Transformative Tilawah: A Holistic Qur'anic Literacy Framework

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Abstract

*Contemporary Islamic education in Indonesia faces a critical challenge: students master Qur'anic recitation technically but struggle to comprehend, internalize, and apply Qur'anic values in daily life, reflecting a problematic textual-contextual dichotomy in pedagogical practice. This study addresses **this gap** by developing an Integrated Tilawah Framework — a transformative model of Qur'anic literacy — through thematic analysis of tilawah interpretations across five authoritative tafsir works (Al-Tabari, Ibn Kathir, Al-Qurtubi, Al-Mishbah, Al-Azhar) using Braun & Clarke's **Methodology**. Analysis of two key verses (Q.S. Al Baqarah:121; Al-Muzzammil:4) identified four integrated dimensions: Authentic Transmission Preservation (16.7%), Deep Meaning Comprehension (41.7%), Spiritual Value Internalization (16.7%), and Transformative Practical Application (25.0%). The framework demonstrates substantial synergy with Paulo Freire's critical literacy theory and Ron Miller's holistic education, offering a paradigm shift from technical-passive toward transformative-active Qur'anic engagement. This synthesis of classical Islamic hermeneutics with contemporary critical pedagogy provides educators a comprehensive, culturally-rooted blueprint for curriculum development in Islamic educational contexts. Expert judgment validation is recommended to confirm implementation feasibility. The **findings** reveal four core themes: authentic transmission preservation, deep meaning comprehension, spiritual value internalization, and transformative practical application. These themes are synthesized into a hierarchical and cyclical framework that reconceptualizes tilawah as transformative Qur'anic literacy rather than mere recitation. Globally, this framework **offers** a theoretically grounded and pedagogically operational model that contributes to discussions on religious literacy, critical pedagogy, and holistic education. It provides a transferable reference for Qur'anic education across diverse cultural contexts, promoting faith-based learning that is intellectually rigorous, spiritually meaningful, and socially transformative.*

Keywords: *Tarbawi Tafseer; Thematic Analysis; Freire's Critical Pedagogy; Holistic Education.*

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Introduction

Qur'anic literacy as the foundation of Islamic education faces complex challenges in the contemporary era. Data demonstrate that although many students are capable of reading the Qur'an technically, the ability to understand its meaning and apply Qur'anic values in life remains a significant issue [1]. Contemporary research confirms that understanding the meaning of the Qur'an requires pedagogical innovation that transcends conventional technical learning [2]. Other studies reveal that Qur'anic learning in Indonesia remains dominated by technical-ritualistic approaches that have not yet integrated cognitive, affective, and psychomotor dimensions holistically [3].

This phenomenon reflects a learning paradigm focused on qira'ah (reading) without adequate tadabbur (deep reflection) [4]. Contemporary research (2024) on spiritual literacy in Qur'anic learning asserts that spiritual ability encompasses not only reading, but also understanding, internalizing, and practicing Qur'anic values in daily life [5]. Within the Islamic hermeneutic tradition, the concept of tilawah offers a more comprehensive perspective, encompassing dimensions of understanding (fahm), spiritual appreciation (tasyarub), and practice (amal) that are integrated. This interpretation can be seen in classical tafsir, such as Ibn Kathir's interpretation of Q.S. Al-Baqarah:121, which emphasizes that "reading with truth (haqqa tilawatihi)" is not merely about technical aspects, but integrates deep understanding, spiritual appreciation, and practical implementation [6],[7].

Recent research on contemporary tafsir methodology demonstrates significant evolution integrating hermeneutic approaches, maqashid-based interpretation, and contextual dimensions [8],[9]. These studies emphasize the importance of integrating spirituality, social context, and contemporary relevance in Qur'anic interpretation. However, systematic integration between tafsir methodology and comprehensive and applicable principles of Qur'anic literacy in formal educational contexts remains an open research area [10]. Although studies on Qur'anic learning in Indonesia have developed rapidly in both theoretical-critical and applied-pedagogical perspectives, there remains a need to integrate these two poles within a comprehensive framework [11]. This research seeks to fill this gap by developing an Integrated Tilawah Framework that explicitly connects the theoretical dimension of classical hermeneutics with transformative pedagogical practice in the context of contemporary Islamic education.

In the context of critical pedagogy, recent research (2024) on the application of Paulo Freire's critical pedagogy in religious education contexts shows that dialogical and problem-posing approaches can significantly enhance

students' critical thinking, engagement, and autonomous reasoning [12]. Freire's emphasis on dialogue, critical consciousness, and transformative praxis resonates with the concepts of tadabbur and amal in Islamic tradition [13], although explicit integration between Freirean critical literacy and Qur'anic literacy still requires further exploration [14]. The holistic approach in Islamic education, as conceptualized by Ron Miller, emphasizes the integration of intellectual, spiritual, and emotional aspects as an integral part of the learning process [15]. This philosophy aligns with the Islamic hermeneutic tradition, which grants special place to these three dimensions.

