

Integrating Qur'anic Rhetoric into Faith-Based Education: A Model for Ethical and Ecological Learning

Aqdi Rofiq Asnawi

Department of Al-Qur'an dan Tafsir Studies, Postgraduate Program, Universitas Darussalam Gontor,
Jl. Raya Siman, Ponorogo 63471, Indonesia.

Corresponding author*

aqdi.asnawi@unida.gontor.ac.id

Abstract: Despite advances in Qur'anic studies using Semitic Rhetorical Analysis (SRA) and *Balāghah* to uncover textual coherence and linguistic beauty, their combined pedagogical potential to shape intellect and ethical consciousness in faith-based education remains underexplored. This study integrates SRA and *Balāghah* to formulate a Qur'an-based educational model that unites ethical and ecological learning. Through the analysis of ecological verses such as QS al-Mu'minūn (23):18–19 and QS al-Furqān (25):48–49, SRA reveals structural harmony that mirrors divine order and ecological balance, while *Balāghah* uncovers linguistic artistry—its rhythm, metaphor, and emotional resonance—that fosters reverence and empathy toward creation. The findings show that Qur'anic rhetoric fuses structural coherence with aesthetic eloquence to promote ecological ethics grounded in spiritual responsibility. This synthesis transforms ecological discourse into a holistic pedagogy engaging both intellect (*'aql*) and heart (*qalb*), merging rational reflection with affective awareness. Pedagogically, it redefines *tadabbur* as an act of intellectual contemplation and moral formation, allowing learners to experience revelation as both knowledge and transformation. The study recommends integrating rhetorical reading approaches into faith-based curricula to cultivate moral imagination and environmental consciousness, affirming Qur'anic rhetoric as a divine pedagogy of *rahmah* (mercy) that guides humanity toward balance and responsible stewardship.

Keywords: ecology, environmental ethics, faith-based education, pedagogy, Qur'anic rhetoric.

Introduction

The Qur'an has long stood as the central text of Islamic intellectual and moral formation, uniting linguistic excellence with divine revelation (Esmail 2023). Throughout history, scholars have approached its discourse through the discipline of *Balāghah*, or classical Arabic rhetoric, to explain its inimitable eloquence and persuasive power (Atabik 2021). In recent decades, modern rhetorical frameworks such as *Semitic Rhetorical Analysis* (SRA) have revitalized Qur'anic studies by revealing the intricate structural patterns, symmetry, and coherence embedded within the text (Asnawi, Aziz, and Haris 2022). These developments highlight that the Qur'an communicates not only through theological propositions but also through aesthetic (Rujaibi 2023), rhythmic (Habeeb et al. 2025), and

compositional features that guide the reader toward ethical reflection and spiritual awareness (Abdelnour 2024).

Despite this progress in rhetorical scholarship, the pedagogical potential of Qur'anic rhetoric remains largely untapped. In many faith-based educational settings, the Qur'an is approached primarily as a source of moral injunctions or doctrinal instruction (Ahmed and Elatrash 2024). Such approaches tend to emphasize content, meaning what the text commands, rather than form, meaning how the divine message persuades, shapes reasoning, and nurtures the moral imagination of learners. The result is a didactic model of teaching that often isolates ethics from aesthetic and cognitive engagement. Learners are encouraged to memorize and affirm Qur'anic values, yet seldom trained to discern how rhetorical form itself conveys and deepens those

values.

This conceptual limitation becomes particularly evident in the field of environmental and moral education. Contemporary ecological crises demand not only scientific literacy but also ethical frameworks capable of inspiring care, restraint, and spiritual responsibility (Imran 2024). While Islamic environmental discourse has expanded in recent years, most efforts have centered on extracting ecological teachings from verses, such as stewardship (*khilāfah*) or balance (*mīzān*) (Acim 2023; Muhamad, Syihab, and Achour 2019), without examining the rhetorical logic that underlies these messages. The Qur'an's rhetorical construction, with its balanced structures, parallelism, and emotive imagery (Asnawi 2022), embodies the very principles of harmony and interconnection that ecological ethics seeks to promote. Yet these rhetorical dynamics are rarely utilized as pedagogical instruments in Islamic education.

