

## Development of Qur'anic Rhetoric Teaching Materials Based on 21st-Century Skills

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**Keywords:** Development of teaching materials, Qur'anic rhetoric, 21st-century skills

### Abstract

Development of Quranic Rhetoric Teaching Materials Based on 21st Century Skills. Research. 2025. This research is one of the efforts made to develop 21st century skill-based teaching materials in the Qur'anic Rhetoric course taught by researchers. The research method used in this study is research and development. The research and development model used adopts the Dick and Carry model summarized in ADDIE combined with the design model of the Independent Learning Independent Campus (MBKM) syllabus. The stages of this research consist of five stages: Analysis of needs, Design of teaching materials, and Develop of teaching materials. In the product validation process, the researcher used instruments in the form of an open questionnaire and a closed questionnaire, a product trial through p, a validation test and a reality test involving material experts, learning experts and lecturers using teaching materials, as well as a small group test involving 10 S2 semester 2 students of the 2025-2026 batch in semester 122. This study used a data collection method through questionnaires for expert team assessment and interviews for one-on-one trials. Data analysis used the Guttman scale, which is a score of 1 for answering "Yes" and 0 for "No". Based on the results of the assessment of the expert team and teaching lecturers, the teaching materials developed are considered very good and in accordance with the principles of 21st century skill development.

## Introduction

The study of Qur'anic rhetoric (*al-balāghah al-Qur'āniyyah*) plays a vital role in understanding the linguistic beauty, argumentation structure, and embedded moral and spiritual values of the Qur'an. As a sacred text with profound persuasive power, the Qur'an employs a variety of rhetorical strategies that not only strengthen its messages but also shape the intellectual and communicative paradigms of Muslim societies. Nevertheless, in the academic context, the available teaching materials on Qur'anic rhetoric remain limited in addressing the demands of 21st-century education, particularly in promoting higher-order thinking skills such as critical thinking, creativity, collaboration, and communication collectively known as the 4C competencies. The transformation of learning models due to advances in technology and information has necessitated a shift away from conventional, memorization-oriented pedagogies toward approaches that encourage active, reflective, and digitally literate learning (Redhana, 2019). Consequently, the development of innovative teaching materials that integrate 21st-century skills is essential. This research therefore aims to develop Qur'anic rhetoric learning materials that not only enrich theoretical understanding but also enhance students' ability to think critically, communicate effectively, and creatively apply rhetorical principles in real-world contexts.

Historically, Arabic rhetoric (*balāghah*) emerged as an integral part of linguistic and theological studies, inseparable from the concept of *i'jāz al-Qur'ān* the inimitability of the Qur'an in both linguistic form and semantic depth. These studies have shaped classical Islamic scholarship in theology (*'aqīdah*), worship (*'ibādah*), and social ethics (*mu'āmalah*). Within the modern university curriculum, al-balāghah al-Qur'āniyyah has become a key subject in the Master's Program in Arabic Language Education at the Faculty of Languages and Arts, Universitas Negeri Jakarta (UNJ). Despite its importance, this course still lacks standardized and up-to-date teaching materials that meet the needs of 21st-century learners. The existing syllabus for Qur'anic Rhetoric Studies covers both theoretical and applied components, including: (1) an introduction to the concept of rhetoric in the Qur'an and its linguistic beauty compared with classical Arabic literature; (2) the study of rhetorical styles in the Qur'an, such as *i'jāz*, diction, repetition, metaphor (*majāz*), simile (*tashbīh*), metonymy (*kināyah*), and grammatical shifts (*iltifāt*); (3) rhetoric in Qur'anic exegesis, focusing on historical and cultural contexts of interpretation; (4) rhetoric in modern contexts, emphasizing stylistic and narrative approaches; and (5) methodological analysis of Qur'anic rhetoric and case studies of specific verses. Although comprehensive, these materials are still taught through traditional and teacher-centered methods, lacking integration with the competencies required by 21st-century learning frameworks.

