

## A Value-Oriented Method of Arabic Language Education: Interpreting “*Labanan Khālīshan*” as a Medium for Enhancing Semantic Understanding and Moral Character

Muhammad Ali Jum’ah Rahmatullah<sup>1\*</sup>, Ulyan Nasri<sup>2</sup>, Rosli Hady<sup>1</sup>

<sup>1</sup>Program Studi Pendidikan Bahasa Arab, Institut Agama Islam Hamzanwadi NW Lombok Timur

<sup>2</sup>Program Studi Pendidikan Agama Islam, Institut Agama Islam Hamzanwadi NW Lombok Timur

\*Corresponding Author: [muhammadalijumahrahmatullah@iaihnwlotim.ac.id](mailto:muhammadalijumahrahmatullah@iaihnwlotim.ac.id)

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**Abstract:** This article examines a value-oriented approach to Arabic language education through the interpretive lens of the Qur’anic phrase “*Labanan Khālīshan*” (pure milk), found in Surah an-Naḥl [16]: 66. The phrase is explored not only for its linguistic richness but also for its moral and symbolic implications, making it a meaningful medium for reinforcing both semantic understanding and character development in Arabic language learning. Employing a qualitative method and thematic textual analysis, this study delves into classical tafsir sources, contemporary linguistic commentaries, and educational perspectives. The integration of “*Labanan Khālīshan*” as a pedagogical model highlights the convergence of semantic clarity (*dalālah ma’nā*) and ethical values (*akhlāqiyyah*) in the educational process. The findings demonstrate that Qur’anic expressions, when contextualized in Arabic language education, can serve as powerful instruments for cultivating not only language competence but also spiritual and moral sensibilities. The article concludes that teaching Arabic through value-laden Qur’anic content fosters a more holistic, reflective, and character-centered language learning experience.

**Keywords:** Arabic Language Education, Qur’anic Semantics, Labanan Khālīshan, Moral Character, Value-Based Pedagogy

## INTRODUCTION

Arabic is not merely a tool of communication; it is a language with deep spiritual, cultural, and religious significance, particularly within the context of Islamic education. As the language of the Qur’an, Arabic serves not only as a medium for linguistic competence but also as a channel for moral formation and the cultivation of inner values. Therefore, Arabic language education must transcend the boundaries of grammar and vocabulary to encompass the ethical and spiritual dimensions embedded in Qur’anic expressions. One effective way to achieve this integration is by utilizing Qur’anic verses as thematic educational content. Among the verses that stand out both linguistically and symbolically is the phrase “*labanan khālīshan*”—pure milk—mentioned in Surah al-Naḥl (16:66). This verse refers to the wondrous process by which God produces pure milk from between impurities—blood and intestinal waste—serving as a sign of divine creation and wisdom. The phrase “*labanan khālīshan*” (pure milk) captures not only a

linguistic beauty but also conveys a profound symbolic meaning: purity, sincerity, and the idea of extracting goodness from unlikely sources. As such, this verse offers a rich foundation for educational exploration, particularly in integrating semantic analysis with character development in Arabic language pedagogy.

The semantic study of this phrase allows students to grasp the Qur’anic usage of precise and purposeful language. Classical and contemporary Qur’anic exegesis, such as those by Fakhr al-Dīn al-Rāzī, al-Qurtūbī, and Sayyid Qutb, emphasize that the purity of milk signifies divine precision and mercy. Linguistically, the use of the word *khālīsh* (pure) conveys a concept of untaintedness, which in the moral realm translates to sincerity, integrity, and moral clarity (Al-Qurtubi, 2006; Al-Razi, 1999, 1999; Qutb, 2003). Therefore, incorporating this concept into language learning offers an avenue for students not only to understand Arabic more deeply but also to reflect on ethical principles embedded within its vocabulary. In the modern educational context, there is a growing concern that language education is becoming overly technical, losing its

connection to values and ethics. This is particularly problematic in religious education, where language should serve as a means of spiritual development. A value-oriented approach to Arabic language education seeks to restore this balance. It aims to enable learners not only to speak or write in Arabic but also to internalize the spiritual and ethical insights carried within the language, especially those rooted in the Qur'an (Nasri, 2024a, 2024b; Nasri et al., 2023, 2024).

