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Strengthening the Teaching of Islamic History through the Arabic Language from the Perspective of the Qur'ān, Ḥadīth, and Maqāṣid al-Sharī'ah

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Abstract

The study of Islamic history today remains largely dependent on translations, thereby limiting direct access to primary Arabic sources and resulting in a less profound level of understanding. Therefore, the integration of the Arabic language has become an urgent necessity as part of an epistemological reform in Islamic education. This urgency can be observed from the perspectives of the Qur'an, Ḥadīth, and *Maqāṣid al-Sharī'ah*. This study employs a qualitative approach through library research, utilizing secondary data sources. The analysis is conducted using Vygotsky's Sociocultural Theory and the theoretical framework of *Maqāṣid al-Sharī'ah*. The findings indicate that, from the perspective of the Qur'an, the Arabic language functions as the primary medium that ensures the authenticity and depth of understanding of Islamic history through direct access to revelatory sources without distortion. From the perspective of ḥadīth, Arabic serves as an epistemological foundation and a medium for the transmission of knowledge, fostering a collective, profound, and sustainable understanding in the study of Islamic history. Meanwhile, according to al-Shāṭibī, Arabic constitutes an essential *wasīlah* within the framework of *Maqāṣid al-Sharī'ah* particularly in relation to *ḥifẓ al-dīn* and *ḥifẓ al-'aql* positioning it as both a primary

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necessity and a complementary refinement in the learning process. Thus, Arabic is not merely a tool, but a fundamental component in constructing an authentic, critical, and transformative understanding of Islamic history.

Keywords: Islamic History; Arabic Language; Qur'ān; Ḥadīth; and Maqāṣid al-Sharī'ah.

Introduction

The Arabic language constitutes one of the oldest and richest languages in the world, holding a distinguished position within the corpus of Islamic civilization (Aini & Shafie, 2024). Its distinction lies not merely in its linguistic features, but also in the theological, historical, and epistemological dimensions that are deeply embedded within the Islamic intellectual tradition (Kelsay, 2023). Since the Qur'ān was revealed in eloquent Arabic with unparalleled depth of meaning, this language has emerged as the principal instrument for the transmission of Islamic knowledge across generations and civilizations (Abdulaziz Alhusaiyan, 2023). Therefore, mastering the Arabic language is not merely an exercise in linguistic proficiency; rather, it serves as a gateway to an authentic understanding of the primary sources of Islamic teachings.

In the context of teaching Islamic history, the role of the Arabic language is inseparable from efforts to reconstruct and comprehend historical events in a comprehensive and accurate manner (Rekan et al., 2025). The primary sources of Islamic history—ranging from the works of *sīrah nabawiyyah*, *tārīkh al-khulafā'*, to the annals of classical Muslim historians such as al-Ṭabarī, Ibn Khaldūn, and Ibn Kathīr—are all written in Arabic (Bashir et al., 2022). Without sufficient proficiency in reading and understanding Arabic, a student of Islamic history will inevitably depend on translations, which often fail to capture the nuances of meaning, cultural context, and terminological precision contained in the original texts (Abdelkarim & Alhaj, 2023). This condition, in turn, has the potential to produce partial, or even erroneous, understandings of the rich and profound legacy of Islamic history.

However, the current reality of Islamic history education in various educational institutions still reflects a concerning dichotomy between Arabic language proficiency and the understanding of Islamic history (Safrudin et al., 2024). Most Islamic educational curricula tend to treat these two subjects as separate entities that run in parallel without meaningful integration (Efendi, Susanto, Basri, Samsuri, & others, 2025). Consequently, students often study Islamic history through translated textbooks that have undergone processes of simplification, without ever directly engaging with the original Arabic sources that form the authentic foundation of historical narratives (Safari, 2023). This phenomenon calls for a paradigmatic reorientation in the methodology of teaching Islamic history—one that positions the Arabic language as an instrument of intellectual reinforcement, rather than merely a complementary subject.

The urgency of integrating the Arabic language into the teaching of Islamic history is, in fact, grounded upon a very solid foundation within three authoritative sources of Islam (Khoerudin, 2024). First, the Qur'ān, as *kalāmullāh*, explicitly

affirms the distinction of the Arabic language and establishes it as the medium for conveying the divine message, which is universal and everlasting (Gaanoun & Alsuhaibani, 2025). Second, the Ḥadīth of the Prophet Muḥammad (peace be upon him), as a primary source of law and an exemplary model for Muslims, also provides legitimacy for the importance of mastering the Arabic language in order to understand and disseminate Islamic teachings (Sa'dudin, Hafizd, & Safitri, 2022). Third, the framework of *Maqāṣid al-Sharī'ah*—as the theory of the fundamental objectives of Islamic law—offers a strong epistemological and teleological justification for the position of the Arabic language as a means of preserving and developing Islamic civilization (Aziz & Ahmad, 2016). Collectively, these three foundations form a robust basis for the importance of integrating the Arabic language into the teaching of Islamic history.

Several previous academic studies have addressed the relationship between the Arabic language and Islamic education (Zikriah & Mauludiyah, 2024); however, only a limited number have specifically examined the integration of Arabic in the teaching of Islamic history from the perspectives of the Qur'ān, Ḥadīth, and *Maqāṣid al-Sharī'ah* in a simultaneous and comprehensive manner. Existing studies tend to focus either on the methodological aspects of Arabic language instruction itself or on historical studies that are monodisciplinary in nature (Mardani & Syafei, 2025). This academic gap constitutes an important space to be addressed, considering that a trichotomic approach integrating these three perspectives can offer a more holistic and profound contribution to the development of a character-based methodology in Islamic education.

Based on this background, this article seeks to examine in depth and systematically how the Arabic language can function as an instrument of reinforcement in the teaching of Islamic history by grounding the discussion in three fundamental perspectives. To achieve this objective, the study is guided by three research questions. First, how can the Arabic language strengthen the teaching of Islamic history from the perspective of the Qur'ān? Second, how can the Arabic language strengthen the teaching of Islamic history from the perspective of Ḥadīth? Third, how can the Arabic language strengthen the teaching of Islamic history from the perspective of *Maqāṣid al-Sharī'ah*? These three research questions are structured hierarchically and are mutually complementary, such that the answers to them are expected to provide a comprehensive and integrative understanding of the epistemological relationship between the Arabic language and the teaching of Islamic history.

The first novelty of this article lies in the integration of three normative Islamic perspectives simultaneously within a cohesive analytical framework, namely the Qur'ān, Ḥadīth, and *Maqāṣid al-Sharī'ah*. Previous studies have generally grounded their arguments in only one or two perspectives—for instance, solely on the Qur'ānic perspective or merely on a *fiqhīyah* approach. This article, for the first time, constructs an epistemological triad in which these three authoritative sources operate synergistically as the foundational basis for legitimizing the integration of the Arabic language in the teaching of Islamic history, thereby producing an argumentation that is more robust, comprehensive, and methodologically layered.

