

## The Concept of Tadabbur and Its Relevance to Education: A Study of Tafsir Tarbawi on Surah Shad [38]: 29

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### ABSTRACT

*This research is motivated by a major problem in modern education: the gap between the mastery of intellectual knowledge and the appreciation of spiritual and moral values. The current education system tends to emphasize solely the cognitive aspect, while the affective and spiritual dimensions of students are often neglected. This condition causes the learning process to lose meaning and is unable to fully shape the character of a person who is faithful and moral. To address this problem, this study examines the concept of tadabur (reflection) in Surah Shad verse 29 and its relevance to optimizing Islamic education. This study is motivated by the need to provide education that emphasizes not only cognitive aspects but also spiritual and moral aspects. The purpose of this study is to explore the educational values contained in the verse through the tarbawi interpretation approach, in order to determine its contribution to improving the quality of learning and character formation of students. This study uses a descriptive qualitative approach with library research and content analysis methods. Primary data sources come from classical and contemporary tafsir books such as Tafsir Ibn Kathir, Tafsir Al-Misbah, and Tafsir Jalalain, while secondary data were obtained from the book Konsep Tadabur Al-Qur'an by Abas Asyafah and journal articles relevant to the research theme. The results of the study indicate that the concept of tadabur plays an important role in shaping students' reflective and spiritual awareness, as well as providing a conceptual basis for developing a more meaningful, holistic, and contextual Islamic education.*

**Keywords:** Tadabur, Islamic education, tafsir tarbawi, Q.S. Shad: 29

### ABSTRAK

Penelitian ini dilatarbelakangi oleh masalah utama dalam dunia pendidikan modern, yaitu terjadinya kesenjangan antara penguasaan pengetahuan intelektual dengan penghayatan nilai-nilai spiritual dan moral. Sistem pendidikan saat ini cenderung menitikberatkan pada aspek kognitif semata, sementara dimensi afektif dan ruhaniyah peserta didik sering terabaikan. Kondisi ini menyebabkan proses pembelajaran kehilangan makna dan tidak sepenuhnya mampu membentuk karakter insan yang beriman dan berakhlak. Untuk menjawab permasalahan tersebut, penelitian ini mengkaji konsep tadabur dalam Surah Shad ayat 29 dan relevansinya terhadap optimalisasi pendidikan Islam. Kajian ini dilatarbelakangi oleh kebutuhan untuk menghadirkan pendidikan yang tidak hanya menekankan aspek kognitif, tetapi juga spiritual dan moral. Tujuan penelitian ini adalah menggali nilai-nilai pendidikan yang terkandung dalam ayat tersebut melalui pendekatan tafsir tarbawi, guna menemukan kontribusinya terhadap peningkatan kualitas



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pembelajaran dan pembentukan karakter peserta didik. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan metode studi kepustakaan (library research) dan analisis isi (*content analysis*). Sumber data primer berasal dari kitab tafsir klasik dan kontemporer seperti *Tafsir Ibn Katsir*, *Tafsir Al-Misbah*, dan *Tafsir Jalalain*, sedangkan data sekunder diperoleh dari buku *Konsep Tadabur Al-Qur'an* karya Abas Asyafah serta artikel jurnal yang relevan dengan tema penelitian. Hasil penelitian menunjukkan bahwa konsep tadabur memiliki peran penting dalam membentuk kesadaran reflektif dan spiritual peserta didik, serta memberikan dasar konseptual bagi pengembangan pendidikan Islam yang lebih bermakna, holistik, dan kontekstual.

**Kata Kunci:** *Tadabur, pendidikan islam, tafsir tarbawi, Q.S. Shad: 29*

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## **A. INTRODUCTION**

Education plays a strategic role in shaping the character, mindset, and direction of a nation's civilization (Anwar, 2018). However, in this modern era, the world of education is confronted with serious challenges, particularly a moral crisis and the weakening of social ethics among students (Herawati et al., 2025). Many students excel academically, yet they lack strong social sensitivity and spiritual depth. This condition indicates that education tends to focus predominantly on cognitive aspects, while character formation and moral development have not received primary attention (Raharjo et al., 2023). Moreover, the influence of globalization and technological advancement has significantly affected the behavior and ways of thinking of the younger generation (Wiguna & Dewi, 2022). Broad access to information is not always accompanied by critical thinking skills and ethical awareness in filtering and evaluating such information (Sihotang, 2019).

