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LIVING *TAFSĪR* OF *AL-FALĀḤ*: FROM QUR'ANIC EXEGESIS TO EDUCATIONAL PRACTICE IN INDONESIAN PESANTREN

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Abstract: *This study examines the Qur'anic concept of al-falaḥ through an integrative qualitative research design that combines thematic Qur'anic exegesis with a multi-site qualitative field study in four Indonesian Islamic boarding schools (pesantren). While al-falaḥ is widely invoked in Islamic educational discourse, existing studies have often treated it normatively or examined individual verses without developing a comprehensive thematic interpretation connected to lived educational practice. The study first analyses twelve Qur'anic verses containing the root f–l–ḥ using classical exegesis, particularly Tafsīr al-Jalālayn, to identify the principal dimensions of al-falaḥ. It then explores how these Qur'anic meanings are interpreted and enacted within the educational cultures of four pesantren through interviews, participant observation, and document analysis. The findings indicate that al-falaḥ is understood and institutionalized through interconnected dimensions of spiritual integrity, ethical discipline, sustained effort, communal responsibility, and eschatological orientation, although each pesantren embodies these dimensions in distinctive ways. The study suggests that al-falaḥ may be understood as a living and processual Qur'anic concept within the educational contexts examined. Methodologically, it demonstrates how thematic tafsīr can be integrated with qualitative field research to connect classical Qur'anic interpretation with lived religious practice.*
Keywords: *al-Falaḥ, Living Tafsīr, Thematic Qur'anic Exegesis, Tafsīr al-Jalālayn, Indonesian Pesantren*

Introduction

The concept of success occupies a central position in both religious discourse and educational practice.[1] In contemporary Islamic

[1] Sunhye Kung, "The Shifting Space of Success: Well-Being, Gender, and Care around Education Fever within Educational Reform Discourses," in *Flashpoint*

education, particularly within Indonesian Islamic boarding schools (*pesantren*), success is frequently measured through academic achievement, institutional accreditation, managerial effectiveness, and graduates' competitiveness.[2] Such indicators reflect the growing influence of modern educational governance, yet they often narrow the Qur'anic understanding of success to measurable institutional performance. Consequently, although the Qur'an is regularly invoked as a normative source of educational values, its conception of success has rarely been examined as a comprehensive epistemological framework that shapes educational vision, moral formation, and institutional culture.[3]

Within the Qur'an, the concept of success is most explicitly expressed through the term *al-falāḥ*, derived from the root *f-l-ḥ*, which appears in twelve Qur'anic verses in different grammatical forms.[4] Classical Muslim exegetes consistently interpret *al-falāḥ* as a multidimensional concept encompassing spiritual integrity, ethical

Epistemology: Aporias of Complexity in Power, Politics and Methods in Education: Volume 2, vol. 2, ed. Antti Saari et al. (Taylor and Francis, 2023), https://doi.org/10.4324/9781003461845-9; Halim Purnomo and Muhammad Azhar, "The Influence of Social Spirituality and Parenting on the Success of Counselling Program among Spanish High School Students," *Perspektivy Nauki i Obrazovania* 62, no. 2 (2023): 386–99, https://doi.org/10.32744/pse.2023.2.22.

[2] Muhammad Roy Purwanto et al., "Optimization of Student Character Education through the Pesantren Program at the Islamic Boarding School of the Universitas Islam Indonesia," *Review of International Geographical Education Online* 11, no. 5 (2021): 2829–37, https://doi.org/10.48047/rigeo.11.05.179; A. Kriswanto et al., "The Analysis of Students' Critical Problem Solving on Circle-Related Questions Using Pesantren-Based Scientific Approach," *J. Phys. Conf. Ser.* 1465, no. 1 (2020), https://doi.org/10.1088/1742-6596/1465/1/012058; Zahra Khusnul Lathifah et al., "Exploring Internal Quality Assurance System for Pesantren in Indonesia," *Journal of Higher Education Theory and Practice* 22, no. 16 (2022): 126–32, https://doi.org/10.33423/jhetp.v22i16.5606.

[3] Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Dar Ul Thaqafah, 2023); Mark Halstead, "An Islamic Concept of Education," *Comparative Education* 40, no. 4 (2004): 517–29, https://doi.org/10.1080/0305006042000284510; Seyyed Hossein Nasr, *Islam: Religion, History, and Civilization*, with Internet Archive (HarperSanFrancisco, 2003), http://archive.org/details/islamreligionhis0000nasr.

[4] Kalsom Abdul Wahab and Ahmad Rafiki, "Measuring Small Firm Entrepreneur's Performance Based on Al-Falah," *World Applied Sciences Journal* 29, no. 12 (2014): 1532–39, https://doi.org/10.5829/idosi.wasj.2014.29.12.2058; Ahmad Nasir Mohd Yusoff et al., eds., *Spektrum falsafah Al-Falah Menurut Perspektif al-Quran: Sederap Melangkah Menuju Al-Falah* (Universiti Putra Malaysia Press, 2024).

commitment, perseverance, and ultimate salvation rather than merely worldly achievement.[5] In *Tafsīr al-Jalālayn*, for example, al-Maḥallī and al-Suyūṭī frequently explain *al-falāḥ* through the closely related concepts of *al-fawz* (ultimate triumph) and *al-najāt* (salvation), indicating that Qur'anic success culminates in eternal felicity.[6] This semantic relationship is reinforced by other Qur'anic expressions, particularly *al-fawz al-'aẓīm* in Q. al-Tawbah [9]:111, where ultimate success is associated with God's covenant and the promise of Paradise. Similar semantic connections also appear throughout the Qur'an, suggesting that *al-falāḥ*, *al-fawz*, and *al-najāt* constitute an interconnected conceptual network describing comprehensive success that integrates moral responsibility in this world with salvation in the Hereafter. Understanding these interrelated concepts is therefore essential for developing a more holistic thematic interpretation of Qur'anic success rather than treating *al-falāḥ* as an isolated lexical expression.[7]

Despite the centrality of *al-falāḥ* in the Qur'an, previous scholarship has generally developed along separate trajectories. Studies examining *al-falāḥ* have predominantly discussed the concept from theological, philosophical, ethical, or Islamic economic perspectives, emphasizing its lexical meaning and normative implications rather than its realization in educational life. Meanwhile, research employing thematic (*mawḍū'i*) Qur'anic exegesis has contributed significantly to understanding Qur'anic concepts through systematic textual analysis but has rarely investigated how these interpretations are translated into institutional educational practices. Conversely, studies within the field of Living Qur'an

[5] Abdolmajid Pezeshki et al., "Recognition of Educational Effects of Jihad Akbar in Society According to Islam," *Social Sciences (Pakistan)* 11, no. 10 (2016): 2551–55, https://doi.org/10.3923/sscience.2016.2551.2555; Zohreh Nosrat Kharazmi and Zeinab Ghasemitari, "Salvation/Soteriology in Islam," in *The Encyclopedia of Philosophy of Religion*, ed. Charles Taliaferro and Stewart Goetz (wiley, 2021), https://doi.org/10.1002/9781119009924.eopr0347.