The second novelty lies in the specificity of the object of study, which has not been explicitly addressed in prior academic literature, namely the functional relationship between the Arabic language and the teaching of Islamic history in particular. To date, academic discourse on the Arabic language in Islamic education has largely revolved around the teaching of *fiqh*, *tafsīr*, or ḥadīth studies—disciplines that are directly text-based in Arabic. This article fills that gap by emphasizing that the teaching of Islamic history inherently requires the Arabic language as an epistemological instrument, not merely as a medium of communication, given that all primary sources of Islamic historiography are preserved within this linguistic tradition.

The third novelty is the utilization of *Maqāṣid al-Sharī'ah* as a justificatory framework within the context of language and history education, which constitutes a distinct methodological innovation. Conventionally, *Maqāṣid al-Sharī'ah* has been applied within the domain of Islamic law (*fiqh*) and studies of social ethics, rather than within the discourse of linguistic education. This article expands the scope of its application into the domain of integrative Islamic education, particularly by demonstrating that strengthening the Arabic language in the teaching of Islamic history aligns with the objectives of preserving intellect (*hifẓ al-'aql*) and religion (*hifẓ al-dīn*). This applied expansion offers an original contribution to the development of the philosophy of Islamic education rooted in the tradition of *uṣūl al-fiqh*.

Method

This study adopts a qualitative approach that emphasizes deep understanding and interpretive analysis of social phenomena based on the lived experiences and perspectives of the individuals involved. Grounded in the traditions of anthropology and sociology, qualitative research assumes that social reality is complex, context-dependent, and shaped by human interaction, and therefore can be systematically explored and critically examined within a rigorous academic framework (Mohajan, 2018). The primary method employed for data collection in this study is library-based research. This approach relies on the use of existing documentary materials, drawing upon previously available sources without being limited by temporal or spatial constraints. Rather than generating original field data, it fundamentally depends on secondary sources such as written and recorded documents, which are systematically analyzed to produce scholarly insights (Tajedini, Khasseh, Afzali, & Sadatmoosavi, 2019).

In this study, data analysis relies on secondary sources, indicating that the information utilized was previously collected and documented by other researchers or institutions rather than being obtained directly by the authors. These types of sources generally involve the interpretation, synthesis, or evaluation of existing data, rather than original data collection (Cheong, Lyons, Houghton, & Majumdar, 2023). The sources employed in this study include peer-reviewed journal articles, up-to-date academic books, and classical compilations of ḥadīth. The research applies a thematic approach to ḥadīth analysis, which involves systematically gathering all relevant Prophetic narrations on a specific theme and examining them in a critical and

structured manner. After assembling the selected ḥadīths, the researcher conducts an in-depth analysis to develop a coherent, context-sensitive, and comprehensive interpretation of the topic. This process reflects the broader function of secondary materials, which synthesize and interpret existing knowledge to generate new scholarly insights (Rohman, Huda, & Hartono, 2020).

This research utilizes two principal analytical frameworks: Vygotsky's Sociocultural Theory and the theory of *Maqāṣid al-Sharī'ah*. Social Constructivism theory, developed by Lev Vygotsky, emphasizes that knowledge is not formed solely at the individual level but is constructed through social interaction, language, and the cultural context in which an individual exists. From this perspective, learning occurs when a person engages with others who are more knowledgeable (*more knowledgeable others*), enabling cognitive development through what is termed the *Zone of Proximal Development* (ZPD)—the gap between an individual's actual ability and their potential development when assisted. This assistance is provided in the form of *scaffolding*, or temporary support that is gradually withdrawn as the learner becomes more independent. Consequently, Vygotsky argues that mental development is initially social (*interpsychological*) before being internalized into individual cognition (*intrapsychological*). Therefore, learning is fundamentally a collaborative process shaped by social interaction and cultural influences, where language plays a central mediating role (Tzuriel, 2021).

Conversely, the concept of *Maqāṣid al-Sharī'ah* in *uṣūl al-fiqh* refers to the overarching aims of Islamic law, which are intended to promote human well-being (*maṣlaḥah*) and prevent harm (*mafsadah*). Classical scholars—most notably Imam al-Shāṭibī—systematized these objectives into a hierarchical structure consisting of three levels: *darūriyyāt* (essential needs that safeguard the fundamental elements of human existence), *ḥājiyyāt* (complementary needs that alleviate hardship), and *taḥsīniyyāt* (refinements that enhance moral and social quality). This tripartite framework functions as a normative benchmark for evaluating legal rulings and public policies, ensuring that the application of Sharī'ah remains ethically grounded, contextually responsive, and oriented toward achieving overall human flourishing (*falāḥ*) (Zaprukh, 2018). To analyze the collected data, this study employs a descriptive-analytical method that emphasizes systematically outlining the characteristics and detailed aspects of the information, rather than testing hypotheses or making predictive claims. Following this descriptive stage, the findings are synthesized and interpreted through a deductive framework, enabling conclusions to be logically derived from established theoretical principles—beginning with general observations and progressively refining them into specific, evidence-based insights (Azungah, 2018).

Discussion

Strengthening the Teaching of Islamic History through the Arabic Language from the Perspective of the Qur'ān

The following are three *āyāt* that are closely related to this theme, presented as follows:

1. Allah the Exalted says: “And before it was the Book of Mūsā as a guide and a mercy. And this is a confirming Book, in an Arabic tongue, to warn those who have wronged themselves and as glad tidings for the muḥsinīn.” (QS. al-Aḥqāf [46]: 12).

Al-Sa’dī states: “As for this Qur’ān, it is a Book that confirms the previous scriptures; it bears witness to their truth and affirms them through its conformity with them. Allah has rendered it in an Arabic language so that it may be easily understood and readily memorized, with the purpose of warning those who wrong themselves through disbelief, wickedness, and disobedience—should they persist in such of a painful punishment (al-Sa’dī, 2000, p. 780).”

The verse of QS. al-Aḥqāf (46): 12 explicitly affirms that Allah revealed the Qur’ān in *lisānan ‘arabiyyan*—a clear and manifest Arabic language—so that it may be easily comprehended and retained by humankind. As explained by al-Sa’dī, this assertion carries a profound pedagogical dimension: the choice of language is not merely a linguistic decision, but an epistemological one that determines how knowledge is constructed, transmitted, and internalized within its recipient community. This perspective strongly resonates with Lev Vygotsky’s Social Constructivism Theory, which posits that language functions as the most fundamental psychological tool in the process of human knowledge construction. For Vygotsky, knowledge is never formed in an individual vacuum; rather, it is always socially constructed through language-mediated interaction within specific cultural contexts.