This research seeks to fill this gap by examining tilawah interpretations in five representative tafsir works using Braun & Clarke thematic analysis [16], then integrating findings with Freire's critical literacy theory [14] and Miller's holistic education [17] to develop the Integrated Tilawah Framework as a holistic and transformative model of Qur'anic literacy. The selection of five tafsirs—Al-Tabari, Ibn Kathir, Al-Qurtubi, Al-Mishbah, and Al-Azhar—is based on representation of historical periods (classical-contemporary), diversity of methodology (bi al-ma'thur, bi al-ra'yi, thematic), scholarly authority of mufassirs, and relevance to the tarbawi approach [18].

This research formulates three main research questions: (1) How is the interpretation of tilawah in the perspective of tarbawi tafsir from five representative mufassirs? (2) What themes emerge from thematic analysis of these tilawah interpretations and what is their frequency distribution? (3) How to integrate these themes into a comprehensive and applicable framework of Qur'anic literacy?

The theoretical contributions of this research include: (1) development of a conceptual framework based on systematic thematic analysis of primary tafsir sources, (2) integration of Western critical literacy theory (Freire) with Islamic epistemology (tadabbur, tasyarub, amal), (3) operationalization of the abstract concept of tilawah into concrete components that can be implemented in curriculum, and (4) provision of a theoretical model for further research on transformative Qur'anic literacy. Practically, the resulting framework can serve as a reference for developing Qur'anic learning curriculum at various educational levels, a basis for training teachers' pedagogical competencies, and a guide for developing technology-based learning materials.

Methods

This study employs a qualitative research design grounded in interpretive and thematic analysis to explore the concept of tilawah from a tafsīr tarbawī perspective. The methodological approach is designed to capture the depth, diversity, and pedagogical implications of Qur'anic interpretation by engaging authoritative classical and contemporary tafsir sources. By combining systematic textual analysis with established qualitative analytical procedures, this research seeks to ensure methodological rigor, analytical transparency, and conceptual coherence. The methods adopted in this study enable a structured examination of interpretive meanings while facilitating the integration of Islamic hermeneutics with contemporary educational theories, particularly critical pedagogy and holistic education.

Primary Data

Tilawah interpretations from five representative tafsir works covering classical to contemporary periods:.

1. Jāmi' al-Bayān fī Ta'wīl al-Qur'ān (Al-Ṭabarī, 839-923 CE) — represents comprehensive classical tafsir with strong bi al-ma'thur (tradition-based) methodology

2. Tafsīr al-Qur'ān al-'Aẓīm (Ibn Kathīr, 1300-1373 CE) — represents bi al-ma'thur tafsir with emphasis on authentic hadith

3. Al-Jāmi' li Aḥkām al-Qur'ān (Al-Qurṭubī, 1214-1273 CE) — represents jurisprudential tafsir with orientation toward Islamic law

4. Tafsīr al-Mishbāḥ (M. Quraish Shihab, 1944-present) — represents contemporary Indonesian tafsir with thematic-contextual approach

5. Tafsīr al-Azhar (Hamka, 1908-1979 CE) — represents Indonesian tafsir oriented toward education (tarbawi) with strong pedagogical emphasis

Rationale for Selection

Five tafsirs were selected based on: (1) representation of historical period spanning more than 1000 years, (2) diversity of tafsir methodology (bi al-ma'thur, bi al-ra'y, thematic), (3) scholarly authority and reputation of the mufassirs, and (4) relevance to the tarbawi (educational) approach emphasizing pedagogical dimensions [18].

Secondary Data

Academic literature on the concept of tilawah, tarbawi tafsir, critical literacy, holistic education, and thematic analysis methodology sourced from: (1) international peer-reviewed journals, (2) nationally accredited journals, (3)

academic books published by renowned publishers, and (4) published dissertations/theses to ensure literature currency.

Research Focus

This research focuses on two key verses explicitly containing the concept of tilawah and tartīl:

1. Q.S. Al-Baqarah:121: "Those to whom We gave the Scripture who recite it with true recitation (haqqa tilāwatih)—those believe in it."

2. Q.S. Al-Muzzammil:4: "Or add to it; and recite the Qur'an with measured recitation (tartīl)."

These two verses were selected because: (1) they explicitly contain key terms tilawah and tartīl, (2) they serve as primary references in classical tafsir tradition for defining the concept of tilawah, (3) they possess rich pedagogical implications, and (4) they contain normative elements (haqqa tilāwatih) that can be explored in depth.

Research Instruments

This research uses two main instruments:

1. Analysis Matrix of Interpretation — Structured template for systematically extracting interpretive data from five tafsir works regarding the two focus verses.

2. Thematic Codification Sheet — Template facilitating systematic codification and theme identification according to Braun & Clarke thematic analysis procedures.

