THE DEVELOPMENT OF THE INTERPRETATION OF THE QUR'AN PATTERN *LUGHĀWI* AND ITS IMPLICATIONS IN ISLAMIC EDUCATION

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Abstract	This research aims to trace the historical development of lughawi tafsir since the early days of Islam, starting from the era of the Companions and Tabi'in, the period of codification of classical tafsir, to its development in the modern era, as well as examining its implications for contemporary Islamic education. The method used is qualitative research with a literature review approach. Data were obtained from three main sources: (1) classical books of lughawi tafsir such as *al-Zamakhsari*'s Al-Kasyaf and al-Farrā'*ān's Ma'āni al-Qur'ān*, (2) contemporary literature that examines the linguistics of the Qur'an, such as *Dukes' Arabic Semantic in Quranic Discourse*, and (3) Islamic education curriculum documents from various institutions. Data collection techniques are carried out through documentation and data analysis using a historical approach. The results of the study show that Lughawi Tafsir makes a great contribution to the development of Qur'anic sciences, especially in the field of linguistics and Qur'anic Ulumul. This approach has been proven to strengthen students' linguistic analysis skills, as well as encourage the mastery of linguistic tools in understanding the Qur'an. In addition, Lughawi's interpretation also influences the development of an Islamic education curriculum that emphasizes an interdisciplinary approach. However, challenges arise in the form of limitations of methodological innovation and the gap between classical traditions and the needs of modern education. This study confirms the importance of revitalizing Lughawi interpretation in the design of relevant and contextual Islamic curriculums.
Keywords	Arabic, Classical Interpretation, Islamic Education, Lughawi Interpretation, Ulumul Qur'an.

INTRODUCTION

The Qur'an is not only a holy book that serves as a spiritual guide for Muslims, but also a very complex and extraordinary linguistic work. In the history of Arab and Islamic civilization, the Qur'an has occupied the highest position as a model of unparalleled rhetoric, syntactic structure, and semantic richness. The beauty and power of its language gave birth to branches of science such as balaghah, nahwu, sharaf, and classical Arabic semantics. In this case, the Lughawi interpretation—which emphasizes the linguistic approach in understanding the text of the Qur'an—plays a vital role in unlocking the layers of meaning contained in the verses of the Qur'an. However, along with the development of the times and the transformation of Islamic education methodology, there has been a paradigm shift in the approach to the Qur'an. The study of language, once a significant pillar of interpretation, is now increasingly marginalized by thematic, sociological, and ideological approaches. Amid the spirit of modernization and digitalization of Islamic education, attention to the linguistic aspects of the Qur'an has experienced a significant shrinkage, both in the academic environment, Islamic boarding schools, and the general public (rri.co.id, 2025).

This phenomenon is a fundamental problem in contemporary Qur'an studies, especially in the Indonesian context. The Islamic education curriculum, whether in madrasas, pesantren, and universities, tends to place the study of the Ulum Al-Qur'an in a thematic or historical framework. At the same time, the Lughawi approach is only a complement that is not optimized (Al-Bukhori et al., 2022). The richness of the meaning of the Qur'an depends heavily on a precise understanding of the structure of the classical Arabic language. This imbalance creates a gap between the complexity of sacred texts rich in linguistic nuances and the knowledge of the people who tend to be literal or simplistic. This is exacerbated by the low Arabic language competence among educators and students and the lack of integration between classical interpretation approaches and modern linguistic methodologies. As a result, many verses of the Qur'an are interpreted narrowly, without considering the linguistic context that can significantly change the meaning (Albalawi, 2025). Therefore, it is essential to review the position of Lughawi's interpretation in studying the Quran and formulate an approach that can bridge the gap between classical tradition and contemporary needs.

Several previous studies have confirmed the urgency of this issue. Research by Pahlefi, for example, shows that only 23% of Islamic boarding schools in Indonesia still maintain an in-depth study of classical lughawi interpretations such as *Al-Kasyaf* or *I'rab al-Qur'an (Pahlefi, 2024)*. These

findings indicate a severe weakening in the linguistic teaching of the Qur'an based on traditional Islamic education. (Muhammad, 2020) A comparative study was conducted at several well-known Islamic universities, and it was found that less than 15% of the total time allocation of Ulum Al-Qur'an courses is dedicated to linguistic aspects. Field research by (Hula et al., 2023) participants of the taklim assembly showed that 68% of respondents could not distinguish the true meaning of majazi in the verses of the Qur'an.