[6] Jalāluddīn Al-Maḥalli and Jalāluddīn As-Suyūṭī, 1 ,تفسير الجلالين st ed. (Alfasyam Jaya Mandiri, 2024), http://archive.org/details/tafsir-jalalain_202301.

[7] Toshihiko Izutsu, *Ethico Religious Concepts In The Quran* (McGill-Queen's University Press, 2002), http://archive.org/details/ethico-religious-concepts-in-the-quran-by-toshihiko-izutsu; Fazlur Rahman, *Major Themes of the Qur'an: Second Edition* (University of Chicago Press, 2009), https://books.google.co.id/books/about/Major_Themes_of_the_Qur_an.html?id=iCXWnDIaxsIC&redir_esc=y.

have explored the reception, transmission, and social practice of the Qur'an in Muslim communities, including Indonesian *pesantrens*, yet have seldom focused specifically on the thematic construction of *al-falaḥ* grounded in classical exegetical traditions. Consequently, the relationship between thematic Qur'anic interpretation and the lived educational practice of *al-falaḥ* in *pesantrens* remains insufficiently examined in the existing literature.[8]

This study addresses that gap through the analytical framework of Living *Tafsīr*. In this article, Living *Tafsīr* is understood as the dynamic process through which meanings derived from classical Qur'anic exegesis are interpreted, embodied, transmitted, and continuously reproduced within everyday religious and educational practices. Unlike textual *tafsīr*, which primarily seeks to explain the semantic meaning of Qur'anic verses, Living *Tafsīr* investigates how those interpretations become socially meaningful through educational routines, institutional norms, leadership practices, ritual activities, and collective religious culture. This perspective extends the Living Qur'an approach by emphasizing not merely the reception of the Qur'an but also the lived continuity of classical exegetical interpretations within contemporary Muslim communities. Indonesian *pesantren*s provide an especially appropriate setting for such an investigation because they function not only as centres for transmitting Islamic knowledge but also as educational communities where Qur'anic meanings are continuously interpreted, negotiated, and enacted through the authority of the *kiai*, pedagogical traditions, disciplinary systems, and the daily religious practices of teachers and students. Examining *al-falaḥ* through this analytical perspective therefore enables the study to connect thematic Qur'anic exegesis with observable educational practice while demonstrating how classical interpretations continue to shape contemporary Islamic educational culture.[9]

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[8] Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (Routledge, 2005), https://doi.org/10.4324/9780203016770; Abdullah Saeed, *The Qur'an: An Introduction* (Routledge, 2008), https://doi.org/10.4324/9780203938454; M. Mansyur and Sahiron Syamsuddin, *Metodologi penelitian living Qur'an & Hadis* (TH-Press : Teras, 2007), https://books.google.co.id/books/about/Metodologi_penelitian_living_Qur_an_Hadi.html?id=FwEuMwEACAAJ&redir_esc=y.

[9] Mansyur and Syamsuddin, *Metodologi penelitian living Qur'an & Hadis*; Saeed, *Interpreting the Qur'an*; Clifford Geertz, "The Javanese Kijaji: The Changing Role of a Cultural Broker," *Comparative Studies in Society and History* 2, no. 2 (1960): 228–49.

Indonesian *pesantren*s provide a particularly appropriate context for investigating the lived dimensions of Qur'anic interpretation because they function not merely as educational institutions but also as socio-religious communities in which Islamic teachings are continuously interpreted, transmitted, and embodied through everyday practice. The educational authority of the kiai, the integration of worship with learning, the cultivation of adab, and the communal organisation of daily life collectively creates an environment where Qur'anic values are transformed into institutional norms and educational culture. Consequently, Qur'anic concepts are not confined to textual instruction but become observable through pedagogical traditions, leadership practices, moral discipline, and the formation of students' religious character. Within this context, *al-falāḥ* may be understood not simply as an exegetical concept but also as a lived educational ideal that informs how success is interpreted, experienced, and reproduced across generations of the *pesantren* community.[10]

Building upon this educational context, the present study identifies a more specific gap in the existing literature. Previous studies examining *al-falāḥ* have generally concentrated on theological interpretation, Islamic ethics, or economic thought, whereas thematic (*mawḍū'ī*) Qur'anic studies have focused primarily on textual coherence and semantic analysis. At the same time, scholarship on the Living Qur'an has predominantly investigated Qur'anic reception, ritual performance, and social practices without systematically connecting these practices to thematic Qur'anic exegesis grounded in classical commentaries. As a result, little attention has been devoted to understanding how the thematic interpretation of *al-falāḥ*, as developed within the classical tafsīr tradition, is interpreted, embodied, and institutionalised in the educational life of Indonesian pesantren. This absence leaves an important theoretical gap between Qur'anic hermeneutics and empirical educational practice, limiting current

[10] Geertz, "The Javanese Kijaji"; Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia* (LP3ES, 2011); Ronald Lukens-Bull, "Madrasa by Any Other Name: Pondok, Pesantren, and Islamic Schools in Indonesia and Larger Southeast Asian Region," *Journal of Indonesian Islam* 4, no. 1 (2010): 1–21, https://doi.org/10.15642/JIIS.2010.4.1.1-21; Charlene Tan, *Reforms in Islamic Education: International Perspectives* (Bloomsbury Academic, 2014).

understanding of how classical interpretations continue to shape contemporary Islamic educational institutions.[11]

Accordingly, this study employs an integrative qualitative research design that combines thematic Qur'anic exegesis with a multi-site qualitative field study in four Indonesian *pesantren*s. The textual analysis examines all twelve Qur'anic verses containing the root f-l-ḥ through the interpretative perspective of *Tafsīr al-Jalālayn*, while the field investigation explores how these exegetical meanings are interpreted, transmitted, and enacted within educational practices through interviews, participant observation, and documentary analysis. Rather than proposing a universal theory of Qur'anic success, this study seeks to provide an empirically grounded interpretation of how *al-falāḥ* functions as a living educational concept within the institutional contexts examined. In doing so, the study contributes to the growing scholarship on Living *Tafsīr* by demonstrating how classical Qur'anic interpretation may be analysed alongside lived educational practice through an integrated analytical framework. Methodologically, it illustrates the value of combining thematic Qur'anic exegesis with qualitative educational fieldwork to bridge the long-standing divide between textual interpretation and empirical investigation in Qur'anic studies.[12]

Method

This study employed an integrative qualitative research design combining thematic Qur'anic exegesis (*tafsīr mawḍū'ī*) with a multi-site

[11] Toshihiko Izutsu, *Toshihiko Izutsu God And Man In The Quran* (1964), http://archive.org/details/ToshihikoIzutsuGodAndManInTheQuran; Toshihiko Izutsu, *Ethico Religious Concepts In The Quran*; Mansyur and Syamsuddin, *Metodologi penelitian living Qur'an & Hadis*; Ahmad Baidowi and Yuni Ma'rufah, "Localizing The Qur'an in Javanese Pesantren: A Socio-Cultural Interpretation of Al-Ibrīz and Al-Iklīl," *Jurnal Studi Ilmu-Ilmu al-Qur'an Dan Hadis* 26, no. 2 (2025): 302–26, https://doi.org/10.14421/qh.v26i2.5842; Saeed, *The Qur'an*.

