

IMPLEMENTATION OF TADABBUR AL-QUR'ÂN SURAH AL-FÂTIHAH IN CONSTITUTIONAL POLITICAL EDUCATION

Amang Syafrudin¹, Didin Saefudin², Endin Mujahidin³, Ibdalsyah⁴


Pascasarjana di Universitas Ibnu Khaldun

*amangs3uika@gmail.com*¹, *didin.saepudin@uinjkt.ac.id*², *endin.mujahidin@uika-bogor.ac.id*³,
*buyaibdalsyah@gmail.com*⁴

ABSTRACT

Surah Al-Fâtiyah, as the greatest surah in the Qur'an, can be obtained, evaluated and tested for the truth of its knowledge through five levels of understanding (Fiqh), namely: Fiqh al-Lughah (Language and the Nature of Knowledge), Fiqh al-Munâsabah (Correlation and Building Structure of Knowledge), Fiqh al-Hidâyah (Instructions and Methods for Obtaining and Testing the Truth of Knowledge), Fiqh al-Idârah (how to Manage the Benefits, Solutions and Neutrality of Knowledge), and Fiqh al-Hadârah (ways of Knowledge solve the problem). The tadabbur analysis of Surah Al-Fâtiyah was carried out using an integration approach of three perspectives, namely: First, the perspective of the Philosophy of Science, Second, the perspective of Bloom's Taxonomy regarding the Dimensions of Knowledge, and Third, the perspective of the Tadabbur Methodology. Through a combination of the three perspectives, it can be formulated that Surah Al-Fâtiyah is a surah which means Opener, has a philosophy of meaning of victory (Al-Fath) based on openness; both thoughts, heart (beliefs and emotions), and attitudes (behavior and morals). In the context of Constitutional Politics, this Surah inspires constitutionalism as the spirit needed in the formation of a Constitution. Up to the level of the Living Constitution which contributed to the civilization of all humans in the world. This research aims to determine the concept of implementing the Quranic tadabur Surah Al-Fatihah in constitutional politics.

Keywords: *Implementation of Tadabbur Al-Qur'ân, Constitutional Political Education, Constitutional politics*

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INTRODUCTION

Political education is a joint task of both governments, political parties and people who understand politics (Bob-Milliar, 2012). The strategic duties and obligations of a country cannot be separated from the two roles mandated by the people, namely regulating and taking care of them and the country towards a just and prosperous life. For this reason, legislative leadership and politics have a mandate, task and strategic role, namely making blueprints (blueprints) and grand designs (Grand Design) of State and Nation buildings. Constitutionalism and the Constitution which are the basis of all laws and regulations, and play a fundamental role in the establishment and running of the State and Nation are the first and main products of the Legislative Leadership and Political Institutions tasked with forming rules and regulations (Suksi, 2011).

In the field of Political Science, Surah Al-Fâtiyah offers a value-laden political system that not only talks about the state and power, but includes a holistic picture of the performance of the political system, includes grand theories (Anggara, 2013), and is not partial, about all aspects of social life. Both intra-societal (within and among the Community) and inter-societal (between Communities) are used as the basis and basis for the occurrence of Constitutional agreements as outlined in the Constitution. Easton, in Sahya (Anggara, 2013), defines politics as the process of authoritative allocation of value in society. The word authoritatively makes Easton's concept of political system directly related to the state.

The ontological aspects of Surah Al-Fâtiyah contain various fields and dimensions related to the nature and structure of 'holistic (Hanafi, 2017), comprehensive, universal, and integrated science', as shown in the Material List (DM) of Surah Al-Fâtiyah. Epistemological aspects of Surah Al-Fâtiyah explain the rich content and interpretation of constitutionalism that is broad and detailed. In the context of Constitutional Politics, these values are distributed into Three

Main Foundations: Philosophical, Sociological, and Juridic, which underlie the preparation of Academic Manuscripts (NA), as well as Constitutionalism; with restrictions on power to protect the universal rights of the people and human rights, as the foundation for drafting and forming a Constitution. From an Axiological Aspect, Surah Al-Fâtihah is very inspiring and shows the significance and urgency of the benefits of this Surah to solve various human problems and the whole life through the contribution of the formulation of the Constitution and the Living Constitution.

The material of Surah Al-Fâtihah is elaborated with a four-understanding approach (Dozan, 2020), First: Fiqh al-Lughah, which is understanding from the side of word for word, both verbs, nouns, and letter words. Syntactic analysis (sentence structure and structure) and morphological (word structure) also enrich the understanding of language aspects (Bohnet et al., 2013). Second: Fiqh al-Munâsabah, which is an understanding of relationships (correlations) in a comprehensive and integrated manner. Word by word, word by sentence, word by verse, word by surrah, word by Qur'an, word by facts: History (past), present, and future, as well as various fields and dimensions of life: personal, family, social, civil, economic, political, religious, and cultural, which as a whole are correlated with the Concept of Constitutional Politics. Third, Fiqh Al-Hidayah; namely the understanding of man's guidance in success and happiness in the world and the hereafter, Fourth, the Fiqh of Iradah, which is the understanding of the management of power in constitutional politics (Karimulloh & Caninsti, 2020).

The name Surah Al-Fâtihah (the Opening), comes from the word fa-ta-ha which means (he has) opened. This name contains the philosophy of ma'na victory (surah Al-Fath, the Victory, or Victory) which indicates and requires the main elements of opening and openness; both thought, heart (beliefs and emotions), and attitude (behavior and akhlâq), which inspired constitutionalism to form a Constitution.

METHOD

This research uses qualitative with case study type. The method in this research can also be categorized as Literature Research, because it is carried out by reviewing and collecting expert works in the fields of Education, Constitutional Law and Politics, documents, and seminar papers and symposia both on a local and international scale.

The approach to this research uses the method approach of interpretive science. The approach in this study is naturalistic, meaning that researchers do not try to manipulate the research setting, but conduct studies on a phenomenon / event. Thus, researchers through research experience, seek to construct views on Islamic constitutional political education.

RESULTS AND DISCUSSION

Fiqh Lughoh surah al-Fatihah in Constitutional politics

1. بِ : with (with dan by)

Fiqh al-Lughah: prepositions that have ma'na relationships, linkages, and dependencies, such as togetherness (with) and by (by).

In a dependency graph the type of relation for preposition phrase attachment is known as muta'aliq (متعلق) which may be translated as "link" or "attachment".

2. اِسْم : Name.