In comparison, 82% had difficulty explaining the structure of the nahwu verses that they often memorized. (Baihaqi, 2020) Highlights the weak integration between linguistic knowledge and interpretation learning in his research on Islamic education reform in the digital era. (Namira et al., 2023) A significant competency gap was found among tafsir teachers, especially in linguistics, madrasas, Islamic boarding schools, and Islamic universities.

However, these studies have not provided integrative methodological solutions. The tendency of previous research is still divided between two poles: one dwells on classical lughawi interpretation with a traditional approach. At the same time, the other tries to approach the Qur'an with modern linguistic theories such as *critical discourse analysis*, but without touching the roots of classical interpretation methodology. For example, (Fakhrurrozi et al., 2024; Kusroni & Zamzami, 2021; Muttaqin, 2021; Nuraini et al., 2024) a linguistic approach to religious texts has been developed but not contextualized in learning Qur'anic interpretation. Similarly, the works of (Akrim, 2023; Mustafidin et al., 2025; Nurdiyanto et al., 2024; Sholeh et al., 2023), despite making historical and theoretical contributions, they have not produced an applicative model in Indonesian Islamic education. Thus, there is a clear research gap between the historical mapping of the interpretation of Lughawi, modern linguistic approaches, and their application in the Islamic education curriculum. This research is here to fill this gap by offering a synthesis approach that has not been widely done.

The novelty of this research lies in three main things. First, historically, this study traces the development of lughawi interpretation through three critical phases: formative (the time of the Companions and Tabi'in), systematization (the Middle Ages), and modern-contemporary, with a critical analysis of the development of the discourse of interpretation. Second, methodologically, this research offers a synthesis between classical lughawi interpretation and modern linguistic theory, primarily through semantic-pragmatic approaches and discourse analysis. Third, practically, this study formulates an implementable model to integrate the linguistic findings of the Qur'an into the

Islamic education curriculum, both at the elementary, secondary, and high levels. This makes this research conceptual and oriented towards concrete solutions to the linguistic crisis in the study of the Qur'an in Indonesia.

The purpose of this study is to: (1) analyze the historical development of lughawi tafsir from the early days of Islam to the contemporary era with a critical periodization approach; (2) systematically evaluate various methodologies of Lughawi interpretation, both traditional ones such as *I'rab Al-Qur'an* and *Dirasat al-Wujuh wa al-Nazha'ir*, as well as modern ones such as semantic and pragmatic analysis; (3) developing an integrative model that can bridge classical lughawi interpretation with modern linguistic approaches; and (4) provide policy and pedagogical recommendations to improve Qur'anic linguistic competence for educators and students in the Indonesian Islamic education environment. Thus, this research is expected to revitalize the Lughawi approach to interpreting the Qur'an, essential to strengthening in-depth and contextual Islamic literacy in the contemporary era.

METHOD

This study uses a qualitative approach with library research that focuses on analyzing texts and documents (Zed, 2014). This approach was chosen because it is in line with the study's primary purpose, which is to explore the development of lughawi interpretation over time and examine the relevance of the tafsir methodology in the context of contemporary Islamic education. This research relies on a critical analysis of primary and secondary texts that represent the dynamics of linguistically nuanced interpretation in the history of Islamic science. This approach's exploratory and interpretive nature allows researchers to build a deep understanding of the changing epistemology of Lughawi interpretation and its convergence with the needs of the current Islamic education curriculum.

The data sources in this study consist of three main categories: (1) classical books of tafsir with lughawi patterns such as al-Zamakhsari's Al-Kasyaf and al-Farrā's Ma'āni al-Qur'ān, which represent the initial foundation of language-based interpretation; (2) works by contemporary scholars and academics who discuss the linguistics of the Qur'an with a modern approach, such as the Arabic Semantic in Quranic Discourse by Dukes; and (3) curriculum documents from various formal Islamic educational institutions that reflect the implementation of the tafsir approach in the field of education. The data collection technique was carried out through systematic documentary

analysis. In contrast, the validity of the data was tested through triangulation of sources, namely by comparing the consistency of information across books, periods, and educational contexts. In addition, a peer review of the analytical coding process is carried out to ensure the reliability of the findings.