When the Qur’ān was revealed in Arabic and simultaneously functions as a *muṣaddiq* of previous prophetic historical narratives, it effectively establishes an Arabic-speaking discourse community in which knowledge of Islamic history is constructed, debated, and transmitted. Thus, the teaching of Islamic history grounded in the Arabic language represents, in essence, the active participation of learners within a historical knowledge-construction community that has existed since the initial revelation of the Qur’ān.

Al-Sa’dī emphasizes that Allah rendered the Qur’ān specifically in Arabic so that it may be easily understood and memorized—a statement that directly corresponds to Vygotsky’s concept of the Zone of Proximal Development (ZPD), namely the developmental zone in which a learner can achieve higher levels of understanding with the assistance (*scaffolding*) of a more competent individual. In the context of teaching Islamic history, the Arabic language functions as a scaffolding instrument that enables learners to move from a superficial, translation-mediated understanding of Islamic history toward a deeper, more critical, and authentic comprehension through direct engagement with primary Arabic sources.

The Qur’ān, as a *kitābun muṣaddiq* that encapsulates and confirms earlier prophetic historical narratives—from Prophet Mūsā to previous messengers—provides a comprehensive historical framework. This framework can only be optimally understood in its original language, namely Arabic. Teachers who are proficient in Arabic assume the role of the *more knowledgeable other* (MKO) in Vygotsky’s terminology, guiding learners into their ZPD by granting them access to key terminologies of Islamic historiography, the narrative structures of classical Arabic historical texts, and the subtle nuances of meaning that are often inaccessible through translation. Consequently, the teaching of Islamic history becomes a

progressive, contextualized process of knowledge construction rooted in the authentic epistemic tradition of Islam.

Al-Sa'dī explains that the purpose of revealing the Qur'ān in clear Arabic is to fulfill two simultaneous transformative functions: *indhār* (warning) for those who act unjustly and *bushrā* (glad tidings) for the *muḥsinīn*. These dual functions reflect the socio-transformative dimension of knowledge, which, in Vygotsky's framework, is understood as *internalization*—a process whereby knowledge that is initially interpsychological (occurring between individuals in a social context) becomes intrapsychological (embedded within individual consciousness and capable of shaping behavior).

The teaching of Islamic history through the Arabic language, grounded in the Qur'ān as a historical *muṣaddiq*, possesses a transformative potential that extends far beyond the mere transmission of factual information about past events. It invites learners to internalize the lessons (*ibrah*) of Islamic history directly from its most authoritative source, in the language that most precisely conveys its meanings. In doing so, the functions of *indhār* and *bushrā* can operate effectively within their consciousness. From Vygotsky's perspective, such internalization can occur optimally only when there is alignment between the instructional language and the language of the text being studied. This alignment is precisely realized when Arabic is employed as the medium for teaching Islamic history. In this way, learners do not merely study Islamic history; rather, they learn within the very language through which that history has been constructed, interpreted, and transmitted across generations of the Muslim intellectual tradition.

2. Allah the Exalted says: “Indeed, We have sent it down as an Arabic Qur'ān so that you may understand.” (Yūsuf 12:2)

Al-Sa'dī states that Allah the Exalted informs that the verses of the Qur'ān are *āyāt al-kitāb al-mubīn*, namely the verses of a clear and manifest Book, both in their expressions and in their meanings. Among the aspects of its clarity and elucidation is that Allah revealed it in the Arabic language (*al-lisān al-'arabī*), which is the most noble and the most eloquent of languages, capable of explaining all beneficial realities needed by humankind. All of this clarification and exposition is intended for *la'allakum ta'qilūn*, that is, so that you may comprehend its limits, its foundational principles (*uṣūl*), its subsidiary branches (*furū'*), as well as its commands and prohibitions. When such understanding is attained with certainty and the hearts are adorned with knowledge of it, this will yield the actions of the bodily faculties and obedience to it. Another meaning of *la'allakum ta'qilūn*, according to al-Sa'dī, is that your intellects may increase through the repeated contemplation of its noble and elevated meanings, enabling you to move from one state to higher and more perfected states (al-Sa'dī, 2000, p. 393).

Allah, in QS. Yūsuf (12): 2, explicitly affirms that the Qur'ān was revealed as *qur'ānan 'arabiyyan*—a recitation in the Arabic language—with the explicit purpose of *la'allakum ta'qilūn*, so that human beings may employ their intellects optimally. Al-Sa'dī explains that the selection of Arabic as the medium of the Qur'ān is not arbitrary; rather, it is because it is *al-lisān al-'arabī*, the most noble and the most

eloquent (*afṣaḥ wa abyān*) of languages, inherently capable of articulating the most complex and beneficial realities of knowledge.

This assertion resonates directly with the epistemological foundation of Vygotsky's Social Constructivism Theory, which regards language not merely as a tool of communication, but as a mediating tool that determines the quality and depth of knowledge construction within the human mind. For Vygotsky, the language employed in the learning process directly shapes the structures of thinking; the richer and more precise a language is in expressing concepts, the deeper the knowledge that can be constructed through it. In the context of teaching Islamic history, the convergence of these two perspectives carries profound implications: employing Arabic as the medium of instruction empowers learners to construct historical knowledge at a level of conceptual depth far beyond what can be achieved through translation, as they engage directly with the very language that the Qur'ān designates as the most optimal instrument for expressing and understanding the realities of Islamic knowledge.

Al-Sa'dī's interpretation of *la'allakum ta'qilūn* offers a remarkably rich elaboration encompassing two layered cognitive dimensions. First, it involves understanding the *uṣūl* (foundational principles), the *furū'* (subsidiary branches), as well as the commands and prohibitions of the Sharī'ah. Second, it entails the progressive growth of the intellect through repeated engagement with noble meanings, enabling one to transition from one state to higher and more perfected states. This tiered cognitive process—from *uṣūl* to *furū'*, and from one level to a higher one—closely parallels Vygotsky's central concept of the Zone of Proximal Development (ZPD), wherein learners gradually progress from their actual level of development to their potential level through appropriate scaffolding.

In Arabic-based Islamic history learning, this process manifests concretely when learners are first guided to comprehend key vocabulary and terminologies of Islamic historiography (linguistic *uṣūl*), then progressively advance to reading primary historical texts (*furū'* textual competence), followed by analyzing contexts, comparing narrations, and ultimately deriving transformative lessons (*'ibrah*). This staged intellectual journey mirrors the mechanism of ZPD, in which Arabic functions as scaffolding that elevates learners from superficial, translation-mediated understandings to deep, authentic comprehension grounded directly in primary sources.

