Contemporary Quran **–** ISSN: 2798-7108 (e)**;** 2798-7248 (p)
Vol. 5 Nomor 2 (Juli-Desember 2025); hlm. 177-190; doi: 10.14421/cq.v5i1.6815
https://ejournal.uin-suka.ac.id/ushuluddin/AJQH
Article History: accepted: 13-12-2025; **published:** 28-12-2025

Interpretation of Surah Al-Fatihah verse 5 in Tafsir Al-Mishbah: Historically Effected Consciousness and the Construction of National Values

Al-Faiz Muhammad Rabbany Tarman[1], Indal Abror[2]*, Riva Ferdiana Nasywa Az Zahra[3]
[1,3] Universitas Muhammadiyah Klaten
[2]Universitas Islam Negeri Sunan Kalijaga Yogyakarta
Email: mariya07july@gmail.com

Corresponding author

Abstract
This study examines the nationalistic interpretation of Surah al-Fatihah, verse 5, in M. Quraish Shihab's Tafsir Al-Mishbah, highlighting its historical background and transformative implications for the relationship between religion and nationalism in contemporary Indonesia. Unlike classical exegetes who relatively emphasize the theological-ritualistic dimension, Quraish Shihab interprets na'budu as a representation of collective consciousness that transcends individual worship toward social solidarity and national responsibility. This interpretation is explicitly linked to the second principle of Pancasila, namely "Just and Civilized Humanity."Using Hans-Georg Gadamer's hermeneutical framework, particularly the concept of historically effected consciousness, this study argues that Quraish Shihab's interpretation cannot be separated from his historical horizon and ideological consciousness as an Indonesian Muslim intellectual. This study is a qualitative literature review that analyzes primary sources, namely the Al-Mishbah exegesis and other works by Quraish Shihab, supported by relevant secondary literature.The results of the study indicate that Quraish Shihab's interpretation constitutes a dialogue between the Qur'anic text and the pluralistic social reality of Indonesia. The emphasis on the values of solidarity, humanity, and nationalism is not merely a development of textual meaning but a reflection of an ideological commitment to harmonizing Islamic teachings with the Indonesian framework. This interpretation has transformative implications by reconstructing the relationship between religion and nationalism from a dichotomous paradigm into a mutually reinforcing one. Thus, Quraish Shihab's interpretation serves not only as an intellectual product but also as an ideological instrument that promotes inclusive religiosity, strengthens social cohesion, and affirms the compatibility between Islam and national identity in the context of contemporary Indonesia.

Keywords: Interpretation; Nationalism; Historical Influence

Abstrak:
Penelitian ini mengkaji penafsiran nasionalistik QS. al-Fatihah ayat 5 dalam Tafsir Al-Mishbah karya M. Quraish Shihab dengan menyoroti latar belakang historis serta implikasi

Copyright © 2025 by Author(s)
This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License
(https://creativecommons.org/licenses/by-nc-sa/4.0/)

transformatifnya terhadap relasi agama dan nasionalisme di Indonesia kontemporer. Berbeda dengan mufasir klasik yang relatif menekankan pada dimensi teologis-ritualistik, Quraish Shihab memaknai *na'budu* sebagai representasi kesadaran kolektif yang melampaui ibadah individual menuju solidaritas sosial dan tanggung jawab kebangsaan. Penafsiran ini secara eksplisit dikaitkan dengan sila kedua Pancasila, yaitu "Kemanusiaan yang Adil dan Beradab."

Dengan menggunakan kerangka hermeneutika Hans-Georg Gadamer, khususnya konsep *historically effected consciousness*, penelitian ini berargumen bahwa penafsiran Quraish Shihab tidak dapat dilepaskan dari cakrawala historis dan kesadaran ideologisnya sebagai intelektual Muslim Indonesia. Penelitian ini merupakan studi kepustakaan dengan pendekatan kualitatif, yang menganalisis sumber primer berupa tafsir Al-Mishbah dan karya-karya Quraish Shihab lainnya serta didukung oleh literature sekunder yang relevan. Hasil penelitian menunjukkan bahwa penafsiran Quraish Shihab merupakan bentuk dialog antara teks al-Qur'an dan realitas sosial-keindonesiaan yang plural. Penekanan pada nilai kebersamaan, kemanusiaan, dan kebangsaan bukan sekadar pengembangan makna tekstual, melainkan refleksi komitmen ideologis untuk mensinergikan ajaran Islam dengan kerangka Indonesia. Penafsiran ini memiliki implikasi transformative dengan merekonstruksi relasi agama dan nasionalisme dari paradigm dikotomis menjadi hubungan yang saling menguatkan. Dengan demikian, penafsiran Quraish Shihab tidak hanya berfungsi sebagai produk intelektual, tetapi juga sebagai instrument ideologis yang mendorong religiositas inklusif, memperkuat kohesi sosial, serta menegaskan kompatibilitas antara Islam dan identitas kebangsaan dalam konteks Indonesia kontemporer.

