

Building Quranic Reasoning in Education: A Study of the Concepts of Ru'yah, Nazhor, and Tafakur as Learning Strategies

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Abstract: The Qur'an serves not only as a source of faith but also as a comprehensive guide for human reasoning and reflection. Recognizing this, Islamic education must integrate Qur'anic paradigms of thinking into its pedagogical approaches. This study aims to analyze the practical concepts of *ru'yah*, *nazhor* and *tafakur* as operational frameworks for reasoning found in the Qur'an, and to explore their implications for learning strategies. Employing a qualitative approach through library research and content analysis, this study identifies and interprets key Qur'anic terms related to cognitive processes. The findings reveal that these concepts promote empirical observation, scientific reflection, and intellectual contemplation, which can be strategically incorporated into PAI to foster critical, spiritual, and balanced learners. Integrating Qur'anic reasoning into educational strategies offers a transformative potential for Islamic education, aligning rational inquiry with spiritual growth.

Keywords: Islamic Education, Learning Strategies, Qur'anic Reasoning.

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A. INTRODUCTION

The Qur'an was revealed as *hudan* guidance for humans (Talib, 2021), so with the context of *hudan* it means education, thus all verses in the Qur'an are educational tools for humanity who want to reason and think (Najib, 2023). The Qur'an is also a guide for mankind on earth, especially for Muslims, there are many people who do not believe because the news in the Qur'an is considered news lies or hoaxes, whereas if you understand the Qur'an deeply and analyze empirically it will be found that the Qur'an is a great and true messenger (Sabry, 2018). In fact, not a few individuals embraced Islam after doing research and research on the truth of the verses of the Qur'an.

Various efforts have been made for Muslim scholars to uncover and explore the deepest meaning of the verses of the Qur'an, starting from the interpretations that have various styles of interpretation, ranging from *ijmaly* interpretation, *bira'yi* interpretation, and other interpretations. All interpretations attempt to reveal the miraculous verses of the Qur'an with a variety of approaches, even the latest is *tafsir* with a science and technology approach such as *tafsir Salman* which discusses *Juz Amma* with an in-depth science and technology approach (Shufiyah & Noviyanti, 2024). Nevertheless, the study of how the Qur'an builds a human reasoning paradigm still needs to be developed, especially in the context of Islamic education. Islamic Religious Education (PAI) learning needs to combine empirical and transcendental reasoning so that the meaning of the Qur'anic verses can be understood and applied in accordance with the spirit of revelation (Herawati et al., 2024).

Previous research conducted by (Rohmatic et al., 2025) seeks to provide an overview of how the relationship between science and tarbawi tafsir with a tafsir study approach as an effort to build an Islamic environment, the target of this research is aimed at students who in the future are not only intellectually intelligent, but also have spiritual sensitivity and concern for the environment. Likewise, research conducted by (Rusli, 2019) seeks to explore what learning methods are contained in the Qur'an through several tarbawi verses, then found several methods such as the bil wisdom method, lecture method, and discussion method, exemplary method and various kinds of method approaches found in analyzing tarbawi verses. More specifically, research conducted by (Hidayat et al., 2016) seeks to build thinking reasoning through a specific sentence, namely al-Fikr, in conceptualizing students' thinking at school in PAI learning.

From the three previous studies, it is very minimal to find a deeper conception regarding Ru'ya, Nadzhor and Tafakur in their application as learning strategies in schools, to fill this void the researcher seeks to reveal the miracle of the Qur'anic verse in building a paradigm and deep understanding regarding the concept of thinking and reasoning that must exist in Islam, especially in Islamic education research must research and reason empirically and transcendental, so that the meaning of the delivery of the Qur'anic verse is in accordance with what is expected. This article aims to examine the operational practical concepts derived from the Qur'an, namely *ru'yah*, *nazhor*, *tafakur*. The three concepts, if analyzed in depth, open up insights and enrich understanding of the Qur'anic reasoning method, which can be integrated in the learning strategy of Islamic Religious Education.

