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The Lexicon of Power and Governance in the Qur'an as a Source for Arabic Language Learning in Higher Education

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ABSTRACT. This study examines the lexicon of power and governance in the Qur'an and its potential as a source for Arabic language learning in higher education. The study employs a qualitative library research approach by analyzing the Qur'an and relevant scholarly literature published primarily between 2016 and 2024. Data were collected through documentation and analyzed using qualitative content analysis and thematic synthesis. The findings identify several key lexical items related to power and governance, including مُلْك (mulk), مَلِك (malik), خَلِيفَة (khalīfah), حُكْم (ḥukm), and عَدْل ('adl). These terms represent interconnected concepts of sovereignty, leadership, authority, judgment, justice, and responsibility. The analysis demonstrates that their meanings are strongly influenced by morphological forms and Qur'anic contexts. Consequently, Qur'anic vocabulary can provide authentic and contextually meaningful materials for developing Arabic vocabulary mastery, morphological awareness, reading comprehension, and semantic competence among university students. The study further shows that the lexicon of power and governance can be transformed into thematic Arabic learning materials through contextual reading, vocabulary mapping, morphological analysis, translation activities, and semantic exercises. Thus, integrating Qur'anic lexicon into Arabic language instruction offers a meaningful connection between Qur'anic studies, Arabic linguistics, and higher education pedagogy.

Keywords: *Qur'anic Lexicon; Power; Governance; Arabic Language Learning; Higher Education; Arabic Vocabulary.*

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INTRODUCTION

Language is not merely a medium of communication but also a representation of the cultural, social, intellectual, and ideological values embedded within a community. In the context of Arabic, the Qur'an occupies a central position because it represents the highest linguistic and literary source of Classical Arabic and provides a rich corpus for understanding vocabulary, semantic structures, and contextual meanings. Therefore, learning Arabic through Qur'anic vocabulary can provide students with linguistic knowledge while simultaneously introducing them to the cultural and intellectual dimensions associated with the Arabic language. The use of authentic religious texts as learning resources is particularly relevant in higher education because university students are expected not only to master vocabulary at a functional level but also to analyze language critically and contextually.

The Qur'an contains numerous terms related to social organization, authority, leadership, justice, obedience, consultation, governance, and relations between individuals and communities. These terms constitute an important part of the Qur'anic lexical system and can be examined to understand how particular words acquire meanings according to their linguistic and textual contexts. Concepts related to power and governance, for example, may be represented through terms such as al-mulk, al-hukm, al-sulṭ ān, al-amr, and other expressions that refer to authority, command, sovereignty, and social order. However, the meanings of these terms cannot always be reduced to contemporary political terminology because Qur'anic vocabulary is highly dependent on context, collocation, discourse, and the broader conceptual framework of the Qur'an. Consequently, studying Qur'anic political and governmental vocabulary requires an approach that considers both lexical meaning and contextual significance.

Contemporary Arabic language education increasingly emphasizes meaningful and contextualized learning rather than vocabulary memorization alone. Vocabulary acquisition is a fundamental component of language proficiency because students require sufficient lexical knowledge to comprehend texts, communicate ideas, and develop reading and analytical skills. Research in second-language vocabulary learning has demonstrated the importance of contextual exposure, repeated encounters, and meaningful use of vocabulary in developing lexical competence (Nation, 2016). In higher education, therefore, Qur'anic vocabulary can serve as authentic linguistic material that encourages students to examine the relationship between words, meanings, and contexts. Rather than treating vocabulary as isolated linguistic units, lecturers can use Qur'anic lexical items as a basis for semantic analysis, reading comprehension, translation, and discussion.

The relevance of Qur'anic vocabulary to Arabic language learning is also strengthened by the growing emphasis on authentic materials in language education. Authentic texts expose learners to language in naturally occurring contexts and can facilitate the development of reading strategies and intercultural understanding. In Arabic language education, the Qur'an provides a distinctive form of authentic material because its vocabulary has influenced Arabic linguistic scholarship and continues to occupy an important position in Arabic-speaking Muslim communities. Its use in higher education can consequently bridge linguistic learning and the study of Islamic intellectual traditions. Such an approach is particularly appropriate for students in Islamic higher education institutions, where Arabic language learning is often closely connected with the study of Qur'anic and Islamic texts.

