

Qur'anic Dramatic Stylistics and Narrative Pedagogy: Operationalizing Local Wisdom in the Story of Prophet Moses in Tafsir Al-Azhar

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ABSTRACT

Qur'anic narratives convey ethical and theological meaning through shifts in voice, visual scene construction, dialogue, and strategic omission. Yet educational applications often lack a traceable link among textual form, exegesis, and culturally situated interpretation. This gap has become more pressing as religious and general education increasingly emphasize culturally responsive teaching that remains accountable to the text rather than impressionistic. This study examines how dramatic stylistics function in selected Moses narratives and how Hamka's Tafsir Al-Azhar mediates their ethical significance through Indonesian historical experience. Using a qualitative textual design, the analysis covered Qur'an 20:9-24, 26:52-68, and 28:3-14 together with Hamka's commentary in volumes 6 and 7. The passages were purposively selected because they form coherent narrative episodes, contain discourse shift (iltifat), artistic depiction (taswir), or narrative ellipsis, and receive rhetorical or socio-historical elaboration in the exegesis. The analysis combined structural-stylistic coding, directed qualitative content analysis, and two-stage hermeneutic interpretation. Results indicate that Qur'an 20 moves from narrated inquiry to direct divine address, creating immediacy and responsibility; Qur'an 26 combines accelerated action, dialogue, spatial contrast, and omission in ways that invite inferential participation; and Qur'an 28 compresses oppression, rescue, and return into a moral trajectory that Hamka relates to Dutch colonial divide-and-rule practices. The study's novelty lies in an evidence-constrained model connecting verse-level form, exegetical mediation, local historical memory, and pedagogical proposition. The analysis further indicates that truth, beauty, and explication function as mutually regulating dimensions of culturally responsive Qur'anic narrative pedagogy. The model contributes to local-wisdom education by treating culture as a resource for disciplined interpretation rather than as decorative supplementation, while leaving claims about learning effectiveness to subsequent classroom research across diverse Islamic educational settings.

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I. INTRODUCTION

Qur'anic narrative (qasas) conveys theological and ethical meaning beyond propositional content. Its discourse may shift between narration and direct address, compress time, stage dialogue, alter viewpoint, and leave transitions for readers to reconstruct. These formal choices are part of meaning-making because they direct attention, position the listener, and shape the moral experience of an episode. Classical scholarship accordingly describes Qur'anic narrative as a truthful and purposeful selection rather than an exhaustive chronicle ([Manna' al-Qattan, 2022](#); [Qutb, 1969](#)). Recent studies similarly show that stylistic variation, corporeal imagery, and discourse organization contribute to the distinctive force of Qur'anic communication ([Ahmad & Ghafar, 2025](#); [Gonzalez, 2023](#); [Mubdir & Musa, 2025](#)). When pedagogical reading separates moral messages from these textual operations, a carefully staged narrative risks being reduced to a list of general lessons

In this article, dramatic stylistics refers to textual choices that create immediacy, movement, tension, and participatory attention. The inquiry centers on three devices. *Iltifat* denotes a marked shift in grammatical person, addressee, or discourse mode. *Taswir* refers to the verbal construction of visual, spatial, sensory, and affective scenes. Narrative ellipsis describes the omission or compression of intermediate actions while the episode's ethical trajectory remains intelligible. In practice, the devices often overlap; a single scene may combine direct speech, rapid verbs, visual contrast, and temporal compression. Analyzing them separately remains useful because it allows readers to ask not only what a passage states, but also how its form organizes perception and judgment. This attention to form is consistent with critical language awareness, which treats linguistic choices as part of interpretation rather than as ornament added after meaning has been decided ([Tahiri & Muhaxheri, 2020](#)).

