

Grounding the Content of the Qur'an Surah Al-Fatihah in Everyday Life as a Form of Living Religion

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Abstract:

This article presents a literature review of the book by Mary Pat Fisher and Robin Rinehart that discusses the concept of Living Religion and its application in everyday life, with a focus on Surah Al-Fatihah in the Qur'an. Surah Al-Fatihah, as a fundamental part of Islamic teachings, has a very deep and broad meaning, not only as a prayer in ritual worship but also as a moral and spiritual guideline in human interaction with God and others. This article explores how the values contained in Surah Al-Fatihah can be grounded in everyday life as part of a living religious practice. By applying the principles of Surah Al-Fatihah in everyday life, Muslims can face life's challenges more wisely and meaningfully. This discussion also raises the relevance of the concept of Living Religion in the modern pluralistic and dynamic world, where religious teachings need to be adapted to remain relevant and provide solutions to social and personal life problems. This article is expected to provide insight into the development of a more contextual and applicable understanding of religion, as well as encourage the application of religious values in everyday life that is more meaningful.

Contribution: The discussion extends to the concept of Living Religion within a pluralistic and dynamic world, addressing the necessity for religious teachings to evolve and remain applicable to contemporary social issues. This perspective encourages interfaith dialogue and understanding in increasingly diverse societies.

Keywords: *Mary Pat Fisher; Qur'anic exegesis; Robin Rinehart; social relationship; spiritual resource.*

INTRODUCTION

Interpreting the content of the Qur'an for Muslims is a common thing because the truth is that the Qur'an is a guide that contains teachings, values, and moral principles that regulate various aspects of life (Al-Qattan, 1973; Dzikra et al., 2024; Malady & Wahyudi, 2021). As a holy book revealed to the Prophet Muhammad SAW, the Qur'an contains instructions about faith, worship, ethics, and social relations between human beings. Thus, the Qur'an not only functions as a spiritual resource but also as a practical guide in living everyday life (Efendi & Iskandar, 2024). Through the understanding and application of the teachings of the Qur'an, Muslims are expected to achieve a balanced, harmonious, and blessed life (Yunus & Jamil, 2020).

The essence of the Al-Qur'an is found in Surah Al-Fatihah which contains various important themes and teachings (Ikhsan, 2007). So, exploring in depth the content contained in the Al-Fatihah letter is very urgent because the real practice in people's lives in Indonesia is so closely related. Moreover, when carrying

out the obligatory prayer ritual, a Muslim at least repeats Al-Fatihah at least 17 times a day. The content of Surah Al-Fatihah is a very valuable lesson in organizing faith, worship, noble character, and fostering unity and oneness, it even contains a very beautiful prayer, a request to be given guidance towards a straight path that Allah SWT approves (Amin, 2016). Therefore, it is very important to understand the contents of Surah Al-Fatihah comprehensively; at least, the contents of the verse by verse can be understood well so that it is easy to practice it in real life.

In a theological context, Surah Al-Fatihah describes the relationship between humans and God, emphasizing the aspect of *tawhid* (obedience to the One God) as well as a request for guidance to be on the right path. The content in it is also an important foundation for understanding Islamic teachings and the practice of daily worship rituals, as well as living life with an awareness of a higher purpose (Fina, 2012).

The reading of Al-Fatihah in the context of "living religion" reflects how religious practice is not only tied to the sacred text but also interacts with the daily life and spiritual experiences of individuals (Shalahuddin, 2018). Al-Fatihah, which is the opening of the Al-Qur'an, is not only read in a ritual context but also used as a guide in facing various life situations. So research on the content of the letter Al-Fatihah is very important to understand the spiritual, moral, and social dimensions (Mary Pat Fisher, 1924). Before further examining the content of the Qur'anic chapter Al-Fatihah in life, there are several previous studies:

First; Miftahul Ulum and Muhammad Mafatikhul Ilmi who have analyzed the transcendental communication model in the Qur'an Surah Al-Fatihah according to Quraish Shihab. An explanation of communication models that can be in line with the transcendental communication process is the Stimulus-Response (S-R) Model, the Aristotle Model, and the Lasswell Model. According to him, the Qur'an Surah Al-Fatihah functions as a channel for God's messages and an intra-personal channel. The expected effect and feedback from this transcendental communication is that people must carry out what they are told and abandon what Allah has forbidden (Ulum & Ilmi, 2024).

Second; research on the internalization of Al-Fatihah-based work culture in improving the performance of education staff by Harjani Hefni, Fitri Sukmawati, and Santa Rusmalita. According to the results of his research, there was a significant change in the performance of the 23 educational staff at IAIN Pontianak, the source of this change was after the treatment of the Al-Fatihah letter which was carried out in various activities, so the living Al-Fatihah letter became a positive culture because it had positive energy. perceived performance by educational staff (Hefni et al., 2019).

