

The Dimensions of Ḍarriyyāt, Ḥājiyyāt, and Taḥsīniyyāt in the Protection of Intellect: A Qur'anic Perspective and Its Implications for Tafsir Tarbawi Learning

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Abstract

The protection and fulfillment of intellectual needs are part of the maqāṣid al-shari'ah, which encompasses three levels of necessity: dharuri, hajji, and tahsini. This article aims to examine how this concept, from the perspective of the Qur'an, is applied in the teaching of Tafsir Tarbawi at the Faculty of Tarbiyah, PTKIN UIN Imam Bonjol Padang. This study investigates the role of maqāṣid al-shari'ah in the three levels of human needs—ḍaruriyyat (primary), ḥājiyyāt (complementary), and taḥsīniyyāt (enhancement)—in the protection of reason (ḥifz al-'aql) according to the Qur'an. The focus of this analysis is how these three dimensions are understood within the context of revelation and their implications for Tarbawi Tafsir education. The findings indicate that the Qur'an consistently positions reason as a trust and the primary means for understanding revelation. Therefore, Islamic education must be designed to protect, develop, and perfect the function of reason through a proportional, contextual, and ethical approach. The implications of these findings highlight the importance of maqāṣid-based Tarbawi Tafsir education in producing professional teachers capable of transforming Islamic values in a rational, moderate, and contextual manner. Integration with Islamic educational theory and constructivism strengthens the transformative nature of learning, thereby fostering the emergence of rational, moderate, and contextual Muslim educators.

Keywords: Dharuri; Hajj; Maqasid Al Shari'ah; Tarbawi Interpretation; Tahsini

Abstrak

Perlindungan dan pemenuhan kebutuhan akal termasuk bagian dari maqāṣid al-shari'ah yang mencakup tiga tingkat kepentingan: dharuri, hajji, dan tahsini. Artikel ini bertujuan mengkaji bagaimana konsep tersebut dalam perspektif Al-Qur'an diimplementasikan dalam pembelajaran Tafsir Tarbawi di Fakultas Tarbiyah. Dengan pendekatan kualitatif dan metode deskriptif-analitis, penelitian ini memadukan studi literatur atas ayat-ayat Al-Qur'an terkait akal dengan observasi kurikulum dan praktik pengajaran Tafsir Tarbawi di beberapa Fakultas Tarbiyah PTKIN UIN Imam Bonjol Padang. Hasil penelitian menunjukkan bahwa perlindungan akal secara

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dharuri meliputi pelarangan terhadap zat memabukkan, secara haji mencakup penguatan kapasitas intelektual mahasiswa, dan secara tahsini berupa pengembangan budaya berpikir kritis dan estetika nalar dalam menafsirkan Al-Qur'an. Implikasi dari temuan ini adalah pentingnya pembelajaran Tafsir Tarbawi berbasis maqāṣid untuk melahirkan guru profesional yang mampu mentransformasikan nilai-nilai keislaman secara rasional, moderat, dan kontekstual. Integrasi dengan teori pendidikan Islam dan konstruktivisme memperkuat karakter transformatif pembelajaran, sehingga mendorong lahirnya pendidik muslim yang rasional, moderat, dan kontekstual.

Kata kunci : Dharuri; Haji; Maqasid Al-Shari'ah; Tafsir Tarbawi; Tahsini

I. Introduction

In maqāṣid al-sharī'ah, reason is one of the five main objectives of syari'at law that must be protected and developed (Alias et al., 2024; Güney, 2024). The use of reason ('aql) is a unique characteristic of human beings and constitutes a prerequisite for understanding revelation. In the tradition of maqāṣid al-syarī'ah, the intellect (ḥifẓ al-'aql) is classified as a fundamental necessity that must be strictly protected to ensure the optimal realization of the objectives of the Sharī'ah. The three dimensions of human needs ḍarūriyyāt, ḥājiyyāt, and taḥsīniyyāt serve as a conceptual framework for understanding how Islamic law pays close attention to the preservation and quality of the human intellect. This study raises the following questions: How does the Qur'an explain these three dimensions in relation to the protection of intellect, and how are they implemented in Tafsir Tarbawi learning?

