



Tafahhum al-Qur'an as the Core of the PAI Curriculum: Reconstructing the Learning Paradigm Textual Towards Consciousness Transformation

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ABSTRACT :

The prevailing learning paradigm of Islamic Religious Education (PAI) has largely been textually oriented regarding knowledge transfer, failing to sufficiently address the transformation of students' consciousness. This study aims to reconstruct the PAI learning paradigm from a textual orientation to one of consciousness transformation through the Tafahhum al-Qur'an approach, based on Sahiron Syamsuddin's Magna cum Maghza theory. This research employs a descriptive qualitative method utilizing library research and a contextual interpretation of five primary verses: QS. An-Nisā' [4]: 82; QS. Al-Baqarah [2]: 164; QS. Al-Hujurat [49]: 13; QS. At-Tawbah [9]: 122; and QS. Al-A'raf [7]: 179. The results indicate that the concept of tafahhum yields five dimensions of learning transformation: revelation, nature, social aspects, religious law, and the integration of heart and intellect. These five dimensions, referred to as Magna, generate Maghza manifested as tadabbur (reflection), tafaqur (contemplation), tazkiyah (purification), and tanfidh (implementation). This leads to three major shifts: an integrative, reflective, and ta'dibiyah (character-building) paradigm. Through this approach, PAI instruction is no longer merely about the textual transmission of knowledge but becomes a pivotal means for forming reflective, moral, and humanitarian consciousness.

Key words: *Tafahhum, Qur'anic curriculum, Paradigm PAI, Magna cum Maghza.*

INTRODUCTION

Curriculum of Islamic Religious Education (PAI) in Indonesia has formally positioned the Qur'an and Sunnah as sources of teaching, yet in practice, the learning often remains cognitive and textual. Students are directed to memorize verses or Hadiths but are less guided to deeply understand their meaning. Consequently, there is a gap between the mastery of religious knowledge and the practical application of spiritual values¹. However, the Qur'an was revealed not just to be recited, but to be understood and implemented. This is affirmed in Q.S. Sad [38]: 29: "(This is) a blessed Book which We have sent down to you, that they might reflect upon its verses and that those of understanding would be reminded." This verse demonstrates that tafahhum (deep understanding) is the core of the ideal human interaction with the Qur'an.

¹ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III* (Prenada Media, 2019).

One of the main challenges of modern Islamic education is the dominance of learning models that are textual toward knowledge without internalizing spiritual value and meaning. Islamic Religious Education (PAI) often stops at cognitive mastery, failing to proceed to transformative consciousness within students. Consistent with Al-Attas (1993), the crisis of modern Islamic education does not lie in a lack of knowledge, but rather in the loss of the true goal of knowledge, which is to cultivate adab (propriety/ethics) and the consciousness of tawhid (Oneness of Allah)². Therefore, it is necessary to reconstruct the PAI learning paradigm from textual towards a transformation of reflective, moral, and humanistic consciousness.

The Qur'an emphasizes the concept of tafahhum (deep understanding), which integrates the intellect (aql), the heart (qalb), and action (amal) as a means of recognizing the truth. Al-Ghazali, in his book *Iḥyā' 'Ulūmuddīn*, states that understanding the Qur'an is an effort to recognize the signs of Allah's greatness through the contemplation of the heart, or tadabbur al-qalb³. Meanwhile, according to Ibn Qayyim (in *Madarij as-Salikin*), *tafahhum* is the key to unlocking the "wisdom behind the Divine command." It involves three elements: knowledge (ilm), remembrance (dhikr), and action (amal)⁴. The deepening of revelation (the Qur'an and Sunnah) must not stop at the cognitive dimension. Quraish Shihab (2019) states that Qur'anic education is a process of instilling values through understanding meaning, not merely recitation⁵. Therefore, the PAI curriculum needs to be designed not based on the sequence of topics (content-based), but based on the significance of values (value-based learning).

Previous studies regarding the integration of Qur'anic values within the Islamic Religious Education (PAI) system have sought to mold individuals who possess a balance between intellect, heart, and action⁶. Furthermore, other research has reconstructed the PAI curriculum using the concept of Tawhid. This approach positions Tawhid as the epistemological foundation, science as the methodology, and technology as the instrument, thereby addressing the fragmentation of knowledge and strengthening the spiritual dimension of students⁷. Building upon these studies, there is a pressing need to understand the Qur'an deeply uncovering its inherent values to construct

² Andri Prayitno, *Filsafat Pendidikan Syed Muhammad Naquib Al-Attas Dan Implementasinya Dengan Kurikulum Pendidikan Islam* (Penerbit Adab, n.d.).

³ Imam Al-Ghazali, *Ringkasan Iḥyā' 'ulūmuddīn* (Akbar Media, 2008).

⁴ Ibnu Qayyim Al-Jauziyah, "Madarijus Salikin," *D.A. terjemahkan Oleh Kathur Subardi* Pustaka Al-Kautsa. Bandung, 1998.

⁵ M Quraish Shihab, "Membumikan" *Al-Quran: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat* (Mizan Pustaka, 2007).

⁶ Dede Dwi Kurniasib Et Al., "Integrasi Nilai-Nilai Al-Qur'an Dan Tafsir Dalam Kurikulum Pendidikan Agama Islam Untuk Mewujudkan Generasi Emas 2045," *Randhab Proud To Be Professionals: Jurnal Tarbiyah Islamiyah* 10, no. 1 (2025): 196–209.

⁷ Zuairiyah Zuairiyah et al., "Rekonstruksi Kurikulum Pendidikan Islam Adaptif: Integrasi Tauhid, Teknologi Dan Sains Untuk Mewujudkan Generasi Qur'ani Modern," *Journal of Instructional and Development Researches* 5, no. 4 (2025): 370–83.

an Islamic education framework that fosters academic competitiveness alongside exemplary character and conduct. Historically, while *tafaqqub fid-din* has frequently been employed to describe the deepening of religious knowledge, tafahhum has rarely been positioned as a pedagogical framework. Therefore, this study utilizes the Magna cum Maghza approach to elevate the meaning of tafahhum from a mere process of comprehending revealed texts to a model of spiritual-scientific consciousness transformation in learning. Moreover, the conventional paradigm in PAI remains oriented toward the transfer of religious knowledge such as memorizing verses and understanding laws lacking student reflective engagement. This research proposes a tafahhum-based transformational learning model that positions students as reflective subjects and teachers as murabbi (nurturers) of values.