Kata Kunci: Tafsir; Kebangsaan; Keterpengaruhan Sejarah

Introduction

The interpretation of Surat al-Fatihah in Tafsir Al-Mishbah by M. Quraish Shihab shows a tendency to go beyond the theological-ritualistic style commonly found in classical interpretations. In addition to the strong educational nuance through the use of the term rabb, which is linked to the concept of *tarbiyah*[1] as a process of gradual human development towards perfection[2], Shihab's interpretation of Surah al-Fatihah verse 5 also reveals a distinctive socio-national dimension. The emphasis on the use of the plural pronoun *na'budu* is not only interpreted as communal worship, but is developed into an awareness of human solidarity that has implications for social justice and shared prosperity. In fact, Shihab explicitly linked the meaning of this verse to the second principle of Pancasila, "Kemanusiaan yang Adil dan Beradab,"[3] an approach rarely found in other interpretations such as At-Thabari, which emphasizes the dimensions of submission and servitude[4], as well as Hamka, who linked it to the ethos of mutual assistance in daily life.[5] This difference raises an academic question regarding the extent to which Shihab's interpretation is influenced by his historical, social, and ideological horizons as an Indonesian Muslim intellectual. From Hans-Georg Gadamer's perspective, this kind of understanding cannot be separated from historically effected consciousness, namely the awareness that every interpretation always moves within a circle of prejudice[6], tradition, and the cultural context of the interpreter.[7] Thus, Shihab's nationalistic interpretation of Surah al-Fatihah verse 5 is important to examine critically, in order to understand how the text of the Qur'an interacts with historical consciousness and national ideology in contemporary interpretive practices.

In previous studies, such as Agus Mukmin's research, as a nationalist, Shihab considered it important to love one's own country, maintain national unity

---

[1] Shihab, 32 See also pages 39, 78, and 9. The above examples are Shihab's interpretations that explicitly mention education. In addition, there are also many interpretations related to education that are explained implicitly, for example when interpreting the sixth verse. "Dengan demikian, seorang muslim tidak akan berpandangan picik dan menganggap bahwa hanya jalan, yakni *sabil* atau mazhabnya saja yang benar, dan jalan yang lain salah. Bukankah banyak sabil yang dapat mengantar ke ash-shirat al-mustaqim?" See pages 68, 63, 23, and 24.

[2] M.Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002), 30.

[3] Shihab, 55

[4] al-Ṭabarī, *Jami' Al-Bayaan Fi Ta'wil Ay Al-Qur'an*, 141.

[5] Hamka, *Tafsir Al-Azhar Jil. I* (Jakarta: Gema Insani, 2015), 79.

[6] Ilyas Supena, *Bersahabat Dengan Makna Melalui Hermeneutika* (Yogyakarta: Idea Press, 2012), 76; Sahiron Syamsuddin, *Hermeneutika Dan Pengembangan Ulumul Qur'an* (Yogyakarta: Baitul Hikmah, 2017), 79.

