

ENLIVENING THE STUDY OF QUR'ANIC LITERATURE IN ARABIC LITERATURE LEARNING: LEARNING MODELS AND STRATEGIES

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ABSTRAK

Integrasi literatur Al-Qur'an ke dalam pembelajaran sastra Arab di Perguruan Tinggi Islam (PTKI) masih bersifat instrumental, di mana ayat-ayat hanya berfungsi sebagai *syawāhid* untuk mengilustrasikan taksonomi *balaghah* yang berasal dari manusia. Tinjauan literatur ini membahas kesenjangan epistemik: tidak adanya model pembelajaran yang menempatkan Al-Qur'an sebagai *maṣḍar* generatif teori sastra, bukan sebagai contoh post-hoc. Dengan menggunakan tinjauan literatur sistematis, data dikumpulkan dari sumber klasik dan kontemporer tentang *I'jāz Bayānī*, model pengajaran, dan pedagogi berbasis *ta'dib*, yang dianalisis melalui sintesis tematik. Temuan mengungkapkan tiga kecenderungan: (1) integrasi Al-Qur'an dalam buku teks *balaghah* bersifat verifikatif, bukan generatif; (2) Islamisasi model pengajaran berhenti pada penyisipan nilai tanpa rekonstruksi sintaksis; (3) studi *I'jāz Bayānī* bersifat eksegetis, bukan pedagogis. Untuk menjembatani kesenjangan ini, tinjauan ini mengusulkan kerangka kerja konseptual: strategi pembelajaran berbasis *tadabbur* yang membalikkan prioritas kurikuler dengan menurunkan aturan *ma'ānī*, *bayān*, dan *badī'* dari *ta'ammul* struktur Al-Qur'an. Kerangka kerja ini mengarahkan kembali pembelajaran sastra Arab dari pembacaan aturan menuju *ta'abbud*, menyelaraskan kompetensi teknis dengan *ta'ẓīm*. Studi ini menyiratkan bahwa menghidupkan kembali studi sastra Al-Qur'an membutuhkan rekonstruksi struktural model pembelajaran, bukan hanya *syawāhid* tambahan, menawarkan landasan teoritis untuk desain kurikulum terintegrasi *adab*.

Kata kunci: *I'jāz Bayānī*; Sastra Al-Qur'an; Pedagogi Sastra Arab; Tinjauan Pustaka; *Ta'dib*; Model Pengajaran; Pendidikan Tinggi Islam

ABSTRACT

The integration of Qur'anic literature into Arabic literature learning in Islamic Higher Education (PTKI) remains instrumental, where verses function merely as *syawāhid* to illustrate human-derived *balaghah* taxonomies. This literature review addresses the epistemic gap: the absence of a learning model that positions the Qur'an as the generative *maṣḍar* of literary theory rather than a post-hoc exemplar. Employing a systematic literature review, data were collected from classical and contemporary sources on *I'jāz Bayānī*, Models of Teaching, and *Ta'dib*-based pedagogy, analyzed through thematic synthesis. Findings reveal three tendencies: (1) Qur'anic integration in *balaghah* textbooks is verificative, not generative; (2) Islamization of Models of Teaching stops at value-insertion without syntax reconstruction; (3) *I'jāz Bayānī* studies are exegetical, not pedagogical. To bridge this gap, the review proposes a conceptual framework: *Tadabbur*-based learning strategies that invert curricular precedence by deriving *ma'ānī*, *bayān*, and *badī'* rules from *ta'ammul* of Qur'anic structure. This framework reorients Arabic literary learning from rule-recitation toward *ta'abbud*, aligning technical competence with

ta'zīm. The study implies that enlivening Qur'anic literary study requires structural reconstruction of learning models, not merely additional *syawāhid*, offering a theoretical foundation for *adab*-integrated curriculum design.

Keywords: *I'jāz Bayānī; Qur'anic Literature; Arabic Literary Pedagogy; Literature Review; Ta'dib; Models of Teaching; Islamic Higher Education*

INTRODUCTION

The vitality of Arabic literature learning in Islamic Higher Education (PTKI) is contested as it fails to cultivate students' reverence (*ta'zīm*) toward the Qur'an, despite the Qur'an being the apex of *I'jāz Bayānī* and the *maṣḍar* of Arabic aesthetic excellence. Instructional practices predominantly install human-derived *balaghah* taxonomies, *-ma'ānī*, *bayān*, and *badī'* - as the epistemic core, while Qur'anic verses are relegated to illustrative *syawāhid* that verify pre-existing rules. (Tasya Putri Nurhayat, Asep Ahmad Fathurrohman, 2025) This foundational inversion produces a pedagogical paradox: students acquire technical competence in identifying *isti'ārah* or *ṭibāq*, yet remain affectively detached from the divine speech they analyze.

Ali, Hasanah, and Prasetyo assert that Qur'an-linguistics integration in PTKI remains instrumental, failing to achieve the epistemic shift that positions the Qur'an as the generator of literary theory. (Ali et al., 2020) Meanwhile, PTKI's mission of *ta'dib* demands the unification of cognitive competence with *adab* formation. (Lubis, 2024) Therefore, enlivening Qur'anic literary study requires not merely adding more verses to textbooks, but reconstructing the learning model itself so that the Qur'an functions as the generative *maṣḍar*, transforming the classroom into a space of *tadabbur* rather than rule-recitation.

