

The Integration of Tafsīr al-Balāghī in the Development of Balāghah Science Teaching Materials: An Epistemological and Pedagogical Analysis

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Abstract: The study of *Balāghah* (Arabic rhetoric) has currently tended to be taught in a structural and theoretical manner, often becoming detached from its primary source, namely the Qur'an. This condition has resulted in *Balāghah* learning being less effective in demonstrating the relationship between linguistic principles and the functions of meaning, aesthetics, and the messages of divine revelation. This study aims to analyze the integration of *Tafsīr al-Balāghī* in the development of *Balāghah* science teaching materials from epistemological and pedagogical perspectives. Epistemologically, this study examines the foundations of knowledge that position *Tafsīr al-Balāghī* as a source for constructing *Balāghah* concepts oriented toward understanding the meanings of the Qur'an. Pedagogically, this study explores the relevance of this approach in developing contextual, applicable, and learner-centered teaching materials. This research employs a qualitative approach using a library research method. Data were obtained from primary and secondary sources related to *Balāghah* science, *Tafsīr al-Balāghī*, theories of teaching material development, and contemporary Arabic language education studies. Data analysis was conducted through content analysis and conceptual analysis techniques to identify the relationship between *Balāghah* principles, Qur'anic interpretation, and instructional design. The findings reveal that the integration of *Tafsīr al-Balāghī* into *Balāghah* teaching materials has a strong epistemological foundation, as it positions the Qur'an as the primary source for developing linguistic, rhetorical, and aesthetic concepts of Arabic. This integration also generates a pedagogical transformation through the presentation of more authentic, contextual, and meaningful learning materials by analyzing Qur'anic verses as practical examples of *Balāghah* principles. In addition to enhancing students' conceptual understanding of the aspects of *ma'ānī*, *bayān*, and *badī'*, this approach encourages the development of critical, interpretative, and reflective thinking skills in comprehending religious texts. This study concludes that the integration of *Tafsīr al-Balāghī* represents an innovative model for developing *Balāghah* science teaching materials, which not only strengthens the scholarly dimension of the discipline but also enhances the effectiveness of Qur'an-based Arabic language learning in higher education.

Keywords: *Tafsīr al-Balāghī*, *Balāghah Science*, teaching materials, epistemology, pedagogy, Arabic language learning.

Introduction

Balāghah is one of the disciplines within the Islamic intellectual tradition that, since its early development, has maintained a very close relationship with the Qur'an. This discipline was developed to uncover the secrets of the Qur'an's miraculous nature, particularly from the perspective of its linguistic aspects, in addition to its meanings and messages (Taufiqurrochman 2011). The significance of *Balāghah* has become increasingly important because not everyone, particularly non-Arabs, is able to directly understand and appreciate the linguistic beauty of the Qur'an. Therefore, a set of principles is required as a guideline for explaining the uniqueness of the Qur'anic language and revealing the dimensions of *i'jāz* contained within it (Syarif et al., n.d.). Developments in Qur'anic studies over the past two decades have also demonstrated increasing attention to the aspect of *i'jāz lughawī* (linguistic miraculousness), alongside the broader application of modern linguistic approaches in Qur'anic studies (Musyafa 2025).

This condition indicates that *Balāghah* is not merely regarded as a classical intellectual heritage but also remains relevant as a scientific approach for analyzing the linguistic structures, meanings, and rhetorical beauty of the Qur'an. Conceptually, *Balāghah* is a discipline that examines linguistic beauty, rhetorical styles, and various forms of figurative expressions employed in Arabic literary works, including the Qur'an (Mauludiyah and Amin 2023). Mastery of this discipline is highly significant in Arabic language learning because it assists learners in understanding the characteristics of the Arabic language, which is rich in stylistic expressions, contextual meanings, and literary values (Abdul Rahman et al. 2021). Furthermore, *Balāghah* discusses principles that serve as guidelines for selecting and employing expressions appropriately in both oral and written communication (Sokip et al. 2023). Therefore, studying *Balāghah* does not merely aim to master linguistic rules but also seeks to develop the ability to appreciate linguistic beauty and cultivate *dzawq al-lughawī* (linguistic taste). This ability serves as a key element in understanding the intentions, meanings, and messages of the Qur'an more profoundly, as without mastery of *Balāghah*, various messages, aesthetic values, and rhetorical dimensions embedded within Qur'anic verses remain difficult to fully comprehend (Jidan 2022).

