

STRUCTURAL SEMIOTIC ANALYSIS OF THE THREE PHRASES *FABIYYI ĀLĀI RABBIKUMĀ TUKADZDZIBĀN* IN SURAH AR-RAḤMĀN

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Abstract

The Qur'an, as the divine speech of Allah SWT, possesses unparalleled linguistic beauty and rhetorical power, vividly exemplified in Surah *ar-Raḥmān*. One of the most striking stylistic features of this chapter is the recurrent verse "*Fabiyyi Ālāi Rabbikumā Tukadzdzibān*" ("Which of the favors of your Lord will you deny?"), repeated 31 times throughout the surah. This repetition serves not merely as a stylistic ornamentation, but as a profound theological assertion that continuously reminds both humans and jinn of the abundant divine blessings they often overlook. This study aims to examine the meaning and function of this repetitive verse through Ferdinand de Saussure's structural semiotic approach, which conceptualizes language as a system of signs composed of the *signifier* (signifiant) and the *signified* (signifié). Through this analytical lens, the study reveals that the repeated verse establishes a symbolic relational pattern between the Creator (*Khāliq*) and His creation (*makhlūq*), operating simultaneously as a rhetorical device and a spiritual awakening. The verse's rhythmic recurrence constructs layers of meaning that emphasize divine generosity, human accountability, and the harmony between linguistic structure and Qur'anic spiritual intent. The findings highlight that the semiotic structure of repetition in Surah *ar-Raḥmān* enriches the interpretive depth of the text, offering new insights into how linguistic form reinforces theological meaning. This research contributes to contemporary linguistic tafsīr studies by demonstrating how modern semiotic theory can illuminate the intricate interplay between language and revelation, fostering deeper appreciation for the Qur'an's inimitable literary and spiritual dimensions.

Keyword: Qur'an, Surah ar-Rahman, structural semiotics, Fabiyyi Ala'i Rabbikuma Tukadzdziban, Qur'anic linguistics.

A. Introduction

The Qur'an, as the *kalam* of Allah SWT, represents the pinnacle of divine revelation and serves as a comprehensive guide for all aspects of human life. Revealed to Prophet Muhammad SAW through the angel Jibril, the Qur'an is inherently *mu'jiz* possessing miraculous qualities that distinguish it from any human speech. Beyond its normative function as a source of law, ethics, and spiritual guidance, the Qur'an stands as a masterpiece of divine literature characterized by unparalleled linguistic precision, aesthetic harmony, and rhetorical sophistication. Its eloquence manifests through meticulously arranged diction, phonetic rhythm, semantic depth, and rich stylistic features that collectively render it inimitable. Understanding the multidimensional nature of the Qur'an therefore demands an interdisciplinary approach embracing theology, history, literature, and especially linguistics to explore the profound meanings encoded within its textual structure (Suyanta et al., 2025).

Among the many chapters that exemplify the Qur'an's literary majesty, Surah *ar-Raḥmān* occupies a distinguished position. Often referred to as "the Surah of Divine Blessings," it presents a vivid enumeration of Allah's favors bestowed upon human beings and jinn, highlighting both material and spiritual bounties. The most striking feature of this surah is its repeated verse *Fabiayyi Ālāi Rabbikumā Tukadzdzibān*, which appears 31 times across its verses. This recurring rhetorical question functions as a refrain that punctuates the surah's thematic progression, urging readers and listeners to pause, reflect, and recognize the enormity of Allah's grace. Rather than serving as mere repetition for poetic effect, the verse operates as a powerful tool of emphasis, spiritual persuasion, and moral awakening, deepening the emotional engagement of the audience with the divine message (Nurdayati dkk, 2021).

From the perspective of linguistics and semiotics, this verse possesses profound symbolic significance. Applying Ferdinand de Saussure's structural semiotic framework centered on the interdependence between the *signifier* (signifiant) and the *signified* (signifié) enables a deeper understanding of how linguistic signs within the Qur'an convey layered meanings. The phonetic structure of the repeated verse, with its rhythmic cadence and alliterative harmony, forms the *signifier*, while its conceptual meaning an admonition, an invitation to contemplation, and a reminder of divine generosity constitutes the *signified*. The dual address indicated by the term *Rabbikumā* clearly emphasizes that the message is intended for both humans and jinn, illustrating the universality of the Qur'anic call. Meanwhile, the interrogative particle *bi-ayyi* functions as a rhetorical device that challenges the listener to acknowledge their dependence on divine mercy (Hidayatulloh & Hilmi, 2024).

