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Enhancing Lexical Awareness in Qur'anic Dialogue Passages through Pedagogical Stylistics: Applying Leech and Short's Lexical Framework

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Abstract

This study investigates the application of Qur'anic stylistics to enhance lexical awareness in Arabic as a second language (L2) learning by examining how lexical choices convey moral, emotional, and theological meanings. Although previous studies on Qur'anic stylistics have primarily emphasized rhetorical beauty and ethical messages, few have integrated lexical analysis within a pedagogical stylistics framework. Addressing this gap, the present study applies Leech and Short's lexical category framework to the dialogue passages in Surah Yūsuf (verses 4–18), a narrative recognized for its linguistic richness and dialogic complexity. Employing a qualitative descriptive approach and the analytical procedures proposed by Miles and Huberman, the study analyzes lexical items including nouns, verbs, and adjectives to identify their stylistic and pedagogical functions. The findings reveal that nouns function as semantic anchors that establish narrative cohesion and symbolic imagery, verbs drive the narrative by expressing action, emotion, cognition, and divine agency, while adjectives provide evaluative meanings that strengthen ethical, emotional, and aesthetic interpretations. These lexical patterns demonstrate the close relationship between linguistic form and the spiritual message of the Qur'ān. From a pedagogical perspective, the findings are translated into stylistic learning activities organized across pre-reading, while-reading, and post-reading stages to promote learners' lexical awareness, interpretive competence, and moral reflection. This study contributes a practical pedagogical model for integrating Qur'anic stylistic analysis into Arabic language instruction and recommends future classroom-based research to examine the effectiveness of this approach in improving learners' lexical awareness and stylistic competence.

Keywords: Arabic as a Second Language (L2); Lexical Awareness; Pedagogical Stylistics; Qur'ān Stylistics; Surah Yūsuf

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الملخص

تستكشف هذه الدراسة الأسلوبية القرآنية بهدف تعزيز الوعي المعجمي في تعليم اللغة العربية كلغةٍ ثانية، مع التركيز على كيفية انعكاس الاختيارات اللغوية في المعاني الأخلاقية والعاطفية واللاهوتية. وقد ركزت الدراسات السابقة في الأسلوبية القرآنية على الجمال البلاغي والرسائل الأخلاقية، لكنها نادرًا ما دمجت التحليل المعجمي ضمن إطار تربوي. تسدّ هذه الدراسة هذه الفجوة من خلال تطبيق إطار ليتش وشورت للفئات المعجمية على سورة يوسف (الآيات ٤–١٨) التي تتميز بالثراء اللغوي والعمق الحواري. وباستخدام المنهج الوصفي النوعي ونموذج التحليل لـ مايلز وهوبرمان، تم تحليل كل وحدة معجمية — اسم، فعل، صفة لتحديد وظائفها الأسلوبية والتربوية. وأظهرت النتائج أن الأسماء تعمل كمرتكزات دلالية تُنشئ صورًا سردية ورمزية، والأفعال تُعدّ محركات أخلاقية وعاطفية تربط بين الإرادة البشرية والإرادة الإلهية، أما الصفات فهي أدوات تقويمية تُعزز الانعكاس الأخلاقي والجمالي. تكشف النتائج عن انسجامٍ بين البنية اللغوية والرسالة الروحية في القرآن الكريم. تربويًا، تربط الدراسة بين النتائج الأسلوبية وأنشطة ما قبل القراءة وأثناءها وبعدها لتوجيه المتعلمين نحو إدراك كيفية تشكيل البنى المعجمية للمعنى والوعي الأخلاقي. وتقدّم هذه الدراسة نموذجًا عمليًا لدمج التحليل الأسلوبي القرآني في تعليم اللغة العربية، وتوصي بإجراء دراسات لاحقة من خلال التطبيق المباشر في الصفوف الدراسية لاختبار فاعلية هذا النهج التربوي الأسلوبي.

الكلمات المفتاحية :اللغة العربية بوصفها لغةً ثانية (L2)؛ الوعي المعجمي؛ الأسلوبية التربوية؛ الأسلوبية القرآنية؛ سورة يوسف.

Abstrak

Penelitian ini untuk meningkatkan kesadaran leksikal dalam pembelajaran bahasa Arab sebagai bahasa kedua (L2), dengan menyoroti bagaimana pilihan linguistik merefleksikan makna moral, emosional, dan teologis. Kajian stilistika Al-Qur'an sebelumnya menekankan keindahan retoris dan pesan moral, tetapi jarang mengintegrasikan analisis leksikal dalam kerangka pedagogis. Menjawab kesenjangan tersebut, penelitian ini menerapkan kerangka kategori leksikal Leech & Short pada Surah Yūsuf (ayat 4–18) yang menampilkan kekayaan linguistik dan kedalaman dialogis. Dengan menggunakan metode deskriptif kualitatif dan model

analisis Miles & Huberman, setiap token leksikal nomina, verba, dan adjektiva dianalisis untuk mengidentifikasi fungsi stilistik dan pedagogisnya. Hasil penelitian menunjukkan bahwa nomina berfungsi sebagai jangkar semantik yang membangun imaji naratif dan simbolik, verba sebagai penggerak moral dan emosional yang menghubungkan kehendak manusia dan Ilahi, serta adjektiva sebagai penguat evaluatif yang menegaskan refleksi etis dan estetis. Hasil ini menunjukkan adanya keharmonisan antara bentuk linguistik dan pesan spiritual Al-Qur'an. Secara pedagogis, penelitian ini mengaitkan temuan stilistik dengan aktivitas pra-, saat-, dan pasca-membaca untuk membantu peserta didik memahami bagaimana bentuk leksikal membentuk makna dan kesadaran moral. Penelitian ini menawarkan model praktis untuk mengintegrasikan analisis stilistika Qur'ani dalam pembelajaran bahasa Arab, serta merekomendasikan penelitian lanjutan melalui implementasi langsung di kelas untuk menguji efektivitas pendekatan stilistika pedagogis.

Kata Kunci: Bahasa Arab sebagai Bahasa Kedua (L2); Kesadaran Leksikal; Stilistika Pedagogis; Stilistika Al-Qur'an; Surah Yūsuf

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A. Introduction

The Qur'ān occupies a central position in Islamic civilization as both the primary source of religious guidance and a rich linguistic text that embodies profound rhetorical, literary, and educational dimensions[1]. Beyond communicating theological doctrines, the Qur'ān employs sophisticated linguistic strategies including narrative, dialogue, metaphor, and lexical variation to communicate ethical principles, shape human consciousness, and cultivate spiritual reflection[2,3]. Consequently, Qur'anic discourse has increasingly attracted scholarly attention not only within Islamic studies but also across linguistics, discourse analysis, stylistics, and language education.

Among the rhetorical devices employed in the Qur'ān, narrative dialogue represents one of the most powerful mechanisms for conveying moral and theological

[1] A.I. Harmashi, "Applying Quranic Guidance in Improving the Quality of Education and Curriculum," *Quranica* 12, no. 1 Special Issue 4 (2020): 268–308, Scopus.