Fiqh al-Lughah: Akar trilateral sin mîm wāw (س م و) appears 381 times in the Qur'an, in six derivative forms:

- a. Eight times as a form II verb sammā (سَمَّى): (He has) naming
- b. 39 times as a noun is'm (أَسْم): name
- c. 310 times as a noun samā (سَمَاء): sky
- d. twice as a noun samiyy (سَمِيَّ): same, any similarity

- e. once as a verbal noun form II tasmiyat (تَسْمِيَّة): Nomination
- f. 21 times as form II passive participle musamman (مُسَمَّم): Named, specified, promised.
3. الله : Allâh: The Most Worshipped
 Fiqh al-Lughah: Akar trilateral hamza-lâm-hâ (أ ل ه) appears 2851 times in the Qur'an, in three derivative forms:
 a. 147 times as a noun ilâh (إِلَه): God (worshipped)
 b. 2699 times as a noun Allâh (اللَّهِ): Allâh
 c. five times as a form of greeting Allâhumma (اللَّهُمَّ) : Yaa Allâh
4. الرحمن : The Most Merciful:
 Fiqh al-Lughah: Akar trilateral rā-hā-mīm (ر ح م) appears 339 times in the Qur'an, in nine derivative forms:
 a. 28 times as a form verb I raḥima (رَحَّمَ): love, cherish
 b. 12 times as a noun arḥām (أَرْحَام): rahim-rahim
 c. four times as a noun arḥam (أَرْحَم) : Most Compassionate-Compassionate
 d. satu kali sebagai kata benda ruḥ'm (رُحْم): kasih-sayang
 e. 57 times as a noun raḥmān (رَحْمَن): Maha Pengasih
 f. 114 times as a noun raḥmat (رَحْمَةٌ) : rahmat, kasih-sayang
 g. 116 times as a noun raḥīm (رَحِيم): Maha Penyayang
 h. once as a noun marḥamat (مَرْحَمَةٌ) : kasih-sayang (penyayang)
 i. Six times the active participation rāḥimīn (رَاحِمِينَ) : yang kasih-sayang
5. الرَّحِيم : The Most Merciful,
 Fiqh al-Lughah: appears 116 times in the Qur'an. Fiqh al-Munâsabah: Ar-Raḥīm, the Merciful, is the second Best Name that Allah introduces in the Qur'an. Some 'scholars of tafseer are more inclined to understand this trait as reserved for believers and devout (following commandments and avoiding obedience) to Him. It is inevitable that someone is more and should love anyone who obeys the rules. The nature of compassion is highly correlated with justice that appreciates the protection of compliance (Sanderson & McQuilkin, 2017), considering that there are still frequent threats and violence that result in them being silent and dare not reveal let alone uphold the truth.
6. الحمد : All praise.
 Fiqh al-Lughah: Akar trilateral ḥā-mīm-dāl (ح م د) appears 63 times in the Qur'an, in five derivative forms:
 a. once as a verb form I yuḥ'madu: (dia) dipuji (يُحْمَدُ)
 b. 43 times as a noun ḥamd: pujian (حَمْد)
 c. 17 times nominal ḥamīd: yang terpuji (حَمِيد)
 d. once as an active participant ḥamidūn: Those who praise (حَامِدُونَ)
 e. once as passive participle maḥmūd: praised (مَحْمُود)
 Note: the word Muhammad is also derived from the root word ḥā-mīm-dāl: which is commendable (مُحَمَّد), not included in this reference. (QS. Al-Fath, 48:29:1)
7. لام : the preposition that has ma'na belong and belong.
 Fiqh al-Lughah: Referring to the results of research conducted by Hamida Ahmed Othman regarding the Grammatical and Semantic Functions of Lām and its Ma'na-ma'na in Sahih Bukhari. He said:
 وقد أُعِدَّ هذا البحث لتناول اللام الجارة من حيث البعد النحوي والبعد الدلالي؛ لأنَّ اللفظ لا ينفك عن المعنى، وأتبع فيه المنهج الوصفي التحليلي، واحتوى على توضيح معاني اللام الجارة ودلالاتها المتمثلة في: الاستحقاق، الاختصاص، التعليل، الملك، التملك، شبه التملك، لام الجود، التبليغ، والتعجب، والقسم، والتوكيد، والتعدي، ومن أجل، والفارقة. كما بين تأدية اللام معنى حرف من حروف الجر، التي هي (إلى)، (عن)، (عند)، (بعد)، (من)، (مع)، (الباء)، (على)، (كي) وأثبت أن لا ما (كي) (و) الجود (من عوامل الأسماء ومن أقسام اللام الجارة، واستند البحث على شواهد من الحديث النبوي الشريف إثراء له .

Entitlement, specialization, (statement of) reasons, ownership, giving ownership, quasi-giving ownership, lâḥ (which shows the attitude of) ingratitude, conveyance, admiration, oath, affirmation, transcendence (limit), and sake, and difference, are ma 'na-ma'na Lâḥ which is determined by its use in a sentence according to the context. This research is based on the arguments of the noble Prophet's hadith to enrich it.

8. **الله** : The Most Worshipped

Fiqh al-Lughah: Akar trilateral hamza lām hā (أ ل ه) appears 2699 times as the noun Allâh: Allâh (الله), (see word number 3 in this Material List).

9. **رب** : God.

Fiqh al-Lughah: Akar trilateral rā-bā-bā (ر ب ب) appears 980 times in the Qur'an, with four derivative forms:

- a. 975 times as a noun rabb (رَبّ): God
- b. Once as a noun rabāib (رَبَائِب): your stepdaughters
- c. Three times as a noun rabbāniyyin (رَبِّيِّين): devotees of God, Rabbi
- d. Once as a noun ribbiyyūn (رَبِّيُّون) : ulama, religious scholars

10. **العالمين** : Universe

Fiqh al-Lughah: Akar trilateral 'ayn-lām-mīm (ع ل م) appears 854 times in the Qur'ân, in 14 derivative forms:

- a. 382 times as form I of the verb 'alima (عَلِمَ) : (He has) known
- b. 41 times as the II form of the verb 'allama (عَلَّمَ): (dia telah) Teach
- c. Twice as a V-form verb yata'allamu (يَتَعَلَّمُ): He (is or will be) studying and studying
- d. Twice as a noun a'lām (أَعْلَم) : (How) mountains (signs)
- e. 49 times as a nominal noun a'lam (أَعْلَم): more or most know
- f. 73 times as a noun a'ālamīn (عَلَمِينَ): alam semesta
- g. Four times as a noun noun 'allām (عَلَّمَ): paling banyak mengetahui
- h. Once as a noun 'alāmāt (عَلَّمَتْ): landmarks and signs
- i. 105 times as a noun 'il'm (عِلْم): science and knowledge
- j. 163 times as nominal 'alīm (عَلِيم): Omniscient
- k. Twice as an adjective ma'lūmāt (مَعْلُومَات): (things) known, famous
- l. 18 times as active participle 'ālim (عَلِم) : who knows, an 'alimtimes as
- m. 11 times as passive participle ma'lūm (مَعْلُوم): what is known and accepted
- n. Once as a form II passive participle mu'allam (مُعَلَّم) : taught

11. **الرحمن** : The Most Merciful:

Fiqh al-Lughah: muncul 57 times in the Qur'ân as a noun raḥmān (رَحْمَن): Most Merciful (see material number 4)

12. **الرحيم** : The Most Merciful,

Fiqh al-Lughah: appears 116 times in the Qur'an.

