

The Relevance of Qur'anic-Based Learning in Enhancing Ethics in Vocational Technical Education: A Thematic Analysis of the Concept of Al-Başar in the Qur'an

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Abstract: This study explores the relevance of the Qur'anic concept of al-Başar, which encompasses moral and cognitive functions beyond sensory vision, as a reflective pedagogical framework in vocational technical education. Addressing a gap in prior research that rarely operationalizes specific Qur'anic concepts for vocational contexts, this study employs a library research design using a thematic interpretation (*tafsir maudhu'i*) approach. Data were drawn from selected Qur'anic verses containing the concept of al-Başar, analyzed through classical and contemporary exegesis, and synthesized with educational ethics literature. The findings reveal that al-Başar functions as an integrated perceptual system activated by *zikr*, enabling value-based technical decision-making. This conceptual integration offers a novel Qur'anic-based learning model to cultivate ethically grounded, socially responsive, and spiritually conscious vocational competencies.

Abstrak: Penelitian ini mengkaji relevansi konsep *al-Başar* dalam Al-Qur'an, yang mencakup fungsi moral dan kognitif melampaui penglihatan inderawi, sebagai kerangka pedagogi reflektif dalam pendidikan teknik vokasional. Menjawab kesenjangan penelitian terdahulu yang jarang mengoperasionalkan konsep Qur'ani secara spesifik untuk konteks vokasional, kajian ini menggunakan metode studi pustaka dengan pendekatan tafsir tematik (*tafsir maudhu'i*). Data diambil dari ayat-ayat terpilih yang mengandung konsep *al-Başar*, dianalisis melalui tafsir klasik dan kontemporer, serta disintesiskan dengan literatur etika pendidikan. Hasil penelitian menunjukkan bahwa *al-Başar* berfungsi sebagai sistem persepsi terintegrasi yang diaktifkan oleh *zikr*, sehingga memungkinkan pengambilan keputusan teknis berbasis nilai. Integrasi konseptual ini menawarkan model pembelajaran berbasis Qur'ani yang baru untuk membentuk kompetensi vokasional yang etis, tanggap sosial, dan sadar spiritual.

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INTRODUCTION

Vocational higher education today is directed toward achieving *Higher Order Thinking Skills* (HOTS), which requires not only mastery of technical skills but also the cultivation of professional ethics, integrity, and reflective awareness. In practice, various studies indicate that the implementation of vocational curricula in Indonesia still tends to prioritize procedural and technical aspects, while the moral and spiritual dimensions of students are often overlooked (Kosasih et al., 2022; Astuti et al., 2024; Eskandar, 2024). This gap signals the need for a learning framework that can operationally integrate technical competence with ethical and spiritual values.

In this context, the subject of Islamic Religious Education (*Pendidikan Agama Islam* or PAI) holds a strategic position. As part of the compulsory national curriculum (*Mata Kuliah Wajib Nasional* or MKWN) mandated by law to produce graduates who are faithful, pious, and of good character, PAI plays an important role in preventing the “three major sins” in higher education (intolerance, sexual violence, and bullying) through the cultivation of self-control, tolerance, and social integrity (Direktorat Akademik Pendidikan Tinggi Vokasi, 2022). However, in the reality of vocational workplaces (often complex and high-pressure) students are confronted with ethical dilemmas that demand moral courage, social responsibility, and honesty in decision-making (Smith & Kouchaki, 2021; Akbari et al., 2025; Alfirić et al., 2021). This reality underscores the urgency of a learning model that is not only technically instructional but also ethically transformative.

One Qur'anic concept with strong potential to address this need is *al-Başar*. In both classical and contemporary perspectives, *al-Başar* refers not only to sensory vision but also to an integral perceptual process that unites sensory, cognitive, affective, and spiritual-reflective dimensions (Pratiwi, 2015). Classical exegetes such as al-Ṭabarī and al-Marāghī, as well as modern scholars like Quraish Shihab and Sayyid Quṭb, frame *al-Başar* as a means of recognizing truth, filtering information, and attributing moral meaning to social phenomena. Conceptually, *al-Başar* encompasses mechanisms such as meaning tracing (*qaṣṣa*), perceptual purification (*kasyaf*), and intuitive insight (*barq*), which operate simultaneously within the consciousness of *zikr*. These mechanisms align with neuroscience findings that highlight the role of memory, perception, and emotion in ethical decision-making (Goleman, 2024; Yoder & Decety, 2018; Cristofaro et al., 2022).