Through a structural semiotic lens, the verse is not simply a linguistic unit but a sign system that embodies the theological relationship between the Creator (*Khāliq*) and His creation (*makhlūq*). The repetition of this verse throughout the surah creates a rhythmic pattern that mirrors the cyclical nature of divine blessings and human forgetfulness. It reveals how Qur'anic language weaves together form and meaning to construct a unified spiritual narrative. This

interplay between structure and significance underscores the Qur'an's unique ability to communicate profound metaphysical truths through its linguistic architecture (Susanta & Khotimah, 2024).

The academic relevance of examining this verse through semiotic analysis is substantial. In the context of Arabic linguistics and Qur'anic studies, such analysis enriches contemporary interpretations by bridging classical Islamic scholarship with modern theoretical frameworks. For students and researchers, this approach offers a deeper appreciation of the Qur'an's linguistic artistry and provides insights into how meanings are constructed, emphasized, and transmitted through divine discourse. Furthermore, integrating structural semiotics into Qur'anic interpretation encourages the development of innovative methodologies that expand the horizons of linguistic exegesis (Shobandi, 2022).

Therefore, the study entitled "A Structural Semiotic Analysis of the Verse *Fabiyyi Ālāi Rabbikumā Tukadzdzibān* in Surah ar-Raḥmān" aims to explore both the aesthetic and theological dimensions of this repeated verse. By uncovering the deeper layers of meaning encoded within its linguistic form, this research seeks to demonstrate how the verse functions not merely as a rhetorical embellishment but as a profound symbol of divine-human communication. Ultimately, the study aspires to contribute to the broader discourse on Qur'anic linguistics, enhance scholarly understanding of semiotic structures in sacred texts, and inspire a renewed appreciation for the Qur'an's timeless literary and spiritual brilliance.

B. Method

This study employs a library research (*library-based study*) approach, which relies on the systematic exploration of textual sources such as books, classical and contemporary scholarly works, journal articles, documentation materials, and other written references relevant to the topic. Library research is designed to uncover theoretical foundations, principles, concepts, and scholarly arguments that contribute to a deeper understanding of the problem under investigation. Through this approach, the researcher seeks to gather, interpret, and synthesize knowledge derived from authoritative sources to construct a comprehensive analytical framework. The method utilized in this research is descriptive-analytical. A descriptive-analytical study examines phenomena as they appear within the available data, presenting them objectively before engaging in deeper interpretation and analysis (Taufik, 2023). This method allows the researcher to identify essential concepts, patterns, and meanings embedded within the textual materials, and subsequently to develop interpretations that lead to well-grounded conclusions (Wardana, 2025).

In this study, the descriptive-analytical method is applied to explore the semiotic dimensions of the repeated verse *Fabiyyi Ālāi Rabbikumā Tukadzdzibān* in Surah *ar-Raḥmān*. The research process involves reading, examining, and critically analyzing various scholarly works related to structural semiotics particularly the theories of Ferdinand de Saussure as well as literature discussing linguistic features, rhetorical structures, and exegetical interpretations of Surah

ar-Raḥmān. By integrating insights from these sources, the study aims to reveal the deeper meanings contained within the repeated verse and to articulate how semiotic analysis contributes to understanding its theological and linguistic significance. Thus, this method not only enables a systematic exploration of relevant literature but also provides a structured analytical foundation for interpreting the Qur'anic text through a semiotic lens, resulting in findings that are both academically robust and contextually meaningful (Istikomah et al., 2025).