[2] N. Nasihat et al., "Analyzing the creation of meaning and achieving 'value' in the story of the Prophet solomon and the queen of Sheba," *Language Related Research* 12, no. 1 (2021): 81–107, Scopus, https://doi.org/10.29252/LRR.12.1.3.

[3] R.H. Aqool, "Stylistics of Quranic Stories in Subject of Islamic Education in (Iraqi Schools) An Analytical Study," *Res Militaris* 12, no. 2 (2022): 5566–83, Scopus.

messages[4]. Rather than merely recounting historical events, Qur'anic dialogues construct interpersonal relationships, reveal psychological conflict, and demonstrate the interaction between divine guidance and human agency. Previous studies have shown that these narratives function as educational models capable of fostering ethical awareness, strengthening religious values, and promoting character formation within contemporary educational contexts. In particular, Qur'anic storytelling has been recognized as an effective pedagogical resource for integrating cognitive, emotional, and spiritual development in Islamic education[5,6].

In the context of Islamic education, the story of the Qur'ān is a strategic instrument in instilling moral values from an early age[7]. The integration of the Qur'anic story into the curriculum has been proven to strengthen students' moral compass and shape behavior in accordance with Islamic principles[8]. In addition, the Qur'anic dialogue between parents and children describes a model of education based on compassion, responsibility, and respect[9,10]. Therefore, the structure of dialogue in the Qur'ān has high pedagogical potential in instilling spiritual and social values.

Within the Qur'anic narratives, Surah Yūsuf occupies a unique position because it presents an extended dialogue-based narrative characterized by remarkable linguistic coherence and emotional complexity[11]. The story portrays the experiences of Prophet Yūsuf through interactions with his father, brothers, and other characters, illustrating

[4] Nasihat et al., "Analyzing the creation of meaning and achieving 'value' in the story of the Prophet solomon and the queen of Sheba."

[5] A. Akrim and G. Gunawan, "Quranic Storytelling Approach as Educational Model to Teach Religious Values in the Indonesian Context," *Educational Sciences: Theory and Practice* 21, no. 1 (2021): 53–67, Scopus, https://doi.org/10.12738/jestp.2021.1.005.

[6] A. Yaroub et al., "Enhancing Islamic Concepts through English Children's Literature: Al- Ibtila, the Test of Patience," *Opcion* 35, no. 19 (2019): 2489–504, Scopus.

[7] Aqool, "Stylistics of Quranic Stories in Subject of Islamic Education in (Iraqi Schools) An Analytical Study."

[8] Akrim and Gunawan, "Quranic Storytelling Approach as Educational Model to Teach Religious Values in the Indonesian Context."

[9] A. Qatanany, "Dialogue between fathers and children in the Holy Quran and its impact on building values," *An-Najah University Journal for Research - B (Humanities)* 35, no. 11 (2021): 1883–904, Scopus, https://doi.org/10.35552/0247-035-011-005.

[10] S.I.S. Al-Hawary et al., "The Education of Children in an Islamic Family Based on the Holy Qur'ān," *HTS Teologiese Studies / Theological Studies* 79, no. 2 (2023), Scopus, https://doi.org/10.4102/hts.v79i2.8273.

[11] M. Munir and M. Glorino Rumambo Pandin, "The Prophet Yūsuf on Qur'ān and The Historical Philosophical Perspective and Its Relevance for Human Development," *Qubahan Academic Journal* 3, no. 4 (2023): 219–33, Scopus, https://doi.org/10.58429/qaj.v3n4a175.

themes of jealousy, patience, forgiveness, faith, and divine providence[12]. These dialogues demonstrate how carefully selected lexical choices contribute to character development, emotional intensity, and theological meaning[13]. Accordingly, Surah Yūsuf provides an ideal corpus for investigating the relationship between linguistic form and communicative function within Qur'anic discourse[14].

Recent scholarship on Qur'anic stylistics has primarily examined rhetorical beauty, narrative structure, semantic interpretation, leadership communication, and moral values embedded in Qur'anic stories[15,16]. Studies have highlighted the persuasive function of Qur'anic narratives, their educational significance, and their contribution to ethical and spiritual development. Other researchers have investigated discourse cohesion, rhetorical organization, emotional expression, and theological symbolism in various Qur'anic chapters[17]. Collectively, these studies confirm the richness of Qur'anic language and its multidimensional communicative functions.

Parallel developments have also emerged in the field of pedagogical stylistics, where stylistic analysis has evolved from a purely literary approach into a language-learning methodology. While Giovanelli emphasizes pedagogical stylistics from a Text World Theory perspective, O'Halloran focuses on multimodal stylistics; both nonetheless converge on the claim that stylistic analysis enables learners to recognize how linguistic choices create meaning while simultaneously developing interpretive competence, critical thinking, and language awareness[18]. Empirical research has demonstrated that pedagogical stylistics enhances learners' engagement with literary

[12] Y.M.H.A. Al-Yafrusi, "Quranic Guidance of the Story of Prophet Yusufs Imprisonment: Analytical Study," *Quranica* 12, no. 1 Special Issue 4 (2020): 504–45, Scopus.

[13] Z. Majid et al., "Rhetorical Analysis of Surah Yūsuf: Prophet Yūsuf's Leadership Communication Principles for Contemporary Application," *Jurnal Komunikasi: Malaysian Journal of Communication* 41, no. 1 (2025): 146–64, Scopus, https://doi.org/10.17576/JKMJC-2025-4101-09.

[14] Majid et al., "Analisis Retorik Surah Yusuf: Prinsip Komunikasi Kepimpinan Nabi Yusuf untuk Aplikasi Masa Kini."

[15] Michael Burke et al., "Systemic Stylistics: An Integrative, Rhetorical Method of Teaching and Learning in the Stylistics Classroom," *Pedagogical Stylistics: Current Trends in Language, Literature and ELT. London: Continuum*, 2012, 77–95.

[16] E.A. Jaafar and M. Ganapathy, "Investigating EFL Learners' Ability to Analyse Poetic Language: A Pedagogical Corpus Stylistic Approach," *Theory and Practice in Language Studies* 12, no. 5 (2022): 866–75, Scopus, https://doi.org/10.17507/tpls.1205.06.

[17] K. O'Halloran, "Postdigital Stylistics: Creative Multimodal Interpretation of Poetry and Internet Mashups," *English in Education* 56, no. 1 (2022): 73–90, Scopus, https://doi.org/10.1080/04250494.2021.1937112.

[18] Marcello Giovanelli, "Pedagogical Stylistics: A Text World Theory Approach to the Teaching of Poetry," *English in Education* 44, no. 3 (2010): 214–31.

texts through the systematic analysis of lexical, grammatical, and discourse features[19]. More recent studies have further expanded this framework by incorporating corpus linguistics, multimodal learning environments, and digital technologies to promote deeper linguistic awareness[20]. In contrast, the present study extends lexical stylistics into Qur'anic discourse, a domain these frameworks have not yet addressed.