Based on the context above, this study is important because the exploration of tafahhum using the Magna cum Maghza approach holds strategic value in building a new Islamic education paradigm that is meaning-based, spiritually-driven, and socially impactful. The title of this study is: “Tafahhum al-Qur’an as the Core of the PAI Curriculum: Reconstructing the Learning Paradigm Textual Towards Consciousness Transformation”. The research focuses are: 1. What is the concept of Tafahhum in the Qur'an? 2. What are the stages of the Tafahhum concept? 3. How is the learning paradigm reconstructed from textual towards consciousness transformation?

Methods

This study employs a descriptive qualitative approach utilizing thematic interpretation (Tafsir Maudhu’i) to categorize and analyze verses with shared themes, thereby facilitating a comprehensive understanding and interpretation. The primary analytical framework applied to the Qur'anic verses is the Magna cum Maghza method. The research data sources are categorized as follows: Primary Sources: The Qur'an, Hadith, and classical scholarly works such as *Iḥyā’ ‘Ulūmuddīn* (Al-Ghazali) and *Al-Muqaddimah* (Ibn Khaldun). Secondary Sources: Contemporary works by scholars such as Al-Attas (1993), Azra (2019), and Quraish Shihab (2019), as well as classical exegesis by Al-Ṭabarī, Al-Rāzī, Sayyid Quṭb, Al-Qurṭubī, and Al-Marāghī. This study aims to reconstruct a new paradigm for Islamic Religious Education (PAI) learning based on tafahhum as the foundation for a transformative, integrative, and spiritual Qur'anic curriculum. The thematic verses analyzed include: QS. An-Nisā’ [4]:82; QS. Al-Baqarah [2]:164; QS. Al-Ḥujurāt [49]:13; QS. At-Tawbah [9]:122; and QS. Al-A’rāf [7]:179. The verse analysis follows Sahiron Syamsuddin’s Magna cum Maghza method, which involves the following interpretive stages: 1. Linguistic analysis. 2. Historical analysis (encompassing both micro and macro contexts of the verses). 3. Comparative analysis of various classical and contemporary interpretations. 4. Determination of Magna (the original historical meaning, encompassing the context of revelation and literal meaning

during the Prophet's era) and Maghza (the contextual significance, identifying universal and moral values relevant to contemporary issues). 5. Analysis of the Tafahhum concept stages. 7. Reconstruction of the learning paradigm, shifting from a textual orientation toward contemporary transformation. Data analysis is conducted using content analysis, which proceeds through three stages: descriptive (presenting a concise exegesis of each verse), analytical (linking the maghza findings to the context of Islamic education), and synthetic (formulating a conceptual model of the Tafahhum-based PAI learning paradigm).

Result and Discussion

1. Exegesis of the *Tafahhum* Concept using the Magna cum Maghza Method

The word *tafahhum* originates from the root word فهم *fabima*, which means to understand, comprehend, or reason. Derivatives of the root word *fabima* appear more than 20 times in the Qur'an⁸. Its various derivative forms, such as yafqahūn, yatafaqqahū, afalā-yafhamūn, and yatafakkarūn, indicate a process of deep understanding toward Allah's signs āyāt, both in the form of revelation and the reality of creation. Conceptually, *tafahhum* is not merely knowledge *ma'rifah*, but an active and reflective understanding that guides one toward faith, righteous action (amal), and wisdom (hikmah).

The Qur'an describes humans who fail to use their hearts and minds as those who "do not comprehend" (Q.S. Al-A'rāf [7]: 179). Thus, *tafahhum* becomes an epistemological movement from knowing to being conscious and believing. This concept can be divided into five thematic dimensions in the Qur'an, each forming an important aspect of human spiritual and intellectual intelligence. The following is the exegesis of the *Tafahhum* concept using the Magna cum Maghza method, which utilizes sources including linguistic analysis, macro and micro context analysis, and the interpretations of classical *Mufasssirūn* (commentators)⁹.

a. Understanding Revelation

Tafahhum towards Revelation means understanding the content, context, and wisdom of Allah's verses. This understanding is not merely reading the text, but contemplating the message, values, and direction of life indicated by the Qur'an, as found in (Q.S. An-Nisā' [4]:82):

أَفَلَا يَتَذَكَّرُونَ الْفُرَانَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

Linguistic Analysis "أفلا" (afalā): This is an *istifhām inkārī* (a rhetorical question expressing strong disapproval or censure) a question that severely admonishes,

⁸ M Fuad Abdul Baqi, "M. Fuad Abdul Baqi, Al- Mu'jam Al -Mufahraz Li Alfad Al- Qur'an , (Beurit: Dar Al-Fikr, 1980)," n.d., 32–60.

⁹ Sahiron Syamsuddin, "Pendekatan Ma 'nā-Cum-Maghzā: Paradigma, Prinsip, Dan Metode Penafsiran," *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 8, no. 2 (2022): 217–40.

meaning "Why do they not...?" This pattern creates a rhetorical effect, aiming to touch the intellectual and moral consciousness of the reader. *yatadabbarūn*. Root Word: د ب ر *dā-ba-ra* which means to pay attention to the back part of something, to contemplate the consequence or hidden meaning¹⁰. Wazan (Morphological Pattern): *تَفَعَّلَ taf'ala-tadabbara-yatadabbaru*. The word *yatadabbarūn* is in the *muḍāri'* (present progressive) form-indicating a continuous process of understanding, not a one-time event. The usage of the word Al-Qur'ān without a specific object indicates the vast scope of *tadabbur*-every aspect of the revelation needs to be contemplated. There is a phonetic symmetry between *yatadabbarūn* and *yajidū* in the continuation of the verse (*lau wajadū fīhi ikhtilāfan*). This emphasizes the connection between the absence of *tadabbur* and the emergence of contradiction in thought. Semantic Meaning: To ponder something deeply until its essence and purpose are understood. Although the root words are different, *tadabbur* and *tafahhum* have a semantic relationship: both demand reflective comprehension. This verse asserts the importance of critical understanding of the revelation, not merely a literal reading.