Although *Balāghah* occupies a significant position in understanding the beauty of Arabic and uncovering the dimensions of the Qur'an's *i'jāz*, its learning process continues to encounter various challenges. *Balāghah* is often perceived as one of the most complex branches of Arabic studies because it requires the ability to understand linguistic structures, contextual meanings, and rhetorical values in depth (Hasibuan et al. 2024). This complexity becomes increasingly evident because *Balāghah* materials are generally presented through abstract theoretical concepts that require considerable effort and persistence to understand. Moreover, many examples used to explain *Balāghah* concepts are still derived from classical Arabic poetry, which possesses highly sophisticated literary characteristics and is therefore difficult for many learners to comprehend (Aflisia, Hendrianto, and Kasmantoni 2022a).

These challenges are also influenced by the characteristics of teaching materials used in *Balāghah* instruction. Most reference books for *Balāghah* learning remain oriented toward presenting rules, classifications, and divisions of its branches, while the primary objective of *Balāghah* education—namely, developing the ability to appreciate linguistic beauty (*dzawq*) and understand the rhetorical functions of a text—has not received sufficient attention (Haniah, Ainin, and Lubis 2018). One of the factors contributing to the difficulty of learning *Balāghah* is the continued reliance on classical textbooks. Their contents are predominantly focused on rules, definitions, and classifications, while examples are frequently taken from Arabic poetry or expressions that are difficult for non-Arab learners to understand (Hafidz 2018). Consequently, learners tend to master only the conceptual aspects of *Balāghah* without being able to connect rhetorical principles with the meanings, messages, and aesthetic values contained within a text. In fact, teaching materials represent one of the essential components determining the quality of learning. Textbooks do not merely function as sources of information but also serve as interactive media that facilitate dialogue between educators and learners. Therefore, effective teaching materials should provide learning experiences that are interactive, contextual, inspiring, and constructive, thereby enhancing learners' motivation and comprehension of the subject matter (Rauhillah, n.d.).

Several empirical studies have demonstrated that these problems are not merely related to teaching methods but are also associated with the epistemological paradigm underlying *Balāghah* learning. The study conducted by Parhan and Isyanto (2025) indicates that *Balāghah* instruction in Arabic Language Education programs remains predominantly characterized by textual and normative approaches, causing students to experience difficulties in relating *Balāghah* concepts to Qur'anic texts in an applicable manner (Isyanto 2025). Similar findings were reported by Aflisia et al. (2021), who emphasized that *Balāghah* learning requires an appreciative approach toward the language of the Qur'an so that students are able to understand rhetorical functions within their contextual meanings (Aflisia, Hendrianto, and Kasmantoni 2022a). This condition reflects a gap between the ideal objectives of *Balāghah* learning—namely, enabling students to understand the beauty and depth of meaning contained in the Qur'an—and the actual realities of classroom practices. This gap becomes increasingly apparent when *Balāghah* teaching materials continue to rely heavily on classical reference books without adequate pedagogical adaptation. Although these classical works possess significant scholarly value, their presentation is often insufficiently contextualized to meet the demands of contemporary learning environments.

Ironically, despite the fact that numerous *Balāghah* principles can be directly identified within Qur'anic verses, instructional practices still predominantly employ examples derived from classical Arabic poetry rather than from the Qur'an itself. This condition makes it difficult for learners to recognize the relevance of *Balāghah* as an essential instrument for understanding the linguistic beauty and miraculous dimensions of the Qur'an (Ummah 2021). In fact, *Balāghah* constitutes one of the fundamental scholarly tools in Qur'anic exegesis (*tafsīr*), as it assists in explaining the relationship between linguistic choices, rhetorical structures, and the messages embedded within Qur'anic verses. Mastery of *Balāghah* serves as an essential foundation for a *mufasssīr* (Qur'anic exegete) in interpreting the meanings of the Qur'an comprehensively and revealing dimensions of meaning that cannot be adequately explained solely through grammatical approaches (Nuzula and Ammar 2023).

Based on these conditions, the development of *Balāghah* teaching materials needs to be directed toward a more contextual and integrative approach by positioning *tafsīr al-balāghī* as its primary foundation. The integration of this approach enables *Balāghah* concepts to be studied through direct analysis of Qur'anic verses, allowing learners not only to understand rhetorical principles theoretically but also to appreciate the linguistic functions, aesthetic values, and messages contained within each verse. Therefore, *Balāghah* learning is expected to restore its fundamental orientation as a means of understanding the linguistic miraculousness of the Qur'an while simultaneously improving the quality of teaching materials that are more relevant to the objectives of *Balāghah* education.

