

## **The Concept of Tadabbur and the Impacts of the 5 Minutes Program with Al-Quran: A Case Study among Student Teachers in IPG KSAH**

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### **ABSTRACT**

The Quran is the Word of Allah, full of mu'jizah (marvels). The Quran was not revealed only to be read and memorized, but the bigger and greater reason is for it to be pondered upon (tadabbur), understood, appreciated, and then applied in life. This study was to describe the tadabbur concepts, methods and procedures that need to be done to achieve the ultimate goal of interacting with the Qur'an and to assess respondents' perceptions of the program 5 minutes with the Qur'an. This study utilized a mixed method study, involving 69 respondent. The findings study showed three main dimensions of the procedures in tadabbur al-Quran which are spirituality, implementation, and cognitive aspects. The findings showed regarding the 5 minutes program with the Quran a very positive impact with the overall mean of (4.65). Respondents also agreed that the program helped them in maintaining the quality of their fasting and brought them closer to the Quran (4.71), the chosen verses correlated with real life (4.73) and made them more aware and conscious of the meaning of being the servants of Allah in ibadah (worship) (4.70). The findings of the study also displayed the module suitability, where respondents highly agreed that the 5 minutes with the Quran module was great especially in the aspect of obtaining new knowledge (4.70) and the chosen verses met the needs of the student teachers with the mean score of (4.64). The Quran recital (tadarrus) activity that was conducted in groups was very suitable in emphasizing on the translation of verses and the lessons, that can be concluded from the verses recited, with the mean score of (4.62). Based on these findings and the main objective of the revelation of Quran, the researchers are of the view that it is unreasonable to merely schedule for the recitals and memorisation of the Quranic verses, instead, a plan for tadabbur al-Quran has to be included as part of the daily routine activity.

**Keywords:** *Tadabbur al-Quran, the method of tadabbur al-Quran, 5 minutes program, the impact of the program, Quranic module*

### **ABSTRAK**

Al-Quran merupakan kalam Allah s.w.t yang penuh dengan mukjizat. Matlamat diturunkan al-Quran bukan sekadar untuk bacaan dan hafazan semata-mata, namun lebih besar dan lebih agung lagi matlamat dan tujuannya adalah untuk ditadabbur, difahami, dihayati dan seterusnya diamalkan dalam kehidupan. Objektif kajian ini adalah untuk menghurai konsep tadabbur, kaedah dan tatacara yang perlu dilakukan untuk mencapai matlamat utama berinteraksi dengan al-Quran. Kajian juga adalah untuk menilai persepsi responden terhadap program 5 minit bersama al-Quran. Kajian menggunakan kaedah campuran (mixed methode) kualitatif dan kuantitatif ini melibatkan seramai 69 orang responden. Dapatan kajian menemukan tiga dimensi utama tatacara mentadabbur al-Quran iaitu aspek kerohanian, aspek pelaksanaan dan aspek kognitif. Kajian juga mendapati bahawa program 5 minit bersama al-Quran mempunyai

impak sangat positif dengan min keseluruhan (4.65). Responden juga sangat bersetuju bahawa program berkenaan dapat membantu mereka menjaga kualiti puasa dan menjadikan diri mereka lebih dekat kepada al-Quran (4.71), ayat-ayat yang dipilih mempunyai hubung kait dengan realiti kehidupan mereka (4.73) dan menjadikan diri mereka lebih sedar dan insaf erti sebagai hamba kepada Allah swt di dalam melaksanakan ibadah terhadapNya (4.70). Dapatan juga menunjukkan aspek kesesuaian modul, di mana para responden sangat bersetuju bahawa modul 5 minit bersama al-Quran sangat baik terutamanya dalam aspek pemerolehan ilmu-ilmu baharu (4.70) dan ayat-ayat yang dipilih menepati keperluan siswa siswi pendidik dengan skor min (4.64). Aktiviti tadarus al-Quran yang dilaksanakan secara berkumpulan amat sesuai yang memberi penekanan kepada terjemahan ayat dan pengajaran-pengajaran yang dapat disimpulkan daripada ayat-ayat yang dibaca dengan skor min (4.62). Bersandarkan dapatan-dapatan berkenaan dan objektif utama al-Quran diturunkan, penyelidik berpendapat adalah tidak wajar menjadualkan pembacaan dan hafalan al-Quran semata-mata tetapi hendaklah merencana dan memasukkan amalan tadabbur al-Quran sebagai sebahagian daripada aktiviti rutin setiap hari.