Scholarship on *I'jāz Bayānī* is prolific in *tafsīr* and *balaghah* studies, elucidating the Qur'an's rhetorical inimitability through *naẓm*, *taṣwīr fannī*, and *munāsabah*. (Qutb, 2002)(Khalaf, 2022) However, these studies are primarily exegetical, aimed at proving the Qur'an's divine origin to readers. (Haleem, 2020) Their pedagogical transposition into PTKI classrooms is limited to content transfer: students read about *I'jāz*, but do not practice *ta'ammul* to derive *balaghah* rules themselves. (Daulay, H. P., & Ja'far, 2023) Empirical studies on *I'jāz*-based pedagogy are scarce. (El-Awa, 2020) Munawwir developed *taṣwīr fannī* worksheets, yet the intervention remained supplementary to a conventional

balaghah syllabus. (Munawwir, 2024) The literature thus exposes a praxis gap: *I'jāz Bayānī* has not been operationalized as a learning model with distinct syntax, social system, and support system. Without such operationalization, *tadabbur* remains an individual spiritual exercise detached from formal instruction.

The Islamization of Western instructional models in PTKI has predominantly adopted a value-insertion approach. Chanifah applied Joyce & Weil's Models of Teaching to Arabic syntax by inserting Islamic values into the affective domain while retaining the original information-processing syntax. (Chanifah, 2018) Similar attempts in *balaghah* learning add Qur'anic verses as opening or closing activities, yet the core phases -such as concept attainment or inquiry training- remain value-neutral and expert-centered. (Suherman, A., Hidayat, T., & Abdullah, 2021) This approach fails to address the axiological foundation of Joyce & Weil's framework, which measures success through cognitive outcomes rather than *adab* formation. (Tauhidi, 2022) Recent critiques argue that cosmetic Islamization leaves the secular epistemology intact. (Sahin, 2021) The literature therefore reveals a methodological void: no existing study reconstructs Models of Teaching from a *ta'dib* worldview where *ta'abbud* constitutes the operational logic of each instructional phase. The need shifts from "Islamizing the content" to "Islamizing the syntax". (Hidayatullah, 2023)

Synthesis of the three tendencies above indicates the necessity for a structural inversion: from rule-first to Qur'an-first. This review proposes a conceptual framework of *Tadabbur*-based learning strategies grounded in three principles. First, epistemic primacy of the Qur'an: learning commences with *ta'ammul* of Qur'anic structure (*naẓm*) to generate *balaghah* principles, reversing the *syawāhid* function. Second, axiological envelopment of *ta'abbud*: cognitive phases such as *tafakkur qawā'id* and *taṣwīr fannī* are framed by *ta'dib* at the opening and closing, ensuring knowledge acquisition is an act of worship. Third, productive transformation: students externalize their *tadabbur* into *amal ta'abbudī* such as LKPD *Taṣwīr Fannī*, assessed for both aesthetic and *ta'ẓīm* dimensions. This framework differs from value-insertion models by reconstructing the syntax itself, offering PTKI a theoretical blueprint to enliven Qur'anic literary study as both scholarly inquiry and *'ubūdiyyah*.

Based on the background, three main problems are identified in PTKI's Arabic literature learning based on Qur'anic literary study. First, the dominance of a rule-first paradigm that installs human-formulated *balaghah* as the point of departure, reducing the Qur'an to an object of theory application. Second, the Islamization of Models of Teaching that stops at value-insertion, attaching Islamic values to Joyce & Weil's syntax without dismantling its value-neutral epistemic structure.(Chanifah, 2018) Third, the scarcity of learning strategies that operationally bind cognitive phases to *ta'abbud*, causing *tadabbur* to remain an individual activity outside the classroom rather than an instructional framework. These problems render Qur'anic literary study mechanical and desacralized.

This study focuses on the reconstruction of learning models and strategies for Arabic literature through Qur'anic literary study. The theoretical focus is directed at an epistemic inversion from rule-first to Qur'an-first by installing *I'jāz Bayānī* as the generative *maṣḍar* of *balaghah* principles. The practical focus is directed at formulating a conceptual framework of *tadabbur*-based learning strategies that integrate *ta'ammul*, *tafakkur*, and *taṣwīr fannī* into instructional phases. Based on the research focus, this literature review aims to: (1) map the tendencies of Qur'anic literary study in Arabic literature learning at PTKI from 2000–2025; (2) analyze the epistemic and axiological gaps in existing Models of Teaching; and (3) formulate a conceptual framework of *tadabbur* learning strategies that positions the Qur'an as both the generator of Arabic literary theory and the framework for *adab* formation.

Theoretically, this study contributes to the discourse on Islamizing Models of Teaching by offering a Qur'an-first paradigm as an alternative to Joyce & Weil's value-neutral framework. Practically, the resulting conceptual framework provides PTKI lecturers with a foundation to design Arabic literature learning that enlivens *ta'zīm* without sacrificing the rigor of *balaghah* analysis. Institutionally, this synthesis provides curriculum designers in PTKI with a theoretical basis to align Arabic literature learning outcomes with the *ta'dib* mission.

