

Tadarruj: The Construction of a Nine-Level Framework for Qur'anic Exegesis Studies as a Comprehensive Pedagogical Model at Barokatul Walidain Islamic Boarding School

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Abstract

This study is motivated by the limited empirical research on structured pedagogical models for Qur'anic exegesis (*tafsir*) learning that systematically integrate classical *'ulūm al-Qur'an* with contemporary educational principles, despite their crucial role in shaping interpretive competence and ethical formation in Islamic education. It aims to analyze the conceptualization, implementation, and pedagogical implications of a nine-level *tadarruj* framework in Qur'anic exegesis learning at Barokatul Walidain Islamic Boarding School. Adopting a qualitative case study design, the research focuses on a single institutional context selected through purposive sampling. Data were collected through in-depth interviews, classroom observations, and document analysis, and were examined using thematic analysis to identify patterns of pedagogical structuring, learning progression, and interpretive practice. The findings reveal that the nine-level *tadarruj* framework functions as a coherent developmental pathway that aligns interpretive depth, linguistic mastery, and methodological complexity with students' cognitive readiness. Qur'anic exegesis learning is structured progressively, preventing cognitive overload and fragmented interpretation while fostering cumulative interpretive competence. The staged integration of contextual and *maqāṣid*-based analysis further reorients *tafsir* education toward ethical responsibility and lived guidance (*hidāyah*), rather than mere textual mastery. The study concludes that *tadarruj* operates as an organizing logic for curriculum design and interpretive accountability in Qur'anic education,

contributing theoretically by integrating classical epistemology with contemporary educational theory and practically by offering a replicable, developmentally appropriate model for *tafsir* instruction. Future research is recommended to examine the applicability of this framework across diverse educational contexts using longitudinal or mixed-method approaches.

Keywords: Tadarruj Framework; Qur'anic Exegesis; Islamic Education; Pedagogical Model; Curriculum Design

INTRODUCTION

Education constitutes a fundamental pillar in human life, serving as the primary foundation for the development of individual quality, intellectual capacity, and moral character (Herlambang & Muhtar, 2025). Within the field of Islamic education, this foundational role has become increasingly complex amid rapid socio-cultural transformations and the accelerated development of information technology, which significantly affect pedagogical orientations, particularly in Qur'anic studies and Islamic religious education (Muharomi et al., 2024). At the global level, contemporary discourse on Qur'anic education underscores the urgency of pedagogical models that are systematic, inclusive, and capable of integrating the rich legacy of classical Islamic scholarship with the demands of modern educational contexts (Saefulloh, 2024).

Nationally, Islamic educational institutions continue to face persistent challenges in structuring Qur'anic learning that is both pedagogically coherent and spiritually transformative. Empirical studies indicate that Qur'anic instruction often remains fragmented, heavily teacher-centered, and insufficiently aligned with learners' cognitive readiness and developmental stages (Handri et al., 2024; Tanjung & Yuniartin, 2024). Simultaneously, the growing emphasis on contextual, digital, and interdisciplinary learning highlights the necessity of pedagogical frameworks that meaningfully integrate Qur'anic values with contemporary educational realities and institutional governance (Fadlillah et al., 2025; Pranata et al., 2025).

In response to these pedagogical challenges of Qur'anic exegesis education, this study responds by proposing *tadarruj* as a comprehensive, level-based pedagogical model that systematically aligns interpretive depth with learners' cognitive and ethical readiness. This approach resonates with broader scholarly calls for *maqāṣid*-oriented and context-responsive

Islamic education, as the integration of ethical objectives and real-life contexts has been shown to strengthen students' moral awareness and institutional adaptability (Nasution et al., 2025). Moreover, global analyses of tafsir instruction emphasize the necessity of structured learning strategies to effectively realize the educational aims of Islam and maqāṣid al-sharī'ah (Ali et al., 2025).

Supporting this integrative orientation, interdisciplinary studies demonstrate that educational tafsir (tafsir tarbawi) can successfully transmit ethical values across subject areas (Mirza & Hambali, 2025), and that Qur'anic principles enrich learning experiences beyond religious studies, including language education (Elang & Dedeh, 2025). Collectively, these expert perspectives strengthen the researcher's argument that the nine-level tadarruj framework offers a pedagogically responsible and maqāṣid-driven response to contemporary challenges in Qur'anic exegesis education.

Systemic and pedagogically grounded interventions are essential for transforming Islamic education. Systemic educational reforms have been shown to enhance teachers' pedagogical competencies while fostering greater learner autonomy (Handri et al., 2024). Moreover, scholars argue that sustainable educational models must integrate global pedagogical insights with local epistemic and cultural contexts to ensure relevance and continuity (Ghufron, 2025). This perspective resonates with critical paradigms in Islamic education that advocate an integrative framework harmonizing spiritual consciousness (tawḥīd), moral responsibility (ta'dīb), critical awareness, and social engagement, thereby rejecting the dichotomy between religious and secular knowledge systems (Hasby, 2025).

In the specific domain of Qur'anic studies, pedagogical scholars assert that integrating Qur'an and Hadith values into instructional methodologies significantly enhances the quality of Islamic education through innovative and context-sensitive teaching strategies (Amin & Kalsum, 2024). Additionally, Qur'anic epistemological approaches have been positioned as a foundation for decolonizing Islamic education by re-centering Qur'anic values within contemporary pedagogical practices (Khizbullah & Tholchah, 2025). These perspectives collectively signal a growing consensus on the need for pedagogical renewal in Qur'anic exegesis education.

Classical Islamic scholarship provides a strong epistemic basis for structuring Qur'anic exegesis learning in a gradual and systematic manner. Studies on Qur'anic semantics emphasize that tafsir education must begin with precise mastery of lexical meanings and

Qur'anic vocabulary to prevent semantic generalization and interpretive inaccuracies at early stages (Al-Rāghib al-Aṣḥānī, 1984; Ibn Fāris, 1999). Further linguistic training through the study of *lafẓ gharib*, technical terminology, and *wujūh wa naẓā'ir* cultivates contextual and linguistic sensitivity, ensuring that interpretation remains grounded within established frameworks of 'ulūm al-Qur'an rather than speculative reasoning (Ibn Qutaybah, n.d.; Al-Zarkashī, 1999).

At more advanced levels, comprehension of *maqāṣid al-suwar* plays a crucial role in enabling interpreters to grasp the thematic unity and overarching objectives of Qur'anic chapters prior to detailed verse-by-verse analysis, thus avoiding fragmented and partial interpretations (Al-Biqā'ī, 1987; Ibn 'Āshūr, 1984). Classical exegetical traditions further demonstrate that effective tafsir learning progresses from tafsir mujmal to tafsir mufassal, cultivating analytical rigor and scholarly responsibility in interpretive reasoning (Al-Ṭabarī in Al-Suyūṭī, 1991; Ibn Kathīr in Al-Baghawī, 1988). Ultimately, the pinnacle of Qur'anic exegesis is realized through an applicative *maqāṣidī* approach that translates theoretical understanding of revelation into practical guidance for faith, worship, ethics, and social interaction, positioning tafsir as a lived and transformative form of guidance (*hidāyah*) (Al-Qurṭubī in Al-Suyūṭī, 1999).