The disconnection between Qur'anic rhetoric and moral-ecological pedagogy therefore represents a significant gap in faith-based educational research. Without engaging the Qur'an as a rhetorical system, educators risk overlooking its capacity to cultivate both the intellect (*'aql*) and the heart (*qalb*), which are the two essential faculties of ethical discernment in Islamic thought. A pedagogical approach grounded in Qur'anic rhetoric can train learners to perceive the moral order of creation not merely as a doctrinal concept but as an experienced reality conveyed through linguistic beauty and structural coherence.

Building on this premise, the present study aims to explore how Qur'anic rhetoric, viewed through the dual lens of *Semitic Rhetorical Analysis* (SRA) and *Balāghah*, can be pedagogically applied to strengthen environmental ethics and moral education within faith-based learning contexts. SRA will be employed to examine the macrostructural patterns that reflect ecological harmony and divine balance, while *Balāghah* will be used to analyze the microlevel artistry that evokes emotional and spiritual engagement. The ultimate aim is to formulate an integrative model of learning in which Qur'anic rhetorical awareness becomes a means of nurturing both ethical

reasoning and ecological consciousness.

Methods

Research Design

This study adopts a qualitative and conceptual research design. It aims to explore the pedagogical implications of Qur'anic rhetoric for faith-based education, with a particular focus on ecological and moral learning. The research does not attempt to measure variables or test hypotheses in a quantitative sense but rather seeks to interpret the Qur'anic text as a rhetorical system that informs ethical consciousness. Through interpretive and analytical methods (Creswell and Poth 2016), the study connects textual structure, linguistic artistry, and educational philosophy to propose a model of ethical and ecological pedagogy.

The design combines two complementary approaches. The first is *Semitic Rhetorical Analysis* (SRA), which examines the macrostructural organization of Qur'anic discourse. This approach identifies symmetry, ring composition, and parallelism that reveal coherence within the text (Asnawi 2022; Asnawi and Idri 2020). The second is *Balāghah*, which investigates the microlevel rhetorical and stylistic features of Qur'anic language, including metaphor, imagery, rhythm, and contextual eloquence (Asnawi 2024). Integrating these two perspectives allows for a comprehensive reading that reflects both structural harmony and linguistic beauty.

Data Sources

The study draws upon three categories of data. The first is the Qur'anic text itself, which serves as the primary source. Selected ecological verses are analyzed because they exemplify the Qur'an's articulation of balance and moral order in creation. Among these verses are Al-Mu'minūn: 18–19, and Al-Furqān: 48–49. These passages are chosen because they contain themes of environmental balance, divine mercy, and human accountability, all of which are central to ecological ethics.

The second category consists of classical Qur'anic commentaries, particularly those by Al-Zamakhsharī (1407), Ibn Kathīr (1999), and Ibn

'Āshūr (2008), which illustrate how early scholars employed rhetorical and linguistic reasoning in their interpretations. These sources help situate the rhetorical reading within the historical continuum of Islamic scholarship.

The third category includes modern studies and theoretical works related to Qur'anic rhetoric, such as the writings of Michel Cuypers on SRA (Cuypers 2011) and the works of Afifuddin Dimiyati on *Balaghah Al-Qur'an* (Dimiyāṭi 2023). In addition, literature on faith-based and environmental pedagogy provides the educational framework within which the rhetorical findings are contextualized.

Procedures

The study proceeds through three major steps. First, SRA is applied to identify macrostructural coherence within the selected ecological passages. This involves examining the arrangement of clauses, the balance between themes, and the overall compositional unity that mirrors natural and moral equilibrium. The objective of this stage is to show that the Qur'an's rhetorical structure embodies the same harmony it describes in the created world.

Second, *Balaghah* is used to analyze the microlevel features of the text. This includes the exploration of rhetorical devices such as metaphor, repetition, and contrast, which generate emotional engagement and moral reflection. The analysis seeks to reveal how linguistic artistry conveys ethical messages more effectively than plain didactic expression.

