Qur'anic Tadabbur Models for Enhancing Students Character and Spiritual Awareness

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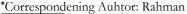
Abstract
This article examines the design of the Qur'anic Tadabbur Model to enhance Islamic Religious Education (PAI) through the integration of cognitive, affective, and psychomotor domains. The study aims to develop a conceptual framework for the model, focusing on deep reflection on Qur'anic verses to strengthen students' moral character and spiritual awareness. Using a qualitative approach and library research method, the study explores the model's design and its implications for PAI. The findings show that the Qur'anic Tadabbur Model provides a comprehensive approach to fostering students' moral and spiritual development, encouraging reflection on and internalization of Qur'anic values. It not only enhances students' understanding of the Quran but also supports the application of these values in everyday life. Although still in the conceptual stage, further empirical research is required to assess the model's practical effectiveness. These findings lay the foundation for future studies on the implementation of the Qur'anic Tadabbur Model in PAI and its impact on character development.

Artikel ini mengkaji rancangan Model Tadabbur Qur'ani untuk meningkatkan Pendidikan Agama Islam (PAI) melalui integrasi dimensi kognitif, afektif, dan psikomotorik. Penelitian ini bertujuan mengembangkan kerangka konseptual model dengan fokus pada refleksi mendalam terhadap ayat-ayat Al-Qur'an untuk memperkuat karakter moral dan kesadaran spiritual peserta didik. Dengan menggunakan pendekatan kualitatif dan metode studi kepustakaan, penelitian ini mengkaji desain model serta implikasinya terhadap PAI. Hasil penelitian menunjukkan bahwa Model Tadabbur Qur'ani menawarkan pendekatan komprehensif dalam membentuk pertumbuhan moral dan spiritual peserta didik, mendorong mereka untuk merefleksikan dan menginternalisasi nilai-nilai Al-Qur'an. Model ini tidak hanya meningkatkan pemahaman peserta didik terhadap Al-

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Qur'an, tetapi juga membantu mereka menerapkan nilai-nilai tersebut dalam kehidupan sehari-hari. Meskipun masih berada pada tahap konseptual, penelitian lebih lanjut melalui uji coba empiris diperlukan untuk mengevaluasi efektivitas model ini di lapangan. Temuan ini memberikan dasar bagi penelitian selanjutnya tentang implementasi Model Tadabbur Qur'ani dalam PAI dan dampaknya terhadap pengembangan karakter.

Keywords: Character Development; Islamic Education; Qur'anic Tadabbur; Spiritual Growth; Student Transformation

Introduction

Building character and spiritual awareness is an essential goal in Islamic Religious Education (PAI), serving as the foundation for forming individuals with integrity who can positively contribute to society.[1] However, the moral and ethical challenges faced by the younger generation are becoming increasingly complex, with phenomena such as juvenile delinquency, school violence, bullying, drug abuse, and declining motivation to learn. These issues often stem from life's anxieties and a lack of spiritual values.[2] The rapid advancement of digital technology further exacerbates this condition, causing a shift in values that undermines the internalization of moral and spiritual principles in daily life.[3] Thus, there is an urgent need to strengthen value-based education to equip young people with a strong foundation for navigating the dynamics of the modern era.[4]

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[1] Nurti Budiyanti and Muhamad Parhan, "Evaluating the Ulul Ilmi Model: Enhancing Spiritual and Moral Character through Holistic Islamic Pedagogy in Higher Education," *Jurnal Pendidikan Islam* 13, no. 1 (2024): 45–58; Amsal Qori Dalimunthe et al., "Education Fostering Moral Integrity In Vocational Education: The Influence Of Islamic Religious Instruction In The Global Era," *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam* 7, no. 3 (2024): 476–488.

[2] Muhammad Bagaskara Rizqy Harmadi et al., "Moral Education and Social Attitudes of The Young Generation: Challenges for Indonesia and The International Community," *Jurnal Panjar: Pengabdian Bidang Pembelajaran* 4, no. 2 (2022): 173–222; David Matza, *Delinquency and Drift* (Routledge, 2018); Joan Poliner Shapiro and Jacqueline A Stefkovich, *Ethical Leadership and Decision Making in Education: Applying Theoretical Perspectives to Complex Dilemmas* (Routledge, 2016).

[3] Seth Abrutyn and Michael J Carter, "The Decline in Shared Collective Conscience as Found in the Shifting Norms and Values of Etiquette Manuals," *Journal for the Theory of Social Behaviour* 45, no. 3 (2015): 352–376.

[4] Asrul Faruq, Raharjo Raharjo, and Nur Sholeh, "The Essence of Islamic Religious Education Curriculum: Integrating Islamic Values with Contemporary Education," *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 13, no. 2 (2024): 85–98.

Traditional teaching methods in PAI, which often emphasize memorization, are considered less relevant in addressing these challenges.[5] For example, Nurhasan et al. (2023) highlight that many educators struggle to teach the aspects of the Qur'an in PAI in an engaging, simple, and enjoyable way for children.[6] This situation underscores the need for transformative and contextual learning innovations.[7]

Moreover, studies on Qur'anic literacy reveal a gap in Qur'anic understanding among students. Research by Iswanto et al., quoted by Aulia et al. (2024)[8], shows that among 2,267 junior high school students in East Java, although their ability to read, write, and memorize the Qur'an is good, their understanding or interpretation of Qur'anic verses remains low. This finding is reinforced by a report from the Puslitbang Lektur dan Khazanah Keagamaan, which indicates that the national Qur'anic literacy index for high school students is still at a moderate level, with a score of 2.44. The reading index stands at 2.59, indicating that many students are only familiar with basic letters and tajwid, while the comprehension index of verse meanings is still low at 1.87. Conversely, the memorization index is higher, at 3.03, suggesting the dominance of memorization over understanding the meanings.

