



## Reconstruction of the Meaning of *Ṣadr*, *Qalb*, and *Fu'ād* in the Qur'an and Its Implications for Arabic Language Pedagogy

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### ABSTRACT

Arabic language learning often treats the Qur'anic terms *ṣadr*, *qalb*, and *fu'ād* as synonymous, which obscures their distinct semantic meanings and limits students' conceptual understanding. This study aims to reconstruct the semantic differences among these three Qur'anic terms and examine their implications for Arabic language pedagogy. This research employs a descriptive qualitative approach based on Qur'anic semantic analysis using Toshihiko Izutsu's semantic field theory. Data were analyzed through textual examination of Qur'anic verses containing the three terms and supported by semi-structured interviews with Arabic teachers and students to explore their understanding of these concepts in learning contexts. The findings show that *ṣadr* refers to the domain of inner openness and receptivity, *qalb* represents the dynamic center of cognitive and moral transformation, and *fu'ād* denotes a deeper level of emotional and reflective awareness. Field data also indicate that Arabic instruction tends to emphasize structural aspects of language and rarely incorporates semantic distinctions derived from Qur'anic concepts. This study concludes that integrating Qur'anic semantic analysis into Arabic pedagogy can enrich vocabulary comprehension and promote more meaningful and interpretive language learning.

## 1. Introduction

Arabic, as the language of the Qur'an, holds a central epistemological role in the development of Islamic sciences, particularly in shaping accurate and comprehensive understanding of divine revelation. In contemporary scholarship, increasing attention has been directed toward Qur'anic semantics, emphasizing that the meaning of key Qur'anic terms cannot be adequately captured through lexical definitions alone, but must be understood through conceptual, contextual, and relational analysis within the Qur'anic semantic system.

In recent decades, scholarly attention to Qur'anic semantics has grown markedly, driven by an increasing academic awareness that the interpretation of key Qur'anic

terms cannot rely solely on lexical analysis. Instead, such interpretation must be expanded through conceptual, historical, and contextual approaches in order to capture the depth and complexity of their meanings (Annisa Yulia Nuri et al., 2023). In the global academic context, semantic studies increasingly underscore the importance of distinguishing between the basic meaning and the relational meaning of Qur'anic terms, as this distinction directly influences the accuracy of Qur'anic interpretation and the effectiveness of Qur'anic education. At the national level, this urgency becomes even more pronounced, given that the teaching of Arabic in Islamic educational institutions remains largely dominated by structural approaches centered on *nahwu* and *sharaf* grammar, while in-depth semantic studies grounded in the Qur'an have yet to receive adequate attention (Nasution & Lubis, 2023). Field observations indicate that most students and even some teachers still equate the terms *shadr*, *qalb*, and *fu'ād* as synonyms, despite the fact that each carries distinct semantic, psychological, and spiritual functions within the Qur'an. This situation gives rise to both epistemological and pedagogical problems, as such conflation of meanings affects the interpretation of Qur'anic verses and results in Arabic language instruction that tends to be literal, textual, and superficial.

In the tradition of Qur'anic semantics, the terms *shadr*, *qalb*, and *fu'ād* constitute an interconnected conceptual network that represents the dynamics of human interiority, cognition, and consciousness. Classical scholarship indicates that *shadr* refers to the inner domain or the human capacity for receiving divine guidance, openness, and spiritual expansiveness. Meanwhile, *qalb* is understood as the locus of transformation, where shifts in meaning, spiritual states, and intellectual dispositions occur (Qolbiyah et al., 2023). Meanwhile, *fu'ād* conveys a deeper level of emotional intensity and is often associated with strong affective states such as fear, sorrow, or spiritual longing. Although these conceptual distinctions are frequently discussed in thematic exegesis and linguistic analyses, they have not yet been integratively connected to Arabic language pedagogy, particularly in the development of meaning based learning approaches. Toshihiko Izutsu's framework, which emphasizes semantic fields and conceptual relations, provides a robust foundation for understanding the essential differences among these three terms as components of the Qur'anic conceptual map of the human inner self.

The relationship between Qur'anic semantics and Arabic language pedagogy has become an increasingly relevant topic in contemporary research. Modern Arabic language education requires not only mastery of linguistic structures, but also the ability to comprehend the depth of meaning, the contextual layers of Qur'anic verses, and the interrelation among key concepts (Zulfa et al., 2023). In the context of Arabic language instruction, particularly within formal institutions such as *madrasahs* and *pesantrens*, semantic competence is often the weakest area among learners (Wijaya & Zulkarnain, 2023). Indeed, numerous linguistic and psycholinguistic studies affirm that deep comprehension of word meaning can enhance learners' motivation within the affective domain, strengthen cognitive capacity, and improve both spiritual and academic communication. Within this framework, reconstructing the meanings of *shadr*, *qalb*, and *fu'ād* may serve as a pedagogical model that integrates linguistic exegesis, psycholinguistics, and Islamic education, thereby fostering Arabic language learning that is more

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contextual, meaningful, and pedagogically grounded. Although a substantial body of literature addresses Qur'anic semantics, these studies are generally partial in scope and do not specifically highlight the conceptual distinctions among *shadr*, *qalb*, and *fu'ād*. Conversely, Arabic language instruction in schools and *pesantren* remains largely bound to conventional methods that emphasize structural mastery and vocabulary memorization, while neglecting the deeper semantic dimensions of Qur'anic terminology (Aini & Anisha, 2024). As a result, students tend to perceive the three terms as synonyms, and teachers rarely provide semantic explanations that clarify their conceptual differences. This situation creates a gap between curricular expectations which require a comprehensive understanding of Qur'anic meanings and classroom practices that remain superficial. Thus, the central problem of this study lies in the absence of a semantic reconstruction of *shadr*, *qalb*, and *fu'ād* that can serve as a foundation for pedagogical innovation in Arabic language education within Islamic institutions.