Analysis Stages

Analysis follows six stages of Braun & Clarke thematic analysis designed for systematic theme extraction from qualitative data (see Figure 1). Each stage is explained as follows:
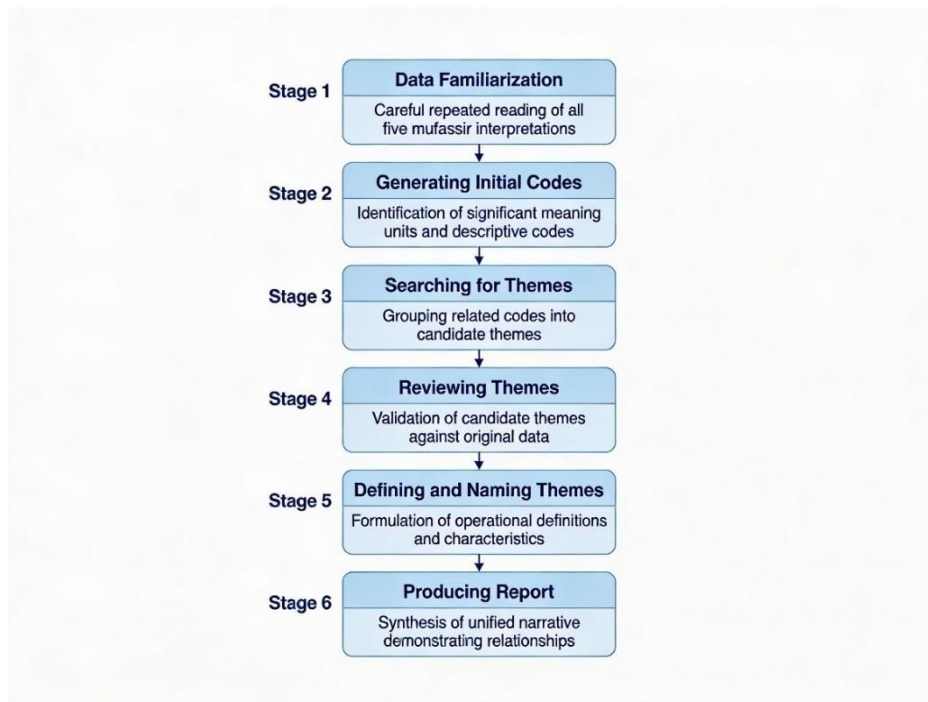
Figure 1. Braun & Clarke Thematic Analysis Stages (6 Stages)

As demonstrated in Figure 1, the analysis follows six stages of Braun & Clarke thematic analysis:

1. Stage 1: Data Familiarization — Careful repeated reading of interpretations from all five mufassirs regarding the two focus verses, noting initial patterns and emerging ideas.

2. Stage 2: Generating Initial Codes — Identification of significant units of meaning in each interpretation and assignment of descriptive codes.

3. Stage 3: Searching for Themes — Grouping related codes into candidate themes based on conceptual similarity.

4. Stage 4: Reviewing Themes — Validation of candidate themes against original data, ensuring no overlap and internal consistency.

5. Stage 5: Defining and Naming Themes — Formulation of operational definitions, characteristics, and indicators for each final theme.

6. Stage 6: Producing the Report — Synthesis of a unified narrative demonstrating relationships between themes and the resulting framework.

Data Trustworthiness

To ensure data trustworthiness, this research uses Lincoln & Guba criteria:

1. Credibility — Established through use of authoritative tafsir sources and triangulation among five independent mufassirs.

2. Transferability — Achieved through rich description of research context, methodology, and explicit data source selection criteria.

3. Dependability — Ensured through complete documentation of all analytical stages, codification procedures, and theme development process.

4. Confirmability — Maintained through researcher reflexivity and systematic verification of interpretations against original source materials.

This trustworthiness framework aligns with the TACT model (Trustworthiness, Auditability, Credibility, Transferability), validated as a comprehensive instrument for assessing rigor in qualitative research [19],[16]. Consistent application of these criteria ensures this research meets the highest standards of quality in contemporary qualitative research, particularly in Islamic and Qur'anic studies.

Result and Discussion

The results demonstrate that the concept of tilawah in the tafsir tradition is not a fragmented practice, but a coherent and hierarchical process encompassing preservation, comprehension, internalization, and application. This section therefore consolidates the insights gained from the analysis to highlight their broader implications for Qur'anic studies, Islamic educational theory, and contemporary pedagogical practice. By situating the findings within wider scholarly discourse, the following conclusion articulates the main contributions of the study, acknowledges its limitations, and outlines directions for future research.

Characteristics of Data

Analysis of tilawah interpretations in five tafsir works yielded 10 interpretive units (5 mufassirs × 2 verses) subsequently analyzed using Braun & Clarke methodology. The codification process identified 12 specific codes subsequently grouped into four main themes.

