

THE ROLE OF THE MEANING OF IJMĀL SURAH AL-FĀTIHAH IN FORMULATING EDUCATIONAL INTERPRETATION OF SURAH AL-BAQARAH [2]: 1-20 BASED ON TAZKIYAT AL-NAFS

PERANAN MAKNA IJMĀL DALAM SURAT AL-FĀTIHAH DALAM MERUMUSKAN TAFSIR PENDIDIKAN SURAT AL- BAQARAH [2]: 1-20 BERBASIS TAZKIYAT AL-NAFS

Itah Miftahul Ulum¹

Universitas Swadaya Gunung Jati (UGJ) Cirebon

kangulum2011@gmail.com

Mustopa²

Institut Agama Islam Negeri (IAIN) Syekh Nurjati Cirebon

tofaku66@gmail.com

ABSTRACT: This study analyzes the meaning of *ijmāl* in *al-Fātihah* with the meaning of *ifshāl* in *al-Baqarah* [2]: 1-20. As for the research problem in this research is how formulation of educational interpretation with a transdisciplinary approach. The research method used is *al-tafsīr al-tahlīli* which analyzes the relevance of *al-Fātihah* [1]: 1-4, 5-6 with *al-Baqarah* [2]: 1-9; and the relevance of *al-Fātihah* [1]: 6-7 with *al-Baqarah* [2]: 1-20 as a whole until it becomes the original interpretation of researcher. The research findings show, *al-Fātihah* [1]: 1-6 contains the meaning of monotheism relating to the themes (1) prayer and *infāq*; (2) social interaction between believers, disbelievers and hypocrites; (3) science; (4) education and learning outcomes; (5) propaganda; (6) human ethics and ability to subdue nature; (7) the benefits of *al-Quran* for believers; and (8) *dzikr*. The relevance to the meaning of *ijmāl* *al-Fātihah* [1]: 6-7 with *al-Baqarah* [2]: 1-20 in formulating educational interpretations is related to the believers who empower their *fitrah* and reason until they are on the straight path. As for the disbelievers and the hypocrites who are angered by Allah and are heretical because they do not empower their *fitrah* and reason in understanding *ayah qawliyah* and *ayah kawniyah*.

Keyword: The Meaning of *Ijmal*; The Meaning of *Ifsal*; Educational Interpretation.

ABSTRAK: Penelitian ini menganalisis relevansi makna *ijmāl* dalam *al-Fātihah* dengan makna *ifshāl* dalam *al-Baqarah* [2]: 1-20. Adapun yang menjadi reserach problem, adalah bagaimana rumusan tafsir pendidikan dengan pendekatan transdisiplin. Metoda penelitian yang digunakan adalah *al-tafsīr al-tahlīli* yang menganalisis relevansi *al-Fātihah* [1]: 1-4, 5-6 dengan *al-Baqarah* [2]: 1-9; dan relevansi *al-Fātihah* [1]: 6-7 dengan *al-Baqarah* [2]: 1-20 secara utuh hingga menjadi tafsir pribadi peneliti yang orisinil. Temuan penelitian menunjukkan, *al-Fātihah* [1]: 1-6 mengandung makna *tawhīd* yang berkaitan dengan tema (1) shalat dan infak; (2) interaksi sosial antara orang Mukmin dengan orang Kafir dan orang Munafik; (3) sains; (4) pendidikan dan hasil pembelajaran; (5) dakwah; (6) etika dan kemampuan manusia dalam menundukkan alam; (7) manfaat *al-Quran* bagi orang Mukmin; dan (8) *dzikir*. Adapun relevansi makna *ijmāl* dalam *al-Fātihah* [1]: 6-7 dengan *al-Baqarah* [2]: 1-20 dalam merumuskan tafsir pendidikan berkaitan dengan orang Mukmin yang memberdayakan *fitrah* dan akal nya hingga berada di jalan yang lurus. Adapun orang Kafir dan orang Munafik yang dimurka Allah dan sesat karena tidak memberdayakan *fitrah* dan akalya untuk memahami ayat *qawliyah* dan ayat *kawniyah*.

Kata Kunci: Makna *Ijmāl*; Makna *Ifṣāl*; Tafsir Pendidikan.

A. INTRODUCTION

Al-Quran is a revelation from Allah and the holy book of Muslims which has a function as a guide for life for people who believe [al-‘Arāf [7]: 52], people who are pious (al-Baqarah [2]: 2), people who do good (Luqmān [31]: 3), and for mankind (al-Baqarah [2]: 185). However, the function of al-Quran like this has not been widely studied from the various aspects of Islamic teachings.

In fact, the prophet has analogized the Islamic religion with "rainwater" that descended from the sky that can be absorbed by the earth, to grow the lush trees.¹ Therefore, the meaning of "rainwater" can be interpreted with the source of life. And when "rainwater" is associated with the interpretation of Islamic aspects, there will be a diverse interpretation of al-Quran.

Aspects of Islamic teachings, there will be a diverse interpretation of al-Quran. However, until now the *tafsīr al-Qurān* that develops in the community is the interpretation of al-Quran with a law approach. *Tafsīr al-Qurān* with other disciplines approach such as interpretation of new education in the 2000s.

Based on the finding of Surahman,² in Egypt in Egypt the use of the word educational interpretation was only introduced in 2007 by Anwar Al-Baz through his work *al-Tafsīr al-Tarbawī li al-Qurān al-Karīm*. In Indonesia, books that specifically interpret the Quran with an educational approach have only been around since 2002, introduced by Abudin Nata, lecturer at UIN Syarif Hidayatullah Jakarta, through his work *Educational Interpretation Verses or Tafsir Ayat-ayat Pendidikan*.

