

## The Role of *Tadabbur* Al-Qur'an in Forming the Islamic Worldview

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### Abstract

The Islamic Worldview is the antithesis of various issues faced by the Muslim community, particularly those related to thought and civilisation. However, the ideas and concepts of the Islamic Worldview remain largely undercommunicated to the general public, especially through approaches that are practical, easy to understand, and impactful. This study aims to uncover the role of *tadabbur* Al-Qur'an as one of the easy and accessible approaches for anyone to cultivate the Islamic Worldview. This study employs a qualitative method with a library research approach, as the research subject or data collection is based on literature. The findings reveal that *tadabbur* possesses ontological, epistemological, and axiological dimensions that help construct a worldview based on tawhid, strengthen value internalization, and guide practical actions. *Tadabbur* not only enhances understanding of Qur'anic meanings but also initiates a reflective process that affects cognitive, affective, and psychomotor aspects. Therefore, *tadabbur* of the Qur'an serves as a strategic method to promote the Islamic Worldview across diverse societal levels.

**Keywords:** Qur'anic *tadabbur*, Value Internalization, Islamic Worldview, Reflective Thinking.

### Abstrak

Islamic Worldview adalah anti tesa dari berbagai problematika umat yang berkuat seputar pemikiran dan peradaban. Namu, ide dan gagasan Worldview Islam ini masih sangat minim ketersampaiannya kepada khalayak masyarakat, terutama dengan pendekatan yang aplikatif, mudah dipahami dan berdampak. Penelitian ini bertujuan untuk mengungkap peran *tadabbur*

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Al-Qur'an sebagai salah satu cara pendekatan yang mudah dan bisa dilakukan oleh siapapun untuk penanaman Worldview Islam. Penelitian ini menggunakan metode kualitatif dengan jenis penelitian berupa *library research* karena subjek penelitian atau pengumpulan data bersifat pustaka. Hasil penelitian menunjukkan bahwa *tadabbur* Al-Qur'an memiliki kekuatan ontologis, epistemologis, dan aksiologis yang berperan dalam membangun cara pandang tauhid, memperkuat proses internalisasi nilai, serta membentuk amal nyata. *Tadabbur* tidak hanya memperdalam pemahaman terhadap makna ayat, tetapi juga menjadi proses reflektif yang menyentuh aspek kognitif, afektif, hingga psikomotorik. Oleh karena itu, *tadabbur* Al-Qur'an dapat dijadikan sebagai pendekatan strategis dalam membumikan worldview Islam secara luas di masyarakat.

**Kata kunci:** *Tadabbur* Al-Qur'an, Internalisasi Nilai, Worldview Islam, Berpikir Reflektif.

## Introduction

Malik Bennabe Once said that Crisis civilization is problem the main problems faced by the people Humans. Because the concept it is thought that makes man understand base problem humanity and civilization. <sup>1</sup>While thinking or worldview Alone defined by Prof. Naquib Al Attas as field Muslim to reality form act out function important in guide thoughts, feelings and behavior human. So that crisis people humans at the time This based on a *worldview* that they believe during This.

It is a fatal error if a Muslim will but pattern think and how He see life No based on Islam or the Koran. Error this is also already felt by Ali Syariati that one of the biggest problems that befell people day This is a Muslim myself who tends to demolish building his religion, and the thoughts that are against Islam itself that are being promoted with Western arguments. He conclude matter That none other than because people has shackled with view life nation others, although they confess Muslims. <sup>2</sup>

Especially in Indonesia, According to Asiva Noor Rachmayani in period From the 1970s to the 2000s, the Indonesian government has do business For modernizing the education system in Indonesia with send Lots lecturer to the West. Up to 90% of IAIN lecturers chose Western universities over Middle Eastern ones. This has bring up liberal movements in Indonesia. One of them the earliest and most concerned institution For oppose movement This is Insists. However, Insists only focus to problems philosophy and less give attention to step practical. <sup>3</sup>As a result, the term the Islamic Worldview Alone only known in some parts small people academics master's level. The reason awareness about method view towards this world compared straight with lack of knowledge

<sup>1</sup> Abas Mansur Tamam, *Islamic Worldview Paradigma Intelektual Muslim*, Jakarta: Spirit Media, 2017. XXV.

<sup>2</sup> Tamam. *Islamic Worldview Paradigma Intelektual Muslim*, 7.