[12] John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (SAGE Publications, 2017); Robert K. Yin, *Case Study Research and Applications* (SAGE Publications, 2017; repr., 2026), https://us2.sagepub.com/en-us/nam/case-study-research-and-applications/book250150; Matthew B. Miles et al., *Qualitative Data Analysis* (SAGE, 2014).

qualitative field study.[13] Rather than treating textual and empirical inquiry as separate stages, both were integrated throughout the research process. The thematic analysis of Qur'anic verses identified the principal dimensions of *al-falāḥ*, which subsequently informed the interview protocols, observation guidelines, and document analysis used to examine how participants interpreted and enacted *al-falāḥ* in educational practice.[14] The study sought not to verify direct implementation of Qur'anic teachings but to examine how Qur'anic interpretation interacts with Hadith, classical Islamic scholarship, and *pesantren* traditions in shaping educational values.[15]

The textual analysis examined all twelve Qur'anic verses containing the lexical root *f-l-ḥ*. The corpus was intentionally limited to capture the semantic dimensions of *al-falāḥ*, while related concepts such as *al-fawz* and *al-najāt* were used only as intertextual references.[16] *Tafsīr al-Jalālayn* served as the primary exegetical source because of its enduring influence within Indonesian *pesantren*, while other classical commentaries were consulted to ensure interpretive consistency.[17]

Fieldwork was conducted in four Indonesian *pesantren*s: PPATQ Raudlatul Falah Pati (Pati, Central Java), Pesantren Ar-Rohmah Putra Malang (Malang, East Java), Pesantren Islam Al-Irsyad Tengaran (Semarang Regency, Central Java), and IBS Ar-Rohmah Putri Malang (Malang, East Java). These institutions were purposively selected because they integrate Qur'anic learning into their educational programmes while

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[13] Creswell and Poth, *Qualitative Inquiry and Research Design*; Yin, *Case Study Research and Applications*.

[14] Joseph A. Maxwell, "The Importance of Qualitative Research for Investigating Causation," *Qualitative Psychology* 8, no. 3 (2021): 378–88, https://doi.org/10.1037/qup0000219; Michael Quinn Patton, *Qualitative Research & Evaluation Methods: Integrating Theory and Practice* (SAGE Publications, 2014), https://us2.sagepub.com/en-us/nam/qualitative-research-evaluation-methods/bo%C3%B4k232962.

[15] Saeed, *The Qur'an*; Mansyur and Syamsuddin, *Metodologi penelitian living Qur'an & Hadis*.

[16] Toshihiko Izutsu, *Ethico Religious Concepts In The Quran*; Rahman, *Major Themes of the Qur'an*.

[17] Dhofier, *Tradisi pesantren*; Al-Hafiz Ibn Katheer, *Tafsir Ibn Kathir* (2023), http://archive.org/details/tafsir-ibn-kathir-10-volumes_202304; محمد بن جرير الطبري, "تفسير الطبري - تفسير سورة الفاتحة - القول في تأويل قوله تعالى "الحمد لله" - الجزء رقم1," accessed November 17, 2025, https://www.islamweb.net/ar/library/content/50/19/القول-في-تأويل-قوله-تعالى-الحمد-لله.

representing different institutional traditions and pedagogical orientations.[18] Forty-two participants: four *kiai*, twelve teachers, eight administrators, and eighteen senior students, participated in semi-structured interviews, participant observation, and institutional document analysis, enabling cross-case comparison across the four sites.

Table 1. Participants

Participant Category	Number
Kiai	4
Teachers	12
Administrators	8
Santri	18
Total	**42**

Data were analysed through four iterative stages. First, the Qur'anic corpus was examined thematically. Second, interview transcripts, observation notes, and institutional documents underwent open, axial, and selective coding.[19] Third, empirical themes were compared with the exegetical dimensions through cross-case analysis. Finally, interpretations were refined through constant comparison between textual and empirical findings. Trustworthiness was ensured through methodological triangulation, member checking with eight key participants, and researcher reflexivity documented through analytic memos.[20]

Results and Discussion

Thematic Analysis of Twelve Qur'anic Verses on *al-Falāḥ*

This section presents a thematic analysis of twelve Qur'anic verses explicitly containing the root f–l–ḥ, which constitutes the most direct and authoritative Qur'anic expression of *al-falaḥ* (see table 2 and 3). Drawing primarily on *Tafsīr al-Jalālayn*, this analysis aims to reconstruct the internal Qur'anic logic of Success as a coherent and multidimensional concept.

[18] Patton, *Qualitative Research & Evaluation Methods*.

[19] Juliet Corbin and Anselm Strauss, *Basics of Qualitative Research* (SAGE, 2015); Miles et al., *Qualitative Data Analysis*.

[20] Creswell and Poth, *Qualitative Inquiry and Research Design*; Norman K. Denzin and Yvonna S. Lincoln, *The SAGE Handbook of Qualitative Research*, 5th ed. (SAGE Publications Inc, 2026), https://us.sagepub.com/en-us/nam/the-sage-handbook-of-qualitative-research/book242504; Miles et al., *Qualitative Data Analysis*.

Rather than treating these verses as isolated ethical injunctions, the analysis reads them collectively to identify recurring patterns, normative orientations, and underlying assumptions that shape the Qur'anic understanding of *al-falāḥ*.

Table 2. Thematic Synthesis of *al-Falāḥ* in the Twelve Qur'anic Verses Based on *Tafsīr al-Jalālayn*[21] and Their Empirical Manifestations in Indonesian *Pesantrens*

Qur'anic Verse	**Key Interpretation in *Tafsīr al-Jalālayn***	**Core Qur'anic Dimension of *al-Falāḥ***	**Supporting Empirical Evidence***
Q. al-Baqarah 2:5	*al-fawz wa al-najāt* (ultimate triumph and salvation attained through divine guidance)	Success originates from guidance (*hudā*) and culminates in salvation.	Interviews with *kiai* and teachers consistently associated success with steadfast religious guidance rather than academic achievement alone.
Q. Āli 'Imrān 3:130	Prosperity is inseparable from obedience to God and avoidance of prohibited practices such as *ribā*.	Moral obedience and ethical integrity.	Institutional regulations emphasise ethical discipline, honesty, and lawful conduct in students' daily life.
Q. al-Mā'idah 5:35	Seeking nearness to God through striving (*jihād*) and righteous effort.	Spiritual striving and educational commitment.	Students' perseverance in memorisation, worship, and community service was interpreted as continuous *ikhtiyār* toward *al-falāḥ*.
Q. al-An'ām 6:21	Wrongdoing and denial lead to *khusrān* (ultimate loss).	Success is understood through its contrast with failure.	Teachers described moral deviation as the principal obstacle to genuine educational success.