C. Findings and Discussion

1. Findings

The findings of this study uncover a rich and multilayered semiotic architecture embedded within the repeated verse “*Fabiyyi Ālāi Rabbikumā Tukadzdzibān*” in *Surah ar-Raḥmān*. Through the lens of structural semiotics, the verse exhibits a consistent pattern of relational meaning in which repetition does not merely serve as rhetorical ornamentation, but functions as a dynamic sign within the Qur'anic discourse. Appearing **31 times**, the verse operates as a recurring semiotic anchor that interacts closely with the preceding descriptions of divine attributes, cosmic phenomena, eschatological realities, and heavenly rewards (Wardana, 2025). This repetition produces a rhythmic, cohesive, and cumulative meaning structure that reinforces both theological depth and linguistic artistry. The results indicate that the verse alternates between functioning as a signifier and a signified, depending on its textual placement. As a *signifier*, it contributes to the sonic beauty, structural unity, and rhetorical intensity of the surah. Its consistent cadence and phonetic harmony create a musical pattern that guides the reader through each thematic segment. As a *signified*, the verse encapsulates profound metaphysical concepts: divine generosity, cosmic order, moral accountability, and the ultimate purpose of creation. This dual semiotic function illustrates Saussure's principle that meaning is relational, arising not from isolated linguistic units but from their interaction within a broader system of signs (Mei Listiani, 2023). Furthermore, the analysis reveals that the repeated verse forms three major clusters of relational meaning, each corresponding to distinct thematic phases of *Surah ar-Raḥmān*. These clusters illuminate how the verse responds to the diverse manifestations of Allah's mercy and power, transforming each repetition into a reflective pause that invites renewed awareness (Maulana, 2020).

Divine Blessings in the Material and Cosmic World

The first cluster encompasses depictions of natural phenomena, creation narratives, and the intricate balance of the universe such as the formation of humans and jinn, the alternation of celestial bodies, the growth of vegetation, and the provision of sustenance. In this context, the repeated verse acts as a semiotic mirror, reflecting the abundance and accessibility of divine blessings that permeate the material world. Its function is not merely descriptive but corrective, prompting human consciousness to acknowledge gifts that are frequently overlooked or taken for granted. The interplay between the **signifier** (the repeated linguistic form) and the **signified** (material and cosmic blessings) constructs a framework of gratitude, positioning thankfulness as a foundational spiritual imperative (Nafia et al., 2025).

Eschatological Realities and Divine Justice

The second cluster emerges in the eschatological passages that describe the Day of Judgment, divine retribution, and the unfolding of ultimate moral accountability. Here, the repeated verse shifts its semiotic emphasis from divine generosity to divine justice. It becomes a reminder that blessings bestowed in the present world are intertwined with responsibilities that carry consequences in the hereafter. The phrase no longer functions solely as a celebration of divine favor but as a rhetorical interrogation that exposes human negligence and moral complacency. In this cluster, the repetition marks stages of escalating seriousness, transforming the question into both a warning and a declaration of divine fairness (Permadi et al., 2025).

The Degrees and Descriptions of Paradise

The final cluster pertains to the lush and vivid portrayals of Paradise its gardens, springs, fruits, palaces, and spiritual companionship. In this segment, the repeated verse heightens the spiritual resonance of the imagery, elevating the reader's emotional and contemplative engagement. Each recurrence intensifies the sense of divine generosity, functioning as an invitation to reflect on the ultimate expression of Allah's mercy. The semiotic function of the verse in this cluster transcends mere rhetorical emphasis; it becomes a gateway to contemplating transcendence, eternal serenity, and the fulfillment of divine promise. In summary, the findings affirm that "**Fabiayyi Ālāi Rabbikumā Tukadzdzibān**" does far more than beautify the text. It serves as a semiotic bridge that links each thematic unit of *Surah ar-Raḥmān* material blessings, moral accountability, and eschatological reward into a unified narrative. Through its layered repetition, the verse constructs a holistic discourse that is at once theological, linguistic, and spiritual, demonstrating the profound interplay between Qur'anic rhetoric and divine meaning (RAFLY et al., 2024).