From a semantic perspective, examining the lexicon of power and governance in the Qur'an also provides opportunities for students to understand the polysemy and contextual variation of Arabic words. A single lexical item may convey different nuances depending on the syntactic, textual, and communicative context in which it occurs. For example, the concept of hukm can be associated with judgment, decision, authority, or governance depending on its Qur'anic usage, while mulk may refer to sovereignty, dominion, or possession. Likewise, sulṭ ān may denote authority, power, or a form of proof depending on the context. Such variations demonstrate that vocabulary learning cannot be separated from semantic interpretation. This perspective corresponds with contemporary approaches to lexical learning, which emphasize depth of vocabulary knowledge rather than merely the ability to recognize word forms (Schmitt, 2019).

The integration of Qur'anic vocabulary into Arabic language instruction is also consistent with the development of content-based and contextually oriented language learning. Students can learn vocabulary while simultaneously engaging with substantive themes contained in the source text. This approach can potentially improve learning meaningfulness because students are not only asked to identify the meaning of a word but also to investigate its usage, relationship with other lexical items, and significance within a particular discourse. Moreover, the integration of digital resources and corpus-based approaches has expanded opportunities for students to

explore Arabic vocabulary systematically. Corpus-informed learning enables learners to examine patterns of word occurrence and contextual usage, thereby encouraging greater learner autonomy and analytical competence (Boulton & Cobb, 2017).

In the context of higher education, the study of Qur'anic vocabulary can therefore contribute to the development of academic Arabic literacy. University students need to move beyond basic vocabulary recognition toward the ability to interpret complex Arabic texts, identify semantic relationships, and evaluate linguistic meanings critically. Qur'anic texts provide a substantial linguistic resource for this purpose. At the same time, the use of Qur'anic material in Arabic language learning requires careful pedagogical consideration. Lecturers need to distinguish between linguistic analysis and theological interpretation while presenting vocabulary according to its textual context. Such an approach can help students develop linguistic competence without reducing Qur'anic language to decontextualized vocabulary lists.

Previous studies have widely examined the Qur'an from linguistic, semantic, and educational perspectives, while research on Arabic vocabulary learning has increasingly highlighted the importance of contextualized and meaningful lexical instruction. However, there remains a need for studies that specifically connect the lexical field of power and governance in the Qur'an with Arabic language learning in higher education. The political and governmental vocabulary of the Qur'an represents a particularly significant lexical field because it contains concepts associated with authority, leadership, justice, social responsibility, and governance. Investigating this lexical field can enrich Arabic learning materials while providing students with opportunities to analyze semantic meaning in authentic Qur'anic contexts.

Based on this consideration, the present study examines the lexicon of power and governance in the Qur'an and its relevance as a source for Arabic language learning in higher education. The study focuses on identifying relevant lexical items, examining their meanings within Qur'anic contexts, and exploring their potential pedagogical use in university-level Arabic instruction. The study is expected to contribute to Arabic language pedagogy by offering Qur'anic lexical material that can be incorporated into vocabulary, reading, semantics, translation, and text-analysis courses. More broadly, the study seeks to demonstrate that Qur'anic vocabulary can function not only as an object of religious study but also as a rich linguistic resource for developing contextual, analytical, and academically oriented Arabic language learning.

METHOD

This study employed a qualitative library research approach to examine the lexicon of power and governance in the Qur'an and its potential application in Arabic language learning in higher education. The analysis integrated the identification and contextual interpretation of Qur'anic vocabulary with a synthesis of relevant pedagogical literature. Library research was selected because the study examined written sources rather than collecting data from participants or classroom interventions (Fadli, 2021).

The Qur'an served as the primary textual source for identifying lexical items associated with power and governance. Qur'anic translations, works of *tafsir*, and Arabic dictionaries were used as interpretive references. Supporting literature consisted of scholarly books, peer-reviewed journal articles, and research reports addressing Qur'anic semantics, concepts of power and governance, or Arabic vocabulary instruction.