Research on *Balāghah*, *Balāghah al-Qur'ān*, and the development of *Balāghah* teaching materials has been extensively conducted. Previous studies can be categorized into three major areas. First, studies on Qur'anic *Balāghah*, which include analyses of *majāz* (figurative expressions) translation, studies of *Balāghah* within classical Qur'anic commentaries (*tafsīr*), and investigations into the concept of *i'jāz lughawī* (linguistic miraculousness) of the Qur'an (Hermawan, 2015; Muhammad, 2009; Malik, 2018; Rifai, 2019; (Ummah 2021)). Second, studies examining the implementation of *Balāghah* learning in educational institutions, which describe the characteristics and challenges of *Balāghah* instruction (Rifa'i, 2018). Third, research on the development of

teaching materials through various approaches, including the *adabī* approach, contrastive analysis, Qur'anic *uslūb* (stylistic analysis), as well as development models such as ADDIE and *Design-Based Research* (DBR), which have demonstrated effectiveness in improving learners' understanding (Nurbayan, n.d.), (Masdar 2019), (Rohman and Supriady 2025). Nevertheless, these studies generally position *Balāghah* either as an object of linguistic analysis or as instructional material oriented toward mastering rhetorical rules. Few studies have explored *tafsīr al-balāghī* as an epistemological and pedagogical foundation for developing *Balāghah* teaching materials. In fact, the *tafsīr al-balāghī* approach enables learners to understand the interconnectedness between rhetorical structures, Qur'anic contexts, and the messages of revelation in an integrated manner. Therefore, this study offers novelty by developing *Balāghah* teaching materials that integrate *tafsīr al-balāghī*, allowing learning processes not only to emphasize theoretical aspects but also to foster appreciation of the linguistic beauty and miraculous dimensions of the Qur'an.

Tafsīr al-balāghī refers to a mode of Qur'anic interpretation that emphasizes the analysis of linguistic beauty, sentence structures, and rhetorical styles of the Qur'an. From an epistemological perspective, this approach possesses three fundamental characteristics. First, its sources of knowledge are rooted in the Qur'anic text and classical Arabic language. Second, its analytical method is integrative, combining linguistic, semantic, and rhetorical dimensions. Third, the validity of its interpretation is assessed through the coherence between linguistic structures and the meanings they produce. These characteristics make *tafsīr al-balāghī* a strong epistemological foundation for the development of *Balāghah* studies. By integrating *tafsīr al-balāghī* into teaching materials, *Balāghah* learning can be restored to its scholarly roots and presented in a more contextual and applicable manner. From a pedagogical perspective, the integration of *tafsīr al-balāghī* into *Balāghah* instruction aligns with contextual and text-based learning approaches. Aida et al. (2025) demonstrated that the direct integration of Qur'anic verses into *Balāghah* learning can enhance students' conceptual understanding and analytical abilities regarding Arabic rhetorical elements (Aida, Maulana, and Rosid 2025). This integrative pedagogical approach enables students not only to understand *Balāghah* concepts theoretically but also to apply them in analyzing Qur'anic texts. Consequently, *Balāghah* learning becomes more meaningful, reflective, and relevant to the objectives of Qur'anic studies.

Research mapping indicates that studies on *tafsīr al-balāghī* and *Balāghah* learning have generally developed along two separate trajectories. On the one hand, research on *tafsīr al-balāghī* primarily focuses on textual analysis and linguistic theories. On the other hand, studies on *Balāghah* education emphasize methodological and pedagogical aspects without sufficient connection to Qur'anic interpretation studies. This separation reveals a significant research gap, namely the absence of an integrative model that systematically utilizes *tafsīr al-balāghī* as an epistemological and pedagogical foundation in the development of *Balāghah* teaching materials. This study seeks to address this gap. The novelty of this research lies in its effort to redefine the relationship between *tafsīr al-balāghī* and *Balāghah* science, not merely within an applied-pedagogical framework but also within the broader epistemological horizon of Islamic knowledge. The proposed integration is not merely a combination of instructional materials but rather a reconstruction of the *Balāghah* learning paradigm based on Qur'anic interpretation practices as the primary source for meaning construction. This study does not merely position *tafsīr al-balāghī* as an object of Qur'anic interpretation studies but also as an epistemological and pedagogical resource relevant to contemporary *Balāghah* learning. Theoretically, this research contributes to the development of *Balāghah* and Qur'anic studies by reaffirming the epistemological roots of *Balāghah* within the tradition of Qur'anic interpretation. Practically, this study offers a model for developing *Balāghah* teaching materials that are more contextual, applicable, and oriented toward Qur'anic understanding within Islamic higher education. Based on the state of the art and research gap presented above, this study is based on the assumption that the fundamental problem of *Balāghah* learning in Islamic higher education does not merely lie in teaching methods or learning media, but rather in the absence of an epistemological foundation that integrates *Balāghah* science with the praxis of Qur'anic interpretation.