[21] Al-Maḥalli and As-Suyūṭī, تفسير الجلالين.

Q. al-A'rāf 7:8	Just balance determines ultimate success.	Justice, accountability, and moral evaluation.	Student assessment combined academic performance with honesty, discipline, and responsibility.
Q. al-A'rāf 7:69	Gratitude for God's blessings sustains success.	Gratitude and responsible stewardship.	Daily practices of thanksgiving and communal service reinforced gratitude as an educational value.
Q. al-Tawbah 9:88	Faith accompanied by sacrifice leads to *al-falāḥ*.	Commitment, sacrifice, and perseverance.	Senior students associated educational success with sustained commitment rather than immediate outcomes.
Q. al-Mu'minūn 23:1–11	Believers succeed through worship, humility, honesty, and self-restraint.	Holistic character formation.	Observation demonstrated integration of worship, discipline, and ethical behaviour throughout the pesantren routine.
Q. al-Nūr 24:31	Moral restraint and repentance lead to success.	Self-discipline and ethical purification.	Moral mentoring and character education emphasised self-control and personal accountability.
Q. Luqmān 31:5	Divine guidance is the foundation of true success.	Knowledge guided by revelation.	Qur'anic learning remained the central reference for educational decision-making.
Q. al-Ḥashr 59:9	Selflessness and generosity characterise successful believers.	Social responsibility and altruism.	Collective service, mutual assistance, and communal solidarity formed part of students'

			educational experience.
Q. al-Taghābun 64:16	Obedience, charity, and God-consciousness produce success.	Responsible obedience and social ethics.	Institutional programmes linked religious devotion with social responsibility and community engagement.

*Supporting empirical evidence represents a synthesis of interviews, participant observations, and institutional documents rather than direct textual interpretation.

Table 3. Cross-Validation of Qur'anic Interpretation, Empirical Evidence, and Analytical Synthesis of *al-Falāḥ* in Indonesian *Pesantrens*

Core Dimension of *al-Falāḥ*	***Tafsīr al-Jalālayn* Interpretation**	**Empirical Evidence**	**Data Source**	**Researcher's Analytical Synthesis**
Divine guidance (***hudā***)	*Al-fawz wa al-najāt* are attained through adherence to divine guidance.	Participants consistently described success as steadfast commitment to Qur'anic learning, worship, and moral formation rather than academic achievement alone.	Interviews (*kiai*, teachers); observations	Educational success is interpreted primarily as fidelity to divine guidance, while academic accomplishment is regarded as a complementary outcome.
Spiritual striving (***jihād***) and ***ikhtiyār***	Continuous striving in obedience leads to ultimate success.	Daily routines of Qur'an memorisation, worship, discipline, and	Interviews; participant observation	The educational process frames perseverance as an ongoing spiritual discipline

		communal service were viewed as sustained efforts toward becoming righteous individuals.		rather than a short-term achievement.
Moral integrity and ethical discipline	Avoiding prohibited acts and maintaining obedience constitute the path to *al-falāḥ*.	Institutional regulations emphasised honesty, discipline, responsibility, and ethical conduct in both academic and residential activities.	Institutional documents; observations	Ethical discipline functions as an educational mechanism through which Qur'anic values are cultivated within institutional life.
Justice and accountability	Ultimate success depends upon just evaluation before God.	Student evaluation included behavioural assessment, honesty, responsibility, and character in addition to academic performance.	Interviews; assessment documents	Educational assessment reflects a multidimensional understanding of success extending beyond cognitive achievement.
Gratitude and social responsibility	Gratitude preserves divine blessings and strengthens success.	Gratitude was practised through communal service, mutual	Interviews; observations	Gratitude is institutionalised as a social ethic that reinforces communal solidarity and

		assistance, charity programmes, and collective responsibility within the pesantren community.		responsible citizenship.
Self-restraint and repentance	Self-control and repentance distinguish successful believers.	Students described moral mentoring, routine self-evaluation, and repentance as integral components of character development.	Interviews; observations	Character education promotes continuous moral self-regulation rather than merely behavioural compliance.
Holistic character formation	Successful believers integrate worship, morality, honesty, and social responsibility.	Across all four pesantren, educational success was consistently associated with balanced spiritual, moral, intellectual, and social development. However, each institution emphasised different aspects	Cross-case analysis	While the shared understanding of *al-falāḥ* remained consistent, its educational implementation varied across institutional contexts, demonstrating contextual rather than uniform enactment.

	according to its educational orientation.

Note. *Tafsīr al-Jalālayn* interpretations constitute the textual basis of analysis. Empirical evidence derives from interviews, participant observations, and institutional documents. The final column represents the researcher's synthesis developed through comparative analysis of textual and field data rather than direct quotations from either source.

Al-Falāḥ as Divine Guidance and Ultimate Salvation

The thematic analysis of the twelve Qur'anic verses indicates that the earliest and most fundamental dimension of *al-falāḥ* is guidance that leads to ultimate salvation. In *Tafsīr al-Jalālayn*, the expression *ulā'ika hum al-mufliḥūn* (Q. al-Baqarah [2]:5) is interpreted as *al-fā'izūn bi al-jannati wa al-nājūna min al-nār* (those who attain Paradise and are saved from Hell), emphasising that *al-falāḥ* represents not merely worldly achievement but the fulfilment of Gods guidance culminating in eschatological salvation. This interpretation is consistent with the broader Qur'anic semantic relationship between *al-falāḥ*, *al-fawz*, and *al-najāt*, in which success is understood within the covenantal relationship between believers and God rather than as material accomplishment alone. The concept also stands in deliberate contrast to *khusr* and *khusrān*, which denote spiritual loss and ultimate failure, thereby reinforcing the Qur'an's commercial-theological imagery of gain and loss in human accountability.