METHOD

This study employed a systematic literature review (SLR) to synthesize existing scholarship on Qur'anic literary study in Arabic literature learning. The

SLR design was chosen to map tendencies, identify epistemic gaps, and formulate a conceptual framework of *Tadabbur*-based learning strategies, as conventional narrative reviews lack the transparency and reproducibility required for theoretical advancement.(Snyder, 2019)

Data were collected from three databases: Scopus, Web of Science, and Google Scholar, supplemented by GARUDA and Moraref for Indonesian PTKI contexts. The search covered publications from 2000 to 2025 to capture both classical foundations and contemporary developments. Keywords were combined using Boolean operators: “Qur’anic literature” or “*I’jāz Bayānī*” or “*taṣwīr fannī*” , and “Arabic literature learning” or “*balaghah* pedagogy” or “*ta’dib*”, and “Models of Teaching” or “learning model” or “instructional strategy”. Search strings were adapted to Bahasa Indonesia and Arabic for GARUDA and Moraref. The initial search yielded 318 records.

Studies were included if they met the following criteria: (1) peer-reviewed journal articles, book chapters, or conference proceedings; (2) focused on Qur’anic literary study, *balaghah* pedagogy, or Islamization of Models of Teaching in PTKI contexts; (3) published between 2000–2025; (4) written in English, Arabic, or Bahasa Indonesia. Exclusion criteria were: (1) purely theological or *tafsīr* studies without pedagogical implications; (2) opinion pieces or editorials; (3) duplicate publications. After screening titles and abstracts, 97 records remained. Full-text assessment excluded 55 articles due to lack of relevance to instructional models, resulting in 42 eligible studies for synthesis.

Data were extracted using a standardized form capturing: (1) bibliographic information, (2) research focus, (3) conceptualization of Qur’anic integration, (4) learning model or strategy proposed, and (5) epistemic positioning of the Qur’an (*syawāhid* vs. *maṣḍar*). Thematic synthesis was applied through three stages: line-by-line coding, development of descriptive themes, and generation of analytical themes.(Harden, 2008)(Xiao, Y., & Watson, 2019) Three analytical themes emerged: verificative integration, value-insertion Islamization, and exegetical-pedagogical disjunction.(Matthew J Page, Joanne E McKenzie, Patrick M Bossuyt, Isabelle Boutron, Tammy C Hoffmann, 2021) These themes directly informed the conceptual framework proposed in Chapter.

To ensure rigor, two strategies were employed. First, source triangulation: findings were cross-checked across classical texts, PTKI textbooks, and empirical studies. Second, audit trail: all screening decisions and coding were documented in to maintain transparency. Disagreements between coders were resolved through discussion until consensus was reached.

FINDING AND DISCUSSION

Theoretical Framework

This literature review is anchored in four interrelated theories that collectively address the epistemic, axiological, and pedagogical gaps identified.

1. *Ta'dib* as the Grand Theory

Al-Attas' concept of *ta'dib* posits that Islamic education is the "recognition and acknowledgement of the proper places of things in the order of creation," culminating in *adab* toward Allah.(Al-Attas, 1993) *Ta'dib* rejects the value-neutral assumption of Western pedagogy by asserting that all knowledge must lead to *ta'abbud*.(Waghid, Y., & Davids, 2023) This grand theory provides the axiological critique of Joyce & Weil's Models of Teaching(Joyce, B., Weil, M., & Calhoun, 2015) and justifies the necessity to envelope cognitive processes within *ta'zīm*. Consequently, *ta'dib* functions as the worldview that reorients Arabic literature learning from technical mastery toward *'ubūdiyyah*.

2. *Naẓm* Theory of *I'jāz Bayānī* as the Epistemic Foundation

Al-Jurjānī's *naẓm* theory argues that the Qur'an's inimitability resides not in isolated lexical items but in the organic coherence of its structure, diction, and relational arrangement.(Al-Jurjani, n.d.) Therefore, *balaghah* principles - *ma'ānī*, *bayān*, and *badī'* -, must be derived through *ta'ammul* of Qur'anic *naẓm* rather than applied deductively to the Qur'an. This theory inverts the rule-first paradigm by installing the Qur'an as the generative *maṣḍar* of literary theory, thereby addressing the verificative gap discussed in Section

3. *Tadabbur* as the Pedagogical Mechanism

The Qur'anic imperative أَفَلَا يَتَذَكَّرُونَ الْفُرَانَ (QS. An-Nisa: 82) establishes *tadabbur* as a mandated cognitive-spiritual process. Al-Ghazali elaborates *tadabbur* as a sequence of *ta'ammul* (contemplation), *tafakkur* (reflection), *tadzakkur* (remembrance), and *'amal* (action). (Al-Ghazali, 2005) This concept provides the operational syntax for classroom practice, transforming *I'jāz Bayānī* from declarative knowledge into procedural engagement. (Zarkasyi, 2021) *Tadabbur* thus bridging the exegetical-pedagogical gap identified in the above section.

4. Models of Teaching as the Analytical Tool

Joyce, Weil, & Calhoun define a model of teaching through four attributes: syntax, social system, principles of reaction, and support system. (Joyce, B., Weil, M., & Calhoun, 2015) This framework enables a structural analysis of existing *balaghah* instruction and reveals why value-insertion fails: it modifies content while preserving a secular syntax. (Imron et al., 2025) Accordingly, Models of Teaching is employed not for adoption but for deconstruction, providing the technical language to reconstruct a *Tadabbur-based* syntax that satisfies *ta'dib* requirements.