Method

This study employs a qualitative research approach using an analytical-critical library research method. This approach was selected because the primary object of the study is not empirical behavior or classroom learning experiments, but rather the conceptual and epistemological constructions embedded within *tafsīr al-balāghī* and their implications for the development of *Balāghah* science teaching materials. Accordingly, this research is more appropriately positioned within the tradition of Qur'anic studies and Islamic intellectual thought rather than within quantitative educational research or pedagogical experimental studies. The qualitative approach enables the researcher to conduct an in-depth reading (*close reading*) of tafsir texts and *Balāghah* literature in order to uncover epistemological structures, scholarly assumptions, and conceptual relationships between *tafsīr al-balāghī* and *Balāghah* science. The data sources in this study consist of primary data in the form of Qur'anic exegesis works (*tafsīr*) characterized by a *balāghī* orientation, as well as secondary data comprising *Balāghah* literature, tafsir methodology studies, and relevant scholarly journal articles. Data collection was conducted through

documentation techniques and systematic literature review. Data analysis was carried out through three stages: descriptive-interpretative analysis, conceptual-epistemological analysis, and pedagogical synthesis analysis. The validity and reliability of the research were maintained through source triangulation, consistency of the theoretical framework, and the use of updated scholarly references.

Results and Discussion

1. Definition and Scope of Tafsīr al-Balāghī

Tafsīr al-balāghī is a combination of the terms *tafsīr* and *balāghī*. Etymologically, *tafsīr* means explanation and clarification. Terminologically, as stated by al-Zarkashī and cited by Mannā' al-Qaṭṭān, *tafsīr* refers to a discipline that aims to understand the Book of Allah revealed to Prophet Muhammad (peace be upon him), explain its meanings, and explore the laws and wisdom contained therein. Meanwhile, *balāghī* is derived from the term *balāghah*, which linguistically means reaching or attaining. In its technical sense, *balāghah* refers to the appropriateness of an expression according to the context and condition of the addressee, accompanied by eloquence and clarity of language. The science of *Balāghah* consists of three main branches: *'Ilm al-Ma'ānī*, *'Ilm al-Bayān*, and *'Ilm al-Badī'*. Accordingly, *tafsīr al-balāghī* refers to a mode of Qur'anic interpretation that emphasizes linguistic analysis and rhetorical beauty in order to uncover the meanings, legal principles, and wisdom of Qur'anic verses through a *Balāghah*-based approach. This method is rooted in the interpretive practices of the Prophet Muhammad (peace be upon him) and his companions, as well as in the utilization of classical Arabic linguistic heritage, including poetic evidence (*shawāhid shi'riyyah*) and variations of Arabic dialects, to achieve a deeper understanding of Qur'anic meanings (Samsi Tsauri, Muhammad, and Saputra 2021).

Tafsīr al-balāghī refers to a style of Qur'anic interpretation that places the analysis of linguistic beauty, sentence structures, and rhetorical strategies as the primary means for understanding the meanings of Qur'anic verses. Within this framework, *Balāghah* is not understood merely as a technical discipline that exists independently, but rather as a hermeneutical instrument that serves to bridge the relationship between wording (*lafẓ*) and meaning (*ma'nā*). *Tafsīr al-balāghī* is based on the assumption that the meanings of the Qur'an cannot be separated from the way its language is structured and communicated. Qur'anic *Balāghah* demonstrates the uniqueness of divine revelation, which functions not only as a prophetic miracle but also as a linguistic reference that inspired the development of *Balāghah* studies. The beauty of its expressions, richness of meanings, and rhetorical power represent among the essential dimensions of the Qur'an's miraculous nature. Through rhetorical devices such as literal expression (*ḥaqīqah*), metaphor (*majāz*), simile (*tashbīh*), metaphorical expression (*isti'ārah*), metonymy (*kināyah*), and indirect expression (*ta'rīd*), the Qur'an conveys spiritual and moral messages in profound and emotionally compelling ways. The *Balāghah* approach has also become a significant feature of Qur'anic interpretation, enabling *mufasssirūn* (Qur'anic exegetes) to systematically explain the aesthetic dimensions and depth of Qur'anic meanings. By understanding *Balāghah*, readers are not only able to appreciate the linguistic beauty of the Qur'an but also gain profound insights and wisdom that enrich their spiritual understanding (Awadin et al. 2025).

