

The Method of Tadabur Qur'an: What Are the Student Views?

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Abstract

The underlying problem facing the teaching of Islamic education across Indonesia is the inadequacy and ineffective teaching and learning methods. The teaching of Islam in the institutions of higher education is still limited to conceptualization and memorization. However, the biggest challenge the country faces is the limited research about teaching and learning of Islamic education. Though the Qur'an and hadith are the main sources of Islamic education, there is no method which has been developed in regard to these two sources. In an effort to develop a method based on the Qur'an, this paper seeks to answer the question: (1) what and how is the method of Tadabbur Qur'an in the teaching of Islamic education? (2) what are the students' views about the method of Tadabbur Qur'an?" Tadabbur Qur'an is regarded as an innovative teaching and learning method whose aim is to improve the condition of the teaching of Islamic education across Indonesia.

Keywords: Islamic education, Qur'an, student views, teaching and learning method (Tadabbur Qur'an)

1. Introduction

1.1 Background

Though Islamic education has a great role and function to play in the improvement of the quality of Indonesia's human resource, the course itself faces the problem of quality and function (Mastuhu, 1999, p. 30). There are four essential causes of this problem: first, lecturers of Islamic education in Indonesian universities face the difficulty to achieve the mission, vision, and objectives of Islamic education, yet ideally, "faith and belief" are the tow core basis for Indonesia's national education and also the main objective of Islamic education. Second, based on the student views, the method used in the teaching and learning of Islamic education at university makes Islamic education ineffective, not important, not interesting and of course a boring course to study. Hence, there is no internalization of effective religious values as one of the course expectations. Third, the teaching of Islamic education at university has not been able to meet the global challenges and also respond to the changes which affect the affective, psycho-motor and cognitive domains in learning. Fourth, the course has not to a religious learning environment, hence not being effective in instilling the religious values necessary among students.

The program of bringing closer the "Qur'an" requires re-orientation and improvement, and also an appropriate teaching and learning method of Islamic education. In other words, a method that is able to translate the teachings of the Qur'an as a guide, a source of values, a source for teaching and learning, and as inspiring source of knowledge. Current Qur'anic implementation is still in abstract yet, according to Indonesia's constitution on the system of education of 2003, chapter 4 verse 1, it is stated that "Indonesia's education should uphold to the values of religion".

Even though religion is considered fundamental, research on teaching and learning based on the Qur'an is still limited moreso in the Indonesian education setting. There is no method developed from the Qur'an on how to teach Islamic education, yet the Qur'an is the foundation for teaching of Islamic education as a course in university. With this brief background, this paper seeks to answer the questions: (1) what and how is the method of Tadabbur Qur'an in the teaching of Islamic education? (2) what are the student views about the method of Tadabbur Qur'an?" The goal was: a) to produce a method of tadabbur Qur'an, b) to test the method by implementing it in the teaching of Islamic Education in a university setting, and c) to obtain feedback from the students about the method, especially regarding its advantages and disadvantages.

2. Conceptual Review

The word *tadabbur* is derived from the word *dabara-dubr* meaning behind the veil. Al-Lâhim (425 H.: 14) is of the view that this terminology refers to an integral reflection that can lead to an implied meaning of the words of Allah with their deep and profound messages. Indicators of exegesis of the Qur'an are: a) the mind and the heart unifies with the reading (Q.S. Al-Maidah [5]:83), b) touching the emotions (Q.S. Al-Tawbah [9]: 124), c) devotion (Q.S. Al-Isra [17]: 109), and d) increase in faith (Q.S. Al-'Anfâl [8]: 2).

According to Al-Qaradhawi (1999, p. 245) Allah did not send down the Qur'an save for its contemplation, understanding its meaning, and for a reflection on its content". Through contemplation, the functions of the Qur'an are made clear: a) as a source of Islamic education (An-Nahlawi, 1983, pp. 41-48), b) as a source of knowledge (Shihab, 1993, p. 51), c) as a source of values (Mulyana, 2004, p. 11), and d) as a source for the strengthening of the faith of human beings (Q.S. Ali 'Imran [3]:193). These four functions can be achieved if the Qur'an is understood.