Several previous studies have highlighted the significance of semantic analysis in Qur'anic research. One study examines the meaning of *tabdhīr* in the Qur'an through a thematic approach, while another employs semantic analysis to identify and elaborate the meanings embedded in Arabic song lyrics (Azizah et al., 2023). Research on the semantic shifts of Arabic loanwords in Indonesian further demonstrates the complexity of semantic dynamics and their relevance to language learning (Ruslan et al., 2023). One researcher examining terminology in Covid-19 dictionaries emphasizes the crucial role of social context in shaping meaning (Setiyawan, 2023). These studies offer significant contributions to semantic understanding; however, they do not specifically address the Qur'anic semantic field related to terms of the human inner self. Likewise, another study that examines the concept of *halāl* through a semantic-historical approach does not focus on the terms *shadr*, *qalb*, and *fu'ād* (Annisa Yulia Nuri et al., 2023). Thus, Qur'anic semantic studies that explore the distinctions among these three terms remain relatively scarce.

In the context of Arabic language education, several studies have examined various issues related to instruction, methodology, and learning motivation. One study highlights the improvement of *maharah al-kalām* through the snowball throwing model, while another evaluates the effectiveness of the Kahoot application in enhancing students' learning interest (Riantimun et al., 2024). One study examines the use of TikTok in Arabic language instruction, while another evaluates the effectiveness of anagram-based media in teaching *mufradāt* (Priantiwi & Abdurrahman, 2023). Nevertheless, none of these studies establish a connection between Qur'anic semantic aspects and Arabic language pedagogy (Siregar et al., 2024). These studies primarily emphasize methods and instructional media rather than the conceptual meanings derived from key Qur'anic terms. Consequently, a significant methodological gap emerges due to the absence of integration between conceptual semantic analysis and the design of Arabic language pedagogy.

On the other hand, numerous studies have examined inner-self concepts in the Qur'an, such as *qalb* and *'aql*. Research exploring the relationship between neuroscience and the Qur'anic concept of *'aql* emphasizes the cognitive and

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spiritual dimensions involved in the process of thinking. (Rofdli & Suyadi, 2020) It explicitly acknowledges the presence of the concepts of *qalb* and *fu'ād* as components of human potential, yet it does not conduct an in depth comparative analysis of these terms within the Qur'an (Qolbiyah et al., 2023). Meanwhile, the use of diachronic semantic analysis to examine specific terms such as *baqā'*, *fanā'*, or *muttaqīn* demonstrates the relevance of historical linguistic approaches in understanding Qur'anic vocabulary (Tuğberk, 2023). Although their approaches share certain similarities with the present study, the focus of their research objects differs. This further underscores that a study specifically reconstructing the concepts of *shadr*, *qalb*, and *fu'ād* in a comprehensive manner remains an academic gap that has yet to be addressed.

Research in the field of Arabic language instruction indicates that one of the most significant problems is students' limited understanding of deep meanings or semantic relations within vocabulary (Zulfa et al., 2023). These studies demonstrate that students' semantic competence remains at a basic level and requires new pedagogical approaches that link Arabic language learning with the structure of Qur'anic meaning. At the same time, existing Qur'anic semantic studies remain largely conceptual and have not been developed as a foundation for pedagogical innovation in Arabic education. Accordingly, a theoretical gap exists in the absence of systematic research on the semantic relations among *shadr*, *qalb*, and *fu'ād*, as well as a practical gap due to the lack of implementation of Qur'anic semantic findings in the design of Arabic language instruction. This study seeks to fill both gaps by integrating conceptual-semantic analysis with pedagogical exploration.

This study proposes a graded cognitive-spiritual model of *shadr*, *qalb*, and *fu'ād* based on Qur'anic semantic analysis and translates this model into a meaning-centered framework for Arabic language pedagogy, bridging the gap between conceptual Qur'anic semantics and practical instructional design. This study lies in its integration of conceptual semantic analysis with innovations in Arabic language pedagogy an approach that remains rare in Indonesia as well as in the broader international academic context.

## 2. Methodology

This study employs a descriptive qualitative design, integrating Qur'anic semantic analysis particularly the semantic field approach and Toshihiko Izutsu's conceptual analysis as the basis for reconstructing the meanings of the three Qur'anic terms for the "heart," namely *shadr*, *qalb*, and *fu'ād*. This design was chosen because the objectives of the research require an in-depth exploration of meaning, conceptual relations, and semantic dynamics, which cannot be adequately captured through quantitative methods. Qur'anic semantic analysis is particularly suited to this purpose, as it enables the examination of semantic networks, contextual relations *siyāq* and *sibāq*, and historical developments in meaning, as reflected in contemporary Qur'anic semantic scholarship. Through this design, the study emphasizes structured interpretation grounded in textual data from Qur'anic verses,

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thereby allowing the research questions to be addressed in a comprehensive and methodologically rigorous manner.