Synthesis: The integration of *ta'dib* (axiology), *Nazm* (epistemology), *Tadabbur* (pedagogy), and Models of Teaching (analysis) yields a Qur'an-first framework characterized by three principles: (1) Epistemic Primacy: learning commences with *ta'ammul* of Qur'anic *nazm* to generate *balaghah* rules; (2) Axiological Envelopment: each cognitive phase is framed by *ta'abbud*; (3) Productive Transformation: students externalize *tadabbur* into *amal ta'abbudī* such as *Taṣwīr Fannī* portfolios. This framework, illustrated in table 1, directly responds to the three gaps synthesized in this review.

Table 1: Three Gaps Synthesized In The Literature Review

Theory	Required Primary Citation	Supporting Citations
<i>Ta'dib</i>	Al-Attas, S. M. N. (1999). The concept of education in Islam: A framework for an Islamic philosophy of education.	Hidayatullah, M. F. (2023). Reconstructing Islamic pedagogy: Beyond value-insertion in Models of Teaching.
<i>Nazm</i>	Al-Jurjānī, A. Q. (2001). <i>Dalā'il al-I'jāz fī 'Ilm al-Ma'ānī</i> (Proofs of inimitability in the science of meanings).	Khalaf, M. A. (2022). <i>Naẓm and I'jāz Bayānī: A contemporary reading of al-Jurjānī.</i>
<i>Tadabbur</i>	Al-Ghazali, A. H. M. (2005). <i>Iḥyā' 'Ulūm al-Dīn</i> (Revival of the religious sciences)	Munawwir, A. (2024). Developing <i>taṣwīr fannī</i> worksheets for teaching balaghah in PTKI.
Model of Teaching	Joyce, B., Weil, M., & Calhoun, E. (2015). <i>Models of teaching</i> (9th ed.).	Suherman, A., Hidayat, T., & Abdullah, M. (2021). Islamic values integration in inquiry training model for Arabic grammar.

Table 1 Description

Theoretical framework for reconstructing Arabic literature learning through Qur'anic literary study. Al-Attas' *Ta'dib* serves as the axiological grand theory, al-Jurjānī's *naẓm* theory provides the epistemic foundation, the Qur'anic concept of *Tadabbur* (QS. An-Nisa: 82) supplies the pedagogical mechanism, and Joyce & Weil's *Models of Teaching* functions as the analytical tool. The synthesis addresses three literature gaps -verificative integration, value-insertion Islamization, and exegetical-pedagogical disjunction,- to propose a Qur'an-first paradigm with three principles: epistemic primacy, axiological envelopment, and productive transformation.

Verificative Integration: The Qur'an as *Syawāhid*, Not *Maṣḍar*

Thematic synthesis of 42 sources revealed that 31 studies (73.8%) position Qur'anic verses as *syawāhid* to verify pre-existing *balaghah* rules. Classical texts such as al-Jurjānī's *Dalā'il al-I'jāz* (Al-Jurjani, n.d.) and contemporary PTKI textbooks ((Tasya Putri Nurhayat, Asep Ahmad Fathurrohman, 2025; Rahmat,

2021) share an identical syntax: (1) present *ma'ānī*, *bayān*, or *badī'* taxonomy; (2) cite Qur'anic verses as exemplars. This rule-first trajectory subordinates revelation to human reasoning. For instance, *isti'ārah* is defined via al-Sakkākī's classification, then QS. Al-Baqarah: 74 is quoted as "an example of *isti'ārah makniyyah*".(Smyth, 1995) The Qur'an's *I'jāz Bayānī* is thus reduced to a repository of illustrations, not the epistemic origin of the rule itself. This tendency confirms Ali, Hasanah, & Prasetyo's critique of "instrumental integration".(Ali et al., 2020) The pedagogical consequence is affective detachment: students master taxonomic identification but fail to experience *ta'zīm*, because the Qur'an enters the classroom after theory, not before it. The epistemic gap is clear, *balaghah* pedagogy lacks a Qur'an-first syntax.

Value-Insertion Islamization: Preserving Secular Syntax in Models of Teaching

Of the 42 sources, 8 studies (19.0%) attempted to Islamize Models of Teaching for Arabic subjects. However, all remained at the level of value-insertion. Chanifah inserted Islamic values into Joyce & Weil's concept attainment but retained the value-neutral phases: presentation of data, testing attainment, and analysis of thinking strategies.(Chanifah, 2018) Suherman added Qur'anic recitation as an opening activity in inquiry training without restructuring the epistemic logic of hypothesis formulation.(Suherman, A., Hidayat, T., & Abdullah, 2021) These studies treat Models of Teaching as a container into which Islamic content is poured, leaving the underlying empiricist epistemology untouched. As Hidayatullah argues, such approaches produce "cosmetic Islamization" that measures success through cognitive outcomes, not adab formation.(Hidayatullah, 2023) The literature thus exposes a methodological void: no study reconstructs Models of Teaching from a *ta'dib* worldview where *ta'abbud* constitutes the operational logic of each phase. Without structural reconstruction, *tadabbur* cannot become the classroom syntax.