In the effort to contemplate the Qur'an, there is either the inner and or outward ethics. Outward ethics include the choice of time and conducive place for worship, being in a state of purity, recitation of the necessary prayers, seeking Allah's refuge, orderly recitation of the Qur'an, reciting in a loud and melodious voice, concentration, good recitation, shedding tears during recitation, honoring and acknowledging the Qur'an, while inner ethics include glorifying, and honoring the Creator, purifying the soul, devotion, avoid things that hinder understanding, regarding self as an object, being focused during Qur'an recitation, avoiding things which hinder understanding, and make the Qur'an as a medium of communication with Allah (Al-Qaradhawi, 1999, p. 245).

2.1 Islamic Education as a Form of General Education

Islamic education as one of the kinds of general education is to develop and promote moral character (Henry, 1952: 26). General education in Indonesia includes religious education, which acts as the roadmpa to understand the duties mandated by God (Soejono, 1980, p. 20). The purpose of general education is therefore intended to foster people's response to God. Besides, it also serves as a program that instills, nurtures and cultivates the values of faith and devotion. This is what makes religious education a significant course within a country's education system. To understand religion highly depends on the method of teaching. In Islam, the Qur'an is the main source of Islamic education, and the goal of Islamic education is to create students who are faithful and only with a devotion to the Almighty God (Allah). The educator strategy can embrace a variety of approaches during the teaching and learning process (Muhaimin, 2005, p. 74). The effectiveness of teaching and learning is influenced by the delivery methods applied by the teacher.

2.2 Instruction/Teaching and Learning

Abdulahak (2000, p. 52) is of the view that position of the teaching method acts as: (a) motivational factor, (b) as a force for stimulating the desire to learn, c) an approach to learning material delivery, d) a tool to the creation of a conducive learning environment, creating, d) a force to creativeness, e) a driving force toward self-assessment during in the learning process, and f) a push to solving the weaknesses in the learning process. The factors need to be considered while choosing a teaching method includes: a) learning objectives, b) learning materials, c) human resource, d) time, and e) facility (Abdulahak, 2000, pp. 52-57).

There are several steps that can be used during the instruction process. Among such steps include the Gleser model (Tafsir, 2001, p. 132) which comprises: (a) Instructional objectives, b) Entering behavior, c) Instructional Procedure, and d) Performance Assessment. In relation to these steps, it can be interpreted that the process of internalizing values may entail three basic concepts of knowing, doing, and being (Tafsir, 2001, p. 224).

2.3 The Method of Tadabbur Qur'an in Teaching Islamic Education

A method is a systematic and practical procedure designed to achieve certain goals and or objectives. In the case of this paper, *tadabbur* is referred to as to unveil from the hidden through contemplation. Thus, *tadabbur* Qur'an refers to a practical way of instruction which entails a combination of approaches and it is conducted in a reflective manner.

The Qur'an is the main source of Islamic teachings. The five verses that were first revealed are associated with teaching and learning (Surah al-'Alaq [96]: 1-5). The chapter commands man to read or study or learn or to undergo scientific observation, and or even to teach one another. In Q.S. al-Nahl [16]: 125 Allah says: "Invite (people) to the way of your Lord." Prophet Muhammad said "make it easy and not difficult. Make them happy and do not make them run away". The word *tadabbur* and its various forms are found in four chapters of the Qur'an (Surah al-Nisa [4]: 82, Muhammad [47]: 24, al-Mu'-Minun [23]: 68, and Shad [38]: 29). These four chapters command people to contemplate the verses of the Qur'an. This means that *tadabbur* Qur'an as a method

of instruction is deeply rooted in the Qur'an. Islamic education is way of humanizing humans in regard to the will of God.