The research procedure was carried out through three main stages, beginning with textual data collection, followed by semantic conceptual analysis, and concluding with pedagogical integration. In the first stage, the researcher collected all Qur'anic verses containing the terms *shadr*, *qalb*, and *fu'ād* using concordances, classical lexicons such as *Lisān al-'Arab* and *al-Mufradāt fī Gharīb al-Qur'ān*, as well as relevant thematic and analytical *tahlīlī* tafsir works, including modern semantic studies.

The second stage involved conceptual semantic analysis, which included identifying the root meaning, contextual meaning, relational meaning, and value orientation of each term. The data analysis technique followed the standard procedures of reduction, categorization, and interpretation commonly used in Qur'anic semantic research. Verses were grouped according to thematic contexts emotion, cognition, and spirituality and then examined through semantic network analysis to identify relational differentiations among the three concepts *shadr* as the domain of inner openness, *qalb* as dynamic cognition, and *fu'ād* as the locus of emotional intensity.

The third stage of this study focuses on integrating the semantic findings into a pedagogical analysis of Arabic language instruction through semi structured interviews conducted with Arabic teachers and students in Islamic educational institutions. Informants were selected using purposive sampling to ensure the inclusion of teachers responsible for teaching *nahwu sharaf*, *mufradāt*, and *tafsīr*, as well as students who are actively engaged in Arabic linguistic studies. The interview protocol covered participants' understanding of the Qur'anic heart terminology, their learning experiences related to Qur'anic vocabulary, and their perceptions of the pedagogical relevance of distinguishing between *shadr*, *qalb*, and *fu'ād*. The qualitative data were analyzed using thematic analysis to identify recurring patterns, knowledge gaps, and potential opportunities for pedagogical innovation. The integration of textual analysis with field data enables this research to produce findings that are not merely conceptual but also applicable to curriculum development, instructional materials, and meaning based Arabic language teaching designs.

### 3. Results and Discussion

#### *Reconstruction of the Conceptual Meanings of Shadr, Qalb, and Fu'ād in the Qur'an*

The results of this study on the reconstruction of the conceptual meanings of the three Qur'anic heart related terms *shadr*, *qalb*, and *fu'ād* show significant differences in meaning both at the semantic level and at the level of practical understanding among teachers and students in Arabic language learning. Field findings based on interviews with three Arabic language teachers and six students

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indicate that these three terms are not understood as synonyms, but rather as three distinct concepts, each possessing its own depth of meaning and functional differences within the Qur'anic context. Overall, the analysis results can be organized into three layers first, the semantic conceptual findings derived from Qur'anic textual analysis second, the representative findings related to teachers' understanding and third, the representative findings related to students' learning experiences. These three layers merge to form a more solid and replicable foundation for conceptual reconstruction. To support the explanation in the subsection Reconstruction of the Conceptual Meanings of *Ṣadr*, *Qalb*, and *Fu'ād* in the Qur'an, a diagram is presented below summarizing the graded structure of the meanings of the three terms based on semantic analysis, teachers' understanding, and students' learning experiences.

To provide a clearer and more systematic representation of the reconstructed meanings of *ṣadr*, *qalb*, and *fu'ād*, the conceptual relationships derived from Qur'anic semantic analysis, teachers' interpretations, and students' learning experiences are synthesized into a unified framework. This framework illustrates how these three terms operate across different layers of meaning, from initial receptivity to deep emotional awareness, and how these layers are consistently reflected in both theoretical and empirical findings. The integrated structure of this conceptual reconstruction is presented in Figure 1.