[7] Jens Zimmermann, *Hermeneutika: Sebuah Pengantar Singkat* (Yogyakarta: Ircisod, 2021); Paul Ricoeur, *Hermeneutika Dan Ilmu-Ilmu Humaniora* (Yogyakarta: Ircisod, 2021), 46.

and security stability, foster good cooperation between the government and its people, and appreciate and respect differences.[8] Meanwhile, research by Ahmad Wasil and Muhammad Tajuddin shows that religious doctrine does not actually pit religion against the state. KH. Sholeh Bahruddin's stance is one of loving one's nation and loving all of humanity as brothers and sisters, without regard to ethnicity, religion, race, or culture.[9] In line with these studies, Umi Musaropah's research shows that the linguistic diversity found in pesantren life actually increases love for the nation.[10] Although these studies have enriched the discourse on nationalism from an Islamic perspective, there has been no study that specifically places the interpretation of Surah al-Fatihah verse 5 in Tafsir Al-Mishbah as the main locus of analysis and reads it through the hermeneutical framework of Hans-Georg Gadamer's historical consciousness. Therefore, this study aims to fill this gap by examining how Shihab's horizon and ideology are intertwined in the interpretation of the verse, thereby giving rise to a unique construction of national meaning in contemporary Indonesian tafsir.

Thus, this study aims to critically examine M. Quraish Shihab's interpretation of Surah al-Fatihah verse 5 in Tafsir Al-Mishbah, particularly in relation to the construction of national values. To achieve this objective, this study is formulated into three main questions. First, how is the construction of meaning in QS. al-Fatihah verse 5 in Tafsir Al-Mishbah by M. Quraish Shihab compared to the interpretations of other classical and modern exegetes? Second, why does Quraish Shihab interpret QS. al-Fatihah verse 5 with an emphasis on the values of togetherness and nationality, and how does this relate to his historical horizon and ideological awareness as an Indonesian Muslim intellectual? Third, to what extent does Quraish Shihab's nationalistic interpretation of QS. al-Fatihah verse 5 have transformative implications for the construction of the relationship between religion and nationalism in the context of contemporary Indonesia?

This study departs from the argument that the interpretation of the Qur'an never occurs in a vacuum, but is always influenced by the historical consciousness of the interpreter, which is shaped by the social, political, cultural, and ideological context in which he lives. Using Hans Georg Gadamer's theory of historically effected consciousness, this study argues that M. Quraish Shihab's interpretation of Surah al-Fatihah verse 5 in the Al-Mishbah tafsir is the result of a dialogue between the horizon of the Qur'anic text and the historical horizon of the interpreter as an Indonesian Muslim intellectual. The main argument to be proven

[8] Agus Mukmin, "Konsep Nasionalisme M. Quraish Shihab Dalam Tafsir Al-Mishbah," *Jurnal Iqtishaduna* 8, no. 1 (2023): 542.

[9] Ahmad dan Muhammad Tajuddin Wasil, "Pemikiran KH. M. Sholeh Bahruddin Dan Praktiknya Dalam Toleransi Beragama Di Pondok Pesantren Ngalah Pasuruan," *Jurnal Potret Pemikiran* 25, no. 1 (2021): 76.

[10] Umi Musaropah, "Pendidikan Kebangsaan Dalam Pesantren Perspektif Abdul Wahid Hasyim," *Jurnal Ulumuddin: Jurnal Ilmu-Ilmu Keislaman* 9, no. 1 (2019): 1.

is that Quraish Shihab's emphasis on the meaning of togetherness in the word na'budu and its connection to human and national values is not merely an expansion of textual meaning, but a reflection of ideological commitment and national consciousness formed in the Indonesian context. This is in line with Abdullah Saeed's view, which emphasizes the inevitability of the influence of social, political, and cultural contexts in the activity of interpretation.[11] This study considers that the connection between interpretation and nationalism in Al-Mishbah's interpretation is a hermeneutic phenomenon that can be scientifically justified.

This type of research is library research. This research is qualitative in nature. The author focuses on Education and Nationalism in the Al-Mishbah Interpretation: A Historical Reading of Surat Al-Fatihah. The data collection technique used is an analysis of library materials, including primary data sources such as Surat Al-Fatihah in the Al-Mishbah Exegesis and *Wawasan Al-Qur'an: Tafsir Tematik atas Perbagai Persoalan Umat* dan *Islam dan Kebangsaan: Tauhid, Kemanusiaan, dan Kewarganegaraan*. Secondary data sources include quotes from books related to the interpretation of Al-Fatihah, historical influences, education, nationality, and other references related to the research object. The author uses a documentary data collection method. Both primary and secondary research data were reduced and analyzed using a descriptive analysis pattern. This analysis model explains how M. Quraish Shihab and other exegetes understand Surat Al-Fatihah. Based on M. Quraish Shihab's perspective, the author approaches the data using Gadamer's historical influence theory to interpret the explicit values of education and nationalism in his exegesis.