Further, the study found that environmental factors, such as religious education backgrounds before high school and the tradition of Qur'anic reading in families and communities, also influence students' Qur'anic literacy. Students with a background in pesantren or diniyah education tend to have higher literacy indices compared to those without such backgrounds. However, the memorization-based approach commonly applied in pesantren also shows a gap between reading and memorizing aspects and understanding the meanings of the Qur'an.[9]

These findings emphasize the need for the development of teaching models in PAI that not only focus on memorization but also encourage deep

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[5] Tiara Dwi Putri, Zumirrahilza Haq, and Gusmaneli Gusmaneli, "Model Pembelajaran Tradisional Dan Kontemporer Dalam Pendidikan Agama Islam," *Lencana: Jurnal Inovasi Ilmu Pendidikan* 3, no. 1 (2025): 304–312.

[6] Nurhasan Nurhasan et al., "Keefektifan Pembelajaran Al-Quran Di Sekolah Dasar," *Jurnal Basicedu* 7, no. 1 (2023): 1075–1085.

[7] Elisa Rosa et al., "Inovasi Model Dan Strategi Pembelajaran Dalam Implementasi Kurikulum Merdeka," *Journal of Education Research* 5, no. 3 (2024): 2608–2617.

[8] Muhammad Hizba Aulia, Agus Fakhruddin, and Cucu Surahman, "Pemetaan Capaian Pembelajaran Dan Materi Ajar PAI Dan Budi Pekerti Elemen Al-Quran Dalam Kurikulum Merdeka," *AT-TA'DIB: JURNAL ILMIAH PRODI PENDIDIKAN AGAMA ISLAM* (2024): 103–117.

[9] Tim Peneliti Lektur dan Khazanah Keagamaan, *Indeks Literasi Al-Qur'an Nasional Siswa Sekolah Menengah Atas (SMA)* (Jakarta, 2016).

understanding of the Qur'anic meaning. One potential approach to bridge this gap is the Qur'anic Tadabbur Model, which integrates reflective methods to encourage students to contemplate and deeply understand the meanings of the Qur'an. This approach is expected to support the internalization of divine values, shape strong moral character, and enhance spiritual awareness. Moreover, this model is more relevant in the digital era as it offers a more practical and engaging learning experience for the younger generation.[10]

Several previous studies have emphasized the importance of integrating spiritual values into PAI as a response to the challenges of the modern era. Yusri et al. (2024) and Nudin (2020) found that traditional methods based on lectures and memorization are no longer effective in developing 21st-century skills such as critical thinking and collaboration.[11] Similarly, Budiyono (2023) noted that the VUCA (Volatility, Uncertainty, Complexity, Ambiguity) era driven by digital technological advancements has led to value shifts among the younger generation.[12] To address this, Heri and Ruswandi (2022) stressed the need for learning approaches that prioritize motivation, exemplary behavior, and practical methods to holistically transform Islamic values.[13]

A strategic step in building students' character is by integrating character values into various subjects, including Fiqh, Al-Qur'an-Hadith, Islamic History, and Aqeedah-Akhlaq. Supriyanto (2020) observed that pesantren-based learning models integrating character values can develop literacy, critical thinking, and holistic character formation while fostering a positive mental attitude.[14] Furthermore, Yuliani et al. (2019) showed that Qur'anic Tadabbur activities can increase spiritual intelligence by up to 49%, which ultimately strengthens the thinking, soul, and behavior of students.[15] However, most of these studies have

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[10] Tedi Gandara, "An Implementation Of Islamic Education Philosophy In Building Religious Moderation," *Edukasi: Journal of Educational Research* 3, no. 2 (2023): 14–26.

[11] M Yusri, Ali Akbar, and Agus Basri, "Problematika Pendidikan Agama Islam Di Era Modern," *Al-Ubudiyah: Jurnal Pendidikan dan Studi Islam* 5, no. 2 (2024): 83–91; Burhan Nudin, "Konsep Pendidikan Islam Pada Remaja Di Era Disrupsi Dalam Mengatasi Krisis Moral," *Literasi: Jurnal Ilmu Pendidikan* 11, no. 1 (2020): 63–74.

[12] Alief Budiyono, "Urgensi Nilai Religius Pada Generasi Z Di Era VUCA," in *Prosiding Seminar Nasional Bimbingan Dan Konseling*, vol. 7, 2023, 1–14.

[13] Deden Heri and Uus Ruswandi, "Konsep Integrasi Nilai-Nilai Keislaman Dalam Pembelajaran Pendidikan Agama Islam Pada Lembaga Pendidikan," *Jurnal Dirosah Islamiyah* 4, no. 2 (2022): 255–267.

[14] Eko Eddya Supriyanto, "Kontribusi Pendidikan Pesantren Bagi Pendidikan Karakter Di Indonesia," *Jurnal Pendidikan Nusantara* 1, no. 1 (2020): 13–26.

[15] Feni Yuliani, Nani N Djamal, and Endi Endi, "Pengaruh Kebiasaan Tadabbur Al-Quran Terhadap Kecerdasan Spiritual Anggota Komunitas Tadabbur Quran," *Jurnal Psikologi Islam* 6, no. 2 (2019): 37–50.

not specifically designed a Qur'anic Tadabbur Model in PAI that can systematically build students' character and spiritual awareness.

Although numerous studies have highlighted the benefits of Qur'anic Tadabbur activities in Islamic education, no structured and standardized learning model has been implemented within the PAI system to systematically apply the concept of Tadabbur in Qur'anic learning. This creates a significant gap in ensuring that the Qur'anic element in PAI functions not only as a means of transferring knowledge but also as an effective medium for building moral character and spiritual awareness. In the context of the digital era, which is filled with moral and spiritual challenges, there is a need for more relevant learning innovations to strengthen the internalization of Qur'anic values.