Context Analysis This verse was revealed in Medina, at a time when Islam had already become a political and social community. The hypocrites *munāfiqūn* began to show contradictions between their words and their actions they claimed to believe but were not consistent with the revelation. This verse serves as a call to rational faith and moral consciousness for those who refuse to contemplate the content of the revelation. According to Al-Rāzī, the verse was revealed in response to statements by some hypocrites who doubted the legal rulings in the Qur'an and considered them inconsistent¹¹. The Qur'an challenges humanity to perform *tadabbur* (deep contemplation), not merely passive acceptance.

Views of the *Mufasssīrīn* (Commentators) on the Exegesis of Q.S. An-Nisā' [4]:82. Al-Ṭabarī in his book *Jāmi' al-Bayān*: The verse admonishes the hypocrites to deeply contemplate the Qur'an (*tadabbur*)¹². Al-Rāzī in his exegesis *Mafātīḥ al-Ghayb*: *tadabbur* means understanding the structure, meaning, and wisdom of the Qur'anic text both rationally and morally¹³. Ibn 'Āsyūr (*al-Taḥrīr wa al-Tanwīr*): This verse demands an active thinking process and the proof of the truth of the revelation through

¹⁰ Ahmad Mukhtar Umar, "Mu'jam Lughah Arabiyah Muasirah Cetakan 1," 2008.

¹¹ "فخر الدين الرازي," n.d., <https://tafsir.app/alrazi/4/82>.

¹² "تفسير الطبري," n.d., <https://tafsir.app/tabari/4/82>.

¹³ "فخر الدين الرازي," n.d., <https://tafsir.app/alrazi/4/82>.

argumentation¹⁴. Therefore, the verse becomes the foundation for analysis- and evidence-based learning (inquiry learning). Sayyid Quṭb in *Fi Zīlāl al-Qur'ān: tadabbur* is the movement of a living soul alongside the revelation, leading to the understanding of the spirit (rūḥ) of the Qur'an, according to one's capacity, intelligence, experience, and piety¹⁵. This emphasizes spiritual and moral internalization, which is the core of educational transformation. It can be concluded from the views of the *Mufasssirūn* that the understanding of revelation (*Tafabbum wahyī*) is both a rational and a spiritual process. This supports the transformation of PAI learning from a mere transfer of verses towards the internalization of meaning and values.

a. Understanding Nature

Nature is the "open book" of Allah. *Tafabbum* in this context means reading the signs (āyāt kauniyyah) to know the Creator, as found in (Q.S. Al-Baqarah [2]: 164):

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ ... لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

Linguistic Analysis يَعْقِلُونَ (ya'qilūn) comes from the root word: ع ق ل ('a-qa-la) which means to tie, to restrain, or to reason¹⁶. Wazan (Pattern): فعل (fa'ala) in the form of the *fi'il muḍāri'* (present progressive verb). *Ya'qilūn* is derived from the root 'aql (to tie/bind), which provides a semantic effect: the intellect (aql) must restrain itself from error through the bond of revelation. The affirmation with *inna* and the repetition of the symmetrical structural pattern (heavens-earth, night-day, rain-plants, animals, wind, clouds) is noted. The verse ends with the phrase *li qawmin ya'qilūna* restriction (*qaṣr*) indicating that only those who use their intellect can grasp Allah's message in nature. The plural form qawm (people/community) signifies a reflective community, not merely isolated rational individuals. Semantic Meaning: To restrain something with the intellect so that it does not slip away; to reason carefully.

Context Analysis This verse was revealed in Medina, at a time when the Muslim community was establishing a new social and theological order after the Hijra (migration). Many remnants of *Jāhiliyyah* (pre-Islamic ignorance) thought were still present; people worshipped celestial objects and regarded natural phenomena as deities¹⁷. The verse serves as a response to the skepticism of the polytheists *mushrikūn* regarding the Oneness of Allah and the Prophet's message. Allah directs their attention

¹⁴ ابن عاشور, "التحرير والتنوير" n.d., <https://tafsir.app/ibn-aashoor/4/82>.

¹⁵ Sayyid Quthb, "Fi Zhilalil-Qur'an," in *Jilid. 3*, cet. kedua (Jakarta: Gema Insani, 2004).

¹⁶ Adib Bisri dan Munawwir AF, *Al-Bisri; Kamus Indonesia-Arab Arab-Indonesia* (Surabaya: Pustaka Progresif, 1999).

¹⁷ Imam As-Suyuti, Syahril Andi Muhammad, and Maqashid Yasir, "Asbabun Nuzul.Pdf" (Jakarta Timur: Pustaka al-Kautsar, 2014).

to the cosmic signs (āyāt kauniyyah) as evidence of His Unity. Islam shifted the community's orientation of thinking from myth towards reflective observation. In the classical Islamic tradition, this verse triggered the birth of Islamic scientific tradition: the understanding of nature as a manifestation of Allah's signs (āyāt). In the curriculum context, this becomes the basis for the integration of science and religion (epistemological *tawbīd*).

Views of the *Mufasssīrūn* on the Exegesis of (Q.S. Al-Baqarah [2]: 164) Ibn Kathīr: This verse points to the cosmic signs (āyāt kauniyyah) as evidence of *Tawḥīd* (Monotheism) for those with intellect¹⁸. This allows for the integration of natural sciences with the value of faith. Al-Qurṭubī: It requires humans to understand the laws of nature to further recognize the greatness of Allah¹⁹. This forms the basis for theistic science education, rather than purely secular instruction. Fakhr al-Rāzī: He invites humans to use their intellect to understand Allah's creation as an epistemological path toward *ma'rifah* (knowledge of Allah)²⁰, thus encouraging critical and reflective reasoning. Tanṭāwī Jauharī (Scientific Tafsīr): Nature is a "great madrasah" (school) for reading the signs of Allah. This is relevant to the integrative IPTEK–IMTAQ (Science and Technology Faith and Piety) curriculum. Conclusion: The verse reinforces *Tafabbuh kaunī* (understanding of nature), which encourages the PAI curriculum to be holistic and scientific, not dogmatic.

b. Understanding Social

Social Understanding means understanding humanity in terms of diversity, empathy, and justice. Social *Tafabbuh* teaches adab (propriety/ethics), tolerance, and social sensitivity. As found in (Q.S. Al-Ḥujurāt [49]: 13):

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ... لِتَعَارَفُوا

Linguistic Analysis لِتَعَارَفُوا (*lita'ārafū*) comes from the root word: ع ر ف ('a-ra-fa) which means to know, to recognize, or to understand mutually²¹. Wazan (Morphological Pattern): تفاعل *tafā'ala-ta'ārafa-yata'ārafu*. *Lita'ārafū* uses *lām ta'līl* (the *lām* of causation/purpose), indicating the social wisdom of human creation: mutual recognition and understanding, not mutual degradation. The *tafā'ala* pattern (*ta'ārafū*) indicates reciprocity mutual understanding. There is an antithesis between *ja'alnākum syu'uban wa qabā'il* (We made you nations and tribes) and *inna akramakum* (the most

¹⁸ "ابن كثير, "تفسير ابن كثير" n.d., <https://tafsir.app/ibn-katheer/2/164>.

