

## Application Of Ma'ani Knowledge To Improve Students' Rhetorical Analysis Competence And Contextual Comprehension

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### Abstract

This research aims to uncover the effectiveness, strategies, and learning models based on the application of ma'ani knowledge in improving students' rhetorical analysis and contextual understanding competencies in learning Arabic. The method used is descriptive qualitative with a library research approach, data analysis in the form of content analysis, and data validity through source triangulation. The results of the study show that the application of ma'ani science includes the analysis of khabar-insyā', taqdim-ta'khir, ta'rīf-tankīr, faṣl-waṣl, ījāz-iṭnāb, as well as the pattern of musnad-musnad ilayh and muta'allaq al-fi'l in Surah Al-Fātiḥah can be used as a learning basis to improve students' rhetorical analysis skills and contextual understanding. The learning strategy based on knowledge indicators helps students identify the focus of meaning, interpret rhetorical intensity, and understand the linguistic structure of the Qur'anic texts in depth and systematically, while enriching their academic, spiritual, and linguistic understanding.

**Keywords:** Ma'ani; Rhetorical Competence; Contextual Comprehension

### INTRODUCTION

Arabic is a language rich in rhetorical meaning and beauty, especially in sacred texts such as the Qur'an. Surah Al-Fātiḥah as the opening of the Qur'an, also called the Ummul Kitāb, has a strategic position and a very complex linguistic dimension. (Tulayhah, 2022) The study of the beauty of language and the message contained in this letter is not only relevant in the religious sphere, but also in the context of higher Arabic language learning which demands a deep understanding of the semantic and rhetorical aspects of the text (Hafidah, 2019).

Ma'ani science is a branch of balaghah science that studies how elements in language are strategically arranged to produce certain meanings. (Isma'il ibn Kasir, n.d.) In the context of the Qur'an, this science examines various linguistic phenomena such as the use of khabar structures, taqdim-ta'khir, ta'rīf-tankīr, to rhetorical strategies such as ījāz and the use of musnad-musnad ilayh patterns. This theory is an important foundation for the multidimensional analysis of the Qur'anic text, combining grammatical, semantic,

and rhetorical aspects. Although Ma'ani science has been widely studied, such as in Surah Yusuf (Jauhar, 2025), Surah Al-Mulk (Fadwa Nabilah et al., 2024), and Surah Al-'alaq (Emilda, 2023), the application of this theory in Arabic language learning, especially related to improving students' rhetorical analysis competencies and contextual understanding, is still a challenge. Students often have difficulty in applying these abstract concepts of science to the analysis of Arabic texts in real terms, so that an in-depth understanding of the structure and rhetorical function of the verse is limited.

Various learning approaches have been tried to address this issue, from lecture methods to discussion- and project-based learning.(Fardiya & Taufik, 2024) However, the solution that is considered effective is the application of a learning model based on the systematic scientific analysis of Ma'ani science, which integrates theory and practice.(Fauzi et al., 2024) This model allows students to actively conduct structural and semantic analysis interactively, so that rhetorical understanding can be easier to understand and apply. The development of the Ma'ani science-based learning model in Surah Al-Fātiḥah which not only focuses on mastering linguistic material, but also on improving the competence of rhetorical analysis and contextual understanding is a novelty in this study. The main goal is to uncover and describe a learning model that can improve students' skills in analyzing rhetorical structures and understanding meaning in depth, so that they are able to apply this knowledge in the context of Arabic language learning and religious teaching.vThe need to improve the quality of Arabic language learning at the student level in accordance with academic and spiritual demands is the urgency of this research. By understanding and mastering Ma'ani science, students are not only able to read and translate Arabic texts literally, but also capture the implicit messages, contexts, and distinctive language styles. This is important to encourage a deep understanding and appreciation of the Arabic text.

This study contributes to the academic world by providing a learning model based on Ma'ani science theory, as well as providing evaluation tools that can be used by teachers to measure the improvement of student competence objectively and systematically. This model opens up opportunities for further research development that can integrate linguistic aspects, religious values, and innovative learning. Practically, this model is expected to be an alternative to an effective and contextual Arabic language learning method. Teaching that utilizes rhetorical analysis techniques and contextual understanding of Ma'ani science helps students not only understand the structure of language, but also internalize religious values and improve overall communication skills.

## METHOD

This research uses a qualitative approach that aims to describe the meaning and function of rhetoric in the text of the Qur'an, especially Surah Al-Fātiḥah. This approach was chosen because it allows the researcher to conduct close reading that is sensitive to the context of the speech situation and the maqām of the text, in accordance with the foundation of the science of balāghah or the science of al-ma'ānī. This methodological basis refers to Creswell's theory (Creswell & Creswell, n.d.) which emphasizes exploratory-interpretive design in qualitative research, where the focus of research is on the construction of meaning, rather than quantitative measurement. With this approach, the phenomena of language and rhetoric are understood holistically in a natural context without manipulation.

The type of research chosen is library research, (Zed, 2008) where primary data is obtained from the text of Al-Fātiḥah (verses 1–7) and secondary sources, including classical balaghah books including works such as Miftāḥ al-'Ulūm and tafsir, as well as current scholarly articles. Data collection was carried out by systematic document study techniques which included skimming, careful reading, and interpretation according to the research objectives. Data analysis was carried out using the content analysis method (Krippendorff, 2018) with a conceptual-thematic orientation, including unitization and coding on Ma'ānī scientific features such as khabar/insyā', qaṣr, faṣl/waṣl, taqdīm/ta'khīr, ijāz-itnāb, musnad/musnad ilayh, and muta'allaq al-fi'l. The validity of the data is guaranteed through triangulation of sources, ranging from primary texts, classical references, tafsir, to modern scientific articles, to ensure the validity and credibility of findings that are contextual and scientifically accountable.