According to Griffin et al. (2012), 21st-century skills comprise ten key competencies grouped into four categories: ways of thinking, ways of working, tools for working, and skills for living in the world. Ways of thinking include creativity, innovation, critical thinking, problem solving, and decision making; ways of working include communication and collaboration; tools for working refer to information and communication literacy; while skills for living in the world involve global citizenship, life and career development, and personal and social responsibility. Redhana (2019) emphasized that the mastery of these competencies can only be achieved effectively through formal education. Similarly, Yuniarti et al. (2020) and Ledward and Hirata (as cited in Menggo et al., 2019) argue that 21st-century education must equip learners with the capacity to integrate knowledge, technical expertise, and literacy for success in work and life in a globalized context.

In Indonesia, the Ministry of Education and Culture has adopted the 21st-century learning framework through the 2013 Curriculum, promoting the implementation of the 4C competencies. However, the practical realization of these competencies remains incomplete. One major limitation lies in the absence of teaching materials designed explicitly to foster critical thinking, creativity, collaboration, and communication particularly in the context of higher education and the study of classical disciplines such as Qur'anic rhetoric.

Previous research on the teaching of Qur'anic rhetoric has predominantly relied on traditional and text-based approaches, focusing mainly on linguistic and stylistic analyses rather than pedagogical innovation. Studies have tended to emphasize *balāghah* as a linguistic science, neglecting its potential as a medium for developing higher order thinking and communicative skills (Al-Khatib, 2018; Hamdan, 2020). The novelty of the present study lies in its integration of 21st-century competencies critical thinking, creativity, communication, and collaboration into the design of Qur'anic rhetoric teaching materials. This research represents an interdisciplinary innovation that bridges classical Arabic rhetoric with modern educational frameworks.

### 1. Rhetoric as the Science of *Balaghah*

In classical rhetoric introduced by Aristotle (384–322 BCE), five foundations of rhetoric include invention, arrangement, style, memory, and delivery. This discipline once dominated European intellectual life until the late Middle Ages, when focus shifted to content over form. However, in the mid-20th century, attention returned to rhetoric through the emergence of what is known as “New Rhetoric.”

In Islamic tradition, the term *balaghah* (eloquence) refers to the ability to convey thoughts clearly and effectively, employing precise diction suited to context and audience. It denotes mastery in using language to influence emotions and intellect. Scholars have defined *balaghah* as follows: Ibn Manzur (1233–1312 CE), in his *Lisān al-‘Arab*, defined *balaghah* as the beauty and clarity of speech “*ḥusn al-kalām wa faṣāḥatuhu*” meaning communication that reaches its intended goal effectively. Hidayat, in *al-Balāghah li al-Jāmi’*, described it as expressing lofty meanings clearly and correctly with elegant linguistic form. Khalid ibn Sufyan interpreted it as achieving communication that reaches every listener in need of the message. Al-Rummani (d. 384 H) described *balaghah* as delivering meaning into the listener’s heart with the most appropriate expression and style.

### 2. The History of Rhetoric in Qur’anic Interpretation

From the time of revelation, Arabs renowned for their linguistic artistry were captivated by the Qur’an’s eloquence, unable to replicate its style. Their fascination with its miraculous expression (*i’jāz al-Qur’an*) led to systematic study of its rhetoric, giving rise to the science of *balaghah*. Pre-Islamic Arabs held literary markets (*aswāq adabiyyah*) where poets showcased their eloquence, influencing social prestige and leadership. Famous poets included Imru’ al-Qays, Zuhayr ibn Abi Sulma, and al-Khansā’. Their linguistic sophistication laid the groundwork for Arabic rhetoric even before Islam.

After revelation, scholars such as Abu ‘Ubaydah pioneered the formal study of Qur’anic rhetoric through works like *Majāz al-Qur’an*. Later, al-Jurjānī systematized the field, dividing it into three core disciplines: *ma‘ānī* (meaning and syntax), *bayān* (clarity and imagery), and *badī‘* (aesthetic devices). His works *Dalā’il al-I’jāz* and *Asrār al-Balāghah* established *balaghah* as an independent science. During the Umayyad and Abbasid periods, rhetoric flourished through oratory, poetry, and prose, reflecting both artistic and theological development.