Previous studies have widely explored the pedagogical dimensions of tafsir within Islamic education. Lutfi, (2025), through a CIPP-based evaluation, demonstrated that systematically designed tafsir *tarbawī* instruction enhances students' comprehension of tafsir as an educational discipline. Similarly, Sahara et al., (2024) highlighted the strategic role of Qur'anic exegesis in bridging sacred texts with contemporary Islamic educational practices. Progressive and contextual approaches to tafsir have also been shown to foster inclusivity and critical engagement with social realities in higher education settings (*Suntiah, 2025; Sugiarto, 2025*).

At the secondary education level, qualitative studies reveal that integrating tafsir into Islamic Religious Education positively contributes to students' moral awareness and character development, despite pedagogical challenges related to instructional time and methodological constraints (Mokodenseho et al., 2024). While these studies collectively affirm the educational significance of tafsir, they predominantly focus on instructional effectiveness, contextual relevance, or evaluative models. Notably absent is a comprehensive,

multi-level pedagogical framework that systematically structures Qur'anic exegesis learning according to learners' cognitive readiness and scholarly progression.

This study is theoretically grounded in Tadarruj Theory (gradualism) in Islamic education, which conceptualizes learning as a structured and progressive process aligned with learners' cognitive and intellectual readiness. Within Qur'anic exegesis studies, this principle necessitates tiered competency levels, ranging from foundational linguistic mastery to advanced analytical and applicative interpretation (Saeed, 2022).

It further draws upon Qur'anic Exegesis Pedagogical Theory, which frames tafsir not merely as a scholarly discipline but as an instructional practice requiring systematic curricular design to guide learners from literal understanding toward methodological and critical interpretation (Mustaqim, 2021). To ensure both textual authority and contextual relevance, the study adopts the Theory of Classical–Contemporary Tafsir Integration, emphasizing the pedagogical synthesis of classical exegetical heritage with contemporary interpretive demands (Scott-Baumann, 2023). Finally, the framework is oriented toward Maqāṣid al-Qur'an Theory as a pedagogical objective, positioning tafsir education as a transformative process that translates Qur'anic understanding into ethical, social, and practical life guidance (Auda, 2020).

Preliminary observations indicate that although tafsir learning at Barokatul Walidain Islamic Boarding School is conducted regularly and grounded in classical tafsir texts, it remains fragmentary and lacks a systematic, level-based pedagogical structure. Instruction tends to follow the sequential order of texts or verses without explicit mapping of students' competency levels, resulting in varied comprehension between novice and advanced learners. (Observation, September 15, 2025). This condition underscores the urgency of developing a structured tadarruj-based model to ensure coherent, continuous, and cognitively appropriate Qur'anic exegesis education.

The novelty of this research lies in the construction of a nine-level tadarruj framework for Qur'anic exegesis studies that synthesizes classical 'ulūm al-Qur'an, contemporary Islamic pedagogy, and maqāṣid-oriented interpretation into a single, coherent pedagogical model. This framework reconceptualizes tafsir education as a comprehensive and developmental process, extending beyond textual interpretation toward transformative educational practice.

Based on the aforementioned global and national challenges, theoretical perspectives, and identified research gaps, this study focuses on the construction of a nine-level tadarruj

framework for Qur'anic exegesis studies as a comprehensive pedagogical model at Barokatul Walidain Islamic Boarding School. Accordingly, this research addresses how is the nine-level tadarruj framework for Qur'anic exegesis studies conceptualized as a pedagogical model at Barokatul Walidain Islamic Boarding School?, how does the nine-level tadarruj framework address key pedagogical challenges in Qur'anic exegesis learning at Barokatul Walidain Islamic Boarding School?, and what pedagogical implications does the nine-level tadarruj framework have for Qur'anic exegesis learning at Barokatul Walidain Islamic Boarding School?

METHODS

Research Type

This study employed a qualitative research approach, as it aims to explore, interpret, and construct meaning from complex educational phenomena within their natural context. Qualitative research is particularly appropriate for investigating pedagogical models, learning processes, and meaning-making practices that cannot be adequately captured through numerical measurement (Moleong, 2021). In the context of Islamic education, qualitative inquiry enables an in-depth understanding of instructional traditions, epistemological foundations, and pedagogical dynamics embedded in pesantren culture (Sugiyono, 2019).

The qualitative approach was selected because the research focuses on understanding how a tadarruj-based nine-level framework of Qur'anic exegesis is constructed, implemented, and perceived by key educational actors. This aligns with Indonesian qualitative research traditions that emphasize contextual depth, interpretive analysis, and holistic understanding of educational practices (Gunawan, 2022).

Research Design

The research adopted a case study design, concentrating on Barokatul Walidain Islamic Boarding School as a bounded system in which Qur'anic exegesis learning is conducted within a specific institutional, cultural, and pedagogical setting. Case study research allows researchers to investigate contemporary phenomena in depth and within real-life contexts, particularly when the boundaries between phenomenon and context are not clearly evident (Yin, as cited in Sugiyono, 2019).

This design is suitable for the present study because it enables a comprehensive examination of the construction of a nine-level *tadarruj* framework as a pedagogical model, integrating curriculum structure, instructional practices, and learner development. Compared to previous studies that primarily evaluated tafsir instruction effectiveness or learning outcomes, this case study emphasizes conceptual construction and pedagogical modeling, thereby offering a methodological advancement in tafsir education research (Lutfi, 2025; Sahara et al., 2024).

Population and Sample

This study was conducted from September to December 2025 at Barokatul Walidain Islamic Boarding School, an Islamic Boarding School located in Rarangan Hamlet, Pijot Village, Keruak District, East Lombok Regency, West Nusa Tenggara, Indonesia. The population of this study comprised all educational actors involved in Qur'anic exegesis learning at Barokatul Walidain Islamic Boarding School. A purposive sampling technique was employed to select participants who possessed direct experience and substantive knowledge relevant to the research focus (Sugiyono, 2019).

A total of 24 participants were involved, consisting of 1 pesantren leader, 6 tafsir teachers (*ustadz*) responsible for teaching tafsir and *'ulūm al-Qur'an*, and 17 santri representing different levels of Qur'anic exegesis study. Purposive sampling was chosen to ensure information-rich cases that could provide deep insights into the pedagogical construction, implementation, and impact of the *tadarruj*-based framework (Moleong, 2021).

Data Collection Instruments and Techniques

Data were collected through in-depth interviews, non-participant observation, and document analysis, which are commonly used instruments in qualitative Islamic education research (Gunawan, 2022). Semi-structured interview guidelines were developed to explore participants' experiences, perceptions, and interpretations regarding the stages, content, and objectives of tafsir learning.

Observations focused on teaching practices, learning interactions, and the sequencing of tafsir materials, while document analysis included curriculum outlines, teaching notes, and classical tafsir texts used in instruction. To ensure data credibility, triangulation across data sources and techniques was applied, as recommended in qualitative research methodology (Sugiyono, 2019).

Data Analysis

Data analysis followed an interactive qualitative analysis model, involving data reduction, data display, and conclusion drawing. This process was conducted iteratively throughout the research to ensure analytical rigor and theoretical sensitivity (Miles et al., 2014, adapted in Indonesian qualitative practice).