**Kata kunci:** *Tadabbur al-Quran, kaedah mentadabbur al-Quran, program 5 minit, impak program, modul Al-Quran*

## INTRODUCTION

The Quran is a holy scripture that was revealed by Allah SWT to the beloved prophet Muhammad p.b.u.h. as a guideline and guidance in managing and regulating the life of the mankind. Therefore, Muslims were not only commanded to read the Quran, but were also required to understand and implement the content of the Quran which consists of instructions to be followed as well as prohibitions, and injunctions that need to be abandoned. The process of understanding the contents of the Quran and the efforts to appreciate His instructions and injunctions are called "tadabbur". The activity of tadabbur is an instruction regarding the Quran as Allah said; "Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?" (Muhammad: 24). Allah said further: "[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded." (ShÉd: 29). The above verses of the Quran were clear and strong proofs of Allah's command for tadabbur al-Quran. This is in accordance to the practice of the companions of Rasulullah, as told by Asma' binti Abu Bakar, where upon hearing the recital of the quran, the eyes of the companions were filled with tears and their bodies trembled. (Al-Qurthubi, 1996).

### Problem Statement

The culture of tadarus al-Quran has always been practiced among Muslim community especially in the month of Ramadhan. Usually, at the end of Ramadhan, a ceremony of khatam al-Quran is held in various methods and arrangements. Yet, a very low attention is given by Muslim community in regard to the requirement for understanding the content of the quran and the appreciation of its instructions and injunctions i.e. tadabbur al-Quran. The practice of tadabbur al-Quran among the community is yet to be considered as a culture. This may be caused by the lack of emphasis given formally or informally by Islamic preachers. Likewise, tadabbur requires a vast understanding and a high mental acuity in order to relate the meaning of Quran with real life. Muslims are always reminded of the advantages of reading and completing the Quran but are rarely emphasized on the advantages of tadabbur al-Quran. It can also be said that in order

to read the quran through tadabbur, a competent teacher with a superior appreciation of the Quran is needed. Therefore, it is found that copies of the Quran characterised in the concept of tadabbur are scarcely written and marketed. This is contrary to the aim of the Quran in shaping humankind as the “servants of Allah”. In order to realise the becoming of mankind as the “servants of Allah” as commanded in the Quran, Muslims are required to think, understand, analyse, and experiment as well as to know the motives and causality of something. The Quran was the reason for the victories and blessings to the Muslims during the era of Rasulullah SAW. The existence of the Quran had changed the soul, morals, and characters as well as personalities of the Arab nation to the extent that they were able to build a civilization of knowledge and faith. (Al-Qaradhawi:2001)

Allah SWT also scoffs on those who read the quran but did not learn and appreciate its contents. These people are like donkeys who bear and carry goods on their back but do not take advantages and benefits from the burden that they bear. (Al-Jumu`ah: 5).

### **The General Objectives**

This study aims to explain the concept and importance of tadabbur al-Quran based on the testaments of the Quran and hadith, as well as to introduce a module for appreciating the practice of tadabbur al-Quran and to describe its impacts and effects on the live of a Muslim Mukmin.

### **Specific Objectives**

At the end of the study, the researchers were able to;

- i. Explain the concept of tadabbur al-Quran and its importance in the context of the personal development of a Quranic generation.
- ii. Outline the method and procedure of tadabbur al-Quran based on researches from the Quran and hadith.
- iii. Analyze the perception of student teachers regarding the positive impacts from the 5 minutes program with the Quran.

## **LITERATURE REVIEW**

### **Mafhum Tadabbur**

Tadabbur is a word originated from the derivation of other words (مشتق) in the Arabic language which are:

- i. dabbara (دَبَّرَ)- organize, plan and make plans.
- ii. tadabbar (تَدَبَّرَ)- contemplate, think, consider.
- iii. tadabbur (تَدَبُّرٌ)- reflection, observation.

The word Tadabbur stems from the breakdown of a fi`el rubÉÑi (رباعي) word which is (تَدَبَّرَ) and is built from the form of (تَفَعَّلَ). This pattern classification (wazan) means that the act is done with the utmost effort and repeatedly. Therefore, the act of tadabbur is a repeated effort in reflecting the meaning of a phrase. A few processes are required in order to understand the verse to a point that is perfectly concurring with Allah’s will. Tadabbur occurs through the process of observation, research, and investigation of the meaning of a Quranic verse until the absolute meaning can be attained. Nurul Zakirah (2012) in her research article on the concept of tadabbur and Rohana et.al (2015) quoted a few definition of tadabbur according to the scholars which are:

- i. Ibn 'Atiyyah [m.542H] said: tadabbur; examining the matter behind something and interpretation of things.
- ii. Al-Zamakhsyari [m.538H] said: tadabbur of matter; observing it, examining the back and the end of things. Tadabbur al-Quran means; performing ta'amul (appreciation) of the meaning and observing those meanings from the depth of the heart.
- iii. Imam Ibn Kathir [m.774H] said: tadabbur al-Quran means understanding the meaning of Quranic verses, and contemplating the signs in it, what makes the meanings of Quran perfect, finding the signs and reminders behind the apparent verses, the heart is touched by following all of Allah's commands and injunctions, obeying His commands, as well as taking moral lessons (ibrah) from it.