According to researcher, the use of the term “educational verses” is an inaccurate term. Because, the term “educational verses” can be interpreted that in al-Quran there are other verses that are not included in the verses of education. In fact, all verses of al-Quran include educational verses concerning values, philosophy, psychology, sociology, and so forth. The use of the term “educational verses”, philosophically, shows the weaknesses of the author of the book in choosing the right diction.

Another problem related to the interpretation of the Quran is the interpretation that stops at the study of the text. Therefore,³ Nashr Hamid Abu Zayd has called the study of

¹ Abul Husain Muslim bin Al-Hajaj Al-Nisaburi, *Shahīh Al-Muslim*, (Dar Ihya Al-Turats Al-Arabi, Berut, 1422 H), Jld. 11, 395.

² Cucu Surahman, “Tafsīr Tarbawī in Indonesia: Efforts to Formulate Quran-Based Islamic Education Concept”, *Jurnal Pendidikan Islam*, (2019) vol. 5, no. 2, 215, <https://journal.uinsgd.ac.id/index.php/jpi/article/view/5915>.

³ Ahmad Farhan, “Living Al-Quran Sebagai Metode Alternatif Dalam Studi Al-Quran”, *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadits*, (2017) vol. 6, no. 11, 95. <https://ejournal.iainbengkulu.ac.id/index.php/elafkar/article/view/1240>.

texts carried out by scholars as *hadhārat al-nash* or text civilization. According to researchers, Abu Zayd's argument is, substantively it can be well accepted if his ideas are based because the contextual terminology that is currently developing tends to lead to social upheaval. This means that the contextual terminology is out of the contextual meaning itself.

The weaknesses of Abu Zayd's ideas include the teachings of pluralism that justify all beliefs and religions.⁴ In fact, in surah al-Fātihah [1]: 6-7, Allah has grouped religions into two, namely a straight religion and a religion that has been distorted by Jews and Christians. This error stems from a weakness in understanding the text. Another case,⁵ is the tafsir *tawhīd mulkiyah* which refers to the surah al-Fātihah [1]: 4 which understands *Mālik's* lafazh with the meaning of *al-mulk* (power) and not with the meaning of *al-milk* (ownership).

The problem on the text and consider the level of readiness of society to accept his ideas. This is to answer the above phenomenon is to reformulate the interpretation of the Quran with the approach to the meaning of *ijmāl* in surah al-Fātihah which is explained by the meaning of *ifshāl* in surah al-Fātihah and the surahs that follow. The meaning of *ifshāl* in surah al-Fātihah is represented by lafazh and verses that are related to other lafazh and verses in surah al-Fātihah and other surahs. In fact, the surah al-Fātihah also deals with *kitāb samāwī* other than al-Quran.

Thus, this research will be based on the meaning of *ijmāl* in surah al-Fātihah and its relevance to the meaning of *ifshāl* in surah al-Baqarah [2]: 1-20. In addition, to make the verses of the Quran more operational, another approach is used with educational philosophical reasoning and *tazkiyat al-nafs* to present accurate information related to educational interpretations that can be derived in formulating the concept of education.

B. RESEARCH METHOD

The method used in this research is *al-tafsīr al-tahlīli* which analyzes the relationship between the meaning of *ijmāl* in surah al-Fātihah with the meaning of *ifshāl* in surah al-Baqarah [2]: 1-20 in order to understand the contents of the verse completely and consistently by comparing the methodology with result.

⁴ Muhammad Nawawi, "Pluralisme dalam Bingkai Islam dan Negara", *Jurnal Agama dan Hak Asasi Manusia*, (2014), vol. 3, no. 2, 437, <http://ejournal.uin-suka.ac.id/syariah/inright/article/view/1270>.

⁵ Siti Muslifah, "Aktualisasi Budaya Timur Tengah ke Indonesia dan Pengaruhnya dalam Kesusastraan (Studi pada (Studi Kasus pada Serat Centhini)", *CMES: Jurnal Studi Timur Tengah*, (2013), vol. 6, no. 1, 110, <https://jurnal.uns.ac.id/cmest/article/view/11696>.

This research begins by analyzing the opinions of the commentators, the philosophers opinions about the philosophy of Islamic education, and the Sufi opinions about *tazkiyat al-nafs* as the primary source. Then, proceed with analyzing research findings from scientific articles published in scientific journals, and other expert opinions relevant to the research theme as a secondary source.

The expert's opinion is then used to analyze and reformulate the interpretation of the Quran. However, because the output of this research is aimed at producing an educational interpretation, the Islamic educational philosophical reasoning and the *tazkiyat al-nafs* is used as the basis for interpreting the verse so that it becomes the original personal interpretation of the researcher and is different from the previous interpretation.

C. RESULTS AND DISCUSSION

According to the *zumhur ulama*, surah al-Fātihah was not the first surah sent to Prophet Muhammad. However, the position of surah al-Fātihah is in the first place in the order of the surahs al-Quran. Therefore, the theoretical basis used to interpret the Quran according to the research theme is limited to two themes, namely: the relevance of surah al-Fātihah with surah al-Baqarah [2]: 1-20, and the the educational interpretation with a transdisciplinary approach.

1. Relevance of al-Fātihah with al-Baqarah [2]: 1-20 and Other Surah

Based on the description above, it can be understood that surah al-Fātihah has a role, function, content, wisdom and features. Therefore, to understand the meaning of the verses of surah al-Fātihah, it can be analyzed by the theory of the scholars. According to Hamud,⁶ the *Asās* means the foundation of al-Quran. The significance of *Asās* is *Umm* which means foundation and source. Thus, *Umm al-Kitāb* or *Umm al-Qurān* means the foundation and parent of al-Quran. In addition, the role of surah Al-Fātihah on the surahs of al-Quran can be understood from the sentence structure in the verses al-Fātihah.