The main educational challenge is not merely that Qur'anic stories are underused. These stories are already common in religious and character education because they organize experience, invite perspective-taking, and connect principles to situations. The harder question is how to teach narrative without reducing the text to moral slogans or allowing contextual analogies to displace its wording and sequence. Research in worldview and Islamic education emphasizes a balance between interpretive openness and textual responsibility ([Felsenthal & Agbaria, 2023](#); [Keranen-Pantsu & Heikkinen, 2019](#)). Indonesian storytelling studies likewise demonstrate the educational value of culturally familiar narrative forms, but they do not explain how the Qur'an's micro-stylistic features should guide interpretation ([Halimah et al., 2020](#)). [Yusoff \(2023\)](#) approaches this issue through a triad of truth, beauty, and explication; however,

the triad still needs to be operationalized through traceable textual analysis.

A related problem concerns the meaning of local wisdom in education, an area that is rapidly growing and increasingly urgent in scholarly attention ([Saleng et al., 2025](#)). Local wisdom is sometimes used only as an illustration: a local story, proverb, or historical reference is added to content while its interpretive structure remains unchanged. This study assigns local wisdom a more demanding role. It refers to the responsible mediation of revelation through learners' historically situated language, social memory, and ethical concerns. This view aligns with culturally relevant, responsive, and sustaining pedagogies, which ask teachers to recognize cultural knowledge while maintaining disciplinary rigor, critical reflection, and attention to unequal social relations ([Aronson & Laughter, 2016](#); [Bottiani et al., 2017](#); [Byrd, 2016](#); [Kurniati et al., 2025](#); [Paris, 2021](#); [Wissman, 2021](#)). Local wisdom, in this sense, functions as an interpretive and educational framework, not as folklore appended to a universal text.

Indonesian Qur'anic exegesis provides a productive setting for examining this kind of mediation. Modern tafsir relates scriptural interpretation to changing social, political, and linguistic realities ([Ali, 2018](#); [Djidin & Syamsuddin, 2019](#); [Wijaya et al., 2025](#)). Studies of Javanese, Acehnese, and Indonesian-language exegesis demonstrate that local idiom and historical memory can operate as translation practice, resistance, and social critique ([Abidin et al., 2024](#); [Fadhli et al., 2024](#); [Mustaqim, 2017](#); [Pink, 2020](#)). Within this tradition, Hamka's Tafsir Al-Azhar is especially relevant because it brings together modernist reform, Indonesian cultural experience, and criticism of political domination ([Daud, 2020](#); [Ismail, 2017](#)). Scholarship on Hamka also indicates that contextualization varies with the passage and interpretive problem rather than following a single, uniform procedure ([Herlambang & Parwanto, 2023](#)). [Mujahidin et al. \(2024\)](#) specifically identify contextual dynamics in Indonesian interpretations of Moses, creating a basis for closer examination of the interaction between textual form and local memory.

Existing work addresses parts of the problem but not the full analytical chain. Stylistic research identifies rhetorical variation and literary force, yet often stops at classification. Narrative-pedagogy research explains why stories matter educationally but rarely traces a specific device from verse sequence to teaching proposition. Studies of Indonesian tafsir document contextual interpretation, but they seldom specify the textual controls that distinguish responsible localization from free association. Taken together, these limitations call for more than another inventory of devices or a general argument for storytelling. What is needed is a transparent chain of reasoning that begins with observable textual markers, examines their

narrative functions, traces their reception in an Indonesian exegesis, and only then formulates educational affordances.

These strands of research leave a gap at the intersection of Qur'anic dramatic stylistics, local-wisdom mediation, and educational theory. Existing scholarship has not adequately shown how verse-level form constrains contextual interpretation or how an exegete's historically situated explanation can be developed into a pedagogical proposition without being treated as evidence of classroom effectiveness. The distinction matters because a textual study can establish interpretive possibilities and conceptual relationships, but it cannot demonstrate changes in students' cognition, morality, affect, or behavior. Any credible educational contribution must therefore state clearly what the textual evidence supports and what still requires empirical testing.

To address this gap, the study poses three research questions: (1) What are the functions of *iltifat*, *taswir*, and narrative ellipsis in selected passages related to Moses in Qur'an 20, 26, and 28? (2) In what manner does Hamka interpret and contextualize these functions within *Tafsir Al-Azhar*? (3) What conceptual propositions for culturally responsive narrative pedagogy can be derived without asserting measurable learning effects? The study aims to establish a traceable verse-to-tafsir analysis, clarify local wisdom as a disciplined form of educational mediation, and develop an evidence-constrained model for future classroom implementation.