Third; research on the Al-Fatihah letter as a spiritual therapy method to overcome stress by Asep Muksin, Zainal Muttaqin, and Miftahul Falah. The result of the discussion is that the content of Al-Fatihah contains a deep spiritual meaning, which can function as an effective therapy for dealing with stress. Each verse offers elements that can relieve the physical, emotional, cognitive, and behavioral symptoms of stress, such as fatigue, anxiety, sadness, and avoidance behavior. Through praise, requests for guidance, and acknowledgment of Allah's power and mercy, Surah Al-Fatihah provides calm, emotional support, and strong moral guidance, thereby helping individuals deal with stress holistically and improving their spiritual and psychological well-being (Muksin et al., 2024).

Fourth; study The Prosperity Of Al-Fatihah Letters (Understanding the Nature of Worship to God Almighty in Facing Life Problems) by Safria Andy that peace can be realized if understanding of the Al-Fatihah letter is positioned professionally and proportionally. This peace is realized because of a servant's closeness to Allah SWT and is explained clearly in the Al-Fatihah letter, which is special from other letters and is referred to among other things as "Ummul-Qur'an", which is the mother of the Al-Quran and is part of from the pillars of prayer (Andy, 2019).

Previous research provides ideas for examining further the Qur'an Surah Al-Fatihah as a living religion for Muslims, in terms of the effects and benefits felt by those who practice it. Therefore, this article focuses on examining the ideas of Mary Pat Fisher and Robin Rinehart in the book *Living Religion* Tenth Edition 2016 regarding Islam, the Qur'an, and Surah Al-Fatihah. Researchers want to know how the existence of the Qur'an Surah Al-Fatihah is in human life? And finally, what if Mary Pat Fisher and Robin Rinehart's ideas were simulated as a review of a number of other research results?

METHOD

Research methodology is a scientific method used to collect, analyze and interpret data, as well as to ensure that the research process is valid, reliable and accountable (Sugiyono, 2013). Based on the type of

data and analysis, this research is classified as qualitative research because it is in accordance with paradigmatic assumptions, namely subjective, multiple realities, according to participants, researchers interacting with those being studied, value-laden and biased, informal language, personal, qualitative, ongoing decisions, inductive, factors- factors simultaneously form, emerge, are bound by context, patterns and theories for understanding, accuracy and consistency through examination (M. Rahman, 2020; Subagyo, 2004). This type of research includes library research, namely a form of methodology for collecting data and information with the help of books in the library and other library materials, with the assumption that everything needed in this discussion is contained in it (Miles & Huberman, 2013; Surakhmad, 1990).

The approach used in this research is a philosophical approach, namely a problem-solving procedure through a process of rational thinking or reflection in the form of deep, fundamental, and directed thinking toward discovering the essence of something that exists (Nawawi & Martini, 1994; M. T. Rahman, 2014). The data sources used in this research are documents or literature in the form of scientific works, including books, papers, articles, and so on (Jauhari, 2023). In addition, this research is classified as explanatory research because it aims to test predictions or principles of a theory, develop and enrich theoretical explanations, and connect new issues with general principles to determine the best explanation (Neuman, 2013). This research implements content analysis on the literature taken. As stated by Krippendorff, content analysis is a research technique for producing repeatable and valid inferences from text (or other meaningful material) to the context of its use (Krippendorff, 2004).

The data sources in this research consist of two types: Primary data sources, namely original sources in the form of parent books according to the information discussed in the research (Arifin, 1995). *Living Religion Book Tenth Edition 2016* by Mary Pat Fisher and Robert Rinehart is the premier data source. Secondary data sources are data obtained through other parties, not directly obtained by researchers from their research subjects. This secondary data is also called secondhand data (Azwar, 2004). The secondary data in this research is a variety of literature related to the research object, including Al-Qur'an, Surah al-Fatihah, Living Religion, and other supporting books.

RESULTS AND DISCUSSION

Biography of Mary Pat Fisher and Robin Rinehart

Mary Pat Fisher is a leading author and scholar in the field of religious studies who has made significant contributions to cross-cultural understanding of the world's religious traditions. He is widely known through his monumental work, *Living Religions*, a book that explores various religious traditions with an inclusive and in-depth approach (Hanan, 2022). In this work, Fisher not only describes religious beliefs and practices but also explains the social context, culture, and history that shape these traditions. His empathetic approach shows how religion is not just a set of rituals, but also a way of life that guides the moral and spiritual values of its followers.