Unlike previous approaches that emphasized memorization or individual reflection, the proposed Qur'anic Tadabbur Model in this study is designed with a structured, practical, and experiential approach. This model aims for students not only to cognitively understand the text but also to apply interactive and contextual strategies to enhance their engagement in internalizing Qur'anic values. With this approach, the model seeks to strengthen the primary objective of PAI, which is to shape individuals with integrity and noble character. In addition to providing a strong theoretical foundation, this research also contributes by offering practical guidelines for more effective pedagogical implementation.

Method

This study employs a qualitative approach using the Systematic Literature Review (SLR) method to analyze the implementation of the Tadabbur Qur'ani Model in Islamic Religious Education (PAI). This method was chosen to systematically synthesize various studies to identify theories, concepts, and key findings that contribute to the development of a learning model based on Tadabbur Qur'ani.

The initial stage of this research involves determining relevant search keywords, such as "Tadabbur Qur'ani Model in Islamic Education," "Tadabbur-based Learning in PAI," and "Integration of Qur'anic Values in Education." Searches were conducted through various leading academic databases, including Google Scholar, Scopus, Web of Science, and other accredited journals to ensure the credibility of the sources used. The collected literature was then selected based on inclusion and exclusion criteria. The inclusion criteria consisted of studies discussing the implementation of Tadabbur Qur'ani in the context of Islamic education, articles published

between 2015 and 2024 to ensure up-to-date findings, and studies that included discussions on learning models, student engagement, and the enhancement of spiritual awareness in PAI. Meanwhile, the exclusion criteria encompassed literature that only discussed Qur'anic interpretation without any pedagogical aspect, studies lacking a clear research methodology, and articles that were not indexed in reputable academic journals. The abstracts and full texts of studies that met the criteria were further screened to ensure their relevance to the research focus.

The data in this study are categorized into primary data and secondary data. Primary data consist of an in-depth analysis of selected studies, covering key themes, methodologies, and significant findings related to the application of Tadabbur Qur'ani in PAI. Meanwhile, secondary data include books, academic articles, and other supporting literature that provide additional theoretical perspectives. The data analysis was conducted using a thematic approach, which involved several steps: extracting and coding data by identifying key concepts such as "student spiritual engagement," "teaching effectiveness," and "integration of Qur'anic values in education," mapping patterns and relationships between concepts to identify trends and gaps in previous research, and conducting a comparative analysis to evaluate various Tadabbur-based learning models in PAI, highlighting their advantages and limitations.

To ensure the validity and reliability of the study, source triangulation was applied by referring to the Miles and Huberman analysis model, which consists of three main stages: data reduction by filtering and eliminating irrelevant information, data presentation in the form of systematic and easily interpretable narratives, and drawing conclusions to develop a comprehensive pedagogical framework related to the Tadabbur Qur'ani Model in PAI.[16] To minimize bias, the analysis results were compared across various sources and discussed with experts or fellow researchers to ensure the consistency of the findings.

The findings of this study are expected to provide an in-depth synthesis of Tadabbur-based pedagogy in Islamic education. The developed learning model emphasizes reflective learning, value internalization, and the strengthening of spiritual awareness in PAI, making it a valuable reference for educators, curriculum developers, and policymakers in improving the quality of Islamic education.

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[16] Muhammad Hizba Aulia et al., "Peran Ekstrakurikuler Keagamaan Dalam Penguatan Karakter Religius Peserta Didik Di SMP Negeri 44 Bandung," *Journal of Education Research* 5, no. 4 (2024): 5376–5385.

Result and Discussion

Concept and Components of the Qur'anic Tadabbur Model

The Qur'anic Tadabbur Model is an innovative teaching method that uses the Quran as the primary foundation for deeply exploring the meanings and values contained within it. This model does not only focus on activities such as reading and memorizing, but also encourages students to integrate the teachings of the Quran into their daily lives.[17] In the context of Islamic Religious Education (PAI), this model is highly relevant as the Quran serves as a primary source in the curriculum, especially as an important element in the first and sixth chapters, across all educational levels, from primary to secondary education. Through the process of tadabbur, students not only understand the Qur'anic verses textually but also internalize its values into practical actions.[18]

Tadabbur, according to Ibn Faris in *Maqayis al-Lughah* and Ibn Manzhur in *Lisan al-Arab*, comes from the word *dabara*, which means "the back" or "the end of something."[19] Moreover, tadabbur involves the process of contemplating and considering the consequences or impacts of an action. In *Al-Munawwir Dictionary*, tadabbur is defined as the effort to consider the goodness or badness of something in order to achieve a deeper understanding.[20]

According to Asyafah (2014), the Qur'anic Tadabbur Model encompasses various perspectives: philosophical, religious, juridical, psychological-pedagogical, and sociological. Philosophically, this model encourages students to reflect deeply and think critically to strengthen their intellectual, emotional, spiritual, and moral intelligence. This aligns with Allah's command in the Quran, as found in Surah Muhammad: 24, which invites the believers to reflect on His verses.[21] This verse demonstrates that reflection on the Quran should be done with an open heart, free from rejection and vices that can obstruct understanding. In the educational context, a closed heart towards knowledge will hinder the intellectual and spiritual development of students. The process

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[17] Munawir Munawir, Fina Alfiana, and Sekar Putri Pambayun, "Menyongsong Masa Depan: Transformasi Karakter Siswa Generasi Alpha Melalui Pendidikan Islam Yang Berbasis Al-Qur'an," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 7, no. 1 (2024): 1–11.

[18] Cecep Supriadi, "Mengenal Ilmu Tadabur Al-Qur'an:(Teori Dan Praktek)," *ZAD Al-Mufassirin* 4, no. 1 (2022): 20–38.

[19] Abi Husain Ahmad bin Faris Zakaria, *Maqayis Al-Lughah* (Kairo: Darul Hadits, 2008); Ibn Manzhur, *Lisanul 'Arab* (Beirut: Darul Fikri, 1966).