Despite these advances, an important gap remains at the intersection of Qur'anic stylistics and Arabic language pedagogy[21]. Existing studies have rarely examined Qur'anic dialogue through the lens of pedagogical stylistics, and even fewer have systematically analyzed lexical categories as instructional resources for Arabic as a second language (L2)[22]. Most previous investigations have concentrated on rhetorical devices, discourse organization, pragmatics, or translanguaging practices without exploring how lexical choices contribute simultaneously to stylistic meaning and language learning[23]. Consequently, the pedagogical potential of Qur'anic lexical structures remains underexplored.

A further limitation concerns the theoretical framework employed in previous research. Although Leech and Short's stylistic model has been widely adopted in the analysis of English literary texts, its lexical category framework has seldom been applied to Qur'anic Arabic. The absence of such an approach limits opportunities to understand how nouns, verbs, and adjectives function not only as grammatical units but also as stylistic resources that construct narrative coherence, emotional resonance, theological meaning, and moral evaluation[24,25]. More importantly, few studies have translated these stylistic insights into practical pedagogical strategies capable of enhancing learners' lexical awareness in Arabic language classrooms.

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[19] Kieran O'Halloran, "Postdigital Stylistics: Creative Multimodal Interpretation of Poetry and Internet Mashups," *English in Education* 56, no. 1 (2022): 73–90.

[20] Safiye Çiftlikli, "Lexical Categories in Eleven by Sandra Cisneros: A Pedagogical Stylistic Study," *Folklor/Edebiyat* 25, nos. 97–1 (2019): 793–803.

[21] Othman Khalid Al-Shboul et al., *A Comparative Stylistic Analysis of Anne Hunter's 'Winter' and Charles Simic's 'Against Winter': Pedagogical Implications for EFL Students*, n.d.

[22] Khaled Masaeed and Seth McCombie, "L2 Arabic Pragmatics in the Classroom: Insights from Language Instructors' Beliefs and Practices," *System* 128 (November 2024): 103546, https://doi.org/10.1016/j.system.2024.103546.

[23] Ebtissam Oraby and Mahmoud Azaz, "Translanguaging Practices in Content-Based Instruction in L2 Arabic," *Applied Linguistics* 44, no. 6 (2023): 947–75.

[24] Maisa Yahya Mahmoud Abu-Athreh and Ashinida Aladdin, "Cohesion in Qur'ānic Narrative: A Study of Monologue and Dialogue Patterns in Sūrat al-Kahf (Chapter of the Cave).," *GEMA Online Journal of Language Studies* 25, no. 3 (2025).

[25] Moslem Yousefi, "Book Review: Hussein Abdul-Raof, Text Linguistics of Qur'anic Discourse: An Analysis," *Discourse Studies* 22 (April 2020): 251–53, https://doi.org/10.1177/1461445619897141e.

To address these gaps, the present study applies Leech and Short's lexical category framework to the dialogue passages of Surah Yūsuf (verses 4–18) within a pedagogical stylistics perspective[26]. Specifically, this study investigates how nouns, verbs, and adjectives contribute to the construction of narrative meaning, emotional expression, and spiritual values while simultaneously identifying their pedagogical implications for Arabic L2 instruction. By connecting stylistic analysis with classroom-oriented learning activities, this research extends the application of pedagogical stylistics beyond English literary texts to Qur'anic discourse[27,28,29]

The study contributes to three areas of scholarship. First, it enriches Qur'anic stylistic studies by providing a systematic lexical analysis based on an established stylistic framework. Second, it expands pedagogical stylistics by demonstrating its applicability to authentic religious texts in Arabic language education. Third, it proposes a practical instructional model that integrates lexical awareness, stylistic interpretation, and moral reflection through structured pre-reading, while-reading, and post-reading activities. These contributions position Qur'anic dialogue not only as an object of linguistic analysis but also as a valuable pedagogical resource for developing linguistic competence, interpretive skills, and ethical awareness among Arabic language learners.

B. Research Method

This study employed a qualitative descriptive design to investigate the stylistic functions of lexical categories in Qur'anic discourse and their pedagogical implications for Arabic as a second language (L2) learning. A qualitative approach was considered appropriate because the study sought to interpret the relationship between linguistic forms, stylistic functions, and the moral and theological meanings embedded in the Qur'anic text rather than to measure variables quantitatively[30,31,32]. The analysis focused

[26] Yousefi, "Book Review: Hussein Abdul-Raof, Text Linguistics of Qur'anic Discourse: An Analysis."

[27] Çiftlikli, *"*Lexical Categories in Eleven by Sandra Cisneros: A Pedagogical Stylistic Study.*"*

[28] Suzan Makhloof, "Leech and Short's Checklist of Lexical Features in Style in Fiction: A Theoretical Analysis," *International Journal Online of Humanities*, 2020, 19–43.

[29] Muhammad Ramzan, "Stylistic Analysis of the Short Story 'Call It a Sunshine?'By Hamid Khan," *PalArch's Journal of Archaeology of Egypt/Egyptology* 18, no. 10 (2021): 414–22.

[30] Çiftlikli, "Lexical Categories in Eleven by Sandra Cisneros: A Pedagogical Stylistic Study."

[31] Makhloof, "Leech and Short's Checklist of Lexical Features in Style in Fiction: A Theoretical Analysis."

[32] Mellyana et al., "Stylistics Of The Quran In A Scientific Perspective: Bassam Saeh's Formulative Offer In Learning Balaghah," Articles, *AJIRSS: Asian Journal of Innovative Research in Social Science* 3, no. 4 (2024): 296–314, https://doi.org/10.53866/ajirss.v3i4.910.

on understanding how lexical choices contribute to narrative construction, emotional expression, and pedagogical value within authentic religious discourse.

The primary data consisted of the dialogue passages in Surah Yūsuf (Qur'ān 12:4–18). These verses were selected through purposive sampling because they represent one of the most linguistically rich and dialogically complex sections of the Qur'ān. The selected passage contains diverse interactions among Prophet Yūsuf, Prophet Yaʿqūb, and Yūsuf's brothers, providing abundant lexical variation and rhetorical features suitable for stylistic analysis. Furthermore, the narrative combines emotional conflict, theological instruction, and moral development, making it an appropriate corpus for examining the pedagogical potential of Qur'anic discourse[33,34].

The unit of analysis was the lexical token, defined as every lexical item occurring in the selected verses. Following Leech and Short's lexical category framework, lexical items were classified into three principal categories: nouns, verbs, and adjectives. Each category was examined to identify its stylistic contribution to the narrative. Nouns were analyzed for their role in establishing referential cohesion and symbolic imagery, verbs for their contribution to narrative progression, emotional expression, and communicative interaction, and adjectives for their evaluative and rhetorical functions in conveying ethical and theological meanings.

Data analysis followed the qualitative procedures proposed by Miles and Huberman, consisting of data reduction, data display, and conclusion drawing. During the data reduction stage, all lexical tokens were identified, coded, and classified according to their lexical categories and contextual functions. The organized data were subsequently displayed in analytical tables to facilitate comparison of lexical patterns across the selected verses. Finally, the interpreted findings were synthesized to explain the relationship between lexical choices, stylistic effects, and the construction of moral and spiritual meanings within the Qur'anic narrative.