B. METHOD

This study uses a qualitative approach with a type of library research (Fenti, 2020). Data were collected from various primary and secondary literatures, such as books of tafsir, journal articles, and scientific books relevant to the theme of Quranic reasoning and Islamic Religious Education. The data analysis technique used is content analysis with the following steps: *First*, Concept Identification: Determining keywords in the Qur'an, namely *ru'yah*, *nazhor* and *tafakur*. *Second*, Classification of Verses: Classifying Qur'anic verses that contain these concepts. *Third*, Thematic Analysis: Examining the conceptual meaning of each term based on tafsir and academic literature. *Fourth*, Educational Interpretation: Connecting the results of meaning analysis with the development of learning strategies in the context of Islamic Religious Education. *Fifth*, all data is analyzed descriptively-qualitatively to explore Quranic reasoning patterns that are applicable in contemporary religious learning.

C. RESULTS AND DISCUSSION

The concepts that will be explained below are practical concepts that can be used by educators based on Islamic education, or in general. With approaches and meanings related to the educational process, learning strategies and perspectives in education.

1. Ru'ya

It is a masdar form of the verb *ra'a - yara - ra'yan - wa ru'yatan* and its plural is *ru'an*. Etymologically, it means to pay attention or look with the eyes or mind. The word *ru'ya* is mentioned 7x in 6 verses. Of the seven times it is repeated, five times it is used in relation to the prophet in approaching true inspiration and approaching revelation. The word *ar-ru'ya* whose basic word *ra'a* is used in the Qur'an approximately 327 times with 87 different derivations (al-Baqi, 1364). The sentence *ra'a* gives a different essence in the interpretation of the verse as a source of reasoning concepts, for example in the incident of Prophet Ibrahim when looking for God, there is a process that provides a deep and thorough analysis, as in Q.S. Al- An'am verse 76 to verse 78

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ آلَ أَفْلٰهٖنَ ۚ

Meaning: When the night was dark, he saw a star (then) he said: "This is my Lord", but when the star went down he said: "I do not like what sinks". (Q.S. Al-An'am: 76)

فَلَمَّا رَأَىٰ الْقَمَرَ بَازِعًا ۖ قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ

Meaning: Then when he saw the moon rise he said: "This is my Lord". But when the moon set, he said: "Surely if my Lord had not guided me, I would have been among those who went astray". (Q.S. Al-An'am: 77)

فَلَمَّا رَأَىٰ الشَّمْسَ بَازِعَةً ۖ قَالَ هَٰذَا رَبِّي ۖ هَٰذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يُعْرِضُ عَنِّي بَرِئٌ مِّمَّا تُشْرِكُونَ

Meaning: Then when he saw the sun rise, he said: "This is my Lord, this is greater". Then when the sun set, he said: "O my people, indeed I dissociate myself from what you associate. (Q.S. Al-An'am:78)

In Q.S. Al-An'am verse 76 reasoning process of transcendental empirical observation carried out by Prophet Ibrahim. In the first process, Prophet Ibrahim saw the stars first. Why not go straight to something big? But starting from something small first in analyzing it and testing it, and when the small thing has no power because the star sinks, it is proven that the results of reasoning and testing state that the star is not God. Then the process of analyzing the reasoning increased to something bigger in Q.S. Al-An'am verse 77 the prophet Abraham analyzed and tested the moon which was bigger than the stars, but what he got was

dissatisfaction when the moon sank, and then in Q.S. Al-An'am verse 78 the prophet Abraham re-analyzed the sun which was bigger than the moon and stars, and again found no satisfaction in the process of finding God. And until finally the prophet Ibrahim surrendered to Allah SWT.

The existence of the process of reasoning and testing of every possibility that exists from large to small implies that in the process of reasoning and searching for truth we often escape from small things, whereas when we start from small things then we will realize bigger things, this is what is meant by the level in reasoning starting from the lowest then to the bigger things, so that when it reaches a big point it will return to the Great Allah SWT.

In relation to research, this method is often associated with scientific and scientetic methods in which there is testing and reasoning and in-depth observation regarding a problem, until at the end of the spear is observation of the original and proof of the truth. So Islamic education must use empirical research and also metaphysical research that can only be reasoned by faith. Then the next discussion with the use of the phrase *ra'a* in Q.S. Az-Zumar verse 21 again invites us to think deeper, what is this verse hinting at us?