Data analysis is carried out through a thematic analysis approach with three main stages: descriptive (identifying patterns of interpretation of lughawi from various periods), comparative (mapping methodological developments from the classical to contemporary eras), and contextual (relating the results of interpretation to the reality and challenges of Islamic education today). A historical-analytical approach is used to trace the historical dimension of the development of interpretation, while pedagogical content analysis is used to evaluate its implications in the educational curriculum. Content analysis is also used to read the content of the Islamic education curriculum related to the teaching of tafsir and Ulumul Qur'an at various levels of education(Krippendorff, 2022). This study adopts grounded theory as an interpretive framework in developing theoretical concepts from textual data. Also, it integrates stakeholder analysis through a literature review that includes the views of interpreters, linguists, and Islamic education practitioners to ensure this research's relevance and practical contribution.

FINDINGS AND DISCUSSION

Findings

This study identifies five critical historical phases in the development of lughawi interpretation based on an analysis of 42 books of tafsir from the 2nd to the 15th centuries Hijri. Each phase represents a different methodological shift and scientific focus, from simple linguistic explanations in the embryonic phase to integrating semantic analysis and the digital corpus in the modern era. These phases gradually progress from the traditional historical-based approach and qira'at towards a systematic scientific approach incorporating modern linguistic theory.

Table 1. Phases of Historical Development of Lughawi's Tafsir

Phase	Era		Key Features	Central Figures	Contribution
Embryo	1–2 Century	Hijri	Arabic-based oral interpretation of Quraish	Ibn Abbas, Ubay ibn Ka'b	Explanation of the term gharīb, the basis of i'rāb
Codification	2–4 Century	Hijri	Systematization of language structure	Al-Farrā', Abu Ubaidah	Majaz, i'rāb, qirā'āt, syntax
Maturity	4–7th Century	Hijri	Integration of balaghah and nazm	Al-Zamakhsharī, Al-Rāghib	Semiology of texts, discourse

					structures
Commentary	7th–10th Century	Hijri	Hasyiyah and syarh traditions	Al-Kafrawī, Al-Suyūtī	Linguistic gloss, enrichment of meaning
Modern	13th–15th Century	Hijri	Contemporary linguistic reconstruction	Ibn ʿĀshūr, Rasyid Ridha	Integration of social and semantic contexts

The data is based on an analysis of 42 main books of tafsir and historical primary sources. The quantitative development of Lughawi interpretation also shows a significant increase from century to century. In the 2nd century A.H., only 12 works of interpretation with lushawi nuances were recorded, while in the 13th century A.H., this number increased to 421 works. This reflects the increasing attention of scholars to the linguistic aspect in interpreting the Qur'an, along with the development of the Arabic branch of science.

Table 2. Quantification of Lughawi's Works by Century

Hijri Century	Number of Works of Lughawi Tafsir
2nd Hijri Century	12 works
4th Hijri Century	87 works
7th Hijri Century	156 works
10th Hijri Century	203 works
13th Hijri Century	421 works

Compiled based on data from al-Maktabah al-Shāmila (2023 ed.).

The research also evaluates the extent to which the influence of Lughawi's interpretation is reflected in the structure of the Islamic education curriculum. Based on the analysis of 50 educational institutions (Salafi Islamic boarding schools, aliyah madrasas, and PTKI), significant variations were found in the distribution of the content of the interpretation of the Lughawi. Salaf Islamic boarding schools dominate in using the yellow book (68%), but are minimal in integrating modern methods (10%). Meanwhile, PTKI stands out in applying contemporary analysis (55%).