Table 1. Source selection followed the criteria presented

Source category	Inclusion criteria	Exclusion criteria
Qur'anic lexical data	Words and expressions whose usage in a Qur'anic passage relates to authority, leadership, sovereignty, command, judgment, justice, obedience, consultation, or responsibility in governance. Inclusion was based on contextual meaning rather than root identity alone.	Occurrences whose contextual meanings do not relate to the designated lexical field, even when they share a root with an included term.
Lexicographical and exegetical references	Scholarly Arabic dictionaries and works of *tafsir* that explain the lexical meanings, contextual usage, or interpretive variations of the selected terms.	Sources that provide unsupported definitions or interpretations without an identifiable scholarly basis.
Linguistic and conceptual literature	Scholarly publications offering substantive analysis of Qur'anic vocabulary, Arabic semantics, or concepts directly relevant to the interpretation of power and governance.	Publications that mention the Qur'an or governance only incidentally without contributing to the lexical or contextual analysis.
Pedagogical literature	Publications addressing vocabulary acquisition, contextualized language instruction, semantic awareness, corpus-informed learning, or Arabic text comprehension relevant to university-level instruction.	Publications without a clear connection to the learning objectives or instructional applications examined in this study.

Across these categories, sources were assessed according to their relevance to the research objectives, identifiable authorship, scholarly credibility, and contribution to the analysis. A source was not required to address all dimensions of the study; it could contribute specifically to lexical identification, contextual interpretation, or pedagogical application. This selection strategy supported a focused synthesis rather than an accumulation of broadly related references (Snyder, 2019).

The date restriction applied primarily to secondary literature published between 2016 and 2024. The Qur'an and established works of Arabic lexicography and *tafsir* were exempt from this restriction because they served as foundational textual and interpretive references. Relevant English- and Indonesian-language publications were considered alongside Arabic-language sources, particularly for lexical and exegetical analysis.

The literature search used combinations of the keywords "Qur'anic lexicon," "power and governance in the Qur'an," "Qur'anic vocabulary," "Arabic semantics," "Arabic language learning," "Arabic vocabulary learning," and "higher education." Retrieved publications were initially screened for their relevance to the research objectives. Potentially relevant sources were then read in full to determine whether they met the inclusion criteria and contributed substantive evidence to at least one analytical dimension.

Sources were excluded when their discussion was peripheral to the research focus, their

interpretations lacked a traceable scholarly basis, or their content did not support lexical analysis or pedagogical interpretation. The selected literature was organized according to its analytical role: identifying lexical items, interpreting contextual meanings, or informing instructional applications. This procedure followed the principle that literature-based research requires an explicit process of searching, selecting, organizing, and synthesizing sources (Onwuegbuzie & Frels, 2016).

Data were collected through documentation. For each selected lexical item, the analysis recorded its form, the relevant Qur'anic passage, dictionary meaning, contextual interpretation, thematic category, and potential pedagogical application. Information from supporting literature was organized around the same analytical dimensions.

Qualitative content analysis was used to identify and classify relevant terms. Dictionary meanings were compared with their usage in Qur'anic passages and explanations in *tafsir*. This comparison distinguished general lexical meanings from context-specific meanings and avoided assigning a single political interpretation to every occurrence of a word.

Thematic synthesis subsequently organized the lexical findings into broader categories, including authority and leadership, ownership and sovereignty, justice and accountability, obedience and social order, consultation, and responsibility in governance. Pedagogical interpretation then examined how the contextual features of the selected vocabulary could inform vocabulary exercises, reading comprehension, translation, and semantic analysis. These applications were presented as instructional possibilities rather than evidence of demonstrated classroom effectiveness.

Source triangulation involved comparing Qur'anic usage with lexicographical explanations, exegetical interpretations, and relevant scholarly literature. Differences in interpretation were considered rather than automatically reduced to a single meaning. The pedagogical synthesis likewise drew on literature concerning vocabulary acquisition and meaningful language use (Ramadani & Baroroh, 2020). These comparisons supported the coherence and credibility of the analysis (Creswell & Creswell, 2018).