The most transformative dimension of al-Sa'dī's interpretation of *la'allakum ta'qilūn* lies in his assertion that a complete understanding of the Qur'ān—optimally attained through Arabic—ultimately yields the actions of the bodily faculties and submission (*thamara 'amal al-jawāriḥ wa al-inqiyād*). This reflects a transformative Islamic epistemology in which properly constructed knowledge does not remain at the cognitive level but proceeds toward internalization that shapes behavior and character.

This epistemological trajectory—from *ta'aqqul* (cognitive understanding) to *'amal* (action)—perfectly aligns with Vygotsky's concept of internalization, whereby knowledge that is initially interpsychological (constructed socially through Arabic-mediated interaction) becomes intrapsychological (embedded within individual

consciousness and driving behavioral transformation). In the context of Islamic history education, such internalization can only be fully realized when learners engage with history not through translations that detach knowledge from its linguistic and cultural context, but directly through Arabic. This enables them to experience the emotional resonance, depth of meaning, and narrative power of Islamic historical texts as they were originally experienced, recorded, and transmitted by classical Muslim historians. Consequently, Islamic history ceases to be merely information to be known; it becomes knowledge to be lived, internalized, and ultimately manifested in the consciousness and conduct of contemporary Muslim generations.

3. Allah the Exalted says: “And thus We have sent it down as an Arabic Qur’ān, and We have diversified within it the warnings so that they may become mindful or that it may produce for them a reminder.” (Tāhā 20:113)

Al-Sa’dī states: Thus, We have revealed this Book in the most excellent language, namely the Arabic language (*al-lisān al-‘arabī al-fāḍil*), which you understand and comprehend, such that neither its expressions nor its meanings are hidden from you. As for His statement *wa ṣarrafnā fīhi mina al-wa’id*, it means that We have diversified the warnings within it in numerous forms. At times, this is through mentioning the Names of Allah that indicate justice and retribution (*al-‘adl wa al-intiqām*); at other times, through recounting the punishments (*al-muthulāt*) that Allah inflicted upon previous nations, along with the command that later communities take lessons from them. At times, it is through explaining the consequences of sins and the defects they produce; and at other times, through depicting the terrors of the Day of Resurrection and the anxieties and disturbances therein. It also includes the mention of Hell (*Jahannam*) and the various kinds of punishment and torment within it.

All of this constitutes a mercy for the servants, so that they may become mindful of Allah, abandoning the evils and acts of disobedience that harm them, or so that it may generate for them a reminder (*dhikrā*), leading them to perform acts of obedience and goodness that benefit them. Thus, its being an Arabic Book, along with the diversification of warnings within it, represents the greatest cause and the most powerful impetus toward mindfulness (*taqwā*) and righteous action. Were it not in Arabic, or were such diversification absent, it would not have produced such an effect (al-Sa’dī, 2000, p. 514).

Allah, in QS. Tāhā (20): 113, affirms that the Qur’ān was revealed as *qur’ānan ‘arabiyyan* for a highly specific epistemological reason—so that neither its expressions nor its meanings remain concealed from human understanding (*lā yakhfā ‘alaykum lafẓuhu wa lā ma’nāhu*). Al-Sa’dī explicitly characterizes Arabic in this verse as *al-lisān al-‘arabī al-fāḍil*—the superior and distinguished language that is fully comprehensible to its audience. This underscores that the superiority of Arabic is not merely nominal, but functional: its capacity to render knowledge entirely transparent and readily internalizable.

This epistemological transparency corresponds closely to Vygotsky’s framework, wherein effective knowledge construction requires language to function as a transparent mediating tool—one that facilitates, rather than obstructs, the flow of meaning between text and learner. When Islamic history is taught through translation,

an inevitable layer of opacity emerges: nuances of meaning are diminished, technical terms lose precision, and the cultural contexts embedded within classical Arabic diction become inaccessible. Conversely, when Arabic is employed as the medium of instruction, it fulfills precisely the role described by al-Sa'dī: rendering both the expressions and meanings of Islamic historical knowledge fully transparent, thereby enabling an unimpeded process of authentic knowledge construction.

A particularly significant pedagogical dimension of QS. Tāhā (20): 113 lies in the concept of *wa ṣarrafnā fīhi mina al-wa'id*—the diversification of warnings within the Qur'ān in multiple forms. Al-Sa'dī systematically elaborates this variation: through the mention of divine Names reflecting justice and retribution, through narratives of the punishments inflicted upon past nations, through explanations of the consequences of sin, and through vivid depictions of the Day of Resurrection. Of particular pedagogical importance is his emphasis that these variations include historical accounts of earlier communities alongside the directive that subsequent generations derive lessons from them—an explicit methodological foundation for teaching Islamic history embedded within the Arabic narrative structure of the Qur'ān itself.

This method of narrative variation aligns closely with Vygotsky's concept of scaffolding, wherein knowledge is presented through multiple complementary representations, enabling learners to approach their Zone of Proximal Development (ZPD) through diverse cognitive entry points. In Arabic-based Islamic history instruction, this principle of *taṣrīf* (variation) can be applied methodologically by engaging learners with historical material through various Arabic linguistic modes—chronological narration, causal analysis, character description, and reflective *'ibrah*. Each variation reinforces and deepens the construction of historical understanding within the learner's cognitive framework.

Al-Sa'dī concludes his interpretation with a profoundly significant epistemological assertion: “Were it not in Arabic, or were the diversification of warnings absent, it would not have produced such an effect.” This statement affirms that the Arabic language and the methodology of narrative variation are not merely stylistic elements, but constitute the greatest causes and most powerful driving forces (*asbāb al-akbar wa al-bā'ith al-a'zam*) toward two transformative outcomes: *taqwā* (mindfulness and piety) and *dhikrā* (remembrance that engenders obedience).

These outcomes correspond, in Vygotsky's terminology, to the culmination of the process of internalization—where knowledge that initially exists as external and interpsychological (such as historical narratives of past nations preserved in Arabic texts) becomes intrapsychological, shaping consciousness, character, and action. In the context of teaching Islamic history, the realization of *dhikrā* and *taqwā* can only be fully achieved when learners engage directly with Arabic. As al-Sa'dī emphasizes, the transformative power (*ta'thīr*) is intrinsically bound to the Arabic nature of the Qur'ān itself—it is not merely information transmitted, but a transformative energy that can only be conveyed in its fullness through its original language.

Thus, when learners encounter the narratives of the destruction of the peoples of 'Ād, Thamūd, or Fir'awn directly in Arabic, they do not merely acquire historical knowledge; rather, they experience and internalize the warning (*dhikrā*) at the deepest

level of consciousness. This represents the highest form of transformative historical knowledge construction, both within Vygotsky's theoretical framework and within the epistemological vision of the Qur'ān.