II. METHODS

The study used a literature-based qualitative textual design. Rather than treating an entire surah, a complete prophetic biography, or a classroom intervention as the unit of analysis, it focused on bounded narrative passages read alongside the corresponding discussion in *Tafsir Al-Azhar*. The design combined structural-stylistic analysis, directed qualitative content analysis, and hermeneutic interpretation. Structural-stylistic analysis identified observable discourse features; directed content analysis organized those features under three sensitizing categories: *iltifat*, *taswir*, and ellipsis; and hermeneutic interpretation examined how Hamka related textual meaning to Indonesian historical experience. A directed approach was appropriate because the inquiry began with theoretically defined devices while allowing overlap and passage-specific functions ([Assarroudi et al., 2018](#); [Castleberry & Nolen, 2018](#)).

The primary Qur'anic corpus comprised three purposively selected units from the Moses narrative: Qur'an 20:9-24, which narrates the call at the fire and the beginning of Moses's mission; Qur'an 26:52-68, which recounts the night departure, pursuit, and crossing of the sea; and Qur'an 28:3-14, which moves from oppression and infancy to rescue, return to the mother,

and early adulthood. The English renderings of cited phrases are the authors' analytical translations from the Arabic text. The exegetical corpus consisted of Hamka's commentary in Tafsir Al-Azhar, volume 6, pp. 4399-4409, and volume 7, pp. 5104-5111 and 5295-5307 (Hamka, 2003). Analysis was organized through a five-field coding matrix linking textual evidence, stylistic category, narrative function, Hamka's interpretive gloss, and pedagogical proposition.

Passage selection followed four criteria. Each passage had to (1) form a recognizable episode within the Moses cycle; (2) contain at least one target device, whether a shift of discourse person or mode, artistic scene construction, or an omitted or compressed transition; (3) receive Hamka's comment on its rhetorical, ethical, or pedagogical significance; and (4) contribute to a combined sample that included explicit socio-historical localization. Passages that merely mentioned Moses without developing a scene were excluded. These boundaries limit the findings to the selected passages of Moses and prevent generalization to Indonesian exegesis as a whole.

Table 1 summarizes the selected Qur'anic units, their narrative episodes, target features, and corresponding sources in Tafsir Al-Azhar.

Table 1. Analytical corpus, exegetical sources, and selection rationale

Qur'anic unit	Narrative episode	Target features	Tafsir Al-Azhar source
20:9-24	Call at the fire and commissioning	Interrogative opening; discourse-mode shift; direct address; imperatives	Vol. 6, pp. 4399-4409
26:52-68	Night departure, pursuit, and sea crossing	Rapid action; dialogue; spatial contrast; taswir; omitted transitions	Vol. 7, pp. 5104-5111
28:3-14	Oppression, infancy, rescue, return, and maturation	Plot-level ellipsis; affective scenes; socio-historical localization	Vol. 7, pp. 5295-5307

Supporting literature was used to construct the conceptual framework and to compare interpretations; it was not treated as a second empirical corpus or a systematic review dataset. Targeted searches of journal-publisher and indexing records were conducted through April 2026 using combinations of “Qur'anic stylistics,” “Moses narrative Qur'an,” “Tafsir Al-Azhar contextualization,” “narrative pedagogy Islamic education,” and “culturally responsive pedagogy local wisdom.” Relevant articles were then examined through backward citation checking. Priority was given to peer-reviewed English- or Indonesian-language journal articles published from 2016 onward that directly addressed Qur'anic discourse, Indonesian exegesis, narrative education, qualitative textual analysis, or culturally responsive pedagogy. Classical

primary works were retained regardless of publication date because they define the literary and exegetical concepts used in the study.