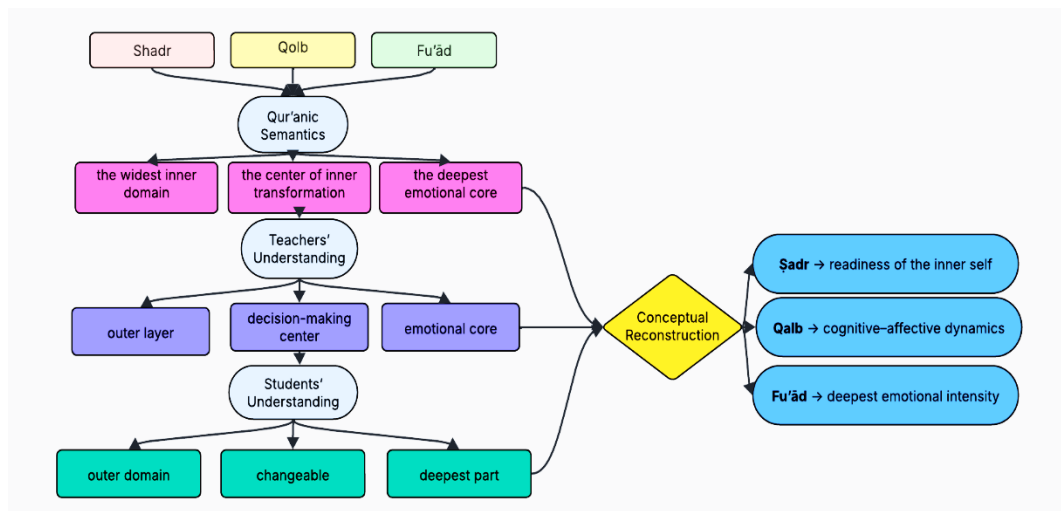


Figure 1. Reconstruction of the Conceptual Meanings of Ṣadr, Qalb, and Fu'ād

As shown in Figure 1, the reconstruction reveals a consistent pattern across three analytical dimensions: Qur'anic semantic interpretation, teachers' understanding, and students' conceptualization. At the semantic level, *ṣadr* is positioned as the widest inner domain associated with openness and receptivity, *qalb* as the center of cognitive and moral transformation, and *fu'ād* as the deepest layer characterized by intense emotional awareness. This hierarchical structure is further reinforced by teachers' explanations, which frame these terms as outer, central, and inner layers of the human self, as well as by students' perceptions, which reflect a similar progression from general understanding to deeper conceptual awareness.

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In the first layer, the analysis of Qur'anic verses containing the term *shadr* shows that this word refers to the broadest inner domain of the human being and serves as the initial space through which influences both positive and negative enter. The concepts of expansion *inshirāḥ* and constriction *ḍayq* associated with *shadr* further reinforce its meaning as the primary sphere of early human awareness. Meanwhile, *qalb* is more frequently used to depict the center of inner transformation, the locus of moral evaluation, and the principal medium through which humans comprehend truth. Verses mentioning *qalb* also highlight its dynamic nature it can be turned, sealed, healed, or purified. As for *fu'ād*, it appears in verses portraying the deepest emotional states of the human being, particularly those related to intense fear, profound love, or deep sorrow. Thus, the Qur'anic semantic analysis at this layer reveals a graded structure of depth in meaning from *shadr* as the outer layer, to *qalb* as the center of inner dynamism, and finally to *fu'ād* as the innermost emotional core. This structure forms the foundational conceptual framework of this study.

In the second layer, the interview data with teachers confirms the distinctions identified through textual analysis. The first teacher, Yaumul Mizan, explained that he teaches the contextual differences in the use of these three terms so that students understand the function of each one and can apply them accurately in both language use and Qur'anic interpretation. He noted that when all verses containing *shadr*, *qalb*, and *fu'ād* are compiled, it becomes evident that each term has its own lexical collocations and distinct contextual patterns. All three teachers agreed that these terms carry different semantic nuances, and therefore instruction that relies solely on literal translation is insufficient for helping students grasp the depth of these distinctions.

The second teacher, Muhammad Mazin, added an interesting hierarchical perspective he described *shadr* as the outer part of the heart, *qalb* as the core where faith and decision making reside, and *fu'ād* as the deepest layer marked by emotional intensity. This analogy helps students understand the positional relationship of each term within the structure of the human inner self. The third teacher emphasized that *shadr* is often understood as the physical chest, whereas *qalb* and *fu'ād* are more closely associated with the psychological and inner dimensions of the human being thus, contextual explanation becomes essential in instruction. The three interviews collectively show that the teachers clearly recognize the conceptual differences among these terms and consider Qur'anic semantic based teaching important for enhancing students' sensitivity to meaning.

In the third layer, the students' responses further confirm this conceptual structure of meaning. The six interviewed students exhibited a generally consistent understanding that *shadr*, *qalb*, and *fu'ād* are not synonymous terms. The first student stated that *shadr* represents the outer layer of the self, *qalb* is the heart that undergoes change, and *fu'ād* is the deepest and most sensitive part. The second and third students even offered more elaborate explanations, describing *shadr* as a spacious inner domain and the initial point of entry for various influences, whereas *qalb* functions as the center of transformation and conviction.

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The primary difficulty experienced by students lies in distinguishing these terms when they appear in longer verses or when Indonesian translations make them appear similar. Nevertheless, all students reported that learning the Qur'anic distinctions among these terms significantly deepened their understanding of the verses, especially when teachers provided example verses and analogies. This pattern indicates that context based instruction and the use of concrete verse examples are key factors in developing accurate semantic comprehension.

When these three layers of data are examined together, an important finding emerges both teachers and students perceive the gradation of meaning from *shadr*, *qalb*, to *fu'ād* not merely as a linguistic construction, but also as a psychological and spiritual structure that shapes how human beings understand themselves. This reinforces the relevance of Qur'anic semantic analysis as an effective approach to enriching the learning of the Arabic language. In the context of Qur'anic linguistic theory, these results align with Izutsu's concept of semantic field, which posits that the meaning of a word can only be fully understood through its position within the network of Qur'anic concepts. Thus, the conceptual reconstruction offered in this study is not only descriptive but also structural, demonstrating the interrelations among these terms as an organized system of meaning.

At the discussion stage, these findings carry several theoretical implications. First, the results reinforce Qur'anic semantic theory, which emphasizes that terms appearing similar in translation actually carry distinct and significant semantic weight. The differences among *shadr*, *qalb*, and *fu'ād* demonstrate that the Qur'an does not use the notion of "heart" in a general or uniform way rather, it maps the functions of the human inner self in a detailed manner. Second, this study provides empirical evidence that the process of Qur'anic semantic interpretation can be internalized by students when learning is structured around contextualized verses and comparative analysis. Third, these findings refine the general view within Arabic language education in many schools which often neglects semantic dimensions and focuses primarily on grammatical structures by offering a meaning-based learning model that remains closely aligned with the Qur'anic text.