2. Discussion

The discussion expands the interpretive significance of the findings by demonstrating how structural semiotics offers a refined analytical framework for uncovering the layered meanings embedded within the repeated verse "**Fabiayyi Ālāi Rabbikumā Tukadzdzibān**" in *Surah ar-Rahman*. Saussure's principle that linguistic meaning emerges through the interplay between *signifier* and *signified* enables a deeper reading of this recurring verse as a dynamic, context-responsive sign. Rather than functioning as a static rhetorical ornament, the verse transforms its semantic weight depending on the surrounding narrative whether the passage highlights cosmological order, divine generosity, moral accountability, or eschatological reward. This multidimensionality confirms that the Qur'anic text operates as a coherent and highly structured semiotic system where repetition intensifies, redirects, and enriches meaning (Rani & Hilalludin, 2025).

Linguistic and Rhetorical Implications

Linguistically, the repeated verse exemplifies the Qur'an's mastery of *istifhām taqrīrī*, a rhetorical form of questioning designed to affirm truth, provoke reflection, and awaken spiritual consciousness. Its persistent recurrence produces a harmonious rhythm that strengthens the surah's acoustic identity and emotional resonance. Through the melodic repetition of identical syllables and cadences, the verse becomes a sonic anchor that guides the listener through shifting thematic landscapes. This strategic use of sound demonstrates how the Qur'an fuses linguistic beauty with spiritual instruction, transforming rhetorical repetition into a pedagogical tool that appeals simultaneously to

the intellect (Puspitasari & Rusmalinda, 2025), the emotions, and the soul. Thus, the verse embodies the Qur'anic principle that divine guidance is conveyed not only through meaning but also through sound, rhythm, and aesthetic impact (Sukawi, n.d.).

Theological Dimensions

Theologically, the repeated verse functions as a concentrated expression of core Islamic doctrines. It affirms *Tawḥīd al-Rubūbiyyah* by repeatedly reminding creation of God's sovereignty, providence, and authorship of every cosmic and earthly blessing. The address to "both of you" humans and jinn ("Rabbikumā") emphasizes the universality of moral accountability, situating both beings within the same ethical horizon and divine moral order. Furthermore, the alternation between descriptions of blessings and reminders of the Hereafter demonstrates the Qur'anic balance between divine mercy and justice. Each repetition underscores that gratitude is not merely a virtue but a theological imperative, while denial of blessings represents a moral and spiritual failure. In this way, the verse becomes a theological refrain that weaves together the surah's overarching themes of creation, providence, responsibility, and ultimate destiny (Sugari & Hilalludin, 2025).

Semiotic and Interpretative Insights

From a semiotic standpoint, the repeated verse is a quintessential demonstration of Saussure's view that signs derive their meaning relationally rather than in isolation. Although the phrase is identical in form each time it appears, its *value* shifts according to the thematic context in which it is placed. When preceding verses describe natural phenomena, the phrase signifies divine generosity; when following descriptions of judgment, it signals divine justice; and when accompanying depictions of Paradise, it highlights divine reward. This fluidity reflects the verse's adaptability as a sign that thrives on contextual interplay. Moreover, the repetition constitutes a subtle form of divine human dialogue in which God calls attention to His signs while inviting listeners to respond with reflection, humility, and gratitude. This dialogical rhythm heightens the surah's persuasive power, transforming the text into an interactive spiritual experience rather than a unidirectional proclamation (Hilalludin & Nisa, 2025).

Educational and Practical Implications

The findings contribute meaningfully to contemporary Islamic education, Qur'anic studies, and the teaching of Arabic rhetoric. Pedagogically, the verse serves as an exemplary model for studying Qur'anic stylistics, illustrating how repetition, rhythm, and sound patterning shape meaning. Its multi-layered semantics make it a valuable resource for fostering intellectual and spiritual growth, encouraging learners to cultivate gratitude, ethical awareness, and contemplative engagement with the Qur'anic text. Furthermore, the integration of structural semiotics with classical tafsir enriches modern interpretative practices, offering a methodological bridge that connects linguistic theory with traditional Islamic scholarship. This approach not only enhances linguistic appreciation but also equips students (Puspitasari et al., 2025) and researchers with tools to explore deeper theological and philosophical implications of Qur'anic discourse (Mahfuza et al., 2025).