In developing Tadabbur Qur'an as a method of instruction, there is need to understand the principles of instruction. According to H. Ihsan and F. Ihsan (2007, pp. 165-180), Islam proposes nine principles of instruction. These principles include: (a) the principle of happiness (al-Baqarah [2]: 25, 175, 155), (b) the principle of service delivery and respect (Al-Imran [3]: 159). (c) the principle of meaning to learners ((Muhammad [47]: 16), (d) the principle of requirement (al-Baqarah [2]:1-2, Maryam [19]: 1-2), (e) the principle of communication (al-Araf [7]: 179, Al-Isra [17]: 37), (f) principle of acquiring new knowledge (al-Baqarah [2]: 164), (g) the principle of being a model of good character (al-Azhab [33]: 21), (h) principle of pushing for experience (al-Shaf [61]: 2-3), and (i) the principle of love and providing guidance (al-Anbiya [21]: 107). These principles imply that in Islam there several approaches to teaching and learning which have not been yet explored for human use.

Learning is the basis for knowledge development, and also the foundation of faith and belief. It is therefore an important activity in human life because people are the vicegerents on earth (al-Baqarah [2]: 30). Faith, belief and knowledge are important ingredients of life. A combination of knowledge, faith and belief are the basis for living a better life. It is through such educational approach that today's challenges facing the modern world can be avoided and or solved (Nasoetion, 2007, p. 7). The method of tadabbur Qur'an combines two things that is: knowledge and faith. To implement these two basic tasks, human beings need a strong foundation of faith and devotion as well as adequate knowledge. The tadabbur Qur'an method combines the development of knowledge and faith, so to help solve human problems.

2.4 The Scope and Concept of Tadabbur Qur'an

In both the Qur'an and Hadith, there are several verses and quotations related to the meaning of Tadabbur. Al-Lâhim (2006:10) describes tadabbur Qur'an as: *لاصلاح ترتج* referring to the inner soul, objective, prayer night, holiday, efforts to recites the Qur'an, interpreting what one reads into reality and also slow recitation with care and contemplation. While As-Sunaidi (2008:8-10) in his book titled "*Tadabbur Al-quran (Mudahnya Memahami Al-quran)*" mentions that key words: (a) *al-fahm*, (b) *al-fiqh*, (c) *al-bashîrah*, (d) *al-fikr*, (e) *al-tafakkur*, (f) *al-tadzakkur*, (g) *al-ta'ammul*, dan (h) *al-i'tibar*, are used to describe the method of Tadabbur Qur'an. Thus, to understand the meaning of tadabbur Qur'an, there is a strong relationship with teaching and learning. This is illustrated as shown in theFigure 1 below. The figure presents the scope and meaning of Tadabbur:

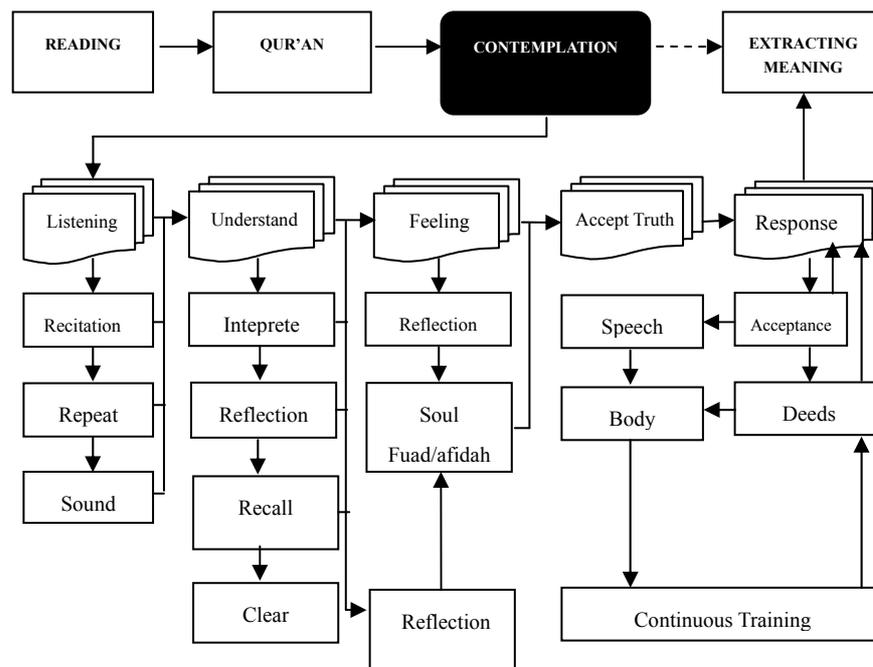


Figure 1. The scope and meaning of Tadabbur

Qirâ'ah (قراءة) in English refers to read and from the Islamic perspective, it means read the Qur'an. Bahasa dictionary refers to read as "to see and under and understand written words, spelling, and also pronounce (Moeliono, 1990, p. 62). Learning of Islamic education is similar to other areas of specialisation. However, according to Ramayulis (2006, p. 241) the only difference is that studying Islamic education is more of study the inner values of faith. The Figure 2 below illustrates the teaching and learning of Islamic education using tadabbur Qur'an method:

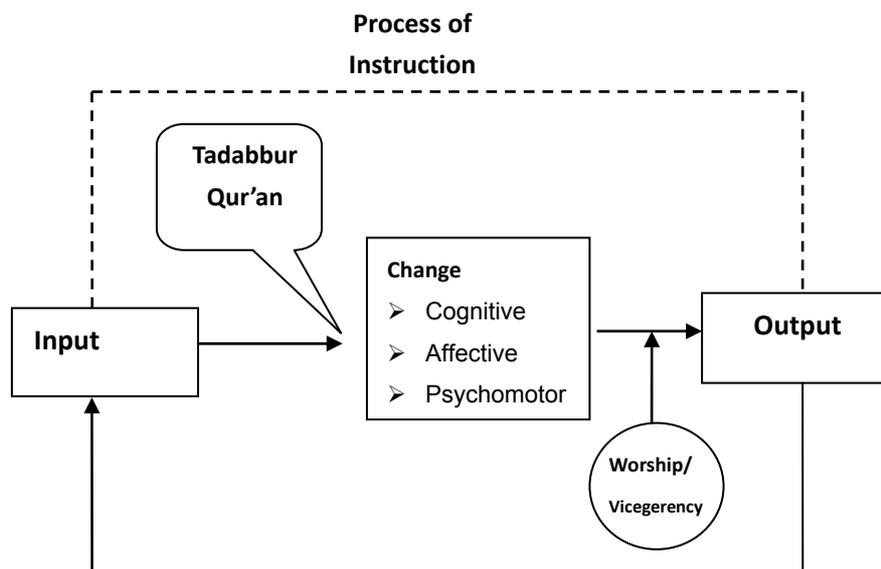


Figure 2. The teaching and learning of Islamic education using tadabbur Qur'an method. Source: Adopted from Ramayulis (2008, p. 141)

The Qur'an and hadith are main sources of Islamic education. So, the instruction process is based on the principles of Islam, however, Islamic education is also open to any other forms of instruction. It is what has been taking place for this entire period. Therefore, change is one of the main components in use of tadabbur method.

3. Research Methodology

3.1 Research Design

To establish innovative approach of teaching and learning, the method of tadabbur Qur'an was developed. This method is used to solve the various learning problems faced by the learners. I used the method of research and development. The method comprised of three major steps. They are illustrated as in Figure 3 below:

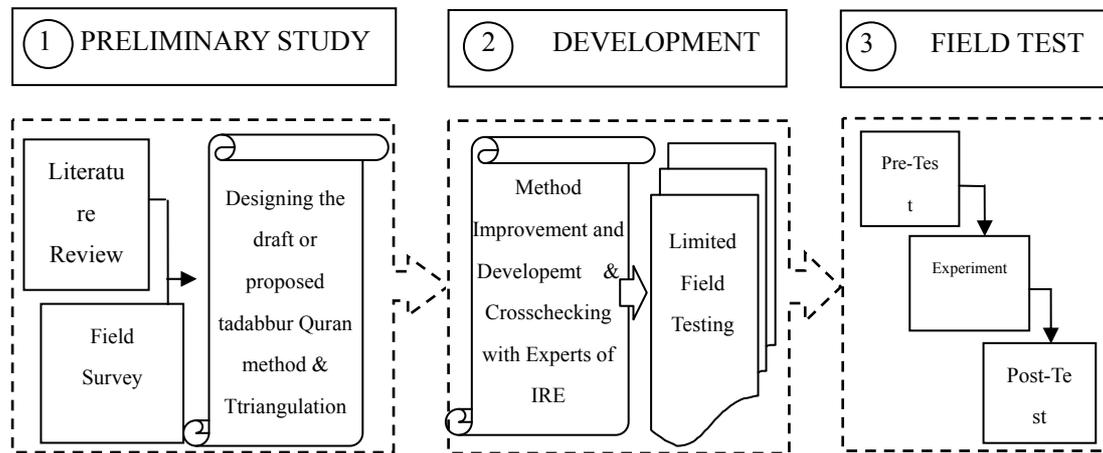


Figure 3. A design for the development of Tadabbur Qur'an

To develop the conceptual model of tadabbur Qur'an, I the research went through three phases: preliminary study phase, the development phase, and the testing phases. These phases were also further divided into literature review, field survey, development of the draft tadabbur Qur'an method, consultation with experts, improvement and field testing, pre-test and post-test experiments. These activities aimed to establish an appropriate approach in teaching Islamic education. Phase one (I) was majorly qualitative. This phase aimed to establish the conceptual model of tadabbur Qur'an. Thus, the data obtain was descriptive in nature. While phase two (II) involved the drafting and testing of the model. And phase three was basically to improve on the existing model and finally testing, resulting to a final report.

3.2 Research Participants

Twelve classes were involved in this research. They were taken from three faculties at the Indonesia University of Education. The participating individuals were divided into two experiment groups. The groups were A and group B. The population sample of group A was 222 participants with the average mark of 66.65% and with a standard deviation of 4.95 and with a minimum and maximum mark of 52% and 83% respectively. Group B comprised of 216 participants, with the average mark of 66.50%, standard deviation of 5.64, and the minimum and maximum mark of 51% and 85%. After, an analysis was conducted to compare the average results obtained from the pre-test and post-test results of the two participating groups (A and B). Using a t-test, the t value = 0.284, and P value = 0.776 where $P > 0.5$, hence concluding that the results from the two experiments (the pre-test and the post-test) were of significant impact.

4. Results and Discussion

4.1 Implementation of the Method of Tadabbur Qur'an

During the implementation process of tadabbur Qur'an, the participants were tested about the capacity of Qur'an recitation. The results were then reported to their lecturers. Those who had no achieved the required competences were advised to take *BAQI* program. The aim was to enable the students to develop the competence and skills required in Qur'an contemplation. Those who had taken the *BAQI* were then retested and the results were also reported to their respective course lecturers. The last results helped the lecturers to decide whether their respective students qualified for a certain mark or not. Those who had not obtained the average mark were required to retake the *BAQI* course until they had achieved a certain level of competence. The Table 1 below is an illustration of the pretest results of the students who participated in this research:

Tabel 1. Data about the Qur'an reading capacity of semester one students (Academic Year 2009/2010)

Faculty	BAQI TEST RESULTS					TOTAL
	TM	TT	TD	TPD2	TPD1	
FPBS	105	279	443	215	25	1067
	9.84 %	26.15 %	41,52 %	20.15 %	2.34 %	100 %
FPIPS	41	134	223	125	16	539
	7.61 %	24.86 %	41,37 %	23.19 %	2.97 %	100 %
FIP	68	197	238	110	5	618
	11.00 %	31.88 %	38,15 %	17.8 %	0.81 %	100 %
Total	214	610	904	450	46	2224
	824			1400		2224
	37.05%			62.95%		100 %
	Passed			Failed		

Source: Laporan hasil Tes Awal Kemampuan Membaca Al-quran UKM BAQI UPI 2009.