13. **مالك**: Supreme King

Fiqh al-Lughah: Akar trilateral mīm lām kāf (م ل ك) appears 206 times in the Qur'an, in 10 derivative forms:

- a. 44 times as a verb form I malakat (مَلَكَتْ)
- b. Once as a noun mālik (مَلِك)
- c. 48 times as a noun mul'k (مُلْك)
- d. 88 times as a noun malak (مَلَك)
- e. Once as a noun malk (مَلِك)
- f. 15 nominal times malik (مَلِك)
- g. Four times as a noun malakūt (مَلَكُوت)
- h. Once as a noun malīk (مَلِيك)
- i. Three times as active participle mālik (مَلِك)
- j. Once as passive participle mamlūk (مَمْلُوك)

14. **يوم: Hari**
 Fiqh al-Lughah: Akar trilateral yā-wāw-mīm (ي و م) appears 405 times in the Quran as nominal yawm (يَوْم) which means day. The translations below are brief glosses intended as a guide to meaning. An Arabic word may have various meanings depending on the context.
15. **الَّذِينَ: Retaliation**
 Fiqh al-Lughah: Akar trilateral dāl-yā-nūn (د ي ن) appears 101 times in the Quran, in five derivative forms:
 a. Once as a verb I yadīnu (يَدِينُ): (he) knows (religion and embraces)
 b. Once as a form VI verb tadāyan (تَدَايَنَ): (he) made a contract with each other
 c. 92 times as a noun din (دِين): agama
 d. Five times as a noun dayn (دَيْن): debt
 e. Twice as passive participle madīnīn (مَدِينِينَ) : (they) are reciprocated, rewarded
16. **إِيَّاكَ: Only to You**
 Fiqh al-Lughah: An Arabic word may have various meanings depending on the context. The word "Iyyâka" appears 24 times in the Qur'an with one form of iyyâka (You Alone).
17. **نَعْبُدُ: We Worship**
 Fiqh al-Lughah: Akar trilateral ‘ayn-bā-dāl (ع ب د) appears 275 times in the Koran, in six derivative forms:
 a. 122 times as a form verb I ‘abada (عَبَدَ): worship
 b. Once as a form II verb ‘abbad (عَبَّدَ): (he has) made (someone) a servant, enslaved
 c. Once as an adjective ‘ābidāt (عَبِيدَات): women who worship
 d. 131 nine times as a noun ‘ibādat (عِبَادَات) : ‘worship
 e. 11 times as a noun ‘abd (عَبْد) : Tooth
 f. Times as an active participle ‘ābid (عَابِد): a worshiper (a member of 'worship)
18. **و: And,**
 Fiqh al-Lughah: shows the meaning of association, unity and togetherness.
19. **إِيَّاكَ: Only To You (too)**
 Fiqh al-Lughah: An Arabic word may have various meanings depending on the context. Appears 24 times in the Qur'an in one form iyyâka (You Alone).
20. **نَسْتَعِينُ: We ask for help**
 Fiqh al-Lughah: Akar trilateral ‘ayn-wāw-nūn (ع و ن) appears 11 times in the Qur'an, in five derivative forms:
 a. Twice as a verb form IV a‘āna (أَعَانَ)
 b. Twice as a form VI verb ta‘āwanu (تَعَاوَنُ)
 c. Four times as a verb form is'ta‘īnu (أَسْتَعِينُ)
 d. Once as a noun ‘awān (عَوَان)
 e. Twice as an X shape passive participle mus'ta‘ān (مُسْتَعَان)
21. **إِهْدِنَا: Show Us**
 Fiqh al-Lughah: Akar trilateral hā dāl yā (ه د ي) appears 316 times in the Koran, in 12 derivative forms:
 a. 144 times as the I form of the verb hadā (هَدَى)
 b. 40 times as the VIII form of the verb ih'tadā (أَهْتَدَى)
 c. seven times as a noun ahdā (أَهْدَى)
 d. 85 times as a noun hudan (هُدَى)
 e. seven times as a noun hadī (هَدْي)
 f. twice as a noun hadiyyat (هَدِيَّة)
 g. seven times as an active participle hād (هَاد)
 h. twice as active participle hād ī (هَادِي)
 i. once as active participle hādī (هَادِي)
 j. three times as a form VIII active participle muh'tad (مُهْتَد)

- k. 17 times as form VIII active participle muh'tadūn (مُهْتَدُونَ)
- l. once as a form VIII active participle muh' tadi (مُهْتَدَى)
22. الصراط: (ke) Road
Fiqh al-Lughah: Akar trilateral ṣād rā tā (ص ر ط) appears 45 times in the Qur'an as the noun ṣirāṭ (صِرَاط).
23. المستقيم: The Straight One
Fiqh al-Lughah: Akar trilateral qāf wāw mīm (ق و م) appears 660 times in the Qur'an, in 22 derivative forms:
- 33 times as a verb form I qāma (قَامَ)
 - 54 times as a verb form IV aqāma (أَقَامَ)
 - 10 times as the X form of the verb is'taqāmu (أَسْتَقِمُّ)
 - four times as a noun aqwam (أَقْوَم)
 - times as a verb form qawām (قَوَام)
 - three times as a noun qawwāmīn (قَوَّامِينَ)
 - three times as a noun qawm (قَوْم)
 - 70 times as a noun qiyāmat (قِيَامَة)
 - once as an adjective qiyam (قِيَم)
 - five times as an adjective qayyim (قَيِّم)
 - Twice times as an adjective qayyimat (قَيِّمَة)
 - three times as an adjective qayyūm (قَيُّوم)
 - 14 times as a noun maqām (مَقَام)
 - 17 times as an active participle qāim (قَائِم)
 - five times as an active participle qāimat (قَائِمَة)
 - once as a verbal noun form II taqwīm (تَقْوِيم)
 - Twice as a verbal noun form IV iqām (إِقَام)
 - once as a verbal noun form IV iqāmat (إِقَامَة)
 - once as the active IV form participle muqīm (مُقَيِّم)
 - three times as form IV passive participle muqām (مُقَام)
 - once as form IV passive participle muqāmat (مُقَامَة)
 - 37 times as a form X active participle mus'taqīm (مُسْتَقِيم)
24. صراط: Road
Fiqh al-Lughah: (See Material List number 24)
25. الذين: People who
Fiqh al-Lughah: الذين: is a connected noun (الإسم الموصول), which means People who, need the complement of the next sentence called الموصول صلة or the relationship between sentences that are connected and pronouns that return to the contents of the maūsūl that are named عائد (who returned).
26. أنعمت: You have given blessings
Fiqh al-Lughah: Akar trilateral nūn 'ayn mīm (ن ع م) appears 140 times in the Qur'an, in nine derivative forms:
- 18 times as the I form of the verb ni'ma (نِعِمَ)
 - once as form II of the verb na'ama (نَعَّمَ)
 - 17 times as a verb form IV an'ama (أَنْعَمَ)
 - 33 times as a noun na'am (نَعْم)
 - once as a noun na'mā (نَعْمَاء)
 - twice as a noun na'mat (نَعْمَة)
 - 50 times as a noun ni'mat (نِعْمَة)
 - 17 fold noun na'im (نَعِيم)
 - Once as an active participle nā'imat (نَاعِمَة)
27. عليهم: Over Them