[20] Ahmad Warson Munawwir, *Al-Munawwir Kamus Arab-Indonesia* (Surabaya: Pustaka Progressif, 1997).

[21] Abas Asyafah, "Metode Tadabbur Qurani Dalam PAI," in *Model-Model Pembelajaran Berbasis Nilai Islam*, ed. Abas Asyafah, Eman Sulaiman, and Nuchasanah (Bandung, 2014), 367–419.

of tadabbur can only occur if someone has the mental and spiritual readiness to reflect on the meanings contained in the Qur'anic teachings. Thus, from a religious perspective, this model is rooted in the Qur'anic teachings aimed at deepening the understanding of Qur'anic values.[22]

Juridically, this model supports the national education policy of Indonesia. Law No. 20 of 2003 on the National Education System and Government Regulation No. 19 of 2005 emphasize the importance of education that develops students' potential with religious values, as well as active, creative, and meaningful learning.[23] The Qur'anic Tadabbur Model aligns with this, combining religious understanding with personal development. In the psychological-pedagogical aspect, this model helps students internalize Qur'anic values continuously to build their spiritual awareness.

Meanwhile, from a sociological perspective, this model strengthens the social bonds in Indonesia's religious community. This value-based learning process can enhance the quality of religiosity and social relationships within society as a whole.[24] This model adopts a student-centered approach, where students become the primary focus of the learning process. This approach includes reading, reflection, and discussion of Qur'anic values relevant to everyday life.[25]

Several learning strategies are implemented by combining practical and conceptual approaches. First, spiritual reflection helps students deeply understand and contemplate Qur'anic verses.[26] Second, collaborative discussions in small groups allow for the exploration of verse content and the sharing of insights.[27] Third, project-based learning encourages students to create works related to Qur'anic values.[28] Fourth, gamification is applied through

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[22] Ibid.; Muhammad Hizba Aulia, Cucu Surahman, and Elan Sumarna, "Optimalisasi Pendidikan dengan Konsep Tadabur: Telaah Tafsir Tarbawi atas QS. Muhammad [47]: 24," *Jurnal Semiotika Quran* 4, no. 2 SE-Articles (November 5, 2024): 769–789, https://doi.org/10.19109/jsq.v4i2.24937.

[23] Nur Hadi, "Concept of Educational Values for Tauhid Nation Education System Perspective," *Indonesian Journal of Islamic Education Studies (IJIES)* 2, no. 1 (2019): 1–16.

[24] Asyafah, "Metode Tadabbur Qurani Dalam PAI."

[25] Reyza Farhatani, "Model Tadabur Al-Qur'an Dalam Pembelajaran PAI Pada Materi Beriman Kepada Kitab-Kitab Allah," *Prosiding Hapemas* 3, no. 1 (2022): 300–308.

[26] Claire Alkouatli, "Pedagogies in Becoming Muslim: Contemporary Insights from Islamic Traditions on Teaching, Learning, and Developing," *Religions* 9, no. 11 (2018): 367–384.

[27] Alexina Thorén Williams and Maria Svensson, "Student Teachers' Collaborative Learning of Science in Small-Group Discussions," *Scandinavian Journal of Educational Research* 65, no. 6 (2021): 914–927.

[28] Abdul Rahman, Remiswal Remiswal, and Khadijah Khadijah, "Implementation of Islamic Religious Education Learning Evaluation Based on Project Based Learning in Merdeka Curriculum," *Al-kayyis: Journal of Islamic Education* 2, no. 1 (2024): 21–35.

interactive quizzes or card games containing interpretations of specific verses to enhance student engagement. Lastly, hands-on experiences involve observing natural phenomena while reading and reflecting on specific verses, as well as contemplating wisdom through Qur'anic value-based outbound activities.[29]

The stages in this model are designed to support the transformation, transaction, and transinternalization of Qur'anic values.[30] In the transformation stage, students are provided with a deep understanding of the Qur'anic verses, including guidance for life, morality, and the basic principles of Islam. The transaction stage takes place through active interaction between the teacher and students, which includes discussions and reflections to share understandings and experiences related to the studied verses. The transinternalization stage occurs when students truly internalize Qur'anic values and begin applying them in their daily lives, marked by real behavioral changes.[31]

To support this strategy, teaching methods include lectures to provide initial explanations, discussions as an interactive space for exploring understandings, and field experiences to strengthen students' engagement in real-life contexts.[32] This method is implemented through a model syntax consisting of five stages that systematically link conceptual understanding with the application of Qur'anic values in everyday life.

This model's syntax includes five interconnected stages:[33]

a. Sima'ah or Tilawah; This stage builds the habit of listening to or reading Qur'anic verses with the purpose of paying attention and understanding Qur'anic values. The main activities involve reading or listening to Qur'anic verses together or via audio/video media with full focus to absorb the information. For example, students read or listen to Surah Al-'Alaq: 1-5 to contemplate the importance of knowledge.

b. Tafhim; In this stage, students understand the meaning of the verses deeply through activities such as translation, exegesis, contemplation, remembrance, and insight. This process is expected to enhance understanding, spiritual

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[29] Budi Santoso, "Modul Konsep Pembelajaran Berbasis Alam Perspektif Al-Qurân," *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam* 1, no. 4 (2023): 221–242.

[30] Afiful Ikhwan, Oktio Frenki Biantoro, and Ali Rohmad, "The Role of the Family in Internalizing Islamic Values.," *Dinamika Ilmu* 19, no. 2 (2019): 323–335.

[31] Zainal Abidin and Akhmad Sirojuddin, "Developing Spiritual Intelligence Through The Internalization of Sufistic Values: Learning From Pesantren Education," *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (2024): 331–343.

[32] Nikolaos Pellas et al., "Exploring The Educational Potential of Three-Dimensional Multi-User Virtual Worlds for STEM Education: A Mixed-Method Systematic Literature Review," *Education and Information Technologies* 22 (2017): 2235–2279.