Fisher also highlights the importance of religion as a relevant force in modern society. He invites his readers to see religion as a dynamic entity that continues to develop along with social and cultural changes. Beyond his contribution via *Living Religions*, Fisher is active in education and academic research. He often engages in cross-cultural and inter-religious dialogue, bridging understanding between various traditions (Fisher & Rinehart, 2017). Fisher believes that by understanding religious diversity in depth, society can build more harmonious and tolerant relationships amidst existing differences. Through his works, he not only provides information but also offers deep insight into the role of religion in everyday life (Hanan, 2022).

Robin Rinehart is also a well-known writer and academic in the field of religious studies. He is an editor and contributor to the book "*Living Religions*," which examines various religious traditions in depth. Rinehart focuses on depicting religious practices and beliefs in cultural and social contexts (Halim & Truna, 2023). With a strong background in religious studies, Rinehart seeks to provide a broader understanding of how religion influences daily life and individual identity. His works often emphasize the importance of interfaith dialogue and respect for spiritual diversity. Rinehart has written and edited numerous works discussing contemporary religious issues, as well as contributing to teaching at the university level. Through its inclusive approach, it seeks to bridge the gap in understanding between different religious traditions (Pals, 1996). Robin Rinehart is an academic and writer who has also had a major influence on the study of religion. As editor and contributor to the book *Living Religions*, he helped expand the scope of understanding of religious traditions in the world. In the book, Rinehart provides a rich perspective on the

relationship between religious practice and culture, showing how religion is often closely intertwined with social values and the challenges faced by society in every era (Halim & Truna, 2023).

As an intellectual, Rinehart is known for his approach that emphasizes the importance of respect for spiritual diversity. It seeks to build a broader understanding of how religion not only shapes individual identity but also influences social, political and economic dynamics in society. Rinehart's focus on interreligious dialogue shows his commitment to efforts to create tolerance and mutual understanding in a world increasingly fragmented by differences (Fisher & Rinehart, 2017). Outside of *Living Religions*, Rinehart has written and edited various academic works discussing contemporary religious issues, ranging from topics of spirituality to the influence of religion in modern society. He also contributes to the world of education as a teacher and mentor at the university level, where he continues to inspire his students to explore the role of religion in human life. His inclusive approach reflects his dedication to bridging gaps in understanding between religious traditions, with the goal of creating a world of more mutual respect and understanding (Pals, 1996).

Mary Pat Fisher and Robin Rinehart's View of the Qur'an

Etymologically, the Qur'an comes from the word *Qara'a*, which means reading or telling. *Qira'ah* (*masdar*) which means reading, telling, reciting, and arranging letters and words with each other in one regular sentence expression (Tarigan, 2022). As for terminology, Al-Qur'an is the word of Allah Subhanahu wa Ta'ala, which was conveyed to the Prophet Muhammad through the intercession of the Angel Gabriel, *mutawatir*. The Qur'an was revealed in Arabic because it has beauty and depth in expression (Amanda et al., 2023). The structure and richness of this language's vocabulary allow the delivery of complex and deep meanings, important in the context of divine revelation (Al-Farmawi, 2002). The Qur'an is an eternal and eternal miracle and is proof in confirming everything that Rasulullah SAW conveyed (Thanthawi, 2013). The Qur'an is easy to study, understand and put into practice (only for people who really study it).

In the book *Living Religion Tenth Edition* by Mary Pat and Robin Rinehart, 2016 it is explained in the 10th chapter (about Islam) that the essence of Islam is not the Prophet but the revelation he received, which is respected as the Word of God, namely the Al-Qur'an. Starting with a fundamental question; Why is the Qur'an important in Islam? (Mary Pat Fisher, 1924), the Prophet Muhammad received God's messages through the Angel Gabriel for 23 years, as a complement to the message given to the previous Prophets. The beginning of the treatise emphasizes the Oneness of God and the subsequent treatises discuss the need for the organization of social life in society. The urgency of the existence of the Qur'an is actually as a guide to save humanity on the right path (Mary Pat Fisher, 1924).

The Prophet Muhammad received revelations and then conveyed them to his companions; some wrote them down, and some then memorized them. This revelation is *ma'sum* or maintained until the last day. When recited by the Prophet Muhammad, the revelation had a beauty and lyrical power, believed to be unmatched; these qualities cannot be created in his likeness. Mentioned by Mahmoud Ayoub in his book *The Qur'an and Its Interpreters*: "Weep, therefore, when you recite it. (Ayoub, 1992)" He underlined the importance of emotional appreciation when reading the Qur'an. This statement reflects that the reading of the Qur'an should not only be done mechanically but also with a sense of sincerity and awareness of the deep meaning of the verses.



Reading the Qur'an in Java.