## RESULTS AND DISCUSSION

### Analysis of Ma'ani Knowledge in Surah Al-Fatihah

#### 1. Bismillahirrohmanirrahim ( بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

In the framework of al-ma'ānī knowledge, the words بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ displays the construction of jār–majrūr which, according to Jumhur nahwiyyīn and mufasssīrīn, is ta'alluq on the deleted element (maḥzūf) (Ibn Hishām, [18--?]). Two main analyses are proposed: (1) jār–majrūr on khabar maḥzūf for muḥtadā' maḥzūf *taqdīr*: "ibtidā' bi-smi Allāh" or (2) on fi'l muḍārī' maḥzūf—*taqdīr*: "abda'u (bi-smi Allāh)(ITG, n.d.). These two estimates are nahwu-balāghah valid ḥadhf strategies and have been widely discussed since the classical period (Jurjānī, 1954). Some scholars such as al-Zamakhsharī reinforce the reading of "abda'u", while others cite the option of "ibtidā'" to mark a more general state of initiation (ITG, n.d.). In ma'ānī, the omission of fi'l or khabar due to *ma'lūm* (already known) shifts the focus of information to the "name of Allah" in front (*taqdīm*), thus highlighting isti'ānah or tabarruk before any mention of work (Jurjānī, 1954). This phenomenon includes ijāz bi-l-ḥadhf, meaning that sentences are condensed without losing meaning, since deleted elements can be recovered from habit and context. The placement of *the name of Allāh* with the two ṣifāh al-Raḥmān and al-Raḥīm gives a theological-rhetorical emphasis that directs the reader to the orientation of ubūdiyyah and isti'ānah from the beginning of the surah (Sakkākī, n.d.). Communicatively, this shows the compatibility of the arrangement of the kalam with the core position of al-ma'ānī science, namely the selection of forms of speech to achieve the effect of certain meanings. In classical Arabic practice, jār–majrūr is often associated with an erased element that is common to the "beginning of the work", so that the basmalah can accompany various activities without explicitly mentioning the type of act. Thus, basmalah presents speech compaction as well as strengthening focus, and is relevant as a model of per-verse analysis and rhetorical comparison across surahs.

#### 2. Al-Hamdu lillahi rabbil 'alamin (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

In ma'ānī, the phrase الْحَمْدُ as musnad ilayh present ma'rifah through al which is understood by the majority as al-lil-istiḡrāq to mean to include all kinds of worthy praise (type/"genus praise"), not part (Bewley, n.d.), so that the proposition of the verse affirms the totality of praise in the domain of meaning, not just a general report (khabar). This formulation is reviewed by mufasssīr when discussing whether al- here

is for jins or 'ahd, with a strong tendency towards istiğrāq due to the context of universal theological praise. In terms of information structure, the sentence الْحَمْدُ is followed by musnad ﷻ as jār–majrūr; many explanations assess it as in the book Tafsir Jalalain (Suyuti & Muhaili, 1989) it is explained as the function of khabar muqaddam or ta'alluq which has the effect of qaṣr ḥaqqīqī or ziādī: all praise (only) belongs to Allah. Lām in "ﷻ" is interpreted as lām lil-milk (ownership) as well as lām al-istiḥqāq (absolute worthiness), which ma'ānī focuses on the rightful owner of the praise and not just the purpose of praise.

Imam Ibn Kathir (Isma'il ibn Kasir, n.d.) in his commentary he adds that the presence of al- in الْحَمْدُ hints at the kulliyah (comprehensive scope) that is qaṣr to Allah through ﷻ; in taqdīm/ta'khīr, this pattern reinforces the emphasis (ta'kīd) that Allah is the only one who has and is entitled to all praise in essence, while praise on creatures is only mustafād (derivative) because of His ni'am. Ibn Katsīr and al-Qurṭubī elaborate on this side of istiḥqāq when explaining "um al-kitāb/ as-sab' al-mathānī" and the foundation of monotheism in al-Fātiḥah. The designation of "رَبِّ الْعَالَمِينَ" as the ṣifah for lafz al-jalālah expands the proposition: Allah is not only maḥall al-ḥamd, but ar-Rabb (owner, maintainer, ararder) of the entire universe. In ma'ānī, this attribute works as takḥṣīṣ (emphasizing the scope of the relationship) and taqrīr (establishing the claim) for the right of praise because the thorough rubūbiyyah entrusts istiḥqāq al-ḥamd as a whole. This is in line with the explanation of Imam Rāzī (Muhammad Ibn 'Umar, 1862) and al-Qurṭubī in his commentary which explains that the rubūbiyyah is a logical reason for the exclusivity of praise.

The term "الْعَالَمِينَ" in jam' mudhakkar sālim is understood as the plurality of the world: humans, jinn, angels, and all dependent entities. This is in line with the opinion of Imam Al-Tabri (Muhammad bin jareer al-Tabri, 2016) in his commentary explaining the meaning الْعَالَمِينَ of the word covers the entire universe. From the pragmatic side of ma'ānī, this scope features istiğrāq maqāmī emphasizing the pervasiveness of the rubūbiyyah so that the verse does not just start with praise, but confirms the cosmological framework of the relationship of ḥamd rubūbiyyah. The unity of ma'rifah in الْحَمْدُ and الْعَالَمِينَ leads the reader to the shared knowledge of ma'lūm in Arabic-speaking culture, praise as a known action and 'ālamīn as a referent totality. The ma'ānī science makes use of both to maximize propositional clarity as well as rhetorical impetus.