The role of *al-tafsīr al-bayāni* in the interpretation of the verses of al-Quran can be analyzed from the sentence structure formed by the *nahwu*, *ma'ānī*, *bayān*, *bad'ī* and other relevant sciences.⁷ Therefore, the method used by the scholars with the *al-*

⁶ Basil Khalf Hamud, "Asmā Sūrat al-Fātihah Dirasat al-Lughawiyat al-Tahliliyat", *Majallat Kuliyyat al-'Ulūm al-Islāmiyyat*, (2010), vol. 4, no. 7, 93-95, <https://search.emarefa.net/detail/BIM-252969/1> / دراسة لغوية تحليلية / أسماء سورة الفاتحة

⁷ Fadil Shalih al-Samrani, *'Alā al-Tharīq al-Tafsīr al-Bayānī*, (Berut: Dār Ibn Katsir, 2017), vol. 1, 8-9.

tafsīr al-bayānī approach as part of the *‘ulūm al-Qurān* in the perspective of classical scholars needs to be developed. Because, *‘ulūm al-Qurān* is a method for understanding the verses of al-Quran.

According to al-Samrani,⁸ the study of *al-tafsīr al-bayānī* is also related to the study of context (*al-siyāq*). Because, the context study has a relationship with the text and the intent of the speaker. A similar argument was strengthened by al-Suyuti,⁹ knowledge is like a vast ocean, or like a high mountain that cannot be reached by those who wish to reach it. As for the arguments from al-Quran that support these two arguments, among them can be understood as stated in surah al-Baqarah [2]: 247 concerning the breadth of knowledge, and al-Isra [17]: 85 regarding the limitations of knowledge that Allah has given to humans.

Therefore, a data-based research method can be used to make it easier to understand al-Quran. For example, *asbāb al-nuzūl* which is a branch of the *‘ulūm al-Qurān* which examines the background of the passage of a verse can be assisted by history relating to actors, historical objects, time, place and other phenomena. According to Amir,¹⁰ the message of al-Quran regarding scientific findings has been described by al-Quran in a very significant way, which is about 750 verses. Scientific findings about the universe have a deep connection with the truth of the revelation described in scientific books. Scientific data in al-Quran and scientific culture that is sourced from al-Quran have proven that al-Quran includes scientific miracles that allow scientific findings to be verified, in addition to the names of surahs al-Quran which are also related to science.

Thus, the role of *al-tafsīr al-bayānī* to the content of surah al-Fātihah can be developed to the meaning of *ijmāl* and *ifshāl*. According to al-Zahrani, the meaning of *ijmāl* and *ifshāl* in al-Qur’an has three understandings, namely surah al-Fātihah explaining the meaning of the content of all surah in al-Quran about *Ilahiyāt*, *nubuwwāt*, *ahkām*, and *ma’ād*; surah al-Fātihah explained the relation between the verses of al-

⁸ Al-Samrani. *‘Alā al-Tharīq*, vol. 1, 14.

⁹ Jalal al-Din al-Suyuti, *al-Itqān fī ‘Ulūm al-Qurān*, (Kairo: al-Haiyah al-Mishriyah al-‘Āmah li al-Kitāb, 1974), vol. 1, 15.

¹⁰ Ahmad N. Amir, Abdi O. Shuriye, Ahmad F. Ismail, "Muhammad Abduh's Scientific views in the Quran", *International Journal of Asian Social Science*, vol. 2 (2011), 2034. <https://ideas.repec.org/a/asi/ijoass/2012p2034-2044.html>.

Fātihah itself; And surah al-Fātihah also explain the meaning of the other verses found in the surahs afterward.¹¹

Table 1 Meaning of *Ijmāl* in Surat al-Fātihah

No.	Lafazh	Meaning of <i>Ijmāl</i>	Indicator
1.	<i>al-Fātihah</i>	a. Abstracts of all heavenly books b. Abstracts of 113 other surahs in the Quran	Al-Quran talks about <i>Ilahiyāt</i> , <i>nubuwwāt</i> , <i>ahkām</i> , and <i>ma'ād</i> Includes the meaning of praise, worship, orders, prohibitions, promises and threats Represented by the meaning of monotheism, promises and threats, worship, the path to happiness, and stories
2.	<i>Allāh</i>	Source from all sources	Everything that exists comes from and refers to Allah The other attributes of Allah are gathered in <i>Allāh</i> lafazh
3.	<i>al-Rahmān</i>	Using patterns <i>fa' lān</i>	Allah's grace for all creatures
4.	<i>al-Rahīm</i>	Using patterns <i>fa' il</i>	The grace of Allah Sfor all those who obey Him
5.	<i>al-Hamd</i>	Show the mashdar (gerund)	Not limited by actors and time
6.	<i>al-Rabb</i>	Creator and Owner	Taking care of and educating all intelligent creatures
7.	<i>al-'Ālamīn</i>	Intelligent creatures	Intended for jins and humans
8.	<i>Mālik</i>	Owner and Ruler over all things	Ruling over <i>malik</i> and his possessions
9.	<i>al-Dīn</i>	Balasan, dan penghitungan amal	The reply and count which includes all good deeds and bad deeds
10.	<i>Na'budu</i>	Spirit of worship	Includes all deeds that are pleased by
11.	<i>Nasta'in</i>	The spirit of the Sharia which has the value of worship	Covers all acts that are broader than the definition of worship
12.	<i>Ihdinā</i>	Guidance	Guidance and direction
13.	<i>al-Shirāth al-mustaqīm</i>	Jalan yang lurus	The teachings of Islam are broader than mahdzah worship
14.	<i>al-Magdhūb</i>	Everyone is hated	Jews and people who sinned a lot
15.	<i>al-Dhālīn</i>	Everyone who is perverted	Christian persons and people who refuse da'wah

¹¹ Marzuq bin Hayyas Alu Marzuq al-Zahrani. *al-Nazharāt al-Māthiah fi Sūrah al-Fātihah*, (al-Madinah al-Munawwarah: Maktabah al-Malik Fahd al-Wathaniyah Atsnā al-Nasyr, 2005), 39-40.