Exegetical-Pedagogical Disjunction: *I'jāz Bayānī* Studies Without Learning Models

Analysis of 23 *I'jāz Bayānī* sources (54.8%) showed that scholarship is overwhelmingly exegetical. Qutb (2003) and Khalaf (2022) elaborate *taṣwīr fannī* and *munāsabah* to prove the Qur'an's inimitability, but their works address readers of *tafsīr*, not teachers of *balaghah*. When transposed to PTKI, *I'jāz* content becomes declarative knowledge: "The Qur'an has *I'jāz*," rather than procedural knowledge: "Derive *balaghah* principles through *ta'ammul of naẓm*". Only 2 studies attempted pedagogical operationalization. Munawwir (2024) designed LKPD *Taṣwīr Fannī*, yet it functioned as supplementary material to a conventional *balaghah* syllabus whose core remained rule-first. The literature therefore reveals a praxis gap: *I'jāz Bayānī* has not been transformed into a learning model with distinct syntax, social system, and support system as defined by Joyce & Weil (2015). Consequently, *tadabbur* remains an individual, extra-curricular piety rather than an instructional framework.

Toward a *Tadabbur*-Based Conceptual Framework

Synthesis of the three themes necessitates an epistemic inversion from rule-first to Qur'an-first. The verificative tendency demands that the Qur'an be repositioned as the generative *maṣḍar* of *balaghah* theory. The value-insertion tendency requires structural reconstruction of Models of Teaching so that *ta'abbud* envelopes each cognitive phase. The exegetical-pedagogical disjunction calls for operationalizing *I'jāz Bayānī* into replicable learning strategies. Accordingly, this review advances a *Tadabbur*-based framework comprising three principles: (1) Epistemic primacy of the Qur'an: learning commences with *ta'ammul* of Qur'anic *naẓm* to generate rules of *ma'ānī*, *bayān*, and *badī*'; (2) Axiological envelopment of *ta'abbud* phases such as *tafakkur qawā'id* are preceded by *ta'dib* orientation and closed with *muhasabah*; (3) Productive transformation, students externalize *tadabbur* into *amal ta'abbudī* such as *taṣwīr fannī* portfolios, assessed for both aesthetic accuracy and *ta'ẓīm*. This framework directly addresses the three gaps by inverting curricular precedence, Islamizing syntax not just content, and transforming *I'jāz* from declaration to pedagogy. For PTKI, it offers a theoretical

blueprint to enliven Qur'anic literary study as simultaneous scholarly inquiry and 'ubūdiy.

Proposed Teaching Strategy: *Tadabbur Nazm*

While the theoretical framework establishes the what and why of a Qur'an-first paradigm, this section delineates the how: a teaching strategy termed *Tadabbur Nazm* that operationalizes *tadabbur* into a replicable instructional procedure. The strategy is designed as a structural reconstruction of Joyce & Weil's Models of Teaching, wherein the secular information-processing syntax is replaced with a *ta'dib*-based syntax derived from *Nazm* theory and the Qur'anic imperative of *tadabbur*.

The *Tadabbur Nazm* strategy is governed by five interlocking principles:

1. Qur'an-First Inversion Principle

Unlike rule-first instruction that treats Qur'anic verses as *syawāhid*, this strategy installs the Qur'anic *nazm* as the initial ill-structured problem. Learning commences not with definitions of *taqdīm-ta'khīr* or *iltifāt*, but with direct *ta'ammul* of a verse. The rhetorical rule is withheld until students encounter cognitive disequilibrium from the verse's structure, thereby generating rules inductively from revelation rather than deductively validating revelation with human rules.(Al-Jurjani, 2015) This inverts the epistemic hierarchy identified.

2. Axiological Envelopment Principle

To counter value-insertion, *ta'abbud* is not appended but embedded as the governing condition of each cognitive phase. Transitions between phases are ritualized with *saktah* and *ta'awwudz*; lecturer prompts are dual-layered, coupling cognitive inquiry with *adab* inquiry ("What is the function? And what *ta'zīm* emerges?"). Assessment mandates a 30% affective weight for *ta'zīm* reflection(Memon, N. A., & Alhashmi, 2023) ensuring that *ta'dib* is structural, not cosmetic.

3. Productive Contemplation Principle

Addressing the exegetical-pedagogical disjunction, *tadabbur* is mandated to culminate in *'amal ta'abbudī* through *taṣwīr fannī*.(Qutb, 2002; Hamzah, H., & Zainal, 2023) Students externalize their *ta'ammul* into aesthetic products -

sketches, poetry, infographics- that visualize the verse's *naẓm*. *Taṣwīr* is thus repositioned from supplementary activity to core syntax, providing tangible evidence that I'jāz Bayānī has moved from appreciation to production.

4. Socratic-Tadabbur Questioning Principle

The lecturer functions as *murabbī*, employing a four-tier questioning sequence: observational (“What do you notice?”), comparative (“What if the order was reversed?”), implicational (“What does Allah intend us to feel?”), and applicational (“How does this change your ṣalāh?”). This replaces didactic rule-transmission with guided tafakkur, ensuring that authority resides in the Qur’anic *naẓm* rather than the lecturer. (Bensaid, B., & Grine, 2020)

5. Sakīnah Environment Principle

The support system reconstructs the classroom as a site of *ta’zīm*. Physical norms include ablution and a mushaf per student; auditory norms replace bells with *tilāwah*; social norms enforce *tawāḍu’* during disagreement. This environment operationalizes *ta’dīb* by making adab a precondition for, not a byproduct of, learning. (Al-Attas, 1993) Synthesis: Collectively, these five principles constitute the *Tadabbur Naẓm* strategy: a Qur’an-first, ta’dīb-enveloped, *tadabbur*-operationalized approach that transforms *balaghah* instruction from rule-recitation into worshipful engagement. The strategy directly answers the three gaps synthesized by providing a concrete alternative to verificative integration, value-insertion, and exegetical isolation. An illustrative 5-phase syntax and *taṣwīr fannī* worksheet derived from this strategy are presented in Appendix A for empirical testing in future research.

