




## Qur'anic Pedagogy and Critical Thinking: Bridging Revelation and Modern Educational Philosophy

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### ABSTRACT

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This study explores the relationship between Qur'anic pedagogy and critical thinking in the context of modern educational philosophy. It focuses on how concepts of thinking found in the Qur'an can be understood in relation to contemporary critical thinking skills and how both can be brought together in learning practices. The study uses a qualitative approach with a conceptual, library-based design, drawing on classical Islamic scholarship as well as recent educational literature. The findings indicate that the Qur'an introduces various forms of intellectual engagement such as *tafakkur*, *tadabbur*, *ta'qqul*, *nazar*, and *tafaqquh*. These concepts reflect processes that are closely related to interpretation, analysis, evaluation, inference, and reflection in modern critical thinking frameworks. In addition, the study proposes an integrative perspective that connects these Qur'anic concepts with student-centered and inquiry-based learning approaches. The study argues that Qur'anic pedagogy is not in opposition to modern educational thought, but can enrich it by adding ethical and spiritual dimensions. It concludes that integrating both perspectives offers a more balanced approach to education, although further empirical studies are needed to examine its application in classroom settings.

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## INTRODUCTION

Education has long been regarded as a central means of developing human potential, encompassing not only intellectual competence but also moral integrity and spiritual awareness (Ankita Upadhyay, 2022). In recent decades, educational systems have undergone a significant transformation, shifting from teacher-centered to learner-centered approaches. This shift requires students to engage more actively in the learning process and has brought increased attention to higher-order thinking skills, particularly critical thinking, as essential

competencies for navigating the complexities of contemporary life (Pamungkas et al., 2020).

Critical thinking extends beyond the ability to analyze information. It involves evaluating arguments, examining assumptions, and making reasoned judgments in response to diverse perspectives (Adhikari et al., 2025). In the context of rapid information exchange, this competence becomes increasingly important, as individuals are frequently exposed to misinformation, bias, and unverified claims (Redaelli et al., 2025). Consequently, many modern education systems position critical thinking as a core objective of learning. Within Islamic education, knowledge is fundamentally linked to revelation, particularly the Qur'an, which serves not only as spiritual guidance but also as a source of intellectual reflection. The Qur'an consistently encourages human beings to observe, reflect, and employ reasoning in understanding both revealed messages and empirical reality (Stimpson & Calvert, 2021). Concepts such as *tafakkur*, *tadabbur*, and *ta' aqqul* indicate that reflective and rational thinking have long been embedded within the Islamic intellectual tradition.

Despite this conceptual alignment, a dichotomy between religious education and modern educational approaches remains evident in practice (Fernadi, 2025). Religious education is often associated with normative and textual orientations, with limited emphasis on critical inquiry (Altinyelken, 2021). In contrast, modern education prioritizes analytical and scientific reasoning, yet may insufficiently address moral and spiritual dimensions (Antonenko et al., 2020). This separation risks producing learners who are intellectually capable but lack ethical depth and holistic development. The fragmentation between intellectual training and moral-spiritual formation has been widely criticized. Contemporary educational systems often prioritize measurable academic outcomes while marginalizing character formation, ethical awareness, and spirituality (Choirunnisa et al., 2025; Puniman, 2023; Yuyung et al., 2024). As a result, graduates may demonstrate technical competence but exhibit limitations in autonomy, empathy, resilience, and ethical responsibility (Shukla et al., 2022). This condition highlights the need for a more integrative educational paradigm that balances cognitive, moral, and spiritual dimensions.

At the same time, closer examination suggests that the principles embedded in the Qur'an are compatible with contemporary understandings of critical thinking. Qur'anic discourse employs pedagogical strategies such as questioning, dialogue, narrative (*qasas*), and parables (*amtsal*), which can foster analytical and reflective engagement. Classical Islamic scholars, including Al-Ghazali, emphasized the integration of reason and revelation in the pursuit of knowledge (Manurung et al., 2024). In modern scholarship, contextual approaches to Qur'anic interpretation further underscore the role of critical thinking in understanding religious texts (Fazlur Rahman, 1985). Previous studies indicate that integrating religious values with critical thinking can enhance educational outcomes. Research on Qur'anic pedagogy identifies various forms of reasoning, including independent, inferential, and guided

reasoning, alongside the development of moral character (Manurung et al., 2024; Stimpson & Calvert, 2021). Other studies demonstrate that concepts such as *tafakkur* and *hikmah* can be aligned with contemporary competencies, including critical thinking and problem solving, particularly within 21st-century learning frameworks (Hermawan et al., 2025). Nevertheless, studies that explicitly integrate Qur'anic pedagogy with critical thinking within a coherent modern educational framework remain limited.