From a critical perspective, although the findings indicate a solid conceptual understanding among teachers and some students, a gap remains among students whose Arabic proficiency is still at the basic level. These students tend to understand the three terms in a general way and are unable to independently differentiate their contextual meanings within Qur'anic verses. This suggests that semantic reconstruction must be complemented by more adaptive pedagogical strategies for learners with lower proficiency levels. Nevertheless, the results of this study offer an important contribution in strengthening the argument that effective Arabic language instruction cannot overlook Qur'anic semantic analysis, especially when learning objectives include achieving deep comprehension of Qur'anic verses.

The semantic analysis of the terms *shadr*, *qalb*, and *fu'ād* demonstrates that these are not synonyms, but rather three interconnected axes of meaning that operate at different levels of spiritual and cognitive experience. *Shadr* refers to the domain of

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inner readiness, expansiveness, and the capacity to receive truth. *Qalb*, by contrast, represents affective cognitive dynamism, characterized by its susceptibility to change, making it the locus of moral decision making. *Fu'ād* signifies the peak of emotional intensity and the depth of existential reflection. This reconstruction confirms that the Qur'an employs these terms with layered semantic precision, aligning with findings in contemporary Qur'anic semantic studies which emphasize that key Qur'anic concepts undergo meaning enrichment based on their revelatory context and their position within the internal system of semantic relations.

Interview findings with teachers and students indicate that field-level understanding still tends to equate the three terms simply as the heart in a general sense, resulting in a conceptual simplification that does not support deep comprehension of Qur'anic verses. Thus, this semantic reconstruction underscores the need for concept-based understanding in teaching Qur'anic linguistics, particularly because these terms function as indicators of spiritual, moral, and cognitive processes within the structure of the divine message.

Base on findings of this study demonstrate that the Qur'anic terms *ṣadr*, *qalb*, and *fu'ād* should not be understood as synonymous lexical items, but rather as a structured conceptual system representing different layers of human interiority. The semantic reconstruction reveals a graded model in which *ṣadr* functions as the domain of openness and initial receptivity, *qalb* operates as the dynamic center of cognitive and moral transformation, and *fu'ād* represents the deepest level of emotional and reflective awareness. This layered structure indicates that the Qur'an conceptualizes the human inner self in a hierarchical and functional manner, rather than through interchangeable terminology.

From a theoretical perspective, these findings strongly align with Izutsu's semantic field theory, which emphasizes that the meaning of a word in the Qur'an is determined by its relational position within a network of concepts. The distinction among *ṣadr*, *qalb*, and *fu'ād* illustrates that each term carries a specific semantic role shaped by its contextual associations and value orientations. This supports the argument that Qur'anic vocabulary operates within a dynamic semantic system, where meaning is constructed through conceptual relations rather than isolated lexical definitions. Therefore, the present study extends previous semantic research by offering a more structured and integrative model of these three concepts as an interconnected cognitive-spiritual framework.

In the context of Arabic language pedagogy, the findings highlight a critical gap between semantic theory and instructional practice. Current teaching approaches, which emphasize grammatical structures and vocabulary memorization, tend to overlook the conceptual depth of Qur'anic terms. As a result, students develop a superficial understanding of vocabulary, limiting their ability to interpret Qur'anic texts meaningfully. The graded model of *ṣadr*–*qalb*–*fu'ād* proposed in this study provides a potential pedagogical framework for meaning-centered learning. Specifically, this model can be operationalized into instructional stages that correspond to cognitive openness (*ṣadr*), value internalization and decision-making (*qalb*), and deep reflection (*fu'ād*). Such an approach aligns with contemporary

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psycholinguistic theories, which emphasize that semantic comprehension precedes and supports syntactic processing in language learning.

Furthermore, the integration of Qur'anic semantic analysis into pedagogy offers broader implications for Islamic education. It enables the development of instructional designs that do not merely transmit linguistic knowledge, but also cultivate cognitive awareness, emotional engagement, and spiritual reflection. In this sense, Arabic language learning becomes not only a linguistic activity but also a transformative process that connects language, meaning, and human consciousness.

### ***Implications of the Different Meanings of *Ṣadr*, *Qalb*, and *Fu'ād* for Arabic Language Pedagogy Design***

The findings also indicate that the semantic distinctions among *ṣadr*, *qalb*, and *fu'ād* carry direct implications for developing a more meaningful and contextually grounded pedagogy of Arabic language instruction. Based on teacher interviews, current Arabic teaching practices remain predominantly structural, emphasizing grammar and vocabulary memorization, while the deeper Qur'anic dimensions of meaning have not yet been incorporated systematically into the curriculum. The first teacher explained that the primary challenge in teaching Qur'anic semantic concepts lies in the process of collecting verses and analyzing their contexts, as teachers must first compile all verses containing a particular term in order to compare their usage accurately. The second teacher added that students often assume these terms to be synonymous, and thus concrete analogies are highly effective in helping them grasp the depth of their meanings.