To strengthen the pedagogical dimension of the study, the stylistic findings were subsequently interpreted within the framework of pedagogical stylistics[35]. Rather than treating lexical analysis solely as a linguistic exercise, this stage explored how stylistic features could support Arabic language instruction by promoting learners' lexical awareness, interpretive competence, and reflective engagement with authentic Qur'anic

[33] Hussein Abdul-Raof, *Text Linguistics of Qur'anic Discourse: An Analysis* (Routledge, 2018).

[34] Haleema Rashid and Muhammad Arfan Lodhi, "Stylistics Analysis of the Two Translated Versions of the Holy Quran with Special Reference of Surah Al-Noor.," *Journal of Arts & Social Sciences* 6, no. 2 (2019).

[35] Burke et al., "Systemic Stylistics: An Integrative, Rhetorical Method of Teaching and Learning in the Stylistics Classroom."

texts[36]. Based on these findings, classroom activities were designed for the pre-reading, while-reading, and post-reading stages to demonstrate how lexical categories may facilitate language learning while simultaneously encouraging moral and aesthetic appreciation of Qur'anic discourse.

The credibility of the analysis was ensured through systematic coding, repeated examination of lexical patterns, and continuous comparison between the linguistic evidence and the interpretive framework. Throughout the analytical process, stylistic interpretations remained grounded in the immediate textual context of the selected verses and were consistently interpreted according to the lexical categories proposed by Leech and Short.

C. Results and Discussion

1. Lexical Category

The lexical analysis of Surah Yūsuf (verses 4–18) demonstrates that lexical choice functions as a fundamental stylistic mechanism through which the Qur'ān constructs narrative coherence, emotional intensity, and theological meaning. [37] Applying Leech and Short's lexical category framework reveals that nouns, verbs, and adjectives perform complementary rhetorical functions that extend beyond their grammatical roles. Rather than serving merely as linguistic units, these lexical categories operate collectively to organize the narrative, guide readers' interpretation, and reinforce the ethical and spiritual messages embedded in the dialogue.

Table 1. Stylistic Analysis in terms of considering the lexical category

No.	Data Type	QS. Yūsuf (4–18)
1	Number of graphological words in the extract	485
2	Number of graphological sentences	39
	LEXICAL DATA	
	Major word classes	
3	Nouns	126 (26,0)
4	(Main Verbs) Verbs	98 (20,2)
5	Adjectives	36 (7,4)

[36] Kieran O'Halloran, "Postdigital Stylistics: Creative Multimodal Interpretation of Poetry and Internet Mashups."

[37] Çiftlikli, "Lexical Categories in Eleven by Sandra Cisneros: A Pedagogical Stylistic Study."

Table 1 summarizes the distribution of lexical categories identified in the selected verses. The corpus contains 485 lexical items distributed across 39 graphological sentences, with nouns representing the largest lexical category (126 tokens; 26.0%), followed by verbs (98 tokens; 20.2%) and adjectives (36 tokens; 7.4%). Although nouns occur most frequently, the interaction among the three lexical categories creates the distinctive stylistic pattern of the narrative.

The predominance of nouns reflects the Qur'ān's tendency to establish stable referential networks that maintain narrative continuity while simultaneously introducing symbolic representations of theological concepts. In contrast, verbs generate narrative progression by expressing physical actions, emotional responses, cognitive processes, and interpersonal communication. Adjectives, although quantitatively less frequent, contribute significantly to evaluative meaning by intensifying emotional expression and guiding readers toward moral interpretation. Consequently, the stylistic effectiveness of the dialogue arises not from the frequency of individual lexical categories but from their integrated contribution to meaning construction.

These findings support Leech and Short's proposition that lexical selection is central to literary style because individual word classes influence readers' interpretation through both semantic and rhetorical functions. Within Qur'anic discourse, however, lexical categories perform an additional theological role by connecting linguistic expression with divine guidance. The interaction among nouns, verbs, and adjectives therefore produces a multilayered discourse in which narrative development, ethical instruction, and spiritual reflection are simultaneously conveyed through carefully selected lexical forms.

Accordingly, the following discussion examines each lexical category individually to demonstrate how nouns, verbs, and adjectives contribute to the stylistic organization of the Qur'anic narrative and to explore their implications for developing lexical awareness in Arabic language learning.

a. Nouns as Narrative Anchors

Among the lexical categories identified in the selected verses, nouns constitute the dominant grammatical class, highlighting their central role in organizing the narrative structure of Surah Yūsuf. Rather than functioning solely as referential expressions, Qur'anic nouns establish semantic cohesion, construct symbolic imagery, and provide the conceptual framework through which readers interpret the unfolding narrative. Their stylistic significance therefore extends beyond grammatical reference to encompass theological symbolism and emotional resonance.

As illustrated in Table 1, the passage contains numerous concrete nouns, including Yūsuf, his father, the sun, the moon, the stars, the wolf, the shirt, and the well. These lexical items function as recurring narrative anchors that maintain textual coherence while simultaneously representing broader symbolic meanings. The repeated

occurrence of these nouns enables readers to trace the progression of events without disrupting thematic continuity, thereby strengthening both cohesion and narrative clarity[38].

Table 2. Concrete Nouns in Surah Yūsuf (Verses 4–18)

No	Nouns	Lexical Meaning
1	يُوسُف	Yusuf
2	أَبِيهِ	His father
3	ٱلشَّمْسَ	The sun
4	ٱلْقَمَرَ	The moon
5	كَوْكَبًا	The stars
6	ٱلذِّئْبُ	The wolf
7	قَمِيصِهِۦ	His shirt
8	ٱلْجُبِّ	The well

Several nouns carry particularly significant stylistic functions. The repeated use of Yūsuf establishes the protagonist as the narrative's central point of orientation, ensuring that every episode remains connected to his moral and spiritual journey. The noun shirt (قميص) functions as a symbolic object whose meaning evolves throughout the narrative, first representing deception and later becoming evidence of truth and reconciliation. Likewise, the sun, the moon, and the stars, introduced in Yūsuf's dream, transcend their literal meanings by symbolizing divine authority, familial hierarchy, and the fulfillment of God's providential plan. These symbolic nouns demonstrate how the Qur'ān transforms ordinary lexical items into theological signs that enrich narrative interpretation.

This finding extends previous studies on Qur'anic discourse, which have primarily emphasized rhetorical and thematic dimensions of Qur'anic narratives[39]. The present analysis shows that symbolic meaning is also systematically encoded through

[38] Universiti Utara Malaysia et al., "Analisis Retorik Surah Yusuf: Prinsip Komunikasi Kepimpinan Nabi Yusuf untuk Aplikasi Masa Kini," *Jurnal Komunikasi: Malaysian Journal of Communication* 41, no. 1 (2025): 146–64, https://doi.org/10.17576/JKMJC-2025-4101-09.

[39] Hieronimus Canggung Darong, et al., "Lexical Cohesion Devices in Students' Narrative Text and Its Pedagogigal Implication in Language Teaching (A Discourse- Semantics Point of View)," *Jurnal Pendidikan Progresif* 12, no. 1 (2022): 362–74, https://doi.org/10.23960/jpp.v12.i1.202228.

lexical selection. The stylistic value of nouns therefore lies not only in their referential function but also in their ability to establish relationships among narrative events, theological concepts, and readers' moral interpretation[40].