According to Abduh,¹² in understanding the verses, the verses of al-Quran should not stop with *ma'āni* and *bayān* approaches. However, it must be continued and connected with the real conditions of society and natural laws. According to Amir,¹³ al-Quran has universal truth and is closely related to scientific findings described in various literatures. The other names of the surahs of al-Quran have a strong connection with science. So, al-Quran is a scientific miracle that can be verified and includes inspiration that inspires Muslims with a distinctive intellectual tradition and different from other intellectual traditions.

According to al-‘Araji,¹⁴ the closer of al-Quran surahs which contains the meaning of *ijmāl* is explained by the surahs that follow. The relationship between surahs and other surahs ends with the meaning of *ijmāl* regarding certain laws or matters, or is specified with the meaning of *ifshāl* in the following surah. The opener of surah is related to the closer of the surah or with the opener of the previous surah or afterious surah. According to Qadah,¹⁵ the sentence structure in the verses of the Quran has a certain style of language that is effective. This style of language enables an interpreter to more easily understand verses, analyze and feel the messages they contain. This is so, because the language style in al-Quran pays close attention to the context of the conversation and the validity of the arguments contained in the text which can be analyzed to be more specific.

Based on the previous opinion, that the meaning of *ijmāl* in surah al-Fātihah is related to the meaning of *ifshāl* in the surahs that follow. In fact, it also relates to various scientific disciplines, because in essence the knowledge that is understood and mastered by scientists comes from observations of the universe created by *Rabbil ‘ālamīn*.

Table 2 Relevance of al-Fātihah and al-Baqarah [2]: 1-20

No.	Meaning of <i>Ijmāl</i>	Meaning of <i>Ifshāl</i>
1.	Al-Fātihah [1]: 1, 2, 3, 4, 5, 6	Al-Baqarah [2]: 1, 2, 3, 4, 5

¹² Muhammad Abduh, *Tafsīr Al-Fātihah*, (Kairo: Mathba’ah al-Mausu’āt bi Bayān al-Khalq, 1319 H), 5, 7, 12-13.

¹³ Amir, “Muhammad Abduh’s”, vol. 2, 2034-2036.

¹⁴ Duraid Musa Dakhil al-‘Araji, “*Zhāhirāt al-Ijmāl wa al-Ifshāl fi al-Khithāb al-Qurānī (al-Fātihah, al-Baqarah, ‘Āli ‘Imrān, al-Nisā) Unmudzajan -Dirāsāt Tafsīriyāt Balāghiyāt Ushūliyat*”, *Majallat Kuliyat al-Tarbiyat al-Asāsīyat li al-‘Ulūm al-Tarbawiyat wa al-Insāniyat*, (2016), no. 29, 258-259. <https://www.iasj.net/iasj?func=search&query=kw:-الاجمال-الافصال-الاعجاز-الايجار-الاطناب-القرآن-السورة>

¹⁵ ‘Iddah Qadah, “*Wazhīfah al-Tahlīl al-Balāghī fi al-Tafāsīr al-Bayāniyah Tafsīr Sūrat al-Fātihah Unmūdzajan, al-Markaz al-‘Arabī al-Dimuqrāthī li al-Dirāsāt al-Istiratijiyyah wa al-Siyāsīyah wa al-Iqtishādiyyah*”, *Majallat al-Dirāsāt al-Tsaqāfiyyat wa al-Lughawiyat wa al-Fanniyat*, (2019), no. 6, 194-195. <https://democraticac.de/?p=59849>.

	<i>Tawhīd asmā wa shifāṭihi, tawhīd rububiyah, tawhīd uluhiyah.</i>	People who are pious, namely people who believe in the unseen, establish prayers, give part of their sustenance, believe in heavenly books, and in the End Times
2.	Al-Fātihah [1]: 4 Promises and threats	Al-Baqarah [2]: 5, 7, 10, 15, 18 Guidance and victory for those who believe; Allah locks the heart, hearing and sight of the disbelievers; Allah adds heart disease to hypocrites; Allah replied to all the ridicule of the Hypocrites and left them astray; Allah made the hypocrites deaf, dumb and blind.
3.	Al-Fātihah [1]: 5 <i>'Ibādah dan isti'ānah</i>	Al-Baqarah [2]: 3 Establishing prayers and giving donations from some of the sustenance that Allah has given.
4.	Al-Fātihah [1]: 6 The path of happiness	Al-Baqarah [2]: 1-5 Guidance and victory for those who believe.
5.	Al-Fātihah [1]: 6, 7 The story of the Jew and the Christian	Al-Baqarah [2]: 6-20 The stories of the unbelievers whose hearts, hearing, and eyesight were locked did not accept the truth; Hypocrites love to lie and make fun of believers; Hypocrites prefer heresy over guidance; Allah leaves the Hypocrites in darkness; Person-hypocrites plug their ears because they don't want to hear the truth; Hypocrites have taken advantage of opportunities that benefit them, and stop doing activities if nothing is to be gained.

According to Ibn Miskawaih,¹⁶ educational philosophy refers to the interpretation of education in terms of goals and policies with concepts to become a general framework for understanding humans and the universe, on the pretext that education operates in a special field. Educational philosophy does not depart from an

¹⁶ Ahmad Muhammad Ibn Miskawaih, *Tahdīb al-Akhlāq wa Tathhīr al-Arāf*, (Kairo: Mathba'ah al-Turqi, 1317 H), 18.

empty space but must be based on a clear social philosophy. According to Ibn Jama'ah,¹⁷ man is the benchmark for everything, man is the subject of education as a whole, man is the subject of philosophy, and the method of education is applied science. Meanwhile, the philosophical method is contemplative thinking. Philosophy of education concerns philosophical mechanisms and approaches in discussing education, so that educational philosophy can be interpreted as a general way of working in education.