Results and Discussion

M. Quraish Shihab's Interpretation of Surah Al-Fatihah: Verse 5

Every exegete has a different interpretation in understanding a verse. Among the many reasons for this, of course, the historical situation faced by each exegete, consciously or unconsciously, influences the nuances of their interpretation of the Qur'an. This includes when examining the interpretation of Surat Al-Fatihah, each exegete offers different nuances and content, depending on the horizon of each exegete. In this discussion, the author will highlight the nuances offered by Quraish Shihab among other exegetes.

In the fifth verse, (اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ) *You ˹alone˺ we worship and You ˹alone˺ we ask for help*. According to ath-Thabari, *istianah* (request for help) accompanied by submission, obedience, and humility.[12] In line with al-Qurthubi, it is only to Allah

[11] Abdullah Saeed, *Al-Qur'an Abad 21: Tafsir Kontekstual No Title* (Bandung: Mizan, 2016)., 13.
[12] al-Ṭabarī, *Jami' Al-Bayaan Fi Ta'wil Ay Al-Qur'an*, 141.

that humans ask for help.[13] According to Wahbah Zuhaili, humans ask for help only from Him, put their trust only in Him, and worship only Him, purifying their religion for Him, for He alone is worthy of worship and only He can bring benefit and ward off harm.[14]

According to Quraish Shihab, worshiping Allah is not limited to ritual worship alone, but includes all kinds of human activities as stated in Surah al-An'am verse 162.[15] Interestingly, Quraish Shihab delves into this verse with the use of the pronoun *nahnu*, which gives the impression of togetherness. For Shihab, this has logical consequences beyond just togetherness in worship. More than that, it brings togetherness in social life so that there will be no social gaps or suffering because all efforts are devoted to realizing human welfare. In this interpretation, Quraish Shihab connects the verse with the second principle of Pancasila, namely humanity that is just and civilized.[16] Thus, there is a synergy between the verse and the spirit of statehood. This will be explained in more detail in the following discussion.

The national values in M. Quraish Shihab's interpretation of Surat Al-Fatihah in Tafsir Al-Mishbah are explicitly reflected in the mention of the second principle of Pancasila, namely Just and Civilized Humanity. This is evident when he interprets the fifth verse of Surat Al-Fatihah. Pancasila itself is Indonesia's unique state ideology. Quraish Shihab's interpretation, whether consciously or not, is influenced by the circumstances and conditions during the interpretation process. On one hand, the connection between the verse and Pancasila constitutes an undeniable national value. However, on the other hand, to understand it more proportionally, a deeper understanding of Quraish Shihab's views on nationalism through his other works is necessary.

Historical and Ideological Horizons of Quraish Shihab's Interpretation of QS. al-Fatihah (1): 5

Quraish Shihab views Pancasila as a national consensus that serves not only as the foundation of the state but also as an ethical framework for national life.[17] (FN1,)75. In his view, the values of Pancasila align with the universal principles taught by the Qur'an. This demonstrates that the interpretation of the Qur'an cannot be separated from the national context that constitutes the living space of Indonesia's Muslim community.

[13] Abu Abdillah Muhammad bin Ahmad bin Abu Bakr bin Farh al-Anshari al-Khazraji al-Andalusi al-Qurthubi, *Al-Jami' Li Ahkam Al-Qur'an*, 223.
[14] az-Zuhaili, *Tafsir Al-Munir*, 35.
[15] Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, 55.
[16] Shihab, 55.
[17] M.Quraish Shihab, *"Membumikan" Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat* (Tangerang: Lentera Hati, 1992), 75.

The emphasis on human values, for example, is evident in his view that religion is essentially meant to uphold human values and combat all forms of social injustice.[18] This principle is then linked to the second principle of Pancasila, which explicitly emerges in his interpretation of Surah al-Fatihah, verse 5. In this context, the meaning of na'budu (we worship) is not only understood as an individual theological relationship but also contains a collective dimension that necessitates social solidarity and humanitarian responsibility.