¹⁹ "القرطبي, "تفسير القرطبي" n.d., <https://tafsir.app/qurtubi/2/164>.

²⁰ "فخر الدين الرازي, "تفسير الرازي" n.d., <https://tafsir.app/alrazi/49/13>.

²¹ AF, *Al-Bisri; Kamus Indonesia-Arab Arab-Indonesia*.

noble among you), illustrating a shift from external (ethnic/tribal) identity to moral and spiritual identity. The universal call pattern *Yā ayyuhannās* (O mankind) involves all humanity. Morphological Meaning: A reciprocal process (mutual understanding) among individuals: "*We made you nations and tribes so that you may know one another (lita'arafū).*"

Tafabbum تَفَهَّم and *Ta'aruf* تَعَارَف originate from the *tafā'ala* pattern, signifying a two-way interaction. Therefore, *tafabbum* is not only about understanding something personally, but also about understanding and being understood socially a dialogical comprehension. Social understanding *ta'aruf* becomes a form of *tafabbum* among nations: recognizing one another not to create distinctions, but to build universal human consciousness. This social *tafabbum* serves as the foundation for Qur'anic character education, teaching empathy, dialogue, and spiritual diversity.

Context Analysis, this verse was revealed in Medina during a period when the political stability of Islam was increasing, but tensions emerged between tribes (such as the Aus and Khazraj, and Bedouin groups). This Sūrah is called the Sūrah of Social Etiquette, focusing on regulating social relations, ethics, and the religious identity of the Muslim community²². In a narration by Abū Dāwūd, this verse was revealed concerning Abū Hind, whose daily job was a cupper (a type of therapist). The Prophet asked the Banī Bayāḍah tribe to marry one of their daughters to Abū Hind, but they were reluctant, arguing it was improper to marry their daughter to someone who was formerly their slave. In another narration, Usaid Ibn Abi al-Ish commented upon hearing Bilāl calling the adhān (call to prayer) at the Ka'bah, saying, "Praise be to Allah, my father died before seeing this." Another person commented, "Couldn't Muḥammad find anyone other than this raven to call the adhān?" These asbāb al-nuzūl (occasions of revelation) assert that no one should belittle another person or feel superior. Thus, the verse was revealed to correct the pre-Islamic Arab social structure which was based on tribalism and caste. It establishes a new paradigm: brotherhood based on faith and mutual recognition among peoples.²³

Views of the *Mufasirūn* on the Exegesis of Q.S. Al-Ḥujurāt [49]: 13. Al-Ṭabarī: This verse asserts that social difference is sunnatullāh (Allah's way/law of nature), not a basis for discrimination²⁴. In the realm of education, this supports Qur'anic

²² As-Suyuti, Syahril Andi Muhammad, and Yasir, "Asbabun Nuzul.Pdf."

²³ M.Quraish Shihab, "Tafsir Al-Misbah," in *Volume. 13*, Cet. VII (Jakarta: Lentera Hati, 2002).

²⁴ ابن جرير الطبري, "تفسير الطبري," n.d., <https://tafsir.app/tabari/49/13>.

multicultural education. Ibn Kathīr: The purpose of creating diverse tribes is for mutual recognition (*ta'aruf*) and to perform good deeds²⁵. This can foster social empathy and human ethics. Al-Marāghī: Rejects racial fanaticism and calls for universal human brotherhood (*ukhuwah insāniyyah*), serving as the basis for character education²⁶. Quraish Shihab in Tafsīr al-Mishbāh: Knowing one another here means understanding the potential, differences, and strengths of others to build a civilized society (*masyarakat madani*)²⁷. This is relevant to contextual PAI based on pluralism and social collaboration values. One of the main values in this verse is cultivating the character of mutual tolerance among human beings. Tolerance, however, has a limit: it should not be practiced in the realm of 'ubūdiyyah (worship) and its rituals, but only in the realm of humanity and worldly affairs²⁸. Conclusion: The exegesis of this verse confirms *tafabbum ijtimā'i* (social understanding), which guides the PAI curriculum to become a platform for shaping socio-ethical consciousness, rather than merely ritual training.

c. Understanding Law & Religion

This understanding shows that *Tafabbum* is the foundation of *ijtihad* (independent reasoning) and *fiqh* (Islamic jurisprudence). Not everyone is meant to be a *mujāhid* (one who struggles/fights for the cause of Allah); some become people of knowledge so that the community is guided, as found in (Q.S. At-Tawbah [9]: 122):

فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ

Linguistic Analysis لِّيَتَفَقَّهُوا (liyatafaqqahū) comes from the root word: ف ق ه (fa-qa-ha) which means to understand deeply, to research the essence of something (p. 574). Wazan (Morphological Pattern): تَفَعَّلَ (*tafa'ala*) *tafaqqaba-yatafaqqabu* [1]. Morphological Meaning: This pattern indicates a diligent effort to understand systematically and deeply (not merely knowing). The verse is constructed contrastively: some go to war (physical *jihād*), while some go in order to *liyatafaqqahū* (intellectual *jihād*). The emphasis with **li** (in order that/so that) highlights the social-scientific duty as an intellectual *jihād*. The verb pattern *yatafaqqahū* from *tafa'ala* conveys the impression of *mujāhadah* (earnestness and depth). *Fiqh* here is not merely formal law, but a deep understanding of religion and human reality. This is the core of the Qur'anic

²⁵ كثير, "تفسير ابن كثير"

²⁶ Syaikh Al Maraghi Musthofa Ahmad, "Mraghi26.Pdf," *Tafsir Al Maraghi*, 2001.