According to the literal and terminological definition stated above, it can be summarized that the word tadabbur that was discussed means an observation, examination, reflection as well as a study that is done on the meaning of the Quran. The reality of tadabbur occurs during the process of understanding the verses of the quran. However, an in depth understanding is closely related to the extent of a person's capability to understand the interpretation of a verse.

### **The Importance of Tadabbur**

The goal of the Quran is to help shape human beings into righteous individuals. The requirements of the Quran are for mankind to contemplate, understand, examine and experiment as well as to know the motives and causes for a Quranic verse to be revealed. In fact, the Quran was the reason for the victories and blessings upon Muslims during the era of Rasulullah SAW. The existence of the Quran had changed the soul, moral, and characteristic of the Arab nation to the extent that they were able to build a civilization of knowledge and faith. (Al-Qaradhawi, 2001). Among the benefits of tadabbur al-Quran are:

- Tadabbur is the key for the nur (light) of the Quran to penetrate into the heart and mind. Recitals without focus from the heart and mind surely will not bring any understanding and meaning to the reciter. Allah SWT said: "Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?"(Muhammad:24)
- Ibn Qayyim (2003) in Madarij al-Salikin listed 10 acts that guaranteed the love of the Creator when they are performed by a servants. One of the acts is reciting the Quran with understanding and tadabbur. What is more desired by Muslim other than receiving the mercy and love from Allah SWT?
- Tadabbur can open the curtain to the truth and mu'jizah of the Quran. Allah SWT reveals the stories of the past nations, the creation of mankind and the universe, the struggle with desires and evil, the behaviour and sunnah in the struggle of the prophets, akhlaq and shariat, household and community, and more, in order to provide wisdoms and guidance to the whole mankind.
- Through tadabbur, human mind can be stimulated to contemplate. By contemplating, human can find the path to the truth. In the Quran, Allah SWT utilized various uslub that encourage His servants to think. Al-Ghazali considered that contemplating is the key to guidance and hidayah while it is also characterised as a path or network to knowledge. The prophet s.a.w once said that a moment of contemplating is better than a year of worship. The prophet said:

عن أبي هريرة رضي الله عنه عن النبي قال : تفكر ساعة خير من عبادة سنة

*Translation: From Abu Hurairah r.a, the Prophet s.a.w said: "a moment of contemplation is better than a year of worship"*

*(HR: al-Baihaqi)*

Through the study of the Quran, there are a few words that explain the demands and encouragements for contemplation as well as the reproaches towards those who do not use their mind to contemplate. These words were brought up in various dimensions and situations in order to attract human attention towards contemplation. Among the words are:

- i. **يَتَفَكَّرُونَ** (they think) and other derivative
- ii. **يَتَعَلَّمُونَ** (they contemplate) and other derivative
- iii. **يَنْظُرُونَ** (they examine) and other derivative
- iv. **أَوَلَمْ يَرَوْا** (did they not see)
- v. **يُبْصِرُونَ** (they observe) and other derivative
- vi. **فَاعْتَبِرُوا** (take lessons)
- vii. **عِبْرَةٌ لِّأُولِي الْأَبْصَارِ** (lessons to those which their heart see)
- viii. **يَا أُولِي الْأَلْبَابِ** (O the people with intellect)

### The Method of Tadabur Al-Quran

Dr. SÉlah (2009) shortlisted three main prerequisites in tadabbur al-Quran which are:

#### *i. Understanding the grammar of Arabic language*

The knowledge of the grammar of Arabic language such as having the knowledge on na-hu, sorof, balaghah and lafaz as well as mastering the science of the quran such as asbabul nuzul, nasikh mansukh, fiqh, tauhid and others are essential. Understanding these fields of knowledge will assist and increase the probability of an individual to understand the definition and meaning of the quran as well as relating the verse with the correct interpretation.

#### *ii. Taqwa and Ikhlas*

The Quran is the light of Allah (nūr Ilahi) and reciting it is an ibadah. Allah SWT instructed His servants to perform the act of worship with sincerity (ikhlas). Allah SWT said: And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.

(Al-Bayyinah: 5). Sincerity will bear a pious soul. This pious soul is capable of strengthening and adapting the commands and injunctions of Allah SWT within each of the verse recited. Imam al-Zarkasyi (1996) emphasized: Those whose souls that wallow in bid`ah, prolonged in sin, with hearts covered in takabbur, indulgence, love of the world and do not display the characteristics of the faithful, all of these will be the obstacle to understanding the true meaning of revelation and the secrets that are hidden behind the verses and words that were recited.