Coding and thematic analysis were employed to identify patterns related to pedagogical stages, instructional logic, and maqāṣid-oriented learning outcomes. The analysis emphasized the alignment between classical tafsir traditions and contemporary pedagogical principles, allowing the construction of a coherent nine-level tadarruj framework grounded in empirical findings and theoretical reflection (Moleong, 2021).

RESULTS

1. Conceptualization of the Nine-Level Tadarruj Framework as a Pedagogical Model at Barokatul Walidain Islamic Boarding School

a. Foundational Principles of Tadarruj in Qur'anic Exegesis Learning

1) Gradual Structuring of Tafsir Learning Based on Students' Intellectual and Linguistic Readiness

The conceptualization of the nine-level *tadarruj* framework at Barokatul Walidain Islamic Boarding School is fundamentally grounded in the principle of pedagogical gradualism (*tadarruj*) as an epistemological orientation in Qur'anic exegesis education. The findings indicate that tafsir learning is deliberately structured to correspond to students' intellectual development and linguistic competence, rather than being organized solely according to the linear progression of classical exegetical texts.

The pesantren leader emphasized that Qur'anic interpretation requires careful consideration of learners' readiness and cannot be transmitted uniformly across different levels of understanding. According to him, interpretive depth must be preceded by linguistic mastery and semantic awareness to prevent superficial or erroneous readings of the Qur'anic text. As he stated, "*Qur'anic exegesis must follow the intellectual journey of the learner. Without firm mastery of language and basic meanings, interpretation risks becoming shallow and misleading*" (P01, male, 65, Pesantren Leader, Barokatul Walidain Islamic Boarding School, personal communication, September 18, 2025).

Classroom observations confirm that this principle is consistently enacted in pedagogical practice. At the beginner level, students are not immediately introduced to complex interpretive debates or methodological disagreements among classical exegetes. Instead, early-stage instruction prioritizes Qur'anic vocabulary, semantic precision, and syntactic awareness. During halaqah sessions, instructors frequently suspend interpretive discussion to ensure that students fully comprehend key lexical elements before proceeding further (Observation, September 22, 2025).

Beginner-level students reported that this gradual approach enhanced both comprehension and learning confidence. One student explained that beginning with vocabulary and basic meanings enabled her to follow tafsir lessons without confusion or intimidation, *“Learning the words and meanings first makes tafsir easier to understand and less overwhelming”* (P08, female, 16, Beginner-level student, Barokatul Walidain Islamic Boarding School, personal communication, October 1, 2025).

These findings suggest that the *tadarruj* framework functions not merely as a conceptual model but as an experiential learning pathway that aligns Qur'anic exegesis instruction with students' cognitive and linguistic development.

2) Alignment Between Classical 'Ulūm al-Qur'an Traditions and Institutional Learning Goals

Another foundational principle shaping the nine-level *tadarruj* framework is the intentional alignment between classical *'ulūm al-Qur'an* traditions and the institutional educational vision of Barokatul Walidain Islamic Boarding School. Classical texts are not treated as isolated scholarly artifacts; rather, they are pedagogically reorganized to form a coherent and cumulative learning trajectory.

Tafsir instructors emphasized that the framework is derived from the internal epistemic hierarchy embedded within classical Qur'anic sciences themselves. An instructor of *Al-Itqān fī 'Ulūm al-Qur'an* explained that the sciences of the Qur'an inherently reflect a progression of competencies, beginning with linguistic foundations and culminating in purposive (*maqāṣid*) understanding, *“The sciences of the Qur'an already imply stages of learning. The framework simply makes this hierarchy explicit and pedagogically systematic”* (P07, male, 35, Instructor of *Al-Itqān fī 'Ulūm al-Qur'an*, Barokatul Walidain Islamic Boarding School, personal communication, October 10, 2025).

Document analysis supports this finding. Internal curriculum documents indicate that learning objectives at each level are explicitly mapped onto specific domains of *'ulūm al-Qur'an*, including *gharib al-Qur'an*, *wujūb wa naẓā'ir*, *maqāṣid al-sūwar*, and applicative interpretation (Document review, October 5, 2025). This demonstrates that the framework is deeply rooted in classical Islamic epistemology while being pedagogically restructured to meet contemporary educational objectives.

b. Structure of the Nine-Level Tadarruj Framework

1) Initial Levels Focusing on Lexical Mastery, Qur'anic Vocabulary, and Semantic Precision

The findings reveal that the initial levels of the nine-level *tadarruj* framework are dedicated to establishing strong linguistic foundations. Instruction at this stage focuses on Qur'anic vocabulary acquisition, lexical meanings, and semantic accuracy as prerequisites for interpretive competence. Teachers deliberately refrain from premature generalization or moral extrapolation, emphasizing interpretive discipline and textual fidelity.

Observations of beginner-level classes show that lessons frequently center on individual words and phrases, with instructors guiding students to consult authoritative lexical sources before drawing interpretive conclusions (Observation, October 8, 2025). One instructor described this approach as a necessary form of intellectual training, *"We discipline the students' minds first. Interpretation must come after accuracy, not before it"* (P06, male, 42, Instructor of Tafsīr Tarbawī, Barokatul Walidain Islamic Boarding School, personal communication, October 12, 2025).

Beginner-level students confirmed that this emphasis on precision prevented misunderstanding and cultivated a sense of responsibility toward the Qur'anic text, *"We learn not to rush into conclusions. Understanding the words correctly comes first"* (P09, male, 17, Beginner-level student, Barokatul Walidain Islamic Boarding School, personal communication, October 15, 2025).

2) Intermediate Levels Emphasizing Methodological Tools, Contextual Analysis, and Thematic Coherence

At the intermediate levels, the framework shifts toward methodological competence and contextual awareness. Students are introduced to interpretive tools such as *wujūb wa naẓā'ir*, historical context, and thematic coherence across verses and surahs. This stage

represents a critical pedagogical transition from lexical understanding to methodological reasoning.

Instructors of *Tafsīr al-Jalālayn* and *Lubāb al-Ta'wīl* noted that students at this level begin to recognize interpretive diversity and methodological distinctions among classical exegetes, “*At this stage, students start to see that interpretation involves method, not just meaning*” (P02, male, 50, Instructor of *Tafsīr al-Jalālayn*, personal communication, November 3, 2025). Similar observations were expressed by another instructor, “*They begin comparing interpretations and understanding why scholars differ*” (P04, male, 46, Instructor of *Lubāb al-Ta'wīl fī Ma'ānī al-Tanzīl*, personal communication, November 6, 2025).

Classroom observations confirm that discussions increasingly emphasize thematic linkage and contextual reasoning rather than isolated lexical explanation (Observation, November 8, 2025). Intermediate-level students reported that this approach enabled them to perceive the Qur'an as a coherent and integrated discourse, “*Now we see how verses connect to each other and form a complete message*” (P12, female, 18, Intermediate-level student, Barokatul Walidain Islamic Boarding School, personal communication, November 12, 2025).

3) Advanced Levels Oriented Toward Integrative, Applicative, and Maqāṣid-Based Interpretation

The advanced levels of the *tadarruj* framework are explicitly oriented toward integrative and *maqāṣid*-based interpretation. At this stage, students are expected to synthesize linguistic, methodological, and contextual insights to derive ethical, social, and practical guidance from the Qur'an.