Strengthening the Teaching of Islamic History through the Arabic Language from the Perspective of the Prophet's Ḥadīth

In this discussion, there are three ḥadīths that are closely related to this theme:

1. The *mawqūf* report from Ibn 'Umar (*raḍiya Allāhu 'anhu*), who said: Learn the Arabic language, for indeed it is part of your religion." (Reported by al-Bukhārī in *al-Tārīkh al-Kabīr*, al-Bayhaqī in *Syu'ab al-Īmān*, and Abū Ṭāhir al-Muqri' in *Akhbār al-Naḥwiyyīn*) (Al-Muttaqī al-Hindī, 1985 V. 10, P. 254).

This *mawqūf* athar of Ibn 'Umar (*raḍiya Allāhu 'anhu*), as transmitted by al-Bukhārī in *al-Tārīkh al-Kabīr*, al-Bayhaqī in *Syu'ab al-Īmān*, and Abū Ṭāhir al-Muqri' in *Akhbār al-Naḥwiyyīn*, contains a collective command with a strong social dimension: *ta'allamū*—"learn," expressed in the plural imperative form addressed to the entire Muslim community without exception. This plural form is not merely a grammatical coincidence; rather, it carries profound epistemological implications: that the learning of the Arabic language is a communal project, not merely an individual achievement.

This collective dimension of Ibn 'Umar's directive resonates directly with the foundational premise of Vygotsky's Social Constructivism Theory, which asserts that knowledge is never constructed in individual isolation but always emerges through social interaction within a community that shares a common language and culture. For Vygotsky, social interaction constitutes the primary mechanism of knowledge construction—an individual learns first in an interpsychological context (with others) before that knowledge is internalized intrapsychologically (within the self). Thus, when Ibn 'Umar (*raḍiya Allāhu 'anhu*) commands the Muslim community to learn Arabic collectively, he is, in essence, establishing the socio-linguistic prerequisites necessary for the Muslim community to construct, discuss, and transmit knowledge of Islamic history authentically. Only within a community that shares proficiency in Arabic can the teaching of Islamic history function as a meaningful, critical, and transformative process of collective knowledge construction.

The justification provided by Ibn 'Umar—*fa'innahā min dīnikum* ("for indeed it is part of your religion")—contains a highly significant ontological assertion: the Arabic language is not merely an external instrument used to study religion, but rather an organic component of the religion itself. This statement situates Arabic, in Vygotskian terminology, as a constitutive mediating tool—not merely an aid to cognition, but a tool that fundamentally shapes the structure and quality of the knowledge constructed through it.

The direct implication of this assertion for the teaching of Islamic history is that separating Islamic history from the Arabic language is tantamount to separating it from an essential component of its very nature. This is because the entirety of Islamic historical narratives—from *sīrah nabawiyyah*, *futūḥāt al-islāmiyyah*, to the development of Islamic intellectual schools—has been constructed, recorded, and

interpreted in Arabic as an irreplaceable medium. Within Vygotsky's framework of the Zone of Proximal Development (ZPD), Arabic functions as the most fundamental form of scaffolding, enabling learners to progress from a superficial, translation-mediated understanding of Islamic history to a deep and authentic comprehension. This is due to the fact that key technical terms of Islamic historiography—such as *isnād*, *rijāl*, *jarḥ wa ta'dīl*, *ṭabaqāt*, and *futūḥ*—contain layers of cultural and epistemic meaning that can only be fully accessed in their original Arabic form. Mastery of these layers elevates learners from their actual developmental level to their true potential level of historical understanding.

An equally important aspect of this *athar* of Ibn 'Umar (*raḍīya Allāhu 'anhu*) lies in its very mode of transmission—reported through three different transmitters in three distinct works: al-Bukhārī in *al-Tārīkh al-Kabīr*, al-Bayhaqī in *Syū'ab al-Īmān*, and Abū Ṭāhir al-Muqri' in *Akhbār al-Naḥwīyyīn*. This multi-channel transmission process implicitly demonstrates a highly Vygotskian model of learning: knowledge is constructed, verified, and transmitted through a social network of scholarly communities that share Arabic proficiency as an epistemological prerequisite.

In Vygotsky's terminology, the transmitters of ḥadīth and *athar* function as *more knowledgeable others* (MKO), serving as bridges for the transmission of knowledge across generations. What enables this transmission to occur with accuracy, precision, and meaning is precisely the shared mastery of the Arabic language across the entire chain of transmission (*sanad*). This model of knowledge transmission in the Islamic tradition should serve as a paradigm for contemporary Islamic history education: not a passive, individualistic learning process based on translated materials, but a communal and active engagement in which learners—equipped with Arabic proficiency—participate directly in the discourse community of Islamic scholarship. In such a setting, they read primary sources collaboratively, discuss variations in narrations, analyze historical contexts, and ultimately internalize Ibn 'Umar's assertion that Arabic is part of their religion—not as a memorized doctrine, but as an epistemic reality they experience firsthand whenever they successfully construct an authentic understanding of Islamic history directly from its original Arabic sources.

2. Narrated from 'Uthmān bin 'Affān (*raḍīya Allāhu 'anhu*), from the Prophet ﷺ, he said: “The best among you are those who learn the Qur'ān and teach it.” In another wording: “Indeed, the most excellent among you are those who learn the Qur'ān and teach it.” (Reported by al-Bukhārī) (al-Ḍiyā', 2016 V. 10, P. 51).

This ḥadīth, narrated from 'Uthmān bin 'Affān (*raḍīya Allāhu 'anhu*), in which the Prophet ﷺ states “*khairukum man ta'allama al-Qur'āna wa 'allamahu*”—“the best among you are those who learn the Qur'ān and teach it”—contains a highly structured and dual-layered social evaluation. The Prophet ﷺ not only commands learning (*ta'allama*), but simultaneously establishes teaching (*'allamahu*) as an inseparable component of one's excellence (*khairiyyah*) within the Muslim community.

This dual structure of *ta'allama*–*'allamahu*, within Vygotsky's framework, represents an ideal model of social knowledge construction. For Vygotsky, knowledge is most deeply internalized not merely when it is received, but when it is also transmitted to others within meaningful social interaction. The Qur'ān, as an

Arabic text that constitutes the object of both *ta'allama* (learning) and *ta'līm* (teaching) in this ḥadīth, inherently positions the Arabic language as an indispensable medium throughout the entire cycle of learning and instruction. This is because authentic learning and accurate teaching of the Qur'ān necessarily require mastery of Arabic as an irreplaceable prerequisite.

In the context of teaching Islamic history, this ḥadīth provides strong normative legitimacy for implementing the *ta'allama–'allamahu* cycle within Arabic-based historical instruction. Learners are not merely positioned as passive recipients of historical narratives, but as active agents who study Islamic history directly from its primary Arabic sources and subsequently transmit it to a broader community. This cycle simultaneously strengthens Arabic proficiency, deepens historical understanding, and cultivates a robust Islamic scholarly identity.