RESULT AND DISCUSSION

Results

The literature analysis demonstrates that the Qur'an contains a rich vocabulary related to power, authority, leadership, governance, justice, and social responsibility. These lexical items are not presented merely as political terminology but are embedded within theological, ethical, and social contexts. The analysis identified five major lexical concepts that are particularly relevant to the theme of power and governance: mulk (مُلْك), malik (مَلِك), khalīfah (خَلِيفَة), hukm (حُكْم), and 'adl (عَدْل). These terms provide authentic Arabic linguistic material that can simultaneously introduce students to Qur'anic vocabulary and develop their ability to understand the semantic meaning of Arabic words according to context.

1. Mulk (مُلْك): Power, Dominion, and Sovereignty

The first important lexical item is مُلْك (mulk), which is derived from the root م-ل-ك (m-l-k). The semantic field of this root encompasses possession, authority, kingship, sovereignty, and power. The Qur'anic Arabic Corpus records numerous derivatives of this root and demonstrates that its meaning varies according to the linguistic and contextual environment in which it occurs.

One of the clearest examples appears in QS. Āli 'Imrān [3]: 26:

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ ۖ بِيَدِكَ الْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

The principal lexical expression is مَالِكِ الْمُلْكِ (mālika al-mulk), followed by تُؤْتِي الْمُلْكَ (tu'tī al-mulk) and تَنزِعُ الْمُلْكَ (tanzi'u al-mulk). The word مُلْك in this verse indicates dominion or sovereignty, while the verbal expressions تُؤْتِي and تَنزِعُ illustrate the Qur'anic conception that political authority can be granted and removed. The same lexical field appears in QS. al-Mulk [67]: 1:

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Here, الْمُلْكُ (al-mulk) is directly associated with divine sovereignty and absolute power. The Qur'anic Arabic Corpus translates the expression as dominion, kingdom, or sovereignty depending on the translation tradition.

From a linguistic perspective, these examples demonstrate that one lexical item can possess related meanings depending on its context. Therefore, students should not learn مُلْك merely through a single Indonesian equivalent such as "kerajaan" or "kekuasaan." Instead, students can be encouraged to examine its contextual meaning through different Qur'anic verses. This approach is consistent with research emphasizing that Qur'anic vocabulary requires attention to contextual meaning and semantic relationships rather than isolated word memorization (Moussa, 2022).

2. Malik (مَلِك): King and Ruler

The second lexical item is مَلِك (malik), meaning king or ruler. The Qur'an uses this term in contexts involving human political authority as well as divine sovereignty. For example, QS. al-Baqarah [2]: 247 states:

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا

The central word is مَلِكًا (malikan), which refers to Tālūt as a king or ruler. The Qur'anic Arabic Corpus identifies مَلِك in this context specifically as "a king."

Another important example occurs in QS. Yūsuf [12]: 54:

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي

The word الْمَلِكُ (al-malik) refers to the ruler of Egypt. The lexical use of malik therefore provides an authentic example of political leadership terminology in Qur'anic Arabic. It is particularly valuable for Arabic language learning because students can analyze its morphological form, grammatical position, and semantic relationship with other words derived from the same root. The Qur'anic Arabic Corpus records malik in several Qur'anic contexts, including references to kings and the divine attribute "the King."

The pedagogical significance lies in the possibility of teaching vocabulary through semantic fields. Students can compare مَلِك, مُلْك, مَالِك, and مَمْلُوك to understand how changes in morphological patterns generate related but distinct meanings. Such an approach is consistent with research showing that Arabic vocabulary instruction benefits from systematic attention to word forms, frequency, and vocabulary-learning strategies (Bakker, 2020).

3. Khalīfah (خَلِيفَة): Leadership and Responsibility

The third lexical concept is خَلِيفَة (khalīfah), commonly translated as successor, vicegerent, or representative. The term appears prominently in QS. al-Baqarah [2]: 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

The word خَلِيفَةً (khalīfatan) represents a central Qur'anic concept of human responsibility on earth. In the context of governance, this term can be interpreted as establishing a conceptual relationship between authority and responsibility. Power is not represented merely as possession but as a trust accompanied by obligations toward the created world and society.

For Arabic language learning, خَلِيفَةis particularly valuable because it allows students to investigate morhology and semantic derivation from the root خ-ل-ف. Students can compare related forms and identify how the root develops meanings connected with succession, replacement, and representation. The vocabulary can subsequently be integrated into reading exercises concerning leadership, responsibility, and human roles.