### 3. The Role of Rhetoric in Qur’anic Exegesis

*Balaghah* plays a crucial role in understanding the Qur’an’s linguistic and spiritual dimensions. It helps interpreters (*mufasssirūn*) analyze verses contextually, distinguishing literal from figurative meaning, revealing aesthetic beauty, clarifying intent, and determining precise legal or moral implications.

For instance, Qur’an 2:261 uses multiple rhetorical devices *tashbīh* (simile), *kināyah* (metonymy), and *isti‘ārah* (metaphor) to describe the rewards of charity. The vivid imagery of a seed yielding seven hundred grains conveys abundance and divine generosity. Such rhetorical artistry not only beautifies expression but also strengthens emotional and ethical resonance. In essence, *balaghah* deepens *tafsīr* by uniting intellect and emotion, allowing readers to grasp both the message and its aesthetic power.

### 4. Rhetoric in Classical Tafsīr

Classical commentators like *al-Zamakhsharī*, *Fakhr al-Dīn al-Rāzī*, and *al-Bayḍawī* applied rhetorical principles to uncover divine intent and linguistic precision in the Qur’an. *Ilm al-Ma‘ānī*: Focuses on syntactic arrangement relative to context. For example, the verse “*‘iyyāka na‘budu wa ‘iyyāka nasta‘īn*” (You alone we worship, and You alone we ask for help) uses fronting (*taqdīm*) to emphasize exclusivity of worship.

*Ilm al-Bayān*: Explores figurative language such as simile and metaphor to unveil deeper meanings. Ar-Rāzī, for instance, highlights emotional and visual impact in his analysis of similes in Qur'an 2:17. *Ilm al-Badī'*: Examines stylistic beauty rhythm, parallelism, and contrast that enhances the aesthetic effect of divine speech. These rhetorical tools were used not merely for decoration but as hermeneutic instruments, reinforcing theology, ethics, and spiritual insight.

### 5. Techniques of Rhetorical and Stylistic Analysis in Qur'anic Studies

Rhetorical and stylistic analyses examine the Qur'an's linguistic beauty, persuasive devices, and expressive power. Major techniques include: *Balāghah* based analysis: Studying *ma'ānī*, *bayān*, and *badī'*. *Ijāz* (brevity) and *ithnāb* (amplification) to assess conciseness and elaboration. Semitic rhetoric (*al-balāghah al-sāmiyyah*), introduced by Michel Cuypers, analyzing textual symmetry and coherence.

Stylistic analysis (*stilistika*): Examining phonological (sound), morphological (form), syntactic (structure), semantic (meaning), and imagery (visual expression) layers of the Qur'anic text. For example, phonological harmony in Surah al-Naṣr enhances emotional tone; morphological shifts indicate certainty and divine authority; and semantic and imagery analysis reveals theological depth and artistic mastery.

### 6. Qur'anic Narrative Style

Narrative rhetoric (*as-sard al-Qur'ani*) conveys divine lessons through storytelling that blends realism, symbolism, and moral instruction. Unlike fictional tales, Qur'anic narratives (*qaṣaṣ*) serve pedagogical and theological purposes reinforcing belief, moral integrity, and reflection. The story in Qur'an 2:259 exemplifies this narrative power. The sequence—doubt, divine demonstration, recognition creates dramatic tension and spiritual insight. Imagery such as preserved food and revived bones symbolizes divine omnipotence. Dialogue heightens empathy, transforming the story into a timeless lesson on resurrection and faith. Thus, Qur'anic narrative rhetoric merges theological teaching with linguistic artistry, shaping an experience that engages intellect, imagination, and devotion simultaneously.

## Method

The stages to be implemented in this study adopt the ADDIE model. The development process using the ADDIE model consists of five core stages: analysis, design, development, implementation, and evaluation. These five stages are integrated with the MBKM syllabus and teaching materials development model. The steps of teaching material development are visually presented as shown in the figure below.