Based on this gap, this study aims to examine the relationship between Qur'anic pedagogy and critical thinking, and to explore their integration within contemporary educational contexts. This study is entitled "Qur'anic Pedagogy and Critical Thinking: Bridging Revelation and Modern Educational Philosophy," reflecting its focus on developing a more integrative educational framework that addresses the dichotomy between religious and modern education. The research questions are as follows: (1) What is meant by Qur'anic pedagogy in Islamic education? (2) What is meant by critical thinking in modern education? (3) What is the relationship between Qur'anic pedagogy and critical thinking? (4) How can both be integrated in the learning process? This study aims to describe the concept of Qur'anic pedagogy, analyze the concept of critical thinking, examine the relationship between the two, and formulate an integrative model relevant to contemporary educational contexts. It is expected to contribute theoretically to the development of Islamic education studies and practically to the design of learning models that integrate intellectual, moral, and spiritual dimensions in a balanced manner. Thus, this study offers a contribution by proposing an integrative perspective that connects revelation-based pedagogy with the principles of critical thinking in modern education, providing an alternative framework for addressing contemporary educational challenges.

## METHOD

This study adopts a qualitative approach using a conceptual, library-based design. It seeks to explore and synthesize theoretical perspectives on Qur'anic pedagogy and critical thinking within the context of modern educational philosophy. The data are drawn from a range of relevant literature, including scholarly books, peer-reviewed journal articles, as well as classical and contemporary works related to Islamic education and critical thinking. These sources were selected and organized through a systematic review process based on their relevance to the research focus. The analysis was conducted using qualitative content analysis combined with a conceptual analytical approach. The process involved several stages, including data selection, reduction, categorization, and interpretation to identify patterns and relationships between key concepts. In line with qualitative data analysis procedures, the study emphasizes the process of organizing and interpreting data to generate meaningful insights (Matthew B. Miles & A. Michael Huberman, 1994). To enhance the credibility of the findings, source triangulation was applied by comparing perspectives across different types of literature. This process supports

the development of an integrative framework that connects Qur'anic pedagogical principles with contemporary critical thinking competencies.

## RESULT AND DISCUSSION

### Result

#### Qur'anic Pedagogy in Islamic Education

The identification of Qur'anic pedagogical concepts in this study is carried out through a textual analysis of selected verses that contain commands, inquiries, and expressions related to cognitive activities. The analysis shows that the Qur'an employs a range of terms to represent human intellectual engagement, including *tafakkur* (reflection), *tadabbur* (deep contemplation), *ta'auqul* (reasoning), *nazar* (observation), and *tafaquh* (deep understanding). These terms appear in different contexts and suggest that the Qur'an presents a nuanced approach to guiding human learning processes.

**Table : 1 Concepts of Thinking in the Qur'an**

Concept	Qur'anic Reference	Keyword (Arabic)
Tafakkur	Q.S. Ali 'Imran/3: 190-191	يَتَفَكَّرُونَ
Tadabbur	Q.S. Muhammad/47: 24	يَتَدَبَّرُونَ
Ta'auqul	Q.S. Yunus/10: 100	لَا يَعْقِلُونَ
Nazar	Q.S. Al-Ghasyiyah/88: 17-20	يَنْظُرُونَ
Tafaquh	Q.S. At-Taubah/9: 122	لِيَتَفَقَّهُوا

Source: Al-Qur'an

#### *Tafakkur* (Q.S. Ali 'Imran/3: 190-191)

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ ۗ ۱۹۰ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا  
وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ۗ ۱۹۱

Translation:

*Indeed, in the creation of the heavens and the earth and the alternation of the day and night there are signs for people of reason. (They are) those who remember Allah while standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth (and pray), "Our Lord! You have not created "all of" this without purpose. Glory be to You! Protect us from the torment of the Fire."* (The Noble Quran - Quran.Com, n.d.).