Furthermore, Quraish Shihab explicitly rejects the notion that Islam requires a specific form of government, such as the caliphate. He asserts that the Qur'an provides only general principles, while the concrete form of statehood is left to human ijtihad in accordance with historical needs.[19] This perspective demonstrates his openness to the concept of the nation-state, such as Indonesia, and shows that the discourse on nationhood in his interpretations is a response to the ideological debates unfolding in society. This historical dimension becomes increasingly evident when examining the context in which his works were produced. A number of his writings emerged from public discussions, lectures, or responses to contemporary socio-political phenomena, ranging from issues of nationalism, moral crises, to tensions between religion and the state.[20] This indicates that his interpretations are not merely the result of abstract reflection, but rather part of an active dialogue with the social reality he faces.

From the perspective of Hans-Georg Gadamer's hermeneutics, this condition can be understood as a form of historically effected consciousness—that is, the awareness that every interpretation is always influenced by tradition, historical experience, and the interpreter's horizon of understanding.[21] Thus, Quraish Shihab's emphasis on the values of solidarity and nationalism in interpreting Surah al-Fatihah, verse 5, is not merely an expansion of textual meaning but a reflection of his historical consciousness as an Indonesian Muslim intellectual. Therefore, it can be concluded that the nationalist orientation in Quraish Shihab's exegesis is the result of a dialectic between the Qur'anic text and the Indonesian social context. His interpretation is not neutral but constitutes a form of actualizing the text's meaning within the horizon of a pluralistic society, while also serving as a response to evolving ideological dynamics, including debates regarding the relationship between Islam and the state.

---

[18] M.Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Tematik Atas Pelbagai Persoalan Umat* (Bandung: Mizan, 1996), 334-335.

[19] Shihab, 336.

[20] M.Quraish Shihab, *Islam & Kebangsaan: Tauhid, Kemanusiaan, Dan Kewarganegaraan* (Tangerang: Lentera Hati, 2020), ix-x; M.Quraish Shihab, *Yang Hilang Dari Kita: Akhlak* (Tangerang: Lentera Hati, 2016), xi-xii.

[21] Robert Dostal, ed., *The Cambridge Companion to Gadamer* (Cambridge University Press, 2021), https://doi.org/10.1017/9781108907385.

The Relevance and Impact of Quraish Shihab's Nationalist Interpretation in the Context of Contemporary Indonesia

More broadly, this construction shows that the relationship between religion and nationalism in the Indonesian context is not one of mutual negation, but rather one of mutual reinforcement. In this case, Al-Mishbah's interpretation contributes to strengthening an inclusive and humanistic national Islamic paradigm. Thus, this interpretation not only reflects the influence of the interpreter's history but also becomes an instrument for transforming Islamic discourse towards harmony between the values of monotheism and national commitment.

Quraish Shihab's interpretation of verse 5 of Surah al-Fatihah not only reflects his historical background but also addresses the context in Indonesia, where some members of society question the relationship between religion and the state.[22] Over the past decade, there have also been certain religious groups driven by a specific political agenda aimed at undermining Pancasila.[23] The fact that these issues seem to have reached an impasse has, to some extent, influenced Quraish Shihab's interpretation and motivated him to counter understandings that seek to sever the relationship between religion and the state. Meanwhile, Quraish Shihab implicitly acknowledges the influence of these factors in his response to these issues, stating that one's personality is shaped by knowledge and lived culture, which in turn foster loyalty to one's faith, adherence to one's culture, and a drive to serve both God and the nation.[24]

In addition, the interpretation of the fifth verse of Surah al-Fatihah in the context of Pancasila must also be considered in relation to similar issues, such as the refusal of some students to salute the national flag and sing the Indonesian national anthem.[25] Quraish Shihab does not deny that some scholars reject this act of respect on religious grounds. Their argument is that saluting the flag was not practiced during the time of the Prophet (peace be upon him), nor during the era of the four caliphs who succeeded him. Such a salute, they argue, contradicts the perfection of faith in the oneness of Allah and the obligation to glorify Him. As for Quraish Shihab, he explains that honoring the flag is done to strengthen love for