Fiqh al-Lughah: The translations below are brief glosses intended as a guide to meaning. An Arabic word may have various meanings depending on the context. Appears 1445 in the Koran.

28. غير: Bukan

Fiqh al-Lughah: Akar trilateral ghayn yā rā (غ ي ر) appears 154 times in the Koran, in five derivative forms:

- Four times as a verb form II yughayyiru (يُغَيِّرُ)
- Once as a V form of the verb yataghayyar (يَتَغَيَّرُ)
- 147 kali sebagai nominal ghayr (غَيْرُ)
- Once as form II active participle mughayyir (مُغَيِّرٌ)
- Once as form IV active participle mughīrāt (مُغَيِّرَاتٌ)

29. المغضوب: Wrathful

Fiqh al-Lughah: Akar trilateral Ghayn dād bā (غ ض ب) appears 24 times in the Qur'an, in five forms of words:

- Six times as a verb form I ghaḍiba (غَضِبَ)
- 14 times as a noun ghaḍab (غَضَبٌ)
- Twice as a noun ghaḍbān (غَضَبَانِ)
- Once as a passive participle maghḍūb (مَغْضُوبٌ)
- Once as form III aktif participle mughāḍib (مُغْضِبٌ)

30. عليهم: Over Them

Fiqh al-Lughah: The translations below are brief glosses intended as a guide to meaning. An Arabic word may have various meanings depending on the context. Appears 1445 in the Koran.

31. و: And

The eighth word of verse (1:7) is divided into 2 morphological segments. Negative conjunctions and particles. Conjunctions starting with wa are usually translated as "and".

Fiqh al-Munâsabah: The word "and" here shows the importance of the same attitude in dealing with damage such as error. Damaging and being damaged, misleading and being misled, are attitudes that are equally dangerous. For this reason, the principle of "not tyrannizing and not being wronged" is a fair and balanced attitude that must be possessed and adhered to by those who follow the straight path. This is an inspiring interpretation of the last verse of surah al-Fatihah.

32. لا: No (anyway)

Fiqh al-Lughah: It is a form of particle mentioned in the Qur'ân as early as 1691 consisting of: negative particles (1364) and prohibition particles (327)

33. الضالين: (people) who are lost

Fiqh al-Lughah: The trilateral root dād lām lām (ض ل ل) appears 191 times in the Qur'an, in eight derivative forms:

- 53 times as the I form of the verb ḍalla (ضَلَّ)
- 64 times as the IV form of the verb ḍalla (أَضَلَّ)
- nine times as a noun aḍall (أَضَلُّ)
- 38 times as a noun ḍalāl (ضَلَّالٌ)
- nine times as a noun ḍalālat (ضَلَّالَةٌ)
- 14 times as active participle ḍāll (ضَالٌّ)
- once as a verbal noun form II taḍlīl (تَضْلِيلٌ)
- three times because form IV is active participle muḍill (مُضِلٌّ)

Fiqh al-Munâsabah, Surat Al-Fâtihah in constitutional politics

Scholars argue that the position of the letters is mechanical (Fairman, 2012). Nouns and verbs are like mirrors, which have no meaning until the letters show them. The letters create the specificity of the use and its aspects. Letters and the forms that occupy and replace letters have an important role in sentences and speech. Like the following plausible letters :

1. ب : With (with dan by)

A connecting word, such as "bi" (with), indicates the occurrence of various forms of relationships (correlations) between the entire nature of existence (ontology) of various entities. The word "bi" is first presented in reading the Qur'an mushaf as a solution to the connectedness and dependence that must occur, maintained and organized properly. Especially the relationship between makhlûq (created) and al-Khâliq (the Creator), and also between makhlûq itself.

2. اسم

Fiqh al-Munâsabah: The root word sîn-mîm-wāw (س م و) or samâ (سَمَا يَسْمُو سُمُوًا) which derives nobility appears 381 times in the Qur'an, with six morphological forms of the word meaning respectively: name, name, sky, similarity, naming, and named (determined and promised). Syntactically (the science of sentence form), the meanings of the word form a unified and comprehensive sentence that entirely explains ontology (Ervas, 2024): the nature, structure, and branches of science, which mutually build the sublime building of life. Examples of names and skies form concepts that both denote altitude and nobility. From the philosophy of ma'na the word "name" comes a rule: the prohibition against disrespecting let alone degrading the name of someone or something, instead it is commanded to glorify others.

Names, are simplifications of words and facts. Names contain abstract descriptions, concepts, theories, and knowledge in the mind, describing characters, functions, roles, and benefits, indicating the existence of rules that are obeyed according to functions and benefits, of all objects, works, circumstances, and events named. Names are attributes and properties that were first embedded by the Creator. As is the case with the universe, no name is attached to every element and organ of nature by the Supreme Creator, unless that name is given rules for every thing and everything that is named. Like earth is a name of a thing or planet, it has rules and laws according to its position, nature and function. Eating is the name of an activity, which also has rules regarding how to eat, what to eat, and the process of eating.

3. الله : Allâh: The Most Worshipped

Fiqh al-Munâsabah: Allâh, is the Name (representation of words or sentences, concepts and sciences, identity and facts, functions and rules, mind and main purpose) which belongs only to the First and Last, the Greatest, the Most Beautiful, the Most Creator, the All-Knowing, the All-Wise Bestari, the All-Possessing of all property, the All-Powerful over all power, the All-Governing and the All-Authoritative over all His creation. He is the Source of all sources of existence and life for the whole and every universe, life, especially man.

It is an axiom, that the Supreme Possessor of the Most Beautiful Names, Allah is the Supreme Holder and Source of Sovereignty and Supreme Authority for all nature especially the Earth and all of it. He has the right to be the Great Divider of Power and Authority to whomever He wants, as in the placement of humans to administer the earth He created. The next axiomatic logic, Allah is the Almighty worthy of worship, obedience, and being made the final goal and pinnacle of life, including the life of the nation and state whenever and wherever humans are.