<sup>3</sup> Asiva Noor Rachmayani, "Peran Insist (Institute For The Study Of Islamic Thought And Civilization) Dalam Penyebaran Gagasan Islamisasi Ilmu Pengetahuan Di Indonesia," no. 1 (2015): 6. 25.

people about Islamic Worldview. This is the more strengthened with findings to the field that plays role important in planting Islamic Worldview this to people that is institution education alone still minimal information related education worldview Islam this only known in some parts small people academics master's level,<sup>4</sup> moreover Again its implementation in curriculum.<sup>5</sup>

Another phenomenon that is increasingly strengthen his absence Islamic Worldview at the level understanding moreover again at the level behavior is according to Ahmad Habibi in 2020 level index mark character of students at the level education level medium reached 71.41. Then in the year next 2021 experience decline to 69.52. According to Anwar Siroz between formation moral character and ethics with Islamic Worldview is very close relation as a basic process provisioning Islamic values.<sup>6</sup>

Likewise at the level Elementary School as explained by Akif Khilmiyah.<sup>7</sup> In his journal and also in another journal by Harpan Reski Mulia<sup>8</sup> that condition students all over school in a way evenly especially Elementary School at the moment This experience problem moral decadence and weakness character, namely the rise behavior extortion and bullying, pornography, low attitude respect for teachers and parents, low attitude cooperation, weakness skills overcome conflict, high attitude individuality, low attitude honesty and responsibility answer. One of them the cause is because education is not touch aspect affective that forms a positive mentality. While one of the failure of education or transformation process knowledge become Islamic Worldview is stopping knowledge in the realm cognitive without up to the realm affective and psychomotor.<sup>9</sup>

Can be concluded that understanding Islamic Worldview on level school basic, intermediate, up to height is the same very Not yet untouched, except part small from academics master's level. So that needed methods and approaches new grounding *Islamic Worldview* This to public.

A number of work related scientific with study This such as ; *first*, " *Getting*

<sup>4</sup> Hasan Syahwan Tumangor, Bakti and Mohammad Al Farabi, "Islamic Worldview Syed Muhammad Naquib Al-Attas Dan Implikasinya Terhadap Paradigma Pendidikan Islam," *Islamic Management, Jurnal Manajemen Pendidikan Islam*, n.d., 443–58, <https://doi.org/10.30868/im.v7i01.7277>. 453.

<sup>5</sup> Tamam, *Islamic Worldview Paradigma Intelektual Muslim*.

<sup>6</sup> Anwar Siroz, "Pendidikan Berbasis Islamic Worldview: Membangun Karakter Dan Moral (Islamic Worldview Based Education: Building Character and Morals)" 6 (2024): 2266–82, <https://doi.org/10.47476/reslaj.v6i4.1225>. 2135-2137.

<sup>7</sup> Akif Khilmiyah, "Pengembangan Pembelajaran Pai Dengan Pendekatan Social Emotional Learning (Sel)," *Jurnalannur.Ac.Id* 2, no. 1 (2013): 1–11, <https://jurnalannur.ac.id/index.php/An-Nur/article/view/24>. 51.

<sup>8</sup> Harpan Reski Mulia, "Integrasi Pendidikan Karakter Dalam Pembelajaran Akidah Akhlak," *TADRIS: Jurnal Pendidikan Islam* 15, no. 1 (2020): 118–29, <https://doi.org/10.19105/tjpi.v15i1.3092>.

<sup>9</sup> Tamam, *Islamic Worldview Paradigma Intelektual Muslim*.

to Know the Method of Tadabbur Al- Qur'an [ Theory and Practice ]" <sup>10</sup>, written by Cecep Supriadi in 2022 which discusses related theory and practice *Tadabbur Al-Qur'an*. He mention There is a number of method approach *Tadabbur Al Qur'an*; approach integrative, thematic, comparative, paradigmatic and empirical. However the discussion Still not enough deep and only around method. *Second, " The Book of Tadabbur Al- Qur'an by Bachtiar Nasir in the Perspective of Epistemology "* <sup>11</sup>, written by Fathur Rozy in 2019 which explores book Bachtiar Nasir's revelatory recitation of the Qur'an advantages and disadvantages as well as How technique writing as well as characteristics *tadabbur Al-Qur'an* Bachtiar Nasir. *Third, " The Concept of Tadabbur Al- Qur'an K.H Bachtiar Nasir"* <sup>12</sup> by Budi Suhartawan in 2022 which is more focus discussion related draft *Tadabbur* Bachtiar Nasir which reveals the deepest wisdom from verses, and interestingly to context daily. *Fourth, " Management Learning Tadabbur Al- Qur'andi Kuttab Al Fatih Beiji Branch "* <sup>13</sup> by Nur Lazuardini in 2022, thesis This discuss at a glance draft *tadabbur Al- Qur'an* Ust. Budi Ashari and how implementation as well as its implementation in Kuttab Beiji. *Fifth, "The Role of Islamic Education in Building Muslim Worldview In the Midst of the Current Globalization "* <sup>14</sup> by Tian Wahyudi who emphasized will task important system education that must be referring to to the Islamic Worldview to give birth to people pious. Not yet research that discusses curriculum *Tadabbur Al- Qur'an* secara special and its implications to formation Islamic Worldview.