Philosophically, Islam positions reason as a fundamental instrument in the process of faith, understanding revelation, and building civilization. The Qur'an explicitly mentions the word 'aql in various forms more than 49 times, indicating the urgency of reason in decision-making and critical thinking (Afridi, 2016). Great figures in the classical Islamic tradition such as Al-Farabi, Ibn Sina, and Al-Ghazali positioned reason as the main epistemic instrument in understanding revelation.

Juridically, the basis for the protection of reason is enshrined in maqāṣid al-sharī'ah as formulated by Imam Al-Ghazali and perfected by Al-Shatibi, who categorized reason as a primary goal (al-daruriyyāt al-khams) (Kolkailah, 2023). Furthermore, Law No. 12 of 2012 on Higher Education Article 5 states that higher education must develop the potential of students to become people of faith, piety, and noble character, as well as intellectual and spiritual intelligence (Auda, 2025; Qodir et al., 2023). This reinforces the institutional urgency to develop learning that protects and advances the potential of reason.

In fact, the results of the 2022 Indonesian Digital Literacy Index Survey by the Ministry of Communication and Information Technology show that the critical thinking skills of the younger generation are still in the "moderate" category with a score of 3.52 out of 5 (Zailan & Noordin, 2025; Moneim, 2018). Meanwhile, a report by the Ministry of Religious Affairs shows that only 43% of PTKIN students feel that tafsir learning has

provided space for the development of logical and critical thinking skills (Baharuddin et al., 2025). This indicates a gap between the ideal values of maqāṣid and their implementation in the field.

The concept of maqāṣid al-sharī'ah has been widely studied, including by Al-Ghazali and Al-Shatibi. The protection of reason in a dharuri manner is to protect reason from ignorance and corruption (e.g., khamr), in a hajji manner is to strengthen education and intellectual capacity, and in a tahsini manner includes thinking manners, intellectual aesthetics, and literacy culture. Tafsir Tarbawi itself was developed as a model of interpretive application of the Qur'an in the context of education, emphasizing Islamic values, attitudes, and competencies.

The concept of maqāṣid al-sharī'ah is a fundamental principle in Islamic law that emphasizes the protection of five main aspects of human life: religion, soul, intellect, offspring, and property. Al-Ghazali in al-Mustashfa asserts that the protection of the intellect is an absolute requirement for humans to be able to carry out taklif syar'i. Al-Shatibi in al-Muwāfaqāt then classifies maqāṣid into three hierarchies of needs: dharuriyyāt (primary), hājiyyāt (secondary), and taḥsīniyyāt (tertiary). In this context, reason must be protected from things that damage it, its capacity must be developed, and its thinking manners must be cultivated.

In the field of education, the relevance of maqāṣid al-sharī'ah can be reinforced through contemporary educational theories. Constructivism theory, as developed by Jean Piaget and Lev Vygotsky, emphasizes that knowledge is actively constructed by learners through experience and social interaction (Fathoni, 2023). This approach is in line with Tafsir Tarbawi, which requires the active involvement of students in interpreting the verses of the Qur'an contextually and applicatively, rather than simply accepting textual explanations.

Furthermore, Islamic education theory developed by figures such as Hasan Langgulung states that the goal of Islamic education is to develop well-rounded individuals who are faithful, rational, and moral (Nurdianzah et al., 2024). Within this framework, protecting and developing intellectual potential ('aql) is an essential aspect that must be prioritized in curriculum design and teaching (Rosidi et al., 2022).

A number of previous studies have shown the importance of strengthening the maqāṣid approach in tafsir teaching. Alfani et al (2025) in the Tarbiyah journal emphasized the importance of integrating tafsir and modern pedagogy to produce a holistic and meaningful learning process. Khanifatul Azizah & Fuadi (2021) in a study analyzing the Tafsir curriculum highlights that tafsir in Islamic higher education tends to be normative-textual and does not sufficiently address the contextual dimension of maqāṣid explicitly. Lutfi (2025) in his research at UIN Sunan Kalijaga shows that there is an urgent need to integrate maqāṣid values into the syllabus and RPS Tafsir Tarbawi in

order to produce moderate, rational, and contextual graduates. Thus, the integration of *maqāṣid al-sharī'ah*, Islamic and contemporary educational theories, and the Tafsir Tarbawi approach is a fundamental requirement in the effort to develop students who are capable of critical, ethical, and contributory thinking in society.