This study seeks to formulate a method of Arabic language education that is grounded in values, with a particular focus on the interpretive and semantic dimensions of the phrase “*labanan khālishan*.” The goal is to explore how this Qur'anic expression can be used as an integrative educational tool, combining linguistic instruction with moral and spiritual formation. Rather than isolating grammar and vocabulary as technical exercises, this approach contextualizes them within meaningful texts that carry ethical weight and theological depth (Arif Saefudin et al., 2024; Nasihin et al., 2024; Nasirin et al., 2023b). Using a qualitative and interpretive method, this research will examine classical tafsir literature, Arabic linguistic analysis, and educational theory to propose a model of Arabic language instruction that is both semantically rich and morally resonant. It is hoped that this study will contribute to a more holistic model of Arabic language learning—one that not only cultivates communicative competence but also nurtures the heart and character of the learner (Nasri, 2016b, 2016a, 2017). In doing so, this research answers a growing need in the field of Islamic education: the integration of language and values. By focusing on a single, powerful phrase from the Qur'an, “*labanan khālishan*,” the study demonstrates how even the smallest linguistic elements can become sources of moral insight and pedagogical innovation.

## METHODS

This study adopts a qualitative research design with a descriptive-interpretative approach (B. Miles, et al., 2014; K. Denzin & S. Lincoln, 2011; Marshall & B. Rossman, 2016; Saldana, 2011; W. Creswell & N. Poth, 2018). It aims to explore the pedagogical potential of Qur'anic expressions—specifically the phrase “*labanan khālishan*”—in Arabic language education by combining semantic-linguistic analysis with

value-based educational perspectives. The research is rooted in the paradigm that language is not merely a system of symbols but a medium of meaning (*ma'nā*) and values (*qiyām*), particularly in the context of the Qur'anic Arabic.

## Data Sources

The primary data for this study include:

1. The Qur'anic verse containing the phrase “*labanan khālishan*” (Surah al-Naḥl [16]: 66).
2. Classical tafsir sources such as Tafsir al-Rāzī, al-Qurṭubī, and Tafsīr Ibn Kathīr.
3. Contemporary interpretations and thematic commentaries that explore ethical dimensions of Qur'anic language.
4. Relevant works in Arabic linguistics (semantics and morphology), Qur'anic stylistics, and pedagogy in language education.

Secondary sources include scholarly articles, books on Islamic education, and curriculum models for Arabic language teaching in Islamic schools or madrasahs.

## Data Collection Techniques

The data were collected through literature review and textual analysis. The researcher systematically identified and analyzed key linguistic features of the phrase “*labanan khālishan*”, then traced its semantic implications in both classical and modern exegesis. In addition, educational theories related to value-based language teaching were reviewed to contextualize the findings within the field of pedagogy (De Sordi, 2024; Phillips, 1999; Raja Sree & Mary Saira Bhanu, 2020; Salmia, 2023).

## Data Analysis

The study employed thematic content analysis to interpret the linguistic, moral, and pedagogical dimensions of the phrase. The steps involved were (Elsherif, 2024; Nuttavuthisit, 2019):

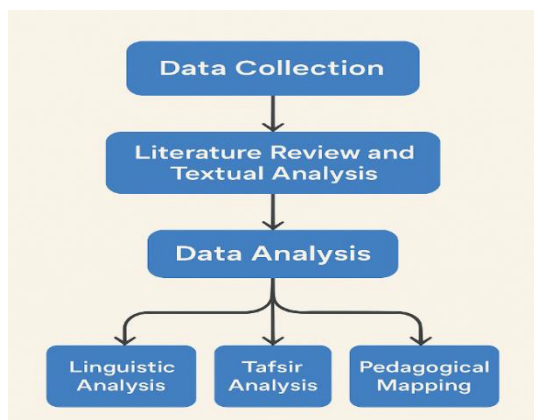
1. Linguistic Analysis: Deconstructing the grammatical structure, morphological patterns, and semantic fields of the words “*labanan*” (milk) and “*khālishan*” (pure).
2. Tafsir Analysis: Examining how classical exegetes interpreted the phrase and what moral or theological meanings they extracted from it.
3. Pedagogical Mapping: Synthesizing the linguistic and interpretive findings to design

conceptual models for Arabic language teaching that emphasize moral and value-based learning.