From the perspective of ījāz, itnāb, musāwah, this verse leans towards the effective ījāz muḥill bi-l-waṣf (Harb, 2015). The brief musnad ilayh ("al-ḥamd"), the brief musnad (jār–majrūr "lillāh"), and then the nature of "rabb al-'ālamīn" as a sufficient tafsīl (without length) for the taqrīr of the claim. The modern balāghī tradition interprets the compactness of this arrangement as an example of the integration of forms of meaning that is evidence of i'jāz ma'nawī. In qaṣr, the recitation of "الْحَمْدُ ﷻ" qaṣr al-ḥamd 'alā Allāh (through jar-majrūr becomes khabar muqaddam) embodies an exclusive determination, meaning that all forms of praise return to Allah. In the typology of ma'ānī, this is taqdīm mā ḥaqqahu at-ta'khīr for the meaning of ḥaṣr; The introductory texts of contemporary balāghah or ma'ānī affirm this mechanism as an information-focused strategy.(Adetunji, n.d.) Many classical interpretations include the ubūdiyyah dimension of the verse because Allah is the ar-Rabb of the universes, therefore al-ḥamd belongs entirely to and is obligatory to Him; praise of legitimate beings is limited to the ratio of ni'mah from Him. al-

Baghawī (Tulayhah, 2022), directs the reader to the theological-practical consequences of the verse as the orientation of 'aqidah and 'ibadah. Departing from the framework of al-ma'ānī, the verse (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) features sentences that are deliberately composed to concentrate meaning. Musnad ilayh الْحَمْدُ comes in the form of ma'rifah with al- understood as al-lil-istiḡrāq encompassing all types of praise so that its semantic scope is total. Musnad is presented through jāṛ majrūr لله, with lām meaning milk or istiḥqāq, positioning Allah as the owner and the most entitled to all praise. On a rhetorical level, this arrangement results in qaṣr (restriction) of all praise only to Allah which is reinforced by the pattern of taqdīm (prioritizing) of the element of focus. The رَبِّ الْعَالَمِينَ nature of then functions as takhṣīs as well as taqrīr, providing a causal-theological basis (thorough rubūbiyyah) for the exclusivity of the praise and confirming the cosmological framework of the relationship of ḥamd rubūbiyyah.

Textually-pragmatically, this verse combines ījāz (density of expression) with propositional clarity, meaning that the main components are presented concisely but adequately to direct focus, establish exclusivity, and solidify claims. The scientific implications are twofold, *first*, in the study of stylistics or interpretation, this verse becomes a model of the integration of forms and meanings how istiḡrāq al-jins, lām al-milk or istiḥqāq, and the nature of the rubūbiyyah synergize to produce the emphasis of meaning; *Second*, in pedagogy and translation, the ma'ānī marker provides a replicable evaluative rubric to maintain the focus and strength of the claim when the verse is read across languages and contexts. Thus, Al-Fātiḥah this first verse shows how the choice of arrangement is not just aesthetic, but an argumentative instrument that systematically reinforces the monotheism of praise.

### 3. Ar-Rahman Ar-Rahim (الرحمن الرحيم)

In the framework of al-ma'ānī, الرَّحْمَنُ الرَّحِيمُ the pair is commonly read as na't which explains lafẓ al-jalālah in the previous verse (الله), thus explaining the two directions of the nature of rahmah meaning the breadth that encompasses everything (Ar-Raḥmān) and the continuity or intensity of love that reaches (Ar-Raḥīm). (Suri & Tanjung, 2025a) This na't-man'ūt pattern reinforces the taqrīr (consolidation of the claim of rubūbiyyah) after the sentence الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. An alternative reading also known as qaṭ' al-na't: the two attributes are severed from the previous i'rāb and treated as new kalams by muḥtadā' maḥzūf by reciting kalaimat huwa Ar-Raḥmān Ar-Raḥīm or fi'l maḥzūf by reciting the sentence yaṣifu nafsahu bi-r-raḥmah. (Alias et al., 2021) Ma'ānī, this disconnection of i'rāb presents an effect of emphasis or ta'kid and a shift of focus, meaning that the information that is already known in the mind of the reader (Allah as Rabb) is refreshed with an explicit declaration of His merciful attributes.

Semantically-theologically, many interpretations underline the distinction of function, Ar-Raḥmān as a name that hints at the breadth and absoluteness of grace (often understood as a more general and exclusive name for Allah), while Ar-Raḥīm indicates the arrival of grace (often associated with the faithful servants or the stage of actualization). (Amir, 2024) This detail is found in Ibn Kathīr (Ismā'il ibn Kasir, n.d.) regarding the difference between the two isms, it is also the object of contemporary academic study of whether Ar-Raḥmān is 'alam (personal name) or ṣifat. In the perspective of Arabic rules, the reading of na't-man'ūt places الرَّحْمَنُ الرَّحِيمُ as the attribute that explains lafẓ al-jalālah in the previous sentence. This arrangement continues the pattern of qaṣr that has been established by the phrase الْحَمْدُ لِلَّهِ where "al-

" in al-ḥamd is understood as al-li-istiḡrāq (total coverage), and "li" in lillāh serves to affirm the ownership/management of praise (milk/istiḥqāq). (Bewley, n.d.) Thus, this verse not only establishes that all praise belongs to Allah, but at the same time details its ontological reason that Allah is the Raḥmān-Raḥīm Rabb (Administrator and Sustainer). The details of this nature work as taḥṣīṣ (specification) and taqrīr (assertion of claims), so that the proposition "all praise belongs to Allah" acquires a solid meaning foundation, a universal arrangement that takes place through His vast mercy (Raḥmān) and is constantly reaching creatures (Raḥīm). As for the recitation of qaṭ', it breaks the connection of i'rāb from the previous sentence and treats الرَّحْمٰنِ الرَّحِيْمِ as a new sentence that requires the element to be deleted (e.g. mubtada' mahzuf: huwa Ar-Raḥmān Ar-Raḥīm). (Muhammad bin jareer al-Tabri, 2016) Rhetorically, this strategy resulted in the independent determination of the two independent names. The communicative effect is the strengthening of the reader's emotional capital on the theme of raḥmah before entering the series of 'ubūdiyyah-ṭalab (confession of servitude and plea for guidance) in the following verses. With qaṭ', the focus of information is shifted from grammatical attachment to explicit declaration of divine attributes, so that the intensity of affirmation increases without losing the coherence of the discourse.