As a result, religious and moral values have gradually been marginalized. In fact, as stated in Law Number 20 of 2003 concerning the National Education System, the purpose of education is to produce individuals who are faithful, pious, and possess noble character not merely those who are intellectually capable and skillful (Ansori, 2016). Therefore, the Indonesian education system needs to undertake a reorientation of values in order to cultivate whole individuals who think, feel, and act based on virtuous principles (Ilham, 2019). Islam is a comprehensive religion, as its teachings encompass and regulate all aspects of human life in a holistic manner, including matters of creed (aqidah), worship ('ibadah), social relations (muamalah), and morality (akhlak) (Syam & Arif, 2022). The Qur'an, as the revelation of Allah SWT, holds the highest position in Islam and serves as the primary guidance for human life in all domains, including the field of education (Nata, 2016).

One important concept that holds significant relevance is *tadabbur*, which refers to the process of contemplating, deeply understanding, and exploring the meanings contained within the verses of the Qur'an in order to uncover the wisdom embedded within them (Patonah, 2024). *Tadabbur* is not merely about reading or reciting the sacred verses; rather, it invites individuals to engage in profound inner reflection with a present and attentive heart, full of humility and devotion, accompanied by the sincere intention to implement the divine messages in daily life (Alansyari, 2021). In the field of education, the concept of *tadabbur* offers a learning approach that is not solely oriented toward intellectual development, but also fosters spiritual

awareness and emotional balance. Through this approach, learners are able to construct a holistic understanding that integrates knowledge, faith, and action (Murtado & Badrudin, 2025).

One of the verses that comprehensively embodies the principles of Islamic education is found in Surah Shad verse 29, which states: “[This is] a blessed Book which We have revealed to you, that they might reflect upon its verses and that those of understanding would be reminded.” This verse contains three main principles: *liyaddabbarū āyātihī* (deep learning and understanding), *liyadhdhakkara ulul albāb* (the development of critical reasoning), and *kitābun mubārak* (education that brings blessing). These values affirm that education should not only emphasize intellectual aspects, but also spiritual and social dimensions, so that it may produce individuals who think reflectively, possess noble character, and contribute positively to society. Research on the concept of *tadabbur* of the Qur’an has so far largely focused on its interpretation and methods of implementation. Yuliani (2019) found that the regular practice of reading, reflecting upon, and applying the teachings of the Qur’an on a daily basis has positive impacts, particularly in enhancing an individual’s spiritual intelligence (Yuliani et al., 2019).

*Tadabbur* is a form of profound reflection that takes place after a person reads, memorizes, or interprets the verses of the Qur’an, and is subsequently manifested through concrete actions based on the meanings contained within those verses (Nimah & Hamzah, 2019). According to KH. Bachtiar Nasir, *tadabbur* is defined as an effort to deeply comprehend the meaning of the Qur’anic verses directly from the text, reaching their furthest and most comprehensive significance. This process is carried out repeatedly in order to attain optimal and maximal understanding (Suhartawan, 2022).

In contrast to previous studies, this research specifically focuses on the concept of *tadabbur* found in Surah Shad verse 29 by employing a *tafsir tarbawi* (educational exegesis) approach linked to efforts to optimize education. This verse was selected because it conveys a message that is highly relevant to improving the quality of education, particularly in terms of enhancing the effectiveness and completeness of the learning process. In this context, educational optimization is directed toward improving and strengthening various educational components that have not yet functioned to their fullest potential. The *tafsir tarbawi* approach is used to understand the Qur’anic message from an educational perspective, emphasizing the pedagogical values embedded within the verse. Therefore, this study aims to explore and analyze how the concept of *tadabbur* in Surah Shad verse 29 can serve as a fundamental basis for creating a more effective, comprehensive, and contextual educational process in accordance with contemporary needs.