#### *iii. Capable of appreciating the beauty of language*

The ability to appreciate the beauty of language is a blessing from Allah SWT. This capability likened a faqih that can perform an ijihad, as well as a linguist such as Sibawaih who can compose linguistically, with modesty and the beauty of language. The following are a few examples of the beauty and modesty of the Quranic language;

- a. The use of the phrase **يٰٓبُنَيَّ** “Ya Bunaiya” (o my child) in the story of Luqman al-Hakim during his interactions with his son. According to al-Romany (2004) the phrase **يٰٓبُنَيَّ** “Ya Bunaiya” is lafaz taġghir (تصغير) that signifies a call that reflects love.
- b. The use of the word **عَمِيقٌ** “amÊk” in surah al-Hajj verse 27: And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass. In Arabic, the word **عَمِيقٌ** “amÊk” and **بَعِيدٌ** “baÊd” mean far, however, in the context of the verse, Allah SWT uses the word “amÊk” as to mean a long and uneven journey. In fact, the surface of the earth is absolutely uneven.

- c. The words (الوالد) “al-WÉlid” and (الأب) “al-Ab” both mean father. However, the use in the quran gave a deeper meaning where “al-WÉlid” means a father with bloodline (nasab) while “al-Ab” refers to a father with no bloodline such as adoptive father or guardian. Referring to surah al-Ahqaf verse 15 and surah Luqman verse 14, the use of the word “al-WÉlid” referred to the obligations to do good and speak in modesty. Compared with verse 74 of surah al-An`am, which told the story of the dialogue between Prophet Ibrahim a.s and his father AzÉr where the word that was used is “al-Ab”. This showed that AzÉr was not the real father of Prophet Ibrahim a.s as it was said that AzÉr is a kufur.

Other than the three main prerequisites that was discussed above, among other techniques and methods that can be performed in order to increase the appreciation and tadabbur al-Quran are;

**iv. Correlating with the attribute of Asma al-Husna**

Al-Quran is a kalamullah in which Allah disclosed His attributes of perfection and greatness. Therefore, the Quran reciter should always feel weak and small before Him as a servant. This attitude will lead to khauf (fear) and raja` (hope) and finally trigger the need to obey and submit to the command of his Lord. Among the attributes of Allah’s greatness are the Mighty (العزیز), the Inflictor of Retribution (المنتقم), the Supremely Great (المتكبر), the Restorer (الجار) and etc. Allah SWT also disposes His attributes such as the Most Gracious and Merciful (الرحمن الرحيم), the All-Knowing (العليم) and the Perfectly Wise (الحكيم), the Forgiver and Pardoner (عفو غفور) and the Inner-Aware (خبير) and All-Seeing (بصير).

**v. Correlating with sirah Nabawiyah**

The personality and actions of the prophet SAW were the translation of the essence of Quran whether in the context of the prophet as an individual, the head of the family, the leader of the community, the general of military, or the leader of a country. Every action of the prophet SAW was a reflection of his understanding of the passages of the Quran that was revealed. Al-Wahidi (1995) narrated that Umar al-Khattab, Muaz Bin Jabal and a few other companions went to see the prophet Rasullullah SAW to ask about alcohol and gambling, they said, O Rasulullah, give your opinions regarding alcohol and gambling as alcohol eliminates intellect and gambling is a waste of wealth. He did not provide any answer until the revelation of surah al-Maidah verse 90 which gave the final say regarding the prohibition of alcohol and gambling.

**vi. Supplementing recital with certain zikir and Du’a**

- It was narrated by ..... that the prophet, while reciting (اقرأ كتابك كفى بنفسك اليوم عليك) (Your Justice, O Allah, for those who are content with You).
- Ibn Abbas r.a narrated that the prophet saw, while reciting (سبحان اسم ربك الأعلى) he would say, Glory to God the Most High (سبحان ربي الأعلى)
- From Abi Hurairah r.a, the prophet said: those of you who read surah al-Tiin until the end, then say “وانا على ذلك من الشاهدين”
- When the prophet recited the end of surah al-Mudathir (هو أهل التقوى وأهل المغفرة), he said : My Lord has instructed : Be a pious man and do not create an associate for Me as a God.

**vii. Making the Quran a cure and prayer (du’a)**

The Quran also function as a cure, syifa (catharsis) and du’a. There are a few propositions in the Quran that are suitable to be used as cure, syifa and can be recited as certain du’a. This is in accordance to the word of Allah SWT that said: And We send down of the Qur'an that which is healing and mercy for the believers, (Al-Isra: 82). Allah also said: “O

mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.” (Yunus: 57) Making the Quran prayers, cures and syifa` is considered as tadabbur of Allah’s words.

