

# THE EFFECT OF TADABBUR AL QURAN AMONG UNDERGRADUATE STUDENTS AT INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

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**Abstract:** *This research examines the effect of the tadabbur Al Quran among undergraduate students at International Islamic University Malaysia. A sample of 170 respondents was drawn through simple random sampling. This study was conducted using a quantitative method with analysis using IBM Statistical Package for the Social Sciences Statistics 27 software. A sample of 170 respondents was drawn through simple random sampling. Data were collected with a 38-item questionnaire whose reliability indexes ranged from 0.783 to 0.952 for the dimensions. Findings found that students are aware of the importance of tadabbur the Qur'an. In addition, students try to understand the verses of the Qur'an. So, this proves that implementing tadabbur the Qur'an can have a positive effect on undergraduate students at International Islamic University Malaysia*

**Keywords:** *Effect, Tadabbur Al Quran, Undergraduate Students, IIUM*

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## Introduction

The primary objectives of the research are to describe the level of understanding of tadabbur Al Quran among students at IIUM and to examine whether the level of tadabbur Al Quran can affect students.

Tadabbur is an Arabic word meaning observe and consider. It was first used by Ibn Kathir (Baharun, Rahman, Ahmad, Saad, and Jamal in 2020). The Quranic term "tadabbur" means reflecting on verses, understanding their meanings, and drawing lessons from them (Baharun et al., 2020). Tadabbur is a comprehensive process that involves proper pronunciation, recitation of verses aloud, comprehension of their meaning, and practical application while

reciting and listening to the Qur'an (Sabri Mohamad, 2021). According to Nurul Auliya Kamila (2021) argues that contemplating the verses of the Quran through the tadabbur Al Quran can erase, calm, change, and appease. The Quran has the power to transform a person's thoughts, desires, and actions, and can help pregnant women process anxiety more positively. Because they are ultimately God's creatures, humans need an intimate relationship with their Creator. Anxiety disorders, among other fears, can be treated with guidance from the Al-Qur'an. All problems can be solved, and the heart is brought closer to Allah SWT by reciting the Al-Qur'an. The tadabbur Al Quran is a distinctive approach to enhancing Islamic education through teaching and learning. Muslims should plan and schedule Qur'an recitation with tadabbur Al Quran in their daily routine. According to Maslin, (2022), it is important to prioritize the spread of Quranic teachings by focusing on the hidden meanings behind its verses. This will enable the Ummah to fully comprehend and apply the Quran's teachings in the modern era.

According to Ta'a, A., Aziz, N. A. A., Ashari, M. S. S @ H., Ismail, S., & Arif, A. S. C. M, (2023), the al Quran is revered as the holy scripture in Islam and very significant for Muslims worldwide. It is considered a divine gift from Allah to human beings as a whole, revealed to the beloved prophet Muhammad SAW as a role model and to bring people from the darkness to the light. However, understanding the al Quran is not only a religious obligation but also an intellectual and spiritual journey that requires devout readers to delve deep into its teachings and apply them in their daily lives.

In a nutshell, the tadabbur Al Quran has a positive effect on students reflecting upon the teachings of the Quran is crucial to our lives as it can strengthen our faith in Allah SWT and cleanse our hearts. By regularly understanding, contemplating, and implementing the Quranic teachings, we can cultivate positive thoughts and purify our hearts. As mentioned in the Quran, "Indeed, the heart becomes tranquil when we think of Allah." (Qur'an, verse 14:28) means those who believe their hearts become peaceful by remembering Allah SWT. Based on the previous study, tadabbur al-Quran positively affects metacognition, psychology, emotions, and spirituality. The Quran played a crucial role in shaping the personalities and bravery of the Sahabah r.a. and Tabien r.a through their education and guidance as such, Muslims should incorporate tadabbur al-Quran into their daily routine when reciting the Quran. This statement aligns with the words of Allah, who declared: "And We have certainly made the Quran easy to remember, so who will remember? " (Al-Qamar: 40). It has been proven that humans are servants of their Creator. The problems and errors that affect Muslims today may be due to their deviation from the teachings and guidance of the Quran. Merely reciting and memorizing the Quran falls short of comprehending its instructions and commands. As Allah said, "Whoever fears My threat, I remind him of the Qur'an." (Qaf: 45).