This interpretative method allows for a multi-layered understanding of the text, which is essential when integrating Qur’anic expressions into language learning in a meaningful way.

### Trustworthiness and Rigor

To ensure the credibility and reliability of the analysis, triangulation was applied by comparing multiple tafsir sources and scholarly commentaries. Concepts from educational theory, such as Bloom’s taxonomy (affective and cognitive domains) and Islamic value education frameworks, were also used to validate the integration of language and moral learning (Engin et al., 2024; Gavrilović-Obradović & Zdravković, 2022; Nasri, 2024c; Nasri et al., 2025; Santos et al., 2024).



**Figure 1.** Flowchart of Data Collection and Analysis in a Value-Oriented Arabic Language Education Model

Figure 1 illustrates the structured flow of the research process, beginning with systematic data collection through literature review and textual analysis. This step ensures the inclusion of relevant primary and secondary sources related to the phrase “labanan khālīshan.” The data are then analyzed in three integrated layers: linguistic analysis, tafsir (interpretive) analysis, and pedagogical mapping. This flow reflects the study’s commitment to a holistic method that not only explores the semantic depth of Arabic expressions but also aligns them with educational strategies that emphasize moral and spiritual values in language learning. The model affirms that Arabic education, when enriched with Qur’anic insights, becomes a transformative medium for both intellectual and character development.

## FINDINGS AND DISCUSSION

### Findings

The research reveals that the phrase “*labanan khālīshan*” (pure milk), as found in Surah al-Naḥl [16]:66, carries multi-layered meanings that are deeply connected to linguistic precision, divine symbolism, and pedagogical potential. Based on the analysis of classical tafsir sources—such as Tafsir al-Rāzī, al-Qurṭubī, and Ibn Kathīr—the expression is interpreted as a sign of divine capability: the extraction of something pure and nourishing from impure or contrasting substances (i.e., blood and filth). The commentators emphasize the purity, clarity, and ease of consumption (*sā’igh*) as theological and ethical signs that reflect God’s wisdom (Hady et al., 2025; Manan & Nasri, 2024; Nasirin et al., 2023a; Nasri et al., 2025).

From the linguistic standpoint, the word *khālīshan* (خالصًا) derives from the trilateral root kh-l-ṣ, which denotes purity, exclusivity, and sincerity. Morphologically, the use of the adjective in the indefinite accusative form (*tanwīn*) intensifies the quality of purity, thus enhancing its semantic richness. In Arabic linguistics, such structures are often used for rhetorical emphasis, highlighting the Qur’an’s stylistic precision. The placement of this phrase within a passage discussing signs (*āyāt*) in livestock underlines its didactic role in teaching reflection and gratitude (Hady & Nasri, 2023; Nasri, 2020c, 2022).

In contemporary thematic commentaries, the phrase has been extended metaphorically to represent moral clarity and spiritual sincerity. For instance, Sayyid Quṭb links this verse to the purity of divine guidance that emerges through revelation, untouched by human corruption. Similarly, modern linguists and Islamic educators have begun to emphasize how Qur’anic expressions like “*labanan khālīshan*” can be integrated into value-based teaching models that support both language acquisition and moral formation (Nasri, 2020b, 2020a).

### 1. Semantic Depth of the Phrase “*Labanan Khālīshan*”

The phrase “*labanan khālīshan*” carries a significant semantic structure that reflects both linguistic beauty and theological symbolism. In Arabic morphology, the word *khālīshan* derives from the root kh-l-ṣ, which denotes purity,

exclusivity, and clarity. The Qur'an employs this adjective in a highly emphatic indefinite form, intensifying the meaning of untaintedness and spiritual refinement (Ibn Manzur, 2003). Linguistically, this serves as a meaningful example of how Arabic morphology conveys complex semantic layers. Metaphorically, the production of pure milk from within blood and waste serves as a powerful symbol for extracting goodness from impurity. This notion of symbolic contrast is central to Qur'anic rhetorical style, encouraging readers to reflect on divine capability and the possibility of inner purification through faith (Al-Razi, 1999). In a pedagogical context, this semantic richness invites learners to explore Qur'anic vocabulary not just as isolated words but as conceptual tools for ethical reflection.