The use of Qur'anic vocabulary as a learning resource is supported by studies showing the close relationship between Qur'anic engagement and Arabic vocabulary development. Mazidatulfaizah (2019), for example, found a relationship between Qur'an memorization and Arabic vocabulary mastery, demonstrating the potential of Qur'anic material for supporting vocabulary acquisition.

4. Hukm (حُكْم): Judgment and Governance

The fourth lexical field is حُكْم (hukm), derived from the root ح-ك-م, which is associated with judgment, decision-making, authority, and governance. This lexical field is particularly significant because governance in the Qur'anic perspective is closely connected with the act of making decisions according to justice and appropriate principles.

QS. al-Nisā' [4]: 58 states:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَن تَحْكُمُوا بِالْعَدْلِ

The important lexical expression is حَكَمْتُم (hakamtum) and تَحْكُمُوا (tahkumū), both derived from the root ح-ك-م. The verse connects the act of governing or judging (تَحْكُمُوا) with الْعَدْل (al-'adl), justice. Consequently, the Qur'anic vocabulary of governance cannot be separated from ethical responsibility.

This relationship is particularly important pedagogically. Students can be asked to identify the root, morphological form, grammatical function, and contextual meaning of حَكَمَ, يَحْكُمُ, and حُكْم. They can then compare these forms with Indonesian translations and discuss why the same root may be translated differently depending on context. Such activities encourage deeper lexical competence rather than simple memorization.

5. 'Adl (عَدْل): Justice as the Ethical Foundation of Governance

The fifth major lexical concept is عَدْل ('adl), meaning justice, fairness, or equity. In the Qur'an, justice functions as an important ethical principle that regulates social relations and the exercise of authority. QS. al-Nahl [16]: 90 states:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ

The central expression is بِالْعَدْلِ (bi al-'adl), which places justice among the principles explicitly commanded by Allah. The verse is important for the conceptualization of governance because it demonstrates that authority should be accompanied by ethical principles.

The semantic analysis of عَدْل can be connected with related terms such as إِحْسَان (ihsān), أَمَانَة (amānah), and بَغْي (baghy). Through this semantic network, students can understand that Qur'anic vocabulary operates within interconnected conceptual fields. Research on Qur'anic vocabulary likewise demonstrates that systematic analysis of lexical items can contribute to understanding broader moral and conceptual dimensions of the Qur'an (Salsabila et al., 2024).

Discussion

The findings indicate that the Qur'anic lexicon of power and governance constitutes a potential source of authentic Arabic language learning materials in higher education. The five lexical concepts identified above do not operate independently. Instead, they form a semantic network: مُلْك represents dominion or sovereignty; مَلِك refers to the ruler; خَلِيفَة emphasizes human

leadership and responsibility; حُكْم concerns judgment and decision-making; and عَدْلnestablishes the ethical dimension of authority.

This semantic network provides an opportunity to transform Qur'anic vocabulary into thematic Arabic learning materials. Rather than presenting vocabulary through disconnected lists, lecturers can organize vocabulary according to themes such as *power*, *leadership*, *authority*, *justice*, and *responsibility*. Such contextualized learning is important because university students require vocabulary that can support reading comprehension and interpretation of increasingly complex Arabic texts. Research on Arabic vocabulary mastery among university students indicates that insufficient vocabulary knowledge can become an obstacle to broader Arabic language competence (Abdul Razak et al., 2020).

The findings are also consistent with research on Qur'anic vocabulary learning. Al-'Uthmān and Ismā'īl (2022) proposed a model for learning the meanings of Qur'anic vocabulary through Sūrah al-Fātihah and emphasized the need for deeper understanding of Qur'anic vocabulary through structured learning. Similarly, research on Qur'anic vocabulary has shown that lexical items should be studied through their morphological and semantic dimensions because a word may appear in different forms and contexts (Al-'Ānī & Surā, 2022).