The verses of the Qur'an are short, concise, have such deep meaning, that there are several levels of meaning with various derivations. It contains idiomatic expressions, minor implications of Arabic grammatical structure, and historical references, unless there are extensive footnotes or parenthetical explanations. In addition, it is often understood to contain three layers: (1) reference by object to a person in a particular situation; (2) spiritual lessons; and (3) deeper mystical meaning (Marshall, 2005). Some believers, who have hard faith in their hearts, feel that the mystical level cannot be understood by the general public, for example; The leading Iranian scholar of the twentieth century, namely Sayyid Muhammad Husyn Tabatabai, emphasized:

"The whole of the Quran possesses the sense of tawil, of esoteric meaning, which cannot be comprehended directly through human thought alone. Only the Prophets and the pure among the Saints of God who are free from the dross of human imperfection can contemplate these meanings while living on the present plane of existence (Tabatabai & Nasr, 1975)."

The meaning of this expression is to emphasize that the Qur'an has layers of deep and esoteric meaning, which cannot be fully understood with ordinary human thinking alone. Tawil refers to a deeper, metaphorical interpretation of a text, where the meaning may be hidden from surface understanding. This shows that the Qur'an not only conveys a literal message but also has a higher spiritual dimension (Asghari, 2023). Tabatabai also highlighted that human thinking, which is limited by experience and knowledge, is not enough to grasp all the meanings contained in the Qur'an. There are dimensions that go beyond ordinary intellectual abilities (Tabatabai & Nasr, 1975). Apart from that, only the Prophets and saints who are considered free from human shortcomings can truly understand and reflect on the meanings in the Al-Qur'an (Bhat, 2020). This confirms that deep understanding requires a certain level of spirituality and holiness. The esoteric meanings discussed invite readers to see the Qur'an as a guide on a spiritual journey, where deeper understanding can be achieved through spiritual and moral improvement. Overall, this expression encourages Muslims not only to stop at a literal understanding of the Qur'an, but also to explore its deeper meaning, which can provide enlightenment in their spiritual lives (Bhat, 2020).

Apart from that, this view is also an important reminder for Muslims who live in an era dominated by materialism and pragmatism. The higher spiritual dimension in the Qur'an directs people to go beyond literal understanding, toward a deeper inner journey (Wahab, 2022). By increasing spirituality, modern humans can overcome the existential emptiness that often appears amidst worldly activities. However, the challenge of a reductionist understanding of the Qur'an—where this sacred text is sometimes used to support narrow ideologies or extremism—is a major concern. Tabatabai's statement reminded us that the Qur'an cannot be interpreted superficially. Rich esoteric understanding can become the basis for interpretations that are more inclusive, moderate, and relevant to current developments (Alvi & Rizwan, 2023).

On the other hand, the modern world also needs education that does not only focus on intellectual aspects but also spiritual ones. The view that a deep understanding of the Qur'an requires purity of heart and soul is a call to strengthen the dimension of spirituality in everyday life (Bagis et al., 2024). This also emphasizes the importance of spiritual guides who act as a bridge between sacred texts and contemporary challenges, so that people can be directed toward a more holistic and sustainable understanding (Warsah, 2020). So this teaching reminds Muslims that the Qur'an is not just a collection of laws or history, but is a book rich in layers of meaning. The esoteric dimensions of the Qur'an inspire humans to use it as a spiritual guide that leads to harmony between intellectual understanding, morals and transcendence amidst the reality of an ever-evolving world (Karimullah et al., 2022).

According to Mary Pat Fisher and Robin Rinehart, the Qur'an often mentions Jewish, Christian and other stories, because they are all considered part of history. Islam is a religion that was originally revealed to the Prophet Muhammad and can be understood as a final and complete reminder of the teachings of the previous Prophets, all of which refer to the same God, namely Allah (Mary Pat Fisher, 1924), as stated in the QS. 42 verse 15, meaning:

"Therefore, call (them to believe), continue (believing and preaching) as you (Prophet Muhammad) were commanded, and do not follow their desires. Say, "I believe in the book revealed by God and I am commanded to act justly between you. Allah is our Lord and your Lord. For us our actions and for you

your actions. There should be no quarrel between us and you. God gathers us and to Him (we) return." (Surat Ash-Shura verse 15).

In the Islamic view, the Qur'an was revealed as a correction for the end of time in a continuous monotheistic tradition. Adam was the first Prophet, Ibrahim or Abraham was not just a Jew or Christian; he was a monotheist, a pious person who had surrendered himself to God. Apart from that, Jesus was a very great prophet. Muslims believe that the Jewish prophets and Jesus all brought the same message from God, each prophet had his own duties according to the circumstances of his own people. The Jewish-Christian-Islamic tradition believes in the instruction of belief in one God and that every individual human being will be responsible for his personal morals before God on judgment day (Mary Pat Fisher, 1924).