Proposed Teaching Model: *Tadabbur Naẓm*

Tadabbur Naẓm Learning Model: An Illustrative Example

Course : Balaghah 1 – ‘Ilm al-Ma‘ānī

Topic : the Rhetorical Device of Taqdīm-Ta’khīr (Fronting and Postponing)

Qur’anic Verse: Iyyāka na‘budu wa iyyāka nasta‘īn (QS. Al-Fatihah: 5)

Duration : 2 × 50 minutes

1. Syntax: The 5-Phase Qur'an-First Procedure

Table 2: The 5-Phase Qur'an-First Procedure

Phase	Lecturer Activity	Student Activity	Theoretical Basis
1. <i>Ta'dib: Ta'abbud</i> Orientation	Opens with recitation of QS. Al-Fatihah. Sets the intention: "We study	"Sit in <i>tawāḍu'</i> . Write initial muhasabah: "What do I seek from this verse?"	<i>Ta'dib</i> (Al-Attas): Knowledge must produce <i>adab</i>
	balaghah to cultivate <i>ta'zīm</i> for Allah's speech.		
2. <i>Ta'ammul Nazm:</i> Contemplation of Structure	Displays the verse without explanation. Asks: "Why is إياك fronted? Compare it with نعبدك.	"5-minute individual <i>tadabbur</i> . Underline diction/structure. Note astonishment: ماذا لو... (What if...)	<i>Nazm Theory</i> (Al-Jurjānī): Meaning emerges from arrangement
3. <i>Tafakkur Qawā'id:</i> Generation of Rules	Facilitates discussion. Withholds definition of <i>taqdīm</i> . Probes: "If reversed, would the nuance differ?"	In groups, formulate: "Function of <i>taqdīm</i> = <i>qaṣr/ikhtiṣāṣ</i> " Then cross-check with <i>ma'ānī</i> textbooks.	Tadabbur [QS. An-Nisa: 82]: أفلا يتديرون
4. <i>Taṣwīr Fannī:</i> Aesthetic Production	Instructs: "Visualize the <i>ikhtiṣāṣ</i> of this verse through sketch, poetry, or infographic.	"Complete <i>Taṣwīr Fannī</i> Worksheet: Draw exclusive arrows from نعبد to إياك only. Write 2-line <i>ta'zīm</i> reflection.	Tadabbur → 'amal: From heart to product
5. <i>Muhasabah: 'Ubūdiyyah</i> Reflection	Closes: "Now that we grasp إياك نعبد, what changes in our prayer?"	Write 3-line journal: 1 rule + 1 <i>adab</i> + 1 resolution for action. Submit as assessment.	<i>Ta'dib:</i> Knowledge → <i>adab</i> → 'amal

2. Social System

- Lecturer Role:** *Murabbī* and *Tadabbur* facilitator, not a transmitter of rules.
- Student Role:** Active *mutadabbir*, not passive *mustami'*.

3. **Classroom Norms:** Tawādu‘ during recitation, ta‘zīm during discussion, ta‘āwun during taṣwīr.

4. **Distinction from Inquiry Training:** In inquiry, all hypotheses are epistemically equal. In *Tadabbur Naẓm*, the verse is the absolute *maṣḍar*; student hypotheses submit to the *naẓm*. [contemplator][listener]

3. Principles of Reaction

1. **When students err in rule formulation:** The lecturer does not correct immediately. Redirects to the verse: “Recite إياك at the front again. How does it feel if placed at the back?”

2. **When students lack ta‘zīm :** The lecturer calls for a 30-second *saktah* to listen to recitation before continuing.

3. **When students ask “Why learn this?”:** The lecturer responds with *ta‘dib*: “So that our *na‘budu* is not misdirected.” [pause]

4. Support System

1. **Taṣwīr Fannī Worksheet:** Contains the verse, *ta‘ammul* column, *tafakkur qawā‘id* column, *taṣwīr* space, and *muhasabah* column.

Dual-Domain Assessment Rubric:

Cognitive 50%: Accuracy of *taqdīm-ta‘khīr* rule.

Affective 30%: Depth of *ta‘zīm* reflection in journal.

Psychomotor 20%: Aesthetic quality and congruence of *taṣwīr* with *naẓm*.

2. **Mushaf Tadabbur:** A Qur’an with blank margins for students’ *ta‘ammul* notes.

3. **Learning Environment:** Class begins in ablution, free from noise, opened with *tilāwah*.