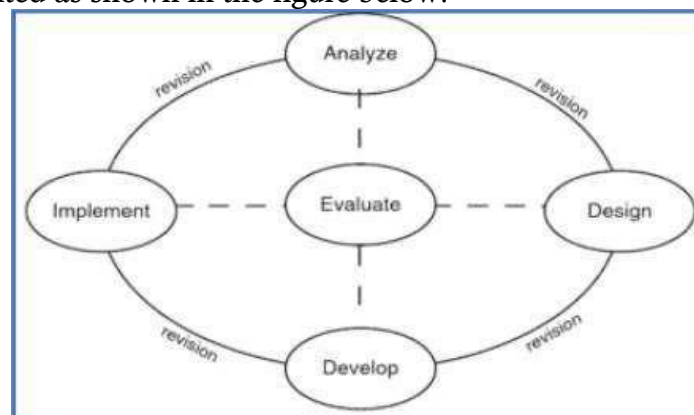


Figure 1. Stages of Research and Development to Be Conducted

a. Analysis

This initial stage involves identifying the needs and gaps related to teaching Al-Qur'an rhetoric. Activities include reviewing relevant literature, conducting surveys, and interviews with educators and students to determine specific instructional needs. Additionally, existing curriculum documents and teaching materials are analyzed to pinpoint areas for enhancement. The outcome of this phase is a comprehensive understanding of learners' characteristics, curriculum requirements, and content scope.

b. Design

Based on the analysis findings, the instructional design phase focuses on creating a detailed blueprint of the teaching materials. This includes designing the structure of the teaching modules, integrating critical thinking, creativity, communication, and collaboration skills, and developing visual and interactive elements to facilitate engaging learning experiences. Assessment tools are also designed to measure the effectiveness and achievement of learning objectives.

c. Development

In this stage, the actual creation of instructional materials takes place. Digital and printed formats are produced, incorporating multimedia elements such as infographics and videos. Content validation is conducted by experts in education and linguistics to ensure accuracy, relevance, and pedagogical effectiveness. Revisions are made based on feedback from validation.

d. Implementation

The developed teaching materials are then tested in a limited setting, such as a pilot class or small group of students. Pre-tests and post-tests are administered to evaluate learning outcomes. Feedback is collected from students and teachers regarding usability, clarity, and engagement. This stage aims to identify practical challenges and areas for improvement.

e. Evaluation

In the final stage, data from the implementation phase are analyzed to assess the effectiveness of the instructional materials. Based on this analysis, revisions are made to enhance content, delivery, and assessment strategies. Recommendations are formulated for broader implementation across different educational contexts.

Through these interconnected stages, the research ensures a thorough, iterative process of developing high-quality, relevant, and effective Al-Qur'an rhetoric instructional materials that foster 21st-century skills. This comprehensive procedure facilitates continuous improvement and validation of the teaching resources

## Results and Discussion

### A. Analysis of Students' Needs for Arabic Calligraphy Teaching Materials

The initial stage was conducted by distributing questionnaires to students, involving 96 student respondents. The results of data collection regarding the analysis of students' needs for Arabic calligraphy teaching materials were obtained by calculating the average scores and their corresponding percentages, as presented below.

Table 1. Score Determination

Statement	Responses	
Score	Yes	No
	1	0

$$\bar{x} = \frac{\text{total score obtained}}{\text{maximum total score}}$$

$$\bar{x} = \frac{\text{total score obtained}}{\text{maximum total score}} \times 100\%$$

Table 1. Guttman Scale Classification

Score Interval	Criteria
$\bar{x} > 0.8$	Very Good
$0.6 < \bar{x} \leq 0.8$	Good
$0.4 < \bar{x} \leq 0.6$	Fair
$0.2 < \bar{x} \leq 0.4$	Poor
$\bar{x} \leq 0.2$	Very Poor

Table 2. Results of the Questionnaire on the Need for Arabic Calligraphy Teaching Materials

Statement	Yes	No
Do you have a textbook or other reference book for Arabic calligraphy materials?	14	83
Do you seek other learning resources to help you understand the material, such as modules or the internet?	89	8
Do you experience difficulties in understanding Arabic calligraphy materials obtained from the internet?	66	31
Are you provided with teaching materials to study Arabic calligraphy topics?	79	18
If yes, do these teaching materials help you understand Arabic calligraphy?	67	30
Does your lecturer use specific teaching materials to teach Arabic calligraphy?	66	31
If yes, do these teaching materials help you understand the materials taught by your lecturer?	65	32
Can these teaching materials be used to review lessons that have already been taught?	74	23
Does the limited learning time on campus affect your understanding of Arabic calligraphy lessons?	80	17
If there were teaching materials for Arabic calligraphy that could be used anytime, would they increase your knowledge, interest, and grades in Arabic calligraphy?	89	8