## B. METHOD

This study employs a descriptive qualitative approach, with library research as its primary method, combined with content analysis (Sari & Asmendri, 2020). The literature review was conducted by identifying, collecting, and examining various relevant scholarly sources, including books, Qur’anic exegeses (*tafsir*), academic journals, and digital documents that support the focus of the research. The purpose of this approach is to examine in depth the content of Surah Shad verse 29 in relation to efforts to optimize Islamic education. The primary data sources in this study consist of several classical and contemporary *tafsir* works, such as

Tafsir Ibn Kathir, Tafsir Al-Misbah, and Tafsir Jalalain, which are used to explore scholars' interpretations and understandings of the verse. The secondary data sources are derived from supporting literature, including the book *Konsep Tadabur Al-Qur'an* by Abas Asyafah, as well as academic articles discussing the themes of *tadabbur* and Islamic education.

Through content analysis, the researcher examines the structure of meaning, educational values, and the relevance of the verse's message within the context of modern educational development. This analysis emphasizes the *tafsir tarbawi* approach, which seeks to understand the Qur'an by highlighting its pedagogical aspects. Thus, this study is expected to comprehensively explore the meaning and wisdom of Surah Shad verse 29 and to identify its relevance in improving the quality and effectiveness of the educational process. To ensure the accuracy and validity of the data, this study applies an interactive analysis model referring to the concept of data source triangulation developed by Matthew B. Miles and A. Michael Huberman (Miles et al., 1996). The analytical process is conducted through three stages: data reduction, data display, and conclusion drawing or verification. These stages begin with reviewing all data obtained from various relevant sources and documents, after which the data are systematically organized and interpreted to produce deeper and more valid understanding.

## C. RESULT AND DISCUSION

### 1. Konsep Tadabbur dalam Al-Qur'an

Etymologically, the term *tadabbur* originates from the Arabic root word *dabara*, which means "behind" or "the end of something." The word *tadabbur* itself signifies thinking, contemplating, and examining something deeply until reaching its consequences or ultimate outcome. In other words, *tadabbur* implies observing a matter from beginning to end and reflecting upon it repeatedly in order to discover its profound meaning. The expression "considering the final part of a matter" refers to the effort to understand the results or consequences of what is being contemplated. Meanwhile, Moeliono et al. (1990: 882), in the *Kamus Besar Bahasa Indonesia* (Great Dictionary of the Indonesian Language), define *tadabbur* as "to contemplate" or "to reflect deeply." In a religious context, this term is often used in expressions such as, "Besides reading the Qur'an, one should also perform *tadabbur* of its meaning," which signifies reflecting upon and internalizing the contents and messages conveyed within it.

Terminologically, the meaning of *tadabbur* has been explained by many scholars, each with varying emphases. Al-Lāhim (1425 H: 14) defines *tadabbur* as a comprehensive process of reflection upon the implicit meanings of the words of Allah and their profound messages. Meanwhile, Yusuf al-Qaradawi (2001: 245), in his work *Kaifa Nata'ammalu ma'a al-Qur'an*, explains that *tadabbur* means contemplating the consequences of all matters understanding what follows and the impacts that result from them. This understanding is closely related to the concept of *tafakkur*. The difference lies in their emphasis: *tafakkur* directs the intellect and heart to observe proofs and evidences, whereas *tadabbur* places greater emphasis on understanding the consequences and outcomes of what is being contemplated.

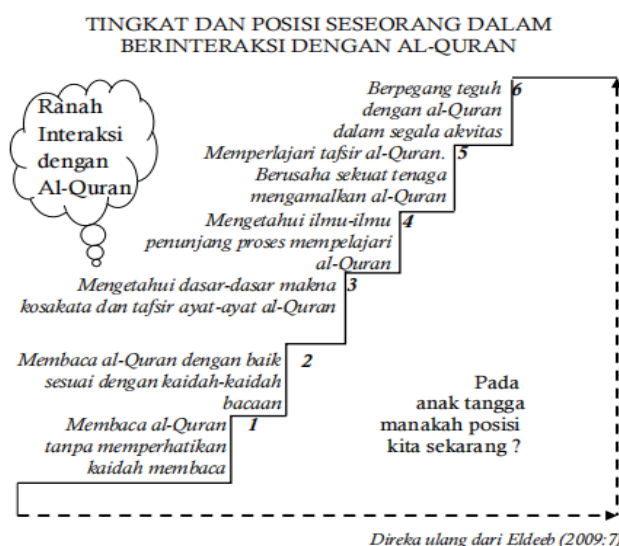
defines *tadabbur* as the process of understanding the meanings of the expressions of the Qur'an, reflecting upon both its explicit and implicit messages, and grasping indications that are not explicitly stated but nevertheless contain warnings and moral lessons. Meanwhile, Syarifuddin (2004: 26) views *tadabbur* as a discourse and