**viii. Reflecting the Quran with sadness and shedding tears**

1. Abu Zar r.a narrated that one night, the prophet SAW led a prayer and repeated the verse *إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ* (al-Maidah: 118) until dawn (HR:Ibn MEjāh : 1350)
2. Rasulullah had always cried when listening to or reciting the Quran in his prayer. Abdullah bin Mas’ud narrated, Rasulullah SAW said to me “Recite the Quran in front of me”. I then said, “I’m reciting for you, though the Quran was revealed to you... Rasulullah said “Indeed I prefer to hear it...” Then, I recited surah An Nisa’ till verse 41:” So how [will it be] when We bring from every nation a witness and we bring you, [O Muhammad] against these [people] as a witness?” Then the prophet SAW said “Stop your recital”. Suddenly he shed tears from both his eyes. He repeated his words:”Stop your recital.” Then I raised my head and found that the prophet SAW was still shedding tears. [HR :Al-Tarmizi]

**ix. Upholding manners and etiquette while reciting Quran**

- Ensuring the outward and inward (hukmiy dan batin) cleanliness. Reciting the Quran in a state of cleanliness from impurities, in the aspect of hukmiy as well as maknawi. This requirement is purely for glorifying the words of Allah SWT.
- Starting with Istia'azah ('Auzubillah)  
This is based on the Quranic proposition in surah al-Nahl, verse 98: So when you recite the Qur'an, [first] seek refuge in Allah from Satan, the expelled [from His mercy]. Hopefully, it may thus help in avoiding the interference of satan while reciting the Quran.
- Reciting with tartil and tajwid.  
While reciting the Quran, the recital should be enhanced with clear voice, tajwid, and tartil. Allah commanded: ... Or add to it, and recite the Qur'an with measured recitation. (al-Muzammil: 4). Jubair bin Muta'am r.a said: I had heard Rasulullah SAW reciting surah al-Thur in the Maghrib prayer, I had never once heard a recital as beautiful as that from anyone before. (Narrated by Bukhari and Muslim)

In conclusion, the key to tadabbur al-Quran that had to be obtained is sincerity and earnestness of the individual embracing the holy Quran. Ibn Mas’ud said: when you hear the call “O you who believes”, focus your hearing as there may be something that is commanded or bad things that need to be avoided.

*لا تهذوا القرآن هذا الشعر ولا تنتروه نثر الدقل وقفوا عند عجائبه وحركوا به القلوب*

*Do not rush the recital of the Quran like reading a poem, do not recite a poem like reading...but stop to examine the miracles and move your heart*

**The Concept of 5 Minutes Program with the Quran**

This program was executed as one of the activities for Semarak Ramadhan 2016/1437H in Institut Pendidikan Guru Kampus Sultan Abdul Halim. It involved all Muslim students and was held very early in the morning before learning session started. This program was held for 12 days (School days in Ramadhan) and the time spent for each session was 10 minutes. The aim of the program are;

- i. To familiarize the student teachers with daily tilawah al-Quran especially in the month of Ramadhan al-Mubarak.
- ii. To understand the translation of the verses read.
- iii. To take heed and learn from the verses read.

The 5 minutes program with the Quran was conducted based on the researchers' self-constructed module. This module consisted of 12 chapters that was constructed through selection of verses with certain themes as below;

No	Theme	Excerpt from the Quran
1	Characteristics of the victorious	Surah Al-Mukminun : verse 1 – 11
2	The process of human creation	Surah Al-Hajj : verse 5 – 7
3	The will of Allah SWT	Surah Al-An`am : verse 151-153
4	The reasons of regrets for the companions of the fire	Surah Al-A`raf : verse 50 – 54
5	Deceptions of satan and human desires	Surah Al-A`raf : verse 175 – 179
6	The attributes and characteristics of the believers	Surah Al-Anfal : verse 1 – 4
7	Answer the call of Allah and His Rasul	Surah Al-Anfal : verse 24 – 29
8	The contrast between the good and bad expressions	Surah Ibrahim : verse 24 – 27
9	The everlasting acts in this world	Surah Al-Kahfi : verse 45 – 49
10	The hellfire, <i>Saqar</i> for those who neglect prayers	Surah Al-Mudhattir : verse 32 – 56
11	The distinguished night of al-Qadr	Surah Al-Qadr : verse 1 – 5
12	By time	Surah Al-Asr : verse 1 – 3

Other than the themes and the verses of the Quran, the researchers also included the translation of the verses as well as the lessons that can be learned from the verses. In terms of its implementation, each student was required to bring their own copy of the Quran. The recital of the verses was led by one person and will be followed en masse. One student was chosen to read the translation of the verses and a few lessons were extracted from them.

## RESEARCH METHODOLOGY

This research utilized a mixed method of qualitative and quantitative analysis. Qualitative approach was used in collecting data regarding the concept and procedures for tadabbur al-Quran. While the quantitative approach was used to analyse the perception of student teachers on the suitability and impacts of the program conducted. The findings of this study that were analysed by both approaches mentioned above provided a precise and strong feedback on the procedures and implementation of the correct method for tadabbur and the need for practicing it for every Muslim.