The philological-balāghah tradition as emphasized by al-Zamakhsharī and al-Bayḍāwī attributes the difference in reading to the choice of i'rāb which immediately affects the semantic status of the phrase. (Zamakhshar, 1856) When read as na't, ar-Raḥmān ar-Raḥīm serves as a character that narrows (taḥṣīṣ) the scope of the referen lafz al-jalālah in the preceding sentence, so that the newly mentioned Allah is presented in a distinctive image as the All-Merciful and the All-Merciful. Thus, the reading of na't-man'ūt establishes the intrasentence coherence of the proposition of all the praise belonging to God does not stop at the attribution of possession, but is detailed and confirmed by two qualities of affection that make it clear why the praise is worthy and to To Whom it returns. (Saleh Shan et al., 2025) Conversely, when read as qaṭ' (a break from the previous i'rāb), the sentence is treated as a new sentence with an implicit element (e.g. mubtada' mahzuf, the approximate is huwa ar-Raḥmān ar-Raḥīm). This strategy results in a higher degree of affirmation because it presents a self-declaration of the two divine names, meaning rhetorically, it forms the rhythm of tadhyīl, which is a strengthening closing that stands on top of the previous proposition to braze theological and affective impressions on the reader.

From the perspective of al-ma'ānī science, both readings are equally correct and functional to siyaq (communicative context). The reading of na't maximizes syntactic continuity and clarity of inference, meaning that the claim of ownership of praise (al-ḥamd li-llāh) derives its ontological justification through the nature of compassion that accompanies the rubūbiyyah. (Hasim et al., 2025) The qaṭ' reading is chosen when the speaker intends to reaffirm a knowledge that has been presumed in the minds of the audience (ma'lūm), so that the focus of the information is shifted from grammatical relationships to performative emphasis on the two names of grace. In other words, ikhtiyār al-i'rāb here is not merely a technical matter, but an instrument of meaning-regulation: na't prioritizes semantic integration in a whole network of meaning, while qaṭ' adds rhetorical pressure through the establishment of new clauses that serve as a reinforcing tadhyīl against the previous proposition.

Overall, the *الرَّحْمَنُ الرَّحِيمُ* sentence occupies a strategic position in the structure of the meaning of Al-Fātiḥah in the sense that it bridges the proposition of al-ḥamd which is lillāh and the declaration of universal rubūbiyyah with the basis of raḥmah as the modus operandi of Divine providence. These two names present a concise but profound parallelism (ījāz), while at the same time constituting a semantic gradient, namely an encompassing breadth (Ar-Raḥmān) and a continuous attainment (Ar-Raḥīm). Read as na't-man'ūt, they both clarify and confirm (taḥṣīṣ-taqrīr) Allah's right to all praise through the explanation of nature. Read as qaṭ', both serve as stand-alone affirming tadhyīl, shifting the focus from grammatical attachment to performative affirmation of the theme of raḥmah. These two readings are valid nahwu-balāghah and are in harmony with the core principle of al-ma'ānī science, namely, adapting the form of speech to siyaq in order to maximize the ability to convey meaning.

Its practical implications extend beyond the realms of interpretation, translation, and pedagogy. In the commentary, the two names frame the ethical-spiritual framework of Al-Fātiḥah meaning that praise is not just a declaration, but a consequence of Allah's providence that runs through His grace. In translation and teaching of balāghah, the choice between a positive (na't) or new sentences (qaṭ') affects translation strategies, the distribution of focus, and the effect of tarḡīb-tarḥīb on the reader and/or listener. Thus, *الرَّحْمَنُ الرَّحِيمُ* is not only a theological marker, but also a rhetorical device that binds the rubūbiyyah ontology with the axiology of raḥmah, strengthening the argumentative coherence of Al-Fātiḥah while increasing its persuasiveness.

4. Maliki yaumid din (مالك يوم الدين)

The sentence *مالك يوم الدين* serves as a trait that complements the two previous traits of Rabbil-'ālamīn and ar-Raḥmān ar-Raḥīm. From the point of view of ma'ānī, its status emphasizes the continuity of the proposition that after the establishment of the universal rubūbiyyah and the attachment of laqab raḥmah, the final authority of Allah in the eschatological realm is now established. (Stewart, 2021) This arrangement maintains the argumentative coherence of surah al-fatihah which contains praise (al-ḥamd) because the subject of praise has total sovereignty, including at the time of determining the reward on the Day of Resurrection. The value of takhṣīṣ arises because the day of retribution is established as the definitive domain of power. This marking precludes the possibility of a counter-authority at the highest judicial moment (Zebiri, 2003) so that the initially general claim of sovereignty (rubūbiyyah for "the whole of nature") is functionally narrowed to Yawm ad-Dīn. In other words, the text carries out a referential restriction that locks in the divine monopoly over metaphysical adjudication. By marking a special day of Yawm ad-Dīn, the text denies all claims of worldly hegemony (kings, judges, rulers) at the moment of retribution. (Djawas et al., 2023) That is why, some philologists see the power of "qaṣr" (limitation) born from the construction of *مالك يوم الدين* which closes the space of plural domination. Historical-rhetorical readings place this as a distinctive strategy of theological legitimacy.