Instructors of *Jāmi' al-Bayān* and *Tafsīr Ibn Kathīr* emphasized that advanced students are trained to critically engage classical interpretations while responding to contemporary realities, “*Interpretation here is no longer only textual; it becomes ethical and contextual*” (P03, male, 40, Instructor of *Tafsīr Ibn Kathīr*, personal communication, November 20, 2025).

Similarly, another instructor stated, “*Students learn to connect classical tafsir with present-day challenges responsibly*” (P05, male, 38, Instructor of *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, personal communication, November 25, 2025).

Senior students serving as teaching assistants confirmed that this stage transforms tafsir learning into ethical praxis, “*At this level, tafsir guides how we live and act, not only how we*

understand the text" (P24, male, 22, Senior student, Barokatul Walidain Islamic Boarding School, personal communication, December 2, 2025).

c. Institutional Context Shaping the Framework

1) Role of Pesantren Leadership in Curriculum Orientation

The findings demonstrate that pesantren leadership plays a central role in shaping the nine-level *tadarruj* framework. The leader provides a long-term educational vision that frames Qur'anic exegesis as a formative and ethical process rather than a short-term accumulation of textual knowledge.

The pesantren leader emphasized that the framework was intentionally designed to prevent premature interpretive authority and to cultivate humility and responsibility, "*Students must learn patience and responsibility before claiming interpretive authority*" (P01, male, 65, Pesantren Leader, Barokatul Walidain Islamic Boarding School, personal communication, December 5, 2025).

2) Adaptation of Classical Tafsir Texts into a Structured Pedagogical Sequence

Finally, the institutional context enables the adaptation of classical tafsir texts into a structured pedagogical sequence without compromising their scholarly integrity. Rather than modifying the content of classical works, the pesantren reorganizes their use according to students' developmental stages.

Curriculum documents show that specific tafsir texts are systematically assigned to particular learning levels to ensure coherence and progression (Document review, November 30, 2025). Instructors confirmed that this sequencing allows students to encounter classical scholarship in a manner that is both rigorous and pedagogically accessible, "*Classical tafsir remains intact, but its use becomes educationally strategic*" (P07, male, 35, Instructor of Al-Itqān fī 'Ulūm al-Qur'an, personal communication, December 8, 2025).



Figure 1. Conceptualization Diagram of the Nine-Level Tadarruj Framework for Qur'anic exegesis learning at Barokatul Walidain Islamic Boarding School

Figure 1 illustrates the conceptual diagram of the Nine-Level Tadarruj Framework for Qur'anic exegesis learning at Barokatul Walidain Islamic Boarding School, showing a progressive pedagogical flow from foundational linguistic mastery to advanced maqāṣid-oriented interpretation. The diagram highlights how gradual learning stages are systematically aligned with students' cognitive readiness, linguistic competence, and contextual understanding, underpinned by classical 'ulūm al-Qur'an and guided by institutional curriculum orientation.

2. Addressing Pedagogical Challenges in Qur'anic Exegesis Learning through the Nine-Level *Tadarruj* Framework

a. Responding to Students' Cognitive Readiness

1) Differentiation between beginner, intermediate, and advanced learners

One of the central pedagogical challenges in Qur'anic exegesis education at Islamic boarding schools lies in accommodating students' heterogeneous cognitive readiness. Findings from this study indicate that the nine-level *tadarruj* framework at Barokatul Walidain Islamic Boarding School functions as an intentional differentiation mechanism that aligns instructional content with learners' developmental stages.

Teachers consistently emphasized that students are not treated as a homogeneous cohort but are positioned within clearly defined learning levels that correspond to their interpretive capacity. A teacher of *Tafsir al-Jalālayn* explained that differentiation is essential to preserve both comprehension and epistemic discipline in tafsir learning, noting that “*students at the beginner level are guided to understand meaning, not yet to judge interpretations*” (P02, male, 50, Tafsir Instructor, Ponpes Barokatul Walidain, personal communication, October 21, 2025).

Classroom observations corroborate this practice. Beginner-level halaqah sessions focus on guided explanation and repetition, while intermediate classes involve comparative discussion, and advanced classes emphasize analytical dialogue and synthesis (Observation, October 24, 2025). This layered structure ensures that instructional strategies are congruent with students’ cognitive readiness rather than driven by textual complexity alone.

Students themselves recognized this differentiation as pedagogically supportive. An early-intermediate student reported that progressing through levels allowed them to “*feel intellectually prepared before moving to deeper discussions*” (P10, male, 17, Early-intermediate-level student, Ponpes Barokatul Walidain, personal communication, October 28, 2025). These findings suggest that the *tadarruj* framework operates as a cognitive scaffolding system that structures learning progression in a disciplined and learner-sensitive manner.

2) Prevention of cognitive overload through staged learning progression

Beyond differentiation, the framework also addresses the risk of cognitive overload, a common challenge in tafsir education where students are often confronted with dense linguistic, theological, and methodological material simultaneously. The nine-level *tadarruj* model mitigates this risk by sequencing learning content incrementally and limiting interpretive demands at each stage.

The pesantren leader highlighted that cognitive overload can lead to superficial understanding and misplaced interpretive confidence. He stated that “*when students are exposed too early to complex debates, they may memorize opinions without truly understanding the Qur’anic text*” (P01, male, 65, Pesantren Leader, Ponpes Barokatul Walidain, personal communication, October 30, 2025).

Observational data show that teachers deliberately segment lessons into manageable conceptual units, often postponing interpretive expansion until foundational comprehension

is secured (Observation, November 1, 2025). This staged progression enables students to consolidate understanding before encountering higher-order interpretive tasks.

Advanced students reflected that this gradual exposure enhanced retention and analytical clarity. One advanced-level student noted that *“earlier stages trained us to think carefully before interpreting, which later facilitated more confident engagement with maqāṣid-oriented tafsir”* (P17, female, 20, Advanced-level student, Ponpes Barokatul Walidain, personal communication, November 5, 2025). These findings demonstrate that the *tadarruj* framework functions not only as a curricular structure but also as a cognitive regulation mechanism within tafsir learning.

b. Enhancing Linguistic Competence in Tafsir Studies

1) Systematic development of Arabic linguistic skills relevant to tafsir

Another major pedagogical challenge addressed by the nine-level *tadarruj* framework concerns students’ Arabic linguistic competence. Findings indicate that linguistic development is not treated as a separate or preliminary subject but is systematically integrated into tafsir learning across levels.

Teachers reported that each stage of the framework emphasizes specific linguistic competencies relevant to interpretive needs. A teacher of *Tafsir Tarbawī* explained that *“language is developed in function of interpretation, not in abstraction, meaning that grammar, morphology, and semantics are taught insofar as they support understanding of Qur’anic meaning”* (P06, male, 42, Tafsir Instructor, Ponpes Barokatul Walidain, personal communication, November 7, 2025).

Observations confirm that Arabic instruction is embedded within tafsir sessions, with teachers consistently linking linguistic explanation to interpretive implications (Observation, November 10, 2025). This approach contrasts with fragmented language instruction and reinforces the inseparability of language and meaning in Qur’anic studies.

Students acknowledged that this integration strengthened their confidence in reading and interpreting the Qur’an. A beginner-level student stated that *“learning vocabulary directly from Qur’anic verses made Arabic feel meaningful, not intimidating”* (P09, male, 17, Beginner-level student, Ponpes Barokatul Walidain, personal communication, November 12, 2025). These findings suggest that the framework effectively situates linguistic competence as a cumulative and functional component of tafsir learning.