4. الرحمن: The merciful

Fiqh al-Munâsabah: Ar-Rahmân which means Most Merciful, is one of the Most Beautiful and Best Names that Allah has and was first introduced by Allah to man in the

Qur'an. A most beautiful trait that is indispensable for humans, providing and answering the philosophical foundation of ideals in social life. Love and affection (Rahmah) dominate human social attitudes. From here, the community was born to love and care for the various problems faced.

Allâh, the Most Merciful Alienator, exemplifies selfless, limitless, and exclusionary love. Those who do not believe and confess, let alone obey and worship Him, still have His love. The impression of an Almighty and Mighty on Allah is unjust, arbitrary, and zalim, dispelled and rejected by this best nature. Because the whole treatise of policy: His affairs and rules is Rahmah (Compassion). It is constantly reminded and repeated in every surah in the Qur'an 114 times, except surah at-Tawbah or Barâah.

5. الرحيم: The almighty

Fiqh al-Munâsabah: All forms of praise and gratitude are expressions that have a correlated power in shaping and changing a person's psychological state. Praise can motivate a person to improve morale and performance. But this simple word can also reinforce narcissistic attitudes (proud and arrogant) when done excessively and not in accordance with the worthiness, ability, and reality possessed. Rulers tend to be authoritarian and dictatorial when they are overly flattered and praised and out of place.

6. الحمد: All praise

Fiqh al-Munâsabah: The way is a container and means of realizing rules, like the constitution, in real life until a reality is formed that is present in the form of civilization (al-ḥadârah). A road map is an infrastructure that explains the procedural rules of how to manage the instructions, starting from planning, organizing, implementing, evaluating and supervising the process of achieving the expected goals according to the instructions, such as shari'ah in an Islamic perspective. Directions and paths become a highly correlational unity, inseparable from each other and needing and defining each other. Constitutionalism as a guide, requires the Constitution as a path to the achievement and realization of goals as aspired to.

7. لام : Prepositions that have the meaning of belonging and belonging

Fiqh al-Munâsabah: Property and Property are the basis of all forms of power. The Owner is the ruler, although factual phenomena are not always so. An example of the slogan in democracies that "People Holder and Owner of Sovereignty", tends to be a figment. Because when they mandate power: legislative (lawmaking), executive (implementation of laws), and judiciary (supervision and enforcement of laws), to a group of people who come to be known as officials or representatives of the people, at the time of elections for example, that power begins to disappear to the greed of those who want to always and continue to maintain power.

8. الله: The almighty is worshipped

Fiqh al-Munâsabah: Said Greatness (لفظ الجلالة). Praise, flattery, and gratitude (thanks) correlate significantly with the merits a person renders and receives. Allâh the Supreme Creator, the Holder of the Supremacy of Ownership, the Provider and Giver of the greatest, most numerous, and highest rizqi: starting from creation, care and management with rules (laws), possession and power, is a worthy pretext and deserves recognition as the Most meritorious, Axiomatically He is only the Most Entitled to possess and receive praise, gratitude, obedience, even to the level of absolute worship. The merits of Allâh, 'Azza wa Jalla, are seen in His rubûbiyyah, as expressed in the word Rabb.

9. رب: God

Fiqh al-Munâsabah: God and Godhead from the rubûbiyyah aspect, comes from the root word ra-ba-ba which has a broad, logical, and rational ma'na. Among others: contains ma'na creation, science, ownership, power, regulation, authority (authority); To command, prohibit, to the level of executing each of its provisions in the form of reward and

punishment. These ma'nas are decisively correlated with the position and primary role of the Creator as The Subject (the only Actor and Actor) who is the Most Sure and Absolute in mastering, having the authority to administer and govern, and control His creation.

10. العالمين : Semesta alam

Fiqh al-Munâsabah: The universe is the entire existence of creation (al-makhlûq), especially man, nature, and life. Being demands an axiomatic logic of the existence of the Almighty or Negating. He is the Supreme Creator (al-Khâliq) Who should be confirmed as the All-Knower of all the problems of His creation. An Arabic proverb says "aṣ-ṣâni'u adrâ bi ṣan'atihî".

In Arabic, creation (i.e. 'âlam which is one root and correlates fundamentally with the word 'âlim the knowledgeable) are signs and indicators (âyât) that require and require the conditions of scientific existence that are the source of power, management, arrangement, and greatness of its Creator. The root of the word 'alima which appears in the Qur'an 856 times in 14 (Fourteen) forms, indicates the ontological, epistemological, and axiological construction of science about the universe. 105 times the word 'science denotes knowledge with various functions and positions: factual, conceptual, procedural, and meta cognitive. These domains of knowledge become the construction of life buildings consisting of foundations, structures, and supports (roofs and aesthetics) of nature including humans and life in them. This is the main and fundamental correlation why God (as the Supremacist of Rubûbiyyah) is the One who has the right to be worshipped, obeyed, and obeyed absolutely without exception.

11. الرحمن : The most merciful

Fiqh al-Munâsabah: The adjective Most Merciful in this verse, repeated correlationally with explanations, affirmations, and reinforcement that God (Rabb) is the Creator; is the Supreme Holder and Owner of all and all forms of power: such as legislative, executive, and judicial. The next correlation is that as the Supreme Authority and Authority, He does not make any rules and regulations, such as His religion (Ad-Dîn), except on the basis of compassion for the hosts, without favoritism including for the deniers of existence, authority, and obedience to Him. His love is infinite and always present in various facets and forms of life, also without waiting for a reward even if only thanks.

12. الرحيم : The almighty

Fiqh al-Munâsabah: Such is the case with the Most Beautiful Nature of "Most Merciful" who gives special attention and treatment, in the form of affection, only to servants who believe in and obey Him. Even though we have to undergo life's tests of faith and devotion that sometimes seem more severe than those who deny and distrust Him. The correlation of generality and specificity (limitation), including love and affection, is the prerogative of the Supreme Creator and the holder of the Supremacy of Sovereignty. His love is the assurance and certainty of justice for all nature, especially man. This love and compassion also correlates with the foundation that Allah lays into giving and ensuring rewards, especially in the day of vengeance.

13. مالك : Maha Raja

Fiqh al-Munâsabah: The rational logic of ownership and power is like two sides of a coin, which influence each other's value. The smaller the ownership, the smaller the power, and vice versa. This legal anomaly always occurs in man created by Allah in a weakness that has implications directly proportional to the limitations that make him have no and cannot realize the word certainty such as rules and laws. This only happens and is guaranteed when both are in the grasp of Allah the Almighty Who Does whatever He Wants (fa'al Li ma yuridu). The correlation between Allâh (the One who is worshipped and obeyed), Ar-Rabb (the Supreme Creator and Ruler), and Al-Mâlik (the Supreme Possessor of Power and Authority) is also very strong and axiomatic.