Of the 12 identified codes, distribution was as follows: 2 codes related to transmission preservation, 5 codes related to meaning comprehension, 2 codes related to spiritual internalization, and 3 codes related to practical application. The dominance of meaning comprehension codes (41.7%) indicates that the Islamic hermeneutic tradition positioned understanding (fahm) as the central

element in the concept of tilawah, aligned with the principle of tadabbur (deep reflection) emphasized in the Qur'an itself [1],[2],[3].

Distribution of Main Themes

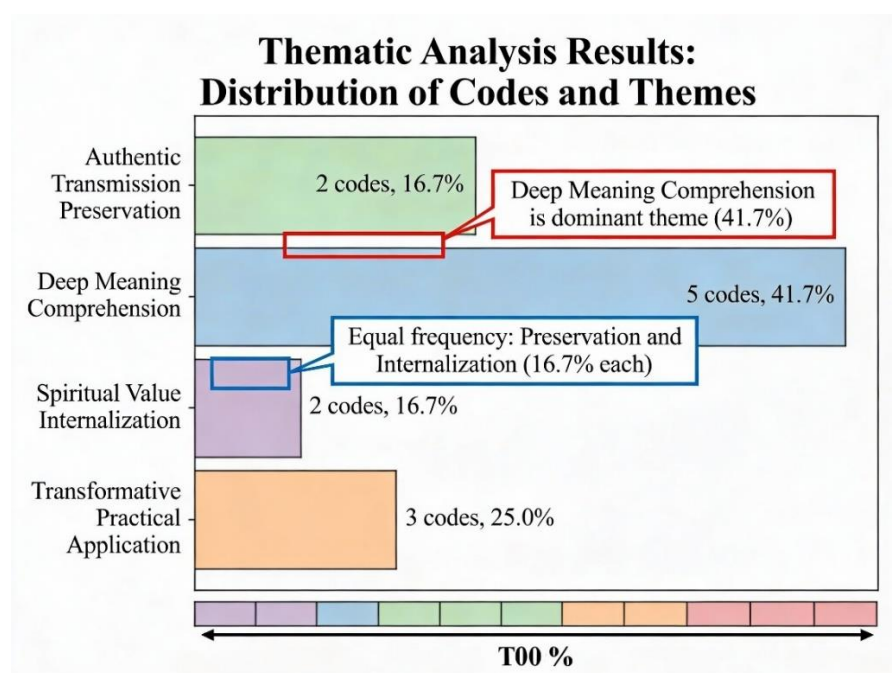Thematic analysis identified four main themes with the following distribution:

Table 1. Distribution of Codes and Themes from Thematic Analysis

Theme	Frequency	%	Primary Source	Educational Dimension
Authentic Transmission Preservation	2	16.7	Al-Tabari, Al-Qurtubi	Technical-Foundational
Deep Meaning Comprehension	5	41.7	All mufassir	Cognitive-Intellectual
Spiritual Value Internalization	2	16.7	Al-Tabari, Al-Mishbah, Hamka	Affective-Spiritual
Transformative Practical Application	3	25.0	Ibn Kathir, Al-Mishbah, Hamka	Psychomotor-Behavioral
Total	**12**	**100.0**		

Source: Primary research data (2025)

Table 1 shows that Deep Meaning Comprehension is the dominant theme with the highest frequency of 41.7%, followed by Transformative Practical Application at 25.0%, while Authentic Transmission Preservation and Spiritual Value Internalization each have the same frequency of 16.7% (Figure 2).

Thematic Analysis Results:
Distribution of Codes and Themes

Authentic Transmission Preservation — 2 codes, 16.7%

Deep Meaning Comprehension is dominant theme (41.7%)

Deep Meaning Comprehension — 5 codes, 41.7%

Equal frequency: Preservation and Internalization (16.7% each)

Spiritual Value Internalization — 2 codes, 16.7%

Transformative Practical Application — 3 codes, 25.0%

T00 %

Figure 2: Distribution of Thematic Analysis Results - Code and Theme Frequency

This distribution indicates that although all dimensions possess significance, deep understanding (fahm) is the heart of authentic Qur'anic literacy according to tafsir tradition, and aligns with contemporary research findings showing that cognitive engagement with religious texts contributes significantly to enhanced understanding and religious behavior [4],[5].

Detailed Theme Analysis

Theme 1: Authentic Transmission Preservation (16.7%)

The theme of authentic transmission preservation emerges as an essential foundation in tilawah interpretation, emphasizing commitment to authenticity and accuracy of the Qur'an. In the perspective of classical hermeneutics, Al-Tabari asserts that authentic tilawah requires studying the Qur'an correctly without distorting its contents [7], while Al-Qurtubi firmly states that not a single word may be moved from its place or its meaning changed arbitrarily [20]. Both interpretations consistently demonstrate that tilawah is not merely a technical reading activity, but requires strong epistemological and moral commitment to the authenticity of text and meaning of the Qur'an as an uncompromising foundation.