2) Structured engagement with *lafẓ gharib*, *wujūh wa nazā'ir*, and technical tafsir terminology

At the intermediate and advanced levels, the framework introduces students to specialized linguistic and technical domains of tafsir, including *lafẓ gharib*, *wujūh wa nazā'ir*, and classical exegetical terminology. Importantly, these elements are introduced progressively rather than simultaneously.

A teacher of *Lubāb al-Ta'wīl* emphasized that “students first encounter these concepts through guided examples before being expected to apply them independently” (P04, male, 46, Tafsir Instructor, Ponpes Barokatul Walidain, personal communication, November 15, 2025). This pedagogical sequencing ensures conceptual clarity and reduces confusion.

Document analysis of instructional notes shows that specific terminologies are mapped to particular levels, reinforcing consistency across classes (Document review, November 18, 2025). Students at the intermediate level reported that “this structured exposure helped them “recognize patterns of meaning rather than memorize definitions” (P12, female, 18, Intermediate-level student, Ponpes Barokatul Walidain, personal communication, November 20, 2025).

These findings indicate that the *tadarruj* framework enhances linguistic competence not by accelerating content delivery, but by regulating the depth and timing of technical engagement.

c. Strengthening Contextual and Interpretive Understanding

1) Linking textual interpretation with historical, social, and ethical contexts

A further pedagogical challenge addressed by the framework is the tendency toward decontextualized interpretation. Findings show that at the intermediate and advanced levels, the *tadarruj* framework explicitly integrates historical, social, and ethical contexts into tafsir learning.

Teachers of *Tafsir Ibn Kathīr* and *Jāmi' al-Bayān* explained that “contextual discussion is introduced only after students demonstrate sufficient textual and linguistic mastery” (P03, male, 40, Tafsir Instructor, Ponpes Barokatul Walidain, personal communication, November 23, 2025; P05, male, 58, Tafsir Instructor, Ponpes Barokatul Walidain, personal communication, November 26, 2025). This sequencing prevents speculative interpretation and grounds contextual analysis in textual evidence.

Classroom observations reveal that discussions increasingly connect Qur'anic verses to ethical reflection and communal realities, particularly at the advanced levels (Observation,

November 28, 2025). This approach encourages students to perceive tafsir as both an intellectual and moral endeavor.

Senior students confirmed that contextual engagement deepened their sense of responsibility in interpretation. One senior student stated that *“understanding context makes tafsir feel accountable, not just theoretical”* (P23, male, 22, Senior student, Ponpes Barokatul Walidain, personal communication, December 1, 2025).

2) Reducing fragmented and purely textual approaches to tafsir learning

Finally, the nine-level *tadarruj* framework addresses the fragmentation often found in tafsir learning by promoting coherence across linguistic, methodological, and ethical dimensions. Rather than treating verses as isolated units, students are guided to recognize thematic continuity and purposive meaning.

Observational data indicate that advanced halaqah sessions emphasize thematic synthesis across surahs and verses (Observation, December 3, 2025). This approach reduces atomistic reading practices and fosters integrative understanding.

A final-level student reflected that the framework helped them *“connect meanings across the Qur’an, not just explain single verses”* (P20, female, 21, Final-level student, Ponpes Barokatul Walidain, personal communication, December 6, 2025). These findings demonstrate that the *tadarruj* framework effectively transforms tafsir learning into a coherent, context-aware, and purpose-driven pedagogical process.

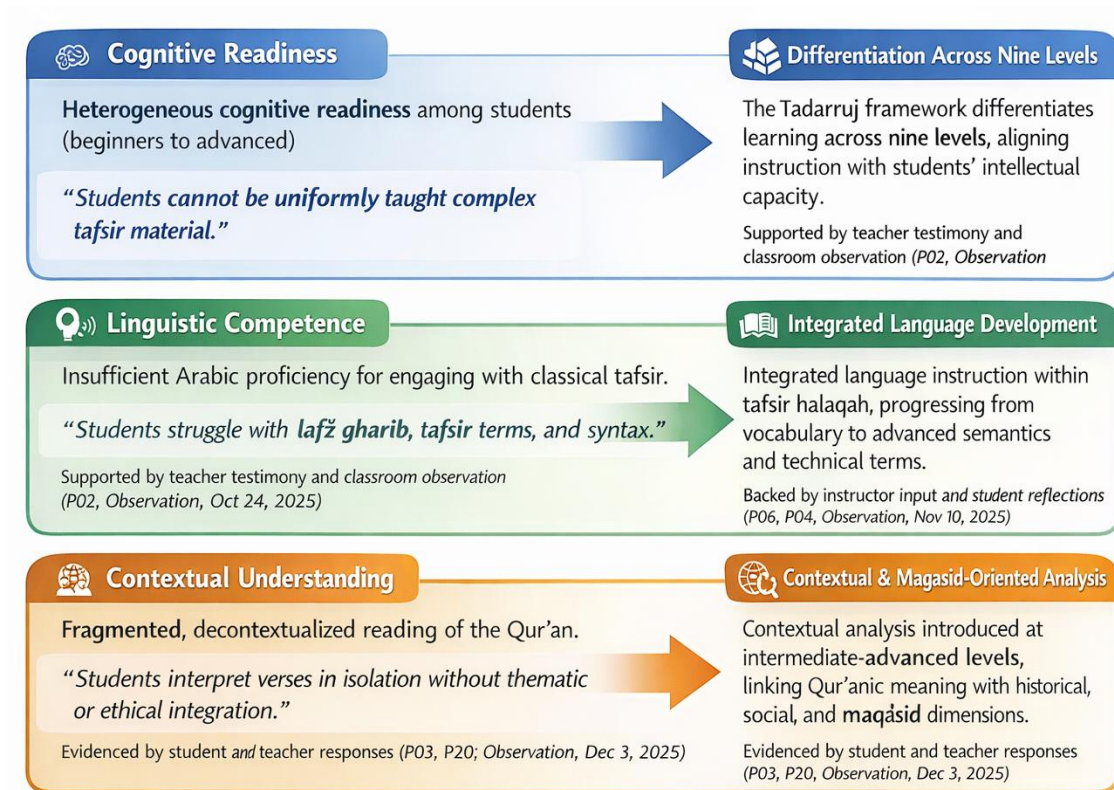


Figure 2. Addressing Pedagogical Challenges in Qur’anic Exegesis Learning through the Nine-Level Tadarruj Framework

Figure 2 visually illustrates how the nine-level tadarruj framework systematically addresses key pedagogical challenges in Qur’anic exegesis learning. The diagram shows a progressive flow from students’ cognitive readiness, through staged linguistic development, toward integrated contextual and interpretive understanding, emphasizing gradual progression, differentiation, and coherence. Overall, the figure highlights tadarruj as a pedagogical mechanism that regulates learning depth, prevents cognitive overload, and transforms tafsir instruction into a structured, context-aware, and developmentally responsive process.

3. Pedagogical Implications of the Nine-Level Tadarruj Framework for Qur’anic Exegesis Learning

a. Implications for Curriculum Design in Islamic Boarding Schools

- 1) Development of level-based tafsir curricula aligned with learner progression

The findings indicate that the nine-level tadarruj framework at Barokatul Walidain Islamic Boarding School generates significant implications for curriculum design, particularly

in promoting a level-based structure that aligns tafsir learning with students' developmental trajectories. Rather than adopting a uniform curriculum across all learners, the pesantren organizes Qur'anic exegesis instruction according to clearly differentiated stages of intellectual, linguistic, and interpretive readiness.