Field data demonstrate that participants generally interpreted educational success in ways that resonate with this exegetical understanding, although they did not always articulate it through identical theological language. A *kiai* explained:

"We do not pursue rapid completion. What we preserve is istiqāmah in prayer, proper manners toward teachers, and inner tranquillity among the students. When these foundations are firmly established, mastery of the Qur'an develops naturally." (Kiai A)

Rather than defining success through measurable academic outcomes alone, participants consistently associated *al-falāḥ* with sustained religious commitment, ethical refinement, and spiritual stability. Institutional observations further showed that daily educational routines, including congregational prayer, Qur'anic recitation, and character

mentoring, were designed to cultivate these values as integral components of students' formation.

Nevertheless, the empirical findings also reveal important variations across institutions. While senior *kiai* predominantly framed *al-falāḥ* in terms of spiritual perseverance and ultimate accountability before God, several younger teachers additionally viewed academic excellence, university admission, and professional competence as meaningful indicators of educational success. Rather than presenting these perspectives as contradictory, participants generally regarded academic achievement as valuable only when accompanied by ethical integrity and religious commitment. This variation suggests that contemporary *pesantren* negotiate classical Qur'anic understandings of success alongside the practical expectations of modern education.

Cross-case comparison likewise demonstrates both convergence and contextual diversity. All four *pesantren* identified divine guidance and moral discipline as the indispensable foundation of *al-falāḥ*. However, each institution emphasised different educational expressions of this principle. Two *pesantren* primarily stressed spiritual formation through worship and Qur'anic memorisation, whereas the other two integrated leadership development, social responsibility, and community engagement as complementary manifestations of Qur'anic success. These findings indicate that *al-falāḥ* functions less as a fixed educational formula than as a shared Qur'anic orientation interpreted through different institutional traditions.

Taken together, the findings do not suggest that pesantren practices represent direct or exclusive implementations of Qur'anic teachings. Instead, they indicate that participants themselves understand and negotiate the meaning of *al-falāḥ* through an interpretive process shaped simultaneously by the Qur'an, Hadith, classical exegetical traditions, and long-established pesantren educational practices. The relationship between text and practice is therefore interpretive rather than deterministic, illustrating how classical Qur'anic meanings are continuously recontextualised within contemporary Islamic educational life.

Al-Falāḥ as *al-Fawz*, *Najāt*, and Covenantal Success

The thematic analysis indicates that *al-falāḥ* cannot be understood solely as worldly prosperity or individual accomplishment. In *Tafsīr al-*

Jalālayn, the concept is repeatedly explained through the expressions *al-fawz* (ultimate triumph) and *al-najāt* (salvation), both of which emphasise success as the fulfilment of God's covenant with believers rather than the attainment of material benefits alone. This interpretation resonates with the broader Qur'anic semantic structure, where *al-fawz* frequently appears in eschatological contexts, particularly in relation to God's promise of Paradise for those who fulfil their religious obligations. A notable example is Q. al-Tawbah [9]:111, where believers are described as engaging in a symbolic covenant with God through the metaphor of a commercial transaction. In this context, success is portrayed not merely as "victory" but as the profitable fulfilment of divine commitment, standing in deliberate contrast to *khusr* and *khusrān*, which denote spiritual loss and ultimate failure.

Empirical findings demonstrate that this theological understanding was reflected in participants' interpretations, although it was expressed through practical educational language rather than formal exegetical terminology. A senior *kiai* explained:

"Students are not educated merely to complete the Qur'an or achieve academic recognition. They are prepared to become trustworthy Muslims whose knowledge remains beneficial throughout life and whose deeds become provisions for the Hereafter." (Kiai B)

Similarly, several teachers described educational success as a lifelong process of preserving sincerity, responsibility, and moral consistency rather than pursuing immediate recognition or institutional prestige. Classroom observations further showed that religious instruction consistently connected academic learning with ethical accountability, reminding students that knowledge would ultimately be evaluated before God.

Nevertheless, the field data also reveal interpretive diversity. While senior religious leaders consistently prioritised eschatological success, younger teachers frequently integrated contemporary educational aspirations, including higher education, professional competence, and social contribution, into their understanding of *al-falāḥ*. Rather than replacing the classical meaning, these aspirations were generally interpreted as secondary outcomes that acquire value only when directed toward religious and ethical purposes. This finding suggests that pesantren communities reinterpret classical exegetical concepts within changing educational contexts without abandoning their theological foundations.

Cross-case comparison likewise illustrates substantial convergence alongside contextual variation. All four participating pesantren regarded *al-falāḥ* as inseparable from obedience to God, ethical conduct, and preparation for the Hereafter. However, their institutional emphasis differed. Two pesantren primarily associated *al-fawz* with spiritual discipline, intensive Qur'anic memorisation, and ritual consistency, whereas the other two emphasised educational leadership, community service, and social responsibility as complementary expressions of covenantal faithfulness. These differences demonstrate that although the theological meaning of *al-falāḥ* remains relatively stable across institutions, its educational implementation is mediated by each pesantren's historical traditions, organisational priorities, and pedagogical orientation.

These findings therefore should not be interpreted as evidence that pesantren practices directly or exclusively derive from the Qur'an. Rather, they indicate that participants themselves understand educational success through an interpretive tradition shaped by multiple authoritative sources, including the Qur'an, Hadith, classical *tafsīr*, and the long-established intellectual heritage of pesantren. Within this interpretive process, *al-falāḥ* functions as a normative orientation that guides educational values while remaining open to contextual reinterpretation in response to contemporary educational challenges. This interaction between textual interpretation and institutional practice illustrates how classical Qur'anic meanings continue to acquire new social significance within Indonesian Islamic education.

Al-Falāḥ as *Ikhtiyār*, *Jihād*, and Sacrifice: Sustained Effort and Educational Commitment

The thematic analysis identifies sustained effort (*ikhtiyār*), perseverance, and sacrifice as essential dimensions of *al-falāḥ*. In *Tafsīr al-Jalālayn*, verses associated with striving in the path of God describe success not as an immediate reward but as the outcome of continuous commitment, sincere effort, and steadfast obedience. This understanding is particularly evident in Q. al-Mā'idah [5]:35 and Q. al-Tawbah [9]:88, where striving (*jihād*) encompasses not only physical struggle but also sustained devotion, self-discipline, and the willingness to sacrifice personal interests in pursuit of divine pleasure. Accordingly, *al-falāḥ* is portrayed as a gradual process of moral and spiritual formation rather than a single measurable achievement.

This understanding was consistently reflected in the educational practices observed across the participating *pesantren*. Participants frequently described success as the cumulative result of continuous effort rather than exceptional talent or rapid academic completion. One teacher explained:

"Students are encouraged to progress according to their own capacity. Consistency in learning, discipline, and worship is considered more valuable than completing memorisation quickly." (Teacher C)

Similarly, observations showed that educational routines prioritised long-term habits of Qur'anic recitation, communal worship, regular study, and shared responsibility. Rather than rewarding only high academic performance, teachers consistently recognised perseverance, sincerity, and personal improvement as meaningful indicators of educational development.