The addition of this third attribute is a meaningful form of itnāb. It is not a repetition, but a development of a proposition meaning that Allah is praised not only for nurturing (rubūbiyyah) and gracious (raḥmah), but also for possessing and mastering the final phase of life, i.e. when rewards and punishments are paid. Itnāb

here hoisted the intensity of praise through the expansion of the dimension of moral evaluation. Thus, praise of God is not only descriptive, but also acquires ethical-normative weight: God is praised for His all-encompassing grace as well as for the final juridical authority that ensures moral resolution. In translation practice and balāghah pedagogy, this third trait is commonly expressed through *itnāb* strategies e.g., conversion into a positive clauses or standalone sentences for the purpose of *tawkid* (affirmation) and *arghīb-tarhīb* focus arrangement, while maintaining the stylistic frugality and argumentative coherence of *Al-Fātiḥah*.

Structurally-rhetorically, this sentence works as *tadhyīl itnābī* meaning a reinforcing ending that does not distract from the topic, but rather culminates in the claim that the entire flow of *rubūbiyyah* and *raḥmah* leads to divine judgment. (Nathir et al., 2025) The placement of the day of Resurrection at the beginning of *surah al-fatihah* forms the reading framework for the entire *mushaf*, meaning that law, ethics, and spirituality are understood under the shadow of *Yawm ad-Dīn*. Therefore, this third nature binds the *rubūbiyyah* ontology and the axiology of *raḥmah* to the juridical-final consequence that through *takhshīs*, the text closes out any possible plurality of authority on the day of retribution, and through *itnāb in thanā'*, the text establishes the reason why *al-ḥamd* is essentially "*lillāh*". The result is epistemic and ethical coherence, meaning that praise becomes a rational and useful attitude, directed to the Substance that preserves, blesses, and ultimately adjudicates with perfect sovereignty.

5. *Iyyaka na'budu wa iyyaka nasta'in* (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)

The structure of this verse emphasizes the object of "*iyyaka*" (only to You) before the verbs "*na'budu*" (we worship) and "*nasta'in*" (we ask for help). This preposition serves to define and emphasize that worship and asking for help are addressed exclusively to Allah. This linguistic technique is known as *takhsis* which underlines the exclusivity and specificity of action only to Allah. (Wilmsen, 2013). This emphasis is reinforced by the parallelism of two predicates (*na'budu-nasta'in*) that share a front object (إِيَّاكَ), so that both servitude and plea for help are tied to a common theological center of reference. (Jurjānī, 1954) In *balāghah* terminology, this pattern is a classic example of "*qaṣr bi-taqdīm*" condensation of meaning by shifting the focus to the preceding elements while maintaining the thematic coherence of the preceding verses towards *ubūdiyyah* recognition that is oriented directly to *Al-Mukhaṭṭab*. From the pragmatic side of the text, إِيَّاكَ the introduction shifts the center of information to "You alone", so that the reader is led to conclude that all forms of obedience and supplication are the sole right of Allah, not just devotional preferences. Thus, the sentence structure not only conveys theological propositions, but also operationalizes the rhetorical effect of establishing the exclusivity of the object of worship and *isti'ānah* through the layout of elements that is in line with the core principle of *al-ma'ānī* science: adapting the form of speech to *maqām* so that the meaning reaches the most effective.

The pronominal transition in this verse is an example of *iltifāt*, which is an Arabic rhetorical device that changes the angle of greeting in a discourse to achieve a certain effect of meaning. (Arpaçukuru, 2020) The change moves from the third-person reference talking about Allah to the second-person greeting of Allah. Structurally, this shift marks the transition from descriptive-theological discourse (recognition of divine nature and sovereignty) to performative-devotional discourse

(utterance of worship and supplication), so that the focus is no longer on the description of the object of praise, but on the involvement of the prayer subject in acts of worship and supplication. From the perspective of al-ma'ānī science, the iltifāt rearranges the focus shift of information (focus shift) and siyaq kalam means that the audience is diverted from the mode of khabar (notification) to the mode of direct interaction that demands an inner response. (Al Farisi, 2015) The shift shortens the pragmatic distance between the prayer and the requested, affirming that the relationship between God and servant does not stop at propositional knowledge, but continues to a commitment to living communication. Thus, the form of language embodies the function of the choice of greeting angles as an instrument to maximize the ability to convey devotional meaning.

Rhetorically, iltifāt produces emotional closeness and involvement without sacrificing argumentative coherence. (Ahmed Al-Badani et al., 2014) Once the proposition of rubūbiyyah and raḥmah is enforced, the immediate greeting confirms that worship and isti'ānah are not just logical consequences, but actions that are being done before Allah. This effect reinforces the prayerful ethos in that he not only acknowledges theological truth, but also expresses dependence and resignation in the most direct form. Iltifāt here also works as ikhtiṣās (Mokhtar, 2006) which means switching to the second person to filter the recipient of the speech act to be Allah alone. In the sentence system of the verse, this ikhtiṣās is intertwined with the mechanism of qaṣr (restriction of meaning) which is marked by the introduction of the object ("iyyāka"), so that exclusivity is not only claimed semantically, but also shown syntactically. As a result, the relationship between servant and God is projected as a unique, direct, and undivided relationship, in line with the rhetorical purpose of the Qur'an, which is to link theological truth with concrete devotional actions. In conclusion, taqdim al-maf'ul (prioritizing maf'ul) and iltifat in the verse 'Iyyaka na'budu wa iyyaka nasta'in' serve to emphasize exclusive devotion and surrender, which contributes to the emotional and aesthetic qualities of language. The historical context of these linguistic elements in classical Arabic poetry and literature highlights their enduring significance in conveying deeper meaning and evoking emotional responses.