Based on the above opinion, it is known that the task of educational philosophy is to think about everything related to general education. When education is based on Islam, the object of thought is his revelation and “not” *Allāh*. Based on the prophets hadith, information is obtained about the prohibition of “thinking about” *Allāh* and the obligation to think about Allah’s creation.¹⁸ This kind of reasoning starts on something that exists, namely *Allāh* and humans. However, the existence of *Allāh* and humans has different definitions. *Allāh*’s existence is infinite and human existence is finite. Thus, the philosophy of Islamic education limits itself with its limitations to something limited. This is because when philosophy thinks something that is infinite means that it has thought about something that is “not there”, and this means that it has negated the existence of philosophy itself.

Starting from the revelation, information is obtained that the heavens and the earth were once unified, and Allah separated between the two so that rain fell and life occurred (al-Anbiyā [21]: 30). The occurrence of the formation of the universe and life like this has been planned by Allah.¹⁹ That the creation of the universe, life, and humans, each has a relationship with one another. Therefore, the philosophy of Islamic education has the duty to think about the attachment of the rules created by Allah to the universe, life, and humans, so that humans will know their duties and responsibilities.

Table 3 Relationship Between *Basmalah* and Science Education

No.	Surah	Tafsir Contexttual	Indicator
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¹⁷ Badr al-Din Muhammad Ibn Jama'ah, *Tadzkirah al-Sāmi wa al-Mutakallim fi Adab al-Ālim wa al-Muta'allim*, (Berut: Dār al-Kutub al-Īlmiyah, 2012), 61.

¹⁸ Abu al-Qasim Hibbatullah bin Hasan al-Thabari, *Syarh Ushul 'Itiqad Ahl al-Sunnah wa al-Jama'ah*, (Riyadh: Dar al-Thayyibah, 2003), vol. 3, 579.

¹⁹ Abu Dawud Sulaiman bin Dawud al-Bashri, *Musnad Abī Dāwūd*, (Kairo: Dar al-Hijr, 1999), vol.. 1, 471.

1.	al-Fātihah [1]: 1	With Allah	Asking for help to always be accompanied by Allah
2.	al-‘Alaq [96]: 1	Read and research	Understand text and context
3.	al-Wāqi’ah [56]: 74	Allah is the source of knowledge	The success of education cannot escape from the role of Allah
4.	al-Naml [27]: 30	With Allah	Asking Allah for help
5.	Hūd [11]: 41	With Allah	Asking Allah for help
6.	al-Wāqi’ah [56]: 96	With Allah	Receive worldly and ukhrawi/ hereafter benefits
7.	al-Hāqah [69]: 52	Believe in Allah	Dhikr to Allah at all times

After humans are able to think about the relationship between the universe, life, and themselves with the creator, the next human task is to hold Him close to Him (Qaf [50]: 16-18).²⁰ The closeness of a human being to their creator is reached by *tazkiyat al-nafs* (purity of the soul). Meanwhile, the arguments related to *tazkiyat al-nafs*, among others, are stated in the surah al-Sham [91]: 7-9 concerning choosing the path of piety or the choice to do wickedness.²¹

Based on the above arguments and human efforts to choose the path of piety, al-Ghazali proposed the method of *tazkiyat al-nafs*, namely *al-‘ilm*, *al-hāl*, and *al-‘amal*.²² According to researchers, the meaning of *al-‘ilm* is the internalization of Islamic teachings so that humans form a mind set and mental condition (*al-hāl*) that is ready to do good deeds (*al-‘amal*) because the mind and heart as well as all members of the human body have been internalized by the messages of Islamic teachings. According to al-Ghazali,²³ the stages of *tazkiyat al-nafs* must be taken by everyone who wants to reach the sanctity of the soul, collected into ten stages, namely; *tawbah*, *shabr* and *shukr*, *rajā* and *khawf*, *faqr* and *zuhd*, *tawhīd* and *tawakkal*, *mahabbah*, *ikhhlās*, *murāqabah* and *muhāsabah*, *tafakkur*, and *dzikr al-mawt*.

Based on the earlier theory regarding *al-tafsīr al-bayāni*, Islamic education philosophy, and *tazkiyat al-nafs*, it can be understood that the *tazkiyat al-nafs* method in al-Fātihah is related to the philosophy of *lafazh* al-Fātihah. That *lafazh* al-Fātihah actually contains the meaning of *ijmāl* which summarizes the teachings of the *kitāb*

²⁰ Abu Abdillah Muhammad bin Ahmad al-Qurthubi, *al-Jamiu li Ahkam al-Quran*, (Kairo: Dar al-Kutub al-Mishriyah, 1964), vol. 17, 9-11.

²¹ Al-Qurthubi. *al-Jamiu li Ahkam al-Quran*, vol. 20, 75-76.

²² Abu Hamid Muhammad bin Muhammad al-Ghazali, *Ihyā ‘Ulūmīdin*, (Berut: Dār Ibn Hazm, 2005), 1336.

²³ Al-Ghazali, *Ihyā ‘Ulūmīdin*, 1335-1825.

samāwī has informed the history of mankind to open minds and hearts and create a solid faith in the al-Quran.