II. Research Method

This study employs a qualitative approach with an integrative design that combines library research and field research. This approach was chosen to examine the concept of the protection of reason from the perspective of the Qur'an and its implementation in Tarbawi Tafsir instruction within the higher education setting. Regarding the textual analysis, this study employs the *mawḍū'ī* (thematic) exegesis method, following the systematic steps outlined by Abd al-Hayy al-Farmawi, namely: (1) defining the research theme; (2) compiling relevant verses; (3) organizing the verses based on the chronology of their revelation (*asbāb al-nuzūl*); (4) analyzing the interrelationships between verses; and (5) drawing comprehensive conclusions (Al-Farmawi & Al-Hayy, 1994). This analysis is reinforced by the tarbawi exegesis approach, which emphasizes the relevance of the Qur'an's values to the educational process and character formation (Al-Syaibani & Al-Toumy, 1979).

In the empirical aspect, this study employs a qualitative descriptive approach. The research location was purposively selected for the Tarbawi Exegesis course at the university serving as the research subject. The research subjects included the course instructor and students enrolled in the course. Data collection techniques involved document analysis (Curriculum and Instructional Materials), observation of the learning process, and documentation of student assignments (Sugiono, 2013). Field data analysis employed the interactive model by Matthew B. Miles and A. Michael Huberman (2018), which includes data reduction, data presentation, and drawing conclusions/verification. This process was conducted iteratively (in cycles) to ensure the sharpness of the analysis and the validity of the findings.

The integration of textual analysis and empirical data was achieved through comparative-reflective analysis, which involves comparing the concept of rational protection from the perspective of *maqāṣid al-syarī'ah* encompassing the levels of *darūrī*, *ḥājī*, and *taḥsīnī* with the practices of Tafsir Tarbawi instruction in the field. With this approach, the research not only produces a Qur'an-based conceptual framework but also evaluates its implementation within an educational context. Secondary data sources were obtained from academic literature in the form of journal articles, books, and conference proceedings accessed through online databases such as Google Scholar and Research Gate. Literature selection was based on relevance, credibility, and contribution to the research topic to ensure the quality and validity of the study (Siddiqa, 2021).

III. Result and Discussion

A. Protection of The Intellect in Tafsir Tarbawi Learning

The protection of reason is necessary: it is a form of safeguarding human reason so that it remains healthy, functions properly, and does not suffer damage (Aziz et al., 2024). Within the framework of Maqasid Syariah, reason is one of the five essential things (al-dharuriyyat al-khams) that must be protected, in addition to religion (din), life (nafs), lineage (nasl), and property (mal) (Usman & Shousha, 2021). This is important because reason is the primary means by which humans understand religious teachings, distinguish between right and wrong, and form the basis of moral and legal accountability (Al-Ghazali, 2000).

Imam al-Ghazali emphasized that "The purpose of Sharia is to protect five things: religion, life, reason, lineage, and property. Everything that guarantees the realization of these five things is maslahat (beneficial); and anything that nullifies one of these five things is mafsadat (harmful), and rejecting it is maslahat" (Al-Ghazali, 2000). The meaning of dharuri here is that the protection of reason is fundamental and very important, because without a sound mind, humans are unable to distinguish between good and bad, right and wrong, and are unable to fully implement syari'at law.

Verses such as QS. Al-Baqarah: 219 and Al-Ma'idah: 90 form the basis for protecting the mind from damage caused by intoxicating substances such as alcohol and narcotics (Junaedi, 2021; Kasim et al., 2021). This prohibition is not only moral and legal in nature, but also touches on the aspect of education, namely preventive efforts to protect students from all forms of destruction of reason (Felsenthal & Agbaria, 2025). In Tafsir Tarbawi learning, these verses are studied through a legal (fiqhī) and social approach, including analysis of contemporary cases such as the dangers of drugs, hoaxes, and radicalism.