Third, the findings from both rhetorical levels are synthesized to construct an integrative educational model. This synthesis interprets the Qur'an not merely as a text to be understood but as a discourse to be experienced and internalized through its rhetorical form. The pedagogical model emerging from this synthesis emphasizes the cultivation of both cognitive and affective dimensions of learning, represented by *'aql* and *qalb*.

Data Analysis

Data are analyzed through interpretive synthesis rather than statistical methods. The analysis seeks

to link structural and linguistic features of the Qur'an with pedagogical principles of moral and ecological education. Through comparative examination, rhetorical patterns identified by SRA are correlated with the ethical implications emphasized by *Balaghah*. The relationship between structure and meaning is then mapped onto educational outcomes, particularly the formation of environmental ethics, spiritual awareness, and moral imagination.

The validity of interpretation is supported through triangulation of sources. Classical commentaries are used to verify consistency with traditional readings, while modern rhetorical and educational theories ensure relevance to contemporary pedagogy. The process of analysis is iterative and reflective, allowing the researcher to refine insights as connections between rhetoric and ethics become more apparent.

Results And Discussion

Structural Coherence and Ecological Harmony: Insights from Semitic Rhetorical Analysis

The Qur'anic discourse presents a profound relationship between linguistic structure and ecological ethics. Through *Semitic Rhetorical Analysis* (SRA), this relationship becomes evident in how structural coherence conveys theological and environmental meanings. In QS al-Mu'minūn (23): 18–19, rhetorical symmetry (A–B // A'–B') reflects divine balance and ecological order. The measured descent of rain (*bi-qadar*) signifies moderation and sustainability, aligning divine wisdom with natural equilibrium (Ibn Kathīr 1999). The possibility of God's withdrawal of water reveals human dependence and moral accountability (Mustaqim 2024), where disruption of divine balance parallels modern ecological vulnerability. The Qur'an's structural symmetry thus mirrors the principle of ecological stability, emphasizing that sustainability requires moral restraint and gratitude toward divine providence.

Parallelism also unfolds in the relationship between the storage and productivity of water. In Segment B (*fa-askannāhu fī al-arḍ*), divine preservation ensures subterranean storage, while

Segment B' (*fa-ansha'nā lakum bihi jannātan*) illustrates fertility and regeneration. This rhetorical harmony mirrors hydrological cycles where preservation leads to productivity (Quṭb 2003; Al-Marāghī 1946). Classical exegetes perceived this divine order as evidence of God's continuous governance, transforming hidden processes into visible blessings. The repeated connective *bihi* ("with it") reinforces textual unity by linking divine action to ecological function. Theologically, this coherence underscores stewardship (*khilāfah*) and moral accountability, while ecologically it affirms natural interdependence and the necessity of balance.

A similar pattern of rhetorical and ecological correspondence appears in QS al-Furqān (25): 48–49, which follows a concentric structure (A–B–C–B'–A'). At its center lies the phrase *wa anzalnā mina al-samā'i mā'an ṭahūran* ("We send down pure water from the sky"), representing both spiritual purity and ecological renewal (al-Rāzī 1420; Ibn 'Āshūr 2008). The composition transitions from divine initiative (sending winds) to environmental fruition (reviving land and sustaining life). Each member reflects a stage of divine mercy manifesting through natural order—wind, rain, vegetation, and nourishment. This rhetorical coherence encapsulates an ecological theology where balance and renewal are signs of divine compassion.

The concentric structure also mirrors natural cycles. Winds prepare for rainfall, rain revives barren land, and ecosystems flourish in a continuous loop of mercy and sustenance. Classical exegetes such as Ibn 'Āshūr (2008) and modern commentators like Al-Najjār (2007) emphasize that this balance reflects divine design. Ecologically, the Qur'anic depiction aligns with scientific understandings of hydrological and atmospheric systems that maintain biodiversity and stability. The structural parallel between divine mercy and natural regeneration reveals a unified vision of creation, where balance (*tawāzun*) and justice (*'adālah*) govern both linguistic form and ecological reality.