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا
مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيَجُ فِتْرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ

Meaning: "Do you not see that Allah sends down water from the sky, and it becomes a source of water on the earth, and He grows with it plants of various colors, and then they become dry, and you see them turning yellow, and then He breaks them in pieces. Indeed, in such things there is a lesson for those who have understanding. (Q.S. Az-Zumar:21)

In the process of reasoning that is in the sentence *tara* gives a deep essence in the process of analyzing and deep observation. What is wrong with the verse? In this case the author finds a tafsir that provides a deeper explanation regarding the meaning of Q.S. AzZumar verse 21 through Tafsir Tahlili in the *surahquran.com* application, with the following explanation (surahquran, 2024):

In this verse Allah commands man to think about one of the processes of events in nature, namely the process of rainfall and the growth of plants on the surface of the earth. If you look at it, it seems as if the event is a cycle that starts at a point in a circle, starting from the existence of something, then growing large, then old, then dead or gone, then starting a new event again and so on until a period determined by Allah, namely the end of this natural event.

According to scientific studies, the distribution and dynamics of water in the soil are described in this verse. In addition to being runoff water that flows directly on the surface of the ground, some of the water that falls from the sky either as rainwater or melting snow will infiltrate into the soil and spread in the pores of the soil. Water will be retained by the soil pores with a force that is inversely proportional to the size of the soil pores (Kemenag, 2025).

This is an example of practical reasoning guided by Allah through the verse of the Qur'an using the sentence "*ra'a*" approach which gives meaning and a broad picture, that the process of reasoning and research must be empirical and transcendental with *trial* and *error* testing which gives a high sense of , Islamic education must use one important thing, namely

metaphysical research which can only be achieved through faith so that what is in is increasing faith in Allah SWT.

2. Nazhor

The word Nazhor is also often translated with "seeing", but in its use the word *nazhor* has a consistent difference in meaning, namely seeing which requires attention and contemplation. The Qur'an uses the word *nazhor* 129 time (Kaltsum, 2018). The word *nazhor* in the Qur'an uses a lot of fiil amr or command sentence forms, for example in Q.S. al-An'am verse 65.

.. أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُوْا..

Meaning: "...see how We explain again and again the signs (of Our power) that they may understand..." (Q.S. Al-An'am: 65)

There is also the word *nadzhor* as another form of fiil, with the use of the sentence in the form of fiil, as if signaling, What is Allah doing with this verse, because the meaning of the fiil sentence is work

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

Meaning: Then do they not consider the camel how it was created, (Q.S. Al-Ghashiya:17)

In Q.S. Al-Ghashiyah verse 17 we are invited to think and reason how Allah guides the way of learning to analyze and observe the Camel animal, why the Camel animal is chosen. So in this case the source was found tafsir literature by Quraish Shihab which discusses regarding the Camel which is the object of research and the concept of reasoning as follows (Shihab, 2012):

So do they remain dismissive and unwilling to contemplate the evidence, so that they do not notice the camel: how it was created with such a beautiful creation that shows the power of Allah? In the creation of the camel, there are miracles that show the power of Allah for us to contemplate. From its physical form, as we know, the camel really has the potential to be a vehicle in the desert. Its eyes are located on a slightly high and slightly backward part of the head, coupled with two layers of eyelashes that protect it from sand and dirt. Similarly, the nostrils and ears are surrounded by hair for the same purpose. So if a sandstorm is blowing hard, the nostrils will close and the ears will fold into the body, although they are small and almost invisible. Its long legs, on the other hand, are to help speed up its movement, in balance with its long neck. The soles of its feet, which are very wide like shoes, make it easier to walk on the soft sand.

Moreover, it has also been discovered through the latest science that the fat on the camel's hump is where its strength is stored, protecting it from hunger. However, the fat does not provide much benefit for the storage of sufficient water for its body. Every time research is conducted on this animal by experts, the truth of Allah's command for us to pay attention to His miraculous creation is discovered. These are just a few examples of the use of the phrase

"*nadhzor*" as a concept of reasoning that implies a deep meaning of how Allah guides the way of learning through camels, it takes a lot of scientific approaches in revealing the miracles that exist. It means that Allah does not play around with parables and signs contained in the Qur'an.