The protection of intellect (ḥifẓ al-'aql) from the Qur'anic perspective has fundamental implications for the orientation of Tafsir Tarbawi learning. Tafsir learning is not merely directed toward mastering the textual meanings of verses, but toward developing students' thinking abilities so that they are able to understand the messages of the Qur'an in a rational, reflective, and contextual manner. By positioning the protection of intellect as its foundation, tafsir tarbawi functions to safeguard students' reasoning from fallacious thinking, narrow textual interpretations, and tendencies toward meanings that are inconsistent with the values of Islamic education.

Further implications are evident in learning approaches and methods. The principle of protecting the intellect requires Tafsir Tarbawi learning to employ dialogical, participatory, and critical methods, such as thematic verse discussions, problem-based learning, and reflection on the meanings of verses within educational contexts. The Qur'an encourages intellectual activity through commands for tafakkur and tadabbur; therefore, indoctrinative learning that restricts intellectual space contradicts the spirit of

protecting the intellect. Consequently, Tafsir Tarbawi must provide guided and value-oriented freedom of thought.

In addition to methods, the protection of intellect also has implications for the development of Tafsir Tarbawi learning materials. Tafsir materials need to be designed selectively and contextually by emphasizing verses related to the use of reason, prohibitions against its destruction, principles of facilitation, and proper etiquette (adab) in thinking. This approach positions Tafsir Tarbawi not merely as textual study, but as a means of cultivating healthy and ethical intellectual development. Thus, tafsir materials are able to bridge revelation with the educational realities and life experiences of students.

Further implications can be seen in the learning evaluation system. The protection of intellect demands evaluations that do not merely measure memorization or literal understanding of verses, but also assess students' analytical abilities, reflective thinking, and application of Qur'anic values within educational contexts. Evaluations based on verse analysis, case studies, and learning projects are more relevant for measuring the achievement of Tafsir Tarbawi objectives oriented toward intellectual development. This is reflected in the RPS used by lecturers of the Tafsir Tarbawi Maqāṣid al-Syarī'ah course.

SEMESTER LEARNING PLAN (RPS)
Outcome-Based Education (OBE) Approach

Mata Kuliah: Tafsir Tarbawi Berbasis Maqāṣid al-Syarī'ah

1. Course Identity

- Study Program: Islamic Religious Education / PGMI / PAI
- Faculty: Faculty of Tarbiyah and Teacher Training
- Course: Tafsir Tarbawi
- Course Code:
- Credits: 2 Credits
- Semester: 4
- Lecturer:

2. Course Description

This course equips students with the ability to analyze Qur'anic verses from an educational perspective (*tafsir tarbawi*) using the *maqāṣid al-syarī'ah* approach (*darūriyyāt, ḥājīyyāt, taḥsīniyyāt*), with a focus on the protection and development of intellect (*hiḏf al-'aql*). The learning process is designed based on Outcome-Based Education (OBE) to ensure graduates possess analytical, pedagogical, and applicative competencies in Islamic Religious Education learning.

3. Graduate Learning Outcomes (CPL Prodi – Summary)

- CPL-S1: Demonstrate piety to Allah SWT and noble character
- CPL-P: Master fundamental concepts of Islam, tafsir, and education
- CPL-KU: Able to think critically, systematically, and contextually
- CPL-KK: Able to design pedagogical Islamic education learning

4. Course Learning Outcomes (CPMK)

After completing this course, students are able to:

- CPMK-1: Explain the concept of *tafsir tarbawi* and *maqāṣid al-syarī'ah* systematically.
- CPMK-2: Analyze Qur'anic verses related to the protection of intellect (*hiḏf al-'aql*) within the dimensions of *darūriyyāt, ḥājīyyāt, and taḥsīniyyāt*.
- CPMK-3: Relate *tafsir tarbawi* findings to Islamic education learning needs.
- CPMK-4: Design Islamic education learning tools based on *tafsir tarbawi* and *maqāṣid al-syarī'ah*.