6. Ihdinash shiratal mustaqim (اهدنا الصراط المستقيم)

The structure of this verse reflects a form of itnab, which emphasizes praise to Allah before asking. This approach emphasizes the importance of acknowledging God's greatness and guidance before asking for help. This approach shows humility and respect, which shows that the request for guidance is made in recognition of Allah's authority and mercy. In the Islamic prayer tradition, the strategy of humility and exaltation of God serves as a rhetorical device to affirm the relational hierarchy of servant and Divine. (Moghaddasi-Nia & Soltani, 2015) Speakers display an ethos of humility acknowledging weaknesses, limitations, and unworthiness while praising the perfection of Allah's attributes. This arrangement is not merely a devotional formula, but a discursive choice that shifts the center of authority from the self to God, thus reinforcing the illusory power of supplication and normalizing obedience as a logical consequence of the recognition of omnipotence.

Medieval Arabic philology also recorded a disguised form of praise, namely the use of negative expressions to refer to positive meanings. (Sheyhatovitch, 2021) This strategy can be understood as pragmatic (mitigation, avoidance of overclaims),

anthropological (protection from envy or "evil eyes"), and stylistic (irony, lithotes, or tawriyah). By lowering the intensity of the statement, the speaker still conveys respect without triggering social resistance, while maintaining the face of the opponent and community harmony. Finally, within the framework of the theory of politeness, requests directed to higher status are mitigated through praise and humility so as not to threaten the recipient's face.(Aubed, 2012) In the Arab-Islamic context, this convention is underpinned by cultural-religious discourse that considers praise as an ethical prerequisite for application. As a result, the formula of praise is not a mere rhetorical ornament, but a normative device that organizes interaction, meaning that it frames the request as an appropriate practice, increases acceptance, and maintains social and spiritual cohesion (Mohammed Alenaizi, 2019).

The concept of al-mustaqīm (straight path) marks the normative axis of Islamic teachings, meaning that it is a path that is in harmony with the divine will and justice and is the kind of guidance that believers seek.(Mohamed et al., 2013) Semantically, the word straight is not just a geometric direction, but a standard of truth that arranges the orientation of beliefs, worship, and morals. The Qur'an places *ṣirāṭ al-mustaqīm* as the central theme of the divine guidance corridor that leads believers towards solid faith, orderly worship, and noble morality.(Al-Majali, 2020) Thus, the "straight path" functions as an interpretive frame that synergizes doctrinal and practical aspects, as well as a benchmark for the evaluation of religious life.

In cross-disciplinary terms, this term bridges Sufism (Ibrahim Al-Fahdawi & Awad Al-Kubaisi, 2025) and jurisprudence (Omar et al., 2012). The Sufi tradition as affirmed by classical literature emphasizes the attachment of spiritual journey to the boundaries of fiqh in order for mystical practice to maintain its shari'a legitimacy. At the same time, jurisprudence affirms the straight path as the principle of justice and equality in the interpretation and application of law, so that legal decisions are consistent with Islamic values. The perspectives of philosophy (Yildirim, 2020) and theology (Yusoff et al., 2024) broaden the horizon, meaning that efforts to harmonize reason and revelation, for example, within the framework of fair and balanced reasoning, affirm "al-mustaqīm" as an intellectual and moral principle towards holistic success.

At the level of application, the teachings of "al-mustaqīm" organize daily life to direct ethical behavior, social responsibility, and positive contribution to society and at the same time provide guidelines for public policy.(Nasir et al., 2024) In the field of policy, he demands the formulation of regulations that are fair and in line with Islamic values through the understanding of *maqāṣid al-syarī'ah*, which is to protect religion, soul, intellect, descendants, and property, as well as balance moral-spiritual goals with socio-economic welfare.(Omar et al., 2012) Thus, the straight path serves as a normative compass that unifies spiritual, ethical, social, and institutional dimensions.

The sentence of *Ihdinash Shiratal Mustaqim* is a profound prayer that summarizes the essence of seeking divine guidance to live a life of righteousness and integrity. This prayer is the cornerstone of the Islamic faith, reflecting the ongoing need for Allah's guidance in navigating the complexities of life and maintaining a steadfast commitment to Islamic principles.

#### 7. Shirathal ladhina an'amta 'alayhim ghayril maghdubi 'alayhim waladdhallin

The sentence "Shirathal ladhina an'amta 'alayhim" in the context of Qur'anic interpretation can be understood as badal (substitute) that clarifies and strengthens the concept of a straight path. This interpretation is supported by the principles of Arabic grammar and the importance of context in understanding the texts of the Qur'an. The term badal is described as an essential term in relation to the terms it juxtaposes, within the framework of referential uniqueness. This is different from 'atf al-bayān which is an accessory term that determines the identity of the term in the framework of referential multiplicity. As Sartori's (Sartori, 2022) explanation, the distinction between badal and athf bayan lies in the uniqueness of refractory and multiple refression. Badal serves to affirm and clarify the main term, so it is very important in understanding the straight path in the verse.

The context of the verses of the Qur'an is essential for accurate interpretation. Contextual studies help to understand meaning and eliminate ambiguity caused by different opinions. (Al-Shalabi, 2023) The phrase "Shirathal ladhina an'amta 'alayhim" benefits from this contextual clarity, which emphasizes the straight path as the path of those who have received the gift of Allah. The grammatical structure and semantic context of the verses of the Qur'an are very important in determining their meaning. The use of the word badal in the sentence "Shirathal ladhina an'amta 'alayhim" helps in defining and reinforcing the concept of the straight path through detailed grammatical analysis (Sa'ed & Jabbar, 2020).

The sentence "Shirathal ladhina an'amta 'alayhim" serves as a badal to clarify and strengthen the concept of the straight path in the interpretation of the Qur'an. This understanding is supported by the principles of Arabic grammar, the importance of context, and the socio-historical approach to ethical-legal texts. The use of badal ensures that the straight path is clearly defined as the path of those who have received God's gifts, making it an important element in understanding the verse.