According the pre-test results, the table above shows that 37.05% of the students were able to read the Qur'an and 62.95% of the Islamic education students were not able to read the Qur'an. However, at the end of the program, 99% of these very students had gained the competence of Qur'an recitation. The Table 2 below shows the level and standard of competence attained in Qur'an reading and recitation:

Table 2. The Level and standard of the successful participants of the Qur'an reading test

LEVEL OF COMPETENCE	MAIN CHARACTERISTICS	DESCRIPTION
TPD1 (Pre Basic Level: 1)	Still at the very basic level Arabic alphabetical reading Self-directed reading of Arabic but the basics Able to conduct independent study	Fail BAQI
TPD2 (Pre Basic Level: 2)	Able to read Arabic alphabets Slow/ or limited reading capacity Recitation not yet clear	Fail BAQI
TD (Basic Level)	Able to read Arabic alphabets Recitation not yet clear	Fail BAQI
TT (Level of Success)	Reading clearly Fair recitation practice Aware of the theory of recitation	Pass BAQI Test
TM (Level of Competence)	Required recitation skills Practicing the appropriate recitation Understanding the theory of recitation	Pass BAQI Test

Source: Dokumen UKM BAQI UPI (2009: ii).

In general, expert analysis revealed that the method of tadabbur Qur'an is appropriate in the teaching and learning of Islamic education because this method integrates theory and practice. Table 3 below summarizes the expert opinions:

Table 3. Expert assessment about the method of tadabbur Qur'an

No.	Assessed Aspects	Mark	%	Description
1.	Describes the way/ working approach in teaching Islamic education	16	80%	Satisfactory
2.	In a system, orderly and accurate	15	75%	Satisfactory
3.	Combines Implementation Islamic education practices	14	70%	Enough
4.	Logical or Rational	17	85%	Satisfactory
5.	Aims at Achieving the Islamic education teaching and learning objectives	16	80%	Satisfactory
Average		15.6	78%	Satisfactory

In regard to the Table 3, we get an overview about the expert views about the use of the method of tadabbur Qur'an in the teaching of Islamic education. To understand the implementation of the method of tadabbur Qur'an, there was field practice or experiment. The field testing focused on two points: (1) the effectiveness of the method of tadabbur and (2) the students view about the method.

4.2 Students Views

The empirical assessment of the method depended on the students views. Using a differential scale of measurement on ten factors about the weaknesses and strength of the method, the students were allowed to evaluate and provide their views about the method of tadabbur Qur'an in teaching and learning of Islamic education. The Table 4 below illustrates the student views about the method:

Tabel 4. Students assessment about the method of tadabbur Qur'an

POSITIF			NEGATIF		
Aspects	Mark	%	Mark	%	Aspects
Interesting	885	98,2	77	7,8	Boring
Easy to follow	865	99,2	7	0,8	Difficulty to follow
Enjoyable	775	99,1	7	0,9	Not interesting
Easy to remember	749	98,4	12	1,6	Difficulty to remember
Motivator	536	94	34	6	Interesting
It motivates learning	879	99,8	2	0,2	It weakens the teaching of Islamic education
Easy to understand materials of faith	879	99,5	4	0,5	Makes understanding difficulty
Easy to understand the learning materials	869	99,2	7	0,8	Makes memorization and contemplation difficulty
It is easier to implement the values of learning experience	874	99,5	4	05	Makes difficulty the implementation of learning experience
Easy to duplicate	760	99	8	1	Difficulty to duplicate

Based on the above table, the percentage of the varying indicators based on student views was established to help describe the students' perception about the method of tadabbur Qur'an. With this guide, it can be concluded that the above marks show that teaching method of tadabbur Qur'an is appropriate to the teaching of Islam.

4.3 Conclusion

The implementation of tadabbur Quran method in the teaching of Islamic education has been proven appropriate both in concept and in practice. The results of this study indicate that the entering behavior is something that is very important to consider, especially in regard to ability and habit of reading the Qur'an as well as the level of student mastery of Islamic studies. Performance assessment is very important as an effective evaluation tool.

The results of this study also revealed that tadabbur Quran method can be applied practically in learning Islamic education to increase faith and devotion of students. This method can also be used to improve the quality of

reading the Quran in the effort to improve, expand and elaboration the Qur'an.

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