²⁷ Shihab, "Tafsir Al-Misbah."

²⁸ Mumtazah Al'Ilmah et al., "Pendidikan Karakter Dalam Surah Al-Hujurat: Telaah Penafsiran Mahmud Yunus Dalam Tafsir Al-Karim," *Jurnal Semiotika-Q: Kajian Ilmu Al-Quran Dan Tafsir* 3, no. 2 (2023): 256–72.

curriculum: education that produces *ulū al-albāb* (people of understanding/intellect), who are reflective and transformative learners. It affirms that in religious education, there must be a group of people who study religion scientifically and reflectively this is the epistemological foundation of Islamic education.

Context AnalysisThis verse was revealed in Medina during the time of the Battle of Tabūk (9 AH), a period of major military activity and international *da'wah* (call to Islam). Many Muslims participated in the war, leaving no one behind to pursue knowledge. According to As-Suyūṭī, this verse was revealed as a reminder that not everyone has to participate in physical *jihād*; some must engage in *jihād* through knowledge (*fiqh al-dīn*) so that they can teach the community upon their return from war²⁹. This context affirms the duality of *jihād* in Islam: physical and intellectual. It serves as the historical foundation for early Islamic educational institutions (kuttāb, ḥalaqah, madrasah). In the modern context, it stresses the importance of deep and contextual religious education, rather than merely normative instruction.

Views of the *Mufasssīrūn* on the Exegesis of (Q.S. At-Tawbah [9]: 122) Ibn Kathīr: A group must deeply study the religion to teach the community after the war³⁰, showing the importance of specialization in religious knowledge. Al-Rāzī: *Tafaqqub fī al-dīn* means comprehensively understanding the religion³¹, not just memorizing rulings. This serves as the foundation for understanding-centered learning. Al-Qurṭubī: The obligation of *tafaqqub* highlights the role of the *madrasah* and the *‘ulamā* (scholars) as agents of community education, establishing the basis for the institutionalization of the PAI curriculum. Sayyid Quṭb: The *jihād* of knowledge is equal to physical *jihād*; education is a form of *jihād* for building civilization³², which is relevant to the transformation of Islamic education as a movement for social change. Conclusion: This verse affirms *Tafahhum dīnī* (deep religious understanding) as an intellectual *jihād*. This aligns with a PAI paradigm that encourages active learning and intellectual empowerment.

d. Understanding Intellect & Heart

Genuine *Tafahhum* occurs when the intellect (aql) and the heart (qalb) synergize, giving rise to an understanding that is not only logical but also ethical and

²⁹ Imam As-Suyuti, Syahril Andi Muhammad, and Maqashid Yasir, “Asbabun Nuzul” (Jakarta Timur: Pustaka al-Kautsar, 2014).

³⁰ “كثير، تفسير ابن كثير”

³¹ “الرازي، تفسير الرازي.” n.d.

³² Sayyid Quthb, “Fi Zhilalil-Qur’an.”

spiritual.Educational Value: This integrates intellectual intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (SQ). It aims to form individuals who are both knowledgeable and moral (berakhlak), as found in (Q.S. Al-A‘rāf [7]: 179):

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ ... لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا

Linguistic Analysis *يَفْقَهُونَ* (yafqahūn) comes from the root word: ف ق ه (fa-qa-ha) with the Wazan (fa‘ala) in the form of the *fi‘il muḍāri‘* (present progressive verb). Semantic Meaning: To understand something with the heart; to penetrate the meaning behind the apparent/literal. The text employs the style of *tawkid* (affirmation) with *laqad* and *lahum qulūbun*, underscoring the irony: they possess hearts, but do not use them to comprehend. The phrase *lā yafqahūna bihā* indicates an existential rejection not that they cannot understand, but that they choose not to. The use of *bi* (with) suggests that the heart (qalb) is an epistemic instrument. The verse uses a biological metaphor to explain spiritual blindness a beauty of *balāghah* (eloquence) that touches the human psychological dimension.

Context Analysis: this Sūrah is categorized as Makkiyyah (revealed in Mecca), descending during the phase of ideological confrontation in Mecca. It responds to the Quraysh tribe who rejected the truth despite having seen evidence of the veracity of the Prophet's message³³. This verse describes the spiritual degeneration of the Meccan society: they possessed the potential for both intellect and heart, but deliberately closed themselves off from the truth. This constitutes a strong critique of epistemological blindness (blind faith). Islam establishes the intellect (aql) and the heart (qalb) as instruments for the knowledge of revelation.

Views of the *Mufasssīrūn* on the Exegesis of (Q.S. Al-A‘rāf [7]: 179) Al-Ṭabarī: People who fail to use their intellect (aql) and heart (qalb) will lose their *fiṭrah* (innate disposition/nature)³⁴, emphasizing the importance of spiritual and moral consciousness in education. Ibn Kathīr: They see Allah’s signs but do not contemplate their meaning; this is a disease of the heart³⁵. This forms the basis for heart-based learning (spiritual intelligence). Al-Ghazālī (*Iḥyā’*): Intellect without the heart leads to spiritual ignorance; the heart without the intellect leads to worldly ignorance, establishing the foundation for integrated aql-qalb education. Quraish Shihab: The verse illustrates the degradation of humanity when the potential for *tafahhūm* is unused,

³³ As-Suyuti, Syahril Andi Muhammad, and Yasir, “Asbabun Nuzul.”

³⁴ “الطبري,” *تفسير الطبري*, n.d.

³⁵ “كثير,” *تفسير ابن كثير*.

leading to the loss of attainable happiness, serving as an impetus for PAI to build reflective consciousness³⁶. Conclusion: This verse affirms *tafahhum* qalbī (understanding that involves inner consciousness). Transformative education must cultivate spiritual and moral intelligence, not merely the cognitive aspect.