This preservation dimension has substantive pedagogical implications in contemporary Qur'anic education contexts. Recent research affirms that textual accuracy must be an irreplaceable prerequisite before learners can engage in deep

reflection (tadabbur) regarding Qur'anic verses [21]. In practice, preservation of authentic transmission encompasses several implementation dimensions: (1) development of tajwid and qira'ah learning emphasizing accuracy of recitation in accordance with valid qira'at rules, (2) use of Qur'anic texts and translations verified by competent authorities, (3) systematic reference to credible tafsir works from recognized mufassirs, and (4) caution regarding interpretations deviating from scholarly consensus (ijma') to maintain coherence of meaning with Islamic hermeneutic tradition.

Contemporary studies in Qur'anic pedagogy confirm that textual accuracy and contextual understanding are not mutually exclusive dichotomies, but dimensions that must be holistically integrated [22]. Arkoun's research on Qur'anic hermeneutics in Islamic education contexts emphasizes that preservation of textual authenticity serves as a starting point enabling responsible and transformative contextual interpretation [4]. Thus, preservation of authentic transmission functions as a foundation ensuring that the process of Qur'anic literacy remains rooted in the integrity of revealed text while opening space for understanding relevant to contemporary context.

Theme 2: Deep Meaning Comprehension (41.7%)

As the theme with highest frequency appearing consistently across the entire corpus of tafsir examined, deep meaning comprehension occupies the central position in tilawah interpretation. In the perspective of modern Indonesian tafsir, Hamka through Tafsir al-Azhar asserts that the essence of reading the Qur'an is not merely reciting text, but a process of understanding its contents deeply and making it a life guide—in other words, reading must be accompanied by practice, not read and abandoned [23]. This perspective finds resonance in classical tafsir tradition, where Al-Tabari in his interpretation of Q.S. Al-Muzzammil:4 emphasizes the importance of reading the Qur'an slowly and carefully so that reason has adequate space to understand and contemplate the meaning contained within it [7].

The dimension of tadabbur as deep reflection is further reinforced by M. Quraish Shihab in Tafsir Al-Mishbah, who emphasizes that ideal tilawah is reading that is deeply appreciated so as to help readers understand and contemplate Qur'anic messages [24]. The convergence of emphasis from three mufassirs representing classical to contemporary periods demonstrates that tilawah, in the perspective of Islamic hermeneutic tradition, cannot be separated from the process of tadabbur as the heart of authentic Qur'anic literacy.

Contemporary research regarding tadabbur methods in Qur'anic learning confirms the significance of this finding through empirical evidence. Studies on student perceptions of tadabbur methods show that pedagogical approaches

systematically facilitating deep reflection regarding Qur'anic verses can enhance meaning comprehension and ability to apply Qur'anic values in daily life [21]. This finding is reinforced by research on implementation of tadabbur elements in Qur'anic memorization processes, affirming that tadabbur transcends formal text reading activity—it demands reflective engagement linking text with life reality, so the Qur'an functions as actual life guidance, not merely a ritualistic book [22].

This perspective of tadabbur as critical literacy process demonstrates substantial alignment with Paulo Freire's concept of "reading the word and reading the world," where true literacy cannot be separated from critical awareness of socio-cultural context [25]. Research on application of Freire's praxis in Islamic education contexts confirms that critical dialogue between text and context, as emphasized in tadabbur, is an essential element in formation of transformative consciousness enabling learners not only to understand Qur'anic text, but also to actualize it as a critical response to social reality [13]. Thus, deep meaning comprehension in tilawah functions as a bridge between preservation of textual authenticity and responsible social transformation.

Theme 3: Spiritual Value Internalization (16.7%)

This theme underscores the transformative dimension of tilawah in forming the character and spirituality of readers. Al-Mishbah emphasizes the aspect of spiritual appreciation (tasyarub) [24], while Hamka highlights the aspect of full attention through reading with full concentration to comprehend, not merely ritual without meaning [23].

Recent research on spiritualization of holistic education in the 21st century identifies that Islamic perspective in holistic education emphasizes values of tawhid, tazkiyah al-nafs (soul purification), and amanah, directing toward formation of moral character and ethics [26]. This comparative study shows that although Western perspective tends to focus on self-awareness, mindfulness, and social responsibility promoting mental and emotional balance, Islamic perspective integrates vertical dimension (relationship with God through ibadah and *taqwa*) and horizontal dimension (social relationships through muamalah and akhlak) in holistic spiritual development.

Spiritual value internalization encompasses four main dimensions: (1) strengthening faith (tasdiq) through deep understanding of divine concepts, (2) character formation (tahdhib al-akhlaq) through practice of Qur'anic moral values, (3) spiritual sensitivity (*dhawq ruhani*) enabling readers to sense the presence of divine values in daily life, and (4) development of emotional-spiritual intelligence integrating emotion regulation capability with transcendental awareness.