[33] Asyafah, "Metode Tadabbur Qurani Dalam PAI."

awareness, and the application of Qur'anic values. For example, in learning about compassion, students delve into Surah Ar-Rahman: 1-4 by understanding its translation and exegesis.

c. Tazawwuq; This stage aims to absorb and internalize the understood values by comparing old habits with new, better principles, and teaches introspection and heart purification based on Islamic values. For example, students identify bad habits such as using harsh language, then replace them with the principle of gentleness according to Surah An-Nahl: 125.

d. Tashdiq; This stage focuses on affirming the heart on the truth of the Quran through the building of faith that encourages actions in accordance with Qur'anic values. This stage also instills love, fear, and hope in Allah within the students. For example, students write an action plan that reflects their beliefs, such as training themselves to always be honest in all situations.

e. Tajawwub; This stage aims to respond to the Quran with concrete actions, both verbally and in behavior, by imitating the responses of Prophet Muhammad SAW. For instance, students glorify when reading verses of glorification, pray when reading verses of prayer, and recite seeking refuge when encountering verses of protection. After studying Surah Al-Ma'un on the importance of social concern, students are encouraged to take real action, such as donating to orphans or helping those in need around them.

Evaluation in this model involves three main aspects: cognitive, affective, and psychomotor. The cognitive evaluation aims to ensure that students understand the meaning of the verses deeply, for example through concept comprehension tests. The affective evaluation focuses on how much Qur'anic values touch the feelings and shape students' spiritual awareness, which can be measured through tools like daily journals or attitude observations. The psychomotor evaluation assesses the application of Qur'anic values in everyday life through projects or real-life practices.[34] In this regard, teachers play the role of facilitators who not only deliver the learning material but also assist students in connecting Qur'anic values with the challenges of modern life.[35] Teachers also play a role in enhancing students' critical thinking skills and strengthening

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[34] AbdulSwamad Gyagenda, "Application of Bloom's Taxonomy in The Instruction of Islamic Education," *Interdisciplinary Journal of Education* 6, no. 1 (2023): 29–39.

[35] Asyafah, "Metode Tadabbur Qurani Dalam PAI"; Khusnul Khamidah Mida and Binti Maunah, "Strategi Pembentukan Karakter Religius Melalui Program Taman Pendidikan Al-Qur'an Di MI Tholabuddin Gandusari Blitar," *AHDÂF: Jurnal Pendidikan Agama Islam* 1, no. 2 (2023): 97–110.

their Islamic character.[36] After learning, teachers can provide feedback to improve understanding and application, and offer follow-up learning for students who have not fully internalized Qur'anic values.[37]

Although the Qur'anic Tadabbur Model offers a transformative approach to Islamic education, its implementation faces several challenges, including time constraints, teachers' competence in facilitating Tadabbur, and the need for a supportive learning environment. One of the primary obstacles is the limited time allocated for Islamic Religious Education (PAI) in the formal curriculum, which often prioritizes cognitive aspects over affective and psychomotor dimensions. To address this issue, educators must optimize instructional time by selecting verses that are contextually relevant to students' experiences and integrating Tadabbur activities into various subjects, rather than confining them to religious studies alone.[38]

Moreover, the concept of Tadabbur is frequently misunderstood as mere critical thinking or textual interpretation. In reality, it necessitates deep contemplation rooted in Qur'anic values that are inherently transformative. A critical challenge in its application is interpretive bias, where teachers may project their own understandings onto students' reflections, resulting in less authentic engagement.[39] This can lead to reflections that are more reproductive than exploratory, undermining the transformative potential of Tadabbur. Furthermore, assessing the outcomes of Tadabbur poses difficulties, as reflections lacking clear benchmarks may become overly subjective, complicating evaluations of their impact on students' attitudes and behaviors.[40] To ensure that Tadabbur fosters genuine transformation, a triangulation

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[36] Syifaun Nadhiroh and Isa Anshori, "Implementasi Kurikulum Merdeka Belajar Dalam Pengembangan Kemampuan Berpikir Kritis Pada Pembelajaran Pendidikan Agama Islam," *Fitrah: Journal of Islamic Education* 4, no. 1 (2023): 56–68.

[37] Asyafah, "Metode Tadabbur Qurani Dalam PAI."

[38] Nirwani Jumala Nirwani Jumala and Abubakar Abubakar, "Internalisasi Nilai-Nilai Spiritual Islami Dalam Kediatan Pendidikan," *Jurnal Serambi Ilmu* 20, no. 1 (2019): 160–173; Yogi Suparman et al., "Pengembangan Pendidikan Agama Dan Al-Qur'an Dalam Pondok Ramadhan Di SDN Bulukerto 2 Magetan," *Zad Al-Ummah: Jurnal Pengabdian Masyarakat* 2, no. 2 (2024): 66–79; Asyafah, "Metode Tadabbur Qurani Dalam PAI."

[39] Wisam Kh Abdul-Jabbar and Yousra Makki, "Integrating Intercultural Philosophy into The High School Curriculum: Toward a Deliberative Pedagogy of Tadabbur in Diasporic Muslim Education," *Religions* 15, no. 2 (2024): 189.