Overall, SRA unveils the Qur'an's structural and conceptual coherence as a reflection of divine ecological order. The rhetorical symmetry in these

verses conveys that harmony in language mirrors harmony in creation. Through such analysis, Qur'anic rhetoric emerges not merely as a literary device but as a pedagogical framework that integrates theology, ethics, and ecology. This interpretation reinforces the Qur'an as a *kitāb raḥmah*—a scripture of mercy—that guides humanity toward moral responsibility and environmental stewardship through the beauty and balance of its discourse.

Linguistic Artistry and Moral Emotion: Findings from Balāghah Analysis

The Qur'anic discourse displays a refined artistic system that integrates structure, rhythm, and moral sentiment. In the verse "*wa anzalnā mina al-samā'i mā'an*" (Al-Mu'minūn: 18), the prepositional phrase "*mina al-samā'i*" precedes the object "*mā'an*" to magnify divine power and highlight the greatness of the blessing (Dimyāṭī 2023). This syntactic priority stimulates anticipation for what follows and signals divine intentionality. The stylistic order thus evokes a sense of awe and gratitude, reinforcing emotional engagement with the Creator's act of sustaining life.

Moreover, the phonetic interplay between "*al-samā'i*" and "*mā'an*" represents *jinās mardūf* (paronomasia), where a single additional letter distinguishes the two words (Dimyāṭī 2023). This subtle sound harmony deepens the aesthetic impact, transforming simple reference into rhythmic beauty. The correspondence of sound between heaven and water also symbolizes harmony between the celestial and terrestrial realms—an echo of balance that mirrors the ecological principle of interdependence.

The expression "*wa innā 'alā dhahābin bihi laqādirūn*" (Al-Mu'minūn: 18) employs indefiniteness in "*dhahāb*" to suggest multiple possible ways of water withdrawal, emphasizing divine omnipotence (Dimyāṭī 2023). The verse awakens fear and humility, teaching moral restraint and awareness of dependence on divine mercy. Similarly, "*jannātin min nakhīlin wa a'nāb*" (Al-Mu'minūn: 19) illustrates *majāz mursal*, using "grapes" to imply "grape trees." (Dimyāṭī 2023) This shift from product to source highlights causality and encourages reflection on the divine

order that sustains creation.

In “*bayna yaday rahmatihi*” (Al-Furqān: 48), the metaphorical phrase “before His mercy” uses “hands” as an image of proximity, transforming an abstract concept into a tangible scene. The verse also transitions from third-person narration to first-person plural “*wa anzalnā*”—a rhetorical shift of grandeur underscoring divine majesty (Dimyāṭi 2023). The repetition of *jinās mardūf* between “*al-samā’i*” and “*mā’an*” again reinforces rhythmic coherence while emotionally linking divine benevolence with the natural cycle of rainfall.

Finally, “*linaḥyiyā bihi baldatan maytan*” (Al-Furqān: 49) combines *ṭibāq* (antithesis) between life and death and metaphorical expression portraying the dry land as “dead.” This imagery of resurrection inspires hope and moral renewal, connecting physical revival to spiritual awakening. The subsequent mention of “*an’āman wa anāsī kathīran*” reveals rhetorical wisdom in sequencing; as Abū Ḥayyān noted, animals are mentioned first because their survival precedes human welfare (Dimyāṭi 2023). This order teaches ecological ethics rooted in interdependence—humans thrive when they safeguard what sustains them. Through such linguistic precision and moral resonance, Balāghah reveals the Qur’an not merely as a text of guidance but as an aesthetic system nurturing reverence, gratitude, and ecological empathy.

Integrating SRA and Balāghah: Toward a Holistic Pedagogical Model

Integrating Semitic Rhetorical Analysis (SRA) and Balāghah offers a multidimensional framework for Qur’anic pedagogy that unites structural coherence with linguistic artistry. SRA elucidates the macro-level organization of Qur’anic discourse—its symmetry, parallelism, and concentricity—(Asnawi, Aziz, and Haris 2022), while Balāghah reveals the micro-level stylistic and affective nuances that shape spiritual and moral cognition. When combined, these approaches move Qur’anic study beyond textual appreciation toward ethical formation. The structural harmony identified through SRA fosters intellectual engagement (*ta’aqqul*), whereas the emotive resonance of Balāghah nurtures the heart (*tadhakkur*). Together, they operationalize an educational paradigm that

harmonizes reason and emotion, reflecting the Qur’anic balance between *‘aql* and *qalb* in human development (Nakib 2015).