Tabel 4 *Tazkiyat al-Nafs*

No.	Paragraph Message Subsidy	<i>Tazkiyat al-nafs</i>
1.	Faith in Allah who is <i>al-Rahmān</i> and <i>al-Rahīm</i> which is reflected in <i>tawhīd asmā wa sifātihi</i> , (ayat 1, 3)	<i>Tafakkur</i>
2.	Believing in Allah as the Creator of the universe reflected in <i>tawhīd rububiyah</i> (verse 2)	<i>Tafakkur</i>
3.	Believing in Allah as the Owner who controls creatures in the Last Day (verse 4)	<i>Tawbah, rajā, khawf, faqr</i> dan <i>zuhd, murāqabah</i> dan <i>muhāsabah, dzikr al-mawt</i>
4.	Believing in Allah who has the right to be worshiped as reflected in the <i>tawhīd uluhiyah</i> (verse 5)	<i>Muhāsabah, murāqabah</i>
5.	Believing in Islam as the only true guide from Allah (verse 6)	<i>Tafakkur, syukr, mahabbah, tawakal</i>
6.	Abstain from actions that could be angry with Allah and classified as heretical (verse 7)	<i>Tafakkur, shabr</i>

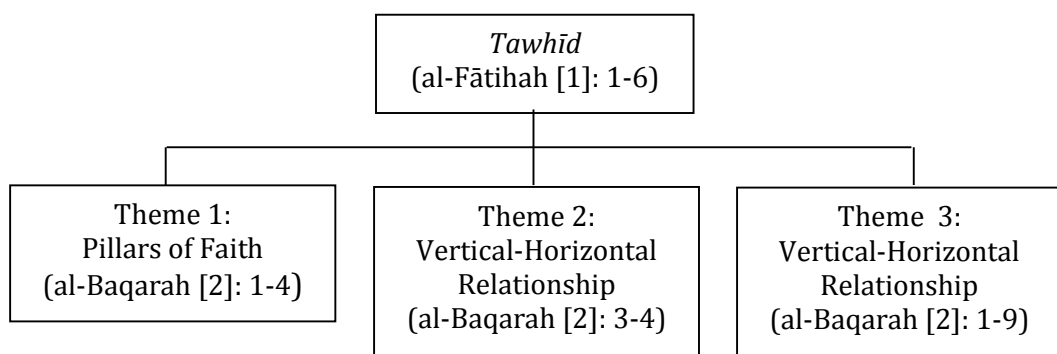
2. The Educational Interpretation With a Transdisciplinary Approach

Based on the argument that the surah al-Fātihah contains the meaning of *ijmāl* from the surahs that follow, then the interpretation of the Quran cannot come out of the spirit of al-Fātihah which will be described as follows.

a. Tafsīr al-Fātihah [1]: 1-4, 5-6, and al-Baqarah [2]: 1-9

The role of the meaning of *ijmāl* surah al-Fātihah [1]: 1-4 and 5-6 in explaining surah al-Baqarah [2]: 1-9 cannot be separated from the interpretation of other surahs. As for the interpretation of education that can be formulated in this sub-discussion, related to monotheism, and vertical and horizontal relationships as in the following diagram.

Figure 1.1 *Tawhīd*, Vertical and Horizontal Relations



The sentence structure of al-Fātihah [1]: 1-4 includes sentences that are arranged in the *ithnāb* language style.²⁴ These four verses explain the meaning of *ulūhiyah* (*Allāh*), *asmā wa shifāt* (*al-Rahmān* and *al-Rahīm*), and *Rububiyah* (*Rabbil ‘ālamīn*). Therefore, in order to understand the name and nature of Allah as a theoretical basis that justifies an act relevant to *tawhīd ulūhiyah*, *tawhīd asmā wa shifāt* and *tawhīd rububiyah*, one special requirement is needed, namely worshipping, asking for help, and praying to Allah alone (al-Fātihah [1]: 5-6).

Theme 1. Al-Fātihah [1]: 1 which opens with the *harf jar* (*ba*) has at least two meanings, namely petition (*isti‘ānah*) and guarding (*mushāhabah*). Therefore, the characteristics of people who practice monotheism while worshipping and asking Allah are not doubting the Qur’an and having faith in the unseen, namely: Allah, Angels, *qadhā* and *qadar*, and the Last Day (al-Baqarah [2]: 1-4).

Theme 2. Faith in the unseen is manifested through vertical relationships with Allah such as prayer services, and horizontal relationships with fellow believers are manifested through donations (al-Baqarah [2]: 3). Also, manifested by having faith in the holy books that was revealed to the prophets and messengers as well as accepting and practicing some of their teachings as stated in the Qur’an. Believing in holy books other than the Quran will open the believers' insight into the history of mankind in the past. Those who have believed in the unseen and put their teachings into practice are promised by Allah will gain victory (al-Baqarah [2]: 6).