### Research Framework

This study was based on the following framework;

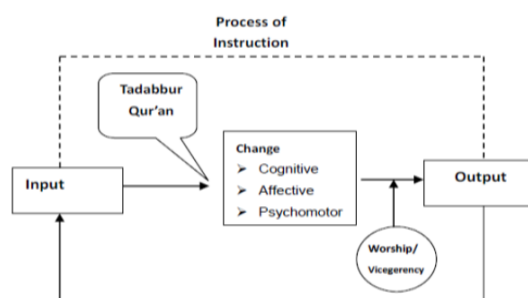


Figure 2. The teaching and learning of Islamic education using tadabbur Qur'an method. Source: Adopted from Ramayulis (2008, p. 141)



### Research instrument

This research utilized a questionnaire that was constructed in order to fulfill the objectives of this study. However, this instrument was modified to accomplish research objectives and balance of items (26 items) in the fields of study. A pilot study involving 15 student teachers was conducted in order to ascertain the validity and reliability of the instrument used. The finding of the reliability analysis showed that the alpha value obtained was ( $r = 0.94$ ). This indicated that the instrument had a very high reliability and was suitable for use in this study.

The research instrument covered two main parts which are;

- i. Part A : The Background of Respondents
- ii. Part B : The Suitability of the Program (26 items)
  - a. The Impacts of the Program (10 items)
  - b. The Contents of the Modules (10 items)
  - c. Suggestions for Improvements (6 item)

Part A included demographic informations of respondents that were involved in the study such as sex, field of studies in IPG and group of studies. While part B included 26 items focusing on the suitability of the 5 minutes program with the Quran in the aspects of its impacts, the suitability of the module contents, and any suggestions for improvements. All items in part B were constructed based on Likert scale which utilizes the level of agreement from the most negative at scale 1 (Strongly Disagree), 2 (Disagree), 3 (Neither Agree nor Disagree), 4 (Agree) and 5 (Strongly Agree).

### Method for Collecting Data

After the 5 minutes program with the Quran ended, the researchers distributed the constructed questionnaires to gain feedbacks on the positive impacts obtained by respondents. The researchers had also provided a specific space for any suggestions for improvements on the constructed module. The questionnaires were distributed by classrooms and were answered within 30 minutes. After the respondents were done with the feedback, all questionnaires were collected and numbered for further analysis.

## RESEARCH FINDINGS

### Qualitative Analysis

Throughout the literature review conducted, the researchers found a few methods and procedures that had to be performed in order to attain the meaning of tadabbur al-Quran. This included the internal aspects (spiritual), the implementation aspects, and the cognitive aspect of the Quran reciters.

Firstly: Spirituality is the main aspect in determining the effectiveness of the practice of tadabbur on the reciters. In fact, tadabbur became reflections and guiding lights for every behavior, gestures and actions of the reciters. This cannot be made a reality unless the reciters possess strong righteousness and delicate souls. The feeling of sadness and the shedding of tears were born out of the feeling of regrets and insignificance of the reciters before their Creator.

Secondly: The execution which included the aspects of precise recital in accordance to the rule of tajwid, repeating the recital of certain verses, supplementing with certain zikir, as well as using the Quran as du'a and syifa.

Thirdly: The cognitive aspect which was immersing in the beauty of the language of the Quran, correlating it with scientific studies, as well as Sirah Nabawiyah and interconnecting certain verses with the names of Allah the Most Glorified.

### Descriptive Analysis

This study involved 60 respondents consisting of student teachers from various fields of study in Institut Pendidikan Guru Kampus Sultan Abdul Halim. Respondents consisted of 18 (26%) male and 51 (74%) female. A big portion of respondents i.e. 65 individuals (94 %) were students under PISMP program.

The analysis of data showed that the 5 minutes program with the Quran that was conducted delivered a very positive impact. The mean score obtained was very high at 4.45 - 4.73 and the overall item mean score was (4.65). Respondent strongly agreed that this program was able to help them in maintaining the quality of their fasting throughout Ramadhan and brought them closer to the Quran (4.71). Respondents also strongly agreed that the verses chosen were related with real life (4.73) and had made themselves more aware and conscious of the meaning of being the servants of Allah swt in worshipping Him (4.70)

Table 1: Mean Score of the Impacts of the 5 Minutes Program (The Impacts of Tadabbur)

No	Item	Mean	Std
<b>The 5 minutes Program with the Quran has made me;</b>			
1	Closer to the Quran everyday	4.71	.457
2	Understand the meaning of the Quran better	4.58	.695
3	More disciplined in reciting the Quran	4.67	.533
4	Obtain the strength to perform ibadah	4.70	.464
5	More aware and conscious of the act of sins and immorality	4.57	.555
6	Perform ibadah diligently and fervently	4.45	.654
7	More aware of myself as the servant of Allah	4.70	.494
8	More vigorous in maintaining the quality of fasting	4.71	.545
9	Prefer to read the Quran and its translation	4.68	.581
10	Prefer to read the Quran and relate it to the reality of live.	4.73	.512

In terms of module suitability, respondents strongly agreed, with the agreement level between 4.03 – 4.70, that the 5 minutes with the Quran module was very good especially in obtaining new knowledge (4.70) and the verses that were chosen fulfilled the need of the student teachers with mean score of 4.64. Tadarus al-Quran activities that were conducted in groups were very suitable for emphasizing on the translation and lessons that can be concluded from the recited verses with mean score of 4.62. Table 3 showed students perception regarding the suitability of the 5 minutes module conducted.

