

Implementation of *Tadabbur* Element in Quran Memorisation Process

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To Link this Article: <http://dx.doi.org/10.6007/IJARBS/v11-i7/10381> DOI:10.6007/IJARBS/v11-i7/10381

Published Date: 25 July 2021

Abstract

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. This practice is essential to be practised by the *huffaz* as it helps to improve the quality of memorisation. However, the process of memorisation is complicated and requires a high degree of focus, and therefore, many *tahfiz* syllabi neglecting to emphasise the *tadabbur* aspect. Besides, their primary focus is on memorising the Quran, making *tadabbur* lesson less critical. Therefore, this study aimed to highlight a few strategies that can be practised by the *huffaz* during the memorisation of the Quran. The studied strategies as followed; skills of the *huruf* pronunciation and *tajwid*, understanding the *mufradat* and the whole sentences, lesson on *waqf* and *ibtida'*, interaction with Quranic verses and using *tadabbur* assisted tools. This study employed qualitative research using a content analysis approach. The data collected through a document analysis based on the problems faced by the Quranic *huffaz* and was analysed using a thematic descriptive method. The results showed that the elements or techniques that are easy to use during the memorisation process were to practice *huruf* pronunciation skills and *tajwid*, to understand the meaning of every word and verse of the Quran, to study on *waqf* and *ibtida'*, to interact with the verses of the Quran and to use appropriate *tadabbur* teaching tools. This study implies that the *huffaz* will be getting guidance to implement the elements of *tadabbur* during the memorisation of the Quran. Those who were structuring the *tahfiz* syllabus have been encouraged to implement the elements of *tadabbur* in *tahfiz* education. The ultimate goal of this research is to produce a knowledgeable *huffaz* in the field of Quranic studies.

Keywords: Quranic Memorisation, Huffaz, Tadabbur Elements, Tahfiz Education

Introduction

There were few interactions by Muslims with the Quran include reciting, listening, memorising, understanding, practising and presenting the Quran (Al-Qarḍawi, 1999). Reciting the Quran with *tadabbur* is one of the manner (*adab*) in Quranic education (al-Nawawi, 1973). The word of *tadabbur* is defined as to observe and to reflect, and it is originated from the Arabic language and derived from Ibn Kathir (Baharun, Rahman, Ahmad, Saad, & Jamal, 2020). Meanwhile, *tadabbur* of the Quran defined as the understanding of Quranic verses, a reminder or event behind the revealed verses and taking lessons from it (Baharun et al., 2020). This practice of Quran *tadabbur* is more favourable to Ibn Abbas than reciting the Quran for a quick *khatam*. According to Muhsin (2017), there are five obligation pillars towards the Quran, which were - to listen, recite, memorise, *tadabbur*, practice and refer to it. Practising the Quran is the essence of the *tadabbur* while through listening, reciting and memorising the Quran are the ways to the *tadabbur* of the Quran. *Tadabbur* is an important element in the Quran education, especially in the Quran memorisation context. In general, some scholars stated that *tadabbur* is in the process of understanding and practising the teachings of the Quran. Other scholars as well have suggested that the purpose of studying the *tadabbur* was to observe, examine and study the meaning of the Quran. The *tadabbur* is a step that should be taken by the reciter to recite, understand, appreciate and practice the Quran in daily life as well as improving the manners of the reciters (Yuliani, Djamal, & Endi, 2019).