The second wording of the ḥadīth—“*inna afdalakum man ta'allama al-Qur'āna wa 'allamahu*”—employs the term *afḍal* (most excellent), a superlative designation that emphasizes that the highest level of excellence within the Muslim community is not attained through the mere accumulation of knowledge, but through a sustained reciprocal cycle of learning and teaching. This reciprocal cycle of *ta'allama–'allamahu* corresponds precisely to the concept of reciprocal teaching in Vygotsky's framework, wherein the roles of learner and teacher are dynamic and interchangeable within the Zone of Proximal Development (ZPD). An individual at a higher level of competence (*more knowledgeable other*, MKO) guides others, yet through the act of teaching, further deepens and reconstructs his or her own knowledge at a higher level.

In Arabic-based Islamic history learning, this mechanism is concretely manifested when learners who have attained proficiency in primary Arabic historical texts—such as *Futūḥ al-Buldān* by al-Balādhurī or *Tārīkh al-Rusul wa al-Mulūk* by al-Ṭabarī—are encouraged to teach and discuss these works with their peers. Through this process, deeper reconstruction of historical knowledge occurs, linguistic understanding is verified with greater precision, and a scholarly discourse community is formed in which members mutually reinforce one another's Arabic competence. Thus, the *ta'allama–'allamahu* cycle becomes a driving engine of the ZPD, continuously elevating the entire learning community toward increasingly advanced and authentic levels of historical understanding.

The Prophet's designation that the most excellent (*afḍal*) individuals are those who learn and teach the Qur'ān embodies a social vision that transcends individual achievement—it serves as a blueprint for the transformation of the Muslim community through a continuous cycle of learning and teaching. This socio-transformative vision, in Vygotsky's perspective, represents the highest stage of internalization: when knowledge that has been internalized individually (*intrapsychological*) flows outward again in the form of teaching that shapes and transforms the community (*interpsychological*), forming an upward spiral toward greater collective benefit.

In the context of strengthening the teaching of Islamic history through the Arabic language, this ḥadīth provides a clear direction: the ultimate goal of integrating Arabic into Islamic history education is not merely to produce individuals capable of reading classical Arabic historical texts fluently, but to cultivate a scholarly community that

collectively learns, discusses, teaches, and transmits Islamic history in its original language across generations. The predicates *khair* and *afḍal*, ascribed by the Prophet ﷺ to those who embody the *ta'allama*–*'allamahu* cycle, serve as the highest normative motivation, driving the Muslim community to regard Arabic mastery in Islamic history education not merely as an academic pursuit, but as a civilizational commitment rooted in prophetic guidance and culminating in the transformation of the Muslim community into one that excels in preserving, understanding, and transmitting the profound legacy of Islamic history to the world.

3. Narrated from Mu'āwiyah bin Abī Sufyān (raḍiya Allāhu 'anhu), he said: I heard the Prophet ﷺ say: “*Man yuridi Allāhu bihi khayran yufaqqihhu fī al-dīn ...*” —“Whomever Allah intends good for, He grants him deep understanding in the religion.” (Agreed upon) (al-Ḍiyā', 2016 V. 2, P. 21).

This ḥadīth, narrated from Mu'āwiyah bin Abī Sufyān (raḍiya Allāhu 'anhu), in which the Prophet ﷺ states “*man yuridi Allāhu bihi khayran yufaqqihhu fī al-dīn*”, contains a profoundly fundamental theological-epistemological assertion: that *tafaqquh fī al-dīn*—deep understanding in religion—is both a sign and a consequence of Allah's will for goodness (*irādah al-khayr*) upon a servant. The term *yufaqqihhu*, derived from the root *fīqh*, does not merely denote superficial knowledge (*'ilm*), but rather signifies a deep, comprehensive understanding that penetrates the substance of meaning beyond mere expressions. Within the Islamic scholarly tradition, such a level of understanding can only be fully attained through mastery of the Arabic language as the source language of all Islamic sciences.

This depth of understanding inherent in the concept of *tafaqquh* resonates directly with Vygotsky's notion of deep meaning construction, wherein authentic knowledge is not merely the accumulation of surface-level information, but a process of constructing profound, contextualized, and meaningful understanding through active engagement with texts, communities, and the language that mediates them. In the context of teaching Islamic history, *tafaqquh fī al-dīn* as intended in this ḥadīth necessarily includes a deep understanding of Islam's historical dimension—comprehending how the religion emerged, developed, encountered challenges, and produced a civilization. Such a level of historical understanding can only be realized when learners are equipped with Arabic as an epistemological instrument that enables them to penetrate beyond the surface layer of historical narratives toward a truly substantive and transformative comprehension.

The conditional structure of the ḥadīth—“*man yuridi Allāhu bihi khayran yufaqqihhu fī al-dīn*”—embodies a highly pedagogical logic of causality: Allah's will for goodness is manifested through the process of *tafaqquh*, and this process, in turn, necessitates the existence of appropriate means, environments, and instruments that enable it to occur. Within the Islamic scholarly tradition, it is widely affirmed that genuine *tafaqquh fī al-dīn* cannot be achieved without mastery of the Arabic language, as emphasized by Ibn Taymiyyah in *Iqtidā' al-Ṣirāt al-Mustaqīm*, where he asserts that Arabic is part of the religion and that learning it is obligatory.

This intrinsic relationship between *tafaqquh* and Arabic can be understood within Vygotsky's framework through the concept of the Zone of Proximal Development (ZPD). Arabic functions as the most fundamental form of scaffolding,

enabling learners to progress from an actual level of understanding—often superficial and mediated through translation—toward a potential level of *tafaqquh* characterized by depth, authenticity, and the ability to grasp the nuanced meanings embedded within classical Arabic historical texts. A teacher proficient in Arabic assumes the role of the *more knowledgeable other* (MKO), guiding learners through their ZPD—from acquiring the vocabulary of Islamic historiography, to reading primary historical texts, analyzing linguistic and cultural contexts, and ultimately attaining the level of *tafaqquh* at which they can independently extract, analyze, and synthesize profound historical understanding directly from original Arabic sources. This intellectual journey simultaneously represents the realization of Allah’s will for goodness, as promised in the ḥadīth of Mu‘āwiyah.

The deepest dimension of this ḥadīth lies in the relationship between *irādah al-khayr* (the divine will for goodness) and *tafaqquh fī al-dīn* as its manifestation—an affirmation that deep understanding in religion is not merely an academic achievement, but a divine endowment that carries transformative implications for the entirety of one’s life. The level of *tafaqquh* intended here is one that has been fully internalized: it does not remain confined to the cognitive domain, but permeates one’s worldview, attitudes, and actions in lived reality.