2. Stages of the Tafahhum Concept from the Magna cum Maghza Perspective

The Magna cum Maghza hermeneutics was developed by Sahiron Syamsuddin as a contemporary exegesis approach that combines two dimensions: *al-Ma'nā al-Tāriki* (Historical Meaning or *Magna*): The meaning of the Qur'anic text as understood by the initial generation. *al-Maghzā al-Mu'āṣir* (Contemporary Significance or *Maghza*): The contextual significance for present-day realities³⁷. This approach aims to ensure that the Qur'an is not only understood linguistically and historically, but is also revived in meaning within the current social, cultural, and educational context. According to Sahiron, "contextual exegesis does not mean abandoning the original meaning of the text, but rather transmitting its meaning (*Magna*) towards its universal values and purpose (*Maghza*)"³⁸. The subsequent steps detail the *tafahhum* process using the Magna cum Maghza method. The first stage, *al-Ma'nā al-Tāriki* (Textual Historical Meaning), has been presented previously, covering the understanding of revelation, nature, social context, law and religion, and the intellect and heart. This section will continue with the stages of *al-Maghzā al-Kullī* (Universal Value) and *al-Maghzā al-Mu'āṣir* (Contemporary Significance).

a. Al-Maghzā al-Kullī (Universal Value)

This stage shifts from "what the text meant" to "what universal meaning the text contains"³⁹. " *Tafahhum* does not only mean understanding the text, but understanding the meaning to cultivate moral and spiritual consciousness. In other words, this stage focuses on the abstraction of universal values from the text. From the five dimensions of *tafahhum* (revelation, nature, social, law, and heart), the following Qur'anic values are found:

- 1) *Tadabbur*, This involves reading and contemplating the text; the community is required to ponder Allah's messages. This indicates that *tafahhum* is not merely reading, but cultivating a critical attitude. *Tafahhum* requires a critical attitude

³⁶ Shihab, "Tafsir Al-Misbah."

³⁷ Syamsuddin, "Pendekatan Ma'nā-Cum-Maghzā: Paradigma, Prinsip, Dan Metode Penafsiran."

³⁸ Sahiron Syamsuddin, "Pendekatan Ma'nā Cum Maghza," *Jurnal Studi Alquran Dan Tafsir Di Nusantara* 8, no. 2 (2022): 28–39, <https://doi.org/10.32495/nun.v8i2.428>.

³⁹ Syamsuddin, "Pendekatan Ma'nā-Cum-Maghzā: Paradigma, Prinsip, Dan Metode Penafsiran."

that extends beyond the text (revelation) into the cosmological realm (nature), understanding Allah through His creation (āyāt kauniyyah).

- 2) *Tafaqfur*, This means engaging in critical and rational thinking, where the intellect (aql) functions as a moral-spiritual tool, not just a means for logical reasoning. Nature is also an 'open book' that must be 'read'. Intellectual consciousness must be unified with spiritual consciousness⁴⁰, as *tafabbum* is an affective-spiritual process. The intellect is used as a spiritual means to recognize Allah's greatness. *tafabbum* in the Qur'anic sense is often associated with *ta'qqul* (the moral and spiritual use of the intellect).
- 3) *Tazkiyah*, This involves internalizing values into the heart (qalb). First, Social Values: Understanding that social differences are *sunnatullah* and that nobility is based on piety (taqwā), encouraging mutual understanding (*ta'āruf*) and social harmony⁴¹. The process of mutual recognition (ta'āruf) through the exchange of ideas and dialogue encourages social harmony among individuals. Second, Intellectual Values: Emphasizing the specialization of knowledge (as jihād 'ilmī) and the necessity for knowledge to be read, contemplated, internalized, and put into practice.
- 4) *Tanfīdh*, The value: Applying knowledge and spiritual consciousness into social action and community life. The knowledge gained from understanding the revelation, nature, and social contexts is materialized through practical social action in the community⁴². The achievement of reflective consciousness, the integration of intellect and heart, and the formation of a conscious individual.

b. Al-Maghzā al-Mu'āṣir (Contemporary Significance)

This stage brings the values of *tafabbum* into the contemporary educational context. Based on the understanding derived from *al-Maghzā al-Kullī* (Universal Value), the new paradigm for PAI learning is formulated as follows:

1) al-Maghzā al-Mu'āṣir of Tadabbur

The shift mandates that education must train the ability to comprehend the meaning of verses, not merely memorize them. This is a transition from *ta'lim al-ma'rifah* (teaching knowledge) toward *tahqiq al-ma'rifah* (realizing knowledge

⁴⁰ Seyyed Hossein Nasr, *Pengetahuan Dan Kesucian: Dialektika Ilmu, Filsafat, Dan Spiritualitas Manusia* (Ircisod, 2025).

⁴¹ Din Oloan Sihotang, *Harmoni Moderasi Beragama: Pemahaman, Kesadaran, Dan Penerapannya* (Penerbit P4I, 2024).

⁴² Rika Widia Sari, Legia Syahsiami, and Ahmad Subagyo, "Tinjauan Teoritis Integrasi Agama Dan Sains Dalam Pendidikan," *Realita: Jurnal Penelitian Dan Kebudayaan Islam* 23, no. 1 (2025): 19–36.

into consciousness). The teacher's role shifts to a *murabbī* of meaning (nurturer of meaning), not just a text conveyer. Learning methods should involve reflective *tadabbur*, contextual exegesis discussions, and writing meaning journals for the verses. Therefore, in education, there is a need to integrate science and spirituality in understanding reality⁴³. This is a shift from the dichotomy of knowledge (religion vs. science) toward epistemological *tawhīd* (Oneness of Allah as the source of all knowledge). The PAI curriculum becomes cross-disciplinary: incorporating Qur'anic ecoliteracy and the exploration of natural phenomena as an open revelation (*āyāt kauniyyah*). Students are trained to read "two books": the Qur'an and nature.

2) al-Maghzā al-Mu‘āṣir of Tafaqqur (Deep Thinking/Contemplation)

Education must produce reflective thinking that understands religion contextually and practically. Education must integrate intellectual intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence (SQ)⁴⁴. By integrating the intellect (*‘aql*), the heart (*qalb*), and revelation (the Qur'an) as the three pillars of learning epistemology, the purely cognitive model is no longer dominant. Instead, it evolves into transformative spiritual education. This gives rise to the idea of PAI as a *tafaqquh wa tafahhuhum* curriculum not just the teaching of dogma, but the formation of critical religious consciousness. The modern *tafaqquh*-based PAI curriculum includes: discussions on social ethics, case studies of Islamic law, and even *ijtihād* simulations. The result is an intellectual *jihād*, not merely the repetition of dogma⁴⁵.