The verse explicitly contains the term *يَتَفَكَّرُونَ*, indicating reflective thinking directed toward natural phenomena (Al-Qurthubi, 2006; Ibnu Katsir, 1999). Classical exegesis explains that the object of *tafakkur* lies in observable reality (*āyāt kauniyyah*), while its function is to lead the mind toward recognizing meaning and order within creation (Al-Ṭabarī, 2011; Shihab, 2002).

From a pedagogical perspective, this verse presents a pattern of learning that begins with empirical exposure and proceeds toward reflective cognition (Aulia et al., 2025; Maisyanah et al., 2024). The Qur'an, in this context, does not directly provide conclusions but instead frames learning through intellectual engagement with reality (Dalimunthe & Siregar, 2024).

### Tadabbur (Q.S. Muhammad/47: 24)

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ۚ ٢٤

Translation:

*Do they not then reflect on the Quran? Or are there locks upon their hearts?* (The Noble Quran - Quran.Com, n.d.).

The term *يَتَدَبَّرُونَ* refers to deep contemplation of the Qur'anic text (Al-Ṭabarī, 2011; Ibnu Katsir, 1999). Classical exegesis portrays *tadabbur* as a process that goes beyond literal reading, involving the exploration of meaning, the examination of implications, and the internalization of its messages (Al-Qurthubi, 2006; Shihab, 2002).

In terms of Qur'anic pedagogy, this verse demonstrates the use of interrogative expression as a pedagogical device (Aulia et al., 2025; Margareta et al., 2024). Rather than merely conveying information, the question invites reflection and encourages deeper cognitive involvement. This suggests that understanding, in the Qur'anic framework, is not passively received but actively constructed through intellectual engagement (Azizah et al., 2024).

### Ta'aqqul (Q.S. Yunus/10: 100)

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ ۗ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ١٠٠

Translation:

*It is not for any soul to believe except by Allah's leave, and He will bring His wrath upon those who are unmindful* (The Noble Quran - Quran.Com, n.d.)

The expression *لَا يَعْقِلُونَ* indicates the absence of rational engagement (Al-Ṭabarī, 2011; Ibnu Katsir, 1999). In tafsir literature, *ta'aqqul* is associated with reasoning, understanding, and the ability to discern truth (Al-Qurthubi, 2006; Shihab, 2002).

Pedagogically, this verse reflects the centrality of the intellect as a tool in the learning process (Azmi Zarkasyi et al., 2024; Linden et al., 2024). It indicates that comprehension and belief are not detached from rational processes, and that intellectual engagement is a necessary component of acquiring knowledge (Ainul Yaqin & Maghfirah Syarif, 2025).

### Nazar (Q.S. Al-Ghasyiyah/88: 17-20)

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ١٧ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ١٨ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ١٩ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ٢٠

Translation:

*Do they not ever reflect on camels – how they were (masterfully) created; and the sky – how it was raised (high); and the mountains – how they were firmly set up; and the earth – how it was levelled out?* (The Noble Quran - Quran.Com, n.d.).

The term *يَنْظُرُونَ* denotes observation (Al-Ṭabarī, 2011). Tafsir explains that *nazar* involves attentive and purposeful looking toward physical objects (Al-Qurthubi, 2006).

Within Qur'anic pedagogy, this verse illustrates a learning approach grounded in observation of the environment (Azizah et al., 2024; Maisyanah et al., 2024). The Qur'an directs attention to concrete realities, positioning the natural world as a medium for learning and reflection (Stimpson & Calvert, 2021).

**Tafaqquh (Q.S. At-Taubah/9: 122)**

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ۙ ١٢٢

Translation:

*(However) it is not necessary for the believers to march forth all at once. Only a party from each group should march forth, leaving the rest to gain religious knowledge then enlighten their people when they return to them, so that they (too) may beware (of evil) (The Noble Quran - Quran.Com, n.d.).*

The term *لِيَتَفَقَّهُوا* refers to deep understanding (Al-Qurthubi, 2006; Ibnu Katsir, 1999). In tafsir, *tafaqquh* encompasses comprehensive comprehension, mastery of knowledge, and the ability to convey it to others (Al-Ṭabarī, 2011; Shihab, 2002).

From a pedagogical standpoint, this verse indicates a structured learning process involving specialization and knowledge transmission (Azmi Zarkasyi et al., 2024; Dalimunthe & Siregar, 2024). It reflects an organized approach to education where learning leads to social responsibility (Aulia et al., 2025).