14. يوم : Hari

Fiqh al-Munâsabah: Man and nature were created in correlation between two fundamental things: space and time. The word "day", is a unit of time that keeps rolling without ever returning and repeating. Man lives between the past, present, and future. What humans have is only the present that is being lived so that it is managed properly and utilized productively (Diener & Seligman, 2004). The past is history that becomes a living record for self-respect and retribution, and the future is the belief on which hope grows that motivates a person to keep doing work to make ends meet. Life processes such as power, are tested, assessed, determined, and correlated with time. That is the working time to comply with the rules by following the cause, and the time of reply when getting wages or sanctions as a result of the rules and causes that run.

15. الدين : Retaliation

Fiqh al-Munâsabah: Good or bad retribution (punishment), indicates a certainty in the rules. Ad-Dîn, which is often interpreted as "religion", contains a strong correlation with the basic and philosophical ma'na of both the rational variables of the law of causation i.e. rule and reply. Religion (Rule) is the standard by which to measure and judge the propriety of a reward (on the day of Retribution). The more obeying the rules, the better the reward (reward or reward), the more disobedient, defying and defying the rules, the worse the reward (punishment or punishment). Such legal certainty and rules also only occur and apply to the Supreme and Powerful, namely Allâh, 'Azza wa Jalla.

16. اياك ; Only to You

Fiqh al-Munâsabah: The phrase *iybaka* in this verse, and generally in Arabic, when positioned in front of a verb denotes a means or device of communication and expression intended to despecialize, focus, and focus a goal, so as to give you alone. This expression of specificity is a way of showing sincerity and sincerity. Only Allah is the Almighty, deserving of absolutism, sincerity and specificity of orientation in actions and deeds. In sincerity is found the nature of self-control and the peak of inherent supervision (*waskat*) needed to build constitutional awareness, without coercion or expensive monitoring. Various surveillance tools such as CCTV and inspectorate devices in government are inefficient policy phenomena.

17. نعيد : We worship

Fiqh al-Munâsabah: *Tbâdah*, which means worship, submission and obedience, is a comprehensive and comprehensive activity in order to obey rules and form rules. 'Worship of Allah means to carry out all forms of activities and work of any kind: cognitive such as thinking, affective by feeling and believing, and psychomotor through actions and behavior, only oriented and solely in order to obey the rules and laws of Allah as the Supreme Maker, Perfecter, and Enforcer of rules (*ad-Dîn* and *as-Sharî'ah*). The correlation of compliance with rules is like the soul, spirit or blood of every rule, especially the Constitution. Without compliance, any rules and at any level will be meaningless. This compliance is the first and foremost certainty in law and legislation. 'Worship contributes greatly to ensuring the effectiveness of a rule.

18. و : And

Fiqh al-Munâsabah: The word 'And', has a sociological ma'na message and a strong and high juridical foundation, as well as a strong psychological influence in equality and equality. It doesn't matter who and what came first, higher, or better. Sincerity and sincerity in worship are as important as asking Allah for help alone. Because obedience and help correlate significantly in a person's life. The higher the compliance, the greater the value of help that has been received, and vice versa. He who is the Most Sure to obey is the One Who has given a lot of help and assistance. If it is not certain to provide assistance, then it is not certain to get the right to compliance.

19. اياك : only to Mu (in turn)

Fiqh al-Munâsabah: Such is the case with other specificities and sincerity such as the importance of focus in asking for help and assistance. The repetition of the word *iybaka* here correlates with the affirmation of the importance of sincerity and sincerity to Allah in managing the hope of obtaining help and assistance. Because He alone grants and ensures the provision of assistance, although it still has to go through procedures and rules. What is safer and more comfortable is that He guarantees the essence of freedom and freedom from all forms of slavery due to recompense for the help someone gives. This is where the strong connection between 'worship and help' comes in, which requires unity, let there be no dualism and separation, between the two. In politics, this significant relationship is often politicized, giving rise to arrogance.

20. نستعين : We ask for help

Fiqh al-Munâsabah: Asking for Help and Help, is a necessity in life. Considering that humans are not all perfect and capable. The need to help each other, created by the Creator to respect each other, care for and protect each other's human rights, not dominate each other let alone enslave each other. Aid is a service that will bind a recipient to the level of slavery. Thus risky and dangerous if help, on the one hand will make the ruler arbitrary, on the other hand make the rakyat not free to make choices. If this happens at the level of association and interaction between nations and states, then the phenomenon shows that a nation and state can prove to be controlled and dictated by other nations and countries. This can all be the result of mismanagement of orientation in the context of help and assistance.

21. اهدنا : Show us

Fiqh al-Munâsabah: Correlation of Guidance with Help is that the most significant form of help in life is guidance itself. From a juridical-sociological perspective, instructions and guidelines can map problems that occur between humans, including the concept of rules as a solution. Humans' limitations in understanding and mastering the problems of life and the nature they manage require them to seek guidance from those who better understand and master the problems. Here, the presence of the Almighty who knows and controls human problems is very necessary and a necessity. This need can only be answered and fulfilled by the Creator of humans, who is logically rational, who knows and controls all the problems of His creation. The straight path then becomes the operational and technical demands of how the instructions are carried out.

22. الصراط : (to) Road

Munasabah Fiqh; The road is a container and means of realizing rules, such as constitutions, in real life until a reality is formed that exists in the form of civilization (*al hadhoroh*). A road map is an infrastructure that explains the procedural rules for managing instructions, starting from planning, organizing, implementing, evaluating and supervising the process of achieving the expected goals according to instructions, such as sharia from an Islamic perspective. Guidance and path are a very correlational unity, inseparable from each other and mutually necessary and determining. Constitutionalism as a guide requires the constitution as a path to achieving and realizing the goals as aspired to.

23. المستقيم : The straight one

Fiqh al-Munâsabah: *Istiqâmah*, which means straight (path), has a juridical and sociological message that shows the demands of commitment, consistency and an upright attitude in every rule and path. Legal certainty is the most important part of the consistency of a rule. The occurrence of 660 times with various forms and meanings of the root word *qa-wa-ma* shows the Creator's important concern for the fate of His creation. Straight has a juridical philosophy of *ma'na* and character to deliver things to hopes, dreams and goals, even if the path is quite winding and full of obstacles. And sociologically (methods, rules and paths) that are straight, can be accepted by all groups, because it has been agreed

constitutionally, to deliver human life to hopes and ideals as in the life of the nation and state.