Regarding the urgency of the Qur'an in Islam, according to Mary Pat Fisher and Robin Rinehart as a life guide towards salvation in this world (temporary life) to the afterlife (eternal eternal life), they both emphasize directly that reading the Qur'an has the value of transcendental communication between a servant and his God. Even the relationship between humans and God is explained in the book Living Religion as stated in the QS. 50 verse 16;

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ١٦﴾

"And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein"

Reading the Qur'an has a healing, calming effect, and can also bring protection, guidance and knowledge, according to Islamic tradition. For readers of the Qur'an, they must be pure because the divine words are very great and the person who reads them has a great responsibility. Throughout the Prophet's life, his followers tried to preserve the oral tradition and followed it up with the written tradition as an additional way to keep it from being lost. Mary Pat Fisher and Robin Rinehart confirm;

"The early caliphs continued this effort until a council was convened by the third caliph around 650 CE to establish a single authoritative written text. This is the one still used. It is divided into 114 surahs (chapter). The first is the Fatiha, the opening surat, which reveals the essence of the Qur'an" (Fisher & Rinehart, 2017).

What is meant is that the caliphs after the Prophet Muhammad died continued this tradition until the third caliph, then a council was formed to collect the texts of the Qur'an into one mushaf. It contains 114 letters, starting from Surah Al-Fatihah (because it reveals the essence of the Al-Qur'an) until the end. Continuing these efforts until a council was formed by the third caliph around 650 CE to establish a single authoritative written text.

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢ الرَّحْمَنِ الرَّحِيمِ ٣ مَلِكِ يَوْمِ الدِّينِ ٤ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ٧ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٨﴾

Surah Al-Fatihah, which is the opening of the Al-Qur'an manuscript, contains deep messages about humans' relationship with Allah and spiritual life. This letter begins with the sentence, *"In the name of God the Most Merciful and the Most Compassionate"* (Bismillahirrahmanirrahim), which affirms God's love as His main attribute. The next sentence, *"All praise be to God, Lord of the universe"* (Alhamdulillah Rabbil 'Alamin), invites people to be grateful for all the blessings given by God as the Creator and Sustainer of the universe. The nature of God, who is Most Merciful and Most Compassionate, is emphasized again in the next verse, *"The Merciful, the Merciful"* (Ar-Rahmanir Rahim), describes God's love that covers all of His creation (Andy, 2019).

Furthermore, this letter reminds humans that Allah is *"Lord of the Day of Vengeance"* (Maliki Yawmiddin) emphasizes His justice in determining the fate of people based on their deeds. In the next verse, humans are invited to fully depend on God by stating, *"Only to You do we worship, and only to You*

do we ask for help" (*Iyyaka na'budu wa Iyyaka nastain*), a recognition of total dependence on Him in all aspects of life (Sani, 2008).

The next verse is a prayer full of meaning, "Show us the straight path" (*Ihdinas siratal mustaqim*), a request that Allah always guide humanity in the right direction and in accordance with His will. This letter closes with an explanation of the road in question, namely, "The path of those whom You favor, is not the path of those who are angry, and not the path of those who go astray" (*Siratal-ladhina an'amta 'alayhim ghayril maghdubi 'alayhim walad-dallin*). Thus, Surat Al-Fatihah becomes the essence of the entire content of the Qur'an, which directs people to live in accordance with God's guidance, be grateful, and ask for His guidance in living life (Andy, 2019).

Contents of Surah Al-Fatihah

Surat Al-Fatihah consists of seven verses, each of which has a deep meaning. The following is an explanation of the content of each verse in Surat Al-Fatihah (Shihab, 2002):