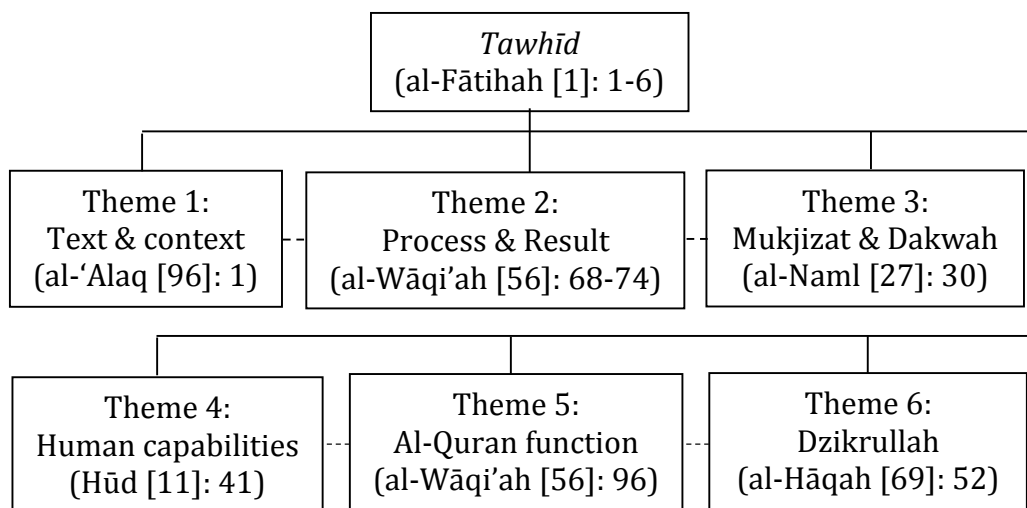
Theme 3. Belief in the unseen is also manifested by a broader horizontal relationship, namely the relationship between believers (al-Baqarah [2]: 1-4) and unbelievers (al-Baqarah [2]: 6-7) and people hypocrite (al-Baqarah [2]: 7-9). Based on *asbāb al-nuzūl* surah al-Baqarah, that Prophet Muhammad had opened a dialogue with Amr bin Hisham from the Quraish leaders in a forum called *Dār al-Nadwah*. The teachings that can be taken from the attitude of Prophet Muhammad are his persistence in monotheism that does not tolerate the actions of Amr bin Hisham who killed Sumaiyah bint Khayyath. On the other hand, Prophet Muhammad relationship with Amr bin Hisham who had violated Sumaiyah’s right to life, Rasulullah called Amr bin Hisham as Abu Jahl. In fact, previously Amr bin

²⁴ The *ithnāb* language style is a language style that requires a detailed description of the following sentence.

Hisham by his people had been given the title Abul Hakam because of his intelligence.

The evil deeds of an Amr bin Hisham and other evil deeds that planned to kill Muhammad, were addressed by the prophet in defending the honor of the position of the Prophet and Rasul by asking Allah for help through the battle of Badr. At the time of the Battle of Badr. The Prophet surrendered to Allah to get help and was saved from the threat of death (al-‘Alaq [96]: 17-18). The vertical relationship with Allah and the horizontal relationship with the environment are manifested in *tawhīd* studies and their relevance to educational philosophy and educational methods as follows.

Figure 1.2 *Tawhīd* and Islamic Science



Theme 1. The vertical relationship to Allah and the horizontal relationship to the environment can be understood and analyzed from the relevance of the meaning of al-Fātihah [1]: 1-4, 5-6 with other verses contained in al-‘Alaq [96]: 1. In this verse Allah SWT commands Prophet Muhammad SAW to read the text (al-Quran) is connected with the context (human events) as the subject of education. Humans in their capacity as creatures based on their nature have a close relationship with *Khāliq* before humans were created.

The relationship between the text and the context that is pursued and understood by means of *tafakkur* -one of the stages of *tazkiyat al-nafs-*, which is to think about the existence of humans who have a spirit. The existence of the spirit that exists in every human being has become part of the philosophy and method of

education and is the differentiator between Islamic education and conventional education.

Theme 2. Another verse related to the meaning of al-Fātihah [1]: 1-4, 5-6 is the surah al-Wāqī'ah [56]: 68-74 which emphasizes that what humans produce with their skills after going through the learning process, such as farming skills, the ability to explain fresh rainwater that comes from salty sea water, and the fire that came out of the rubbing wood. Basically, these three examples are included in the power of Allah which is given to humans. Therefore, reasoning like this shows a connection between *tawhīd* as one of the stages of *tazkiyat al-nafs*.

Theme 3. In addition to the above verse, the meaning of the surah al-Fātihah [1]: 1-4, 5-6 is also related to al-Naml [27]: 30. In this verse the Prophet Solomon through the Hudhud bird sent a letter to Queen Bilqis to convert to Islam while still asking for help from Allah. Basically, Prophet Solomon's ability to preach Queen Biliqis could not be separated from the miracles that Allah gave him.

Theme 4. Surah al-Fātihah [1]: 1-4, 5-6 relating to Hūd [11]: 41 which contains orders when driving land, sea, and air vehicles must be started by asking for help from Allah. Basically, human ability to subdue land, sea, and air is a gift from Allah. Such a case, closely related to the stages of *tazkiyat al-nafs*, namely *tawhīd* and *tafakkur*.

Theme 5. al-Fātihah [1]: 1-4, 5-6 also relates to al-Wāqī'ah [56]: 96. In this verse it is explained that the believers are people who have believed in al-Quran absolutely. So, in responding to the message of this verse, a believer must truly believe in al-Quran so that it will benefit in the world and in the Hereafter. Meanwhile, the *Kāfir* only believes in the existence of the Hereafter without taking advantage of al-Quran. Reason like this is related to the stages of *tazkiyat al-nafs*, namely *tawhīd*, *tafakkur*, and *dzikrul mawt*.

Theme 6. Meaning of al-Fātihah [1]: 1-4, 5-6 this plays a role in life in this world that can make believers safe in the Hereafter. Therefore, Allah has required mankind to *dzikr* to Him (al-Hāqah [69]: 52) as part of the *tazkiyat al-nafs* stage. As for thinking about the situation in the Hereafter which is part of the terminology of nature (al-Fātihah [1]: 2), it shows that the philosophy of education and educational

methods must really study the subject of education about the responsibility of reason -the meaning of *al-‘ālamīn* (al-Fātihah [1]: 2) - which is a gift from Allah.