In the context of Quranic huffaz, they are among the category who are proximate to the Quran. They are Quranic icons who dominate the Quran memorisation and understand Quranic knowledge. However, there is a difficulty for them to focus on memorising and *tadabbur* the Quran at the same time. The problem is causing the *huffaz* choosing to focus on the memorisation of the Quran and neglecting the *tadabbur* process. Hasan et al. (2014) in his study found that *tahfiz* students made mistakes when memorising the Quran, which at the part of *waqf* and *ibtida'*, they tended to recite it according to their desire. Besides that, the attitude making the meaning of Quranic verses was misplaced and did not match with the real meaning. Research has done by Azmil Hashim and Ab.Halim Tamuri (2012) also found that most *tahfiz* students did not have the effort to understand the verse that they were reciting but rather focus on the memorising. Indirectly the mastery level of students related to the *waqf* and *ibtida'* was in a worrying situation and also affected the meaning of Quran verses. Besides, according to Husin et al.(2016), some students did not refer to the Quran translation when reciting because they were unable to understand the Arabic language; therefore, they focused more on memorising the Quran without understanding the meaning of the Quran. According to Azmil Hashim et al.(2014), there are still those who recite the Quran only and neglecting the meaning of the verse even they already in secondary school. Similar to the study by Nurain et al. (2017) found that the level of knowledge of the majority of *tahfiz* students in the Tahfiz al-Musthafawiyah, Bangi towards the *tadabbur* of the Quran was at a low level. A research fellow from Institute of Islamic Understanding of Malaysia (IKIM), Majid (2014) also shared the opinion that the *huffaz* generation must go beyond and further by practising the *tadabbur* knowledge to the verses that they had memorised. Based on the above studies, there is no specific research showing the elements that can be applied by the *tahfiz* student practically to *tadabbur* the Quran during the memorisation process. In addition, the reality of *tadabbur* level found in the previous studies was fundamental and helpful for the *huffaz* to practised in Malaysia. Therefore, the purpose of this article is to study

the *tadabbur* elements that should be practised accordingly during the Quranic memorisation process.

Problem Statement

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. This practice is essential to be practised by the *huffaz* as it helps to improve the quality of memorisation (Al-Ahdal, 1429; Mohamad, Hashim, & Ishak, 2016). During the process of *takrar* (repetition of the Quranic verses), *tadabbur* is very important to facilitate the *huffaz* ease their memorisation process. As a result, attain focus of the *huffaz* during memorisation is enhanced (Abū al-Fida', 2006; Al-Shirbiniy, 2004).

However, the learning scenario and memorisation of the Quran learned at *tahfiz* institutions, including schools under the Ministry of Education Malaysia found that students memorised without understanding the meaning of Quranic verses. Besides that, understanding and interpretation of the verses are not included in the method of *tahfiz* learning, because it taught in separate subjects. For example, *fiqh al-ayat* subjects are taught separately from the *tahfiz* PdPc (Teaching and Facilitating framework) and time allocation for the subject was only two hours per week ("Malaysia Education Blueprint 2013-2025," 2013). This statement also supported by Hashim and Tamuri (2012) who found that *tahfiz* students did not make an effort to find the meaning of the Quranic verses. Research by Hashim (2015) and Hasan et al. (2014) also found that *tahfiz* students cannot apply *waqf* and *ibtida'* precisely because it does not empower the meaning of Quranic verses.

The role of teachers in guiding students to understand the Quran during the process of memorisation learning is also essential. A research done by Hashim et al. (2013) and Abdul Rahim et al. (2016) showed that students have difficulty in understanding the meaning of the verse because teachers do not emphasise the process of understanding the meaning of the Quranic verses in the learning session. As a result, the practice of *tadabbur* among *tahfiz* students is limited (Nurain et al., 2017) and the probability that they observed the meaning of the recited verse is low. This situation will contribute to the inferior memorisation quality of the Quran and the ability to *tadabbur* of the Quranic verses. Some teachers do not emphasise the aspects of *tajwid* in the memorisation of the Quran because they focus only on the memorisation and voice (Al-Ahdal, 1429).

Based on the above statements, the practice of Quranic *tadabbur* should integrate into the study of *tahfiz*, especially during the memorisation of the Quran, and it requires a new approach. Therefore, it is an advantage to conduct a study of the implementation of Quranic *tadabbur* for the students to get benefit from their lessons. Implementing Quranic *tadabbur* can also produce *huffaz* who are mastering the memorisation and understand the meaning of Quranic verses; thus, being benefits to both themselves and the Muslim world. Besides that, the findings of this study can serve as a reference for administrators and educators at *tahfiz* institutions in developing their *tahfiz* syllabus. Likewise, authorities such as the Department of Islamic Development Malaysia (JAKIM) can also implement it as the basis for monitoring the quality of graduates from *tahfiz* institutions.

Research Findings

The main issues regarding the research problem presented are the *huffaz* memorising the Quran without understanding the meaning. However, this is due to lack of effort to emphasise on the method of learning and facilitating the *huffaz* during the process of memorising the

Quran and instead they are taught in separate subjects, not emphasising the aspects of *tajwid* and students cannot apply the concept of *waqf* and *ibtida'* precisely because they are unable to understand the meaning of Quranic verses.