### **The Effectiveness of the Implementation of Ma'Ani Science Analysis**

Ma'ani science as a branch of balāghah science focuses on aspects of the meaning and function of speech in Arabic texts, especially in the context of the Qur'an (Abdullah et al., 2016). This theory offers an important concept such as khabar–insyā', which is the division between the sentence of the herald and the sentence of the statement of will or command. Mastery of this analysis helps students recognize how the verses of Al-Fātiḥah function not only as informative sentences, but also rhetorical and performative sentences that contain invitations and requests.

The concept of taqdim–ta'khir has become one of the crucial rhetorical strategies in Ma'ani science (Braun & Clarke, 2006). The application of this technique to the verses of Al-Fātiḥah, such as the prioritization of the name of Allah at the beginning of the verse Bismillāhirrahmānirrahīm, brings a strong focus of meaning. Through the technique of prioritization or taqdim and the retreat or ta'khir of certain elements of meaning, theological and emotional messages can be understood more deeply by students, as well as improve their ability to explore the implicit and explicit meanings in Arabic texts. In addition, the theory of ta'rīf–tankīr in Ma'ani science explains the difference in function between the definitive form of the word or ta'rīf and the indefinite or tankīr, which in Arabic greatly influences the interpretation of the meaning and rhetorical intensity of sentences (Kashgary, 2015). In the verse Iyyāka na'budu wa iyyāka nasta'īn, the

specialization and affirmation using the definite word pattern reinforces the message of exclusivity of worship and supplication only to Allah, clarifying the purpose and meaning in the communication of regular and religious texts.

The application of these three concepts plays a significant role in improving students' ability to understand the syntactic structure and rhetorical function inherent in the verses of Al-Fātiḥah. Through systematic analysis based on Ma'ani theory, students not only get to know the text as a linguistic structure, but also capture the deep meaning, divine expression, and communicative function of this sacred text. This facilitates Arabic learning that is contextual and communicative.

In the practice of learning reading skills, lecturers can use layered analysis methods based on these three concepts. For example, students are taught to identify the elements of *khabar* and *insyā'* in certain verses, then are trusted to explain their rhetorical function. Next, they explored the use of *taqdim-ta'khir* to find which elements get the prominence of meaning, so that the reading becomes more focused and relevant. Furthermore, in an interactive reading exercise, students may be given the task of distinguishing the *ta'rīf-tankīr* pattern of key words in Al-Fātiḥah, and discuss how this changes the emphasis of the sentence. This process trains linguistic sensitivity and the ability to infer meaning in depth, which is very useful for the development of critical and interpretive reading skills in Arabic.

Thus, the effectiveness of the application of Ma'ani scientific analysis such as *khabar-insyā'*, *taqdim-ta'khir*, and *ta'rīf-tankīr* indirectly proves that this theory-based learning strategy can strengthen students' reading skills, especially in understanding religious texts that are linguistically and rhetorically rich, so that learning Arabic becomes more meaningful and applicative.

### Ma'ani Science-Based Learning Strategies

Learning strategies that utilize Ma'ani knowledge indicators such as *faṣl-waṣl*, *ījāz-iṭnāb*, as well as *musnad-musnad ilayh* and *muta'allaq al-fi'l* patterns are very important in helping students identify and interpret the meaning of focus and rhetorical intensity in the text of Al-Fātiḥah (Haleem, 2020). This can be seen in several verses in Surah Al-Fātiḥah which are the focus of the study. First, in the opening verse, *Bismillāhirrahmānirrahīm*, the principle of *ījāz bi-l-adhf* or compaction with the removal of certain elements is applied, where there is a contextually restored elimination of verbs (Hamdi & Alawi, 2024). This strategy directs the focus of meaning on the element of the name of Allah which is placed at the beginning in *taqdim*, thus highlighting the orientation of servitude and blessing from the beginning of the recitation. This is a real example of the use of *musnad-musnad ilayh* and *muta'allaq al-fi'l* indicators that help students understand how rhetorical intensity and meaning are controlled through word order and sentence structure.

Second, in the verse *Al-Ḥamdu lillāhi rabbil-'ālamīn*, a pattern of *faṣl-waṣl* is found that separates and connects phrases rhythmically to emphasize the possession of praise only to Allah. The use of *taqdim-ta'khir* in this verse confirms the exclusive claim of theological praise, while also helping to understand how context and emphasis of meaning are systematically constructed (Yıldız, 2020). Here, the dominance of the pattern of *musnad-musnad ilayh* and *muta'allaq al-fi'l* clarifies the structure of the subject-predicate relationship that plays a role in strengthening the rhetorical function of the verse. Furthermore, the verse *Iyyāka na'budu wa iyyāka nasta'in* reflects the strategic

function of the *faṣl-waṣl* pattern and the use of *iltifāt* techniques that shift the conversation from the third person to the second person as a form of affirmation of the exclusivity of worship and a direct request for help to Allah (Al-Badani et al., 2015). The application of the *ta'rīf-tankīr* indicator in this verse helps students understand the specificity and specificity of meaning, as well as the rhetorical function that increases the intensity of meaning and communicative closeness to God, providing a contextual and immersive learning experience.

Learning models that integrate this analysis in Arabic text reading skills courses can be done through interactive activities such as paired analysis, in which students compare the different effects of meaning produced by the *faṣl-waṣl* and *ījāz-iṭnāb* patterns in different verses. For example, in group discussions, students are invited to identify the pattern of *musnad* and *muta'allaq* structures, then formulate their rhetorical implications and theological meaning. This approach facilitates the development of critical reading competencies and textual comprehension in a structured manner. In addition, the use of an evaluation section that includes an assessment of the introduction of indicators such as *taqdim*, *ta'rīf*, and *musnad* can strengthen students' ability to analyze texts objectively and systematically. It builds sensitivity to the subtleties of the Arabic language as well as increases confidence in understanding, interpreting and conveying the meaning of Arabic texts which is important in the conveyance of the meaning of the text and academic studies.