2. The Epistemology of the Integration of Tafsīr Balāghī in the Development of Balāghah Teaching Materials

Recent developments in *Balāghah* studies indicate a shift in orientation from discussions that merely focus on rhetorical structures toward a deeper understanding of the epistemological function of *Balāghah* in Qur'anic interpretation. This shift emphasizes that *Balāghah* should not be understood merely as a linguistic discipline concerned with the beauty of language, but also as a methodological instrument for uncovering meanings, communicative purposes, and dimensions of the Qur'an's miraculous nature. Nevertheless, previous studies have tended to examine the epistemology of *Balāghah*, *tafsīr balāghī*, and the development of teaching materials separately, and therefore have not yet produced an integrative framework that can serve as a foundation for *Balāghah* learning development.

Historically, the development of *Balāghah* as a field of Arabic linguistic studies cannot be separated from the study of *i'jāz al-Qur'ān* (the miraculous nature of the Qur'an). This development began with the emergence of *Majāz al-Qur'ān*, a work by Abū 'Ubaydah Ma'mar ibn al-Muthannā (d. 209/213 AH), which was among the earliest works specifically addressing Qur'anic rhetorical aspects. This work was later followed by numerous scholars, including al-Jāhīz (d. 255 AH) through his renowned work *al-Bayān wa al-Tabyīn*, among others (Samsi Tsauri, Muhammad, and Saputra 2021). The historical development of *tafsīr balāghī* demonstrates that *Balāghah* emerged from the efforts of Muslim scholars to understand the linguistic miraculousness of the Qur'an. The presence of the Qur'an with its unparalleled linguistic beauty encouraged the emergence of various linguistic studies aimed at revealing the secrets behind its excellence. These studies began with Abū 'Ubaydah's *Majāz al-Qur'ān* and subsequently developed through the intellectual contributions of al-Jāhīz, Ibn Mu'tazz, Qudāmah ibn

Ja'far, and Abū Hilāl al-'Askarī, eventually reaching their peak in the theory of *al-Naẓm* formulated by 'Abd al-Qāhir al-Jurjānī in *Dalā'il al-I'jāz* and *Asrār al-Balāghah*. This theory asserts that the beauty and miraculous nature of the Qur'an lie in the arrangement and interconnectedness of linguistic elements that generate profound meanings and powerful effects.

The study conducted by Awadin, Zuhdi, Kafiyah, Sutardi, and Komarudin (2025) explains that *Balāghah* occupies a central position in understanding the linguistic meanings of the Qur'an because its scope encompasses '*ilm al-ma'ānī*', '*ilm al-bayān*', and '*ilm al-badī'*', which function to reveal the intended meaning of a speaker accurately. The study further demonstrates that the development of *Balāghah* has always been closely related to the activities of Qur'anic exegetes (*mufasssirūn*) in explaining the linguistic beauty of the Qur'an, making *Balāghah* inseparable from the tradition of Qur'anic interpretation. Using a library research approach, the study concludes that the Qur'an serves as the primary source for the development of *Balāghah* theories, while *mufasssirūn* function as mediators who apply these theories within the interpretive process (Awadin et al. 2025). These findings strengthen the view that the epistemology of *Balāghah* originates from the integration of revelation, Arabic linguistic tradition, and scholarly reasoning. However, Awadin et al.'s study primarily focuses on the historical development and scope of *Balāghah* as a scholarly discipline. It does not elaborate on how this epistemological construction can be transformed into pedagogical principles for developing *Balāghah* teaching materials. In other words, the relationship between *Balāghah* epistemology and instructional design remains implicit.

Meanwhile, Putra's (2024) study highlights the contribution of *Balāghah* to the development of Qur'anic interpretation. According to Putra, the development of *Balāghah* emerged from the need of Muslim scholars to explain the miraculous nature of the Qur'anic language while responding to doubts among Arabs regarding the divine origin of the Qur'an. Therefore, *Balāghah* developed as an analytical instrument that enables *mufasssirūn* to explain the relationship between linguistic structures and the meanings contained in Qur'anic verses. The study also criticizes the tendency of *Balāghah* studies to focus more on discussing the branches and classifications of *Balāghah* rather than its contribution to Qur'anic interpretation. Putra's findings demonstrate that *tafsīr balāghī* is not merely an application of *Balāghah* theories but rather an epistemological process that generates new knowledge through the analysis of the Qur'an's linguistic structures.