From the perspective of pedagogical stylistics, these nouns provide valuable opportunities for developing learners' lexical awareness. Students are encouraged to recognize that vocabulary learning involves more than memorizing dictionary meanings; lexical items also possess contextual, symbolic, and rhetorical functions that influence interpretation. Classroom activities centered on symbolic nouns can therefore enhance semantic sensitivity while fostering deeper engagement with the linguistic and spiritual dimensions of Qur'anic discourse. Through this process, learners develop a more sophisticated understanding of how lexical choices contribute to meaning construction in authentic Arabic texts[41].

b. Adjectives as Evaluative Moderators

Although adjectives constitute the smallest lexical category identified in Surah Yūsuf (verses 4–18), their stylistic contribution extends far beyond their relatively limited frequency. Within Qur'anic discourse, adjectives function as evaluative markers that shape readers' emotional responses, establish ethical perspectives, and reinforce theological concepts. Rather than merely modifying nouns, they direct interpretation by assigning moral value to characters, actions, and events. Consequently, adjectives play a crucial role in transforming narrative description into ethical and spiritual reflection[42,43].

The lexical analysis identifies several dominant adjectives, including مُبِين (manifest/clear), عَلِيمٌ حَكِيمٌ (All-Knowing and All-Wise), أَحَبُّ (more beloved), صَالِحِينَ (righteous), and جَمِيلٌ (beautiful). Each adjective contributes to the construction of evaluative meaning while simultaneously strengthening the rhetorical organization of the dialogue. Their stylistic significance lies not in descriptive precision alone but in their ability to guide readers toward particular moral interpretations.

[40] Hishomudin Ahmad and Norfarhana Ahmad Ghafar, "Stylistic Variation and Linguistic Strategies in Quranic Discourse: A Rhetorical, Phonetic, and Translational Analysis," *International Journal of Research and Innovation in Social Science* IX (May 2025): 5957–64, https://doi.org/10.47772/IJRISS.2025.90400426.

[41] Ahmad and Ahmad Ghafar, "Stylistic Variation and Linguistic Strategies in Quranic Discourse: A Rhetorical, Phonetic, and Translational Analysis."

[42] Mutahar Qassem, "Style and Meaning in Translations of the Qur'anic Verb-Noun Collocations into English," *PSU Research Review* 5, no. 3 (2021): 201–14, https://doi.org/10.1108/PRR-12-2020-0041.

[43] Yehudit Dror, "Applying Discourse Analysis to Define the Stylistic Features of Qurʾānic Genres," *Orientalia Suecana* 71 (2022): 141–60, https://doi.org/10.33063/diva-490989.

Table 3. Dominant Adjectives in Surah Yūsuf (Verses 4–18)

No	Adjective	Lexical Meaning
1	مُّبِينٌ	Clear / manifest
2	عَلِيمٌ حَكِيمٌ	All-Knowing and All-Wise
3	أَحَبُّ	More beloved
4	صَٰلِحِينَ	Righteous people
5	جَمِيلٌ	Beautiful

Among these lexical items, مُبِين functions as an intensifier of certainty and clarity. By emphasizing the explicit nature of particular events or intentions, the adjective reduces ambiguity and highlights the moral transparency characteristic of Qur'anic discourse. Rather than allowing readers to negotiate competing interpretations, the text directs attention toward an ethically meaningful understanding of human behavior and divine guidance.

The expression عَلِيمٌ حَكِيمٌ illustrates another important stylistic function. Unlike ordinary descriptive adjectives, this collocation represents divine attributes that establish the theological framework of the narrative. The combination of absolute knowledge and perfect wisdom reassures readers that every event in Yūsuf's story unfolds according to divine purpose rather than human coincidence. Consequently, these adjectives function not only as lexical modifiers but also as theological anchors that reinforce trust in God's wisdom throughout the narrative.

The adjective أَحَبُّ introduces a markedly different evaluative dimension by intensifying interpersonal emotion. Its comparative form highlights unequal affection within the family, thereby explaining the psychological origin of jealousy among Yūsuf's brothers. Rather than simply indicating preference, the adjective becomes a catalyst for narrative conflict. This demonstrates how lexical choices can simultaneously perform grammatical, emotional, and narrative functions within Qur'anic dialogue.

Similarly, صَالِحِينَ illustrates the Qur'ān's sophisticated use of evaluative irony. Although the brothers describe themselves using language associated with righteousness, their subsequent actions directly contradict this moral claim. The contrast between lexical evaluation and actual behavior creates rhetorical irony, encouraging readers to distinguish between outward expressions of virtue and genuine ethical conduct. This interaction between language and action deepens the moral complexity of the narrative while inviting critical reflection on human hypocrisy.

Perhaps the most significant evaluative expression appears in the phrase فَصَبْرٌ جَمِيلٌ (beautiful patience). Here, the adjective جَمِيل transforms patience from a passive emotional state into an ideal spiritual virtue characterized by dignity, trust, and emotional restraint. Rather than emphasizing suffering alone, the expression portrays patience as an aesthetic and ethical quality that reflects complete reliance upon God. The phrase therefore represents one of the highest examples of the Qur'ān's capacity to integrate linguistic beauty with theological instruction.

Collectively, these findings demonstrate that adjectives in Surah Yūsuf function as evaluative resources through which the Qur'ān shapes readers' moral reasoning and emotional engagement[44]. Instead of serving merely descriptive purposes, adjectives organize ethical judgments, intensify emotional experience, and clarify theological principles[45]. Their relatively low frequency therefore does not diminish their stylistic importance; on the contrary, their strategic placement amplifies their rhetorical impact throughout the dialogue [46].

These observations are consistent with contemporary research in Qur'anic stylistics, which argues that evaluative language plays a central role in constructing religious discourse. However, the present study extends previous scholarship by demonstrating that evaluative meaning is systematically realized through lexical categories that can be explicitly examined within Leech and Short's stylistic framework. This finding broadens the applicability of pedagogical stylistics beyond secular literary texts and illustrates its potential for analyzing authentic religious discourse[47].

From a pedagogical perspective, the evaluative nature of Qur'anic adjectives provides valuable opportunities for developing lexical awareness in Arabic language learning. Instead of memorizing adjectives as isolated vocabulary items, learners are encouraged to examine how evaluative meanings influence interpretation, emotional response, and ethical reflection. Classroom discussions may invite students to compare literal and contextual meanings, identify expressions of irony, and explore how descriptive language communicates theological values. Such activities cultivate not

[44] K. Bauer, "Emotion in the Qur'ān: An Overview," *Journal of Qur'anic Studies* 19, no. 2 (2017): 1–30, Scopus, https://doi.org/10.3366/jqs.2017.0282.

[45] N.D. Hunter, "Science, the Qur'ān and the Moral Community," in *Qur'anic Guidance for Good Gov..: A Contemporary Perspective* (Springer International Publishing, 2017), Scopus, https://doi.org/10.1007/9783319578736_3.