The analysis proceeded in five stages. First, each Qur'anic passage was segmented wherever the speaker, command, location, temporal movement, or narrative action changed. Second, each segment was entered into a five-field matrix covering discourse voice and addressee; movement, spatial contrast, and sensory imagery; omitted or compressed transitions; Hamka's relevant interpretive gloss; and a provisional pedagogical proposition. Third, the structural-stylistic reading examined grammatical person, interrogative framing, imperatives, verb sequence, direct speech, visual contrast, and omission. *Itifat* was coded only when a marked change in person, addressee, or discourse mode altered the reader's relation to the scene. *Taswir* was recorded when verbal organization created a visual, spatial, or affective configuration, whereas *ellipsis* was recorded when an intermediate action or period was omitted but remained inferable from the surrounding sequence.

In the fourth stage, each textual observation was compared with Hamka's commentary on the same unit, with exegetical explanation kept distinct from socio-historical localization. A comment was classified as localization only when Hamka used Indonesian history, social experience, or culturally familiar reasoning to clarify a relation already present in the Qur'anic passage. Finally, patterns across the three units were synthesized through [Yusoff's \(2023\)](#) truth-beauty-explication triad. Truth concerned accountability to the episode and its ethical trajectory; beauty concerned the dramatic form that makes the episode perceptible; and explication concerned the responsible articulation of contemporary relevance. The triad served as an interpretive constraint rather than a measured instructional intervention.

Several procedures supported credibility: a verse-to-code-to-tafsir audit trail, repeated checking of excerpts against the surrounding Qur'anic and exegetical units, and a negative-evidence rule. Under that rule, a pedagogical proposition was retained only when it could be anchored in an identified textual feature and an explicit or defensible interpretive function. Categories were also compared across passages to determine whether each function was recurrent or passage-specific. These procedures follow qualitative guidance emphasizing transparency, coherence between the research question and the method, and clear boundaries around interpretive claims ([Braun & Clarke, 2021](#); [Kiger & Varpio, 2020](#)).

Because the study relied entirely on published texts, it involved no human participants, personal data, or educational intervention. Terms such as attention, inference, ethical dialogue, and contextual engagement therefore refer to theoretical affordances rather than observed

learner outcomes. They do not indicate changes in achievement, cognition, morality, affect, or behavior. The analysis did not compare Tafsir Al-Azhar with Tafsir Al-Mishbah, nor does it generalize Hamka's procedure to all Indonesian exegetes.

III. RESULTS

1. From narrated inquiry to direct divine address: Qur'an 20:9-24

The first unit begins with the narrated question, “Has the story of Moses reached you?” (20:9). This interrogative is not a request for information. Instead, it establishes an anticipatory relationship by addressing the audience before Moses enters the scene. Hamka interprets the question as reinforcing the importance of the report rather than seeking an answer (Hamka, 2003). The opening thus does two things at once: it presents the episode as a received narrative while making the act of listening part of its present significance.

The discourse shifts soon afterward. In 20:10, Moses sees a fire and speaks to his family in the first person. As Example 1 shows, his arrival at the fire marks a move from third-person narration to sustained direct divine address (20:11-14). This transition is best understood as a shift in discourse mode associated with *iltifat*. More than a matter of grammatical variation, it reduces narrative distance and reorients the scene from reported movement to an encounter in which Moses receives direct commands. The sequence of imperatives, remove your sandals, listen, worship, establish prayer, and go to Pharaoh, turns perception into vocation and vocation into responsibility.

Example 1. Qur'an 20:11-14

فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَى (١١) إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى (١٢) وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى (١٣) إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي (١٤)

English rendering: When he reached it, he was called, “O Moses. Indeed, I am your Lord. Remove your sandals, for you are in the sacred valley of Tuwa. I have chosen you; therefore, listen to what is revealed. Indeed, I am Allah. There is no deity except Me. Worship Me and establish prayer for My remembrance.”

Hamka reinforces this movement by linking attentive hearing with preparedness for knowledge and duty (Hamka, 2003). Read within this sequence, the shift gives more specific form to broad accounts of stylistic variation by showing what changes for both the narrated participant and the reader (Ahmad & Ghafar, 2025; Gonzalez, 2023; Kojonen, 2025). The pedagogical implication is equally specific: a close-reading activity could ask learners to track who speaks, who is addressed, and how the commands reshape the ethical direction of the scene.