24. الصراط: Road

Fiqh al-Munâsabah: The repetition of the word way, is to confirm and affirm the importance of the road model, such as the constitutional model, which was practiced by the Prophets and Apostles of Allâh, the holy and honest people, and the martyrs. A proven and tested path throughout human history was created and assigned to Earth as caliph. The one and universal path, always valid in every time and place, originates from the unity of the Creator, Owner, Ruler, and Regulator of the entire universe, not only man. This unity guarantees harmony and the evidence of His message as Mercy (compassion) for all nature.

25. الذين : People who

Fiqh al-Munâsabah: judging from the name, this noun denotes a condition that cannot stand alone so that it becomes an imperfect word and it is not clear who is meant. Therefore this noun requires correlation with other sentences. The phrase "those who" at the beginning of verse 7 of Surah al-Fatihah must be correlated with the sentence after "whom You have given ni'mat to them", which can explain who they are. With this correlation it becomes clear the relationship of role models of the path taken, that is, the path, such as the constitution, that has been taken and traversed by those who have attained true virtue.

26. انعمت : People who

Fiqh al-Munâsabah: The meaning and essence of pleasure can only be understood and realized by the One who names His creation with the word pleasure. The Giver of pleasure is the Creator, the Almighty Owner of the construction of words and the fact of pleasure. The word "Thou" is the second subject or pronoun that is directly spoken to. He is the main and first actor who knows, controls and shares all dimensions of pleasure. It is not determined by the recipients of pleasure, humans and nature, who often misjudge and feel the meaning of the word pleasure and other words in life. It is appropriate for the recipient to be more submissive and pleased with the decrees of the Giver who knows the meaning of giving with its dimensions and rules.

27. عليهم : You have given favors

Fiqh al-Munâsabah: Upon them, shows that the pleasure obtained is a gift given. It doesn't just happen without cause and effect and reward rules. The people (humans) who carry out the rules are the most important sociological aspect as holding subjects who are also responsible for living and enjoying the pleasures. Legal certainty and rules, in the form of compliance which has logical consequences in reward and punishment, is the basis for controlling the effectiveness of a rule. They take the journey as a life process that must be passed. Follow the causes so that the effects are truly visible. They are the ones who determine and feel how effective the path they have taken has proven to lead them to their desires and hopes of enjoyment.

28. غير : Over them

Fiqh al-Munâsabah: The meaning of the words not and besides, emphasizes the rejection of models of people and society that are different, changing, always different, and opposite from the first society (recipients of the gift of pleasure). They are a group of people who are punished with wrath because of their disobedience and straying from the straight path. Changes in a negative direction are carried out by them in various ways, starting from thoughts, feelings, beliefs and actions which all lead to misdirection.

29. المغضوب: Wrath

Fiqh al-Munâsabah: Anger occurs as a result of rejection and disobedience to the rules due to the perversion of the truth of actual words and facts, especially if this is done for constitutionalism and its constitution. The people who are angry because of this act are a profile of society and citizens that should not happen. Because they always do damage that

has an impact on the future of a person, nation and state. Who is angry, in this sentence it is unknown (majhul), indicating that they have the opportunity to be angry and scolded by all parties. As played by Israeli Jews today. Misdirection of beliefs, information and opinions by distorting religion and information continues throughout the history of life.

30. عليهم : Top them

Fiqh al-Munâsabah: Upon them in this context is related to the wrath that befell them. as a consequence and logical consequence of their actions. When anger and anger occurs and is inflicted on other people, it is caused by behavior that is unacceptable in social life. There is no one to blame but yourself, because social sanctions like this will only occur as a result of actions that destroy the social order of society by individuals who collaborate with others.

31. و : And

Fiqh Munasabah; The word "and" here indicates the importance of a common attitude in the face of damage such as heresy. Destructive and destructive, destructive and misled are equally dangerous sika. For this reason, the principle of "not mendhalimi and not didzalimi" is a fair and balanced attitude that must be owned and upheld by the followers of the straight path, this is an inspiring interpretation of the last verse of Surat al-Fatihah.

32. لا : Nor

Fiqh al-Munâsabah: The word "neither" implies personal sanction, as a victim of negligence and stupidity. Self-resilience is very necessary to protect oneself from attempts to be misled. Refusal to become a victim of injustice is also a wise and fair attitude. Because tyranny, such as unjust and detrimental rules, will only be effective when there is an attitude of rejection of all forms of tyranny and detrimental actions.

33. الضالين : Those who are lost

Fiqh al-Munâsabah: Lost people indicate a group that is a victim of misdirection of others. Like nashrany, the Prophet Muhammad, shalAllâhu 'alaihi wa sallam, exemplifies the profile of a lost society. Getting lost is no less dangerous than misleading actions. One of the assurances of the Messenger of Allah, shalAllâhu 'alaihi wa sallam, for those who believe and hold fast to the Qur'an and its Sunnah is that they will not go astray forever. This is the straight path that becomes the solution in solving personal and social problems, namely a fair and consistent attitude, a way and a wasaty way (moderate and middle) to "not want to be tyrannical as well as not allowing oneself to be wronged by others".

Application of Tadabbur Methodology in the Constitutionalism Theory of the Global Living Constitution Islamic Perspective

- a. The Model of Application of Tadabbur Methodology to Surah al-Fatihah shows the feasibility and reliability of Tadabbur as a method of developing epistemology of various sciences (Syafudin, Saefudin, Mujahidin, & Ibdalsyah, 2023): Islamic, Natural, and Social based Knowledge Domains: Factual, Conceptual, Procedural, and Metacognitive, such as the absorption of values and spirit of Constitutionalism which is alive, universal and global, as an important part in the development of political science and constitutional law.
- b. The Al-Qur'an as a source of epistemology with the Tadabbur methodology can be applied universally and globally to provide and inspire constitutional solutions to various human and world problems (Nufus, Sururin, & Sodiq, 2023), especially in managing the state administration of a nation and state wherever and whenever they are located. The Factual, Conceptual, Procedural and Metacognitive Knowledge Domains of the Qur'an which combine, integrate and synergize words with a permanent dimension (tsawabit), such as Human Rights and Obligations, so that there is no need to change words, with facts with a flexible dimension (mutaghayyirat), such as natural and social environmental conditions, which can accept the dynamics of development and change.