Table 2: Mean Score for the Suitability of the 5 Minutes with the Quran Module

No	Item	Mean	Std
<b>The 5 minutes with the Quran module is great from the aspects of;</b>			
1	Obtaining new knowledge	4.70	.647
2	The topics of the recited verses fulfill the need of students	4.64	.568
3	The number of verses set was suitable with the time given	4.36	.707
4	The time of execution is suitable (8.00 - 8.10am daily)	4.03	.999
5	The 10 minutes allocated time is sufficient	4.27	.889
6	The method of conducting Quran recital is suitable (Recited by one person and then followed en masse)	4.49	.685
7	The group activity conducted was suitable (One person was assigned to read the translation and lessons)	4.62	.545

8	The group activity conducted according to classroom was suitable	4.51	.678
9	The leader/ facilitator that conducted the activity was credible	4.49	.559
10	Module organization was suitable (recital verses, translation & lessons)	4.56	.675

The analysis of the data also showed that respondents highly agreed that the program should be continued (4.86) by including the element of tajwid (4.86) as a suggestion for module improvement. Respondents also considered that the time allocated for the activity should be lengthened (4.72) and its execution should include the lecturers (4.70) and conducted in a centralized manner (4.43).

## DISCUSSION AND THE IMPACT OF STUDY

Further discussions were divided into two categories;

- i. Discussions based on qualitative analysis
- ii. Discussions based on quantitative analysis

### i. Discussions based on qualitative analysis

It is undeniable that the practice of tadabbur al-Quran is highly recommend. Allah SWT scoffs on reciters of the Quran who did not ponder upon His verses. Khalid (2004) in his conclusion of a research on the verses of the Quran and Hadith stated that the characteristics of those who practice tadabbur al-Quran are:

- i. There is a unity of the heart and mind while appreciating the recital of Quran.
- ii. Shedding of tears and trembling of soul from the fear of Allah's threat.
- iii. Increase of faith and confident on Allah's promises.
- iv. Increase of the khusyuk in ibadah. Their hearts were fully focused on the recited verses.
- v. Happy and pleased when hearing the verse of Allah SWT that narrated the bounties and great promises for those who do good deeds.
- vi. Constantly prostrating and glorifying Allah SWT.
- vii. Making du'a and relaying hope to Allah.
- viii. Observing and contemplating the greatness and uniqueness of Allah's creation as well as correlating them with the reality of daily life.
- ix. Constantly portraying good manners and high morals.

The researchers found that in order to obtain the meaning of tadabbur al-Quran, there are three methods and procedures that had to be performed which are;

- a. The aspect of spirituality
- b. The aspect of implementation, and
- c. The cognitive aspect

This finding was in accordance to the suggestion from al-Ghazali (1990) who asserted that the proses of tadabbur should be performed through four main acts which are;

- i. Understanding the owner of the words ( فهم أصل الكلام )
- ii. Glorifying ( التعظيم )
- ii. Ensuring the sincerity of the heart ( حضور القلب )
- iv. Tadabbur ( التدبر )

Ibrahim (2013) in *Jalan Menuju Kepada al-Quran* suggested a few topics for researches on the Quran as basic exercises in tadabbur al-Quran. Among them are ; Allah's ridicule on infidelity, this world is an instrument and the hereafter is the goal, avoiding promiscuity, basic human rights and individual freedom, the battle between good and evil, the Quran's reminders on al-amr bil makruf dan al-Nahy anil munkar, analyzing ideologies opposing Allah's revelation and etc. Imam az-Zarkasyi (1996) stated that reciting the Quran without tadabbur is makruh. As narrated by Abdullah bin Amru : He who finishes the recitation of the Qur'an in less than three days does not understand it!