At the same time, the field data reveal nuanced differences among participants. Senior *kiai* generally interpreted sacrifice in predominantly spiritual terms, emphasising sincerity, patience, and lifelong devotion to religious learning. In contrast, several younger teachers and senior students associated sacrifice with balancing religious commitments alongside academic, professional, and social responsibilities in contemporary society. These perspectives did not replace the classical understanding of *jihād* but expanded its practical expression within present-day educational realities.

Cross-case comparison further illustrates both continuity and diversity across institutions. All four *pesantren* regarded sustained effort as indispensable to achieving *al-falāḥ*. However, the educational forms through which perseverance was cultivated differed according to institutional priorities. Two pesantren primarily emphasised intensive Qur'anic memorisation and ritual discipline, whereas the other two incorporated leadership training, community engagement, and organisational responsibility as complementary expressions of educational commitment. These differences indicate that while the theological principle of perseverance remains constant, its pedagogical implementation is contextually adapted within each institutional tradition.

Taken together, the findings suggest that *ikhtiyār*, *jihād*, and sacrifice function as interconnected educational virtues that shape students' long-term character formation rather than merely their academic performance. Importantly, these practices should not be interpreted as

direct manifestations of Qur'anic teachings alone. Instead, participants consistently understood perseverance through an interpretive tradition informed simultaneously by the Qur'an, Hadith, classical exegetical scholarship, and the educational heritage of Indonesian *pesantren*. The relationship between scripture and practice is therefore mediated through institutional interpretation, allowing classical understandings of *al-falāḥ* to remain meaningful while responding to contemporary educational contexts.

Al-Falāḥ as Justice, Gratitude, and Evaluation: Moral Balance and Accountability

The thematic analysis demonstrates that *al-falāḥ* is closely associated with justice, gratitude, and accountability as interconnected dimensions of moral life. In *Tafsīr al-Jalālayn*, verses such as Q. al-A'rāf [7]:8 emphasise that success is determined by the balance of righteous deeds on the Day of Judgment, indicating that divine justice constitutes the ultimate criterion of human achievement. Likewise, Q. al-A'rāf [7]:69 associates gratitude with the preservation of God's blessings, suggesting that *al-falāḥ* depends not only on receiving divine favour but also on responding to it through faithful stewardship and ethical conduct. Together, these verses portray success as a morally accountable condition grounded in justice, gratitude, and responsibility before God rather than as a purely measurable accomplishment.

These exegetical themes were reflected in the educational practices observed across the participating *pesantrens*. Rather than evaluating students exclusively through academic performance, participants consistently described educational success as a balanced assessment of knowledge, character, and responsibility. One school leader explained:

"We do not evaluate students solely through report cards. We also assess their character, honesty, and responsibility. Falāḥ resembles the balance of deeds rather than numerical scores alone." (Principal, Pesantren C)

Institutional documents supported this interpretation by demonstrating that behavioural assessment, discipline, communal participation, and religious commitment formed integral components of student evaluation alongside formal academic achievement. Participant observation likewise showed that teachers regularly integrated moral reflection into classroom activities and daily supervision, reinforcing the

idea that educational success encompasses both intellectual development and ethical accountability.

The empirical findings nevertheless reveal meaningful contextual variation. While all four *pesantren* regarded moral accountability as central to educational success, their assessment practices differed according to institutional priorities. Two institutions relied primarily on continuous observation of students' daily conduct, emphasising honesty, discipline, and respect for teachers. The remaining two complemented behavioural assessment with structured leadership responsibilities, community service, and collaborative learning as additional indicators of students' moral development. These differences illustrate that although justice and accountability constitute shared Qur'anic principles, their educational implementation is shaped by each institution's pedagogical traditions and organisational culture.

Cross-case analysis further indicates that gratitude was not treated merely as a personal spiritual disposition but as an institutional value embedded within the educational environment. Across all four *pesantren*, gratitude was cultivated through communal worship, mutual assistance, service activities, and responsible stewardship of shared facilities. Participants consistently viewed these practices as expressions of appreciation for God's blessings and as mechanisms for strengthening solidarity within the learning community. At the same time, several younger participants associated gratitude with educational opportunity and social responsibility, extending the classical exegetical emphasis into contemporary educational contexts.

Taken together, these findings suggest that justice, gratitude, and accountability function as mutually reinforcing dimensions of *al-falāḥ* within the educational life of Indonesian *pesantrens*. Importantly, these practices should not be interpreted as direct or exclusive implementations of Qur'anic teachings. Rather, they represent educational interpretations developed through the interaction of Qur'anic values, Prophetic traditions, classical exegetical scholarship, and the long-established pedagogical heritage of *pesantren*. This interaction illustrates how classical interpretations continue to inform institutional practices while remaining responsive to the evolving demands of contemporary Islamic education.

Integrating the Dimensions of *Al-Falāḥ*: A Cross-Case Synthesis of Living Tafsīr in Indonesian *Pesantrens*

The cross-case analysis demonstrates that the participating *pesantrens* shared a common understanding of *al-falāḥ* as a multidimensional educational ideal, although each institution emphasised different aspects according to its historical background, pedagogical orientation, and organisational culture. Across the four cases, *al-falāḥ* was consistently interpreted not as a single educational outcome but as the integration of divine guidance, sustained effort, moral integrity, justice, gratitude, accountability, and preparation for the Hereafter. These dimensions did not operate independently; rather, they formed an interconnected ethical framework through which educational success was understood and practised.

Comparison across institutions further revealed that differences lay primarily in pedagogical emphasis rather than theological interpretation. Two *pesantrens* prioritised intensive Qur'anic memorisation, ritual discipline, and spiritual formation as the principal pathways toward *al-falāḥ*. By contrast, the remaining two institutions placed greater emphasis on leadership development, community engagement, educational management, and social responsibility while maintaining the same theological foundations. Despite these variations, participants consistently regarded academic achievement as meaningful only when integrated with ethical conduct, spiritual maturity, and service to others.

Importantly, the empirical evidence indicates that these educational practices should not be interpreted as direct or automatic implementations of Qur'anic teachings. Instead, participants understood *al-falāḥ* through an interpretive process shaped by multiple sources of religious authority, including the Qur'an, Hadith, classical exegetical traditions, and the long-established pedagogical heritage of Indonesian *pesantren*. In this respect, the field data illustrate how classical interpretations derived from *Tafsīr al-Jalālayn* continue to influence educational practice, while simultaneously being reinterpreted in response to institutional contexts and contemporary educational challenges. The relationship between scripture and practice is therefore dialogical and interpretive rather than linear or deterministic.