## 2. Tafsir Perspectives and Theological Interpretations

Classical Qur'anic exegesis emphasizes the theological significance of "*labanan khālishan*." Fakhr al-Din al-Razi (1999) interprets this verse as evidence of God's meticulous design, highlighting the contrast between the origins of milk and its eventual purity as a sign of divine mercy. Similarly, al-Qurtubi (2006) draws attention to the nourishing aspect of milk and its symbolic connection to spiritual sustenance. These interpretations deepen understanding of Qur'anic vocabulary by anchoring it in theological reflection. Modern interpreters like Sayyid Qutb (2003) further develop this theme by situating "*labanan khālishan*" within the context of moral guidance. He argues that just as milk is extracted pure from impurity, divine revelation provides pure truth amid the impurity of worldly desires. This metaphor supports a teaching model where students are encouraged to think of language as a vehicle for spiritual awareness and moral clarity, allowing for a values-based Arabic learning process.

## 3. Symbolism of Purity and Its Moral Implications

The use of the word *khālishan* in the Qur'an resonates strongly with the Islamic ethical ideal of *ikhhlās* (sincerity). According to al-Ghazali (2005), sincerity is the essence of all moral actions in Islam. By examining *khālishan* linguistically and semantically, students are introduced to the deeper Qur'anic conception of

purity—not merely as physical cleanliness but as a condition of the heart and intention. This is essential in integrating language learning with moral education. This symbolic use of milk can also be used as a metaphor in character education, particularly in contexts where students are encouraged to uphold purity of action in challenging environments. As noted by al-Zarnuji (2003), the objective of education in Islam is not only intellectual but also moral development. Embedding Qur'anic phrases like "*labanan khālishan*" into Arabic instruction fulfills this dual function by linking language and ethics.

## 4. Pedagogical Opportunities in Arabic Language Instruction

The integration of Qur'anic semantics into Arabic language instruction presents rich pedagogical opportunities. Language educators can design lessons that begin with Qur'anic words, explore their morphology and syntax, and expand into discussions of their moral and spiritual implications (Azra, 2012). This holistic model encourages both intellectual engagement and character formation, moving learners beyond surface-level grammar into a deeper engagement with the Qur'anic worldview. Such an approach aligns with contemporary Islamic educational theory, which emphasizes the role of language in forming ethical consciousness (Abdullah, 2010). Rather than limiting Arabic instruction to mechanical memorization, this method positions language as a transformative tool that shapes how students think, behave, and interact with the world. In this framework, "*labanan khālishan*" is not only a subject of grammar but a foundation for value-based reflection and identity formation.

## Discussion

The integration of the Qur'anic phrase "*labanan khālishan*" into Arabic language education is not only linguistically enriching but also pedagogically transformative. Drawing on educational theory, particularly Bloom's Taxonomy, this approach engages students in both the cognitive and affective domains of learning. In the cognitive domain, students are guided through progressive levels of learning—from remembering and understanding the lexical and grammatical structures of the phrase, to analyzing its morphological components, and ultimately evaluating and creating meaning through contextual and interpretative



discussions. The root derivation of *khālishan*, its semantic emphasis, and its rhetorical positioning in the Qur’anic verse provide rich material for higher-order thinking tasks that align with Bloom’s upper cognitive levels (Cheng, 2023; Gavrilović-Obradović & Zdravković, 2022; Tomei, 2010).

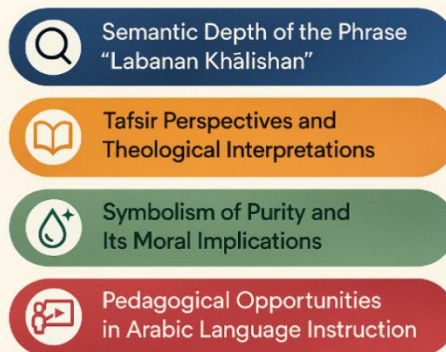
Simultaneously, this approach engages the affective domain, which involves attitudes, values, and internalization of meaning. Through reflection on the spiritual symbolism of purity emerging from impurity, students are not only exposed to vocabulary and grammar, but also invited to value the moral implications of linguistic choices. This aligns with Bloom’s stages of affective learning, starting from receiving the value content, responding with reflection, valuing the concept of sincerity (*ikhhlās*), and eventually internalizing it into a personal ethical framework. This process validates the premise that language learning—especially in Islamic contexts—can be a vehicle for character formation, not just functional communication.