## Literature Review

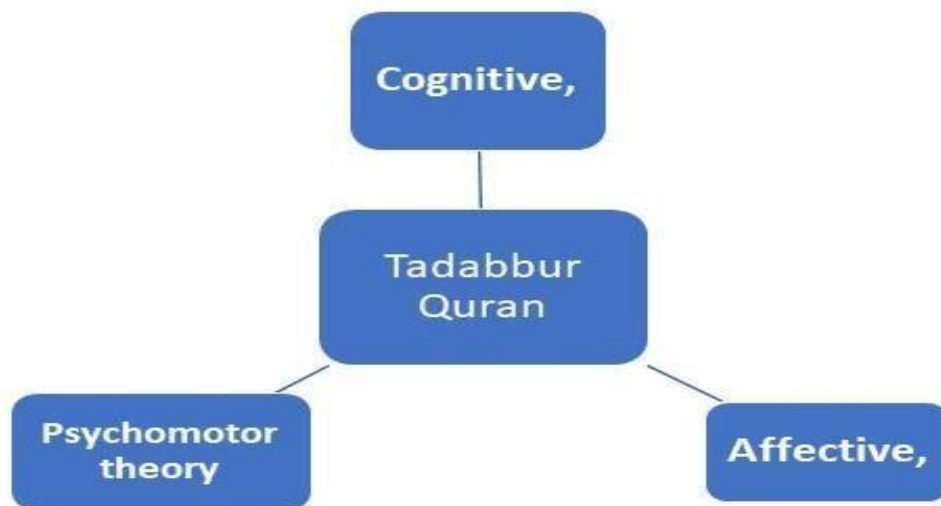
### Tadabbur Al Quran

The word tadabbur is defined as to observe and to reflect and originated from the Arabic language and derived from Ibn Kathir. Baharun, Rahman, Ahmad, Saad, & Jamal, (2020). Meanwhile, the tadabbur of the Quran is defined as the understanding of Quranic verses, a reminder or event behind the revealed verses, and taking lessons from it. Baharun et al., (2020). According to Mohd Faizulamri, Sabri, Hamdi Haziyah & Nur Zainatul Nadra, (2021), tadabbur is a comprehensive process while reciting and listening to the Quran, including pronunciation of huruf, words, Quranic recitation, understanding of the meaning and practically valuing the Quranic verses. Practicing the Quran is the essence of the tadabbur while listening, reciting,

and memorizing the Quran are the ways to the tadabbur al Quran. Tadabbur al Quran is an important element in Quran education, especially in the Quran memorization context. In general, some scholars stated that tadabbur is in the process of understanding and practicing the teachings of the Quran. Other scholars have suggested that the purpose of studying the tadabbur al Quran was to observe, examine, and study the meaning of the Quran. The tadabbur al Quran is a step that should be taken by the reciter to recite, understand, appreciate, and practice the Quran in daily life as well as improve the manners of the reciters. Yuliani, Djamal, & Endi, (2019). Dr. Mohamed Abdelmonem Elsayed Khalil, (2021), agrees with the view of Imam Ibn al Qayyim (May God have mercy on him), regarding the importance of tadabbur al Quran and its benefits to the servant in his life and the afterlife by focusing on its, reflection. The meaning of the Qur'an is that everything good and bad is done with the permission of Allah swt, even giving guidance to whomever, He wants, leading His servant astray with His will, and giving him strength in the heart and the distant life. Even the Messenger of God, may God bless him and grant him peace, said in an authentic hadith narrated by Abdullah ibn Amr ibn al-Aas that: "The person who reads the entire Qur'an in less than three days does not understand its meaning."