3) al-Maghzā al-Mu‘āṣir of *Tazkiyah* (Purification) and *Tanfīdh* (Implementation)

Islamic Education must instill empathy, social adab (ethics), and universal humanity⁴⁶. In PAI, this necessitates a curriculum shift: from exclusive doctrinal instruction to social inclusion based on empathy and the understanding of ethnic, gender, and cultural differences. Teachers should encourage intercultural dialogue, social collaboration, and humanistic project-

⁴³ Sari, Syahsiami, and Subagyo.

⁴⁴ Samsul Bahri, "Pendidikan Agama Islam Berbasis Iq, Eq, Dan Sq," *Tarbani* 10, no. 01 (2022): 43–62.

⁴⁵ Rumba Triana, "Internalisasi Jihad Dalam Pendidikan Karakter," *Edukasi Islami: Jurnal Pendidikan Islam* 7, no. 01 (2018): 101, <https://doi.org/10.30868/ei.v7i01.208>.

⁴⁶ Dian Sandi Utama, Tobroni Tobroni, and Faridi Faridi, "Pendidikan Agama Islam: Perspektif Teologis, Sosial, Dan Kemanusiaan," *Jurnal Syntax Admiration* 6, no. 1 (2025): 158–64.

based activities. The result is that students develop a Qur'anic social consciousness: understanding difference as a blessing (*rahmah*), not a threat⁴⁷.

The Qur'anic values are translated into educational and social reality through learning based on *tadabbur* (reflection), contextual research, and social action. *tafahhum* here becomes a transformational pedagogical approach, which means "understanding in order to change oneself and the environment" (Syamsuddin, 2022: 61). Thus, the tafsir of *tafahhum* does not stop at *al-ma'nā* (literal meaning), but continues to *al-maghẓā* (value meaning) and *al-maghẓā al-mu'āṣir* (meaning relevant to the present age). This is a dynamic and dialogical *tafahhum*, as indicated in Q.S. Ṣād [38]: 29, which states that the Qur'an was revealed so that humans may contemplate its verses and take lessons from them.

3. Reconstruction of the Learning Paradigm: From Textual Towards Consciousness Transformation

Studies by Rahman indicate that PAI learning is still instructional and verbalistic⁴⁸. Meanwhile, Azra and Ma'arif state that the Islamic education system remains oriented towards transfer of knowledge, which emphasizes cognitive mastery of material such as memorizing verses, *fiqh* rulings, and *aqidah* concepts⁴⁹. This paradigm generates knowledge without transformation of consciousness, where students "know religion" but do not necessarily "understand religion," just as the Qur'an itself criticizes knowledge that fails to change behavior.

The Magna cum Maghza method developed by Sahiron Syamsuddin is presented to bridge this gap by interpreting the text through two layers of meaning: *Magna* (Initial Historical Meaning): The context of revelation and the literal meaning during the Prophet's era. *Maghza* (Contextual Meaning): Universal and moral values relevant to the modern age⁵⁰. Therefore, Qur'anic education based on *tafahhum* must shift its orientation from studying the text (*al-maqrū'*) to revitalizing the meaning (*al-ma'nā*) this is the core of the contemporary Islamic learning paradigm reconstruction⁵¹. Based on the five dimensions of *tafahhum*, the Contemporary Tafahhum-Based paradigm results in four layers of contemporary educational

⁴⁷ Muhammad Yusuf Firmansyah, Achmad Abu Bakar, "Membangun Kehidupan Beragam: Tafsir Tahlili Terhadap Surah Al-Hujurat Ayat 13," *Jurnal Kajian Al-Quran & Tafsir* 8, no. 2 (2023): 47–60.

⁴⁸ Abdul Rahman et al., *Model Pembelajaran Pendidikan Agama Islam Berbasis Riset* (Guepedia, 2021).

⁴⁹ Minhatul Ma'arif et al., *PENGANTAR PENDIDIKAN TEORI, METODE DAN PRAKTIK* (Penerbit Widina, 2024).

⁵⁰ Farhan Sa'dina.A.M dan Muhammad, "Pendekatan Ma ' Na Cum Maghza Dalam Penafsiran Al- Qur ' an :'" 2, no. 1 (2025): 93–106.

⁵¹ Syamsuddin, "Pendekatan Ma'na Cum Maghza."

transformation: I am ready to translate the details of the four layers of contemporary educational transformation when you provide them.

a. **The integrative paradigm**

The integrative paradigm positions Islamic Religious Education (PAI) as a system that unifies revelation (al-naql), reason (‘aql), and the heart (qalb) within a single epistemological framework. Historically, approaches to Islamic education have tended toward a dichotomy separating religious sciences from general sciences resulting in a disconnect between rational knowledge and spirituality. The integrative paradigm emerges to dissolve this dichotomy by unifying both realms under the framework of epistemological Tawhid. This is the conviction that all knowledge originates from God and must ultimately lead to a profound recognition of and devotion to Him.

Within the context of Tafahhum al-Qur’an, this integration is rooted in the understanding that the signs (ayat) of Allah are not confined to the written scripture (revelation as qauliyyah), but are also manifest in nature and life phenomena (revelation as kauniyyah). Students are encouraged to read "two books" the Holy Scripture and the Book of Nature as a form of holistic tafahhum. Consequently, PAI does not merely teach doctrine; it cultivates both scientific and spiritual faculties to recognize the greatness of Allah through His creation. This approach necessitates that educators become murabbī al-ma‘nā (guides of meaning) rather than mere deliverers of material. The learning process is designed using contextual, dialogic, and cross-disciplinary methods, such as linking verses on the creation of the universe with scientific inquiry. In this manner, Qur’anic values become living principles within every field of study, fostering the realization that true knowledge is never in conflict with revelation.

Pedagogically, the integrative paradigm shifts the focus of learning toward meaning rather than rote memorization. Students are guided to understand the correlation between spiritual values and empirical reality, establishing a balance between intellectual and moral dimensions. This aligns with the Magna cum Maghza framework, which directs the interpreter to trace both the textual meaning (Magna) and the universal value (Maghza) of every verse. Ultimately, the integrative paradigm fosters "civilized knowledge" knowledge that is not only practically beneficial but also leads humanity toward the recognition of the Oneness of God (Tawhid). PAI learning based on this integration no longer aims to produce merely knowledgeable graduates; instead, it strives to cultivate the Ulū al-Albāb individuals who unify thought (fikr), remembrance (dhikr), and action (‘amal) within a single spiritual-scientific unity.

b. The reflective paradigm

The reflective paradigm shifts the focus of learning from the mere transfer of information toward the transformation of consciousness. Within the context of Tafahhum al-Qur'an, reflection is not merely a cognitive activity but a profound process that simultaneously engages both the heart and the intellect. Its objective is for students to not only "know" the verses but to "experience" their meaning. This process brings to life the principles of tadabbur (deep reflection) and tafaffur (contemplation) as enjoined by the Qur'an contemplating Allah's creation, pondering the meaning of life, and anchoring these reflections in the values of faith.