[40] Lora Hilal Fikri, "Pendidikan Agama Islam Dan Literasi Media Sosial Dalam Menghadapi Era Informasi Bagi Benerasi Muda Indonesia," *Journal of Education and Religious Studies* 3, no. 03 (2023): 103–111.

approach—incorporating written reflections, group discussions, and behavioral observations—is essential.[41]

Another pressing challenge is the varying levels of teachers' expertise in guiding Tadabbur sessions. Effective implementation requires not only a profound understanding of Qur'anic interpretation but also pedagogical skills that promote meaningful student engagement. Structured teacher training programs are vital to enhance educators' abilities to lead reflective discussions and instill Qur'anic values in students [42]. Additionally, fostering a supportive learning environment is crucial for students' spiritual development. Schools can cultivate such an environment by integrating Tadabbur practices into extracurricular activities, promoting a school culture that values reflective learning, and establishing learning communities that nurture collective spiritual awareness.[43]

By addressing these challenges through a comprehensive and systematic approach, the Qur'anic Tadabbur Model can effectively enhance students' spiritual consciousness and character development. This model not only deepens their cognitive understanding of the Qur'an but also nurtures an emotional and spiritual connection that makes its teachings more relevant and applicable to everyday life.[44] Further research should explore the comparative effectiveness of various implementation strategies and examine how Tadabbur can be adapted to different educational contexts. In this way, Qur'anic Tadabbur can evolve into a learning method that not only enriches students' academic insights but also shapes individuals with noble character who are deeply grounded in Qur'anic values in their daily lives.[45]

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[41] Annisa Rachmawati and Imam Mujahid, "Internalizing Social Care Characters Through Tadabbur Al-Qur'an in Elementary School," in *International Conference on Progressive Education (ICOPE 2019)* (Atlantis Press, 2020), 294–298.

[42] Zainal Abidin Muhja, Liza Shahnaz, and Siti Rohmah, "The Doctrine of Islamic Values Through The Curriculum: A Case Study at the Madrasah Hurrasul Aqidah Tarakan City," *Al-Hayat: Journal of Islamic Education* 6, no. 1 (2022): 183–191.

[43] Ahmad Bazli Ahmad Hilmi et al., "Integrating The Quran with The Acquired Knowledge: A Need Analysis for Developing a Model in Kolej Permata Insan," *International Journal of Religion* 5, no. 9 (2024): 25–36.

[44] Jumala and Abubakar, "Internalisasi Nilai-Nilai Spiritual Islami Dalam Kediatan Pendidikan"; Abdul-Jabbar and Makki, "Integrating Intercultural Philosophy into The High School Curriculum: Toward a Deliberative Pedagogy of Tadabbur in Diasporic Muslim Education."

[45] Dewi Rakhmawati et al., "Development of Ecological Citizenship-Based Character Education Model to Improve Environmental Naturalistic Intelligence of Elementary School Students," *Proceedings Series on Social Sciences & Humanities* 12 (2023): 470–483; Muhja, Shahnaz, and Rohmah, "The Doctrine of Islamic Values Through The Curriculum: A Case Study at the Madrasah Hurrasul Aqidah Tarakan City."

The Effectiveness of the Qur'anic Tadabbur Model in Shaping Student' Character

Character education aims to develop individuals who embody moral values upheld by society.[46] In Indonesia, despite various character education programs being integrated into the national education system, their effectiveness is often hindered by educators' limited understanding and inconsistent implementation.[47] In the context of Islamic Religious Education (PAI), character education not only focuses on moral development but also strengthens spiritual awareness based on universal Qur'anic values such as honesty, responsibility, and compassion.[48]

To assess the effectiveness of the Tadabbur Qur'ani Model in shaping students' character, it is essential to analyze it through relevant learning theories and previous studies. One of the most applicable theories is David Ausubel's meaningful learning theory, which emphasizes that learning is more effective when new knowledge is connected to students' existing cognitive structures.[49] In the context of Tadabbur Qur'ani, students do not merely understand the text cognitively but also relate its meanings to personal experiences and real-life situations, leading to deeper comprehension and moral internalization. Ausubel's theory provides a strong foundation for understanding how students construct meaning by integrating Qur'anic values with their prior knowledge. This cognitive linkage not only enhances comprehension but also fosters a more profound moral and spiritual transformation, making it a more relevant approach than rote memorization in character education.[50]

The effectiveness of the Tadabbur Qur'ani Model can also be analyzed through the constructivist learning theory and sociocultural perspectives. Constructivism, as highlighted by Arini and Umami (2019), underscores the

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[46] Alya Malika Fahdini, Yayang Furi Furnamasari, and Dinie Anggraeni Dewi, "Urgensi Pendidikan Karakter Dalam Mengatasi Krisis Moral Di Kalangan Siswa," *Jurnal Pendidikan Tambusai* 5, no. 3 (2021): 9390–9394.

[47] Alfiana Syifa and Auliya Ridwan, "Pendidikan Karakter Islami Di Era Digital: Tantangan Dan Solusi Berdasarkan Pemikiran Sosial Imam Al-Ghazali," *Social Studies in Education* 2, no. 2 (2024): 107–122.

[48] Adil Winata Surya Pratama et al., "Pendidikan Karakter Al-Islam Kemuhammadiyahan Di Era Disrupsi," *Masterpiece: Journal of Islamic Studies and Social Sciences* 2, no. 1 (2024): 13–22.

[49] T G K Bryce and E J Blown, "Ausubel's Meaningful Learning Re-Visited," *Current Psychology* 43, no. 5 (2024): 4579–4598.

[50] Syukri Fathudin Ahmad Widodo et al., "Implementasi Dan Dampak Pendidikan Holistik Berbasis Lingkungan Pada Siswa: Studi Kasus Di Sekolah Alam," *Humanika: Kajian Ilmiah Mata Kuliah Umum* 24, no. 2 (2024): 193–204; Syamsuar Hamka, "Implementasi Metode Tadabbur Al-Qur'an Di Pesantren Ar-Rahman Bogor," *al-Iltizam: Jurnal Pendidikan Agama Islam* 6, no. 2 (2021): 39–53.

active role of students in reconstructing knowledge by linking newly acquired insights with their prior understanding.[51] This aligns with the top-down learning process in Tadabbur Qur'ani, where students first grasp the broader meaning of Qur'anic verses before analyzing specific details. Generative learning occurs as students actively relate Qur'anic values to real-life contexts, fostering moral awareness and personal growth.