Is there a need for easy-to-use Arabic calligraphy teaching materials to make learning easier and more engaging?	97	0
Do you agree if Arabic calligraphy teaching materials are developed at your campus?	96	1

Table 3. Score Calculation

Score Calculation	
Description Score	Score
Yes responses	882 X 1
No responses	282 X 0
Total Score	882

$$\bar{x} = \frac{\text{total score obtained}}{\text{maximum total score}} \times 100\%$$

$$\bar{x} = \frac{882}{1164} \times 100\%$$

$$\bar{x} = 0.75 \text{ (75\%)}$$

Table 4. Results of the Questionnaire on 21st-Century Development Needs

Statement	Yes	No
Have you applied a critical thinking approach in Arabic calligraphy learning?	40	57
Are creative and innovative approaches reflected in Arabic calligraphy learning?	73	24
Is a problem-solving approach reflected in Arabic calligraphy learning?	56	41
Is a communicative approach reflected in Arabic calligraphy learning?	70	26
Is an information literacy approach reflected in Arabic calligraphy learning?	76	20
Has media literacy been applied in Arabic calligraphy learning?	76	20
Has information and communication technology (ICT) literacy been applied in Arabic calligraphy learning?	80	16

Table 5. Score Calculation

Score Calculation	
Description Score	Score
Yes responses	471 X 1
No responses	204 X 0

Total Score	471
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$$\bar{x} = \frac{\text{total score obtained}}{\text{maximum total score}} \times 100\%$$

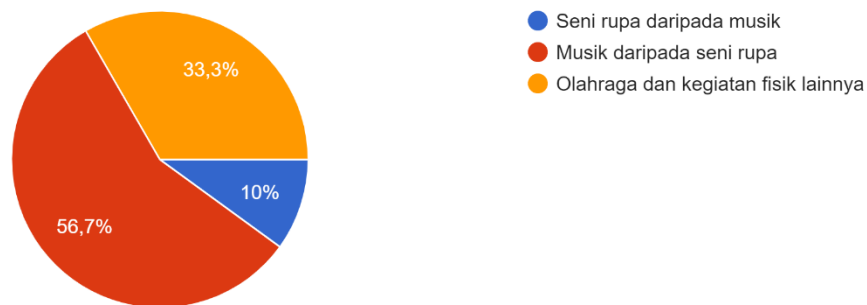
$$\bar{x} = \frac{471}{679} \times 100\%$$

$$\bar{x} = 0.69 (69\%)$$

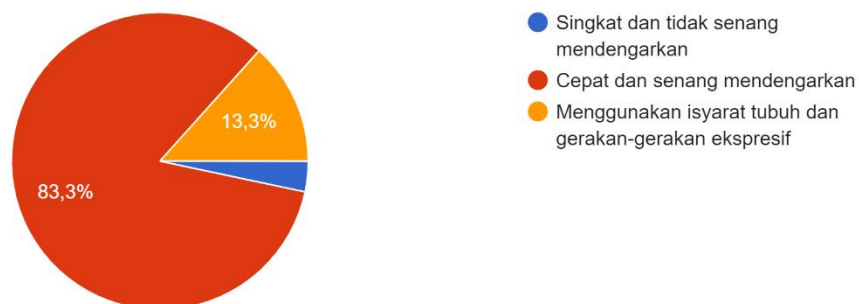
### Analysis of Student Characteristics

In designing a learning plan, it is essential to consider the characteristics of students who will be directly involved in the learning process. In this regard, the researcher identified various student learning style characteristics by distributing questionnaires. The following are the results of the questionnaire.

Saya lebih menyukai...  
30 jawaban



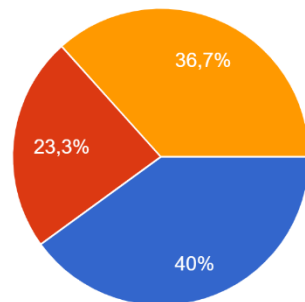
Saya berbicara dengan....  
30 jawaban



## Development of Qur'anic Rhetoric Teaching Materials Based on 21st-Century Skills

Saya lebih suka....