[22] Ainur Rofiq Al Amin, "Deideologisasi Anti-Pancasila," www.kompas.id, 2025, https://www.kompas.id/artikel/deideologisasi-anti-pancasila.
[23] MPR RI, "Basarah: Sejak Lahir, Pancasila Tidak Pernah Bermusuhan Dengan Agama," 2025, https://mpr.go.id/berita/basarah-sejak-lahir-pancasila-tidak-pernah-bermusuhan-dengan-agama.
[24] M.Quraish Shihab, *Islam Yang Disalahpahami: Menepis Prasangka Mengikis Kekeliruan* (Tangerang: Lentera Hati, 2019), 11.
[25] Golda Eksa, "Siswa SMP Tolak Hormat Bendera Karena Ikut Ajaran Sekte Agama," 2020, https://mediaindonesia.com/politik-dan-hukum/274410/siswa-smp-tolak-hormat-bendera-karena-ikut-ajaran-sekte-agama.

the homeland and a willingness to sacrifice for the nation and state, which is fundamentally justified and even encouraged by Islam.[26]

In his broader exploration of the relationship between Qur'anic exegesis and Pancasila in other works, Quraish Shihab seeks to emphasize the importance of viewing this relationship through a historical lens: specifically, that its connection to religious diversity does not imply that a Muslim should adopt a fanatical stance that refuses to cooperate with other religious communities. The interpretation of the third principle of Pancasila highlights a historical dimension from the time of the Prophet (peace be upon him), during which the Prophet also established treaties with non-Muslim communities and cooperated with them for the common good, whether in trade, agriculture, or security. Islam does not prohibit providing humanitarian aid, even to those who oppose Islam. In fact, Islam forbids its followers from mistreating those they dislike (see Quran 5:8).[27]

Quraish Shihab then quoted Quran 5:48 and explained the verse as follows: "Even though you differ in your religions, strive to do good deeds."[28] According to Quraish Shihab, one of the characteristics of Islamic teachings is their humanistic nature, in harmony with humanity. There is not a single Islamic guideline that is at odds with the human spirit and positive inclinations. People (experts) are encouraged to engage in ijtihad—that is, to think deeply to discover views that are appropriate and in line with society's positive development—by paying attention to the texts of the Quran and Sunnah and also considering the maqashid al-shari'ah.[29]

Islam is intended for all humanity, without distinction of race, skin color, or social status. Islam presents the teaching of rahmatan lil alamin (mercy for all creation). Islam is also comprehensive; in essence, there is no aspect necessary for human happiness in this world and the hereafter that has not already been provided. Islam also possesses the characteristic of wasathiyah (moderation), meaning it takes a middle path regarding its guidance, whether concerning God or the world, nature, and humanity.[30]

Citizenship cannot exist without equality among citizens; an equality grounded in the value of the Equality of Humanity, which ensures equal rights in various spheres—civil, economic, and political—as well as equal protection, regardless of race, religion, gender, or political views—provided those views do not conflict with the fundamental principles established by the laws of each

[26] M.Quraish Shihab, *Islam & Kebangsaan: Tauhid, Kebangsaan, Dan Kewarganegaraan* (Tangerang: Lentera Hati, 2020), 118.
[27] Shihab, *Islam & Kebangsaan: Tauhid, Kemanusiaan, Dan Kewarganegaraan*, 100-102.
[28] M.Quraish Shihab, *Islam Yang Saya Anut: Dasar-Dasar Ajaran Islam* (Tangerang: Lentera Hati, 2017), 45.
[29] Shihab, 106.
[30] Shihab, 108-109.

country. Just as mutual cooperation arises from shared interests that cannot be realized without cooperation, citizenship can only be realized if the values of freedom and democracy are properly and correctly applied.[31]

Quraish Shihab asserts that humanity is the primary foundation of religion, because religious teachings are, in essence, revealed for the benefit of humanity. Therefore, religious practices may be set aside if they conflict with human values. One cannot even be considered truly religious if they disregard humanistic values, such as compassion for the vulnerable and a commitment to justice. Religious laws are established not merely as a form of ritual obedience, but to safeguard and protect human life. Thus, humanity holds a more fundamental position than mere religious formalities. Furthermore, humanity is universal and transcends the boundaries of religion, space, and time. Values such as justice, honesty, and respect for others are recognized by all human beings. From this arises the principle of respect for all human beings without discrimination, which serves as the foundation for the creation of a peaceful life.[32]