Such an activity is supported as an affordance for disciplined attention; the text does not show that it has already improved learning.

2. Visual tension, dialogue, and ellipsis: Qur'an 26:52-68

The second unit is organized through short commands, collective movement, direct speech, and an abrupt visual reversal. Moses is instructed to depart by night; Pharaoh sends gatherers; the two groups come within sight of one another; Moses's companions fear capture; Moses answers, "No. My Lord is with me and will guide me"; the sea is struck; and each divided part appears like a great mountain. Taswir arises from the coordinated contrasts of night and pursuit, two converging groups, land and water, fear and confidence, entrapment and passage. The scene is dramatic because spatial relations and emotional positions change together.

Hamka develops this visual field by asking readers to imagine the approaching army, the glint of weapons, the trapped community, and Moses's composure (Hamka, 2003). His observation that the event is pictured before the "inner sight" makes his attention to taswir explicit. Rather than replacing the Qur'anic episode with an abstract doctrinal summary, the commentary follows its rhythm and visual logic. This reading supports Qutb's (1969) account of artistic depiction while also documenting how an Indonesian exegete receives the scene.

Visual detail and ellipsis work together in this passage. The text does not spell out every logistical step between departure, discovery, pursuit, arrival, command, and crossing; readers reconstruct those links from compressed verbs, dialogue, and spatial change. The omissions invite inference without making the episode's ethical center indeterminate. Formally, the passage illustrates how linguistic compression can intensify rather than diminish narrative experience, consistent with studies of textual distinction in Qur'anic discourse (Mubdir & Musa, 2025). In educational terms, learners could map movement, identify omitted transitions, and compare the companions' expressed fear with Moses's response before developing ethical interpretations of leadership, trust, and collective vulnerability.

3. Narrative compression and Indonesian colonial memory: Qur'an 28:3-14

The third unit compresses a long biographical arc. It begins with Pharaoh dividing the population and weakening one group (28:4), then moves through the danger surrounding Moses's birth, his mother's decision to place him in the river, his reception by Pharaoh's household, his return to his mother, and finally his maturity and wisdom. Although years separate some narrative units, the text selects the actions needed to trace a reversal: a policy intended to destroy a vulnerable population becomes the setting in which the future opponent

of oppression is protected. Here, ellipsis operates at the level of plot architecture, not merely between adjacent sentences.

Example 2. Qur'an 28:4

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يُدَّبِحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ﴿٤﴾

English rendering: Indeed, Pharaoh exalted himself in the land and divided its people into factions, weakening one group among them, slaughtering their sons and sparing their women. He was indeed among those who spread corruption.

Hamka's commentary offers the clearest instance of local-wisdom mediation in the corpus. When explaining Pharaoh's strategy of division and weakening, he relates it to Dutch colonial practice in Indonesia and to policies that constrained political, educational, and economic capacity (Hamka, 2003). The comparison does not equate ancient Egypt with colonial Indonesia. Rather, it identifies a comparable mechanism of domination and draws on Indonesian social memory to make that mechanism legible. Local knowledge therefore does analytical work by giving readers a familiar historical vocabulary for recognizing how division sustains unequal power.

The family scenes introduce a second level of mediation. The mother's fear, the sister's observation, the refusal of other nurses, and the child's return construct vulnerability and hope through experiences intelligible within family and community life (28:7-13). This affective dimension prevents the colonial analogy from reducing the narrative to political structure alone. Table 2 synthesizes the cross-passage evidence chain by linking textual markers to their narrative functions, Hamka's mediation, and the resulting educational affordances.