Research on tadabbur models to enhance student character and spiritual awareness confirms that this approach provides a comprehensive framework for promoting reflection and internalization of Qur'anic values, which not only enhances student understanding of the Qur'an but also supports application of these values in daily life [27]. This study demonstrates that when students engage in deep reflection (tadabbur), they are better able to translate theoretical understanding into concrete action, demonstrating behavioral transformation aligned with Qur'anic teaching through integration of cognitive, affective, and psychomotor domains.

Research on cognitive and spiritual approaches in Qur'anic memorization (Yadain method study in Yogyakarta) reveals that pedagogical methods facilitating critical reflection can enhance not only textual understanding but also moral integrity and spiritual awareness in Qur'anic learning practice [28].

Theme 4: Transformative Practical Application (25.0%)

Research findings reveal that tarbawi tafsir has transformed from transmissive approaches toward transformative pedagogy models emphasizing critical awareness and spiritual internalization. The three tafsir methods — thematic (maudhu'i), analytical (tahlili), global (ijmali) — [29] do not stand alone but dynamically integrate according to learning context [30]. In Indonesia, tarbawi tafsir functions as an epistemological tool in developing contextual Islamic education theory [31], and in the digital era, integration of technology with Qur'an-based value learning creates meaningful experience [32],[33].

The Merdeka Belajar curriculum provides strategic opportunity for implementing transformative pedagogy based on tarbawi tafsir. Curriculum flexibility enables integration of local religious values with contemporary methods [34]. Optimal implementation occurs in three phases: introduction to basic-tajwid literacy, understanding of translation-moral values, and integration of practical application of religious values [35]. Success of transformation depends on educators' ability to create dialogical and reflective learning spaces, not merely curriculum structure, through project-based learning and critical reflection grounded in Islamic principles [36].

The primary challenge is not infrastructure, but educators' pedagogical competencies in integrating technology with religious pedagogy [33]. The paradox: digital technology opens interactive learning opportunities, yet educators remain trapped in transmissive paradigm [37] [32]. Research recommends three strategies: continuous professional development of educators focusing on critical pedagogy-digital literacy, reorientation of institutional policy, and learning ecosystem integrating school-family-community. The

transformation of tarbawi tafsir, ultimately, is about reforming how Qur'anic values are lived in contemporary life.

Integrated Tilawah Framework

Based on synthesis of four identified themes, this research produces the Integrated Tilawah Framework as a holistic model of Qur'anic literacy. This framework consists of four components arranged in functional hierarchy:

1. Authentic Transmission Preservation (Foundation): Maintaining purity, accuracy, and authenticity of Qur'anic transmission as a solid basis.

2. Deep Meaning Comprehension (Core): Cognitive process of understanding, contemplating, and exploring Qur'anic meaning as transformation from qira'ah toward fahm.

3. Spiritual Value Internalization (Transformation): Absorption of Qur'anic spiritual values into heart and character for formation of akhlaq and spiritual identity.

4. Transformative Practical Application (Actualization): Implementation of understanding in authentic life actions as a catalyst for social change.

Based on synthesis of four identified themes, this research produces the Integrated Tilawah Framework as a holistic model of Qur'anic literacy. This framework consists of four components arranged in functional hierarchy with dynamic relationships: PRESERVATION → COMPREHENSION → INTERNALIZATION → APPLICATION, with inter-component relationships that are sequential (logical order), cyclical (application reinforces comprehension through experiential learning), and integrative (all components active simultaneously in mature tilawah).

Sub-section of Findings and Discussion

Theoretical Interpretation of Findings

This research's findings contribute significantly to understanding the concept of tilawah in tarbawi perspective through systematic conceptual reconstruction grounded in primary sources. The research successfully reforumulizes tilawah from conventional understanding limited to "reading the Qur'an" technically toward holistic definition as "process of transformative Qur'anic literacy" integrating cognitive, emotional, spiritual, and practical dimensions.

The dominance of Deep Meaning Comprehension theme (41.7%) confirms the research hypothesis that authentic Qur'anic literacy cannot be separated from the process of tadabbur—critical reflection and deep contemplation of Qur'anic verses [38]. This finding aligns with classical Islamic hermeneutic approach

positioning ta'wīl (penetration into meaning) as essential element in understanding non-literal dimensions of text [39]. The significance of this finding lies in explicit articulation that true comprehension involves synthesis between textual understanding (lafaz) and meaning contextualization in social reality (asbāb an-nuzūl), operationalizing Paulo Freire's concept of "reading the word and reading the world" [40].

Synergy with Freire's Critical Literacy

The Integrated Tilawah Framework demonstrates strong synergy with Paulo Freire's concept of critical literacy in three fundamental aspects:

a) Dialogical Process — The "Deep Meaning Comprehension" component operationalizes Freire's concept of dialogue between reader and text, where reader is not passively receiving text but actively constructing meaning through critical reflection.

b) Critical Consciousness — The "Spiritual Value Internalization" component corresponds with Freire's critical consciousness, where true literacy changes the awareness and worldview of the reader.

c) Transformative Praxis — The "Transformative Practical Application" component actualizes Freire's concept of praxis as synthesis between reflection and action, demonstrating that Qur'anic literacy culminates in actual social transformation [41].