This perspective has significant implications for *Balāghah* learning. If conventional learning has primarily emphasized the identification of rhetorical forms, the *tafsīr balāghī* approach shifts the orientation toward analyzing rhetorical functions in constructing meaning. Consequently, learning no longer stops at the question of "*what rhetorical form is used?*" but develops into deeper inquiries such as "*why was this rhetorical form chosen?*" and "*how does this form influence the interpretation of the verse?*"

The findings of these two studies reveal a strong point of convergence, namely that *Balāghah* and *tafsīr* possess an inseparable epistemological relationship. *Balāghah* provides linguistic analytical tools, while *tafsīr* provides historical, theological, and communicative contexts for interpreting the results of such analysis. Nevertheless, both studies remain focused on the dimension of scholarly knowledge (*body of knowledge*) without extending their implications toward instructional design. Consequently, a conceptual model explaining how the epistemology of *tafsīr balāghī* can be translated into a systematic structure of teaching materials remains unavailable.

This gap becomes increasingly evident when compared with actual practices of *Balāghah* learning in various higher education institutions. Most teaching materials still employ a deductive approach that begins with the presentation of definitions, classifications, and rhetorical rules, followed by examples derived from classical Arabic poetry. Although this model is effective for introducing fundamental concepts, it provides limited opportunities for students to construct understanding through interpretive engagement with Qur'anic texts. As a result, students' abilities tend to develop primarily in terms of mastering terminology rather than analyzing rhetorical meanings contextually. Based on the synthesis of previous studies, this research argues that *tafsīr balāghī* should be positioned as an epistemological foundation in the development of *Balāghah* teaching materials. Within this model, the Qur'an functions as the primary epistemic source, while *tafsīr balāghī* serves as a method for constructing knowledge through the analysis of relationships among linguistic structures, contexts, and communicative objectives.

Furthermore, the results of such analyses are transformed into learning experiences that enable students to discover *Balāghah* concepts inductively. This approach shifts the orientation of learning from *rule-based learning* toward *meaning-based learning*, namely learning centered on meaning construction rather than merely mastering linguistic rules. Thus, the contribution of this study does not merely affirm Awadin et al.'s (2025) findings regarding the epistemological foundations of *Balāghah* and Putra's (2024) findings concerning the contribution of *Balāghah* to *tafsīr*, but also extends both perspectives into the pedagogical domain. This study proposes the Epistemological Integration Model of *Tafsīr Balāghī*, which systematically connects three main components: (1) the Qur'an as the epistemological source, (2) *tafsīr balāghī* as a method of knowledge construction, and (3) *Balāghah* teaching materials as a medium for transforming knowledge, meaning, and values. This model represents the novelty of the research because it bridges the gap between *Balāghah* epistemological studies and

their implementation in teaching material development—an aspect that has not been comprehensively addressed in previous studies.

3. The Integration Model of Tafsīr al-Balāghī in the Development of Balāghah Science Teaching Materials

The integration model of *tafsīr al-balāghī* in the development of *Balāghah* science teaching materials is based on the epistemological assumption that *Balāghah* cannot be separated from the praxis of Qur'anic interpretation. *Balāghah* is not merely a science of linguistic beauty but also an analytical framework for understanding how the meanings of divine revelation are constructed through Arabic rhetorical strategies. Therefore, *Balāghah* teaching materials should ideally be developed by positioning *tafsīr al-balāghī* as their conceptual and methodological foundation. Philosophically, this model is grounded in a constructive-integrative perspective, which assumes that the understanding of *Balāghah* is constructed through the interaction between Qur'anic texts, *Balāghah* conceptual frameworks, and learners' horizons of understanding. In this context, *tafsīr al-balāghī* functions as an epistemological bridge connecting *Balāghah* theories with the realities of revealed texts. This integration model is developed based on several fundamental principles.

First, the principle of Qur'anic textuality, which positions Qur'anic verses as the primary sources for examples and *Balāghah* analysis. Every *Balāghah* concept—such as *ījāz* (brevity), *itnāb* (elaboration), *tashbīh* (simile), *majāz* (figurative expression), and *qaṣr* (restriction)—is introduced through the analysis of Qur'anic verses from the perspective of *tafsīr al-balāghī*. Second, the principle of rhetorical functionality, which emphasizes the communicative and semantic functions of *Balāghah* devices rather than merely presenting their formal definitions. Students are guided to understand why a particular rhetorical form is employed within a specific Qur'anic context and what meanings or effects are generated through its use. Third, the principle of tafsir-pedagogy integration, which involves adapting *tafsīr al-balāghī* analysis into a systematic learning format that is gradual and aligned with learning outcomes. The analyses of classical and contemporary *mufasssīrūn* are simplified without diminishing their depth of meaning. Fourth, the principle of critical reflectivity, which encourages students not only to accept *Balāghah* analyses normatively but also to reflect on the relevance of Qur'anic rhetoric within contemporary contexts of meaning-making and communication.