While *al-Başar* has been discussed in tafsir literature, research that directly operationalizes it into a value-based vocational learning model remains scarce. Previous studies on Islamic character education have generally addressed Qur'anic values in broad terms without specifically linking particular Qur'anic concepts to pedagogical design for vocational education. This is the research gap this study aims to bridge, connecting the conceptual framework of *al-Başar* with vocational learning strategies that emphasize integrity, social responsibility, and spiritual awareness.

National education policy further reinforces this urgency. The Regulation of the Minister of Education, Culture, Research, and Technology (Permendikbudristek) No. 53 of 2023 on Quality Assurance of Higher Education explicitly states in Article 7(d) that vocational graduates must demonstrate critical thinking, independence,

and responsibility for their work and its impact. The *Guidelines for Vocational Higher Education Curriculum Development* also emphasize that an ideal curriculum should produce graduates who can solve problems, work across sectors, and possess sensitivity to humanitarian and sustainability values (Direktorat Akademik Pendidikan Tinggi Vokasi, 2022). Therefore, vocational education should position work ethics as a core component rather than an optional add-on.

Previous studies on Islamic character education have explored general Qur'anic values, such as piety (*taqwa*), honesty (*sidq*), responsibility (*amanah*), justice and benevolence (*ihsan*), patience and gratitude, and humility (*tawadhu*) (Parpatih, 2025; Sultan in Parpatih, 2025). However, most remain at a conceptual level and have yet to operationalize specific Qur'anic concepts directly into vocational learning design. Meanwhile, the literature on vocational education in Indonesia (Astuti et al., 2024; Eskandar, 2024; Priyono et al., 2023) focuses primarily on enhancing technical and procedural competencies, with limited attention to the integration of moral and spiritual values in the learning process. To date, no research has systematically developed a learning model based on the concept of *al-Başar* to foster reflective awareness, social responsibility, and ethical integrity in vocational students. This is the gap addressed by the present study, which aims to offer a Qur'anic pedagogical framework relevant to developing 21st-century vocational competencies, in line with Permendikbudristek No. 53 of 2023 and the *Guidelines for Vocational Higher Education Curriculum Development*.

METHOD

This study employs a library research design using a thematic interpretation (*tafsir maudhu'i*) approach to examine the concept of *al-Başar* in the Qur'an from semantic, conceptual, and functional perspectives. This method was chosen to achieve the research objective of formulating a Qur'anic pedagogical framework relevant to vocational technical education, where thematic analysis enables a comprehensive, integrative, and contextual exploration of meaning. The focus of the study is directed toward identifying, classifying, and analyzing Qur'anic verses containing the term *al-Başar* or its derivatives, with the aim of constructing a meaning structure as a Qur'anic perceptual system that can be operationalized in reflective learning within vocational technical education. The analysis takes into account linguistic, value-based, and ethical dimensions, ensuring that the interpretation is not only normative but also applicable to vocational education contexts.

The research process was carried out through several interconnected stages. The first stage involved collecting primary data in the form of all Qur'anic verses containing *al-Başar* or its derivatives, using the Qur'an along with word-by-word translation and interpretation (Muslim Media, 2017). The second stage classified the contextual meanings of the verses into categories such as sensory perception, moral awareness, and spiritual integration. The third stage conducted tafsir analysis using five primary exegesis sources: *Tafsir Ath-Thabari* and *Ibn Kathir* representing the *bi al-ma'tsūr* approach, as well as *Fi Zhilalil Qur'an*, *Al-Maraghi*, and *Al-Mishbah*, selected for their reflective, educational, and contextual dimensions that align with

vocational learning. The fourth stage involved conceptual synthesis by integrating classical and modern exegesis findings to develop a conceptual framework of *al-Başar* consistent with Islamic pedagogical principles. The fifth stage applied interdisciplinary integration, linking the *al-Başar* framework with literature on Islamic pedagogy and findings from neuroscience (Goleman, 2024) to explain the roles of memory, perception, and emotion in ethical decision-making. This approach was selected for its ability to combine linguistic analysis, exegetical study, and interdisciplinary insights to produce a Qur'anic pedagogical framework that can be practically adapted to value-based vocational learning.