This profound process of internalization corresponds precisely to the highest stage of internalization in Vygotsky’s framework, wherein knowledge that is initially external and interpsychological—such as Islamic historical narratives preserved in classical Arabic texts and transmitted through scholarly communities—is transformed into intrapsychological knowledge that reshapes consciousness, enriches perspective, and inspires concrete civilizational commitment.

In the context of Arabic-based Islamic history education, the attainment of *tafaqquh* at this level of internalization is realized when learners no longer merely memorize historical facts from translated textbooks, but are able to directly engage with *Tārīkh al-Ṭabarī*, experience the intellectual grandeur of Ibn Khaldūn in his *Muqaddimah*, and grasp the analytical insights of Ibn Kathīr in *al-Bidāyah wa al-Nihāyah*—all in their original Arabic language. In such a state, Islamic history is no longer external information to be learned, but becomes an internalized understanding—a lived *tafaqquh* that stands as a clear sign that Allah has willed goodness for them, as promised by the Prophet ﷺ in this noble ḥadīth.

Strengthening the Teaching of Islamic History through the Arabic Language from the Perspective of *Maqāṣid al-Sharī‘ah* of al-Shāṭibī

Abū Ishāq Ibrāhīm al-Shāṭibī (d. 790 H/1388 CE) is one of the greatest scholars of *uṣūl al-fiqh* in Islamic intellectual history, who succeeded in formulating the theory of *Maqāṣid al-Sharī‘ah* in a systematic and comprehensive manner through his magnum opus, *al-Muwāfaqāt fī Uṣūl al-Sharī‘ah* (Ikhlās, Ikhlās, & others, 2021). In this monumental work, al-Shāṭibī asserts that the fundamental objective of Islamic law is the realization of human welfare (*maṣlaḥah*) and the prevention of harm (*mafsadah*) across all dimensions of life (Ma’mun, 2020). He classifies *Maqāṣid al-Sharī‘ah* into three hierarchical levels: *al-darūriyyāt* (primary necessities that must not be neglected), *al-hājiyyāt* (secondary, complementary needs), and *al-taḥsīniyyāt*

(tertiary, embellishing needs) (Kamali, 2025). At the level of *al-darūriyyāt*, al-Shāṭibī identifies five essential elements that must be preserved by the Sharī'ah, namely the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*), collectively known as *al-kullīyyāt al-khams* or *al-uṣūl al-khamsah* (Mohammed, 2024). This theoretical framework serves as the analytical lens through which the strengthening of the Arabic language in the teaching of Islamic history can be justified within the perspective of *Maqāṣid al-Sharī'ah*.

The first and foremost element in al-Shāṭibī's hierarchy is *ḥifẓ al-dīn*, namely the preservation of religion in all its dimensions—ranging from creed (*'aqidah*) and worship (*'ibadah*) to the transmission of Islamic knowledge across generations (Rosidi, Mokhtar, & Majid, 2022). Within this perspective, the Arabic language occupies a highly strategic position, as it is the sole language of the primary sources of Islam, namely the Qur'ān and the Ḥadīth (Sa'dudin et al., 2022). Al-Shāṭibī himself affirms in *al-Muwāfaqāt* that a correct understanding of the Qur'ān and the Sunnah constitutes a religious obligation, and such understanding can only be achieved through adequate mastery of the Arabic language (Abdul Khalil, Mohd Razif, & Rosele, 2024). When applied to the teaching of Islamic history, the dimension of *ḥifẓ al-dīn* necessitates that historical narratives should not merely be conveyed through translations, which are susceptible to distortion of meaning, but should instead be grounded in primary Arabic sources such as *Tārīkh al-Ṭabarī*, *al-Bidāyah wa al-Nihāyah* by Ibn Kathīr, and the *Muqaddimah* of Ibn Khaldūn (Baharuddin ASB et al., 2019). Thus, strengthening the Arabic language in Islamic history education constitutes an integral part of *ḥifẓ al-dīn* in its most fundamental sense—namely, preserving the purity and authenticity of the Islamic intellectual heritage from the threats of distortion, oversimplification, and secularization of historical narratives.

The third element within al-Shāṭibī's *al-kullīyyāt al-khams*, namely *ḥifẓ al-'aql* (the preservation of intellect), provides a strong epistemological justification for integrating the Arabic language into the teaching of Islamic history (Moniem, 2021). Al-Shāṭibī conceives the preservation of intellect not merely in a negative sense—avoiding what harms the intellect, such as intoxicants—but also in a positive sense, namely the development of intellectual capacity through education, research, and the deepening of knowledge (Sanusi, 2025). In this context, mastery of the Arabic language functions as an instrument of *ḥifẓ al-'aql* in its most productive dimension, as it grants direct access to the vast corpus of Islamic intellectual heritage preserved in thousands of Arabic manuscripts and classical works (Safari, 2023). The teaching of Islamic history reinforced through Arabic equips learners with the ability to think critically, analyze primary sources, compare narrations, and construct robust historical arguments—an intellectual process that directly embodies *ḥifẓ al-'aql* within the educational domain (Zubeidat & Bani Ahmad, 2022). Al-Shāṭibī, in *al-Muwāfaqāt*, further emphasizes that whatever serves as a means (*wasīlah*) to the realization of essential welfare assumes the same legal status as that essential welfare itself (Abu Bakar & Abdul Rahim, 2021). This principle directly elevates the status of the Arabic language as a necessary instrument in the preservation and development of the intellect within the Muslim community.

The tripartite framework of *Maqāṣid al-Sharī'ah* as articulated by al-Shāṭibī provides a profoundly rich perspective for understanding the urgency of the Arabic language in the teaching of Islamic history in a layered and hierarchical manner (Kurniawan et al., 2025). At the level of *al-darūriyyāt*, mastery of the Arabic language constitutes a primary necessity for anyone seeking access to the authentic sources of Islamic history; without it, the entire structure of Islamic historical narrative is at risk of losing its most fundamental foundation (Widodo, 2026). At the level of *al-hājiyyāt*, Arabic functions as a complementary instrument that facilitates (*taysīr*) the process of learning Islamic history by enabling students to engage directly with classical historical texts without reliance on translations that often simplify the complexity of meaning (Alhirtani, 2019). Meanwhile, at the level of *al-taḥsīniyyāt*, mastery of Arabic in the study of Islamic history refines the quality of scholarship by cultivating linguistic sensitivity, appreciation of the stylistic features of Arabic historical texts, and the ability to discern the cultural contexts embedded within the diction of classical Muslim historians.