5. TABLE OF SEMESTER LEARNING PLAN (RPS)

Week / Minggu	Sub-CPMK / Sub Learning Outcomes	Learning Materials / Materi Pembelajaran	Learning Methods / Metode Pembelajaran	Assessment / Penilaian
1	Explain the concept and scope of tafsir tarbawi / Menjelaskan konsep dan ruang lingkup tafsir tarbawi	Introduction to tafsir tarbawi and its urgency in Islamic education / Pengantar tafsir tarbawi dan urgensinya dalam pendidikan Islam	Lecture, discussion / Ceramah, diskusi	Participation, quiz / Partisipasi, kuis
2	Explain the concept of maqāṣid al-syarī'ah / Menjelaskan konsep maqāṣid al-syarī'ah	Concept of <i>darūriyyāt, ḥājīyyāt, and taḥsīniyyāt</i> / Konsep <i>darūriyyāt, ḥājīyyāt, dan taḥsīniyyāt</i>	Discussion, group work / Diskusi, kerja kelompok	Assignment / Tugas
3	Analyze the position of intellect in the Qur'an / Menganalisis kedudukan akal dalam Al-Qur'an	Human intellect (<i>hiḏf al-'aql</i>) in the Qur'an / Akal manusia (<i>hiḏf al-'aql</i>) dalam Al-Qur'an	Text analysis, discussion / Analisis teks, diskusi	Summary / Ringkasan
4	Analyze <i>darūriyyāt</i> dimension / Menganalisis dimensi <i>darūriyyāt</i>	Protection of intellect as a primary necessity (QS. Al-Mā'idah: 90) / Perlindungan akal sebagai kebutuhan primer	Problem-Based Learning (PBL) / PBL	Essay / Esai
5	Analyze <i>ḥājīyyāt</i> dimension / Menganalisis dimensi <i>ḥājīyyāt</i>	Principle of ease in Islamic law (QS. Al-Baqarah: 286) / Prinsip kemudahan dalam Islam	Contextual discussion / Diskusi kontekstual	Reflection / Refleksi
6	Analyze <i>taḥsīniyyāt</i> dimension / Menganalisis dimensi <i>taḥsīniyyāt</i>	Ethics and refinement of intellect (QS. Tāhā: 114) / Etika dan penyempurnaan akal	Reflective learning / Pembelajaran reflektif	Essay / Esai
7	Relate tafsir tarbawi to PAI learning / Mengaitkan tafsir tarbawi dengan pembelajaran PAI	Application of tafsir tarbawi in PAI / Implementasi tafsir tarbawi dalam PAI	Project-Based Learning (PJBL)	Project proposal / Proposal proyek

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Week / Minggu	Sub-CPMK / Sub Learning Outcomes	Learning Materials / Materi Pembelajaran	Learning Methods / Metode Pembelajaran	Assessment / Penilaian
8	Mid-Semester Evaluation / Evaluasi Tengah Semester	Analysis of verses based on maqāṣid al-syarī'ah / Analisis ayat berbasis maqāṣid	Written test / Tes tertulis	Mid-Term Exam
9-14	Design Islamic learning tools / Merancang perangkat pembelajaran	RPP / Module based on tafsir tarbawi / RPP & modul berbasis tafsir tarbawi	PJBL	Product assessment / Penilaian produk
15	Present learning project / Presentasi proyek	Presentation of learning design / Presentasi desain pembelajaran	Presentation	Rubric / Rubrik
16	Final Evaluation / Evaluasi Akhir	Comprehensive analysis of tafsir tarbawi / Analisis komprehensif	Written test	Final Exam

8. Assessment Weighting

Assessment Component / Komponen Penilaian	Weight / Bobot
Participation / Partisipasi	10%
Assignments / Tugas	20%
Project / Proyek	30%
Mid-Term Exam / UTS	15%
Final Exam / UAS	25%