RESULT AND DISCUSSION

Thematic Meaning of al-Başar in the Qur'an

A semantic analysis of the term *al-Başar* in the Qur'an reveals that it is far more than a representation of biological sight; it encapsulates a sophisticated epistemological framework that integrates sensory perception with intellectual and moral discernment. Classical Arabic lexicons record nine *mutarādif* (synonyms) for *Başar*, yet only a select few appear in Qur'anic diction, such as *Ra'ā* (رَأَى), *Naẓara* (نَظَرَ), *Syāhada* (شَاهَدَ), *Tawassama* (تَوَسَّسَ), and *Ānasa* (أَنَّسَ) (Ri'ah, 2021). Each term carries a distinct semantic nuance: *Ra'ā* involves imagination and rational inference, *Naẓara* demands attention and contemplation, *Syāhada* refers to direct witnessing, *Tawassama* implies deep, inferential observation, and *Ānasa* denotes perceiving with undeniable clarity.

These variations illustrate that *al-Başar* functions as an active, value-laden, and selective cognitive mechanism, rather than a passive reception of visual input. Verses such as QS Al-A'rāf [7]:201, QS Hūd [11]:24, and QS Al-An'ām [6]:103 consistently associate *al-Başar* with heightened moral awareness, the capacity to discern truth from falsehood, and the synthesis of sensory data with reflective cognition. In this respect, *al-Başar* emerges not merely as an act of seeing but as an interpretive process in which vision becomes a moral-epistemic act.

This study advances Qur'anic semantic scholarship by explicitly linking *al-Başar*'s lexical variations to a coherent perceptual system, offering a conceptual bridge between classical Arabic philology and contemporary theories of cognitive-perceptual ethics, an integration not yet explored in existing tafsīr-based studies.

Zikr as the Activator of Qur'anic Visual Awareness

Within Qur'anic discourse, *zikr* serves as the primary trigger for activating the functional depth of *al-Başar*. While etymologically meaning "to remember" or "to mention," in the Qur'an *zikr* signifies a continuous state of God-consciousness permeating all aspects of human existence (Shohib, et al., 2025). QS Al-A'rāf [7]:201 exemplifies this dynamic: when the God-conscious are touched by satanic insinuations, *zikr* reorients their awareness, enabling them to become *mubṣirūn*, individuals who perceive with moral clarity.

Tafsīr Al-Mishbah highlights that the "disturbances" referenced are not limited to external temptations but also encompass internal cognitive distortions arising from anger, impulsivity, or emotional instability. In such instances, *zikr* functions as

a perceptual purifier, filtering out mental noise and restoring the evaluative capacity of *al-Başar*. This demonstrates that Qur'anic "seeing" is not a biologically neutral activity; it is a spiritually anchored and ethically guided process.

The research introduces an original conceptualization of *zikr* as a neurocognitive-moral switch that transforms *al-Başar* from a mere sensory function into a fully operational ethical-perceptual system, a connection absent from previous Qur'anic hermeneutical models.

An Integrated Mechanism of al-Başar in Learning Processes

The Qur'anic operation of *al-Başar* is characterized by integration and simultaneity, rather than a linear, stepwise progression. Three interdependent mechanisms define its function: *qaşşa* (tracking and reconstructing fragmented meaning), *kasyaf* (purifying perception from distortion), and *barq* (rapid yet accurate apprehension of meaning). *Qaşşa* reflects the capacity to trace subtle indicators and reconstruct coherent narratives from incomplete data; *kasyaf* involves stripping away perceptual bias and emotional interference; *barq* denotes instantaneous cognitive synthesis without sacrificing accuracy.