Meanwhile, the third teacher emphasized the importance of contextual learning through comparative verse analysis, enabling students to develop sensitivity to subtle Qur'anic semantic nuances. All three teachers agreed that Qur'anic semantic analysis significantly enhances students' understanding of Arabic and deserves to be formalized as dedicated instructional material in Islamic educational institutions. These statements highlight the urgent need to integrate Qur'anic semantics into the curriculum. To clarify the semantic distinctions among *ṣadr*, *qalb*, and *fu'ād*, a diagram is presented below summarizing their relational structure and conceptual hierarchy.

To further clarify the semantic distinctions among the three Qur'anic terms, this study systematically maps their functional and hierarchical differences based on the results of semantic analysis. Rather than treating *ṣadr*, *qalb*, and *fu'ād* as synonymous expressions, the analysis demonstrates that each term occupies a distinct position within a structured conceptual system of the human inner self. These differences can be categorized in terms of semantic depth, functional role, and cognitive-emotional orientation. The structured differentiation of these meanings is illustrated in Figure 2.

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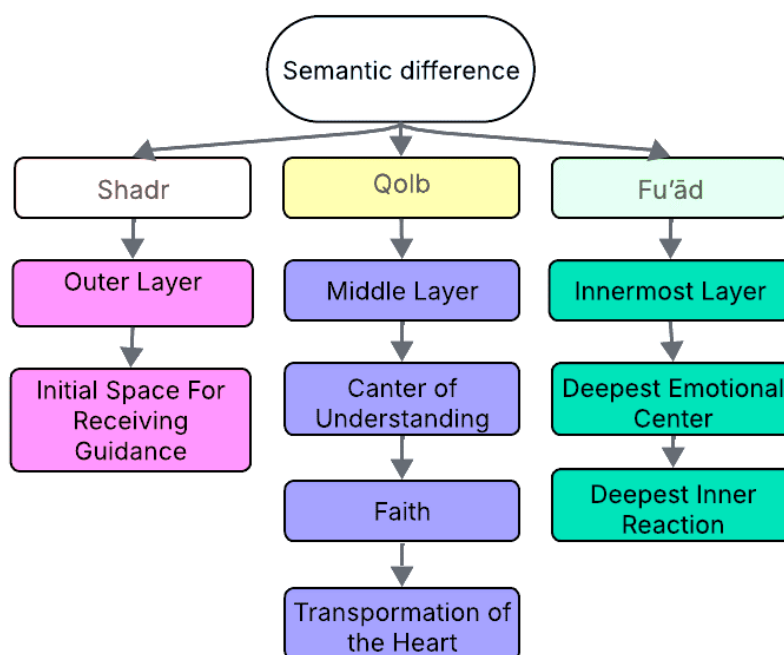


Figure 2. Semantic Differences between the Terms *Ṣadr*, *Qalb*, and *Fu'ād*

As presented in Figure 2, the three terms exhibit a clear hierarchical and functional differentiation. *Ṣadr* is positioned as the outermost layer, functioning as the initial space for receiving guidance and representing the domain of perceptual openness. *Qalb* occupies the middle layer, serving as the center of understanding, faith formation, and the transformation of moral and cognitive states. In contrast, *fu'ād* represents the innermost layer, associated with the deepest emotional center and intense inner reactions, particularly in situations involving profound reflection or affective experience.

This structured differentiation reinforces the argument that Qur'anic vocabulary related to the human inner self operates within a graded semantic system rather than a flat synonymous structure. The figure highlights that each term contributes a specific functional dimension to the overall conceptualization of human consciousness in the Qur'an. From a pedagogical perspective, this mapping provides a concrete basis for developing meaning-based instructional models, enabling learners to understand vocabulary not only in terms of lexical equivalence but also in relation to their conceptual roles within the Qur'anic semantic framework.

The student findings further reinforce this urgency. All interviewed students stated that Arabic language instruction in the classroom has not provided sufficient emphasis on deeper layers of meaning, such as the conceptual distinctions among *ṣadr*, *qalb*, and *fu'ād*. Several students noted that their learning remains focused on *nahwu*, *ṣaraf*, and vocabulary memorization, with little engagement in verse based semantic exploration. Although some students expressed strong interest in

Qur'anic semantics, their limited exposure to textual analysis of Qur'anic verses has resulted in a largely general understanding of these concepts.

Nevertheless, all students affirmed that learning the Qur'anic semantic differences significantly deepens their understanding of the verses and enhances their ability to translate and internalize the Qur'anic text. They also emphasized that examples of verses are the most effective pedagogical element, as they allow students to observe how terms are used directly within their original context. This pattern indicates that Arabic language instruction integrating Qur'anic semantic analysis with relevant verses holds considerable potential for substantially improving students' comprehension.

The findings also indicate that the relationship between the concepts of *shadr*, *qalb*, and *fu'ād* can be used as a pedagogical framework for introducing students to the idea of graduated meaning. The varying depths of meaning among these three terms can serve as a model for teaching broader semantic principles in Arabic, such as restricted synonymy, hyponymic relations, and meaning shifts based on context. The second teacher, for instance, used the analogy of a house to explain the inner structure of the self *shadr* as the outer yard, *qalb* as the central room, and *fu'ād* as the innermost chamber. This analogical strategy not only facilitates comprehension but can also be adapted into a metaphorical mapping based learning model, a modern approach in cognitive linguistics.