In order to address these issues through the study conducted, there are several strategies should be carried out as follows:

Skills of Hurf Pronunciation and Tajwid

The pronunciation of the word defines the meaning of a sentence. Failure to pronounce the letter correctly causes the word to misinterpret or change the meaning. The mistake made for this case is significant (*lahn jali*) (Syukri, 2007). The understanding of *makhraj* (articulation points) and *sifat huruf* (character of the alphabet) can help students to pronounce the *huruf* correctly. Thus, Ibn al-Jazari (1994) states that it is an obligation to understand the *makhraj* and *sifat huruf* to those who want to read the Quran (Ibn al-Jazari, 1994; Syukri, 2007) which can prevent making mistakes either major (*jali*) or minor (*khafi*).

According to Al-Ahdal (1429) the recitation with *tajwid* will prevent a reciter from making a significant mistake that alters the correct meaning of Quranic verses and the implication could deny the principle of *tadabbur* knowledge. *Tajwid* knowledge can help to avoid mistakes and misunderstandings caused by the local accent towards the Quran, blending of the *huruf* and exchanging signs.

A person who memorises the Quran can do practice by associating rules on the vowel sign (o) *Al-Sukün* with a *hamzah* for example (أَفْ) or *Al-Sukün* with his letter (فَفْ) (Syukri, 2007). The process of practising the correct *huruf* pronunciation is perfect for doing during the process of memorising the Quran. The method of *talaqqi* and *mushafahah* should use the approach of *al-'ardu wa al-talqin*, this approach required the teacher to recite the Quran first and then, were followed by the student or the student recites the Quran in front of the teacher and then, the teacher will check and corrected the recitation if there is a mistake (Syukri, 2007). During this process, students can identify the *makhraj* accurately and the *sifat huruf*, therefore, they will be able to correct their mistakes. This method was able to keep the accuracy of recitation and memorisation of the Quran. Thus, achieving the goal of understanding the meaning of the Quranic verses with proper pronunciation.

Understanding Mufradat and The Whole Sentences

The practice of Quranic *tadabbur* if being implemented, will help to increase the quality of memorisation (Al-Ahdal, 1429). A study by Mohamad et al., (2016) also suggested that one of the methods of memorising the Quran is to understand the meaning of the verses and sentences. Besides that, the practice of Quranic *tadabbur* also helps students to memorise and improvise their memorisation, increasing their focus during the process of *takrar* (repetition of the Quran), and increase their concentration during *tadabbur* and memorisation of the Quran (Abū al-Fida', 2006; al-Ahwani, 1955; Al-Shirbiniy, 2004).

The choice of specific words also plays a role in memorising the verses and meanings of the Quran. The selected sentences will be able to help students to understand the meaning of the verse as a whole (Al-Ahdal, 1429). This method regularly uses in the exegesis of the scriptures; individual words were selected, and explaining their meaning.

As explained by Al-Ahdal (1429), each verse of the Quran recited with particular words that could serve as keywords. It helps to understand the whole sentences. During the process of memorising the Quran, a student who never discover certain words may select and highlight the words. These words are listed and explained in the context of selected

interpretations, such as Rahman's Interpretations and others. Students can also list out the themes for the group of verses they are memorising. Through these themes, students can get a clearer picture of the meaning of the verse and help to produce a quality Quranic memorisation.

In addition, the *asbab al-nuzūl* (reason of revelation) of the verse also need to be highlighted. al-Zurqani (2001) defines *asbab al-nuzūl* as the revelation of one verse or several verses of the Quran that mentioned an issue or explained its law on the day of an event. According to Muslimah et al (2017), it is impossible to know the interpretation of a verse without relying on the history and explanation of the Quranic verse's *asbab al-nuzūl*.

Based on this definition, the *asbab al-nuzūl* of the Quranic verse can help to understand the exact meaning of the verses. Besides that, by referring to that, will prevent any inappropriate interpretations. Memorising narratives narrated through the *asbab al-nuzūl* can also help the students to understand the verse and strengthening their memorisation of the Quran.