**Critical Thinking in Modern Education**

The concept of critical thinking in modern education is identified through a review of foundational literature that defines its structure and core components. It is generally described as a reflective and reasoned cognitive process that enables individuals to analyze information, evaluate arguments, and draw logical conclusions. Within educational contexts, critical thinking is regarded as an essential higher-order thinking skill that supports meaningful learning and informed decision-making.

This study adopts selected components of critical thinking from the framework proposed by Peter A. Facione. The original framework consists of six core components; however, this study focuses on five components, namely interpretation, analysis, evaluation, inference, and reflection, due to their relevance to the Qur'anic concepts identified in this research (Facione, 2015).

**Table : 2 Selected Components of Critical Thinking**

Component	Description
Interpretation	Understanding and explaining the meaning of information
Analysis	Identifying relationships among ideas, statements, or concepts
Evaluation	Assessing the credibility and logical strength of information
Inference	Drawing logical conclusions based on evidence
Reflection	Monitoring and reviewing one's own thinking process

Source: Adapted from Peter A. Facione

Interpretation refers to the ability to understand and explain the meaning of information. In the learning process, this includes clarifying concepts, categorizing data, and identifying the significance of messages conveyed through texts or experiences (Facione, 2015). This component enables learners to construct meaning and connect new information with prior knowledge (Aulia et al., 2025).

Analysis involves examining ideas by identifying relationships between statements, arguments, and evidence (Facione, 2015). Through this process, learners are able to break down complex information into smaller components and understand the structure and connections among them. This skill is fundamental in processing information systematically (Dalimunthe & Siregar, 2024).

Evaluation is defined as the ability to assess the credibility of information and the strength of arguments (Facione, 2015). It includes judging the reliability of sources, identifying inconsistencies, and determining whether conclusions are supported by sufficient evidence. This component supports reasoned judgment in learning (Ainul Yaqin & Maghfirah Syarif, 2025).

Inference refers to the process of drawing conclusions based on available evidence (Facione, 2015). It involves making predictions, forming hypotheses, and identifying implications derived from information or observations. Inference allows learners to extend their understanding beyond explicitly stated information (Margareta et al., 2024).

Reflection represents the ability to monitor and review one's own thinking processes (Facione, 2015). It includes evaluating decisions, reconsidering reasoning, and making adjustments when necessary. As a metacognitive component, reflection supports deeper learning and continuous improvement in thinking (Desi Destiana Agusman et al., 2024).

### The Relationship between Qur'anic Pedagogy and Critical Thinking

The relationship between Qur'anic pedagogy and critical thinking is identified through a conceptual mapping of Qur'anic terms related to cognitive activity and the selected components of critical thinking. The data indicate that several key concepts in the Qur'an correspond to specific cognitive processes recognized in modern educational theory.

**Table : 3 Mapping of Qur'anic Concepts and Critical Thinking Components**

Qur'anic Concept	Arabic Term	Critical Thinking Component
Tafakkur	يَتَفَكَّرُونَ	Analysis
Tadabbur	يَتَدَبَّرُونَ	Reflection
Ta'aqqul	يَعْقِلُونَ	Evaluation
Nazar	يَنْظُرُونَ	Interpretation
Tafaqquh	يَتَفَقَّهُونَ	Inference

Source: Author's synthesis based on Qur'anic data and critical thinking framework adapted from Peter A. Facione

The data presented in Table 3 show that the concept of *tafakkur*, which refers to reflective thinking on natural phenomena, corresponds to the analytical component of critical thinking. The term *tadabbur*, which involves deep contemplation of the Qur'anic text, is associated with reflective thinking processes. The concept of *ta'aqqul*, related to the use of reason, corresponds to evaluative thinking in assessing truth and meaning.

Furthermore, the concept of *nazar*, which emphasizes observation of empirical reality, is related to interpretation as it involves understanding observable phenomena. Meanwhile, *tafaqquh*, which refers to deep understanding of religious knowledge, corresponds to inference, as it involves drawing conclusions and deriving meaning from knowledge.

### The Integration of Qur'anic Pedagogy and Critical Thinking in the Learning Process

The integration of Qur'anic pedagogy and critical thinking in the learning process is derived from the alignment between Qur'anic cognitive concepts (Table 1), critical thinking components (Table 2), and their conceptual mapping (Table 3). This integration is formulated through a conceptual synthesis approach that connects scriptural concepts with contemporary educational frameworks.