### The Effect of Tadabbur Al Quran

The tadabbur al Qur'an combines two things that are: 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 al Qur'an combines the development of knowledge and faith to help solve human problems. It is widely considered to be derived from Benjamin Bloom's (1956) Cognitive Affective Psychomotor Theory, which is displayed in Figure 1.



**Figure 1: Cognitive Affective Psychomotor Theory**

Therefore, The Malaysian National Educational Philosophy promotes the integration of educational domains to produce graduates who are intellectually, physically, spiritually, and emotionally balanced. Mohd Nazir & Adlina (2020). Indirectly, it can be understood that emotions and thoughts can be managed in harmony by making the Quran, the greatest miracle of the Prophet Muhammad (s. a.w.) as guidance and a cure for all mankind. The Qur'an states "O mankind! There hath come unto you a Reminder from your Lord, and a cure for the diseases of your breasts, and a guide for safety, and a mercy for the believers." (The Qur'an, 36:57)

The relationship between these factors is an integrated effective taxonomy model to be constructed that should help lecturers to plan and implement teaching activities that can build students' emotional and spiritual strength for the roles of God's slave and vicegerent. With that, a holistic and balanced student, able to contribute to the well-being of society and nation will be produced. This simultaneously enables dealing with emotional and human issues arising from the side effects of the Industrial Revolution 4.0 in this area. Ahmad Fakhurrrazi, M.Z., (2022). So, the figure below, tells the effect of tadabbur al Quran on a person's intellectual, physical, spiritual, and emotions.



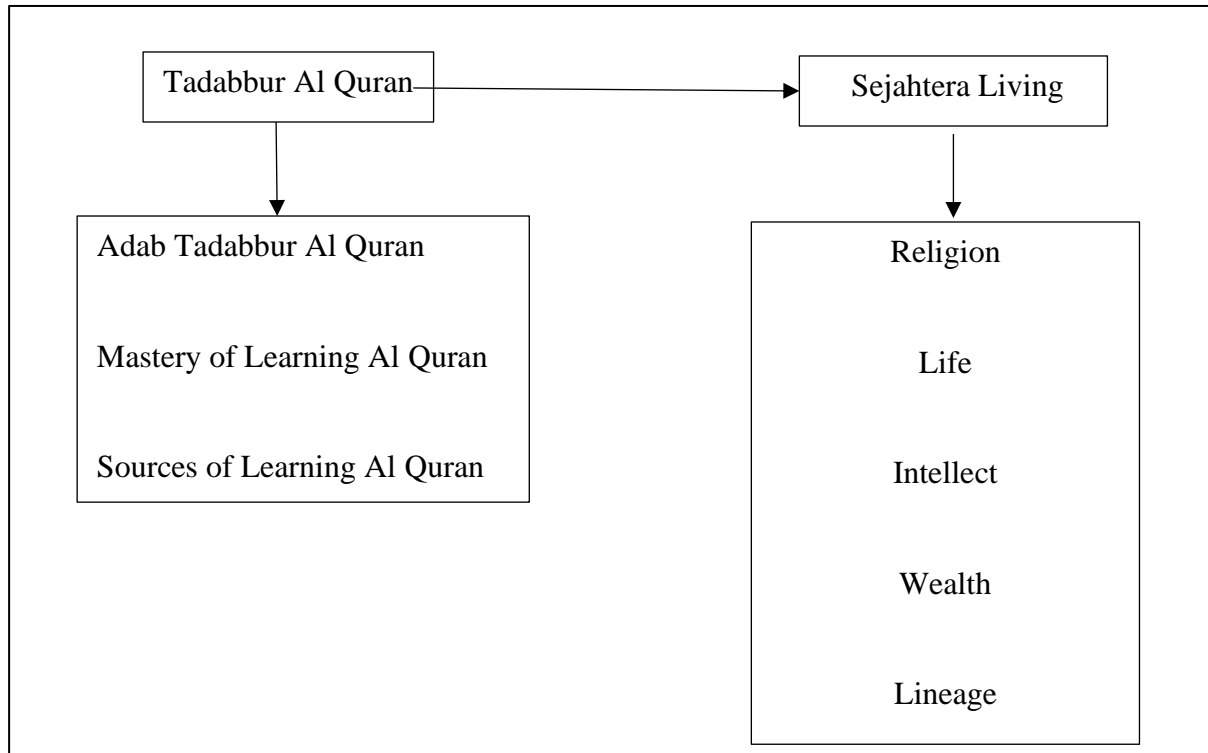
**Figure 2: Integration of Educational Domain in Learning Taxonomy at Institution of Higher Education. Mohd Nazir & Adlina (2020)**