Table 1. The content of each verse in Surat Al-Fatihah

Verse	Content
First	<p>"In the name of God the Merciful, the Merciful."</p> <p>Quraish Shihab emphasized that this sentence shows the importance of starting everything by saying the name of Allah as a reminder that all matters of life must begin with an awareness of His existence. The two attributes of Allah, Ar-Rahman and Ar-Rahim, describe Allah's comprehensive love, both towards all of His creatures and in the more specific form of His love towards His faithful servants (Shihab, 2002).</p> <p>In this fast-paced and busy world, it is important for us to always realize that everything we do must be based on good intentions and spiritual awareness. The nature of Allah, who is Most Gracious and Most Merciful, invites us to share love without distinction, both towards fellow humans, living creatures and the natural environment (Sulaiman, 2021).</p>
Second	<p>"All praise be to Allah, the Lord of the universe."</p> <p>This verse means that all praise and thanks are only due to Allah because He is the God who created and maintains the entire universe. Quraish Shihab explained that Allah is the only source of all goodness and strength in this world, so Muslims should be grateful to Him for all the blessings given (Shihab, 2002).</p> <p>In world conditions which are often characterized by dissatisfaction and social comparison, this letter reminds us to return to the basics of gratitude, that everything in this world is a gift from Allah, and as servants, we should be grateful for all His blessings (Ma'arif et al., 2023).</p>
Third	<p>"The Most Merciful, Most Compassionate."</p> <p>In this verse, Quraish Shihab explains that Allah has unlimited compassion, both in this world and in the afterlife. These two characteristics show God's generosity in giving His grace to all His creatures, without distinguishing who they are (Shihab, 2002). In the midst of a world that is often characterized by conflict, tension and injustice, this verse invites us to develop compassion for others, maintain peace and avoid violence (French, 2024).</p>
Forth	<p>"Owner of the Day of Judgment (Doomsday)."</p> <p>This verse reminds Muslims that Allah is the only one who has power on the Day of Judgment, the day when all deeds will be counted and rewarded fairly. Quraish Shihab explained that this contains an invitation to always remember that this life is not the end; there is life after death, which must be prepared for with good deeds (Shihab, 2002). In a world that is often hit by materialism and secularism, this verse invites us to maintain moral integrity and do good deeds, with the awareness that every action will be rewarded in kind in the afterlife (Rosen, 2022).</p>
Fifth	<p>"You alone we worship, and you alone we ask for help."</p> <p>In this verse, Quraish Shihab underlines that concrete actions must prove recognition of</p>

	<p>the oneness of Allah. Muslims worship Allah alone, and in all matters of life, they depend completely on His help. This shows complete dependence on Allah as a source of strength and guidance (Shihab, 2002).</p> <p>In the midst of global challenges full of uncertainty, both in political, economic and social terms, this verse reminds us that only Allah is the main source of strength and guidance in life. We are invited not to depend solely on worldly power but to prioritize God's help in all aspects of life (Hasan, 2024).</p>
Sixth	<p><i>"Show us the straight path."</i></p> <p>Quraish Shihab explained that this verse is a prayer so that Muslims will be given guidance towards the right path, namely the path that is in accordance with Allah's will. This straight path is a path that can lead Muslims to happiness in this world and the hereafter, a path that does not deviate from religious principles (Shihab, 2002).</p> <p>In a world full of various life choices and temptations, Surat Al-Fatihah reminds us to always seek God's guidance so as not to be dragged into a misleading path. This is a request for God to provide guidance in choosing a path that brings happiness in this world and the hereafter (Harley, 2021).</p>
Seventh	<p><i>"That is the path of those whom You have blessed, not the path of those who are angry, and not the path of those who have gone astray."</i></p> <p>This verse explains that the straight path is the path that has been taken by people who have received favors from Allah, such as prophets, apostles and pious people. Quraish Shihab also explained that a misguided path is a path that distances itself from Allah's guidance, which can lead to error, while a path of wrath is a path that clearly deviates from Allah's teachings (Shihab, 2002).</p> <p>In the context of today's world, where many teachings are contrary to moral and religious values, this verse reminds us to remain firm on true principles, following in the footsteps of those who have received favor from God, such as the prophets and righteous people (Guna & Yuwantiningrum, 2024)</p>

According to Quraish Shihab, Surat Al-Fatihah is not just a prayer that is read in every prayer but also contains important teachings about *tawhid* (the oneness of God), acknowledgment of His blessings, and a request to be given guidance in living life. This letter touches on the spiritual, moral, and relationship management aspects with God and His fellow creatures (Shihab, 2002).

Grounding Al-Qur'an Surah Al-Fatihah in Daily Life

1) Al-Qur'an Surat Al-Fatihah In Ritual Obligatory Prayer And Sunnah

Grounding Surah Al-Fatihah in daily life, especially in fardhu and sunnah prayer rituals, is not just limited to reciting the verses but also applying the deep meaning of each verse in our actions and relationships with Allah and others. Surah Al-Fatihah, which contains fundamental life instructions, is a practical teaching that is very relevant in facing various challenges in the contemporary world, where social, political and economic problems are increasingly complex. According to Quraish Shihab (2002), Surah Al-Fatihah teaches spiritual and moral awareness that must be applied in all aspects of life, including relationships between individuals and nations (Shihab, 2002).

On *Bismillah*, we are reminded to start all matters by saying the name of Allah, which contains the message to involve spiritual awareness in every action. This is in line with the theory of morality in Islam put forward by Muhammad al-Ghazali, which emphasizes the importance of sincere intentions as the basis of every action (Al-Ghazali, 2011). This concept teaches that in every action, a person must have the right intention and cannot be separated from the awareness that Allah always watches over every deed. In the context of a world that is often driven by materialistic ambition, this teaching reminds us to always assess and involve Allah in every decision we make.