Table 2. Cross-passage evidence chain from textual form to educational affordance

Passage	Textual marker	Narrative function	Hamka's mediation	Educational affordance
20:9-24	Question; shift to direct divine speech; imperatives	Creates immediacy and moves from perception to responsibility	Attentive hearing as preparation for knowledge and duty	Track speaker and command sequence; justify how responsibility is narrated
26:52-68	Rapid verbs; dialogue; spatial contrast; omitted transitions	Stages tension and requires active reconstruction of movement	Visualizes pursuit before the reader's "inner sight"	Map movement and ellipsis before discussing fear, trust, and leadership
28:3-14	Compressed biography; selected scenes of oppression, rescue,	Organizes reversal across an extended timespan	Relates divide-and-rule power to Indonesian colonial memory	Compare structures of power while distinguishing analogy from

and return	historical equivalence
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4. Cross-passage pattern: an evidence-constrained chain

Across the three passages, dramatic form, exegetical interpretation, local memory, and pedagogy are connected without being interchangeable. The Qur'anic text provides the evidence to be explained, while stylistic analysis identifies how speaker, sequence, image, and omission organize each episode. Hamka's commentary adds historically situated mediation, most explicitly through colonial memory. Pedagogical propositions then turn these documented relations into close-reading questions and activities. The order matters: if reversed, a preferred moral lesson or cultural analogy could govern the text before its form has been examined.

Local wisdom also appears with different degrees of explicitness across the three units. In Qur'an 20, Hamka's contribution is mainly exegetical and ethical; in Qur'an 26, it is visual and affective; and in Qur'an 28, it becomes explicitly socio-historical. This variation matters theoretically because it prevents every familiar explanation from being labeled local wisdom and supports a graded account of mediation. A local-wisdom claim is strongest when commentary draws on identifiable historical or cultural knowledge to clarify a textual relation without displacing the episode's structure. Table 3 therefore distinguishes four evidentiary levels (textual, exegetical, contextual, and pedagogical) and specifies both the claims permitted at each level and those that require additional evidence.

Table 3. Evidentiary levels and boundaries of interpretation

Level	Primary evidence	Permissible claim	Claim requiring additional evidence
Textual	Verse sequence, speaker, grammar, image, omission	A device changes narrative distance, pace, viewpoint, or inference	The device improves learner achievement or behavior
Exegetical	Hamka's commentary on the selected unit	Hamka foregrounds a rhetorical, ethical, or social relation	All Indonesian exegetes use the same procedure
Contextual	Explicit Indonesian historical or cultural analogy	Local memory clarifies a relation already present in the passage	The Qur'anic and Indonesian events are historically equivalent
Pedagogical	Traceable relation among text, tafsir, and contextual knowledge	A teaching proposition can be designed for later testing	The proposition is effective without classroom evidence

Figure 1 integrates these analytical levels into an evidence-constrained model, showing the progression from textual evidence and dramatic function to contextual mediation and pedagogical proposition, while reserving claims of classroom effectiveness for empirical testing.