Comparison with Conventional Model

Table 3: Comparison The 5-Phase Qur'an-First Procedure With Conventional Model

Aspect	Conventional Rule-First Model	Tadabbur Nazm Model
Starting Point	Definition of <i>taqdīm-ta'khīr</i> from textbook	QS. Al-Fatihah: 5
Status of Qur'an	<i>Syawāhid</i> : Example after the rule	<i>Maşdar</i> : Generative source of the rule
Learning Outcome	Identify <i>taqdīm</i> in other texts	<i>Ta'zīm</i> + <i>ikhhlāş</i> in إياك نعبد
Core Activity	Memorizing features, drill exercises	<i>Ta'ammul</i> → <i>tafakkur</i> → <i>taşwīr</i> → <i>muhasabah</i>
Assessment	Mid-term: "State 5 functions of <i>taqdīm</i> "	Portfolio: <i>Taşwīr Fannī</i> Worksheet + <i>Ta'zīm</i> Journal

One-Page Lesson Plan: Tadabbur Nazm Model

Course : Balaghah 1 – *‘Ilm al-Ma‘ān*

Topic : *Taqdīm-Ta'khīr*

Verse : QS. Al-Fatihah: 5

Time : 100 mins

Learning Outcomes: After this session, students will be able to:

1. Cognitive: Explain the function of *taqdīm-ta'khīr* based on *naẓm* analysis of QS. Al-Fatihah: 5.
2. Affective: Demonstrate *ta'zīm* toward the Qur'anic structure through reflective journal.
3. Psychomotor: Produce a *Taşwīr Fannī* visualization of *ikhhlāş* meaning in the verse.[C3][A3][P4]

Syntax: 5 Phases of Tadabbur Nazm

Table 4: 5 Phases of Tadabbur Nazm

Time	Phase & Activity	Lecturer's Key Prompt	Output
10'	1. <i>Ta'dib</i> : Set <i>ta'abbud</i> intention. Recitation. Muhasabah awal.	"We learn balaghah to worship Allah better. What do you seek from <i>إياك نعبد</i> ?"	Muhasabah note
15'	2. <i>Ta'ammul Nazm</i> : Silent contemplation of verse. No textbook yet.	"Why <i>إياك</i> first? What if we say <i>نعبد</i> ? Feel the difference	"Underline + astonishment notes
25'	3. <i>Tafakkur Qawā'id</i> : Group discussion to generate rule from verse.	Cross-check with <i>ma'ānī</i> book only after. "Based on your <i>ta'ammul</i> , what rule emerges? <i>Qaṣr</i> ? <i>Ikhtiṣāṣ</i> ?"	Group rule formulation
35'	4. <i>Taṣwīr Fannī</i> : Create aesthetic product to externalize <i>tadabbur</i> .	"Draw/sketch/write a poem showing that our worship is only for Him."	<i>Taṣwīr Fannī</i> Worksheet
15'	5. <i>Muhasabah</i> : Reflective journal + closing	.."After understanding <i>إياك نعبد</i> , what changes in your <i>ṣalāh</i> ?"	3-line journal: Rule + <i>Adab</i> + <i>'Amal</i>

Assessment Rubric

Table 5: Assessment Rubric

Domain	Indicator	Weight	Excellent (4)
Cognitive	Accuracy of <i>taqdīm</i> function	50%	Correctly identifies <i>qaṣr ikhtiṣāṣ</i> + explains <i>naẓm</i> evidence
Affective	Depth of <i>ta'zīm</i> reflection	30%	Journal shows specific change in worship + Qur'anic worldview
Psychomotor	Congruence of <i>Taṣwīr</i> with meaning	20%	Visual clearly expresses exclusivity; aesthetic + textual fidelity

Support System: *Mushaf Tadabbur*, *Taṣwīr Fannī* Worksheet, Wudhu + *Tilāwah* opening, Quiet *tawāḍu'* environment.

Teaching Strategy For Tadabbur Nazm Model

This strategy answers 3 gaps: rule-first, value-insertion, dan exegetical-pedagogical disjunction. The Tadabbur Nazm strategy is built on 5 strategic principles:

1. Qur'an-First Strategy: Inversion of Learning Sequence

Konvensional: Rule → Example → Qur'an as *syawāhid*.

Tadabbur Nazm: Qur'an → *Ta'ammul* → Rule → *Amal* .

Tactics:

1. **Withhold the rule:** Lecturers are prohibited from using the terms *taqdīm-ta'khīr* in the first 15 minutes. Let students "bump into" the term first.
2. **Verse-as-Problem:** Make the verse an ill-structured problem. "Why does Allah say *إياك* first? What's the effect?"
3. **Inductive to Deductive:** Rules are born from students' reflections, then adjusted to the scriptures. Not the other way around.

Theoretical basis: *Nazm Theory-balaghah* is generated from Qur'an, not imposed on it [Al-Jurjānī, 2001].

2. Axiological Envelopment Strategy: Embedding *Ta'abbud* in Every Phase

Problem: Value-insertion just pastes the prayer at the beginning/end.

Tadabbur Nazm: Each phase is wrapped in *ta'abbud*.

Tactics:

1. **Ritualized Transitions:** Each time you change phase, there is a *saktah* and 10 seconds of recitation. From *ta'ammul* to *tafakkur*, recite *ta'awwudz*.
2. **Affective Anchoring:** The lecturer's questions always have two layers: cognitive and *adab*. "What is its function? And what sense of *ta'ẓīm* does it evoke?"
3. **Muhasabah as Closure:** The class is not finished before students write 1 *azam 'amal*. Mandatory affective assessment 30%.

Theoretical basis: *Ta'dib* – All knowledge must lead to *adab* toward Allah [Al-Attas, 1999].

3. Productive Contemplation Strategy: From *Tadabbur* to *Taṣwīr*

Problem: *I'jaz Bayānī* stops at admiration, not becoming a product.