The pesantren leader explained that curriculum design was intentionally structured to ensure that each level serves as a pedagogical foundation for the next, thereby preventing premature engagement with complex interpretive discourse. He emphasized that *“a curriculum without levels risks producing students who speak about tafsir confidently but understand it superficially”* (P01, male, 65, Pesantren Leader, Ponpes Barokatul Walidain, personal communication, December 6, 2025).

Document analysis confirms that tafsir learning objectives, materials, and evaluation criteria are explicitly differentiated across levels, ranging from lexical competence and semantic accuracy at the beginner stage to integrative and maqāṣid-based interpretation at the final stage (Document review, November 28, 2025). This curriculum model demonstrates that tadarruj functions not merely as a teaching strategy but as an organizing principle for curriculum architecture within the pesantren context.

2) Integration of 'ulūm al-Qur'an, classical tafsir, and applied interpretation

Another major curricular implication lies in the integrative design of learning content. The nine-level framework enables systematic integration between 'ulūm al-Qur'an, classical tafsir texts, and applied interpretation, ensuring that these domains are not taught in isolation.

Teachers emphasized that this integration allows students to perceive Qur'anic exegesis as a cumulative and interconnected discipline. A teacher of *Al-Itqān fī 'Ulūm al-Qur'an* noted that *“students gradually realize that linguistic rules, interpretive methods, and ethical purposes belong to a single epistemic system”* (P07, male, 35, Tafsir Instructor, Ponpes Barokatul Walidain, personal communication, December 9, 2025).

Observations of advanced-level classes reveal that students are guided to synthesize insights from multiple tafsir traditions while grounding their interpretations in methodological discipline (Observation, December 3, 2025). This suggests that the tadarruj framework supports curriculum coherence by aligning classical scholarship with contemporary pedagogical needs.

b. Implications for Teaching and Learning Practices

1) Shift from teacher-centered delivery toward structured pedagogical guidance

The implementation of the nine-level *tadarruj* framework also reshapes teaching and learning practices within tafsir education. Findings show a clear shift away from teacher-centered transmission toward structured pedagogical guidance, where instructors function as facilitators of progressive understanding rather than sole authorities of interpretation.

Teachers reported that their instructional role changes according to students' levels. At earlier stages, guidance focuses on scaffolding comprehension, while at advanced stages, teachers encourage analytical dialogue and reflective engagement. One instructor stated that *"our task is not to deliver conclusions, but to guide students through the stages that allow conclusions to emerge responsibly"* (P02, male, 50, Tafsir Instructor, Ponpes Barokatul Walidain, personal communication, November 29, 2025).

Classroom observations confirm that lessons frequently involve guided questioning, collaborative interpretation, and reflective pauses rather than uninterrupted lecturing (Observation, November 26, 2025). This pedagogical shift reflects the influence of *tadarruj* in fostering active learning while maintaining scholarly discipline.

2) Strengthening the role of teachers as facilitators of progressive tafsir learning

The framework further reinforces the role of teachers as facilitators who monitor students' readiness and regulate the pace of learning. Teachers emphasized that *tadarruj* requires pedagogical sensitivity, as advancing too quickly may undermine comprehension, while excessive repetition may hinder intellectual growth.

A teacher of *Tafsīr Tarbawī* explained that the framework demands continuous assessment of students' interpretive maturity, noting that *"tadarruj teaches us when to move forward and when to restrain interpretation"* (P06, male, 42, Tafsir Instructor, Ponpes Barokatul Walidain, personal communication, December 1, 2025).

Senior students assisting in *halaqah* sessions confirmed that this facilitative model cultivates patience, humility, and responsibility in tafsir learning (P23, male, 23, Senior Student, Ponpes Barokatul Walidain, personal communication, December 4, 2025). This finding highlights how pedagogical roles are redistributed across the learning community.

c. Implications for Maqāṣid-Oriented Qur'anic Education

1) Positioning tafsir learning as a means of ethical and social transformation

A central implication of the nine-level tadarruj framework is its contribution to maqāṣid-oriented Qur'anic education. The findings indicate that tafsir learning is explicitly positioned as a means of ethical formation and social transformation rather than solely as an academic exercise.

Advanced-level students reported that interpretive discussions increasingly focus on moral reasoning, social responsibility, and lived application of Qur'anic values. One final-level student stated that *“tafsir here teaches us how to live, not just how to explain verses”* (P20, male, 21, Final-Level Student, Ponpes Barokatul Walidain, personal communication, December 7, 2025).

Observations of final-stage sessions reveal that ethical implications are systematically derived from textual analysis, ensuring that maqāṣid al-sharī'ah inform interpretive outcomes (Observation, December 10, 2025). This demonstrates that tadarruj facilitates a gradual transition from textual understanding to ethical embodiment.

2) Reinforcing the function of Qur'anic exegesis as lived guidance (hidāyah) within pesantren education

Finally, the framework reinforces the function of Qur'anic exegesis as lived guidance (hidāyah) within pesantren education. The gradual structure ensures that students internalize Qur'anic meanings in alignment with their spiritual and intellectual development.

The pesantren leader emphasized that tafsir education should cultivate reverence, humility, and moral accountability, asserting that *“the Qur'an is not mastered to gain authority, but to shape character”* (P01, male, 65, Pesantren Leader, Ponpes Barokatul Walidain, personal communication, December 12, 2025).

Senior students preparing to become future instructors confirmed that *“the tadarruj framework instills a sense of responsibility to transmit Qur'anic knowledge ethically and contextually”* (P24, male, 22, Senior Student, Ponpes Barokatul Walidain, personal communication, December 14, 2025). This finding underscores the broader educational impact of the framework in sustaining pesantren-based Qur'anic scholarship.

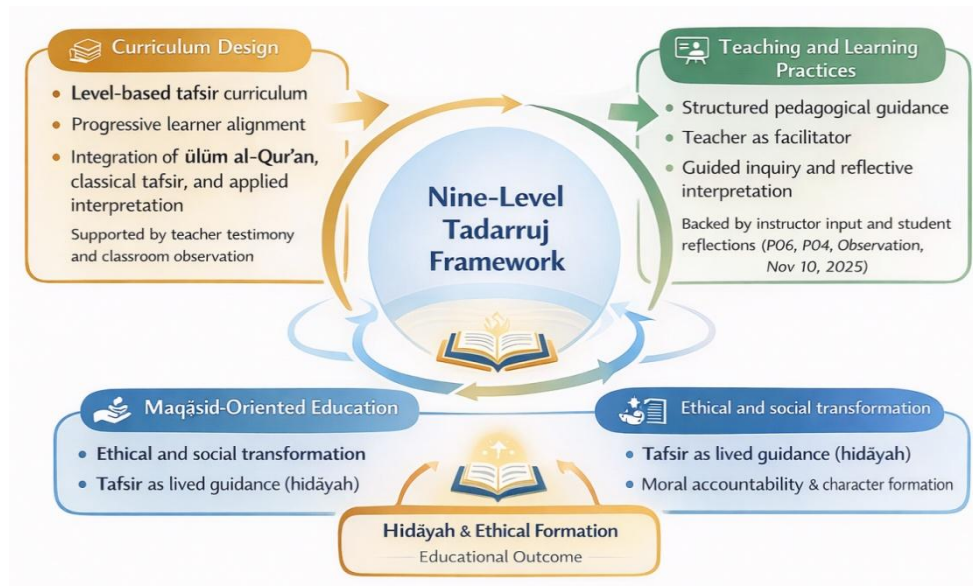


Figure 3. Pedagogical Implications of the Nine-Level Tadarruj Framework for Qur’anic Exegesis Learning.