Figure 1. Course Lesson Plan (RPS) for the Tafsir Tarbawi Course

Based on the RPS diagram presented, a gradual process is evident that illustrates how students transition from the ḥājiyyāt level (secondary needs) to the taḥsīniyyāt level (refinement/high ethics) in the study of Tafsir Tarbawi based on maqāṣid al-syarī'ah. In the initial stage, particularly in the 5th week, students were at the ḥājiyyāt level, as demonstrated by their ability to analyze the principle of ease in Islam (e.g., QS. Al-Baqarah: 286) and relate it to real-life contexts. Learning activities such as contextual discussions and reflections indicate that students not only understand the concept of protecting the intellect as a basic need but also begin to develop an applied understanding that helps alleviate difficulties in daily life and learning. At this stage, students' focus remains on the instrumental function of Sharia values specifically, how Islamic teachings provide ease and practical solutions.

Subsequently, in the 6th week, a shift occurs toward the taḥsīniyyāt level. Students no longer merely understand ease (ḥājiyyāt) but begin to analyze the ethical dimensions and the refinement of character (e.g., Quran Ṭāhā: 114). The learning process through reflective learning encourages students to internalize intellectual and spiritual values, such as improving the quality of thinking, proper conduct in seeking knowledge, and an awareness of the importance of refining the intellect. Here, it is evident that students begin to move from merely practical functions toward the aesthetic and moral dimensions of protecting the intellect.

The culmination of this transition is evident in the 7th week, when students are asked to link educational interpretation with learning practices through project-based learning. At this stage, students not only understand and reflect on values but are also able to construct and design learning implementations based on maqāṣid al-syarī'ah. This demonstrates a more comprehensive achievement of taḥsīniyyāt, as students have

reached a creative, integrative, and transformative stage namely, making the value of protecting reason the foundation for building more meaningful educational practices. Thus, the transition from *hājiyyāt* to *taḥsīniyyāt* in this RPS is evident through the gradual progression from contextual understanding and value reflection to students' creative-implementation abilities in designing learning based on Qur'anic values.

Overall, the protection of intellect in Tafsir Tarbawi learning culminates in the formation of learners who are intellectually competent, morally mature, and spiritually aware. The intellect is positioned as a trust (*amānah*) that must be safeguarded and developed to understand the Qur'an and to respond wisely to educational and life challenges. Accordingly, Tafsir Tarbawi based on the protection of intellect contributes significantly to the realization of holistic and sustainable Islamic education goals.

B. Fulfilling Intellectual Needs in a Hajji Manner

Fulfilling intellectual needs in a hajji manner is an effort to provide various facilities and infrastructure that can help a person develop their insight, increase their intelligence, and broaden their intellectual understanding, even though these are not urgent or emergency needs (Mokhtar & Osman, 2021). These needs include things that facilitate the process of thinking, education, research, and access to healthy and productive information.

Fulfilling intellectual needs focuses on facilities or conveniences that support the development and optimization of intellectual functions, without causing destruction if they are not fulfilled (Al-Shatibi, 1997). This includes things such as providing education systems, intellectual training, scientific discussions, and freedom of thought within the corridor of *syari'at* law. These things are not absolute like *dharuri*, but they are very helpful in expanding the capacity of the mind to understand life and religion. For example, countries that build universities and research centers to encourage the intelligence of their citizens have fulfilled the *maqasid* at the hajji level (Surahman, 2019). According to Ibn 'Ashur, everything that makes human life more spacious and facilitates thinking is included in *maqasid hajjiyyah* (Mohammed, 2024).

The Qur'an also hints at the importance of thinking and broadening one's horizons, as in His words: QS. Al-Mujadilah: 11 and QS. Az-Zumar: 9 emphasize the importance of knowledge and reason (Sanusi, 2025). QS. Al-Mujadilah: 11 and QS. Az-Zumar: 9 emphasize that the position of knowledgeable people is higher and that knowledge is light for the mind (Fischback, 2017). In practice at the Faculty of Tarbiyah, this hajji requirement is implemented by strengthening students' intellectual capacity through active learning strategies such as discussions, presentations, thematic verse analysis assignments, and the integration of tafsir with educational and social sciences.