The national values taught by Islam are reflected, among other things, in justice, equal rights and obligations in the context of citizenship, freedom to profess and practice one's own religion, the fulfillment of promises and mutual agreements, as well as love for the homeland and mutual respect among fellow citizens and indeed among all human beings.[33] In this way, Islam recognizes diversity and calls for unity without sacrificing each group's fundamental principles. This is the essence of "Bhinneka Tunggal Ika," the motto of the Indonesian nation, which is inscribed on the Indonesian national emblem.[34] Loving one's homeland is not only an integral part of faith, but also a natural instinct inherent in every mentally healthy person.[35] Citizenship is an integral part of Islamic teachings. Its essence was already understood by the followers of the Prophet Muhammad (peace be upon him) during the early days of the establishment of the "Islamic State" in Medina.[36]

Thus, M. Quraish Shihab's nationalistic interpretation of Surah al-Fatihah, verse 5, does not merely remain at the conceptual level but has transformative implications for reconstructing the relationship between religion and nationalism in contemporary Indonesia. This interpretation serves as a bridge that integrates religious values with national principles, thereby shifting the paradigm—which previously tended to pit the two against each other—into a mutually reinforcing relationship. In this context, nationalism is no longer viewed as a threat to religion,

---

[31] M.Quraish Shihab, *Islam Yang Saya Pahami: Keragaman Itu Rahmat* (Tangerang: Lentera Hati, 2017), 172-173.
[32] Shihab, 237-239.
[33] Shihab, *Islam & Kebangsaan: Tauhid, Kebangsaan, Dan Kewarganegaraan*, 108-109.
[34] Shihab, 110.
[35] Shihab, *Islam Yang Saya Pahami: Keragaman Itu Rahmat*, 173.
[36] Shihab, 179.

but rather as a practical space for actualizing Islamic values such as justice, humanity, and social solidarity. This interpretation also helps mitigate tendencies toward religious exclusivism and offers a model of religiosity that is inclusive, moderate, and contextual to the reality of Indonesia's pluralistic society. Therefore, Quraish Shihab's interpretation can be understood not only as an intellectual product but also as an ideological instrument that plays a role in strengthening social cohesion, legitimizing Pancasila, and ensuring the continuity of a harmonious national life.

Conclusion

This study demonstrates that the interpretation of Surah al-Fatihah, verse 5, in M. Quraish Shihab's Tafsir Al-Mishbah possesses distinctive characteristics compared to the interpretations of other classical and modern exegetes. While exegetes such as al-Tabari emphasize the theological dimension of servitude and total dependence on Allah, Quraish Shihab expands the meaning of the verse into a broader social dimension. The word na'budu is understood not only as an expression of individual worship but also as a symbol of togetherness, solidarity, and collective responsibility in social life. The emphasis on the values of togetherness and nationalism in this interpretation cannot be separated from the historical context and ideological consciousness of Quraish Shihab as an Indonesian Muslim intellectual. From the perspective of Hans-Georg Gadamer's hermeneutics, this reflects what is known as "historically effected consciousness," namely that every interpretation is always influenced by the interpreter's tradition, experience, and social context. The connection between the meaning of na'budu and humanistic values and the second principle of Pancasila indicates that the interpretation of the Qur'an does not occur in a vacuum, but is the result of a dialogue between the text and the pluralistic reality of Indonesian nationhood. This study finds that Quraish Shihab's nationalist interpretation has transformative implications in reconstructing the relationship between religion and nationalism. This interpretation not only responds to debates regarding the relationship between Islam and the state but also functions as a conceptual effort to bridge the two. Within this framework, nationalism is not positioned as a threat to religion but rather as a space for the actualization of Islamic values such as justice, humanity, and social solidarity. Thus, Quraish Shihab's interpretation can be understood not only as an intellectual product but also as a hermeneutic practice that contributes to building a paradigm of religiosity that is inclusive, contextual, and in harmony with Indonesia's national identity. This simultaneously affirms that the Qur'an possesses the capacity to be continually actualized in addressing the challenges of the times without losing the substance of its universal values.