In addition, the data show that Qur'anic semantic learning can enhance students' motivation, particularly among those with strong interests in *tafsir* or religious studies. In academic discussion, these findings reinforce the view that effective Arabic language instruction must integrate Qur'anic context rather than focus solely on linguistic structure. Qur'anic semantic analysis provides a strong foundation for meaning based learning, in which word comprehension involves not only lexical knowledge but also conceptual and contextual understanding. Such an instructional model aligns with contemporary Islamic educational approaches that emphasize the development of meaningful intelligence, and corresponds with modern pedagogical trends that prioritize critical interpretation, contextual understanding, and the strengthening of connections between language and students' spiritual experience.

The main strength of this study lies in the alignment between semantic analysis and pedagogical needs. All data support the argument that deep understanding of the concepts of *shadr*, *qalb*, and *fu'ād* can serve as an innovative foundation for more integrative Arabic language learning. However, several limitations must be acknowledged. First, the number of informants remains limited, making the generalization of findings still tentative. Second, students' varied proficiency levels require a more structured differentiated-learning approach when implementing semantic instruction. Third, integrating Qur'anic semantics into the curriculum necessitates specialized teacher training to ensure the methodological analysis of Qur'anic verses.

Nevertheless, this study opens significant opportunities for further research. The findings may be expanded toward the development of a Qur'anic semantics based

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learning module, longitudinal studies to observe changes in students' understanding over time, or the creation of pedagogical models that integrate semantic analysis with cognitive linguistics. Thus, the primary contribution of this research lies not only in reconstructing the meanings of *shadr*, *qalb*, and *fu'ād*, but also in strengthening a meaning-based paradigm for Arabic language instruction that is increasingly relevant for contemporary Islamic educational institutions.

The differentiation of meaning among *shadr*, *qalb*, and *fu'ād* becomes even more evident when connected with the development of contemporary Qur'anic semantic studies, which demonstrate that semantic shifts in Qur'anic Arabic do not rely solely on root derivations. Instead, they undergo processes of expansion and narrowing of meaning depending on the context of revelation. The roots bq-y *baqā'* and fn-y *fanā'* illustrate that every Qur'anic lexical item possesses both an essential, stable meaning and a relational meaning that changes according to the internal context of the verse (Özdemir, 2023). In this study, this pattern becomes clearly observable *shadr* consistently corresponds to the open perceptual cognitive domain, *qalb* functions as the transformative center of affective values, and *fu'ād* represents the locus of intensive reflection associated with the weight of moral consciousness. Thus, the mapping of these three heart terms aligns with the thesis that the Qur'an situates Arabic vocabulary within a new semantic field, whereby the shifts in meaning are not merely linguistic but also theological (Tuğberk, 2023).

The refinement of these findings also aligns with semantic studies that emphasize the necessity of tracking lexical roots *al-baḥṡ al-mufradāt*, as articulated by *al-Farmawī*, *Bāqir al-Şadr*, and *Fathullah Sa'īd* regarding the essential role of *tafsīr mawḏū'ī*. Their works collectively underscore that a thematic-semantic approach requires tracing every occurrence of a root across the Qur'anic corpus in order to uncover its relational meanings and conceptual development within the Qur'an's internal semantic system (Yunus et al., 2021).

The application of *al-Tauḥīdī's tafsīr maudhu'ī* demonstrates that an interpreter must pay close attention to the dynamics of meaning between the Meccan and Medinan periods (Kodrat Permana, 2021). This is clearly reflected in the findings of this research. For instance, the meaning of *shadr* in the Makkan phase is more often associated with the expansion of inspiration *sharḥ al-şadr*, whereas in the Medinan phase it more frequently relates to spiritual moral constriction as a consequence of rejecting revelation. Field data from teachers and students, which reveal difficulties in understanding the variability of Qur'anic vocabulary meanings, further reinforce that a contextual semantic approach is a pedagogical necessity rather than merely a linguistic theory.

In line with this, various modern semantic scholars affirm that many Qur'anic words undergo processes of broadening, narrowing, or shifting in meaning. Therefore, the teaching of Arabic especially when it involves interpreting sacred texts cannot rely solely on dictionary based lexical meanings (Azizah et al., 2023). This strengthens the scientific basis for why *fu'ād* cannot be taught as a synonym of *qalb*, since *fu'ād* semantically carries an affective and existential intensity that *qalb* does not possess. Interview findings with students who tend to equate the three

heart terms due to the influence of literal translations align with other studies showing that semantic and syntactic errors frequently arise from first language interference and from limited awareness of contextual usage (Zulfa et al., 2023).

In the educational context, the findings of this study are also consistent with the literature on the importance of Arabic linguistic principles in understanding *tafsīr al-fikrī*, which emphasizes that *nahwu*, *sharaf*, and *balāghah* are not merely linguistic tools but instruments for structuring meaning. When the Qur'anic terms related to the heart are taught merely as vocabulary rather than as complex semantic constructs, students lose the ability to grasp the Qur'anic message in depth. Student reports indicating that vocabulary learning often consists of memorization without understanding further demonstrate weaknesses in pedagogical design, which should ideally integrate Qur'anic semantics with effective comprehension strategies.