Moreover, the integration of Islamic value education frameworks further substantiates the significance of embedding Qur’anic semantics into Arabic pedagogy. Within these frameworks, knowledge (*ilm*) is not seen as neutral or technical, but as something that must lead to moral awareness and spiritual refinement (Abdullah, 2010). The ethical principle conveyed through “*labanan khālishan*”—that sincerity, purity, and benefit can arise even from complex or unclean origins—embodies a core value in Islamic character education. The learning process becomes not only about acquiring linguistic competence but also about becoming a virtuous human being (*insān kāmil*), as emphasized in classical Islamic educational thought (Al-Ghazali, 2005). In practice, this dual integration enriches the pedagogical strategy of Arabic instruction. Teachers are encouraged to move beyond rote memorization of grammar and instead construct learning environments where students are prompted to engage with language in a reflective, value-laden context. For example, after analyzing the morphology of *khālishan*, learners can be asked: What does purity mean to you in a spiritual and moral sense? This opens space for dialogical learning, where language becomes a mirror for values, and learning becomes a transformative experience.

Such an approach also aligns with current constructivist paradigms in education, where meaning is not passively absorbed but actively constructed. In the context of Arabic learning, constructing meaning around Qur’anic expressions like “*labanan khālishan*” equips learners with the tools to see the language as living, value-rich, and relevant to their daily moral choices. It bridges the gap between technical fluency and ethical fluency, ensuring that students become not only articulate in Arabic, but also deeply rooted in Islamic moral consciousness. In summary, the application of Bloom’s Taxonomy and Islamic educational values in analyzing and teaching “*labanan khālishan*” provides strong theoretical grounding for this study. It supports the argument that Arabic language education, when grounded in sacred texts and value-based reflection, can cultivate both intellectual rigor and moral sensitivity, shaping learners who are not only knowledgeable, but also ethically aware and spiritually grounded.

From the researcher’s perspective, this integration between linguistic form and ethical substance is not merely theoretical but deeply practical. In classroom settings, the use of Qur’anic expressions like “*labanan khālishan*” has proven effective in stimulating meaningful discussions, fostering internal reflection, and promoting a deeper connection between students and the values they study. It is a testimony that language instruction, especially when anchored in spiritual meaning, has the potential to mold not only skilled communicators but also conscious, value-driven individuals (Erlan Muliadi et al., 2024; Nasri, 2025; Nasri & Atsani, 2024).

## Findings and Discussion



**Figure 2.** Thematic Structure of Findings and Discussion on “*Labanan Khālishan*” in Arabic Language Education

This figure visually represents the structured findings from the study, organized around four core themes: semantic depth, theological interpretations, symbolic moral values, and pedagogical insights. Each theme is visually distinguished and iconographically represented to reflect its unique contribution to the discourse. As the flow from linguistic meaning to moral application is illustrated, the chart underscores the integrated approach of this research—merging cognitive language learning with affective character formation—reinforcing the notion that language is a powerful vessel for both knowledge and values in Islamic education.

## CONCLUSION

This study has demonstrated that integrating the Qur’anic phrase “labanan khālīshan” into Arabic language education offers both semantic depth and pedagogical value. Through linguistic analysis and exegetical reflection, students are introduced not only to the grammatical richness of Arabic but also to the symbolic and ethical layers embedded within Qur’anic language. The phrase illustrates how divine signs serve as cognitive triggers for deeper reflection, allowing students to move from surface-level language skills toward profound moral engagement. This approach affirms that language learning in an Islamic context must be both intellectually rigorous and spiritually meaningful. By applying frameworks such as Bloom’s Taxonomy and Islamic value education, the research validates a holistic method where language becomes a medium for cultivating character and ethical awareness. The semantic purity conveyed by “*labanan khālīshan*” serves as a metaphor for educational objectives: drawing goodness and sincerity from complex, often impure, realities. Thus, Arabic instruction that is grounded in Qur’anic values not only enhances linguistic proficiency but also shapes learners into ethically conscious individuals who can navigate modernity with clarity and purpose rooted in spiritual awareness.

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