[46] A.M. Drammeh, "Islam and Human Dignity: Insights into Muslim Ethico-Philosophical Thinking," in *Ethical Personalism* (De Gruyter, 2013), Scopus, https://doi.org/10.1515/9783110329131.69.

[47] A. Bengueddach, "Multi-Dimensional NLP Analysis of the Quran: Structure, Semantics, and Emotion across Qirāʾāt," *Quranica* 17, no. 1 (2025): 32–52, Scopus.

only linguistic competence but also critical interpretive skills and a deeper appreciation of the rhetorical richness of Qur'anic Arabic.

c. Verbs as Moral Engine and Plot Driver

Among the lexical categories identified in Surah Yūsuf (verses 4–18), verbs constitute the dynamic core of the Qur'anic dialogue[48]. Unlike nouns, which provide narrative stability, or adjectives, which contribute evaluative meaning, verbs generate movement, emotional progression, and theological development throughout the narrative[49]. Their stylistic function extends beyond indicating actions, as they establish interpersonal relationships, reveal psychological states, and articulate the interaction between human agency and divine will[50]. Consequently, verbal choices operate as the primary mechanism through which the Qur'ān transforms a sequence of events into a morally and spiritually meaningful discourse[51].

The lexical analysis identified four dominant verbal categories: action verbs, cognitive verbs, emotional verbs, and communication verbs. Although each category performs a distinct linguistic function, together they create a coherent narrative system that integrates external actions with internal psychological experiences. This interaction between physical events and emotional reflection contributes to the remarkable rhetorical depth of the Qur'anic dialogue.

Action verbs, including ٱقْتُلُوا (kill), ٱطْرَحُوهُ (cast him away), ذَهَبُوا (they went), جَاءُوا (they came), and جَعَلُوهُ (they placed him), provide the structural framework of the narrative. These verbs depict the brothers' deliberate decisions and physical actions, thereby advancing the plot while simultaneously exposing the moral consequences of human choice. Rather than functioning merely as indicators of movement, these verbal forms represent ethical decisions that initiate conflict and reveal the tension between human intention and divine providence. The narrative therefore demonstrates that every physical action also carries moral significance.

In contrast, cognitive verbs, such as رَأَيْتُ (I saw), يَجْتَبِيكَ (He will choose you), يُعَلِّمُكَ (He will teach you), and أَخَافُ (I fear), illuminate the intellectual and spiritual dimensions of the story. These verbs shift the narrative focus from observable events to internal perception, knowledge, expectation, and divine guidance. Particularly significant are the future-oriented verbs associated with God's actions, which

[48] Y. Dror et al., "The Grammar of Emotion Verbs in the Qur'ān: A Case Study of the Verb Xāfa," *Journal of Semitic Studies* 69, no. 2 (2024): 869–96, Scopus, https://doi.org/10.1093/jss/fgae021.

[49] Munir and Glorino Rumambo Pandin, "The Prophet Joseph on Qur'ān and The Historical Philosophical Perspective and Its Relevance for Human Development."

[50] Bauer, "Emotion in the Qur'ān: An Overview."

[51] H.F. Abd, "The Self-Call in Quranic Expression (A Study in Structure and Significance)," *Dirasat: Human and Social Sciences* 52, no. 6 (2025), Scopus, https://doi.org/10.35516/hum.v52i6.7235.

emphasize that human understanding unfolds within a broader framework of divine wisdom. Through these lexical choices, the Qur'ān presents cognition not merely as a mental activity but as a process intimately connected with revelation, faith, and spiritual development.

Equally important are the emotional verbs, including يَحْزُنُنِي (it grieves me) and بَكَوْا (they wept), which reveal the emotional landscape underlying the narrative. Rather than describing emotions through extensive narration, the Qur'ān employs concise verbal expressions that allow readers to experience the psychological states of the characters directly. Prophet Yaʿqūb's expression of grief, for example, communicates paternal love, anxiety, and trust in God simultaneously, while the brothers' weeping introduces emotional ambiguity by contrasting outward displays of sorrow with concealed deception. These verbal choices demonstrate the Qur'ān's ability to construct profound emotional resonance through remarkably economical linguistic forms.

Communication verbs constitute another distinctive feature of the narrative. Verbs such as قَالَ (said), قَالُوا (they said), لَا تَقْصُصْ (do not relate), and أَرْسِلْهُ (send him) organize the dialogue and regulate interpersonal interaction throughout the story. Their frequent recurrence creates a dialogic rhythm that structures the narrative while revealing changing power relationships among the participants. Rather than serving as simple reporting verbs, these expressions function as rhetorical devices that negotiate authority, persuasion, conflict, and trust. Through dialogue, the Qur'ān enables readers to observe the gradual development of moral tension without relying on explicit authorial commentary.

Table 4. Categories of verbs in "QS Yūsuf 4-18"

Categories Verbs	Verse	Contextual Meaning
Action Verbs	ٱقْتُلُوا, ٱطْرَحُوهُ, ذَهَبُوا, جَاءُوا, جَعَلُوهُ	Depicts real actions that build moral tension and reinforce narrative movement. This verb presents human conflict and free will in a divine context.
Mental/Cognitive Verbs	رَأَيْتُ, يَجْتَبِيكَ, يُعَلِّمُكَ, أَخَافُ	It represents a thought process and spiritual awareness that affirms man's relationship with God and highlights the reflective process in the story.
Emotion/Affective Verbs	يَحْزُنُنِي, بَكَوْا	Illustrating the depth of the character's feelings and empathy, reinforcing the human aspect and

		emotional closeness between Ya'qub and *Yūsuf*.
Speech/Communication Verbs	قَالَ, قَالُوا, لَا تَقْصُصْ, أَرْسِلْهُ	Demonstrate the dialogical interactions that form the narrative and rhetorical structure. This verb emphasizes communication as a medium for conveying moral and spiritual values.

The interaction among these four verbal categories demonstrates that Qur'anic discourse is fundamentally process-oriented rather than description-oriented. Narrative meaning develops through continuous verbal movement in which actions generate consequences, cognition leads to understanding, emotions deepen interpersonal relationships, and communication mediates ethical decision-making. This integrated verbal system illustrates how the Qur'ān constructs narrative coherence by linking linguistic form with moral progression and theological purpose.

These findings support previous research emphasizing the rhetorical importance of verbs in Qur'anic discourse while extending existing scholarship in two important respects. First, the present study demonstrates that verbal functions can be systematically classified within Leech and Short's lexical stylistic framework, thereby providing a more comprehensive explanation of how lexical choices contribute to literary meaning. Second, it shows that the stylistic significance of Qur'anic verbs lies not only in their semantic content but also in their capacity to connect narrative structure, emotional expression, and spiritual instruction within a unified discourse. This integration has received relatively limited attention in previous studies of Qur'anic stylistics. This finding extends Ciftlikli's (2019) analysis of lexical categories in English fiction by demonstrating that, in Qur'anic discourse, lexical verbs simultaneously encode theological agency and narrative progression rather than functioning solely within a secular literary style.