Debate on Waqf and Ibtida'

The debate about *waqf* and *ibtida'* are important subjects in the recitation of the Quran. The inappropriate use of *waqf* (place of stop recitation) in human conversation is a dislike action especially when it happens in the Quran, and it is also appalling attitude (Al-Ahdal, 1429). Sayyidina Ali RA in interpreting verse 4 of Chapter *al-Muzammil* "أوزد عليه ورتل القرآن ترتيلاً" stated that *tarteel* (slow pace) in this verse meant to recite the Quran with *tajwid* and knowing its *waqf*. Imam al-Nawawi (1973) also said that learning about *waqf* was a concern for teachers in the early days of Islam. It is an obligation to understand the *tajwid* correctly when reciting the Quran (Supriyadi & Julia, 2019) as *waqf* and *ibtida'* are important elements to apply during the process of memorising the Quran.

The scholars have worked hard to put the *waqf* signs in the Quran. *Rumuz* or these signs can explain to the reciters about the place that can do *waqf*, not to *waqf* and the preferred place for *waqf*, in addition to the *ra's al-ayah* (headline) found in *mushaf* (Al-Ahdal, 1429). A student who memorises the Quran needs to set aside time to identify the signs of the *waqf* in each page of the Quran. These signs represented the meaning for *waqf* in verse, whether it is *waqf tam*, *kafi*, *hasan* or *da'if*. The understanding provided allows the students to do *waqf* at the proper place and verses.

Obeys to the signs set by these scholars can aid in the recitation and *tajwid* of the Quran, as well as understanding and *tadabbur* of the Quran. This can prevent the occurrence of *waqf* in the wrong place and alter the correct meaning of the verses. For example, *waqf tam mutlaq* which indicates the need to stop and be punctuated with small *mim*, if students do not *waqf*, it will cause confusion and misunderstanding of the verses's meaning (Syukri, 2007).

Interaction with Sentences

Interaction with the verse of the Quran means to obey the obligations contained in the verse while reciting it. For example, when it comes to verses that command for *tasbeeh* (glorification of Allah), the reciters do as a command. Meanwhile, the verses that tell about *istighfar* (seeking forgiveness of Allah) and they did as told. The verses that tell about heaven then the reciters are encouraging to ask for to be in heaven, and verses that tell about hell then the reciters are encouraging to ask for to be kept from hell (Al-Ahdal, 1429; al-Nawawi, 1973).

Besides that, some verses are encouraged to the reciters to answer it (al-Nawawi, 1973). For example, in Chapter al-Tin, verse 8 (الَّذِينَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ), Abu Hurayrah RA narrated that the Prophet said: Whoever recites Chapter al-Tin and recites the end of the verse in the chapter, then the reciter should say: (بلى وأنا على ذلك من الشاهدين) means: Yes, and I am a witness to it. Similarly, in Chapter al-Qiyamah verse 40 (الَّذِينَ ذُكِّرُوا بِقَدْرِ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ), to answer it with (بلى وأشهد) (al-Nawawi, 1973) or (سبحانك فبلى) (Al-Ahdal, 1429).

Other than that, knowledge about prostration (*sujud*) practises (*sunnah*) where *sujud tilawah* (prostration during Quranic recitation) is highly encouraging as it is a practice by the scholars. It is showed that the reciters are understood the command and instructions when reciting the Quran. Ibn Umar RA narrated that the Prophet when reciting the Quran, then the Prophet prostrated, and we prostrated with him until some of us had no place to put our foreheads (Siddiqui, n.d.).

According to Imam Al-Shafi'i sectarian, *sujud tilawah* in the Quran having 14 places, not included a verse in Chapter Shod, where that verse defines the meaning of grateful (Ma'bad, 2003). The acceptance about *sujud tilawah* was at the phase of *ijma' ummah*. It is highly encouraging (*sunnah muakkad*) to those who recite and listen to the Quran. Meanwhile, for Hanafi sectarian, it is an obligation according to their keyword explanation (Shaykh Muhammad Ma'bad, 2003). Someone who memorises the Quran should learn about these prostration place stated in the Quran especially when the verses were selected by Imam Al-Shafi'i. The prostration places are: a) Chapter al-A'raf in verse 206, b) Chapter al-Ra'd verse 15, c) Chapter al-Nahl verse 50, d) Chapter al-Isra' verse 109, e) Chapter Maryam verse 58, f) Chapter al-Hajj verse 18, g) Chapter al-Hajj verse 77 (Al-Shafi'i & Ahmad), h) Chapter al-Furqan verse 60, i) Chapter al-Naml verse 26, j) Chapter al-Sajdah verse 15, k) Chapter Sad verse 24 (Hanafi dan Maliki), l) Chapter Fussilat verse 38, m) Chapter al-Najm verse 62 (except Maliki), n) Chapter al-Inshiqaq verse 21 (except Maliki) and, o) Chapter al-'Alaq verse 19 (except Maliki).