Figure 3 presents a conceptual framework illustrating the pedagogical implications of the nine-level tadarruj model for Qur’anic exegesis learning. The diagram positions the Nine-Level Tadarruj Framework at the core, showing its interconnected influence on curriculum design, teaching and learning practices, and maqāṣid-oriented education. These three domains are visually linked to demonstrate how level-based curricula, facilitative teaching roles, and integrative interpretive practices collectively guide students toward ethical understanding and social responsibility. The framework ultimately highlights hidāyah and ethical formation as the primary educational outcomes, emphasizing Qur’anic exegesis as lived guidance rather than solely academic knowledge.

4. Synthesis of Findings

The following synthesis highlights the core patterns, relationships, and educational meanings that emerge across the data, demonstrating how the framework operates as a coherent pedagogical model within the pesantren context.

Table 1. Synthesis of Findings on the Nine-Level Tadarruj Framework in Qur'anic Exegesis Learning

Analytical Dimension	Core Focus	Key Pedagogical Function	Synthesized Outcome
Conceptual Foundation	Pedagogical gradualism (tadarruj) grounded in classical 'ulūm al-Qur'an	Aligns tafsir learning with students' intellectual and linguistic readiness	Tafsir learning is structured as a disciplined developmental journey rather than text-driven transmission
Framework Structure	Nine progressive learning levels (beginner–intermediate–advanced)	Regulates depth, timing, and complexity of interpretation	Prevents superficial interpretation and premature interpretive authority
Cognitive Dimension	Differentiation and staged progression	Reduces cognitive overload and supports cognitive scaffolding	Students develop interpretive confidence gradually and responsibly
Linguistic Dimension	Integrated Arabic competence (vocabulary, semantics, tafsir terminology)	Connects language learning directly to interpretive needs	Linguistic mastery becomes functional and meaningful for tafsir practice
Interpretive Dimension	Contextual, thematic, and maqāṣid-based understanding	Moves learning beyond atomistic and purely textual readings	Tafsir is understood as coherent, contextual, and purposive
Curriculum Implications	Level-based and integrative curriculum design	Aligns objectives, materials, and evaluation across levels	Tadarruj functions as an organizing principle of curriculum architecture
Pedagogical Practice	Shift from teacher-centered delivery to guided facilitation	Repositions teachers as facilitators of progressive understanding	Learning becomes dialogical, reflective, and learner-sensitive
Ethical–Maqāṣid Orientation	Tafsir as lived guidance (hidāyah)	Integrates ethical formation and social responsibility	Qur'anic exegesis functions as moral and social transformation

The table 1 of synthesis demonstrates that the Nine-Level Tadarruj Framework operates as an integrated pedagogical system that connects epistemology, curriculum, instruction, and ethical formation in Qur'anic exegesis learning. Across all three analytical sections, the framework consistently mediates between classical Islamic scholarship and contemporary pedagogical needs by regulating interpretive depth, sequencing linguistic and methodological competencies, and orienting learning toward maqāṣid and lived guidance. Rather than treating tafsir as a purely academic or textual endeavor, the framework positions

it as a gradual, responsible, and ethically grounded educational process embedded within the pesantren tradition.

DISCUSSION

1. Results Analysis

a. Conceptualization of the Nine-Level *Tadarruj* Framework as a Developmental Pedagogical Model

The findings demonstrate that the nine-level *tadarruj* framework is conceptualized and implemented as a pedagogically coherent and development-oriented system that aligns Qur'anic exegesis learning with students' cognitive, linguistic, and interpretive readiness. Addressing the first research question, the results confirm that the framework is firmly grounded in pedagogical gradualism (*tadarruj*) rooted in classical *'ulum al-Qur'an*, while simultaneously responding to contemporary educational demands.

Rather than organizing tafsir instruction according to the linear progression of classical exegetical texts, the framework restructures learning into clearly defined and progressive levels that regulate interpretive depth, methodological complexity, and ethical responsibility. This finding supports earlier arguments that Qur'anic education requires systematic and learner-sensitive pedagogical models to avoid fragmented and teacher-centered instruction (Handri et al., 2024; Tanjung & Yuniartin, 2024). By making the implicit epistemic hierarchy of classical Qur'anic sciences explicit, the framework operationalizes what classical scholars long emphasized—namely, that interpretation must proceed gradually from linguistic precision toward higher-order understanding (Al-Rāghib al-Aṣṣfahānī, 1984; Ibn Fāris, 1999).

The results further indicate that this conceptualization transforms tafsir learning from a text-driven transmission model into a developmental learning pathway. In this sense, the framework resonates with contemporary pedagogical discourse that views learning as a staged and cumulative process aligned with learners' intellectual readiness (Saeed, 2022). Thus, *tadarruj* functions not merely as a methodological preference but as an epistemological foundation that structures Qur'anic exegesis education in a disciplined and pedagogically accountable manner.

b. Addressing Pedagogical Challenges through Staged Cognitive, Linguistic, and Interpretive Progression

In relation to the second research question, the findings reveal that the nine-level *tadarruj* framework effectively addresses persistent pedagogical challenges in Qur'anic exegesis learning, particularly those related to heterogeneous cognitive readiness, linguistic competence, and fragmented interpretation. The differentiation between beginner, intermediate, and advanced learners enables teachers to scaffold learning in accordance with students' developmental stages, thereby preventing cognitive overload and premature interpretive authority.

This staged progression directly responds to concerns raised in previous studies that Qur'anic instruction often overwhelms learners by introducing complex interpretive debates without sufficient linguistic or conceptual foundations (Handri et al., 2024). By sequencing learning incrementally, the framework aligns with educational research emphasizing that gradual exposure enhances comprehension, retention, and interpretive discipline. Linguistic mastery—covering vocabulary, semantics, and technical tafsir terminology—is developed cumulatively and functionally, ensuring that language learning is directly embedded within interpretive practice rather than treated as an isolated prerequisite.

Moreover, the structured introduction of contextual, thematic, and *maqāṣid*-based analysis mitigates atomistic and decontextualized readings of the Qur'an. This finding echoes classical exegetical insights that emphasize thematic coherence (*maqāṣid al-suwar*) as a prerequisite for responsible interpretation (Al-Biqā'ī, 1987; Ibn 'Āshūr, 1984). At the same time, it supports contemporary arguments that contextual and interdisciplinary approaches are essential for integrating Qur'anic values with modern educational and social realities (Amin & Kalsum, 2024; Khizbullah & Tholchah, 2025). Consequently, the framework transforms tafsir learning into a coherent, context-aware, and purposive interpretive process.

c. Pedagogical Implications for Curriculum Design, Teaching Practice, and *Maqāṣid*-Oriented Education

Addressing the third research question, the findings reveal substantial pedagogical implications of the nine-level *tadarruj* framework for curriculum design, teaching practices, and *maqāṣid*-oriented Qur'anic education. At the curricular level, the framework reshapes curriculum architecture by institutionalizing level-based objectives, learning materials, and

evaluation criteria. This responds to calls for systemic and pedagogically grounded reforms in Islamic education that move beyond fragmented instructional practices (Ghufron, 2025). In terms of teaching practice, the framework repositions teachers from being primary transmitters of interpretation to facilitators of progressive understanding who regulate learning pace, interpretive depth, and ethical responsibility. Tafsir learning thus becomes dialogical, reflective, and developmentally responsive rather than solely authoritative.