The findings also demonstrate that the educational meaning of *al-falāḥ* extends beyond individual piety to encompass institutional culture. Daily worship, collective learning, mutual assistance, leadership

responsibilities, behavioural assessment, and community service functioned not as isolated activities but as mutually reinforcing educational practices through which Qur'anic values were cultivated over time. This institutional dimension suggests that Living Tafsīr is expressed not only through explicit references to Qur'anic verses but also through the sustained embodiment of exegetically informed values within organisational routines and educational relationships.

From an analytical perspective, the synthesis indicates that thematic Qur'anic exegesis and qualitative field inquiry are mutually complementary rather than methodologically separate. The thematic analysis provided the conceptual categories through which *al-falāḥ* was understood, whereas the empirical investigation demonstrated how those categories were interpreted, negotiated, and enacted within educational settings. Rather than claiming a universally applicable model of Qur'anic success, this study offers an empirically grounded interpretation of how one classical exegetical tradition is lived within four Indonesian *pesantren*. This contribution expands the methodological dialogue between Qur'anic studies and educational research by illustrating how textual interpretation and lived religious practice may be analysed within a single integrative qualitative framework.

Discussion

Reinterpreting *Al-Falāḥ* Beyond Individual Success

The findings demonstrate that *al-falaḥ* should be understood as a multidimensional Qur'anic concept that extends beyond conventional interpretations of educational achievement. Rather than representing material prosperity or personal accomplishment alone, *al-falāḥ* emerged across the four participating *pesantren* as an ethical orientation integrating spiritual devotion, moral responsibility, perseverance, gratitude, justice, and preparation for the Hereafter. This interpretation corresponds closely with the semantic approach proposed by Izutsu,[22] who argues that Qur'anic concepts derive their meanings from their relationships with other key terms within the Qur'anic worldview rather than from isolated lexical definitions. Within this semantic network, *al-falāḥ* acquires deeper significance through its association with *al-fawz* (ultimate triumph), *al-najāt* (salvation), and its contrast with *khusr* and *khusrān* (loss), thereby

[22] Toshihiko Izutsu, *Ethico Religious Concepts In The Quran*.

positioning success within a comprehensive moral and theological framework.[23]

The present findings also reinforce Fazlur Rahman's argument that Qur'anic ethical concepts should be understood holistically rather than automictically.[24] Across the participating institutions, educational success was consistently interpreted as the cultivation of integrated moral character instead of the accumulation of measurable academic outcomes. Academic excellence remained important, but participants repeatedly situated it within broader ethical commitments such as sincerity, honesty, discipline, communal responsibility, and accountability before God. Consequently, the empirical evidence suggests that *al-falāḥ* functions as an overarching educational vision in which intellectual, spiritual, and social dimensions mutually reinforce one another rather than competing as separate objectives, reflecting the holistic orientation of Islamic education.[25]

At the same time, the study illustrates that the meaning of *al-falāḥ* remains dynamic rather than fixed. Younger teachers frequently incorporated higher education, professional competence, and community leadership into their understanding of educational success without abandoning its classical theological foundations. This finding indicates that the semantic field of *al-falāḥ* continues to evolve through contemporary educational interpretation while preserving continuity with the classical exegetical tradition represented by *Tafsīr al-Jalālayn*, consistent with contemporary contextual approaches to Qur'anic interpretation.[26]

Living Tafsīr as an Interpretive Educational Process

One of the principal contributions of this study lies in demonstrating that Living Tafsīr should be understood as an interpretive

[23] Toshihiko Izutsu, *Ethico Religious Concepts In The Quran*; Rahman, *Major Themes of the Qur'an*.

[24] Rahman, *Major Themes of the Qur'an*.

[25] Al-Attas, *The Concept of Education in Islam*; Halstead, "An Islamic Concept of Education"; Taufikin, "Ki Hadjar Dewantara's Thought About Holistic Education," *Turkish Journal of Computer and Mathematics Education (TURCOMAT)* 12, no. 10 (2021): 589–611.

[26] Saeed, *The Qur'an*; Mansyur and Syamsuddin, *Metodologi penelitian living Qur'an & Hadis*; Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir* (Idea Press, 2017), http://archive.org/details/abdul-mustaqim-2015-metode-penelitian-al-quran-tafsir-final.

educational process rather than as the direct implementation of scriptural teachings. The empirical findings consistently indicate that educational practices within the participating *pesantren* were mediated through multiple layers of religious interpretation, including the Qur'an, Hadith, classical exegetical traditions, institutional culture, and long-established pedagogical practices. Consequently, the relationship between scripture and educational practice is interpretive and dialogical rather than linear or deterministic, reflecting broader hermeneutical perspectives in contemporary Qur'anic studies.[27]

This perspective extends existing scholarship on Living Qur'an and Living Tafsīr, which has predominantly examined ritual practices, communal reception, and religious symbolism within Muslim societies.[28] By focusing on educational institutions, the present study demonstrates that Qur'anic interpretation is also embodied through pedagogical routines, behavioural evaluation, leadership formation, and institutional culture. Living Tafsīr therefore encompasses not only explicit engagement with Qur'anic texts but also the continuous negotiation of Qur'anic values within everyday educational life, consistent with studies on lived religion and educational culture.[29]

Importantly, the findings also reveal institutional diversity within this shared interpretive tradition. Although all four *pesantren* embraced similar theological understandings of *al-falāḥ*, each institution translated those understandings into distinctive educational priorities. Such variation suggests that Living Tafsīr should be viewed as a dynamic interpretive practice responsive to local educational needs while remaining anchored in the broader intellectual heritage of Islamic scholarship.[30]

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[27] Saeed, *The Qur'an*; Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir*; Mansyur and Syamsuddin, *Metodologi penelitian living Qur'an & Hadis*.

[28] Mansyur and Syamsuddin, *Metodologi penelitian living Qur'an & Hadis*; Khalilullah Amin Ahmad et al., "Living Qur'an and Hadith in Contemporary Muslim Scholarship: A Systematic Literature Review of Takhrij Practices and Ahkam Hadith Analysis," *International Journal of Drug Delivery Technology* 16, no. 9s (2026): 68–84, https://doi.org/10.25258/ijddt.16.9s.8.

[29] Geertz, "The Javanese Kijaji"; Lukens-Bull, "Madrasa by Any Other Name"; Nancy Tatom Ammerman, *Studying Lived Religion: Contexts and Practices* (NYU Press, 2021), https://www.jstor.org/stable/j.ctv2tr52mn; Kim Knibbe and Helena Kupari, "Theorizing Lived Religion: Introduction," *Journal of Contemporary Religion* 35, no. 2 (2020): 157–76, https://doi.org/10.1080/13537903.2020.1759897.