References

Abu Abdillah Muhammad bin Ahmad bin Abu Bakr bin Farh al-Anshari al-Khazraji al-Andalusi al-Qurthubi. *Al-Jami' Li Ahkam Al-Qur'an*. Beirut: Ar-Risalah, 2006.

al-Ṭabarī, Abū Jaʿfar Muḥammad ibn Jarīr. *Jami' Al-Bayaan Fi Ta'wil Ay Al-Qur'an*. Kairo: Dar al-Hadits, 2010.

Amin, Ainur Rofiq Al. "Deideologisasi Anti-Pancasila." www.kompas.id, 2025. https://www.kompas.id/artikel/deideologisasi-anti-pancasila.

az-Zuhaili, Wahbah. *Tafsir Al-Munir*. Jakarta: Gema Insani, 2013.

Dostal, Robert, ed. *The Cambridge Companion to Gadamer*. Cambridge University Press, 2021. https://doi.org/10.1017/9781108907385.

Eksa, Golda. "Siswa SMP Tolak Hormat Bendera Karena Ikut Ajaran Sekte Agama," 2020. https://mediaindonesia.com/politik-dan-hukum/274410/siswa-smp-tolak-hormat-bendera-karena-ikut-ajaran-sekte-agama.

Hamka. *Tafsir Al-Azhar Jil. I*. Jakarta: Gema Insani, 2015.

Mukmin, Agus. "Konsep Nasionalisme M. Quraish Shihab Dalam Tafsir Al-Mishbah." *Jurnal Iqtishaduna* 8, no. 1 (2023): 542.

Musaropah, Umi. "Pendidikan Kebangsaan Dalam Pesantren Perspektif Abdul Wahid Hasyim." *Jurnal Ulumuddin: Jurnal Ilmu-Ilmu Keislaman* 9, no. 1 (2019): 1.

RI, MPR. "Basarah: Sejak Lahir, Pancasila Tidak Pernah Bermusuhan Dengan Agama," 2025. https://mpr.go.id/berita/basarah-sejak-lahir-pancasila-tidak-pernah-bermusuhan-dengan-agama.

Ricoeur, Paul. *Hermeneutika Dan Ilmu-Ilmu Humaniora*. Yogyakarta: Ircisod, 2021.

Saeed, Abdullah. *Al-Qur'an Abad 21: Tafsir Kontekstual No Title*. Bandung: Mizan, 2016.

Shihab, M.Quraish. *Islam & Kebangsaan: Tauhid, Kebangsaan, Dan Kewarganegaraan*. Tangerang: Lentera Hati, 2020.

———. *Islam & Kebangsaan: Tauhid, Kemanusiaan, Dan Kewarganegaraan*. Tangerang: Lentera Hati, 2020.

———. *Islam Yang Disalahpahami: Menepis Prasangka Mengikis Kekeliruan*. Tangerang: Lentera Hati, 2019.

———. *Islam Yang Saya Anut: Dasar-Dasar Ajaran Islam*. Tangerang: Lentera Hati, 2017.

———. *Islam Yang Saya Pahami: Keragaman Itu Rahmat*. Tangerang: Lentera Hati, 2017.

———. *"Membumikan" Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*. Tangerang: Lentera Hati, 1992.

———. *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*. Jakarta: Lentera Hati, 2002.

———. *Wawasan Al-Qur'an: Tafsir Tematik Atas Pelbagai Persoalan Umat*. Bandung:

Mizan, 1996.
———. *Yang Hilang Dari Kita: Akhlak*. Tangerang: Lentera Hati, 2016.
Supena, Ilyas. *Bersahabat Dengan Makna Melalui Hermeneutika*. Yogyakarta: Idea Press, 2012.
Syamsuddin, Sahiron. *Hermeneutika Dan Pengembangan Ulumul Qur'an*. Yogyakarta: Baitul Hikmah, 2017.
Wasil, Ahmad dan Muhammad Tajuddin. "Pemikiran KH. M. Sholeh Bahruddin Dan Praktiknya Dalam Toleransi Beragama Di Pondok Pesantren Ngalah Pasuruan." *Jurnal Potret Pemikiran* 25, no. 1 (2021): 76.
Zimmermann, Jens. *Hermeneutika: Sebuah Pengantar Singkat*. Yogyakarta: Ircisod, 2021.

Blank Page