Tadabbur Nazm: *Tadabbur* must give birth to *'amal ta'abbudī*.

Tactics:

1. **Mandate *Taṣwīr***: *Taṣwīr Fannī* is not an additional task. It is a core phase. Without *taṣwīr*, *tadabbur* is considered incomplete.

2. *Low-Floor, High-Ceiling*: Anyone can draw a circle and arrow. But those who are skilled may create calligraphy or poetry. What is assessed is congruence with meaning, not aesthetics.

4. **Portfolio, Not Exam**

5. Collect all *Taṣwīr* + *Muhasabah* Journals as a portfolio. This serves as evidence of *ta'zīm*. [Hussin & Tamuri, 2022].

Theoretical basis: *Tadabbur* [QS. An-Nisa: 82] = *ta'ammul* → *tafakkur* → *tadzakkur* → *'amal* [Al-Ghazali, 2005].

4. **Socratic-*Tadabbur* Questioning Strategy: Guiding Without Telling**

Problem: *Balaghah* lecturers tend to lecture on rules.

Tadabbur Naẓm: Lecturers use Socratic questioning based on *naẓm*.

Question Level:

1. **Observational:** “What do you notice about the word order?”

2. **Comparative:** “What if the order was *نعبدك*? What changes?”

3. **Implicational:** “If Allah chose this structure, what does He want us to feel?”

4. **Applicational:** “How should this change your *Al-Fatihah* in *ṣalāh*?”

Reaction Principle: Wait 15 seconds after asking a question. Don't answer your own question. Refer back to the verse.

5. **Sakīnah Environment Strategy: Creating *Ta'zīm* Atmosphere**

Problem: *Balaghah* class is noisy, just like *nahwu* class.

Tadabbur Naẓm: Environment = support system for *tadabbur*.

Tactics:

1. **Physical:** Students perform ablution before class. Desks are free of cell phones. There is a Quranic book on each desk.

2. **Auditory:** Class opens and closes with recitation, not a bell. Music is prohibited.

3. **Social:** *Tawāḍu'* norm – no harsh debates on interpretation. Differences of opinion = collective *ta'ammul*.

4. Spiritual: Lecturers begin with ربي زدني علما وارزقني فهما, ending with سبحاتك.

CONCLUSION

This systematic literature review examined 42 sources (2000–2025) to address the stagnation of Qur’anic literary study in Arabic literature learning at Islamic Higher Education (PTKI). The synthesis identified three critical tendencies. First, the dominant verificative integration positions Qur’anic verses as *syawāhid* to illustrate human-derived *balaghah* taxonomies, subordinating revelation to a rule-first paradigm and producing affective detachment from the Qur’an. Second, attempts at Islamizing Models of Teaching remain at the level of value-insertion, retaining the value-neutral syntax of Joyce & Weil while failing to reconstruct its epistemic structure. Third, *I’jāz Bayānī* scholarship is abundant exegetically but scarce pedagogically, resulting in a praxis gap where *tadabbur* is not operationalized as a learning model.

To address these gaps, this review proposed a *Tadabbur*-based conceptual framework grounded in four theories: Al-Attas’ *ta’dib* as the axiological grand theory, al-Jurjānī’s *Naẓm* theory as the epistemic foundation, the Qur’anic concept of *tadabbur* as the pedagogical mechanism, and Joyce & Weil’s Models of Teaching as the analytical tool. The framework inverts curricular precedence through three principles: epistemic primacy of the Qur’an, axiological envelopment of *ta’abbud*, and productive transformation via *taṣwīr fannī*.

The findings carry three implications. Theoretically, this study advances the discourse on Islamizing Models of Teaching by demonstrating that value-insertion is insufficient; structural reconstruction of syntax, social system, and support system from a *ta’dib* worldview is necessary. The Qur’an-first paradigm offers an epistemic alternative to secular information-processing models, positioning *I’jāz Bayānī* as a generative *maṣdar* rather than a post-hoc validator. Practically, the *Tadabbur*-based framework provides PTKI lecturers with a replicable blueprint to design Arabic literature instruction that unifies *balaghah* competence with *ta’zīm*. The proposed phases: *Ta’dib*, *Ta’ammul Naẓm*, *Tafakkur Qawā’id*, *Taṣwīr Fannī*, and *Muhasabah*, enable the transformation of rule-recitation into worshipful engagement. Institutionally, the framework supplies curriculum designers with a

theoretical basis to align learning outcomes of Arabic literature courses with PTKI's *ta'dib* mission, thereby responding to the desacralization of Qur'anic literary study.

This study is limited by its reliance on published literature; thus, the proposed framework remains conceptual and has not undergone empirical validation. The synthesis is also constrained to English, Arabic, and Bahasa Indonesia sources, potentially excluding relevant scholarship in other Islamic languages. Future research should therefore pursue three directions. First, empirical studies using Research and Development (R&D) are needed to validate the *Tadabbur*-based syntax and measure its impact on students' *balaghah* competence and *ta'zīm*. Second, comparative studies across PTKI institutions could examine contextual adaptations of the Qur'an-first paradigm in diverse madzhab traditions. Third, action research is recommended to explore how *taṣwīr fannī* portfolios function as both aesthetic and *ta'abbud* assessment tools. Such investigations would move the discourse from theoretical reconstruction toward evidence-based praxis.

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