In essence, the repeated verse in *Surah ar-Rahman* emerges as far more than a stylistic refrain. It functions as a profound semiotic mechanism that binds together the surah's narrative arcs creation, divine mercy, cosmic order, moral accountability, and eternal reward into a unified and deeply resonant spiritual message. Through its rhythmic beauty and layered meanings, the verse exemplifies the Qur'an's unique

capacity to integrate linguistic artistry with theological depth, offering timeless guidance that speaks simultaneously to the mind, the heart, and the soul (Zuhriyandi & Malik Alfannajah, 2023).

3. Quoting

The analysis of Surah ar-Raḥmān in this study refers to the semiotic framework introduced by Ferdinand de Saussure, particularly the relational meaning between *signifier* and *signified*. Recent Qur'anic semiotic studies reinforce that Qur'anic expressions often carry layered signification that goes beyond literal meaning, allowing verses to function simultaneously as linguistic signs and theological messages. Safa'a (2024) emphasizes that Saussurean semiotics is effective for revealing "the relational structure between Qur'anic lexicon and its conceptual meanings" (p. 3), showing how signs in the Qur'an consistently construct thematic unity. This supports the interpretation that the repeated verse "*fa-bi ayyi ālā'i rabbikumā tukadzdzibān*" operates not merely as a stylistic device but as a sign that encodes divine affirmation and human reflection.

In the context of textual repetition, previous research indicates that the rhetorical pattern of Surah ar-Raḥmān carries a distinct semiotic function. Cahyabuana (2023) notes that the repetition symbolizes "a rhythmic reminder of divine favors intended to awaken spiritual consciousness" (pp. 21–22). This view aligns with the findings of this article that the verse functions as a *signifier of divine emphasis*, while its *signified* meaning emerges through thematic clusters cosmic signs, human blessings, eschatological warnings, and divine mercy. According to Jamil (2024), the surah's structure also reflects "the arrangement of scientific and cosmological signs that guide readers toward recognizing God's orderly creation" (p. 5), reinforcing the semiotic reading that each cluster builds a cumulative meaning rather than isolated messages.

From a linguistic perspective, recent studies highlight the significance of modulation and implicature in conveying Qur'anic meaning. Nurfauzia (2024) asserts that interpretation often depends on "shifting semantic emphasis to uncover implied meanings embedded in metaphorical expressions" (p. 4). This supports the present study's conclusion that the surah utilizes layered linguistic signs: metaphors of nature, depictions of the unseen, and rhythmic repetition serve as symbolic markers guiding the reader's interpretive direction. Likewise, Al-Farisi (2023) argues that Qur'anic translation acceptability requires attention to "linguistic nuance and cultural readability to avoid distorting sign meaning" (p. 341). These findings validate the analytical approach in this article, demonstrating that semiotics enables a deeper, more structured understanding of how Surah ar-Raḥmān communicates its divine message.

D. Conclusion

The present study demonstrates that the repeated verse "*Fabiayyi Ālāi Rabbikumā Tukadzdzibān*" functions not merely as a rhetorical ornament but as a profound semiotic device that binds together the theological, linguistic, and spiritual dimensions of Surah ar-Rahman. As proposed in the Introduction, this research expected to uncover the layered relationship between linguistic form and divine message through structural semiotic analysis. The Findings and Discussion confirm this expectation by revealing that each repetition of the verse operates simultaneously as a signifier providing rhythm, cohesion, and rhetorical emphasis and as a signified, conveying deep theological concepts of divine mercy, accountability, and cosmic order. The substantialization of meaning arising from this study shows that the verse does more than highlight the

abundance of God's blessings; it constructs a dialogical framework in which humans and jinn are continuously invited to acknowledge, reflect upon, and be transformed by those blessings. The semiotic patterns identified across the surah indicate that meaning in the Qur'an emerges relationally, shaped by context, structure, and divine intentionality. Thus, the repeated verse functions as a spiritual refrain that guides the reader from the observable world to eschatological realities and ultimately to the descriptions of Paradise. Looking forward, this research opens promising pathways for future inquiry. Further studies may apply structural semiotics to other repeated Qur'anic formulas, explore cross-disciplinary dialogues between linguistic theory and classical tafsir, or examine how repetition influences Qur'anic pedagogy and memorization. Such expansions would not only enrich the field of Qur'anic semiotics but also deepen contemporary understanding of how divine communication is encoded within sacred language.

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