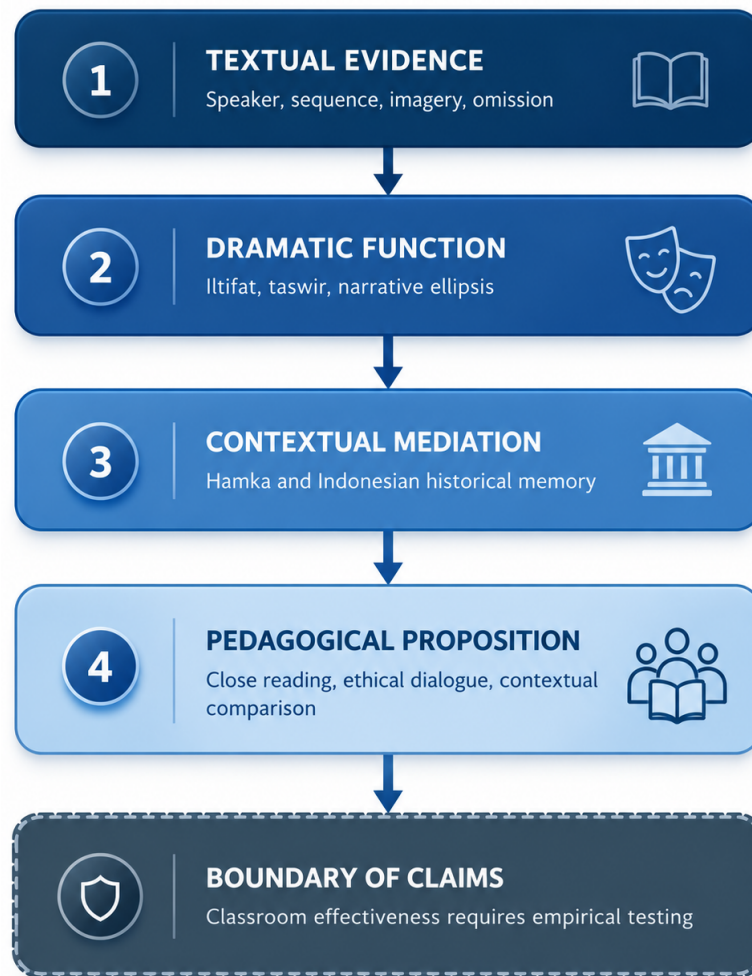


Figure 1. Evidence-constrained model of local-wisdom-based Qur'anic narrative pedagogy

IV. DISCUSSION

The findings operationalize Yusoff's (2023) truth-beauty-explication triad as a set of mutually regulating constraints. Truth requires fidelity to the selected episode, its wording, sequence, and ethical trajectory. Beauty directs attention to the dramatic forms through which the episode becomes perceptible, such as shifts in voice, visual contrast, rhythm, and omission. Explication concerns the interpretive responsibility to articulate relevance through historically situated knowledge. No dimension is sufficient on its own. Truth without form produces paraphrase; beauty without ethical orientation produces aestheticism; and explication without textual accountability risks projection.

This model locates local wisdom within disciplinary reading rather than outside it. Hamka's colonial analogy has educational value because it is culturally intelligible while remaining textually controlled by the verse's account of divide-and-rule power. His interpretation is consistent with studies describing Tafsir Al-Azhar as contextual, reformist, and

socially critical (Daud, 2020; Ismail, 2017; Mujahidin et al., 2024). At the same time, comparison with other Indonesian traditions cautions against treating localization as a single national method; local language, authority, and resistance operate differently across tafsir communities (Abidin et al., 2024; Fadhli et al., 2024; Mustaqim, 2017; Pink, 2020). The procedure resonates with culturally responsive education, which treats learners' cultural knowledge as an intellectual resource while retaining rigorous engagement with subject matter (Aronson & Laughter, 2016; Byrd, 2016). It also aligns with culturally sustaining pedagogy by allowing inherited social memory to remain active in interpretation rather than being acknowledged ceremonially (Paris, 2021; Wissman, 2021). However, the model adds a domain-specific requirement: contextual relevance in Qur'anic education must be answerable to verse-level evidence.

Table 4 translates the model into a proposed learning sequence rather than a lesson whose effectiveness has already been tested. As a design proposition, the sequence identifies observable learning processes for future investigation. Researchers could examine whether learners accurately identify textual shifts, justify interpretations with evidence, distinguish analogy from equivalence, and revise claims through dialogue. These process indicators provide more defensible starting points than broad claims about moral transformation.

Table 4. Proposed learning sequence and observable interpretive processes

Phase	Learner activity	Teacher mediation	Observable process for future research
1. Orient	Identify episode boundaries and prior historical knowledge	Clarify text, context, and distinction between memory and evidence	Accurate identification of the narrative problem
2. Notice form	Annotate speakers, commands, movement, imagery, and omissions	Prompt evidence-based observation before moral interpretation	Correct identification of textual features
3. Reconstruct	Map scenes and infer omitted transitions	Ask learners to justify each inference from sequence and dialogue	Quality and traceability of interpretive reasoning
4. Contextualize	Compare Hamka's analogy with local historical knowledge	Test similarity, difference, and ethical relevance	Ability to distinguish analogy from equivalence
5. Deliberate	Develop and revise an ethical interpretation through dialogue	Require claims to remain accountable to textual evidence	Use of evidence, counterargument, and revision

At the theoretical level, the study defines localization as evidence-constrained mediation. Local wisdom is not a repository of cultural objects placed beside religious content; instead, it is a situated mode of reasoning through which readers recognize textual relations using

historical and social memory. The analysis also offers a criterion for evaluating this mediation: a contextual analogy is educationally defensible when it clarifies an observable relation in the text, acknowledges differences between contexts, and remains open to critical examination. This criterion moves the discussion beyond the binary of universal revelation and local culture.