3. Tafakkur

Tafakkur comes from Arabic from the composition of *tafakkara - yatafakkaru - tafakkuran* which means thinking and thinking, or in Indonesian known as meditation, reflection, silence thinking about something deeply (Enghariano, 2019). While in terminology the word *al-Tafakkur* according to al-Jurjani is: the use of all things in order to achieve the desired goal. Meanwhile, according to al-Ghazali in the book of *ihya ulumuddin*, what is meant by *tafakkur* is an effort to bring two *ma'rifat* that shine in the heart to reach the third *ma'rifat*. It can be concluded that *tafakkur* is a thinking activity that is carried out in depth while contemplating all of Allah's creations in the universe (in the heavens and on earth) as evidence of His omnipotence and His magnitude, and believing that the afterlife is far better and more important than the life of the world. The word *tafakkur* is mentioned in the Qur'an as many as 17 verses in 12 surahs that use the term *al-Tafakkur* and all its derivatives, for example in Q.S. Al-An'am verse 50.

....قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ..

Meaning: Say, "Is the blind equal to the sighted? Do you not think about it?" (Q.S. AlAn'am:50)

In tafsir ibnu kasir this verse is explained with the following interpretation: "Does it mean that the one who follows the truth and is guided to the right thing is the same as the one who goes astray from it and does not want to follow it?" (Muhammad, 2003). In this interpretation, we are invited to think more deeply about the meaning of the parable in Q.S. Al-An'am verse 50, looking for the true meaning not textually but reflectively, the blind referred to in the verse can be interpreted as people who do not get God's guidance while those who see are interpreted as people who are guided by the truth.

4. Implication for Learning Strategies

The application of these three concepts in learning strategies in education has the potential to create learning that not only develops religious knowledge, but also shapes students' critical, reflective and noble character (Gustian et al., 2025). Learning strategies that integrate the concepts of *ru'yah*, *nazhor* and *tafakur* can teach students to think scientifically as well as spiritually, strengthen their relationship with God, and foster deep social and ecological awareness.

By adapting Qur'anic concepts in learning, it can be more relevant and effective in forming individuals who are not only knowledgeable, but also have high reasoning acumen and spiritual sensitivity (Wachidah & Habibie, 2021). In building this concept, it must be

accompanied by the teacher's competence in understanding the verses of the Qur'an with various interpretive approaches, so as to make learning fun and provide a good learning experience (Yestiani & Zahwa, 2020).

Of course, the teacher must be adjusted to the material to be taught, and the level in education so that what is conveyed can be understood by students (Abidin, 2017), linking material material that is kauniyah verses is certainly very relevant to the science approach, and not a few kauniyah verses in the form of an event or stories that are qur'ani have social value and high impact in shaping student character (Rohmatic et al., 2025).

D. CONCLUSIONS AND SUGGESTIONS

From the explanation of the concepts of reasoning in the Qur'anic verses, it can be concluded as follows: Ru'ya, means reasoning through real and direct vision with empirical research evidence and also metaphysical research. example in Q.S. Al-An'am: 76-78 and Q.S. Az-Zumar: 21. Nazhor, means reasoning through deep contemplation with various scientific approaches such as science, technology. Examples in Q.S. Al-An'am: 65 and Q.S. Al-Ghashiyah: 17. Tafakur, means reasoning through thinking and reasoning. Example in Q.S. Al-An'am: 50

All practical concepts in reasoning can all stand alone and there does not have to be a connection or sequence with one another according to the discussion, each concept of meaning that exists aims to strengthen our belief in Allah SWT through the verses of the Qur'an to reveal a small part of the miracles that exist in the verses of the Qur'an and provide deep meaning as verses that have educational value and educate their servants by reasoning and thinking and through empirical and transcendental research.

The discussion of practical concepts in Qur'anic reasoning certainly does not end here, it needs further development, the author realizes many shortcomings in his writing, such as the lack of verses as examples and less in-depth interpretation with the approach of several relevant interpretations. Hopefully it will provide usefulness in the process of understanding the verses of the Qur'an which are full of miracles.

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