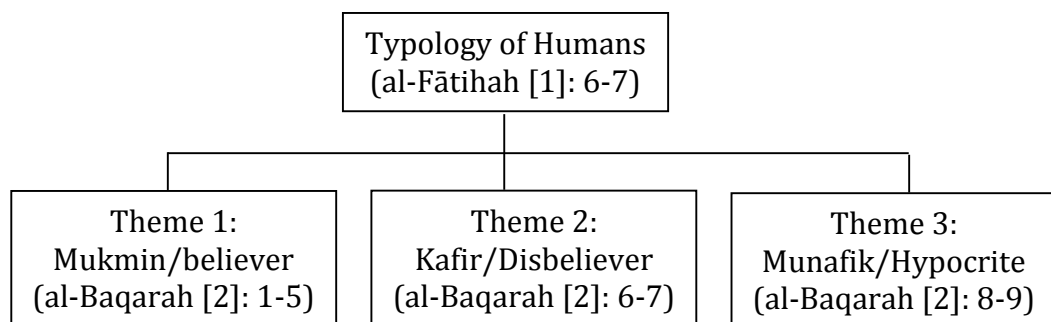
The role of Allah, as described above, basically explains the meaning of *Allāh’s lafazh* which is included in the *ījāz* language style, which is a language style that summarizes the meanings of *Rabb*, *al-Rahmān*, *al-Rahīm*, and *Mālik* in one *lafazh* (namely *Allāh Lafazh*). The *Lafazh Rabb* associated with *al-‘ālamīn* has two meanings, namely the Creator, Administrators and Educators for intelligent creatures; and Providers of facilities in the form of natural resources (al-Fātihah [1]: 2).

As for *lafazh al-Rahmān* means facilities from Allah for all creatures, and for intelligent beings who worship Him will be pitied by the *al-Rahīm* (al-Fātihah [1]: 1, 3). As for people who do not worship Allah because they do not function their minds, *Mālik* will be asked to take responsibility in the form of torment on the Last Day, namely Allah who has and who controls intelligent beings in the Last Day (al-Fātihah [1]: 4). However, for the *Kāfir* people can only gain worldly benefits.

b. Tafsīr al-Fātihah [1]: 6-7 and al-Baqarah [2]: 1-20

The role of the meaning of *ijmāl* in al-Fātihah [1]: 6-7 in explaining al-Baqarah [2]: 1-20 cannot be separated from other surahs. Meanwhile, the educational interpretation that can be formulated in this sub-discussion can be seen in the following diagram.

Figure 2.1 Typology of Humans



The meaning of al-Fātihah [1]: 6-7 is a description of two groups of people who are categorized as right and wrong. The true group of people are those who are on the straight path, namely the believers; and the wrong group of people and the wrath of Allah, namely the Jews, and the wrong and heretical group of people, namely

Christians. These two groups of people basically have the meaning of *ijmāl*, because they include samples from two typologies of groups of people who differ from Islam.

The group of righteous people who are on the straight path (al-Fātihah [1]: 6-7) are those people who get guidance that is achieved with their respective capacities until they achieve victory (al-Baqarah [2]: 1-5). As for the wrong group of people who are angered by Allah and astray (al-Fātihah [1]: 6-7), namely the *Kāfir* (al-Baqarah [2]: 6-7), and the Hypocrites (al-Baqarah [2]: 8-9). As for the hypocrites behavior is like lying to Allah and to the believers (al-Baqarah [2]: 8-10); do damage (al-Baqarah [2]: 11-12); likes to make fun of the believers until they are lost (al-Baqarah [2]: 13-16); and likes to take advantage of good opportunities to do bad (al-Baqarah [2]: 17-20).

Based on the description above, it can be understood that Allah has explained to mankind about the psychological condition of humans. Humans who by nature have recognized Allah and guarded their fidelity by understanding the text (al-Quran) or *qawliyah* verses as stated in Surah al-Nisa [4]: 82; and understand the context (nature, life, and humans) or *kawniyah* verses as stated in Ali Imran [3]: 190-191 will make him believe in Allah.

As for humans who naturally acknowledge Allah but do not empower feelings, hearing, and observations, then such a human being will make his psychological condition closed which is classified as either Kafirs or Hypocrites. Basically, the closure of the Kafir in accepting the truth is more dominated by feelings, hearing, and minds who choose the wicked path (al-Shams [91]: 8), that is, an attitude that transgresses and disobeys God's commands. As for the closure of the hypocrite because it is allowed by Allah (al-Baqarah [2]: 15-16) because he has deceived Allah and the believers.

Meanwhile, educational efforts to educate students to stay on the right path require a study of the conception of psychology and the conception of the spirit at the same time. Thus, the picture of such education will differentiate it from the conception of a conventional education.

D. CONCLUSION

Based on research phenomena, theoretical basis, and research findings in advance, it can be concluded that the meaning of *ijmāl* in surah al-Fātihah has a strong connection

with Surah al-Baqarah [2]: 1-20 and the surahs that follow. The details of the relationship between the meaning of *ijmāl* in surah al-Fātihah [1]: 1-5 which contains the teachings of monotheism with the meaning of *ifshāl* in the surahs of the Qur'an covering eight themes: (1) prayer and infak; (2) social community among believers, infidels and hypocrites; (3) science which is sourced from the text (al-Quran) and context in the form of nature, life and humans; (4) education and learning and skills that cannot be separated from the power of Allah which is bestowed on humans; (5) dakwah; (6) ethics and human recognition of God's gifts given to him in subduing nature; (7) the benefits of al-Quran for the believers; and (8) *dzikr* to Allah.

Meanwhile, the role of the meaning of *ijmāl* in surah al-Fātihah [1]: 6-7 in formulating educational interpretations in surah al-Baqarah [2]: 1-20, is related to the psychological potential of humans who make themselves on the straight path, because they have empowered their nature. which is strengthened by feeling, hearing, and observations of the *qawliyah* and *kawniyah* verses. As for the psychological potential of humans who are angered by Allah and astray, are people who do not empower their fitrah so that feelings, hearing, and observations do not function in understanding the *ayah qawliyah* and *kawniyah*.

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