Alhamdulillah teaches us to always be grateful for all the blessings that God has given. This is related to the concept of gratitude in positive psychology put forward by Martin Seligman, who states that gratitude not only has a positive impact on individual well-being but also contributes to social harmony (Seligman,

2002). In this context, applying gratitude as a universal value can help individuals more easily face life's challenges and develop empathy for others, especially in the midst of global crises such as poverty, natural disasters and social inequality (Seligman, 2015).

When we say *Ar-Rahman Ar-Rahim*, the nature of God's unlimited love teaches us to be loving and empathetic towards others. In contemporary moral philosophy studies, especially in the theory of care ethics developed by Nel Noddings (2003), it is said that compassion and concern for other people are the main foundation in building a just and harmonious society (Noddings, 2003). This ethic of care is very relevant to the teachings of Al-Fatihah which invites us to always prioritize compassion and concern for fellow creatures, regardless of differences.

Maliki Yawmid-Din reminds us of life after death and the accountability of our deeds. In the theory of ethical philosophy, Alasdair MacIntyre (1981) states that awareness of the consequences of our actions in this world is the basis for living a meaningful and responsible life (MacIntyre, 1981). In a world that often ignores the long-term consequences of actions, especially in the context of global politics and economics, this teaching reminds us to keep thinking long-term and act with moral responsibility.

Iyyaka Na'budu wa Iyyaka Nasta'in teaches complete dependence on Allah, which encourages us to always ask for His help. This is also reflected in the psychological theory of spirituality presented by Pargament (2007), which explains that dependence on spiritual power provides inner calm and clarity in facing life's challenges (Pargament & Saunders, 2007). In the midst of a world full of uncertainty and crisis, this teaching reminds us to always rely on divine guidance in every step of our lives.

Ihdinas-Siratal Mustaqim, a plea to be given correct guidance in life, reminds us of the importance of seeking the truth and adhering to clear moral principles. In the deontological ethical theory put forward by Immanuel Kant, moral action is based on the obligation to act in accordance with universal moral principles (Kant, 2006). This concept is in line with the teachings of Al-Fatihah which invites people to try to follow the straight path, the path that is in accordance with God's guidance.

Finally, *Siratal Ladhina An'amta 'Alaihim*, reminds us to stay away from the wrong path, whether it is a path that leads to injustice, hatred or dishonesty. In the theory of social justice developed by John Rawls (1971), justice is the main principle in building a harmonious society (Rawls, 1971). This teaching is in line with the message of Surah Al-Fatihah which invites us to avoid behavior that is detrimental to others and maintain the truth in every aspect of life.

Thus, putting Surah Al-Fatihah to heart means not only reading its verses in prayer, but also applying its meaning in everyday life, both in our actions, intentions, and relationships with God and others. In the context of an international world full of challenges, Surah Al-Fatihah provides relevant moral guidance to create a more just, loving and peaceful world, and encourages humanity to do good based on universal principles and in accordance with religious teachings.

2) *Al-Qur'an Surat Al-Fatihah As Living Religion For Muslims*

Surat Al-Fatihah is the first surah in the Qur'an that not only has a role as a prayer in prayer, but also includes the basic principles of life that can guide Muslims in their daily lives (Ghani & Ahmad, 2023). As a living religion, Surat Al-Fatihah invites Muslims to not only carry out religious teachings in the aspect of ritual worship, but also to make the values contained in this letter a guide to life that can be applied in all dimensions of their lives.

Surah Al-Fatihah is an important part of the spiritual life of Muslims and functions as a living religion—teachings that are alive and applied in every aspect of daily life. Each verse contains deep meaning, teaching spiritual values that are relevant in various life contexts (Bellver, 2013). The following is a further study of how Surah Al-Fatihah has become a living religion for Muslims:

a) *Bismillah ir-Rahman ir-Rahim*: Starting Everything with the Name of Allah

Muslims are reminded to always remember Allah. This makes every action have a spiritual dimension that connects daily life with religious values. For example, before eating, working, or the meaning of "Bismillah" is "In the name of Allah," which is accompanied by the mention of two attributes of Allah, namely Ar-Rahman (Most Merciful) and Ar-Rahim (Most Merciful). These two characteristics describe God's love which covers all creatures, both in this world and in the afterlife (Khan, 2023). In the context of living religion, starting everything with the name of Allah teaches Muslims to realize that every activity carried out aims to seek His approval. From waking up to going to work, a Muslim speaks "Bismillah," which creates awareness that his life is a form of devotion to Allah and has a greater purpose (Zainudin, 2023).