### Conceptual Framework

In this research, the Tadabbur Quran Habits Scale Feni Yuliani; Norliza, (2019) was adapted to measure Tadabbur Al Quran among undergraduate students at International Islamic University Malaysia. The present research was conceptualized as having three important dimensions: reading with the tadabbur Quran, mastery of learning the Quran, and sources of learning the Quran. The tadabbur Quran habit scale is suitable for measuring the tadabbur Quran in Sejahtera living among undergraduate students at International Islamic University Malaysia because it has been proven appropriate both in concept and in practice. Then, it is very important to consider, especially the ability and habit of reading the Qur'an as well as the level of student mastery of learning the Al Quran. In this research, the researcher adopted the three dimensions from the book of Rawa'il Bayan Fil tafsir by Muhammad 'Ali alShabuni, (1979) by formulating ten hierarchies into three dimensions. Even those three dimensions have been evaluated by eight experts in Al Quran tadabbur consisting of five lecturers and three postgraduate students at the International Islamic University of Malaysia to confirm whether the three dimensions are suitable or not. The present research examines the influence of the tadabbur Al Quran on students at IIUM.

According to Mohamad Sahari Nordin, (2022), the Sejahtera living framework has five dimensions namely (1) Religion, (2) Life, (3) Intellect,(4) Wealth, and (5) Dignity was adopted in this research. Sejahtera living by a Muslim is conditioned upon the accomplishment of goodness and righteousness as well as the prevention or elimination of damage. The terms "quality living," "happiness in life," "life satisfaction," "meaning in life," and "social and emotional wellbeing" have all been used to describe Sejahtera living. e.g., Genç, 2021; Sarifuddin, (2021); Schuur, van Weerdenburg, Hoogeveen, & Kroesbergen, (2020); Skrzypiąska, (2021); Stammler & Toivanen, (2022); For instance, one's perception of living a

good, successful, fulfilling, and happy life that meets his or her requirements and expectations are referred to as having a quality life. Brown & Brown, (2005); Liu, (1976). So in this research, the researcher aims to test the relationship between tadabbur of Al Quran and students' Sejahtera living. Below the conceptual framework is presented.



**Figure 3: Conceptual Framework of the Study**

### Methodology

This study was conducted by using a correlational survey of undergraduate students at International Islamic University Malaysia. The purpose used a correlational survey on undergraduate students at International Islamic University Malaysia to test the strength of the tadabbur Al Quran. The questionnaires of the tadabbur Al Quran were developed with 17 items using a five-point Likert scale that can measure the tadabbur Al Quran and Sejahtera living. The instrument used in this study adopted a questionnaire developed by Choy, Goh, & and Sedhu (2016) and Nielsen (2017). The researcher named the questionnaire tadabbur Al Quran and Sejahtera Living. Most studies used the numerical rating scale in measuring the strength of the tadabbur Al Quran construct. The Likert scale is suitable for measuring respondents' opinions in a certain range in a consistent manner regarding habitual perception and attitude (Cohen L, Manion L and Morrison K. 2000).