These mechanisms parallel elements of *gestalt perception* (where the whole exceeds the sum of its parts) and *affective intelligence*, which examines how emotional awareness shapes decision-making (Goleman, 2024). In vocational education, these processes equip students to operate effectively in environments where technical complexity intersects with ethical ambiguity. Importantly, the full efficacy of these mechanisms depends on the value calibration provided by *zikr*, ensuring that perception remains ethically aligned (Pratiwi, 2015).

This study formulates the first triadic Qur'anic perceptual model (*qaşşa-kasyaf-barq*) that can be pedagogically operationalized, thus contributing a unique framework for integrating Islamic epistemology with contemporary cognitive learning theories.

Application and Reflective Learning Model Based on al-Başar in Vocational Technical Education

Embedding *al-Başar* into vocational learning frameworks offers a pedagogical innovation that unites technical precision with moral and social responsiveness. Vocational students often navigate high-pressure, rapidly changing, and ethically charged professional environments. Applying the *al-Başar* framework transforms perception into a deliberate, structured, and ethically grounded skillset.

In practical terms, *qaşşa* can underpin case-based problem tracing exercises; *kasyaf* can inform ethical reflection practices aimed at bias filtration; and *barq* can be honed through rapid-response simulations evaluating socio-technical impacts. Here, *zikr* is reframed as an internalized ethical compass, regulating cognitive processes under operational stress. This aligns with the Guidelines for Vocational Higher Education Curriculum Development (Direktorat Akademik Pendidikan Tinggi Vokasi, 2022) and statutory mandates such as Permendikbudristek No. 53 of 2023, which require graduates to be independent, critical, and accountable in their professional decisions.

This research pioneers the application of a Qur'anic perceptual-ethical model into vocational pedagogy, creating a replicable curriculum design that simultaneously develops cognitive acuity, technical expertise, and moral accountability, a synthesis rarely achieved in current vocational training literature.