b) *Alhamdulillah Rabbil 'Alamin: Gratitude to God*

The meaning of this verse is "All praise is due to Allah, the Lord of the worlds." This verse reminds Muslims to always be grateful for the blessings they have been given, both big and small. In *living religion*, gratitude is the foundation of spiritual life which is not only reflected in speech, but also in behavior and attitude to life (Tsoraya et al., 2022). By realizing that everything is a gift from Allah, Muslims are invited to use these blessings responsibly, such as maintaining health, sharing good fortune, and increasing good deeds (Nazalia & Fitria, 2024).

c) *Ar-Rahman ir-Rahim: Making Love in Everyday Life*

These two characteristics of Allah emphasize His infinite love, encompassing all creatures without distinction of faith or background (Alwan & Maulani, 2023). In the context of living religion, Muslims are invited to make this principle of compassion the basis for interacting with others (Taiba et al., 2023). Affection is not only applied in the family but also in wider social relationships, such as helping others, sharing good fortune, and showing concern for the surrounding environment.

d) *Maliki Yawmid-Din: Awareness of the Hereafter*

The meaning of "Owner of the Day of Judgment" reminds Muslims that worldly life is only temporary and that every deed will be accounted for in the afterlife (Bellver, 2013). This awareness, within the framework of living religion, encourages Muslims to live with full responsibility and integrity (Kurnanto et al., 2023). Every decision and action is based on the belief that Allah is watching and will reward you according to your deeds. For example, someone who is aware of the day of reckoning will avoid behavior such as lying or cheating and try to live a just and trustworthy life.

e) *Iyyaka Na'budu wa Iyyaka Nasta'in: Complete Dependence on Allah*

This verse teaches that only to God we worship and ask for help. In living religion, this belief teaches Muslims to surrender to God in every aspect of life, especially when facing difficulties. This dependence creates tranquility and prevents a person from arrogance (Islam, 2020). In practice, a Muslim will first seek God's help before looking for other solutions, showing the power of prayer and trust in his life.

f) *Ihdinas-Siratal Mustaqim: Asking for God's Guidance*

The meaning of this verse is to ask for guidance to the straight path - a path that does not deviate towards error or Allah's wrath. In living religion, Muslims are invited to always make decisions based on Islamic principles (Mary Pat Fisher, 1924). These instructions serve as guidance in various aspects of life, such as choosing a job, doing business, or interacting with other people, so that every action remains in accordance with religious teachings.

g) *Siratal Ladhina An'amta 'Alaihim Ghairil Maghdubi 'Alaihim Walad-Dallin: Emulating the Path of Those Who Are Given Favors*

This verse teaches Muslims to follow the way of life of righteous people, such as prophets, messengers, and companions, who have received favors from God. In living religion, this example includes sincerity, honesty, and justice, which can be applied in everyday life (Sudrajat et al., 2024). For example, Muslims are invited to emulate the simplicity and morals of the Prophet Muhammad SAW and make righteous deeds the main goal in life (Delehanty, 2020).

With its profound teaching content, Surat Al-Fatihah not only becomes an important part of the prayer ritual but also functions as a life guide that guides Muslims in every action. As a living religion, Surat Al-Fatihah brings religious values to life in everyday life, making Muslims more aware of their purpose in life and building a harmonious relationship with God, fellow human beings, and the universe.

CONCLUSION

In this literature review, the book *Living Religion*, the work of Mary Pat Fisher and Robin Rinehart, provides deep insight into the concept of living religion and its application in everyday life. The discussion about Surat Al-Fatihah, as one of the important parts of the Qur'an, shows how the teachings contained in it can be brought to life and applied in the lives of Muslims. Surat Al-Fatihah is not just a ritual reading but also has a deep meaning that guides human behavior, attitudes, and relationships with God and others. As a prayer that is often said in various aspects of life, Surat Al-Fatihah functions as a moral and spiritual guide that is relevant in the context of modern life. The process of interpreting and living Al-Fatihah's messages in daily life reflects a dynamic religious expression. Religious teachings are connected to the social and

personal challenges that individuals face today. By understanding Al-Fatihah as part of living religion, we can more easily feel the depth of its spiritual meaning, which not only helps us face everyday life but also strengthens our relationships with God and fellow humans.

To support this understanding, concrete steps are needed. Further studies need to be conducted to understand the implementation of living religion in a broader social context, especially in a plural society that continues to develop. Inclusive religious education is also important, with an emphasis on the application of religious values in daily life, especially for the younger generation, so that religious teachings can be experienced as a whole, not just as a ritual obligation. Apart from that, Surah Al-Fatihah should not only be read textually but also applied in various aspects of life, such as social, political and economic. In this way, Al-Fatihah can be a source of inspiration in building a more harmonious and civilized society. Lastly, it is important to encourage dialogue between religions and cultures so that the concept of living religion can strengthen tolerance and mutual understanding amidst the diversity of society.

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