Table 2. Synergy of Integrated Tilawah Framework with Paulo Freire's Theory

Freire's Dimension	Key Concepts	Implementation in Tilawah
Dialogical Constructive Process	• Reciprocal dialogue between reader & text • Problem-posing education • Reader actively constructs meaning • Challenging hidden assumptions	Deep Meaning Comprehension component operationalizes critical dialogue through tadabbur method encouraging critical questions: What is the verse's meaning? How is it relevant to my context?
Critical Consciousness (Conscientization)	• Critical consciousness • Worldview transformation • Recognizing oppressive structures • Empowerment through literacy	Spiritual Value Internalization component corresponds with conscientization—critical awareness transforming reader worldview and empowering them to see Qur'anic values as framework for reading social reality
Transformative Praxis (Reflection-Action)	• Dialectical synthesis of reflection-action • Action upon the world	Transformative Practical Application component actualizes Freire's praxis—authentic Qur'anic

	• Transforming social conditions • Education as practice of freedom	literacy does not end at intellectual understanding but leads to concrete practical transformation in individual and community life

Note: Freire's three dimensions demonstrate authentic Qur'anic literacy aligns with emancipatory and transformative critical literacy.

Table 2 demonstrates fundamental synergy between the Integrated Tilawah Framework and Paulo Freire's theory. This is not mere coincidence but fundamental convergence of two educational thinking traditions originating from different contexts yet meeting in shared commitment to humanization, empowerment, and social transformation. The Tilawah Framework provides specific pedagogical operationalization for Qur'anic learning, while Freire's theory provides a critical framework for understanding and validating this learning process. Integration of both creates an Islamic educational approach simultaneously academic (grounded in rigorous classical hermeneutics), humanistic (focused on individual empowerment), and transformative (oriented toward progressive and just social change).

The practical implication of this synergy is that Islamic educators must transcend traditional knowledge transmission and adopt methodologies encouraging critical dialogue (munaqashah), personal reflection (muhasabah), and transformative action grounded in Qur'anic values for social justice. Thus, Qur'anic learning becomes more than religious ritual—it becomes a humanization process empowering students as critical thinkers, self-aware individuals, and social change agents committed to justice and humanity.

Resonance with Holistic Education

This framework demonstrates resonance with holistic education principles as conceptualized by Ron Miller and John Miller: [42]

Table 3. Correspondence with Holistic Education Principles

Holistic Principles	Miller's Holistic Definition	Implementation in Integrated Tilawah Framework
Balance	Equilibrium of 6 human dimensions: intellectual, emotional, physical, spiritual, social, aesthetic	Integration of 4 tilawah dimensions: technical, cognitive, affective-spiritual, practical
Inclusion	Encompassing all aspects of human experience in learning	Concept of "True Faith (authentic belief)" demonstrates tilawah encompasses entire human existence (internal-external)
Connection	Connecting text with historical, social, cultural, personal contexts	Contextualization component links Qur'anic verses with asbab an-

		nuzul and contemporary student reality
Meaning	Deep meaning-seeking through Qur'anic tadabbur and contemplation	Deep Meaning Comprehension component operationalizes tadabbur as process of profound meaning-seeking
Development	Gradual development according to individual capacity	Hierarki progressive: Preservasi → Komprehensi → Internalisasi → Aplikasi

Table 3 demonstrates that the Integrated Tilawah Framework operationalizes all five of Miller's holistic education principles comprehensively, confirming that the concept of tilawah in Islamic tradition aligns with contemporary holistic education principles [42],[43].

Implications for Curriculum Development

The framework can be used as a blueprint for designing Qur'anic learning curriculum focusing not only on technical aspects (tajwid and memorization), but also integrating understanding, appreciation, and practice in balanced manner.

Table 4. Implications for Curriculum Development

Framework Component	Curricular Content	Learning Methods	Evaluation Strategies
1. Preservation of Authentic Transmission	• Tajwid learning • Qira'ah & makharij al-huruf • Accurate reading techniques	• Structured drill with correction • Guided memorization with muraja'ah • Teacher listening (musama'ah)	• Qur'anic reading performance test • Reading ability certification • Performance rubric
2. Deep Meaning Comprehension	• Contextual Qur'anic tafsir • Semantics & social context • Verse-theme connection	• Qur'anic discussion (munaqashah) • Tadabbur of structure • Problem-posing learning • Tafsir analysis	• Written meaning analysis • Reflective essays • Meaning mind mapping
3. Spiritual Value Internalization	• Moral value learning • Character formation • Spiritual dimension • Emotional intelligence	• Contemplation (tafakkur) • Self-examination (muhasabah) • Moral-ethical	• Behavioral observation • Spiritual reflection journal

		discussion • Modeling & exemplary conduct	• Character rubric • Affective assessment
4. Transformative Practical Application	• Value projection to life • Value-based social action • Advocacy & change-making	• Project-based learning • Community service • Scenario role- playing • Learning by doing	• Portfolio of real actions • Social impact documentation • Peer & self- assessment

Table 4 provides operational blueprint for framework implementation in curriculum practice. The progressive structure from Preservation → Comprehension → Internalization → Application reflects developmental learning theory recognizing that meaningful Qur'anic learning requires structured scaffolding, from mastery of basic technical skills toward spiritual practice and transformative practical actualization.