The integration of these rhetorical traditions enables learners to perceive the Qur’an not merely as a text of law or belief but as a coherent ecosystem of meaning. Through SRA (Asnawi 2022), students uncover how compositional design mirrors divine order and ecological stability. Balāghah then deepens this awareness by showing how phonetic beauty, metaphor, and syntactic arrangement evoke emotional and ethical response. This dual approach transforms reading into an act of *tadabbur*—a reflective process that unites cognitive analysis and affective engagement. The Qur’an thus educates not only through instruction but through aesthetic experience that molds the soul toward virtue (Khalil 2020; Wehby 2020).

Pedagogically, this integration supports a holistic moral-ecological curriculum (Kalinichenko, Deforz, and Zhuravlova 2019). SRA provides the analytical tools for mapping Qur’anic coherence, which can guide thematic learning on stewardship (*khilāfah*) and environmental ethics. Balāghah, in turn, inspires emotional appreciation of divine mercy and balance, shaping students’ sensibility toward nature and society. By synthesizing these layers, educators can design learning experiences that connect divine discourse to real-world ecological concerns (Shaleh and Islam 2024) which demonstrating that understanding Qur’anic rhetoric entails embodying its ethical vision (Wehby 2020). Such pedagogy aligns with contemporary models of integrative learning that combine analytical, spiritual, and moral competencies (Tanner 2024).

Moreover, the combined rhetorical approach bridges traditional *tafsīr* with modern sustainability education. The symmetrical structures and linguistic devices that describe rain, vegetation, and life cycles offer templates for teaching ecological interdependence. This interpretive method situates environmental awareness within the framework of *rahmah*—mercy as both theological and ecological principle (Ibn Kathīr 1999). When students recognize how divine speech models balance and restraint, they internalize these values as ethical imperatives.

Thus, rhetorical literacy becomes ecological literacy, cultivating responsibility toward creation as an act of faith and gratitude (Mustaqim 2024).

Ultimately, the integration of SRA and *Balāghah* establishes a pedagogical model that unites form, meaning, and moral function. It frames the Qur'an as a *kitāb rahmah*—a scripture of mercy—whose coherence and beauty nurture both intellect and emotion. Through this holistic lens, learning the Qur'an becomes an exercise in sustaining harmony: between word and world, belief and behavior, human and environment. This approach not only enhances Qur'anic understanding but also fulfills its transformative goal—forming learners who think deeply, feel profoundly, and act responsibly in the divine ecology of life.

Implications for Faith-Based Curriculum and Pedagogical Practice

Integrating Semitic Rhetorical Analysis (SRA) and *Balāghah* within faith-based education has profound implications for curriculum design, pedagogy, and the cultivation of moral and ecological awareness. Contemporary Islamic education often emphasizes the transmission of moral doctrines while underutilizing the Qur'an's rhetorical systems as pedagogical tools (Nakib 2015). A curriculum informed by SRA and *Balāghah* encourages learners to perceive the Qur'an not merely as a text of prescriptions but as a dynamic discourse that trains the intellect and heart. This approach situates *tadabbur* (reflective reading) as a central learning act, fostering deep cognitive engagement and affective connection to divine messages. By positioning rhetorical appreciation as a form of spiritual inquiry, educators can promote holistic learning that aligns aesthetic sensitivity with ethical consciousness (Khalil 2020).