## ii. Discussions based on qualitative analysis

In order to evaluate the third objective of this study, which is "to analyse students perceptions on the suitability of the module and the positive impacts of the 5 minutes program with the Quran", a few data analysis were performed. The findings showed that respondents strongly agreed that the 5 minutes with the Quran module was very suitable for implementation in which the mean score was between 4.03 - 4.70. This is especially true in terms of gaining new knowledge with mean score of 4.70, and the verses chosen fulfill the need of student teachers with mean score of 4.64. The activity of tadarrus al-Quran that was conducted in groups was very suitable for the emphasis on the translation of verses and lessons that can be concluded from the recited verses with mean score 4.62. In terms of the impacts and effectiveness of the program, the findings of this study showed that the 5 minutes program with the Quran provided very positive impacts with mean score between 4.45 - 4.73 . This program was helpful for them in maintaining the quality of fasting throughout Ramadhan and it got them closer to the Quran with mean score of 4.71. The verses that was chosen correlated with the reality of their lives with mean score of 4.73 and it made them more aware and conscious of the meaning of being a servant to Allah SWT in performing ibadah to worship Him 4.70. These findings were in accordance to the testaments of the Quran that clarified its function as;

- i. Liberating mankind from darkness to light. Allah said : *Alif, Lam, Ra. [This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy.* (Ibrahim: 1)
- ii. The source of the tranquility of the soul. Allah said: *Those who have believed and whose hearts are assured by the remembrance of Allah . Unquestionably, by the remembrance of Allah hearts are assured.* (al-Ra`d: 28)
- iii. Guides, blessings and healing (syifa). Allah said: *O mankind! there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.* (Yunus : 57):

The 5 minutes program with the Quran adopted the approach of reciting the Quran in a loud voice that can be heard. Pedak (2009) in his research found that reciting the Quran verbally may increase the emotional quality of the reciter. This can be assimilated further when involving the sense of sight and hearing as well. Badri (2000) and Akhmad (2014) reported that Dr. Ahmad Al-Qadhi, the owner of Klinik Akbar in Florida, United States of America had played the recitation of the verses from the Quran as a form of therapy for patients and had discovered significant physiological changes such as decrease in depression and sadness, increase in calmness, avoiding diseases, and noticing other internal changes up to 95%. Al-Kaahil (2013) explained that the voice of someone reciting the Quran can influence damaged cells and restoring its balance. The bouncing voices from reciting the holy verses of the Quran created a group of frequencies that reached the ears, then moved to the brain cells and influenced them through the frequency of electromagnetic fields that were formed in those cells. The selection of themes

and verses in the 5 minutes program with the Quran module was more focused on the aspects relating to the reality of daily life. Tadabbur Al-Quran is in fact a form of Reading Scripture. Reading Scripture is one of the approaches in counselling practices by using words that are able to touch the soul and spirit of the clients. Tadabbur Al-Quran is a vehicle for reading, contemplating and looking closely at the verses of the Quran with the aim to know and understand the meaning and wisdom. Through the understanding of the meaning and wisdom of the verses of the Quran, it can certainly become the wasilatul-ilaj (therapeutic medium or method) for self improvement, purifying the soul, and protecting oneself from any crisis in life (Daris, 2016). Meisil (2015) that quoted the findings of a research done by El-Syakir (2014) found that reading the Quran with translation provided positive impacts on intelligence and emotion. He explained that a person experience up to 97% tranquility while listening to the recitation of the Quran. Hussain (2011) explained that, "*The Al-Qur'an deals with the human psych and exemplifies the challenges to behavioural change and character development through it's narratives, analogies, and direct guidance.*"

The researchers considered that the practice of tadabbur al-Quran should be cultivated from a very early age (primary school stage). This can stimulate and familiarized the children's mind with the ma'na, guidances, instructions, and injunctions when interacting with the Quran. This is not limited only to the aspects of recital and memorization. The selection of the themes and verses suitable to maturity and age should also be considered. The level of needs, intellect, imagination, and understanding in childhood stage are certainly different than in teen years and adulthood. The selection of suitable themes that meet the target is an element that can affect the implementation of tadabbur practices. Especially if it can be matched with effective learning strategies and techniques. Al-Lahim (1996) summarized his findings that there are six keys that needed to be integrated in the process of tadabbur al-Quran which are i. Qalbun (heart), ii. Ahdaf wa Ahammiyah (Bringing about purposes and urgency); iii. Tikrar (the technique of repeating recitation), iv. Tartil (reciting with tartil), v. Jahr (lifting up voices when reciting), and vi. Rabth (correlating the lafadz and meaning of the Quranic verses with the real life).

## CONCLUSION

Various findings of the study had shown the positive impacts of tadabbur al-Quran in terms of the metacognitive, psychology, emotion, and spirituality. The personality and heroism of the Sahabah r.a dan Tabien r.h were proven to be due to the care and upbringing under the shades of the Quran. Therefore, as a Muslim, we should not schedule the recitation of the Quran without planning for and including tadabbur al-Quran as a part of our daily routine. This is in accordance to the words of Allah SWT: And We have certainly made the Qur'an easy for remembrance, so is there any who will remember? (Al-Qamar : 40) The becoming of mankind as the servants to the Creator was proven. Probably, the errors and problems that plagued Muslim today were stemming from how further they were from the meaning and guidance of the Quran. Being content with merely reciting and memorizing the Quran will not lead to the understanding of the instructions and commands revealed by the Quran. As Allah said: ... But remind by the Qur'an whoever fears My threat. (Q'ef : 45)

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