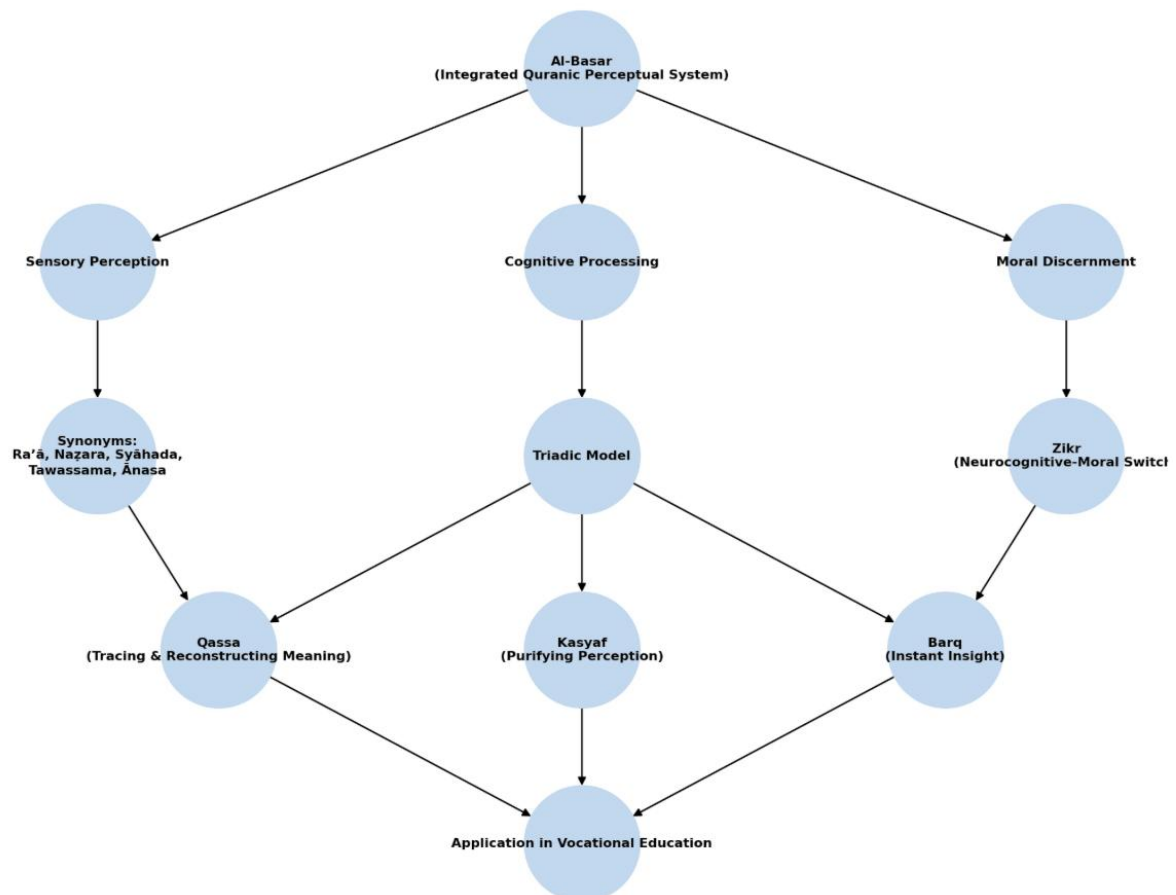


Figure 1. Integrated Qur'anic Perceptual Model for Application in Vocational Education

This study makes a significant contribution to the development of Qur'anic semantic studies by directly linking the concept of *al-Başar* to a pedagogical framework for vocational education. Through thematic interpretation that integrates both classical and contemporary exegetical sources, this research formulates an integrated Qur'anic perceptual model (combining sensory, cognitive, affective, and spiritual dimensions) that can be operationalized for reflective learning. This contribution fills a gap in previous research, which has generally discussed Qur'anic values in broad terms without specifically connecting them to instructional design in vocational education.

The novelty of this study lies in the formulation of the triadic Qur'anic perceptual model (*qasṣa-kasyaf-barq*), activated by *zikr* as a “neurocognitive-moral switch” that transforms vision from a mere biological process into an operational ethical-perceptual system. This integration serves as a conceptual bridge between classical Arabic philology, modern cognitive-perceptual ethics, and value-based vocational learning theories. Moreover, applying the *al-Başar* framework to the

context of technical vocational education represents an innovative step that has not been found in previous Qur'anic-based learning models.

Practically, the findings of this research can be implemented in vocational curriculum design to develop technical competencies grounded in moral integrity and social awareness. The *al-Başar* model supports case-based problem-solving, ethical reflection, and rapid-response simulations in alignment with the requirements of Ministerial Regulation No. 53 of 2023. Furthermore, the application of this concept is expected to produce graduates who excel not only in technical skills but also in reflective capacity and strong social responsibility, enabling them to contribute to societal progress while upholding spiritual values in their professional practice.

CONCLUSION

This study demonstrates that producing outstanding vocational graduates requires a holistic approach that integrates technical competence with spiritual awareness. The concept of *Başirah* (as reflective-spiritual consciousness) serves as a key factor in shaping students' character so that they are not only skilled but also virtuous and socially responsible. This approach aligns with project-based learning that emphasizes solving real-world problems while encouraging reflection on life values.

Practical implementation can be seen in internship programs that prioritize social contribution and work ethics. Students are encouraged to develop sensitivity to their surroundings while linking every action to spiritual values. A vocational curriculum that harmoniously integrates attitudes, knowledge, and skills enables the emergence of graduates capable of making both technically sound and morally balanced decisions.

At a higher level, this approach transforms vocational education into a platform for shaping well-rounded individuals. Every skill mastered and every task performed becomes not only a professional endeavor but also an act of service to society and a means of drawing closer to the Creator. Thus, vocational graduates are not merely skilled workers but professional individuals with strong character who make a tangible contribution to the nation's progress.

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