- c. The Indonesian Constitution is based on Pancasila with basic values: Godhead, as a philosophical and ideological basis, Humanity, as a sociological and civilizational basis, Unity, as a juridical and national basis, formation of regulations and legislation, Deliberation, as a democratic basis and division of power, and Justice, as the basis for the ideals and goals of the nation and state, affirms and confirms the universal constitutional content in the Al-Qur'an, so that it can be proposed, not only for Indonesia, but also as the Global Living Constitution which is being awaited by nations and countries in the world.
- d. The wisdom of writing and codifying the Mushhaf of the Qur'an, which does not follow the history and chronology of its revelation or the Sunnah, indicates that the Mushhaf was designed for daily reading at any time with a Constitutionalism content that is truly alive and integrated as the spirit of everyday life. This arrangement design inspires and represents the true meaning of Living, not only requiring no changes such as amendments or addendums. Every individual who interacts with him will receive guidance and direction both in terms of rules (as a form of Constitutional Law) which have legal and statutory implications, and ethics (as Constitutional Ethics) which builds moral and aesthetic beauty.
- e. The construction of the contents of Constitutionalism: Divinity, Humanity, Unity (Nationality), Deliberation (based on Popularity, Wisdom, and Representation), and Justice, are contained and arranged in an integrated manner in each Surah, whatever the topic and problem, which is broken down on each page very easy to read, because it blends with the spirit and rhythm of life of every reader. Various cognitive, affective and psychomotor dimensions and domains are also involved in understanding the direct message of Allah 'Azza wa Jalla who is accompanying and accompanying him, as if it were new and being revealed to him.
- f. Implementation of the Concept of Islamic Constitutional Political Education in Formal, Non-formal and Informal Education

The research results show a number of political problems in the field of constitution and constitutionalism which lead to education (Pavlic, 2024). The formulation of the Islamic Perspective Constitutional Education Concept as a result of research should receive attention and be proposed as a scientific and systematic solution. Educational institutions, both formal, non-formal and informal, can be used as the first and main domain in implementing the Concept Formulation, with the following achievement plans:

1. Output:

a. Implementation Format in Formal Education

Formal education is a structured and tiered educational path consisting of basic education, secondary education and higher education (Sabila, Arifin, & Humaidi, 2024). The ideal format for implementing the Constitutional Education Concept in formal educational institutions is through national education policies and politics. One strategy is through developing a more comprehensive curriculum, especially Civics subjects, as depicted in the research results of the Formulation of the Concept of Constitutional Education. If there is no political will, then through the awareness of related educational institutions it can be included in the local curriculum or extracurricular activities such as the Class Consultative Council (MPK) or the activities of the Intra-School Student Organization (OSIS), and the Student Executive Board (BEM).

b. Implementation Format in Non-formal Education

Non-formal education is an educational path outside formal education that can be implemented in a structured and tiered manner. The format for implementing the Constitutional Political Education Concept in Non-formal Education Institutions is also through the development of a Citizenship Education curriculum. The implementation

strategy also requires educational policies and politics by policy makers, both legislative and executive.

c. Implementation Format in Informal Education

Informal education is a family and environmental education pathway. The format for implementing the Constitutional Political Education Concept in informal institutions such as families, ta'lim assemblies, community communities, youth organizations, etc. is through socialization and provision of stakeholders in them such as lecturers, trainers, and motivators, and community leaders. Socialization of the 4 (four) Pillars: Pancasila, the 1945 Constitution of the Republic of Indonesia, the Republic of Indonesia, and Bhinneka Tunggal Ika, which are the agenda and program of the MPR-RI is a strategic implementation model. It is only necessary to develop content that is more comprehensive and integrated with various other sources with epistemology and methodology as formulated in the research results. MATRIQ (Al-Qur'an Interactive Tadabbur Assembly) can also be used as a model for more effective implementation of learning the Concept of Constitutional Political Education, in addition to being carried out intensively every Monday to Friday with a duration of 1-1.5 hours in the morning, as well as implementation Tadabbur methodology is interactive with a more comprehensive epistemology.

2. Outcome:

While the value and quality of human resources expected through the implementation of the Constitutional Education Concept (Muttapien, Rizki, & Abrori, 2024), especially the Islamic Perspective, are the following human resources:

- a. Students Have and Master Islamic Political Understanding, Mentality and Behavior from a Constitutional Perspective with strong and creative Constitutionalism
- b. Democratic and responsible citizens (sovereign and dignified)
- c. Society of Politicians, Practitioners and Political Leaders who are educated and have a constitutional perspective
- d. A nation with constitutional character and life from an Islamic perspective.
- e. A Sovereign Constitutional State based on Democratic and Responsible Citizens

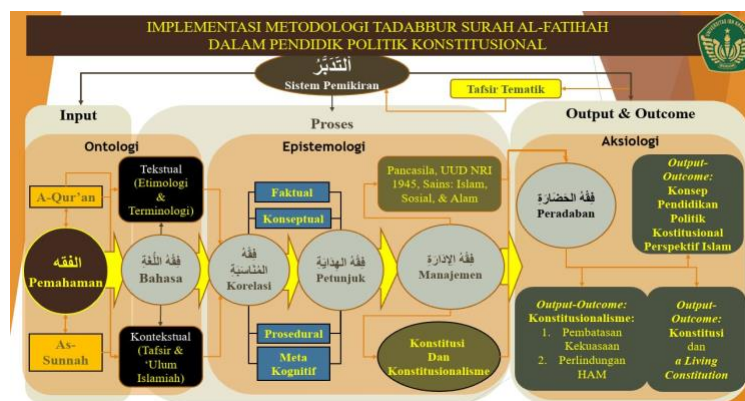


Figure 1. Chart of Implementation of Tadabbur Surah al-Fatihah in Constitutional Politics: Islamic Perspective

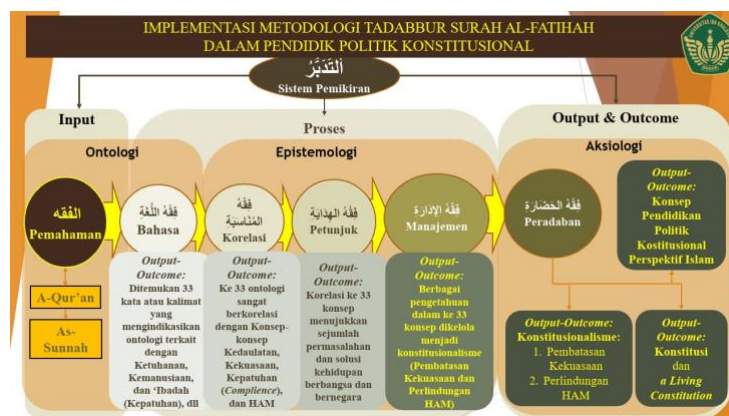


Figure 2. Chart of Implementation of Tadabbur Surah al-Fatihah in Constitutional Politics: Islamic Perspective

CONCLUSION

After conducting studies and research on the implementation of tadabbur quran surat al-fatihah in constitutional politics, the author can draw the following conclusions: The formulation of the methodology of Tadabbur quran surat al-fatihah in Constitutional Politics can be formulated and implemented as the Living Constitution in an effort to build constitutionalism and constitutional awareness towards Democratic and Responsible Citizens, with the approach of fiqh lughoh, fiqh munasabah, Hidaah Fiqh and Idharo Fiqh.

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