Tadabbur Assisted Tools

In the process of *tahfiz* learning, the focus given is on strategy, methods and techniques. Among the suggested views is given to the method used is to understand the memorised verse or *fiqh al-ayat* (Mohamad et al., 2016). Strategies that also is useful during the memorisation of the Quran are the use of tools and technology that play a role to provide opportunities for students to gain proficiency through the use of various senses, such as vision, touch and hearing (Salleh, 2004). The process of teaching and learning through three techniques, namely observation, listening and writing (al-Ahwani, 1955). According to Al-Ahdal (1429) the triumph of the learning process depends on several principles which are having good teachers, good books and positive environments. In the process of memorising the Quran, the book that becomes the reference is the Al-Quran Manuscripts. However, the Quran has a different kind of it in term of size, half coloured letters and not, binding method, shape, material and others. Indeed, *tahfiz* learning needs to use the appropriate memorisation assisted tool (Abdul Rahim et al., 2016) for example a suggestion proposed by Al-Ahdal (1429), the *tahfiz* students should use the *tadabbur* manuscripts as memorisation assisted tools (MAT).

Reciting through Quranic manuscripts can help students to examine the sentences and verses of the Quran and also helping them in *tadabbur* process. Appropriate manuscripts are needed to assist in the *tadabbur* process (Al-Ahdal, 1429). Students may get the manuscripts in the market that can help in *tadabbur* the Quran. The manuscript needs to include the

explanation of the meaning of *mufradat* (word), the translation of the verse, the sign of the *waqf*, the explanation for the *asbab al-nuzūl*, the explanation of the place of prostration, and *tajwid*. This kind of manuscript will help students to *tadabbur* the Quran well. According to Al-Ahdal (1429) this technique can save students' time, making them easier to search for verses meaning rather than referring to various major books or referring to proficient teachers or navigating to related web pages.

Although the manuscripts on the market have not yet embraced all of these matters, some of them are included, such as the *Mushaf al-Quran Tadabbur wa amal* (Khalid, 1439) which include the essential elements for the reciters to understand the contents of the Quran. The reviewers and publishers are encouraged to collaborate in producing *tadabbur* manuscripts which publishing all the matters mentioned above. This effort would help the students to *tadabbur* the Quran during the memorisation process.

Apart from the Quranic manuscripts, students can use technology, for example, the use of phone application to understand the meanings of verses and also to use the website from the internet to get an explanation from scholars in *tadabbur* the Quran (Al-Ahdal, 1429).

Conclusion

The difficulty faced by the *tahfiz* students is to manage their time in the memorisation process and *tadabbur* the Quranic verses. Previous studies had shown that *tahfiz* students are lack of focus to the *tadabbur* knowledge when memorising the Quran. Therefore, this study suggests certain elements that can be done by the students during memorising activities. The implementation of essential elements that suggested is, practising the skill of reciting *huruf* and *tajwid*, holistically understanding the Quranic verses and the meaning, learning the appropriate *waqf* and *ibtida'*, interacting with the Quranic verses and using suitable *tadabbur* teaching tools.

The collaboration between reviewers and publishers are needed to produce a manuscript that embraces all the elements, which are the explanation of the meaning of *mufradat* (word), translation of the meaning of the verse, the sign of the *waqf*, the explanation for the *asbab al-nuzūl*, explanation of the prostration place, and *tajwid*. These ideas can facilitate students to *tadabbur* the Quran in a natural way. In these regards, *huffaz* who were graduated will be highly knowledgeable in the Quranic studies.

Acknowledgement

This study using fund under research grant GGP-2020-042 (Geran Galakan Penyelidikan) from UKM, Malaysia.

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