At the curricular level, SRA offers a methodological foundation for understanding the Qur'an's compositional coherence and thematic unity, while *Balāghah* provides interpretive access to its aesthetic and emotional dimensions. Integrating these methodologies can structure modules that move from textual analysis to ethical application. For instance, studying the symmetrical arrangement of ecological verses may lead students to explore how divine balance in nature mirrors

moral equilibrium in human behavior. Lessons grounded in rhetorical harmony enable students to see intertextual relationships as ethical frameworks, linking intellectual comprehension (*ta'aqqul*) with moral cultivation (*tadhakkur*). This integration redefines Qur'anic literacy as both analytical and affective, combining reasoning with spiritual responsiveness (Wehby 2020; Khalil 2020).

Pedagogically, this dual framework supports active and contemplative learning models consistent with Islamic epistemology. Educators can design classroom activities that guide students through structural mapping of Qur'anic passages using SRA, followed by aesthetic and ethical reflection through *Balāghah*. Such practice transforms recitation into interpretation and observation into insight, nurturing learners who think critically and feel empathetically. As Tanner (2024) emphasizes, integrative learning transcends disciplinary boundaries by connecting analytical understanding with holistic formation—an approach that resonates with Qur'anic pedagogy, where intellect and emotion coalesce in the pursuit of moral agency. By embedding SRA and *Balāghah* in instruction, teachers encourage *tadabbur* as both rational analysis and moral experience—an approach that bridges traditional *tafsir* with transformative education.

Moreover, applying Qur'anic rhetoric in teaching contributes to sustainability-oriented pedagogy within Islamic schools. The structural and linguistic patterns that express divine mercy, balance, and renewal (Muhamad, Syihab, and Achour 2019) can serve as templates for environmental ethics education. Students learn to associate the rhetorical harmony of the Qur'an with ecological harmony, recognizing stewardship (*khilāfah*) as a spiritual mandate grounded in divine discourse. Integrating SRA's focus on order and *Balāghah*'s emotional resonance cultivates a form of "ecological *taqwā*," where awareness of God translates into care for creation. This approach moves beyond moral instruction to experiential learning, where environmental responsibility becomes a lived expression of faith (Moneim 2023).

Ultimately, the incorporation of Qur'anic rhetorical principles into faith-based curricula reorients Islamic education toward intellectual

depth, emotional refinement, and ecological consciousness. The Qur'an's coherence and eloquence serve as both model and method for teaching balance, humility, and gratitude within the divine ecology of life. By merging SRA's analytical rigor with *Balāghah*'s artistic grace, educators can nurture learners who integrate knowledge and character—thinking with clarity, feeling with compassion, and acting with responsibility. This synthesis embodies the Qur'anic pedagogy of *rahmah* (mercy), ensuring that faith-based education fulfills its transformative aim: shaping believers who read the world through the beauty, coherence, and ethics of revelation.

Conclusions

This study demonstrates that integrating Semitic Rhetorical Analysis (SRA) and *Balāghah* provides a comprehensive framework for understanding the Qur'an as a coherent, aesthetic, and ethical discourse. Through SRA, the structural harmony of verses such as QS al-Mu'minūn (23): 18–19 and QS al-Furqān (25): 48–49 reveals divine order that mirrors ecological balance and moral accountability. *Balāghah*, meanwhile, exposes the Qur'an's linguistic artistry—its rhythmic sound patterns, metaphorical richness, and emotional resonance—that cultivates reverence, gratitude, and empathy toward creation.

The findings indicate that Qur'anic rhetoric unites structural coherence and linguistic beauty to promote ecological ethics grounded in spiritual responsibility. Such integration transforms ecological discourse into a holistic educational model that engages both intellect (*'aql*) and heart (*qalb*), merging analytical reflection with affective awareness. This harmony between cognitive and emotional dimensions reflects the Qur'an's own pedagogical balance, where reasoning and feeling converge in the pursuit of virtue.

Pedagogically, the combined application of SRA and *Balāghah* redefines *tadabbur* as an act of intellectual contemplation and moral formation. When learners engage with the Qur'an's structural and linguistic coherence, they do not merely interpret divine speech—they experience it as an

aesthetic and ethical encounter. This approach empowers educators to design transformative learning processes that connect theological reflection with ecological and ethical responsibility.