methodology of thinking in Islam that plays an important and effective role in human self-development. From these various perspectives, it can be concluded that *tadabbur* encompasses several key aspects: (1) understanding the meaning and intent of the Qur’anic verses; (2) reflecting upon the meanings indicated by the verses, both in their contextual and linguistic structures; (3) considering the impacts and outcomes of the reflective process; (4) utilizing both intellect and heart to derive wisdom and life lessons; and (5) implementing the results of such reflection in concrete actions as part of personal development.

As for the levels of *tadabbur* of the Qur’an, it is important to assess the extent to which we currently engage with the Qur’an. We should undertake self-introspection in order to reexamine our personal capacity and determine what further steps need to be planned for the future (Dr. H. Abas Asyafah, 2014).

**Picture. 1**

The Levels and Position of an Individual in Interacting with the Qur’an



*Tadabbur* can be understood as a human endeavor to comprehend the meanings contained in the verses of Allah through deep reflection that engages both an open mind and heart. Its purpose is to attain wisdom, derive lessons, and implement them in daily life as a form of spiritual and intellectual response to divine guidance (Dr. H. Abas Asyafah, 2014).

## 2. Tinjauan Tafsir Ibnu Katsir

That is, those who possess intellect *al-albāb* is the plural form of *lubb*, meaning intellect or understanding. Al-Hasan al-Basri said: “By Allah, taking lessons from the Qur’an is not achieved by merely memorizing its letters while neglecting its limits. One of them may say, ‘I have recited the entire Qur’an,’ yet none of its teachings are reflected within him neither in his character nor in his deeds” (Katsir, 2000).

## 3. Tinjauan Tafsir Al-Misbah

Revealed to you O Muhammad, is a sacred Book sent down with abundant blessings and benefits, so that they may deeply reflect upon its verses, and so that those

who possess sound intellect and pure hearts may take lessons from it (Quraish, 2002).

#### 4. Tinjauan Tafsir Jalalain

Tafsir al-Jalalayn by Jalal al-Din al-Mahalli and Jalal al-Din al-Suyuti explains: This is a Book that We have revealed to you, full of blessings, so that they may reflect upon it. The meaning of *yatadabbarūna* is that they may contemplate the meanings contained within it, and thereby come to believe in it. "That they may receive admonition" means that they may take counsel and guidance namely, those who possess understanding, that is, people endowed with intellect (Al-Suyuthi, 1990).

#### 5. Integrasi Nilai Q.S. Shad:29 dalam Pendidikan

The primary objective of education from an Islamic perspective is not merely to impart knowledge, but to cultivate a profound understanding of the meaning and wisdom behind every field of knowledge studied. The phrase *liyaddabbarū āyātihī* in Surah Shad verse 29 serves as an essential foundation that the learning process should be oriented toward *tadabbur* (reflection) and *tafaquh* (deep comprehension), rather than mere memorization. Education that emphasizes only cognitive aspects without reflection will produce learners who are academically intelligent yet deficient in values and wisdom (BAB, n.d.). Therefore, teachers hold a central role as character builders who guide students to understand the moral and spiritual values underlying the knowledge they acquire (Judrah et al., 2024).

This principle is aligned with the concept of *tarbiyah* in Islamic education, which emphasizes not only the mastery of knowledge but also the formation of noble character, attitudes, and personality (Fahmi et al., 2024). True education must be capable of developing students' intellect and critical thinking abilities. The phrase *liyadhakkara ulul albāb* in the same verse indicates that the Qur'an highly honors people of understanding those who use their intellect to reflect, comprehend, and draw lessons from every event. Education should not be trapped in rote learning (memorization without understanding), but rather should encourage students to think reflectively and contextually. In the context of modern education, this value aligns with project-based learning and problem-solving approaches implemented in the Merdeka Curriculum, where students are trained to identify and solve problems independently as well as collaboratively (Nadawina et al., 2025).