Through this three-tiered mapping, al-Shāṭibī implicitly provides a framework demonstrating that the Arabic language in the teaching of Islamic history operates across all levels of *maṣlaḥah*—from the most fundamental to the most refinatory—thereby establishing that it is not merely a supplementary instrument, but an essential element within the epistemological structure of Islamic education (Moneim, 2018). One of al-Shāṭibī's most significant theoretical contributions in *al-Muwāfaqāt* is the concept of the means toward an objective, which asserts that any instrument that is necessarily required to achieve a *Sharī'ah* objective assumes a legal value equivalent to that objective itself. This principle carries profound implications for the position of the Arabic language in the teaching of Islamic history: if the ultimate objective (*maqṣid*) of Islamic history education is to realize an authentic, critical, and transformative understanding of the Islamic civilizational heritage—which, in essence, forms part of *ḥifẓ al-dīn* and *ḥifẓ al-'aql*—then Arabic, as the most indispensable *wasīlah* toward that objective, occupies a status that cannot be neglected.

Furthermore, al-Shāṭibī introduces the concept of *maṣlaḥah 'āmmah* (public welfare) as the highest consideration in the formulation of *Sharī'ah*-based policies (Syufa'at, 2013). In the context of contemporary Islamic education, the integration of Arabic into the teaching of Islamic history represents a form of *maṣlaḥah 'āmmah* of far-reaching scope, as it benefits not only individual learners but also the broader Muslim community, which requires future generations capable of reading, understanding, and transmitting the corpus of Islamic historical heritage in its original language (Sekarsari, Abdillah, Aulia, & Mawada, 2024). A critical engagement with al-Shāṭibī's theory of *Maqāṣid al-Sharī'ah* in the context of teaching Islamic history through the Arabic language ultimately leads to an urgent and fundamental agenda for reform in Islamic education (Miftahussurur, Goffar, & As, 2025). Through the framework of *al-Muwāfaqāt*, al-Shāṭibī provides strong *Sharī'* legitimacy for curriculum designers and Islamic educational authorities to reconstruct the currently dichotomous approach to teaching Islamic history.

The integration of Arabic into Islamic history education—ranging from the introduction of key historiographical terms in Arabic, direct engagement with classical historical texts, to the training in primary source analysis—is not merely a pedagogical innovation, but a necessity that may be framed within the context of an intellectual *ḍarūrah* in contemporary Islamic scholarship (Kartini, Nawas, & Tanal, 2026). From al-Shāṭibī's perspective, neglecting the Arabic language in the teaching of Islamic history is tantamount to neglecting the most essential *wasīlah* for realizing the very objective of Islamic education itself—namely, to produce a generation of Muslims who not only know their history, but are also capable of reading it, experiencing it, and transmitting it in the very language through which that history was originally written, recorded, and articulated.

Thus, *Maqāṣid al-Sharī'ah* as developed by al-Shāṭibī serves not only as a theoretical justification, but also as a normative compass guiding the transformation of Islamic educational paradigms toward a more integrated, authentic, and deeply rooted engagement with the rich tradition of Islamic scholarship.

Conclusion

From the perspective of the Qur'an, the Arabic language reinforces the study of Islamic history as it functions as the primary epistemological medium that ensures the authenticity, depth, and meaningfulness of historical knowledge construction. The Qur'an was revealed in *lisānan 'arabiyyan* not merely as a linguistic preference, but as a means through which divine messages—including the historical narratives of the prophets and past communities—can be understood directly, clearly, and comprehensively without distortion of meaning. By engaging with Arabic, learners gain direct access to primary sources that serve as *muṣaddiq* (confirmatory) of earlier historical traditions, enabling them to grasp narrative structures, cultural contexts, and semantic nuances that cannot be fully captured through translation. Moreover, Arabic operates as both a cognitive and transformative instrument: it facilitates *ta'aqqul* (rational comprehension) through the mastery of foundational concepts and deeper analytical processes, while also encouraging the internalization of historical values (*'ibrah*) that lead to attitudinal and behavioral transformation (*inẓār* and *busyrā*). Thus, Arabic-based learning of Islamic history is not merely a transmission of past information, but a process of cultivating an authentic, critical, and transformative understanding as envisioned by the Qur'an.

From the perspective of the Prophet's ḥadīth, the Arabic language serves as both an epistemological foundation and a transformative medium that strengthens the study of Islamic history in a communal, profound, and sustainable manner. Through the *athar* of Ibn 'Umar, which encourages *ta'allamū al-'arabiyyah*, learning Arabic is positioned as a collective endeavor that enables the authentic construction of Islamic historical knowledge within a scholarly community sharing a common linguistic framework. The ḥadīth "*khayrukum man ta'allama al-Qur'ān wa 'allamahu*" underscores that the cycle of learning and teaching constitutes the primary mechanism for knowledge internalization and transmission. In the context of Islamic history, this implies that learners are not only expected to understand primary Arabic sources but also to disseminate them, thereby fostering a dynamic and living

discursive community. Meanwhile, the ḥadīth “*man yuridi Allāhu bihi khayran yufaqqihhu fī al-dīn*” indicates that deep understanding (*tafaqquh*)—as the ultimate objective of religious learning, including its historical dimension—can only be attained through mastery of Arabic as the key to accessing the substantive meanings of texts. Accordingly, Arabic is not merely a supplementary tool, but an essential prerequisite that elevates the study of Islamic history from a descriptive level to an authentic, critical, and transformative comprehension, forming part of the intellectual excellence emphasized in the Prophetic tradition.

From the perspective of Abū Ishāq Ibrāhīm al-Shātibī, the Arabic language strengthens the study of Islamic history as it functions as an essential *wasīlah* for realizing the higher objectives of *Maqāṣid al-Sharī‘ah*, particularly *ḥifẓ al-dīn* and *ḥifẓ al-‘aql*. At the level of *ḍarūriyyāt*, mastery of Arabic becomes a primary necessity that enables learners to access authentic sources—such as *Tārīkh al-Ṭabarī*, *al-Bidāyah wa al-Nihāyah*, and *Muqaddimah*—without semantic distortion, thereby safeguarding the integrity of religion (*ḥifẓ al-dīn*). At the level of *ḥājīyyāt*, Arabic facilitates the learning process by enabling direct engagement with classical texts, while at the level of *taḥsīniyyāt*, it refines intellectual quality through enhanced linguistic sensitivity and sharper historical analysis. Furthermore, within the framework of *al-wasīlah ilā al-maqṣid*, Arabic attains a normative status comparable to the objective itself, as authentic, critical, and transformative understanding of Islamic history cannot be achieved without it. At the same time, it functions as a strategic instrument in realizing *maṣlaḥah ‘āmmah* by cultivating a generation of Muslims capable of accessing, understanding, and transmitting the legacy of Islamic history in its original language.

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