Recent pedagogical research on Arabic language instruction further enriches this discussion. Several scholars emphasize that vocabulary learning must be grounded in cognitive and affective experience, rather than relying solely on repetition (Siregar et al., 2024). This aligns with the conceptual framework of the three Qur'anic heart related terms *shadr*, which is associated with cognitive openness *qalb*, which relates to value transformation and *fu'ād*, which reflects depth of meaning. Teachers can utilize this framework to develop a map of learning experiences that mirrors the Qur'anic structure of meaning itself opening perception *shadr*, internalizing values *qalb*, and engaging in deep reflection *fu'ād*. This approach is further supported by psycholinguistic theory, which emphasizes that language processing begins with semantic encoding before syntactic processing. This means that students must understand the conceptual meaning of a vocabulary item before learning the grammatical structures that accompany it (Zulfa et al., 2023).

Although originating from the field of protein computation, the analogy conceptually illustrates that every system has limits to its applicability and the same is true for the use of synonymity in Qur'anic Arabic (Hadidi et al., 2020). Only in certain contexts can *qalb* represent *fu'ād*, and only in certain contexts can *shadr* represent a general inner domain. This provides a scientific rationale for why Arabic language instruction grounded in Qur'anic semantics must avoid meaning generalization.

The results of this study are further reinforced by findings from other research showing that the Qur'an explicitly links mental activity to various heart related terms, and even associates them with neurocognitive concepts such as *tafakkur*, *tadabbur*, and *ta'aqqul* (Qolbiyah et al., 2023). Thus, distinguishing the functions of *shadr*, *qalb*, and *fu'ād* can serve as a pedagogical foundation for developing task designs that activate the three cognitive domains of perception, affection, and reflection. The teachers interviewed demonstrated limitations in integrating these domains, indicating that the findings of this study have direct implications for the design of Arabic language curricula in schools.

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Furthermore, modern Arabic language pedagogy literature shows a transformation toward increasingly multimodal teaching methods. The use of YouTube, TikTok, Kahoot, Snowball Throwing, and the Shamitah method indicates that Arabic language learning is becoming more experiential and driven by both cognitive and affective engagement (Sholikhi & Zuliansadewi, 2024). The three heart related terms can serve as an evaluative framework for assessing the effectiveness of these methods whether a method opens *shadr* like perceptual awareness, then facilitates the internalization of meaning characteristic of *qalb*, and finally encourages the deep contemplation associated with *fu'ād*. Thus, the findings of this study contribute not only to Qur'anic semantic studies but also offer a new perspective for evaluating Arabic language teaching methods.

The connection between heart related concepts and learning motivation is also evident in a study that examines lifelong learning motivation among Arabic language teachers (Zakaria et al., 2023). The term *qalb*, which is associated with moral and motivational commitment, can serve as a theoretical approach to explain why teachers with strong spiritual motivation tend to possess more reflective and adaptive pedagogical abilities. Teachers who are able to transform meaning into their teaching practices have been shown to enhance students' learning achievement (Nurhasanah, 2022). This reinforces the notion that understanding Qur'anic semantics is not only relevant for students but also essential for the professional development of teachers.

Finally, the findings of this study are connected to the dynamics of meaning change in contemporary Arabic, as demonstrated in various studies on the roles of affixation, morphological processes, and social context as key factors driving semantic shifts (Iskandar, 2023). Thus, a Qur'anic semantic approach to *shadr*, *qalb*, and *fu'ād* can enrich students' understanding of how a term shifts in meaning depending on its context, both within the sacred text and in modern language use. Based on the explanation above, it can be understood that the differences in meaning among these three terms have direct implications for the design of Arabic language pedagogy, particularly in vocabulary instruction, semantics, and Qur'anic comprehension. Field findings indicate that many teachers still teach vocabulary structurally, while students tend to process it mechanically without understanding the underlying semantic and conceptual relationships. Integrating the analysis of *shadr*, *qalb*, and *fu'ād* into pedagogy provides a foundation for more meaningful learning, as students are able to see how words in the Qur'an operate within a complex system of meanings.

This aligns with contemporary pedagogical trends that emphasize meaning based learning, contextual teaching, and psycholinguistic approaches. Various studies on semantic and morphological errors in Arabic learning also show that weak conceptual understanding leads to mistakes in translation, vocabulary use, and text interpretation. Therefore, Qur'anic-based semantic pedagogical innovation becomes increasingly relevant to address the gaps found in traditional teaching, enhance students' interpretive competence, and strengthen the integration of language, meaning, and spiritual experience in Islamic education.

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#### 4. Conclusion

This study concludes that the Qur'anic terms *ṣhadr*, *qalb*, and *fu'ād* are conceptually distinct and form a graded cognitive-spiritual structure rather than synonymous expressions. The semantic reconstruction demonstrates that *ṣhadr* functions as the domain of inner openness and receptivity, *qalb* as the center of cognitive-affective transformation and moral decision-making, and *fu'ād* as the deepest level of emotional and reflective awareness. These findings answer the first research problem by establishing a structured differentiation of meaning within the Qur'anic semantic system. Furthermore, addressing the second research problem, the study finds that current Arabic language pedagogy remains predominantly structural and insufficiently integrates these semantic distinctions, resulting in superficial understanding among learners. Therefore, this study affirms that incorporating Qur'anic semantic analysis into Arabic language instruction provides a viable foundation for developing meaning-centered pedagogy that enhances students' interpretive competence while integrating linguistic, cognitive, and spiritual dimensions in Islamic education.

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