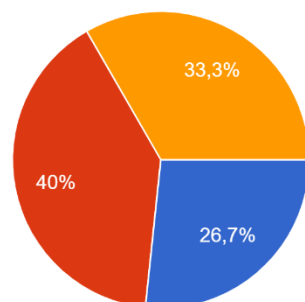
30 jawaban



- Membaca daripada dibacakan
- Mendengar daripada membaca
- Menggunakan model dan praktek atau praktikum

Untuk mengisi waktu luang, saya lebih suka....

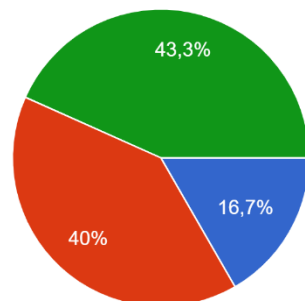
30 jawaban



- Menonton televisi atau menyaksikan pertunjukan
- Mendengarkan radio, musik atau membaca
- Melakukan permainan atau bekerja menggunakan tangan

Ketika mengajarkan sesuatu, saya selalu....

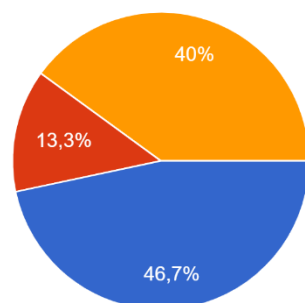
30 jawaban



- Menunjukannya
- Menceritakannya
- Mendemonstrasikannya dan meminta mereka untuk mencobanya
- Mendemonstrasikannya dan meminta mereka untuk mencobanya

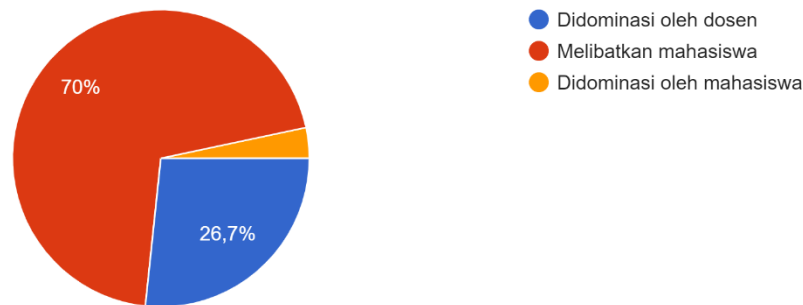
Ketika pembelajaran saya lebih suka....

30 jawaban



- Mendengarkan penjelasan dosen
- Membaca materi pembelajaran
- Terlibat aktif diskusi dan praktek

Ketika pembelajaran saya lebih suka pembelajaran yang ....  
30 jawaban



Based on the data above, it can be seen that the most frequently selected responses by students are those related to activities or direct involvement. Based on this finding, it can be concluded that the majority of students in the Arabic Language Education Study Program have a kinesthetic learning style. Kinesthetic learning is a multimodal learning style that utilizes a combination of sensory functions. Kinesthetic learners learn through touch, movement, and action (Muluk et al., 2020). They prefer direct involvement in the learning process, as they tend to emphasize experience when learning something (Drago & Wagner, 2004). With the predominance of a kinesthetic learning style among students, it is not surprising that most students stated a preference for learning models that actively involve them in the learning process.

## Conclusions

Globalization and technological advancements encourage lecturers not only to transfer knowledge to students but also to equip them with 21st-century skills, including creativity, collaboration, communication, critical thinking, problem-solving abilities, and information technology literacy. Therefore, the Arabic calligraphy teaching materials for the Arabic Language Education Study Program, Faculty of Language and Arts, Universitas Negeri Jakarta need to be developed in accordance with the demands of 21st-century skills mastery. Based on the results of questionnaires distributed to students, expert evaluations, and interviews with course lecturers, the Arabic calligraphy teaching materials developed using the ADDIE model by Dick and Carey and the Merdeka Belajar Kampus Merdeka (MBKM) syllabus model are considered very good and should be further developed in alignment with the advancement of 21st-century skills.

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