This step is in line with the *maqāsid al-sharī'ah* at the *hājiyyāt* level, which is to fulfill the mind's need to develop and understand reality (Yunus, 2024). In Islamic education,

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this is part of tazkiyat al-'aql, namely the purification and strengthening of the mind through knowledge (Suliswanto et al., 2025). From a constructivist theory perspective, this approach reflects the principle of active knowledge construction, where students are trained to build understanding independently and collaboratively, rather than simply receiving knowledge passively (Rokhim et al., 2021; Zailan & Noordin, 2025).

At the Faculty of Tarbiyah, this is implemented through strengthening critical and logical thinking competencies in the analysis of tarbawi verses (Usman & Shousha, 2021). Lecturers adopt group discussion and reflective presentation methods to encourage student engagement, enriching students' abilities to understand, critique, and contextualize verses from the Qur'an. This is evident in the assignments designed by students.

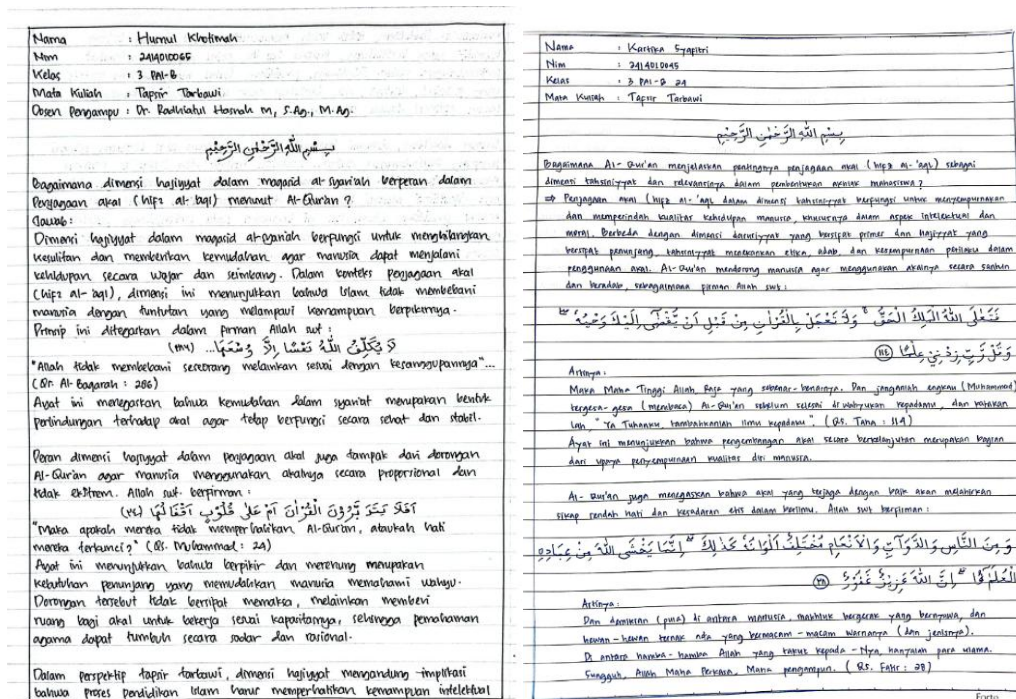


Figure 2. Student Discussion Assignment

Through student discussion assignments in the Quranic exegesis learning process, students are encouraged to engage in presenting scholarly arguments and critically evaluating various existing interpretations (Usman & Shousha, 2021; Sulayman, 2014). This builds their logic and reasoning skills in dealing with differences in interpretation. Students are introduced to various approaches to tafsir (tafsir tahlili, maudhū'i, ijmāli, etc.) that encourage critical and analytical thinking skills. This helps to develop reasoning skills and a deep understanding of the meaning of the verses.

The development of reasoning skills through thematic studies of educational values in the Qur'an encourages students to relate the text to the reality of education today (Yunus, 2024). In the process of learning tafsir, students are encouraged to discuss,

present scientific arguments, and critique various existing interpretations. This builds their logic and reasoning skills in dealing with differences in interpretation. Students are directed to conduct research that encourages the exploration of Qur'anic verses from an Islamic educational perspective, including in their final assignments or theses. This research provides space for deeper and more applicable intellectual development.