4. The Structure of the Integration Model in Teaching Materials

Structurally, the integration model of *tafsīr al-balāghī* in *Balāghah* teaching materials can be organized into four main stages. The first stage is the introduction of *Balāghah* concepts from a theoretical perspective by referring to both classical and contemporary definitions. At this stage, students learn the conceptual foundations of *Balāghah* theories by referring to authoritative *Balāghah* works, including *Jawāhir al-Balāghah* by Imam al-Hāshimī and *Al-Khulāṣah fī 'Ulūm al-Balāghah* by 'Alī ibn Nāyif al-Shahūd. The second stage involves the exploration of Qur'anic verses through the perspective of *tafsīr al-balāghī* by presenting rhetorical analyses from relevant Qur'anic exegetes (*mufasssīrūn*). At this stage, students examine various examples of *Balāghah* found in Qur'anic verses based on authoritative *tafsīr al-balāghī* references. Students are introduced to *balāghī* analyses of selected Qur'anic verses in order to understand how rhetorical structures contribute to the construction of meaning. The third stage is reflective analysis, in which students are encouraged to discuss the relationship between linguistic structures, Qur'anic contexts, and the meanings generated from them. At this stage, students are trained to connect *Balāghah* concepts with the communicative objectives of divine revelation. The learning process emphasizes not only the identification of rhetorical forms but also an understanding of their functions in conveying Qur'anic messages. The fourth stage is application and evaluation, where students are required to independently analyze other Qur'anic verses using the *tafsīr al-balāghī* approach. Evaluation does not merely focus on the accuracy of identifying rhetorical principles but also considers the quality of arguments, depth of interpretation, and ability to explain the relationship between linguistic forms and meanings.

5. Pedagogical Implications of the Integration Model

From a pedagogical perspective, *Balāghah* studies demonstrate a diversification of approaches that extend beyond the mere memorization of classical rhetorical rules. Aflisia et al. (2021), for instance, present several linguistic approaches in *Balāghah* learning, including syntactic, semantic, stylistic, pragmatic, and semiotic approaches. These approaches aim to facilitate students' understanding of *Balāghah* theories and their applications through direct engagement with Qur'anic textual examples. Such approaches enable learners not only to understand the definitions of rhetorical principles but also to recognize the relationship between *Balāghah* and actual linguistic communication within the Qur'an (Aflisia, Hendrianto, and Kasmantoni 2022). Another study that reinforces the importance of integrating the Qur'an into *Balāghah* learning is the research conducted by Aida et al. (2025), which employed *Classroom Action Research* to demonstrate that the integration of Qur'anic verses into *Balāghah* instruction empirically improves students' contextual understanding of rhetorical elements, such

as *musyabbah–musyabbah bih* and *wajh syibh*. These findings confirm that the religious and linguistic contexts of the Qur'an facilitate learners in internalizing complex Arabic linguistic principles more effectively (Aida, Maulana, and Rosid 2025). The study by Siti Rohmatul Ummah (2021) identifies *Balāghat al-Qur'ān* as an alternative component in *Balāghah* learning that focuses on Qur'anic expressions characterized by linguistic fluency and rich rhetorical structures. This approach functions as a bridge between Qur'anic texts and the rhetorical structures being studied, enabling learners to move beyond dependence on examples from classical Arabic poetry, which are often culturally and linguistically less relevant for non-Arab learners (Ummah 2021).

Beyond pedagogical approaches, other studies emphasize the importance of Qur'anic rhetorical analysis as an epistemological foundation for understanding *Balāghah*. For example, research analyzing *Tafsīr Šafwah al-Tafsīr* on Sūrah al-Bayyinah reveals various rhetorical styles (such as *īmāl thumma tafšīl* and *isti'ārah tašrīhiyyah*) that influence the interpretation of Qur'anic verses. These findings demonstrate that Qur'anic rhetorical structures not only enrich linguistic aesthetics but also directly contribute to the production of meanings that need to be transmitted pedagogically. A study of *Balāghah* from the perspective of Bassam Saeh also highlights three important approaches in Qur'anic rhetorical instruction: contextual analysis of structures and meanings, reflective interpretation of stylistic elements, and linguistic criticism based on scientific descriptive analysis. This illustrates that the understanding of *Balāghah* is not limited to traditional rules but also provides significant opportunities for Qur'an-based contextual learning (Mellyana, Aulia Rahman, and Mukromin 2024).