[30] Tan, *Reforms in Islamic Education*; Dhofier, *Tradisi pesantren*; Taufikin Taufikin and Ahmad Hariyadi, "The Qur'anic Concept of Beauty As Environmental Pedagogy: A

Integrating Thematic Tafsīr and Qualitative Educational Research

Methodologically, this study illustrates the potential for integrating thematic Qur'anic exegesis with qualitative educational inquiry within a single analytical framework. Previous studies have often treated textual interpretation and empirical investigation as separate methodological traditions.[31] In contrast, the present research demonstrates that thematic *tafsīr* can provide analytical categories through which educational practices are systematically explored, while qualitative fieldwork enables those categories to be examined within lived institutional contexts.[32]

Rather than positioning textual interpretation as evidence for empirical findings or vice versa, the study adopts an iterative analytical relationship between both sources of knowledge. The thematic analysis informed the construction of interview protocols and observational categories, whereas empirical findings subsequently enriched the interpretation of Qur'anic concepts through contemporary educational experience. This reciprocal relationship enhances methodological transparency and reduces the risk of imposing predetermined theological interpretations upon empirical observations.[33]

Accordingly, the study contributes not by proposing a universal educational model but by demonstrating a methodological approach through which Qur'anic studies and educational research may be productively integrated. This integrative design may be applicable to future investigations examining other Qur'anic concepts within diverse educational or social settings.[34]

Implications for Islamic Education and Qur'anic Studies

The findings have several implications for contemporary Islamic education. First, they suggest that educational evaluation within *pesantren*

Tafsīr Mawdū'ī Study in Indonesian Pesantren," *Mushaf: Jurnal Tafsir Berwawasan Keindonesiaan* 6, no. 2 (2026), https://doi.org/10.33650/mushaf.v6i2.14875.

[31] Creswell and Poth, *Qualitative Inquiry and Research Design*; Maxwell, "The Importance of Qualitative Research for Investigating Causation."

[32] Patton, *Qualitative Research & Evaluation Methods*; Yin, *Case Study Research and Applications*.

[33] Maxwell, "The Importance of Qualitative Research for Investigating Causation"; Miles et al., *Qualitative Data Analysis*.

[34] Creswell and Poth, *Qualitative Inquiry and Research Design*; Yin, *Case Study Research and Applications*.

may benefit from maintaining a holistic understanding of success that integrates academic competence with ethical integrity, spiritual maturity, and social responsibility. Such an approach reflects participants' consistent emphasis on balanced character formation rather than performance-based achievement alone and is consistent with Islamic educational philosophy that views knowledge and character as inseparable.[35]

Second, the study contributes to Qur'anic studies by demonstrating that classical exegetical interpretations remain socially meaningful when examined through contemporary educational practice. Rather than treating *Tafsīr al-Jalālayn* solely as a historical text, the findings illustrate how its interpretive perspectives continue to inform institutional values and pedagogical decision-making within Indonesian *pesantren*. This observation highlights the continuing relevance of classical *tafsīr* for understanding contemporary Muslim educational communities.[36]

Finally, the study contributes to the expanding field of Living Tafsīr by illustrating that educational institutions constitute important sites for examining the lived reception of Qur'anic interpretation. Future research may therefore broaden Living Tafsīr scholarship beyond ritual and cultural practices to include educational leadership, curriculum development, institutional governance, and character education within Islamic schools and universities.[37]

Limitations and Directions for Future Research

Several limitations should be acknowledged. First, the empirical investigation was conducted in four Indonesian *pesantrens*, and the findings therefore represent context-specific interpretations rather than universally applicable conclusions. Educational traditions in other Islamic institutions or cultural settings may generate different understandings of *al-falaḥ*.

Second, although *Tafsīr al-Jalālayn* was selected because of its enduring influence within Indonesian *pesantren*, other classical and contemporary exegetical traditions may offer complementary perspectives that were beyond the scope of this study. Comparative analyses involving *Tafsīr al-Ṭabarī*, *Tafsīr Ibn Kathīr*, *Tafsīr al-Mīzān*, or Indonesian Qur'anic

[35] Al-Attas, *The Concept of Education in Islam*; Halstead, "An Islamic Concept of Education."

[36] Lukens-Bull, "Madrasa by Any Other Name"; Dhofier, *Tradisi pesantren*.

[37] Mansyur and Syamsuddin, *Metodologi penelitian living Qur'an & Hadis*; Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir*.

commentaries could further enrich understanding of the educational interpretation of *al-falāḥ*.[38]

Third, this study focused primarily on qualitative interpretation and institutional practice. Future research may employ mixed method designs or comparative cross-national studies to examine how the educational interpretation of Qur'anic concepts varies across different Islamic educational systems and socio-cultural contexts. Overall, these limitations do not diminish the contribution of the present study but instead identify opportunities for expanding dialogue between Qur'anic exegesis, Living Tafsīr scholarship, and contemporary educational research.

Conclusion

This study demonstrates that *al-falāḥ*, as interpreted through *Tafsīr al-Jalālayn* and examined within four Indonesian *pesantren*, functions as a multidimensional educational ideal encompassing spiritual devotion, moral integrity, perseverance, justice, gratitude, accountability, and preparation for the Hereafter. Rather than treating educational success as the attainment of academic performance alone, participants consistently understood *al-falāḥ* as the integration of ethical, spiritual, and intellectual formation within everyday educational practice. These findings indicate that classical Qur'anic concepts continue to shape contemporary Islamic education through ongoing processes of interpretation rather than through direct textual implementation.

This conclusion aligns with broader scholarship arguing that value internalisation in education is achieved not merely through curriculum content but through sustained institutional culture, exemplary leadership, and habitual educational practice. Previous studies have consistently shown that moral and religious values become educationally effective when they are embodied within daily interactions, organisational routines, and lived educational experiences rather than communicated solely through formal instruction. The present study extends this body of scholarship by demonstrating that the educational internalisation of *al-falāḥ* is likewise mediated through the interpretive traditions of Indonesian *pesantren*, where Qur'anic meanings are continuously negotiated through

[38] Ibn Katheer, *Tafsir Ibn Kathir*; Saeed, *The Qur'an*; تفسير الطبري, "تفسير الطبري - سورة الفاتحة - القول في تأويل قوله تعالى "الحمد لله" - الجزء رقم1."

the interaction of scripture, classical exegesis, pedagogical practice, and institutional culture.

The principal original contribution of this study is the demonstration that Living Tafsīr operates as an interpretive educational process through which the multidimensional Qur'anic concept of *al-falaḥ* is translated into institutional values and everyday pedagogical practices, thereby providing an integrative methodological bridge between thematic Qur'anic exegesis and qualitative educational research.

These findings contribute to both Qur'anic studies and Islamic educational research by illustrating that classical exegetical traditions remain analytically relevant for understanding contemporary educational life when examined through empirically grounded qualitative inquiry. Future research may broaden this approach by comparing multiple exegetical traditions, examining different Islamic educational contexts, and integrating qualitative and quantitative methodologies to explore how Qur'anic concepts are interpreted and institutionalised across diverse Muslim societies.

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