From a sociocultural perspective, learning is significantly influenced by social interactions and cultural contexts.[52] Tadabbur Qur'ani is not merely an individual cognitive process but also a collaborative learning experience, where students engage in discussions, reflections, and shared interpretations of Qur'anic teachings. As Arini and Umami (2019) suggests, effective learning occurs through cooperative learning, in which peer interactions reinforce moral values.[53] This supports Thomas Lickona's character education framework, as students do not only know what is good (moral knowing) but also develop an emotional connection to it (moral feeling), ultimately leading to consistent moral behavior (moral action).[54]

Based on a critical review of theories and previous studies, it can be concluded that the Tadabbur Qur'ani Model holds great potential in shaping students' character. By combining deep comprehension, value internalization, and practical application in daily life, this model offers a more effective approach to Qur'an-based character education.[55] However, further research is needed to develop and evaluate its application in Islamic Religious Education (PAI), particularly in integrating Qur'anic values into real-life contexts. Addressing existing challenges—such as teacher competency, curriculum structure, and student engagement—will be essential to optimizing the implementation of Tadabbur Qur'ani as a transformative educational model.

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[51] Aida Arini and Halida Umami, "Pengembangan Pembelajaran Pendidikan Agama Islam Melalui Pembelajaran Konstruktivistik Dan Sosiokultural," *Indonesian Journal of Islamic Education Studies (IJIES)* 2, no. 2 (2019): 104–114.

[52] Megan Bang, "Culture, Learning, and Development and The Natural World: The Influences of Situative Perspectives," *Educational Psychologist* 50, no. 3 (2015): 220–233.

[53] Arini and Umami, "Pengembangan Pembelajaran Pendidikan Agama Islam Melalui Pembelajaran Konstruktivistik Dan Sosiokultural."

[54] Dalmeri Dalmeri, "Pendidikan Untuk Pengembangan Karakter (Telaah Terhadap Gagasan Thomas Lickona Dalam Educating For Character)," *Al-Ulum* 14, no. 1 (2014): 269–288; Muh Idris, "Pendidikan Karakter: Perspektif Islam Dan Thomas Lickona," *Ta'dibi: Jurnal Manajemen Pendidikan Islam* 7, no. 1 (2018): 77–102.

[55] Baharuddin et al., "Assessment of Al Qur'an Reading and Writing Program for Islamic Character Development in Higher Education," *IJECA (International Journal of Education and Curriculum Application)* 7, no. 1 (2024): 1–13.

Enhancing Spiritual Awareness through the Qur'anic Tadabbur Model

Spiritual awareness refers to an individual's understanding and appreciation of their existence as a spiritual being, reflected in their relationship with God and a deeper meaning of life. According to Hamka, as cited in Yuzarion et al. (2022), spiritual awareness is divided into four levels: i'tiqad awareness (the will to be happy), conviction (strong belief in what is done), faith awareness (belief reflected in words and actions), and the awareness of ad-diin (complete submission to Allah Swt).[56] In the context of Islamic Religious Education (PAI), this spiritual awareness serves as a crucial foundation, where the main goal is not only to transfer religious knowledge but also to internalize religious values into daily behavior and deepen the spiritual connection with the Creator.[57]

However, enhancing students' spiritual awareness cannot be achieved by focusing solely on the cognitive aspect of religion. Effective learning must involve the affective and psychomotor dimensions, engaging students' emotions and driving behavioral changes in their daily lives.[58] One approach that has been proven highly effective in achieving this goal is the Qur'anic Tadabbur Model. Unlike traditional rote learning, this model invites students to actively reflect on Qur'anic verses, connect them with real-life experiences, and internalize their meanings. By doing so, students are not merely acquiring knowledge but also cultivating a deep spiritual consciousness that shapes their character and actions.

The Tadabbur process extends beyond mere Qur'anic recitation—it fosters deep contemplation of its meanings and application in daily life. For example, when studying verses related to patience, gratitude, and compassion, students are guided to engage in self-reflection, assess their personal experiences, and identify areas for moral growth. They are encouraged to consciously apply these values in their social interactions and worship. This reflective approach strengthens their understanding while deepening their emotional and spiritual connection with the Qur'an.[59]

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[56] Yuzarion et al., "Kontribusi Kesadaran Spiritual Dengan Kebahagian Tenaga Kependidikan Di Lembaga Pendidikan," *Bulletin of Counseling and Psychotherapy* 4, no. 1 (2022): 102–109.

[57] Nadia Yusri et al., "Peran Penting Pendidikan Agama Islam Dalam Membentuk Karakter Pribadi Yang Islami," *Jurnal Pendidikan Islam* 1, no. 2 (2024): 1–12.

[58] Lilis Rosita, "Peran Pendidikan Berbasis Karakter Dalam Pencapaian Tujuan Pembelajaran Di Sekolah," *JIPSI-Jurnal Ilmu Politik dan Komunikasi UNIKOM* 8 (2018).

[59] Ali Muhammad Bhat and Afroz Ahmad Bisati, "Rationality in the Qur'an: Integrating Reason and Revelation for Contemporary Islamic Education," *Dirasah International Journal of Islamic Studies* 3, no. 1 (2025): 1–17.

The effectiveness of this model is supported by empirical research. Asyafah (2014) found that the Qur'anic Tadabbur Model significantly enhances students' faith by integrating cognitive understanding with direct spiritual experiences.[60] Similarly, a study by Nabila and Miswar (2024) at SMP Swasta IT Ad Durrah Medan revealed that the Bina Pribadi Islam (BPI) program, which incorporates regular Qur'anic Tadabbur, successfully heightened students' spiritual awareness. Participants not only gained a stronger intellectual grasp of religious teachings but also demonstrated greater commitment to Islamic values in their daily conduct.[61] Further reinforcing this point, Fauzi (2023) conducted research at SMA Taruna Muhammadiyah Gunungpring and discovered that a structured Qur'anic reading practice—combining tajwid, tartil, and Tadabbur—led to a significant improvement in students' spiritual awareness. This dual approach of accurate Qur'anic recitation and deep reflection ensured that students not only mastered the technical aspects of Qur'anic reading but also internalized its ethical and moral teachings.[62] These findings underscore the comprehensive impact of the Tadabbur Model, which simultaneously cultivates Qur'anic literacy and spiritual transformation.