C. Development of Reason in a *Tahsini* Manner

This refers to the fulfillment of complementary needs, which aims to achieve perfection, beauty, and nobility in the implementation of syari'at law. In the context of reason, the fulfillment of tahsiniy needs focuses on improving the quality of thinking, scientific ethics, and manners in using reason, so that one is not only intellectually intelligent, but also wise and ethical (Auda, 2021).

The fulfillment of reason at the tahsiniy level includes the development of values such as manners in seeking knowledge, scientific honesty, responsibility in expressing opinions, and respect for differences of opinion (Mokhtar & Osman, 2021). This is very important because reason can be a tool for good or, conversely, a tool for justifying misguidance, if it is not adorned with noble character. Therefore, in Islam, seekers of knowledge are not only required to be intelligent, but also to have good character. The Prophet Muhammad SAW said whoever does not show compassion to the younger and respect to the older, and does not know the rights of the scholars, then he is not one of us (El-Seedi et al., 2019).

In practice, tahsiniyyat towards the intellect can also take the form of applying academic ethics, such as avoiding plagiarism, researching objectively, and conveying knowledge to the community in a gentle and useful manner. Activities such as seminars, polite discussions, strengthening the culture of literacy, and teaching morals to students are also part of the maqasid tahsiniyyah towards the intellect.

Thus, fulfilling the intellect in a tahsiniy manner not only creates intelligent human beings, but also cultured, polite, and dignified ones, which is in line with Islam's goal of forming a civilized society (Surahman, 2019). QS. An-Nahl: 125 and QS. Al-'Ankabut: 46 teach the importance of thinking manners, methods of preaching with wisdom, and polite dialogue (Reda, 2019; Wahidi, 2016). In Tafsir Tarbawi learning, this dimension is developed through scientific argumentation training, hermeneutic methods, contextual approaches, and the development of critical and aesthetic attitudes towards differences of opinion.

This approach reflects the maqāṣid level of taḥṣīniyyāt, which is to beautify and perfect the function of reason by cultivating ethical thinking, polite discussion, and the aesthetics of logical and structured thinking. In Islamic education theory, this approaches the concept of hikmah as the result of the integration of knowledge, reason, and manners (Zailan & Noordin, 2025). Meanwhile, in constructivism, this practice functions as

scaffolding, which is the process of accompanying students so that they are able to develop reflective and socially responsible mindsets (Fathoni, 2023).

IV. Conclusion

This study confirms that the gap between the ideals of maqāṣid al-sharī’ah particularly the protection of reason—and the practice of Tarbawi Tafsir instruction, as evidenced by students’ low levels of critical thinking, can be addressed through a learning design based on the stages of dharuriyyāt, ḥājiyyāt, and taḥsīniyyāt. The findings indicate that at the dharuriyyāt stage, learning that connects Qur’anic verses with current issues (misinformation, radicalism, and substance abuse) effectively builds foundational awareness of the protection of reason. At the ḥājiyyāt stage, the use of text analysis strategies and contextual discussions has been shown to enhance students’ critical and argumentative thinking skills. Furthermore, at the taḥsīniyyāt stage, the implementation of reflective learning and project-based learning fosters the development of intellectual ethics, such as the ability to engage in wise dialogue, think systematically, and build an academic culture.

Based on these findings, this study recommends three practical steps to address the pedagogical issues identified at the outset. First, the development of a maqāṣid-based syllabus that maps learning outcomes progressively from basic literacy to reflective-creative skills. Second, the integration of active learning methods such as contextual discussions, thematic analysis of the Qur’an, and project-based learning to strengthen the transition of students’ thinking skills. Third, the development of a performance-based assessment system that measures not only textual understanding but also critical thinking skills and intellectual ethics.

Thus, strengthening maqāṣid-based Tafsir Tarbawi learning is not sufficient at the normative level but must be realized in an operational and measurable pedagogical design. This approach directly addresses the regulatory demands of higher education while simultaneously addressing students’ low critical thinking capacity, thereby contributing to the formation of prospective educators capable of integrating Qur’anic values rationally, contextually, and practically into educational practice.

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