In pedagogical practice, the reflective paradigm invites students to engage in "learning by contemplation," a process of learning through deep reflection and dialogue with reality. For instance, when discussing verses regarding justice, students are not merely required to explain the definition; rather, they are encouraged to reflect on its application within their social lives. In this context, the teacher acts as a facilitator of consciousness, cultivating the students' capacity for critical thinking and empathy toward societal conditions. This reflective approach transforms the learning process into "living tadabbur" a reading of the Qur'an that is actively lived within daily existence. The verses do not remain confined within the classroom; instead, they serve as a catalyst for shifts in attitude and behavior. Ultimately, tafahhum serves as a bridge between theory and action, and between comprehension (fahm) and implementation (amaliyyah).

This paradigm further fosters both self-awareness and social awareness. Through reflection on social-themed verses, such as Q.S. Al-Hujurāt [49]:13, students come to understand that human diversity is a divine blessing (rahmah) that must be managed with adab (etiquette) and empathy. Such reflection shapes a "Qur'anic consciousness" that is intellectually critical yet remains gentle and compassionate. In its entirety, the reflective paradigm produces students who think, feel, and act in accordance with Qur'anic values. It transcends mere cognitive education and moves toward "consciousness-based education" a model where knowledge serves as a medium for character formation rather than a mere accumulation of data.

c. The ta'dibiyyah paradigm

The ta'dibiyyah paradigm is rooted in the concept of adab within Islamic education, defined by Syed Muhammad Naquib al-Attas as the "recognition and acknowledgement of the right and proper place of things within the order of creation."

In the context of Tafahhum al-Qur'an, this paradigm asserts that the primary objective of education is to cultivate civilized and refined human beings (*insān adabī*), rather than merely individuals who are intellectually clever or technically skilled. Learning based on *ta'dibiyah* emphasizes the unification of knowledge, morality, and spirituality. Every educational activity is directed toward fostering a sense of responsibility, integrity, and reverence for divine values. In this framework, the teacher is not merely an academic instructor but a moral exemplar (*uswah hasanah*) who instills values through exemplary conduct and compassion.

Within this paradigm, *ta'dib* serves as the pinnacle of the tafahhum process. Once an individual has comprehended (*tafaqqur*) and reflected upon (*tadabbur*) the significance of a verse, the ultimate result is the formation of a civilized character (*ta'dibiyah*). Education, therefore, does not conclude with the transfer of meaning; rather, it progresses toward the internalization of ethics (*akhlāq*) into tangible behavior. The *ta'dibiyah* approach also revitalizes the role of the *murabbī* educator who nurtures both the soul and the character. The *murabbī* instills the realization that knowledge is a divine trust (*amanah*) and that *adab* is the "crown of knowledge." This positions PAI as a vehicle for the formation of *al-insān al-kāmil* (the perfect/universal human), who embodies a profound balance between knowledge (*'ilm*), faith (*imān*), and action (*'amal*).

The following patterns outline the reconstruction of the Islamic Religious Education (PAI) learning paradigm, shifting from mere knowledge transfer to a profound transformation of consciousness, as derived from the *Tafahhum*, exegesis:

Table 1. Learning Reconstruction: From Tekstual to Transformation

Conventional Paradigm (Tekstual)	Reconstructed Paradigm (Transformation)	Key Outcome
Source: Primarily Al-Naql (Text/Revelation) as a prescriptive set of rules.	Source: Integrated Epistemology: Wahyū (Revelation), 'Aql (Intellect), and Qalb (Heart).	Tawhīd Epistemology: Knowledge is holistic, leading to wisdom (<i>ḥikmah</i>).
Focus: Memorizing and understanding the literal <i>al-ma'nā</i> (meaning).	Focus: Tadabbur (Contemplation) to achieve <i>al-maghzā</i> (universal value/significance).	Consciousness: Reflective and <i>ta'dibiyah</i> (ethically guided).

Table 2. Short Module: Transformative PAI Learning

Aspect	Transfer Paradigm	Tafahum-Based Transformation Paradigm
Nature of Learning	Mastering material from texts.	Discovering meaning and consciousness.
Role of Teacher	Information giver.	Murabbī (Nurturer/Educator) and Tafahhum Facilitator.
Role of Student	Passive object.	Active and reflective subject.
Methodology	Lecture, memorization.	Tadabbur (Contemplation), discussion, reflective projects.
Evaluation	Cognitive exams.	Moral reflection, behavioral change, social projects.
Ultimate Goal	Knowing religion.	Internalizing and practicing religious values.

Conclusion

Tafahhum is defined as an active, reflective, and transformative engagement with the Qur'an that transcends mere cognitive knowledge. This concept establishes five integrated dimensions of understanding: Revelation, Nature, Social, Religious-Law, and Heart-Intellect. These dimensions constitute the *al-Ma'nā al-Tārikhī* (the foundational historical meaning) of the analyzed verses. Abstraction into *al-Maghzā al-Kullī* (Universal Significance) These five dimensions progress into *al-Maghzā al-Kullī* to abstract universal values, resulting in four core transformative values: *Tadabbur*: Deep reflection on the meaning of revelation. *Tafaqqur*: Contemplation of the universe and empirical phenomena. *Tazkiyah*: Spiritual purification and emotional grounding. *Tanfidh*: Practical implementation and ethical action. Reconstruction of the PAI Paradigm Tafahhum successfully reconstructs the PAI framework from a textual orientation toward a paradigm of consciousness transformation. This reconstruction manifests in three major shifts: Integrative Paradigm: Unifying religious sciences with empirical and social knowledge. Reflective Paradigm: Implementing "living tadabbur" where students engage personally with the text. Ta'dībiyyah Paradigm: Focusing on the cultivation of *adab* (refined character) to produce civilized human beings.

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