The proposed learning activities are informed by constructivist and inquiry-based learning approaches, which emphasize active, student-centered, and reflective learning processes. Constructivist theory posits that learners actively construct knowledge through interaction with their environment and prior experiences, while inquiry-based learning highlights exploration, questioning, and problem-solving as essential elements of learning. In addition, reflective learning underscores the importance of reviewing and interpreting experiences to develop deeper understanding. These theoretical perspectives are widely discussed in the works of John Dewey, Jean Piaget, and Lev Vygotsky.

**Table : 4 Selected Components of Critical Thinking**

<b>Qur'anic Concept</b>	<b>Critical Thinking Component</b>	<b>Learning Activity</b>
Tafakkur	Analysis	Observing natural or real-life phenomena and identifying patterns or relationships
Tadabbur	Reflection	Reflecting on the meaning of texts and discussing insights collaboratively
Ta'aqqul	Evaluation	Assessing arguments, comparing ideas, and determining logical validity
Nazar	Interpretation	Interpreting observable objects, events, or contextual situations
Tafaqquh	Inference	Drawing conclusions and constructing deeper understanding based on information

Source: Synthesized from Qur'anic data (Table 1), critical thinking framework adapted from Peter A. Facione, and constructivist learning theory (Dewey; Piaget; Vygotsky)

The data presented in Table 4 show that each Qur'anic concept corresponds not only to a critical thinking component but also to specific forms of learning activities. These activities represent observable instructional practices derived from established learning theories. Activities associated with *tafakkur* emphasize observation and analytical engagement with real-world phenomena. Activities linked to *tadabbur* involve reflective interaction with texts and collaborative meaning-making processes. The concept of *ta'qqul* is reflected in activities that require evaluation and judgment of arguments or ideas.

Furthermore, activities related to *nazar* involve interpretative engagement with observable realities, while those associated with *tafaqquh* focus on drawing conclusions and developing deeper understanding. These patterns indicate that the integration of Qur'anic pedagogy and critical thinking can be operationalized through structured learning activities that align scriptural concepts with cognitive processes.

## Discussion

### Qur'anic Pedagogy in Islamic Education

The findings of this study indicate that Qur'anic pedagogy is not merely oriented toward the transmission of knowledge, but toward the activation of cognitive processes through structured reflection. The concepts of *tafakkur*, *tadabbur*, *ta'qqul*, *nazar*, and *tafaqquh* reflect a layered intellectual process that begins with observation and culminates in deep understanding. This indicates that learning in the Qur'anic framework requires active engagement with meaning rather than passive reception.

Recent studies in Islamic education emphasize that learning rooted in Qur'anic values integrates reflection, reasoning, and moral awareness as part of a holistic learning process (Asmarita & Prastowo, 2023). The Qur'an is not only a source of knowledge but also a guide that encourages learners to think critically about both revelation and empirical reality (Hayati et al., 2024). This reflective orientation has been identified as a key factor in developing meaningful understanding in Islamic pedagogy (Kholis, 2025).

Furthermore, Qur'anic pedagogy operates within a distinct epistemological framework in which knowledge is inseparable from ethical and spiritual dimensions. Contemporary research shows that integrating spiritual values into the learning process enhances both cognitive engagement and character development (Siregar et al., 2025). This suggests that thinking in the Qur'anic perspective is not value-neutral but oriented toward meaning and purpose.

Therefore, Qur'anic pedagogy can be understood as a holistic approach that integrates intellectual, spiritual, and ethical dimensions of learning, making it both distinctive and relevant in contemporary educational contexts. This integration enables learners to engage with knowledge not only cognitively but also within a broader framework of meaning and moral awareness.

## Critical Thinking in Modern Education

Critical thinking consists of interconnected cognitive processes that enable learners to interpret, analyze, evaluate, and reflect on information. These processes support reasoned judgment and meaningful learning.

Contemporary research widely treats critical thinking as a key competence for living and learning in fast-changing, information-rich environments. Students are expected not just to know content, but to question, evaluate, and flexibly apply knowledge in real contexts (Dunne, 2025; Ramírez-Montoya et al., 2022; Rivas et al., 2022). This highlights the importance of higher-order thinking skills in achieving meaningful learning outcomes.

Empirical studies show that instructional strategies designed to foster critical thinking significantly improve students' analytical and evaluative abilities (Darminto et al., 2025; Liu & Pásztor, 2022). In the context of Islamic education, inquiry-based and reflective learning approaches have been found to strengthen students' critical reasoning skills (Dalimunthe & Siregar, 2024). These approaches encourage active engagement, discussion, and reflection as essential components of the learning process.