It is therefore recommended that Islamic educational institutions adopt rhetorical reading approaches within their curricula. Such integration can nurture moral imagination and environmental consciousness among learners, encouraging them to perceive divine revelation as a living guide for sustainable and compassionate living. Ultimately, this synthesis affirms Qur'anic rhetoric as both method and message—a divine pedagogy of *rahmah* (mercy) that guides humanity toward balance, gratitude, and responsible stewardship within the sacred ecology of life.

Conflict of Interest: The authors declare that there are no conflicts of interest concerning the publication of this article.

References

- Abdelnour, Mohammed Gamal. 2024. "From 'How' to 'Why': Reinvigorating the Qur'ān as a Living Philosophy." *Journal of Islamic and Muslim Studies* 9 (2): 116–125. <https://doi.org/10.2979/jims.00040>.
- Acim, S.A. 2023. "The Concept Of Fiqh Al-Bī'ah In The Qur'an: A Study of the Quranic Verses on Environment in the Ulama's Views of Lombok." *Ulumuna* 27 (1): 115–140. Scopus. <https://doi.org/10.20414/ujis.v27i1.694>.
- Ahmed, Arwa Alizzy Abdo, and Radwan Jamal Yousef Elatrash. 2024. "The Role of Quranic Education Institutions in Building a Civilized Personality." *Quranica* 16 (2 Special Issue 12): 350–385.
- Al-Marāghī. 1946. *Tafsīr Al-Marāghī*. 1st ed. Vol. 18. Egypt: Shirkatu Maktabah wa Mathba'ah Muṣṭafā al-Bābī al-Ḥalabī.
- Al-Zamakhsharī. 1407. *Al-Kashshāf*. Vol. 1. Beirut: Dār al-Kitāb al-'Arabī.
- Asnawi, Aqdi Rofiq. 2022. *Mengenal Semitic Rhetorical Analysis (SRA) Dalam Kajian Al-Qur'an Kontemporer*. Malang: Literasi Nusantara.
- Asnawi, Aqdi Rofiq. 2024. *Taysīr Al-Mannān Fī Balāghati al-Qur'ān*. Ponorogo: UNIDA Gontor Press.
- Asnawi, Aqdi Rofiq, Husein Aziz, and Achmad Murtafi Haris. 2022. "Investigating Cohesiveness of QS. Al-Mā'idah: A Review on Michel Cuypers Implementation of Semitic Rhetorical Analysis (SRA)." *Jurnal Studi Ilmu-*