Practical Implementation Examples of Integrated Tilawah Framework

To enhance operational clarity and demonstrate practical applicability of the Integrated Tilawah Framework, here are presented contextualized examples illustrating how educators can implement this framework in diverse Islamic educational settings:

Example 1: Implementation in Upper Secondary Islamic Studies Class

In upper secondary level (grades 10-12), the Integrated Tilawah Framework can be operationalized as follows:

1. Preservation Phase: Students begin with tajwid practice of selected Qur'anic verses (Q.S. Al-Baqarah:121), using structured drill with teacher feedback ensuring accurate pronunciation and proper makharij al-huruf (letter articulation points).

2. Comprehension Phase: Through guided discussion (munaqashah), students engage in tadabbur by analyzing verse linguistic structure, exploring asbab an-nuzul (context of verse revelation), and connecting it with contemporary social issues.

3. Internalization Phase: Students reflect personally through muhasabah journal (self-introspection), contemplating how the verse's teaching on faith relates to daily life and their personal spiritual journey.

4. Application Phase: Students conduct community projects promoting Qur'anic values—such as organizing school seminars on ethical behavior

based on Qur'anic principles or creating awareness materials about importance of authentic Islamic knowledge.

Example 2: Madrasah Curriculum Design

In madrasah context, the framework guides comprehensive curriculum development:

1. Preservation component forms foundation through dedicated tajwid and qira'ah courses (3-4 contact hours weekly).

2. Deep meaning comprehension is achieved through integrated tafsir courses where students study multiple classical and contemporary tafsir sources (Al-Tabari, Ibn Kathir, Hamka) to understand verses from different hermeneutic perspectives.

3. Spiritual internalization occurs through daily halaqah (Islamic study circles) combining academic study with spiritual reflection, supplemented by practices such as evening muhasabah sessions (nightly self-reflection).

4. Practical application is embedded in pesantren culture through student-led initiatives addressing local community issues from Islamic perspective, guided by senior students and teachers.

The Integrated Tilawah Framework positions itself as a bridge between classical Islamic hermeneutic tradition and contemporary Qur'anic literacy needs. The theoretical contributions of this research include: (1) development of conceptual framework based on systematic thematic analysis of primary tafsir sources, (2) integration of Western critical literacy theory (Freire) with Islamic epistemology (tadabbur, tasyarub, amal), (3) operationalization of abstract tilawah concept into concrete components implementable in practice, and (4) provision of theoretical model for further research on transformative Qur'anic literacy.

Conclusion

This research has successfully identified four main themes in tilawah interpretation according to five representative mufassir: (1) Authentic Transmission Preservation (16.7%), (2) Deep Meaning Comprehension (41.7%), (3) Spiritual Value Internalization (16.7%), and (4) Transformative Practical Application (25.0%). The dominance of Deep Meaning Comprehension theme confirms that Islamic hermeneutic tradition has anticipated contemporary critical literacy principles through emphasis on tadabbur process as critical reflection toward text.

The Integrated Tilawah Framework offers new paradigm of Qur'anic literacy transcending textual-contextual dichotomy toward transformative-holistic approach. The framework demonstrates strong synergy with Freire's critical literacy theory and Miller's holistic education principles, while simultaneously integrating wisdom of classical Islamic hermeneutic epistemology. The framework is ready for implementation in Qur'anic learning curriculum development, although it still requires empirical validation through expert judgment and pilot testing. Research limitations include: (a) analysis limited to two verses from five tafsir works, (b) subjective elements in researcher interpretation, (c) framework not yet underwent external empirical validation, and (d) focus on Islamic education context in Indonesia.

Further research is recommended for: (1) conducting empirical validation through expert judgment, (2) developing assessment instruments based on the framework, (3) conducting experimental research testing framework impact on learning outcomes, (4) expanding analysis to more verses and tafsir works, and (5) exploring gender, cultural, and socio-economic contextual dimensions in framework implementation.

Author Contributions

Nursani Awal Artha: Conceptualization, Methodology, Writing –review & editing, Supervision, Project administration. **Cucu Surahman:** Methodology, Writing –review & editing, Investigation. **Elan Sumarna:** Conceptualization, Methodology, Writing –review & editing, Investigation. **Syifa Fatihatul Mubarokah:** Writing –review & editing, Investigation.

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Conflict of Interest

The authors declare no conflicts of interest.

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