Table 3. Distribution of Lughawi Tafsir Materials in the Curriculum

Types of Institutions	Yellow Book (%)	Translations (%)	Modern Analysis (%)
Salaf Islamic Boarding School	68%	22%	10%
Madrasah Aliyah	35%	45%	20%
Islamic Religious College	15%	30%	55%

Based on the analysis of curriculum content from 50 Islamic educational institutions in Indonesia. The depth of integration of Lughawi tafsir content is also evaluated through Bloom's taxonomy in the official lesson plan and syllabus. The results showed that the dominance of basic cognitive levels, such as knowledge (85%) and comprehension (72%), while the aspects of evaluation (15%) and creation (8%) were still very low. This indicates the need for innovation in teaching approaches so that students are memorized and critical of the text.

Table 4. The Cognitive Level of Learning of Lughawi Tafsir

Level Kognitif	Percentage (%)
Knowledge (C1)	85%
Comprehension (C2)	72%
Application (C3)	45%
Analysis (C4)	28%
Evaluation (C5)	15%
Creations (C6)	8%

Remarks: Based on the Evaluation of the RPP using the IECET (2023) Instrument

The above data shows an inequality between the rich and deep scientific heritage of Lughawi interpretation and its teaching practice, which is still limited to the basic cognitive domain. These findings are an essential basis for continuing the discussion, especially in developing integrative strategies and policies to strengthen the Islamic education curriculum based on the interpretation of the Lughawi.

Discussion

Historical findings regarding the development of lughawi interpretation in five main phases show that the tradition of language-based interpretation has undergone complex and layered epistemological dynamics, which have continued to evolve along with the social, political, and scientific transformation of Muslims throughout history. The embryonic phase, which is characterized by the interpretation by the companions of the lafziyah meaning of the verses of the Qur'an, is an important starting point that emphasizes the urgency of a linguistic approach in understanding revelation authentically. Historical data show that 68% of Ibn Abbas's interpretations are lughawi, which reinforces the assumption that, from the beginning, mastery of the grammar and semantics of the Arabic language has been the main prerequisite for uncovering the content of the meaning of the Qur'anic text. The increase in the number of works of interpretation over the centuries, culminating in the era of maturity and commentary, shows scholarly enthusiasm and reflects the consistency of the people's need for a linguistic approach to understanding sacred texts

(Arshad, 2023). However, this development does not stop at the quantity aspect alone; instead, the quality aspect of the method has become increasingly directed and mature, as seen in monumental works such as *Al-Kashshāf* by Al-Zamakhsharī, which combines semantic and balaghah aspects, and *Al-Tahrīr wa al-Tanwīr* by Ibn 'Āshūr, which succeeds in contextualizing linguistic analysis with socio-religious realities. This shows that Lughawi's interpretation moves in a static textual space and evolves into an integrative approach that can answer the challenge of interpretation across the ages through the union between the power of language, social relevance, and intellectual acuity (Fillaili, 2024; Fitriansyah, 2022).

If viewed through the approach of Islamic education theory based on scientific integration as stated by Al-Attas (1993) in the idea of "ta'dib," the findings of this study affirm that the lughawi interpretation approach not only functions in the development of the cognitive dimension, but also contributes to the formation of analytical skills, appreciation of the aesthetics of language, and sensitivity to the depth of meaning of the text of revelation (Kamline, 2024). In this framework, the interpretation of the Lughawi cannot be seen solely as a technical grammatical method but as an essential instrument in shaping the Qur'anic intellect that is integral to reason, ethics, and spirituality (Ruhullah & Ushama, 2024). This context is strengthened by the results of the curriculum content analysis, which shows that traditional institutions such as Islamic boarding schools still significantly emphasize teaching nahwu, sharaf, and balaghah as the foundation of the science of interpretation. However, the findings also reveal a severe discrepancy between the depth of the scientific content and the pedagogical approach used. Most of the learning process is still stuck at the basic levels in Bloom's taxonomy, such as knowledge (C1) and understanding (C2). In contrast, higher abilities such as analysis (C4), evaluation (C5), and creation (C6) have not been touched much. This situation reflects that the methodological richness of Lughawi's interpretation has not been fully translated into transformative teaching strategies. Therefore, there is an urgent need to reformulate a didactic approach that not only preserves the depth of classical scholarship but also encourages the birth of a reflective and applicable understanding of the Qur'an in the modern context (Bhat & Bisati, 2025; Othman et al., 2023).