Most importantly, the framework reorients Qur'anic exegesis education toward ethical formation and lived guidance (*bidāyah*). The findings demonstrate that interpretive competence culminates not in textual mastery alone but in moral accountability and social engagement. This orientation strongly supports *maqāṣid al-Qur'an* theory, which positions Qur'anic understanding as a transformative process aimed at ethical and social betterment (Auda, 2020). In doing so, the framework reinforces critical perspectives in Islamic education that reject the dichotomy between religious knowledge and lived practice, instead integrating spiritual consciousness (*tawhīd*), moral responsibility (*ta'dīb*), and social engagement into a unified pedagogical vision (Hasby, 2025).

2. Comparison with Previous Studies

The findings of this study are largely consistent with previous research that highlights the importance of systematic and pedagogically grounded approaches to tafsir education. Prior studies have shown that structured tafsir instruction enhances students' comprehension and engagement with Qur'anic studies (Lutfi, 2025; Sahara et al., 2024). Similarly, research on contextual and progressive tafsir approaches underscores their role in fostering critical awareness and inclusivity in Islamic education (Suntiah, 2025; Sugiarto, 2025). This study corroborates these findings by demonstrating that pedagogical structuring based on learners' readiness improves both interpretive discipline and learning confidence.

However, this study extends existing literature by offering a more comprehensive and explicitly tiered pedagogical framework. While earlier studies predominantly focused on instructional effectiveness, evaluative models, or contextual relevance, they often did not articulate a multi-level structure that integrates linguistic, methodological, and *maqāṣid*-oriented competencies into a single pedagogical system. In contrast, the nine-level *tadarruj* framework makes the epistemic hierarchy of classical *'ulūm al-Qur'an* pedagogically explicit and operational within an institutional curriculum.

The findings also resonate with theoretical perspectives on Qur'anic exegesis pedagogy that conceptualize tafsir as both a scholarly discipline and an instructional practice requiring systematic curricular design (Mustaqim, 2021). Moreover, the integration of classical and contemporary interpretive demands aligns with arguments advocating the synthesis of traditional Islamic scholarship and modern pedagogical contexts (Scott-Baumann, 2023). The emphasis on maqāṣid-oriented interpretation further supports Auda's (2020) assertion that Qur'anic understanding should culminate in ethical and social transformation. Thus, the present study not only confirms but also deepens existing theoretical and empirical insights by demonstrating how these principles can be operationalized through a structured *tadarruj*-based model.

3. Implications of Findings

Theoretically, this study contributes to Islamic education and Qur'anic studies by reconceptualizing tafsir learning as a gradual, developmental, and ethically oriented pedagogical process. The nine-level *tadarruj* framework translates the epistemic hierarchy of classical *'ulum al-Qur'an* into a structured pedagogical model that aligns learning progression with students' cognitive and linguistic readiness. By integrating epistemology, pedagogy, and *maqāṣid* within a unified system, *tadarruj* is positioned not merely as a teaching principle but as an organizing logic for curriculum design and interpretive responsibility (Auda, 2020).

Practically, the findings offer a replicable model for *pesantren* and other Islamic educational institutions to structure tafsir curricula in a coherent, level-based manner. The integration of linguistic development within tafsir instruction reduces cognitive overload while strengthening interpretive competence, addressing persistent challenges in Qur'anic education (Amin & Kalsum, 2024). Moreover, the framework reinforces tafsir learning as lived guidance (*hidayah*), emphasizing ethical formation and social responsibility as core educational outcomes.

At the institutional level, the study underscores that pedagogical renewal in Qur'anic studies requires systemic curriculum planning supported by strong educational leadership. Rather than relying on isolated methodological innovations, sustainable reform depends on coherent curriculum architecture that ensures the pedagogical transmission of classical scholarship remains both developmentally appropriate and ethically grounded (Ghufroon, 2025).

4. Research Limitations

Despite its contributions, this study has several limitations that should be acknowledged. First, the research is based on a single case study at one Islamic boarding school, which may limit the generalizability of the findings to other institutional contexts with different traditions, curricula, or student demographics. Second, the qualitative design, while offering rich and in-depth insights, relies on participants' perspectives and observational interpretations, which may be subject to researcher bias despite efforts at triangulation. Third, the study focuses primarily on pedagogical construction and perceived impacts rather than measurable learning outcomes, leaving room for future research to examine the framework's effectiveness through longitudinal or mixed-method approaches.

Future studies could address these limitations by applying the nine-level *tadarruj* framework in diverse educational settings, comparing its implementation across institutions, or integrating quantitative measures of learning achievement and ethical development. Such research would further strengthen the empirical foundation of *tadarruj*-based pedagogical models in Qur'anic exegesis education.

CONCLUSION

This study concludes that the nine-level *tadarruj* framework constitutes a pedagogically coherent and developmentally grounded model for Qur'anic exegesis learning in Islamic educational settings. Addressing the research objectives, the findings demonstrate that *tadarruj* functions not merely as a didactic principle but as a comprehensive curricular logic that regulates interpretive depth, linguistic competence, and ethical responsibility across successive learning stages. By aligning *tafsir* instruction with students' cognitive readiness and methodological preparedness, the framework transforms Qur'anic learning from a text-centered transmission model into a structured developmental pathway oriented toward meaningful understanding and lived guidance (*hidāyah*).

Furthermore, the study reveals that the framework effectively responds to persistent challenges in *tafsir* education, including heterogeneous learner readiness, fragmented interpretive practices, and premature engagement with complex methodologies. Through systematic scaffolding and staged integration of contextual and *maqāṣid*-based analysis, the framework fosters coherent interpretation while maintaining fidelity to classical 'ulūm al-

Qur'an. As a result, Qur'anic exegesis learning is reoriented toward ethical formation and social accountability, affirming the inseparability of interpretive competence and moral responsibility.

Despite these contributions, the study is subject to several limitations. The findings are derived from a single institutional context, which may limit their generalizability across diverse educational traditions and socio-cultural settings. Additionally, the qualitative nature of the research prioritizes depth of understanding over measurement of learning outcomes, leaving the long-term impact of the framework on students' interpretive proficiency and ethical development beyond the scope of this study.

Future research is therefore recommended to examine the applicability of the nine-level tadarruj framework in varied institutional contexts, including formal madrasah and higher education settings. Mixed-method or longitudinal studies could further assess its effectiveness in enhancing interpretive competence, ethical reasoning, and learner autonomy over time. Such inquiries would not only strengthen the empirical basis of tadarruj-based pedagogy but also contribute to the ongoing renewal of Qur'anic education in response to contemporary educational demands.

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