To assess the effectiveness of the Qur'anic Tadabbur Model, it is essential to align it with educational theories that emphasize deep learning through meaningful experiences, such as Experiential Learning Theory (Kolb) and Transformational Teaching (Slavich & Zimbardo). These theories assert that effective learning occurs when students actively engage in the process rather than passively receiving information.[63] In the context of Tadabbur, students do not merely memorize Qur'anic verses but deeply reflect on their meanings, connect them with real-life experiences, and internalize and apply spiritual values in daily life. This process aligns with Kolb's learning cycle, which includes concrete experience (direct interaction with Qur'anic verses), reflective observation (contemplating their meanings), abstract conceptualization (developing insights), and active experimentation (applying the teachings in real-life situations). Thus, Qur'anic Tadabbur not only enhances cognitive

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[60] Asyafah, "Metode Tadabbur Qurani Dalam PAI."

[61] Ridha Nabila and Miswar Miswar, "Optimalisasi Hidden Curriculum Dalam Pengembangan Kecerdasan Spiritual Siswa Di Sekolah Menengah Pertama," *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia* 10, no. 1 (2024): 557–565.

[62] Rachmad Fauzi, "Habituation and Learning Strategies to Increase Motivation In Reading The Qur'an in A Boarding School High School Environment," *Nasir: Jurnal Pendidikan Islam* 1, no. 2 (2023): 71–79.

[63] Alice Y Kolb and David A Kolb, "Experiential Learning Theory as a Guide for Experiential Educators in Higher Education," *Experiential Learning & Teaching in Higher Education* 1, no. 1 (2017): 7–44.

understanding but also serves as a transformative experience that shapes character and strengthens students' spiritual awareness.

Beyond cognitive and experiential learning frameworks, the effectiveness of the Qur'anic Tadabbur Model is further reinforced by its alignment with the theory of spiritual intelligence. As proposed by Zohar and Marshall (via Ramadhani & Khotimah, 2023), spiritual intelligence refers to an individual's ability to perceive deeper meanings in life and make ethical decisions based on spiritual values.[64] This aligns perfectly with the objectives of Tadabbur Qur'ani, which aims to cultivate not only religious knowledge but also a profound spiritual connection with Allah Swt. Through Tadabbur, students develop self-awareness, moral reasoning, and a greater sense of purpose. As a result, they do not merely learn about Islamic teachings—they embody them in their daily lives.[65]

In conclusion, the Qur'anic Tadabbur Model serves as a transformative educational approach that integrates cognitive learning, emotional engagement, and behavioral transformation. By shifting from rote memorization to deep reflection, this model fosters a meaningful and lasting connection with the Qur'an. When linked to Experiential Learning Theory and Transformational Teaching, Tadabbur Qur'ani extends beyond an instructional strategy—it becomes a holistic process that nurtures faith, character, and ethical awareness.[66]

Additionally, its alignment with spiritual intelligence theory reinforces its significance, ensuring that students not only comprehend Islamic teachings but also internalize and practice them. Ultimately, the Qur'anic Tadabbur Model bridges the gap between knowledge and action, between learning and transformation, equipping students with the ability to live by Qur'anic values in every aspect of their lives. Through this deep, reflective, and practical approach, Islamic education can truly fulfill its ultimate mission: cultivating spiritually aware individuals who embody the essence of the Qur'an in thought, speech, and action.[67]

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[64] Fadila Elma Ramadhani and Khusnul Khotimah, "Memahami Kecerdasan Emosional Dan Spiritual Melalui Lensa Islam," *MERDEKA: Jurnal Ilmiah Multidisiplin* 1, no. 2 (2023): 1–17.

[65] Asyafah, "Metode Tadabbur Qurani Dalam PAI."

[66] Muhsin Muhsin et al., "Moral Development Strategies in Shaping Adolescent Character Through the Qur'an," *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* 4, no. 3 (2022): 627–637; Zaitun Zaitun, Pipin Armita, and Mohd Faizulamri Mohd Saad, "Early Children Character Education: Analysis of The Message of The Quran in Forming Human Morality," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 19, no. 2 (2023): 282–297.

[67] Siti Marpuah, "Moral Development Strategy in Shaping Youth Character through Al-Qur'an," *International Journal Corner of Educational Research* 1, no. 1 (2022): 55–61.

Conclusion

This study highlights that the Qur'anic Tadabbur Model significantly enhances students' comprehension, spiritual awareness, and character formation in Islamic Religious Education (PAI). As a learning model, Qur'anic Tadabbur follows a structured syntax consisting of sima'ah or tilawah (recitation), tafhim (understanding), tazawwuq (internalization), tashdiq (affirmation of faith), and tajawwub (application). Through these stages, the model facilitates deeper engagement with Qur'anic values, encouraging behavioral transformation in students' daily lives. The findings indicate that students engaged in tadabbur-based learning not only develop a stronger understanding of the Qur'an but also demonstrate greater consistency in practicing Islamic teachings.

Since this study remains conceptual, further empirical research is needed to validate its effectiveness across different educational contexts. Future studies should explore the implementation of this model in various educational institutions, identify factors influencing its effectiveness, and assess its impact on critical thinking skills and moral resilience. With continuous research, the Qur'anic Tadabbur Model can be further refined as a holistic approach to strengthening Islamic Religious Education, shaping a generation with noble character and heightened spiritual awareness.

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