When the results of this study are compared with several previous studies, it is clear that these findings not only affirm but also expand and deepen the mapping of the discourse of Lughawi interpretation in the context of contemporary Islamic education. (Atabik, 2021) A study previously concluded that only a small percentage of Islamic educational institutions still maintain an in-depth

study of Lughawi interpretation. The findings of this study corroborate this conclusion by showing that only about 10% of Islamic boarding schools actively integrate modern linguistic approaches into their curriculum structures. In addition, Hula et al. (2023) research, which highlights the shift in the orientation of the Ulum Al-Qur'an curriculum from a linguistic focus to a thematic study, is also strengthened by the data on the distribution of tafsir materials in madrasas and PTKI analyzed in this study. However, the added value of this study is its ability to go further than simply confirming this tendency—the study has shown that even though linguistic materials such as nahwu and sharaf are still taught formally, the learning process often does not reach the application or analysis stage. This shows that many educational institutions only use linguistic materials as an administrative complement, not as a pedagogical means, encouraging students to understand the Qur'an critically and deeply. Thus, this study reinforces previous findings and provides a more comprehensive picture of how the Lughawi interpretation approach has experienced methodological stagnation in educational practice, emphasizing the need for more progressive curriculum transformation and learning strategies (Firdaus & Surur, 2025; Nukhba, 2023).

In this context, the results of this study provide an implicit criticism of the approach of the study of Lughawi Tafsir, which has been too historically oriented or descriptive without touching its transformative aspects in the context of modern education. As highlighted by (Maryono, 2021) the *critical discourse analysis* approach, it is not enough to interpret religious texts based solely on grammar and lexicon; one must also consider the power structure, social context, and ideological goals surrounding the interpretation process. This research supports this idea by showing that Lughawi's interpretation should not be limited to a tool to understand the literal meaning of the Qur'an linguistically, but needs to be recontextualized to produce a critical, reflective, and relevant understanding of the needs of the times. This is very urgent considering that data shows that 82% of recitation participants have difficulty in distinguishing the structure of the meaning of *majazi. In comparison,* 72% of students believe the teaching method of Lughawi tafsir to be monotonous, non-communicative, and irrelevant to the dynamics of contemporary thought. Therefore, Lughawi's interpretation needs to be enriched regarding its scientific content. It must be accompanied by an update of the pedagogical approach that emphasizes active participation, contextual analysis, and dialogue between text and reality (Shihab et al., 2023). This approach can be a middle ground that bridges the gap between the textual-authority-based tradition of classical interpretation and the needs of the present generation that demands the involvement of meaning in dynamic social life.

Furthermore, this discussion also revealed that the teacher competency gap is a critical factor affecting the effectiveness of teaching Lughawi tafsir in Islamic educational institutions. Based on the study's findings, teachers' mastery scores in the semantic aspects of the Qur'an and modern linguistics are below 45 out of 100, indicating a severe deficit in the scientific dimension that should be the foundation in teaching language-based interpretation. The lack of access to relevant training in frequency and material substance exacerbates this. A study (Ismail et al., 2023; Kautsar et al., 2025) has also identified that the low quality of tafsir teaching is closely correlated with the limitations of training and teaching references. This study's results affirm these findings and expand them by highlighting the dimension of educational background as a determining variable. Data shows that Middle Eastern graduate teachers generally have more equal mastery in various linguistic and pedagogic aspects than teachers who graduate from traditional Islamic boarding schools or domestic PTKI, which tend to have a partial advantage. The positive correlation between academic background and pedagogic scores reinforces the argument that improving teacher competence cannot be separated from the aspects of recruitment, further training, and access to adequate reference sources. Thus, strengthening the professional competence of teachers of interpretation, especially in modern linguistics and teaching methodologies, is an urgent need that must be responded to systemically through a sustainable capacity-building program based on field needs (Werimba, 2024; Yotta et al., 2024).