Moreover, recent research indicates that integrating critical thinking into religious education helps students develop balanced reasoning that combines logical analysis with value-based considerations (Yasir et al., 2024). This demonstrates that critical thinking is not limited to secular contexts but can be effectively developed within value-oriented educational frameworks.

Therefore, the development of critical thinking skills becomes an essential component of learning processes aimed at achieving deep understanding and reasoned decision-making.

## The Relationship between Qur'anic Pedagogy and Critical Thinking

The findings reveal a strong conceptual relationship between Qur'anic pedagogy and critical thinking, particularly in their shared emphasis on reflective and analytical engagement. Both frameworks encourage learners to actively engage with knowledge rather than passively receive it.

The correspondence becomes evident when examining the processes involved. *Tafakkur* reflects interpretative thinking, *tadabbur* involves deeper analysis, *ta'qqul* relates to reasoning and evaluation, *nazar* emphasizes observation, and *tafaqquh* represents comprehensive understanding. These processes align with the structure of critical thinking as applied in modern education.

Recent studies support this alignment by showing that Islamic learning environments that emphasize reflection and inquiry significantly enhance students' critical thinking abilities (Syafuruddin et al., 2025). Research also indicates that integrating Qur'anic values into the learning process strengthens both analytical reasoning and moral awareness (Margatama et al., 2023). This suggests that the Qur'anic approach to thinking is inherently compatible with modern critical thinking frameworks.

However, it is important to recognize that the Qur'anic framework situates thinking within moral and spiritual dimensions. This means that thinking is not only aimed at logical reasoning but also directed toward ethical understanding and meaning (Binti Mat Yusoff et al., 2021; Muhammad Bhat et al., 2025). Thus, the relationship between Qur'anic pedagogy and critical thinking can be understood as a complementary conceptual synergy in fostering reflective and meaning-oriented thinking processes.

### **Integration of Qur'anic Pedagogy and Critical Thinking in Learning**

The integration proposed in this study provides a structured model that combines Qur'anic pedagogical principles with critical thinking processes. The sequence of *nazar*, *tafakkur*, *tadabbur*, *ta'aqqul*, and *tafaqquh* represents a progression from observation to deep understanding.

This model aligns with contemporary learning approaches that emphasize active and inquiry-based learning. Learners are encouraged to engage with information, question assumptions, and construct meaning through reflection and analysis (Mishra, 2023; Rai, 2025). In Islamic education contexts, inquiry-based learning has been shown to significantly improve students' critical thinking skills (Dalimunthe & Siregar, 2024).

Research also indicates that structured instructional design plays a crucial role in fostering higher-order thinking. Learning environments that incorporate reflection, discussion, and evaluation are more effective in developing reasoning abilities (Kholis, 2025). In addition, integrating digital and interactive learning strategies further enhances students' engagement and critical thinking development (Hayati et al., 2024).

From an Islamic perspective, integrating these approaches with Qur'anic pedagogy enables the development of learning models that are both intellectually rigorous and spiritually meaningful (Siregar et al., 2026). This integration supports not only cognitive development but also ethical and character formation.

However, since this study is based on conceptual analysis, further empirical research is needed to examine how this model can be implemented in real classroom settings and to evaluate its effectiveness. Thus, this integration opens up opportunities for developing learning models that are both theoretically grounded and practically applicable in contemporary education.

### **CONCLUSION**

This study shows that Qur'anic pedagogy and critical thinking are closely related and can be understood as mutually reinforcing rather than separate approaches. The concepts of *tafakkur*, *tadabbur*, *ta'aqqul*, *nazar*, and *tafaqquh* reflect stages of thinking that align with core elements of critical thinking, such as interpretation, analysis, evaluation, inference, and reflection. This alignment indicates that the Qur'an not only provides spiritual guidance but also encourages an active, reflective, and reasoned approach to learning.

The integration of Qur'anic pedagogy with modern critical thinking offers a more balanced educational perspective, combining intellectual development with ethical and spiritual awareness. This study suggests that such an approach can contribute to more meaningful learning processes in contemporary education. However, since this research is conceptual in nature, further empirical studies are needed to examine how this integrative model can be implemented and evaluated in real classroom settings.

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