- Ilmu Al-Qur'an Dan Hadis 23 (1): 1. <https://doi.org/10.14421/qh.2022.2301-03>.
- Asnawi, Aqdi Rofiq and Idri. 2020. "Examining Semitic Rhetoric: A Qur'anic Sciences Perspective." *Jurnal Ushuluddin* 28 (2): 2. <https://doi.org/10.24014/jush.v28i2.9898>.
- Atabik, Ahmad. 2021. "Al-naẓm Stylistic Discourse in i'jāz al-Qur'Ān Based on al-jurjĀnī's Perspective: Analysis of Arabic Literature Criticism on the Qur'an Studies." *Ulumuna* 25 (1): 57–83. <https://doi.org/10.20414/ujis.v25i1.425>.
- Creswell, John W., and Cheryl N. Poth. 2016. *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. SAGE Publications.
- Cuypers, Michel. 2011. "Semitic Rhetoric as a Key to the Question of the Nazm of the Qur'anic Text." *Journal of Qur'anic Studies* 13 (1): 1–24. <https://doi.org/10.3366/jqs.2011.0003>.
- Dimyāṭī, Muḥammad 'Afīfuddīn. 2023. *Al-Shāmil Fī Balāghati al-Qur'ān*. 3rd ed. Vol. 2. Cairo: Dār al-Nibrās.
- Esmail, Zoheir Ali. 2023. "The Role of Eloquence in the Inimitability of the Qur'an." *Journal of Shi'a Islamic Studies* 16 (3–4): 227–239. <https://doi.org/10.1353/isl.2023.a942956>.
- Habeeb, Luwaytha Salah, Taha Ibrahim Shabeeb, Muthana Najeeb, Reem Adib Lulu, and Laythaldin Salah Habeeb. 2025. "Harmony in Translation: Exploring the Impact of the Rhythmic Tapestry on Translating Arabic Cognates in the Quran Into English." *Journal of Language Teaching and Research* 16 (5): 1724–1737. <https://doi.org/10.17507/jltr.1605.30>.
- Ibn 'Āshūr. 2008. *Al-Tahrīr Wa al-Tanwīr*. Vol. 19. Tunis: Al-Dār al-Tūnisiyyah li al-Nashr.
- Ibn Kathīr. 1999. *Tafsīr Al-Qur'ān al-'Aẓīm*. 2nd ed. Vol. 5. Riyadh: Dār al-Ṭayyibah.
- Imran, Muzzamel Hussain. 2024. "Solution for the Future." In *Religious Philosophies and Environmental Ethics*, edited by Muzzamel Hussain Imran, 163–175. Bentham Science Publishers. <https://doi.org/10.2174/9789815274820124010007>.
- Kalinichenko, Nadiya, Hanna Deforz, and Svitlana Zhuravlova. 2019. "Development of Ecological Competence in Modern Specialists." *Int. Multidisciplinary Sci. Geoconf. Surveying Geology Mining Ecology Manage., SGEM* 19 (5.4): 109–116. <https://doi.org/10.5593/sgem2019/5.4/S22.015>.
- Khalil, Atif. 2020. "Sufism and Qur'ānic Ethics." In *Routledge Handbook on Sufism*. Routledge.
- Moneim, Yasmine Abdel. 2023. "The Green Islamic Approach on Environmental Sustainability: A Contemporary Perspective." *Manchester Journal of Transnational Islamic Law and Practice* 19 (2): 43–68.
- Muhamad, A., A.H. Syihab, and M. Achour. 2019. "Quranic Messages on Environmental Sustainability: An Expository Study of Its Relevance." *AlBayan* 17 (1): 38–59. Scopus. <https://doi.org/10.1163/22321969-12340069>.
- Mustaqim, Abdul. 2024. *Tafsir Ekologi: Relasi Eko-Teologis Tuhan, Manusia, Dan Alam*. Mojokerto: Damai Banawa Semesta.
- Najjār, Zaghlūl al-. 2007. *Tafsīr Al-Āyāt al-Kawniyyah Fī al-Qur'ān al-Karīm*. 1st ed. Vol. 2. Cairo: Maktabatu al-Syurūq al-Dauliyyah.
- Nakib, Omar. 2015. "The Nature of the Aims of Education: Quranic Perspectives." *AlBayan* 13 (1): 25–46. <https://doi.org/10.1163/22321969-12340016>.
- Qutb, Sayyid. 2003. *Fī Zilāl Al-Qur'ān*. 32nd ed. Vol. 4. Cairo: Dār al-Shurūq.
- Rāzī, Fakhr al-Dīn al-. 1420. *Mafātīḥ Al-Ghayb*. Vol. 24. Beirut: Dār Iḥyā' al-Turāth al-'Arabiyy.
- Rujaibi, Iman Mohammed Al. 2023. "Aesthetic Terms in the Qur'an: An Analysis of •their Meaning and Usage." *Islamic Quarterly* 67 (2): 169–210.
- Shaleh, Adha, and Md Saidul Islam. 2024. "Averting the Existential Threat of the Planet: Islamic Environmental Ethics to Address the Contemporary Environmental Crisis." *Intellectual Discourse* 32 (1): 239–264. <https://doi.org/10.31436/id.v32i1.1937>.
- Tanner, Marcus N. 2024. "Interdisciplinarity and Integrative Learning." In *Handbook of Interdisciplinary Teaching and Administration*, edited by Rick Szostak, 376–391. Edward Elgar Publishing Ltd. <https://doi.org/10.4337/9781035309870.00032>.
- Wehby, Mohamed. 2020. "The Qur'ān as A Hidden Academy for Learning Dialogic Exchange." *Australian Journal of Islamic Studies* 5 (3): 50–75. <https://doi.org/10.55831/ajis.v5i3.285>.