This approach not only sharpens critical thinking skills but also fosters moral and social responsibility, in line with the character of *ulul albāb*, which represents the ideal aspiration of Islamic education (Haris, 2024). Meanwhile, the concept of *mubāarak* emphasizes that proper education will generate blessing namely, broad benefits for both learners and society. A *mubāarak* education integrates religious and general knowledge, strengthens Qur'anic literacy, and encourages the practical application of knowledge in real life. Such education will cultivate social justice, moral responsibility, and scientific advancement oriented toward the common good (Kurniawan, 2024). Therefore, the blessing of education is not merely reflected in academic achievement, but also in behavioral transformation, social contribution, and the spiritual balance of learners (Pujianti, 2024).

Qur'anic educational values cannot be realized without educators who possess strong character and integrity. In Islam, an educator does not merely function as a teacher,

but also as a moral exemplar and spiritual guide. In this context, an educator is required to embody several essential qualities. First, purity of intellect and depth of heart consistently maintaining clarity of thought through preparation and reflection before conducting teaching and learning activities. Second, sound reasoning and a pure heart, reflecting the human capacity to use intellectual potential for good while preserving inner sincerity through self-reflection. Third, being devoted to the Qur'an understanding and internalizing the values of the verses to be taught, so as to explain their meanings and wisdom profoundly. Fourth, instilling the intention of *lillāhi ta'ālā* (solely for the sake of Allah SWT), meaning that teaching is carried out purely for the sake of God so that the knowledge conveyed brings blessing. Fifth, serving as a role model in acts of worship, such as prayer, so that students learn through example. And sixth, integrating with the social environment, both within the school and the wider community, so that Qur'anic values are genuinely manifested in real life (Nurdiyanto et al., 2023).

The success of Islamic education is not measured solely by students' academic achievements, but also by the quality of educators who are able to bring Qur'anic values to life within the learning process. Educators who embody the principles of *liyaddabbarū āyātihī*, *liyadhakkara ulul albāb*, and *kitābun mubārak* will nurture a generation that is not only intellectually capable, but also endowed with social sensitivity, spiritual depth, and moral maturity. It is this integration of knowledge, character, and blessing that forms the foundation for the realization of authentic Islamic education an education that enlightens the mind while simultaneously humanizing the individual.

## D. CONCLUSION

Based on the findings of the study entitled *Optimizing the Concept of Tadabbur and Its Relevance in Education: An Analysis of Q.S. Shad: 29*, it can be concluded that the concept of *tadabbur* in the Qur'an carries profound meaning and strong relevance to the development of holistic Islamic education. Surah Shad verse 29 contains three main principles of Qur'anic education *liyaddabbarū āyātihī*, *liyadhakkara ulul albāb*, and *kitābun mubārak* each of which represents a learning process grounded in reflection, the development of critical thinking, and the attainment of blessing in knowledge.

Through these principles, the Qur'an affirms that true education does not stop at the cognitive dimension alone, but must also encompass spiritual, moral, and social dimensions.

The results of the exegetical analysis of Tafsir Ibn Kathir, Tafsir Al-Misbah, and Tafsir al-Jalalayn indicate that this verse emphasizes the importance of a profound understanding of the Qur'an's meanings, rather than mere literal recitation. In the educational context, *tadabbur* serves as a foundation for developing reflective and transformative learning methods that encourage students to internalize divine values in their daily lives. The *tafsir tarbawi* approach employed in this study demonstrates that the verses of the Qur'an contain pedagogical values capable of optimizing the educational process, whether in terms of character formation, spiritual strengthening, or intellectual development.

Optimizing the concept of *tadabbur* in education is not solely aimed at deepening religious knowledge, but also at shaping individuals who possess noble character, sound intellect, and social responsibility. Teachers and educators play a crucial role as moral exemplars and spiritual guides in instilling Qur'anic values within the learning environment. If the values of *tadabbur* such as reflection, critical thinking, and blessing are consistently

implemented within the educational system, it will give rise to a generation of *ulul albāb*: a knowledgeable generation that is faithful, morally upright, and capable of contributing to the well-being of society.

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