### Population

The population of this study is undergraduate students at IIUM, Gombak campus who are currently enrolled in uncore subjects CCUB 1061 and CCUB 1062 (Usrah Budi) for semesters 1 and 2, the year 2022/2023. All IIUM undergraduate students are required to take this subject for 2 semesters. Data from the Centre for Credited Leadership And Virtues (CLAV) shows that the students' numbers are 1949. The characteristics of the population are male and female passed the subject which are male students making up 36 % (n=702) and female students 64% (n=1247). The purpose of selecting students from Usrah Budi was to capture the diversity and

variation in their tadabbur Quran experiences, which would produce valuable data. The population was chosen this way so that the study could have a defined sampling frame that would allow for simple random sampling.

### Sample

Four criteria were taken into consideration while choosing the sample size for this study to maximize the precision in parameter estimation like population size, an acceptable margin of error, the complexity of the hypothesized model, and the required confidence level. The model's number of latent variables, indicators, and path linkages served as the basis for choosing these variables. Kline, (2011). There are various guidelines in the academic literature for calculating the minimum sample size required to provide adequate statistical power for data analysis. The current study accepted a 5% margin of error and a 95% confidence level. The targeted sample size was calculated based on the target population size of this research (N=1949); therefore, the sample size will be 322. This was determined based on Raosoft, (2004) guidelines for deciding the minimum sample size.

Data was gathered using questionnaires sent out through emails, face-to-face, and WhatsApp. Since the study only focused on the tadabbur Al Quran, the respondents chosen were those with experience in tadabbur Al Quran. For data collection, three methods were used to gain the required number of respondents. The first method was mailing the electronic questionnaires to the targeted undergraduate students' emails. Approximately 1000 emails were sent out and yielded about 10% responses. Given the low response rate, the researcher used another method to reach the targeted students was using personal visits to the university campuses. Three hundred questionnaires were distributed which resulted in a 100% response rate. In total, 400 units of usable questionnaires were generated for further analysis.

Factor analysis was performed to derive the underlying dimension through the data reduction technique which processes the information from the instrument by deriving an empirical value for each dimension with minimal loss of information. Factor analysis using this data reduction technique can identify factors representing the variables. Principal Component Analysis (PCA) with varimax rotation was performed to find the underlying factor (dimension). The extracted factors and factor loadings, component matrix, and structure matrix were matched with the conceptual framework derived from the literature review.

The three extraction criteria were used to decide on the underlying factors, namely, eigenvalue set to be greater than one, scree test, and interpretability. The PCA helped in identifying the relationship between items and factors, and also the correlations between factors. The reliability test or the consistency of items within a measure is measured by Cronbach's alpha. If the items are highly correlated, this indicates consistency in measuring the reliability is higher and Cronbach's alpha will be higher. The acceptable value for Cronbach's alpha is a minimum of .70, (Rodríguez-Nogueira O', Morera Balaguer J, Nogueira López A, Roldán Merino J, Botella-Rico J-M, Del Río-Medina S, et al, 2020). The factor loadings and Cronbach's alpha are summarised in Table 1

**Table 1 Factor loadings and Cronbach's alpha for Tadabbur Al Quran**

Code Item	Items	Dimensions		
		Adab tadabbur Quran	Mastery of learning Al Quran	Sources of learning Al Quran
	<b>When I read the Quran I,</b>			
B1.1	Set my right intentions before I read the Quran.	0.697		
B1.2	Begin with saying isti'adhah (A'uuzubillahiminisshaitonirrojin).	0.660		
B1.3	Refer to the translation of the verse so that I can understand the verse correctly.	0.673		
B1.4	Ponder the meaning of the verse briefly	0.757		
B1.5	Identify Allah's real advice or warnings	0.846		
B1.6	Identify Allah's advice or implied warning.	0.848		
B1.7	I self-reflect.	0.831		
B1.8	Follow the instructions and stay away from Allah's prohibitions.	0.749		
B1.9	I feel that I communicate with Allah SWT, and it makes me more confident.	0.823		
B1.10	Feel that reading the Quran engenders love for Allah	0.787		