In conclusion, the application of Ma'ani knowledge with indicators such as *faṣl-waṣl*, *ījāz-iṭnāb*, *musnad-musnad ilayh*, and *muta'allaq al-fi'l* significantly helps students in recognizing the focus of meaning and improving rhetorical interpretation skills in learning Arabic. Through the application of this theory in learning, students not only learn to read the text literally, but also understand the depth of meaning and rhetorical function that enriches the experience of learning Arabic and Quran interpretation.

### **The Application of the Ma'Ani Science-Based Learning Model in Surah Al-Fātiḥah**

The application of the Ma'ani science-based learning model in Surah Al-Fātiḥah can improve the competence of rhetorical analysis and the overall contextual understanding of students, as found in the in-depth discussion of the key verses in the Surah of the Surah The first verse, *Bismillāhirrahmānirrahīm*, presents the principles of *musnad* and *musnad ilayh* that are important in Ma'ani science, with the main focus on the element of the name of Allah which receives special emphasis through the *taqdim* technique (Suri & Tanjung, 2025). The application of this analysis allows students to more easily understand how the concise sentence structure builds the focus of meaning while strengthening the theological orientation of the letter, so that the rhetorical understanding becomes sharper and more directed. In the second verse, *Al-ḥamdu lillāhi rabbil-'ālamīn*, the application of the broad pattern of *musnad* with *muta'allaq al-fi'l* gives a rich picture of the relationship between form and meaning. The complexity of this structure is the main learning material that helps students relate linguistic aspects to theological interpretation, especially through the principle of meaning limitation and focus affirmation (Lê et al., 2011). With systematic learning, students can hone their skills not only in language analysis, but also in deep contextual meaning.

The fifth verse, *Iyyāka nā'budu wa iyyāka nasta'īn*, contains the application of *taqdim-ta'khir* and *iltifāt* analyses that affirm the exclusivity of the object of worship and the request for help only to Allah (Al-Badani et al., 2015). This provides insight for

students to identify changes in speech function rhetorically and semantically in the text. This understanding encourages students to be more sensitive to changes in perspective and shifts in information focus, which are important foundations in rhetorical analysis competencies. In subsequent verses such as *Ar-Rahmān ar-Raḥīm*, *Maliki yawmid-dīn*, and *Ihdinash shirāṭal-mustaqīm*, the important role of meaning balancing techniques such as *ījāz* or compaction and *itnāb* or expansion (Abe & Hiraishi, 2021) is found. This strategy not only increases the rhetorical intensity but also complicates the dimension of meaning that students must understand. The Ma'ani science-based learning model here teaches students to navigate complex meaning structures as well as understand how the intensity of language styles reinforces messages in religious contexts.

In the practice of learning Arabic in the classroom, this model can be applied through interactive text analysis activities, for example by dividing students into groups to dissect the rhetorical pattern of each verse. A concrete example is the task of students to identify *musnad* and *musnad ilayh*, as well as to distinguish the functions of *faṣl* and *waṣl* in the order of verses. Discussions on how this learning model enriches the exploration of rhetorical meaning and function are carried out systematically through group presentations and the development of an evaluation section. This helps students develop critical competencies and holistic understanding that are needed in the context of Arabic language teaching and religious studies.

Overall, the application of the Ma'ani science-based learning model in *Surah Al-Fātiḥah* improves students' competence in rhetorical analysis and context understanding by strengthening the relationship between the form of the text, the meaning, and the rhetorical function. Students are not only taught to understand texts structurally, but also qualitatively in the context of beliefs and worldviews, which provides a depth of academic and spiritual understanding. This approach opens up opportunities for the development of more effective and contextual Arabic language learning, relevant to the modern era of education that demands high scientific mastery and contextuality. Thus, the learning model of Ma'ani science studied through classical books and modern interpretive texts can be a strong foundation in advanced Arabic language education, both in academic and religious aspects. The integration of linguistic concepts and spiritual content from *Surah Al-Fātiḥah* provides students with rich interdisciplinary insights, while strengthening analytical skills and meditating on the beauty of the Qur'anic language, enhancing the quality of comprehensive understanding and appreciation in Arabic language learning.

## CONCLUSION

Based on the presentation of data in this study, it can be concluded that this study confirms that the application of Ma'ani scientific analysis such as *khabar-insyā'*, *taqdim-ta'akhir*, and *ta'rīf-tankīr*, as well as indicators such as *faṣl-waṣl*, *ījāz-itnāb*, *musnad-musnad ilayh*, and *muta'allaq al-fi' l* in *Surah Al-Fātiḥah* is effective in improving students' rhetorical analysis and contextual understanding competencies in learning Arabic. Through this approach, students not only understand the linguistic structure in detail, but also can capture the depth of meaning as well as the rhetorical function that strengthens the message of religious texts. The Ma'ani science-based learning model provides a systematic framework that is relevant and applicative, enriching the Arabic language learning experience in the academic and spiritual realms. The recommendation for future research is to further examine the implementation of technology-based Ma'ani science learning and digital media that can increase student interactivity and engagement.

In addition, follow-up research is recommended to use quantitative research methods or mixed methods to measure the long-term impact and effectiveness of this learning model statistically and empirically. Studies can also be extended to other letters in the Qur'an to test the generalizations and variations of the application of Ma'ani science, so that the development of Arabic pedagogy can be further integrated with the needs of modern times.

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