are guided to the right path and not go astray which Allah hates. People can interpret the last verse of Surah Al Fatihah as an outline of goals in education, because Surah Al Fatihah in general and impliedly is about education. In this case God is providing education in the form of introducing humans to their Lord and introducing humans to themselves as servants.

4. DISCUSSION

This research adds insight and knowledge in the field of education, especially related to the study of surah Al Fatihah. Surah Al Fatihah contains many meanings that can be revealed as life lessons where one of them is about education (Chaniago, 2021; Dakir & Fauzi, 2021; Yaqzhan & Ulum, 2022). In addition to Islamic religious education, surah Al Fatihah also contains meaning about educational methods related to rewards and punishments that can be applied in learning methods. Rewards applied in learning methods can provide many benefits, for example, motivation (Deni et al., 2022; Phungphai & Boonmoh, 2021; Saraswati et al., 2020). Likewise, the punishment applied in the learning method can have a positive impact, for example, there is seriousness and focus in undergoing learning to avoid punishment (Abbas & Reflianto, 2018; Swera Latif et al., 2020). In other words, surah Al Fatihah also contains the meaning of learning methods.

This research also adds insight into what is important for humans to learn, namely about belief in God. In addition, education should also be carried out with love. Learning that is fun for students certainly brings extraordinary positive benefits to the success of learning (Hodgson, 2018; White, 2021). Surah Al Fatihah also contains the meaning of educational goals where educational goals can direct the learning process to be better and more effective. In the world of education, the purpose of education is something that is very important because it will have an impact on many aspects of education (Bower, 2020; Idris et al., 2012).

5. CONCLUSION

First, Implicitly the verses in Surah Al-Fatihah are educational verses, where Allah teaches humans to know who their God is and who they are. More than that, through this verse Allah also teaches how humans should position themselves before their Lord. Second, implicitly also the verses in the Al-AlFatihah contain the basic principles of learning methodology. (1) learning activities must be internalized as activities in order to seek the pleasure of Allah by starting with reading the first verse. (2) In the implementation of learning there must be rewards and punishment, however, the portion of the reward must be much larger. (3) The most important task of a teacher in teaching is not to provide knowledge, but to provoke students' curiosity so that they are motivated to become true learners.

Third, the verses in the Al Fatihah letter also provide guidance on what exactly should be taught in learning activities. (1) The most important thing to instill first in a student is to know God and have faith in Him. (2) What is also important to teach is love, be it love for fellow creatures, and especially love for God. (3) Know yourself as a servant who has the obligation to worship and ask for help only from Allah. (4) That the existence of everything other than Allah is relative. And only God exists in reality. Fourth, the main purpose of learning is for students to be on the straight path and avoid the misguidance and wrath of Allah. There is still a lot of value in Surat Al Fatihah that can be studied through Teun A. Van Dijk's Discourse analysis theory. Both related to the world of education and with other fields. In this study, the researcher was only able to reveal a few due to limited time and in-depth knowledge of the Arabic language, the Koran, and also the theory of Discourse Analysis itself.

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