Code Item	Items	Dimensions		
		Adab tadabbur Quran	Mastery of learning Al Quran	Sources of learning Al Quran
	<b>When I want to master Al Quran,</b>			
B2.1	I read the Quran with very good tajweed and makhraj.		0.756	
B2.2	I know the knowledge of Tafseer properly.		0.728	
B2.3	I know the knowledge of the Arabic language in terms of Ilm Nahwi and I'rab properly.		0.768	
B3.1	<b>When I want to find a Source of learning the Quran I,</b> I take a course or formal class at the University.			0.666
B3.2	I learned from Sheikh and Ustaz in the school/ madrasah/ college.			0.626
B3.3	I take courses informally at the surau and mosque.			0.818
B3.4	I joined the usrah and halaqah Quran.			0.748
	Cronbach's Alpha	.952	.831	.783

### Result of the Pilot Study

The results of the pilot study are presented in the dimension of the tadabbur Al Quran. Bartlett's test of Sphericity and the Measure of Sampling Adequacy by Kaiser-Mayer-Olkin (KMO) were estimated to determine that the use of Principal Component Analysis (PCA) was appropriate. The result is statistically significant which is, the KMO was .767, and Bartlett's test of sphericity,  $X^2 = 2554.567$ ,  $df = 703$ ,  $P = < .001$ . The measure of sampling adequacy by KMO is excellent since it exceeded the required value of 0.6 and Bartlett's test of sphericity is significant (Awang, 2012; Hoque et al., 2016). A summary of the results is given in Table 2.

**Table 2: KMO and Bartlett's test of sphericity**

Tadabbur Al Quran	Kaiser-Meyer-Olkin Measure of Sampling Adequacy	.767
	Approx. Chi-Square	2554.567
	Bartlett's test of df sphericity Sig.	703 < .001

### Findings

Analysis of the respondents' demographic information revealed that the majority of respondents are female which is 142 (83.5%) compared to male respondents which are 28 (16.5%). All respondents are undergraduate students at Islamic International University Malaysia from all courses which are aged 18-25 years old. The majority of them have experience in the tadabbur Al Quran.

### Discussion

It is undeniable that the tadabbur Al Quran has a positive effect. According to Khalid, (2004) in his conclusion of research on the verses of the Quran and Hadith stated that an effect of tadabbur Al Quran on human emotional well-being is there is a unity of the heart and mind, an increase of faith and confidence on Allah's promises, happy and pleased when hearing the verse of Allah SWT that narrated the bounties and great promises for those who do good deeds, observing and contemplating the greatness and uniqueness of Allah's creation as well as correlating them with the reality.

The findings showed that respondents strongly agreed that tadabbur Al Quran was very suitable for implementation in daily life, and constantly portrayed good manners and high morals. The researchers found that to obtain the meaning of tadabbur Al Quran with three methods and procedures through the spiritual, implementation, and cognitive aspects.

### Conclusion

The application of tadabbur al-Quran elements in the learning process is seen to have a positive effect on students at all levels. Therefore, through this study, tadabbur al-Quran is a practice that needs to be prioritized to be applied among students and should be a priority to start learning. The Quran provides answers to those who have questions about life. It shows the true path to anyone who is in doubt. At the same time, the call that is often repeated by Allah SWT that each of His holy verses is internalized which represents His guidance and a merciful antidote for developing healthy and wholesome minds and emotions. As such, this is the irrefutable and ideal solution for addressing mental and emotional disturbances in general and particularly during stressful situations such as those faced with difficulties or challenges in their lives.



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