The implementation of the *tafsīr al-balāghī* integration model has significant pedagogical implications. First, *Balāghah* learning becomes more contextual and meaningful because it is directly connected with Qur'anic texts. In this context, *Balāghah* is no longer merely a collection of concepts and theories but becomes an analytical instrument for understanding Qur'anic values from a linguistic perspective. Second, students no longer perceive *Balāghah* as an abstract discipline; rather, they recognize it as an analytical tool relevant to Qur'anic studies and tafsir.

Third, this model encourages the development of students' critical and analytical thinking skills because they are trained to interpret texts through structured linguistic arguments. Fourth, the integration of *tafsīr al-balāghī* strengthens the scholarly identity of *Balāghah* as a discipline rooted in Islamic intellectual traditions while remaining open to contemporary academic approaches. Therefore, the integration model of *tafsīr al-balāghī* in the development of *Balāghah* teaching materials does not merely offer a pedagogical solution but also serves as an effort toward the epistemological reconstruction of *Balāghah* learning in Islamic higher education.

6. Implications for the Teaching Material Model

The implication of this research for the development of teaching material models is that *Balāghah* learning should be implemented through a contextual approach. This perspective is consistent with the view that teaching materials need to integrate direct Qur'anic examples rather than relying solely on classical Arabic poetry. Such integration supports a more relevant and applicable understanding of meanings for students (Aflisia, Hendrianto, and Kasmantoni 2022).

This research also highlights the importance of a multidimensional linguistic approach, namely an approach that integrates syntactic, semantic, pragmatic, and stylistic aspects. This approach enriches the perspectives of *Balāghah* learning, transforming it from merely memorizing rhetorical rules into a process of rhetorical analysis and interpretation (Aflisia, Hendrianto, and Kasmantoni 2022). Furthermore, this study has implications for the development of reflective learning methodologies. Approaches such as *Classroom Action Research* and *Problem-Based Learning* (PBL) enable students to construct knowledge actively and critically rather than merely receiving information passively (Aida, Maulana, and Rosid 2025). Another implication concerns the development of Qur'an-based alternative materials. *Balāghat al-Qur'ān* and Qur'anic verses as the primary foundation for examples can serve as a bridge for understanding *Balāghah* through a familiar and spiritually meaningful revelation-based context (Ummah 2021). Recent studies indicate a paradigm shift in *Balāghah* teaching and learning, moving from an emphasis on memorizing rhetorical categories and rules toward a more contextual and communicative Qur'an-based approach. This transformation is supported by innovative pedagogical strategies, including Qur'anic text integration, multidimensional linguistic approaches, and reflective learning methods. The integration of *tafsīr al-balāghī* epistemology into the development of *Balāghah* teaching materials therefore represents an approach that is not only theoretically relevant but also pedagogically effective in enhancing students' understanding of Qur'anic rhetoric and meanings (Aflisia, Hendrianto, and Kasmantoni 2022).

Conclusion

This study concludes that *tafsīr al-balāghī* is not merely a linguistic approach within Qur'anic studies but also an epistemological framework that regulates the processes of knowledge production, validation, and transmission concerning the meanings of revelation through the relationship between language, meaning, and divine communicative purposes. From this perspective, *Balāghah* functions not simply as an instrument of linguistic aesthetics but also as an epistemic mechanism that bridges the objectivity of the Qur'anic text with the

dynamics of human understanding. The findings of this study indicate that the fundamental problem of *Balāghah* learning in Islamic higher education is rooted in the separation between *Balāghah* and the praxis of Qur'anic interpretation. Therefore, the integration of *tafsīr al-balāghī* into the development of teaching materials represents an effort to reconstruct the scholarly paradigm by restoring *Balāghah* to its original function as a means of understanding divine revelation. This integration simultaneously encourages a learning process that is more reflective, contextual, argumentative, and oriented toward developing students' epistemological awareness in connecting linguistic theories, textual analysis, and meaning construction. Theoretically, this study strengthens the epistemology of Qur'anic interpretation by positioning *tafsīr al-balāghī* as a mediating paradigm between the classical tradition of tafsir and contemporary approaches. This paradigm is capable of avoiding the dichotomy between textual objectivism and hermeneutical subjectivism through Qur'anic rhetorical analysis that is grounded in linguistic principles while remaining sensitive to contextual factors and intended meanings. Although this study remains conceptual in nature and requires further empirical investigation, it opens opportunities for future research in instructional design-based studies, comparative curriculum analysis, dialogue with modern linguistics, and interdisciplinary studies connecting *tafsīr al-balāghī* with the philosophy of language and contemporary Islamic hermeneutics. Thus, *tafsīr al-balāghī* has the potential to continue developing as a relevant paradigm in contemporary Qur'anic studies and Islamic education.

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