From the perspective of higher education, the use of Qur'anic vocabulary can also encourage students to develop several language competencies simultaneously. First, students can develop mufradāt mastery through identifying and memorizing key lexical items. Second, they can develop reading comprehension by interpreting the vocabulary within complete Qur'anic verses. Third, they can develop morphological awareness by comparing derivatives such as مَلِك، مُلْك، مَالِك، and other forms from the same root. Fourth, they can develop semantic competence by distinguishing contextual meanings. Finally, they can develop critical reading skills by comparing lexical meanings across different Qur'anic contexts.

This approach is strengthened by the increasing attention given to corpus-based and technology-supported Arabic vocabulary learning. Research on Arabic vocabulary mastery among university students has emphasized the usefulness of corpus-based approaches for determining vocabulary needs and proficiency. Meanwhile, Sahrim et al. (2023) demonstrated the potential of technology-supported learning for Arabic vocabulary among university students. More specifically, recent research has developed applications that integrate the Quran Arabic Corpus to present word meanings, roots, and Qur'anic contexts as vocabulary-learning resources.

The pedagogical implication is therefore that Qur'anic vocabulary should be transformed from a passive object of memorization into an active contextual learning resource. For example, lecturers may provide QS. Āli 'Imrān [3]: 26 and ask students to identify the words مَالِكَ، الْمُلْكِ، تُؤْتِي، and تَنزِعُ. Students can then identify their roots, grammatical forms, meanings, and relationships within the verse. Similar activities can be applied to QS. al-Nisā' [4]: 58 by examining أَمَانَات، حَكَمْتُم، تَحْكُمُوا، and الْعَدْل.

Such activities correspond with contemporary approaches to vocabulary instruction that emphasize engagement and meaningful tasks. Rabie-Ahmed and Mohamed (2022), for instance, found that vocabulary learning can be approached through different task types, including collaborative and individual learning activities. Research on gamification has likewise shown growing interest in creating more engaging Arabic vocabulary learning experiences (Ghofur et al., 2023). Thus, Qur'anic vocabulary can be integrated into reading tasks, group discussions, vocabulary mapping, digital quizzes, translation exercises, and semantic analysis.

The results also suggest that the Qur'an can function as an authentic linguistic corpus for Arabic learning. Unlike artificially constructed vocabulary lists, Qur'anic vocabulary is presented within complete linguistic contexts and connected to meaningful concepts. This provides students with opportunities to observe how words function syntactically and semantically in

authentic Arabic discourse. Recent studies specifically support the use of Qur'anic vocabulary as a basis for Arabic learning and vocabulary development.

Nevertheless, the use of Qur'anic vocabulary as Arabic learning material requires methodological caution. Qur'anic Arabic should not be reduced to ordinary vocabulary exercises without considering its textual, theological, and semantic dimensions. A word may have several meanings, and its meaning must be interpreted according to context. Therefore, Arabic lecturers should combine lexical analysis with reliable Qur'anic interpretation and avoid presenting a single translation as the only possible meaning. This principle is important because contextual analysis is central to understanding Qur'anic vocabulary accurately (Moussa, 2022).

Overall, the study demonstrates that the Qur'anic lexicon of power and governance has substantial potential as a source for Arabic language learning in higher education. The words مُلْك، مَلِك، خَلِيفَة، حُكْم، and عَدْل provide an interconnected lexical-semantic framework through which students can learn vocabulary, morphology, syntax, semantics, reading comprehension, and contextual interpretation. Therefore, the pedagogical value of these lexical items lies not only in increasing students' vocabulary size but also in developing their ability to understand Arabic texts through meaningful semantic contexts. This finding supports the proposition that Qur'anic vocabulary can serve as an authentic, contextual, and academically relevant resource for Arabic language learning at the university level.

CONCLUSION

This **study** identified an interconnected Qur'anic lexicon of power and governance, including مُلْك (*mulk*), مَلِك (*malik*), خَلِيفَة (*khalīfah*), حُكْم (*ḥukm*), and عَدْل (*ʿadl*), whose meanings depend on morphological forms, textual contexts, and semantic relationships. Its main contribution is linking the contextual analysis of these terms to their potential use in university-level Arabic instruction, particularly through vocabulary mapping, contextual reading, morphological analysis, and translation activities. The study thus provides a basis for developing thematic learning materials that connect lexical knowledge with textual interpretation. As library research, it does not establish the effectiveness of these applications; future studies should develop and empirically evaluate the proposed materials

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