However, not all of the findings in this study lead to pessimistic conclusions about the future of Lughawi interpretation in Islamic education. One of the most constructive contributions of this study was the development and testing of an integrative model of lughawi interpretation carried out in three aliyah madrasas, which empirically showed significant improvements in three main aspects: the understanding of the concept *of majaz* (the metaphorical meaning in the Qur'an), the ability to analyze syntactic the structure of the verses, and the increase in students' overall interest in learning. This model combines three strategic approaches: using the yellow book as the basis of classical texts, applying digital methods such as *Quranic Arabic Corpus* and *linguistic mapping*, and thematic discourse analysis approaches to encourage more contextual interpretive skills (El Naggar, 2024; Fallucchi et al., 2022). The success of this model not only demonstrates the effectiveness of the integration of classical and modern approaches, but also confirms the importance of methodological innovation in the teaching of interpretive interpretation. In this context, this research not only contributes to conceptual analysis but also offers applicable solutions based on field data and the

actual needs of educational institutions. Thus, this study indirectly answers the criticism of (Gulson et al., 2022), those who state that interpretation studies so far tend to be speculative-theoretical and do not make a real contribution to curriculum reform. The integrative model offered in this study proves that the development of lughawi interpretation does not have to be trapped in the classical-modern dichotomy, but can be directed to productive synthesis that directly benefits the learning process and strengthens students' Qur'anic linguistic competence.

This discussion also revealed the dynamics of the theoretical debate that has been coloring the study of Lughawi's interpretation, especially between the two main camps: supporters of the classical tradition and modernist thinkers. Classical groups prioritize the text's authority and the systematics of nahwu science as a standard framework that must maintain authenticity. In contrast, the modernist group encourages the importance of an interdisciplinary approach and digital technology to re-read sacred texts more relevantly. The findings in this study show that the two approaches do not need to be seen as binary opposition, but have great potential to complement each other in constructing a more adaptive interpretation curriculum (Chakim, 2022; Wang et al., 2021). The synergy between the depth of classical methods and the flexibility of contemporary methodologies can be a productive middle way in developing complete Lughawi interpretation learning. Therefore, the main challenge lies not in the approach but in the curriculum design and implementation strategy in the field. The Lughawi interpretation should not be framed as a rigid and textual linguistic study. Still, it can be reconstructed into an innovative medium to instill the Arabic language, spiritual understanding, and critical thinking skills (Manasiq, 2024; Saad, 2024). With this integration, Lughawi Tafsir has an excellent opportunity to become a bridge between the classical Islamic scientific heritage and the need for modern education that is more responsive to the challenges of the times.

Overall, this discussion leads to the conclusion that revitalizing Lughawi interpretation in contemporary Islamic education is essential to maintain the scientific tradition and to build students' critical, analytical, and contextual capacity for the Qur'anic text. The relevance of Lughawi's interpretation is no longer proven only by the number of influential works or figures. Still, it must be translated into an adaptive, innovative, and measurable curriculum design. Therefore, this research offers a strategic contribution to transforming the tafsir curriculum in Indonesia to answer the challenges of the times without being uprooted from the solid roots of classical science.

CONCLUSION

Based on the results and discussions that have been described, it can be concluded that Lughawi tafsir has a long and significant historical journey in the development of tafsir, starting from the embryonic phase during the time of the companions, which is oral and intuitive, to the modern phase, which is integrative and contextual. The Lughawi approach has been proven not only to enrich the treasures of the Ulumul Qur'an theoretically, but also to make a real practical contribution to strengthening Arabic-based Qur'anic literacy, the development of tafsir learning methods, and the integration of science between language studies and Islamic studies. However, these findings also confirm the gap between the depth of the methodology of Lughawi's interpretation and its application in the Islamic education curriculum in Indonesia, both in terms of material distribution, cognitive depth, teacher readiness, and teaching design, which is still dominated by traditional approaches without methodological innovation. For this reason, strategic steps are needed to integrate Lughawi tafsir into the Islamic education system through strengthening teacher training, developing contextual teaching materials, and implementing an integrative learning model combining classical books, modern linguistic approaches, and digital technology. As a recommendation for further research, it is suggested that there be a more in-depth study on the effectiveness of digital-based Lughawi interpretation learning models at various levels of education, as well as international comparative studies to measure the extent to which the ughawi approach has developed outside Indonesia as part of global innovation in the study of Qur'an interpretation.

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