From the perspective of pedagogical stylistics, the findings highlight the considerable instructional value of Qur'anic verbs in Arabic language education. Rather than learning verbs as isolated grammatical forms, students can explore how verbal choices influence characterization, narrative development, and moral interpretation. Classroom activities may encourage learners to compare synonymous verbs, identify shifts in emotional intensity, examine speech acts within dialogue, and analyze how different verbal categories shape readers' understanding of the story. Such activities promote lexical awareness while simultaneously developing interpretive competence, critical thinking, and sensitivity to the aesthetic qualities of authentic Arabic discourse.

Ultimately, the analysis demonstrates that verbs constitute the principal stylistic engine of Surah Yūsuf. Through their interaction with nouns and adjectives, verbal

forms transform linguistic structure into an integrated system of narrative movement, emotional engagement, ethical reflection, and theological instruction. The stylistic richness of these lexical choices illustrates how the Qur'ān communicates profound spiritual meanings through carefully orchestrated patterns of language, reinforcing its dual function as both a sacred text and an exceptional work of linguistic artistry.

2. Pedagogically–Oriented Stylistic Activities on the Qur'anic Text

The stylistic Analysis of Surah Yūsuf (verses 4–18) reveals that the Qur'anic lexical structure possesses rich pedagogical potential for Arabic language learning through authentic texts. Within the framework of pedagogical stylistics, each lexical category verbs, nouns, and adjectives functions not merely as a grammatical element but also as a moral, emotional, and theological construct that can be integrated into pre-reading, while-reading, and post-reading activities. Accordingly, pedagogical design should guide students not only to identify linguistic forms but also to interpret their stylistic and moral effects in the Qur'anic context.

The following Table illustrates the alignment between stylistic findings and learners' lexical awareness, showing how Qur'anic linguistic elements may be used to foster moral empathy, semantic sensitivity, and aesthetic appreciation in Arabic L2 classrooms.

Table 5. Alignment between Stylistic Findings and Pedagogical (Surah Yūsuf 4–18)

Category	Stylistic Role	What Students Will Notice
Verb (قَالَ said; رَأَيْتُ I saw; ذَهَبُوا they went; بَكَوْا they wept; ٱقْتُلُوا kill; يَحْزُنُنِي grieves me)	Moral engine and plot driver verbs express action, emotion, cognition, and communication, linking human agency with divine will. They carry the narrative's moral tension and emotional rhythm.	Students analyze how changing a verb (e.g., قَالَ→ صَرَخَ) shifts the tone and moral implication; they learn to see verbs as carriers of both meaning and ethics in Qur'anic discourse.
Noun (يُوسُف Yusuf; قَمِيص shirt; ٱلشَّمْس sun; ٱلْقَمَر moon; ٱلذِّئْب wolf; ٱلْجُبّ well)	Narrative and moral anchor nouns ground the narrative, provide symbolic cohesion, and link physical imagery to moral truth.	Students notice how concrete nouns act as moral symbols (قميص as proof of truth or deceit); they interpret symbolic nouns (الشمس, القمر) as metaphors for divine authority and human aspiration.

Adjective (مُبِين clear; عَلِيم حَكِيم all-knowing & wise; أَحَبّ more beloved; صَالِحِين righteous; جَمِيل beautiful)	Evaluative and emotional moderator adjectives express moral polarity, irony, and aesthetic depth, guiding ethical and theological reflection.	Students recognize adjectives as evaluative tools: أحبّ reveals jealousy, صالحين shows irony, جميل teaches "beautiful patience." They connect description with moral attitude.

Dialogical narrative in QS. Yūsuf, verses 4–18, provides a broad pedagogical opportunity to develop lexical awareness through a stylistic approach. As an authentic text, the dialogue between the Prophet Joseph, his father, and his brothers represents a rich emotional, moral, and spiritual dynamic to analyze in the context of text-based language learning. In line with the framework of Pedagogical Stylistics [52, 53] The following activities are designed to integrate the results of stylistic Analysis into religious Arabic learning through three main stages: pre-reading, while-reading, and post-reading. This activity is designed to help students recognize the relationship between lexical forms, stylistic functions, and spiritual meanings in Qur'anic texts.

a. Suggested pre-reading activities

The initial stage of learning aims to foster students' curiosity and conceptual readiness before analyzing the text in the context of QS. *Yūsuf* 4–18: This activity emphasizes activating key vocabulary, predicting lexical meaning, and symbolic mapping to prepare readers for layers of narrative and theological meaning.

1) Information Web Prediction. The teacher displays an information diagram containing the main lexical elements that will appear in the text: symbolic nouns (ٱلشَّمْس, ٱلْقَمَر, كَوَاكِب, ٱلذِّئْب, قَمِيص, ٱلْجُبّ), action verbs (ٱقْتُلُوا, ٱطْرَحُوهُ), and key adjectives (مُبِين, جَمِيل). Students write a brief estimate of the relationship between the elements and how they might play a role in the story of the Prophet *Yūsuf*.
2) Lexical Classification Game. Students are given a list of random Arabic words from verses 4–18. They grouped the word into Leech & Short categories: nouns, adjectives, and four types of verbs (action, cognitive, emotional, and communication).

[52] M. Burke et al., *Pedagogical Stylistics: Current Trends in Language, Literature and ELT*, in *Pedagogical Stylistics: Current Trends in Language, Literature and ELT*, Pedagogical Stylistics: Current Trends in Language, Literature and ELT (Bloomsbury Publishing Plc., 2012), Scopus, https://www.scopus.com/inward/record.uri?eid=2-s2.0-85187615071&partnerID=40&md5=e41fbbe4599144d33da30f5046fdf1f4.

[53] Giovanelli, "Pedagogical Stylistics: A Text World Theory Approach to the Teaching of Poetry."

3) Semantic Anticipation Discussion. The teacher provokes discussion with questions such as: "How can the verb 'say' (قَالَ) shape emotion in Qur'anic dialogue?" or "What is the symbolic meaning of the sun and moon in Joseph's dream?" The goal is to prepare lexical awareness of the role of semantics before reading the text.

b. Suggested while reading activities

After the *pre-reading* stage, students are directed to engage in *while-reading* activities to understand the text analytically and contextually. At this stage, students review initial predictions, identify dominant lexical elements, and interpret the relationship between linguistic forms and moral messages. As explained by Muhammadzade, critical reading activities activate passive vocabulary through paraphrasing and summarizing, fostering thematic and semantic awareness. This stage is oriented towards developing *lexical awareness* of the linguistic structure of the Qur'ān, especially QS. Yūsuf verses 4–18 are rich in stylistic and spiritual meaning. Students are directed to examine how lexical choices shape the text's emotions, moral values, and theological messages.

1) Lexical Mapping Activity. Students search for concrete and symbolic nouns such as ٱلذِّئْب, ٱلْقَمَر, ٱلشَّمْس, and قَمِيص in the text, marking and writing down their symbolic interpretations. For example, "sun" and "moon" represent authority and honor, while "wolf" represents human deception and fear. This activity fosters awareness of the relationship between lexical structure and metaphorical meaning in the context of the Qur'ān.