For educational theory, the model provides a bridge between close reading and culturally responsive pedagogy. Narrative form serves as the disciplinary content of learning, local memory as a resource for interpretation, and dialogue as the setting in which claims are justified and revised. This differs from using Qur'anic stories simply to transmit predetermined values. It also addresses concerns in religious education about preserving textual integrity while supporting reflective engagement (Felsenthal & Agbaria, 2023; Keranen-Pantsu & Heikkinen, 2019).

In practice, teachers in madrasahs, pesantrens, and higher education could use the proposed sequence to develop questions, annotated readings, scene maps, and comparative historical discussions. Teacher preparation should emphasize the distinction among a textual observation, an exegetical claim, a contextual analogy, and an empirical learning outcome. The next research step is a design-based or classroom study with clearly specified participants, instructional procedures, and process measures. Professional-development support may also be important because culturally responsive practice depends on educators' ability to use community knowledge critically rather than superficially (Bottiani et al., 2017). Until such studies are conducted, the model should be treated as a theoretically grounded design rather than proof of educational effectiveness.

V. CONCLUSION

The analysis shows that dramatic stylistics perform specific functions across the three selected Moses narratives. In Qur'an 20:9-24, the movement from narrated inquiry to direct divine address turns attention toward vocation and responsibility. Qur'an 26:52-68 combines accelerated movement, dialogue, spatial contrast, and ellipsis to construct fear, confidence, and deliverance while requiring readers to infer omitted transitions. Qur'an 28:3-14 compresses oppression, rescue, return, and maturation into a trajectory that Hamka connects with Indonesian colonial divide-and-rule practices. Taken together, these findings support an evidence-constrained model in which dramatic form provides textual evidence, local wisdom provides historically situated mediation, and truth, beauty, and explication regulate pedagogical interpretation.

Several limitations define the scope of these conclusions: the corpus is small and purposively selected, and the analysis relies on one Indonesian tafsir and the authors' analytical English translations. It therefore establishes conceptual affordances rather than measured moral, cognitive, affective, or behavioral effects. Future research should apply the same verse-to-code procedure to other prophetic narratives and Indonesian tafsirs before testing the proposed learning sequence in madrasahs, pesantrens, and higher education with observable interpretive processes and clearly defined outcomes. The study's principal contribution to local-wisdom education is to show how cultural memory can serve as disciplined interpretive knowledge. Its contribution to educational theory is a model that joins close reading, ethical dialogue, and culturally responsive interpretation without confusing textual possibility with empirical effectiveness.

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Author contributions

Muhammad Isya conceptualized the research idea, developed the methodology, collected the data, and wrote the original draft. Fahrunnisa collected the data, contributed to the review and editing of the manuscript, and helped visualize the results.

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Data availability

All primary textual units are identified by chapter and verse, edition, volume, and page range. The coding structure is reported in the analytical tables; the complete working matrix may be requested from the corresponding author.

Declarations

Ethics approval

Not applicable.

Consent to participate

Not applicable.

Consent to publication

Not applicable.

Conflict of Interest

On behalf of all authors, the corresponding author states that there is no conflict of interest.

Declaration of generative AI and AI-assisted technologies

During the preparation of this manuscript, the authors used ChatGPT (OpenAI, GPT-5.5) to improve the language and readability of the manuscript and to produce the illustration in Figure 1 from the authors' draft. Following the use of this tool, the authors carefully reviewed, verified, and edited the generated content as necessary to ensure its accuracy, consistency, and scientific integrity. The authors take full responsibility for the content of the published article.

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