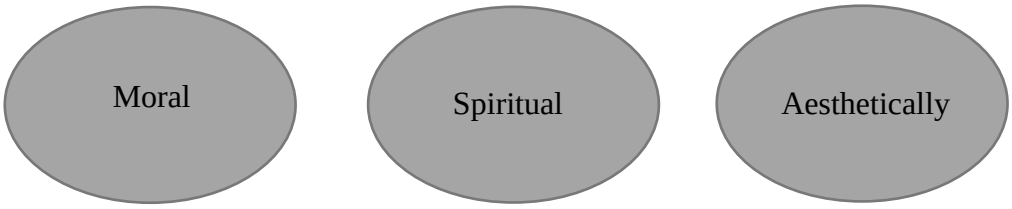
2) Verb Function Analysis. Students analyze the semantic function of verbs as drivers of narrative and emotional expression in characters. They identified action verbs (اقْتُلُوا, جَعَلُوهُ), cognitive verbs (رَأَيْتُ, يُعَلِّمُكَ), emotional verbs (يَحْزُنُنِي), and communication verbs (قَالَ, لَا تَقْصُصْ), then discussed the stylistic and moral effects of each category. This activity shows how verbs reflect the conflict and spiritual dynamics between Joseph, his father, and his brothers.

3) Adjective Reflection. The teacher guides students with reflective questions such as, *"How do adjectives describe the character and emotions of a character?"* or *"Are all adjectives morally positive?"* Students analyze the words مُبِين, صَالِحِين, and جَمِيل to determine their descriptive, moral, or spiritual functions, and to understand how adjectives enrich the theological and aesthetic value of the Qur'ān.

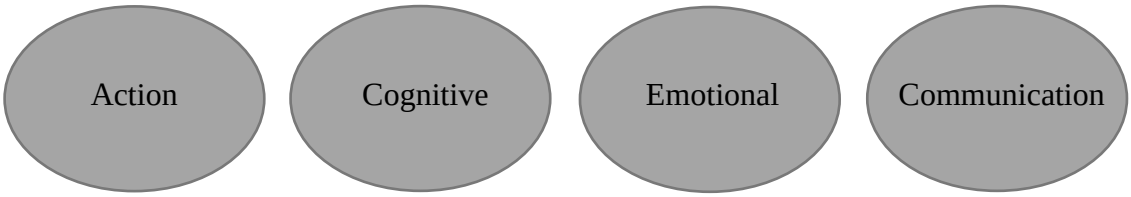
4) Collaborative Charting. As an integrative stage, students work collaboratively to create a classification chart of lexical categories (nouns, verbs, adjectives) and their stylistic functions. Presenting the group's results helped them recognize the dominant linguistic style in QS. Ibrahim 4–18 cultivates analytical skills and deepens the relationship between language forms, moral values, and spiritual meaning.

To strengthen understanding while reading, teachers can use lexical classification patterns that connect semantic structure with the stylistic function of words. These visual representations help students critically analyze the role of words in narrative and spiritual contexts.

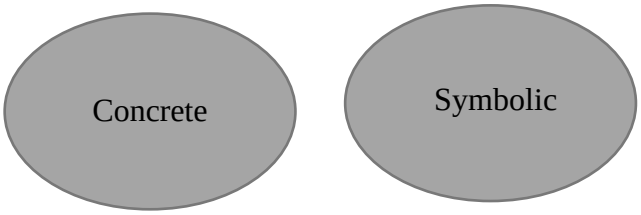
1) Adjective Classification (The teacher explained that adjectives in QS. Yūsuf function to describe moral, spiritual, and aesthetic values).



2) Classification of Verbs (The Master emphasized that verbs are the core of the Qur'anic narrative because they represent the actions and emotions of the characters).



3) Noun Classification (The teacher explained that nouns in the Qur'ān have literal and symbolic meanings).



c. Suggested post-reading activities

The final stage aims to deepen students' linguistic and spiritual reflection on the text and to cultivate interpretive skills grounded in lexical awareness.

1) Reflective Comparison. Participants compared initial predictions (at the pre-reading stage) with actual findings after reading, then wrote a brief reflective analysis of changes in their understanding of lexical structures.

2) Stylistic Reconstruction. Students rewrite a sentence in paraphrasing form by replacing the verb or adjective category to understand how changes in lexical form affect rhetorical meaning and effect.

3) Moral-Lexical Synthesis. As a final project, students write reflective paragraphs on how awareness of verbs, nouns, and adjectives is in QS. Yūsuf helped them understand the story's moral and theological message.

D. Conclusion

This study demonstrates that the application of Leech & Short's lexical category framework to Qur'anic discourse, specifically Surah Yūsuf (verses 4–18) constitutes a methodologically grounded and theoretically productive approach to enhancing lexical awareness in Arabic L2 learning. The analysis reveals that lexical categories function not merely as grammatical units, but as rhetorical, moral, and theological instruments embedded within the Qur'anic stylistic system. Concretely, nouns serve as semantic anchors that sustain narrative continuity and symbolic cohesion; verbs function as the primary moral engine and plot-driver, encoding human agency, divine will, and emotional transformation; while adjectives operate as evaluative modulators that reinforce ethical polarity, affective depth, and theological reflection. Taken together, these three lexical categories interact to produce a highly integrated stylistic architecture in which linguistic form and spiritual meaning are mutually constitutive a finding that both extends and refines the analytical scope of Leech & Short's framework beyond its original literary-fictional context into the domain of religious Arabic discourse. This contribution advances the emerging field of Qur'anic pedagogical stylistics and addresses a demonstrable gap in the literature, where previous studies have either focused on English literary texts or examined Arabic stylistics without integrating lexical analysis with L2 pedagogical design.

From a pedagogical perspective, the stylistic model proposed in this study structured around pre-reading, while-reading, and post-reading activities offers a principled instructional framework in which lexical analysis is operationalized as a vehicle for developing critical linguistic awareness, semantic sensitivity, and moral-aesthetic appreciation. By engaging learners in activities such as lexical classification, symbolic mapping, verb function analysis, and reflective reconstruction, the model encourages Arabic L2 learners to move beyond surface-level decoding toward interpretive engagement with the deeper rhetorical and spiritual dimensions of Qur'anic language. This pedagogical orientation aligns with current developments in text-based language teaching and critical reading pedagogy, which emphasize the role of authentic, culturally embedded texts in fostering both linguistic competence and reflective literacy. The Qur'ān, with its extraordinary linguistic density and rhetorical sophistication, represents a uniquely valuable resource for this purpose. It is important to acknowledge, however, that the pedagogical activities proposed herein remain at the design stage; their empirical efficacy has not yet been validated through classroom implementation. Accordingly, future research should prioritize experimental or quasi-experimental studies that test the effectiveness of this Qur'anic pedagogical stylistics model in authentic Arabic L2 instructional settings, examining its impact on measurable outcomes such as lexical retention, stylistic analysis proficiency, and the development

of critical and spiritual literacy. Furthermore, subsequent investigations may consider expanding the analytical corpus to include additional Qur'anic surahs, incorporating learner response data, and adopting mixed-methods designs to capture both quantitative gains and qualitative shifts in learners' interpretive orientations.

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