A number of study related *tadabbur Al- Qur'an* have did someone like research conducted by Fathur Rozy ( 2019 ) and Cecep Supriadi (2022 ) which study urgency contemplation and how implementation as well as method in practice, it will but Still not yet detailed and in-depth. Likewise, research related education, cultivation and formation Islamic Worldview still Not yet there are those who detail the processes and methods practically.

So that study This more deepen and detail method *Tadabbur* which is methods that can practiced by everyone, at once how the process of *Tadabbur Al-Qur'an* is able to implications to instilling an Islamic Worldview.

While the Qur'an is source ethics universal that containing draft constructive

<sup>10</sup> Cecep Supriadi, "Mengenal Ilmu Tadabbur Al-Qur'an (Teori Dan Praktek)" 4, no. 1 (2022): 20–38.

<sup>11</sup> Fathur Rozy, "Kitab Tadabbur Al-Qur'an Karya Bachtiar Nasir Dalam Perspektif Epistemologi," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 20, no. 1 (2019): 24, <https://doi.org/10.14421/qh.2019.2001-02>.

<sup>12</sup> Budi Suhartawan, "KONSEP TADABBUR AL-QUR'AN PERSPEKTIF KH. BACHTIAR NASIR," *Tafakkur* 3 (2022): 26–45.

<sup>13</sup> Nur Lazuardini Makmur, "MANAJEMEN PEMBELAJARAN TADABBUR AL-QUR'AN DI KUTTAB AL-FATIH CABANG BEJI, DEPOK, JAWA BARAT" 9 (2022): 356–63.

<sup>14</sup> Tian Wahyudi, "Peran Pendidikan Islam Dalam Membangun World View Muslim Di Tengah Arus Globalisasi," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 15, no. 2 (2017): 319–40, <https://jurnal.iainponorogo.ac.id/index.php/cendekia/article/view/1053>.

truth framework Islamic <sup>15</sup>thinking. The Qur'an is also a embryo science and knowledge scientific that becomes structure science in the Islamic Worldview.<sup>16</sup> Departing from here, author intend For study more carry on related learning with make the Qur'an as core planting material Islamic Worldview and serve to audience that curriculum Islamic Worldview can with easy as well as studied by anyone through contemplation of the Qur'an. Research This will try answer a number of question, "What is *Tadabbur Al Qur'an*?", "How formation Islamic Worldview on personal Muslim?" and " How Tadabbur Al- Qur'an forms Islamic Worldview on personal Muslim?"

This Study use approach qualitative with method *library research* which aims For explore role contemplating the Qur'an in formation Islamic Worldview. According to Mestika Zed research qualitative relevant with characteristic research of a nature interpretive and focused on meaning to text as well as values normative in the Qur'an. Study method library done with examine various primary and secondary literature, such as books of interpretation, works the thoughts of classical and contemporary scholars, as well as books academic related.<sup>17</sup> In addition, the approach qualitative become framework in understand context socio- religious formation view Islamic life.<sup>18</sup>

### Definition Contemplating the Qur'an

In a way etymology according to Ibn Manzur the author *Lisanul Arab* Contemplation originate from the word *dabbar yudabbiru* which mean see suffix or the ending all something, whereas *at tadabbur* Alone means *contemplation* or think and reflect with in.<sup>19</sup> In *Mu'jam Isyitiqoq* mentioned the meaning of *tadabbur* is see consequence with carefully and the estuary that is aimed at by the consequences that is, that is through sharp thinking to end all something.<sup>20</sup> Sheikh Syarif Toha Yunus added that in a way Language means think, reflect and consider consequences, results, and impacts from all matter.<sup>21</sup>

*Tadabbur Al-Qur'an* terminology is use sharpness eye heart through a process of reflection deep in a way repeatedly so that you can catch messages of the

<sup>15</sup> Abdullah A Afifi and Afifi Fauzi Abbas, "Worldview Islam Dalam Aktualisasi Moderasi Beragama Yang Berkemajuan Di Era Disrupsi Digital," *AL-IMAM: Journal on Islamic Studies, Civilization and Learning Societies* 4, no. August 2023 (2023): 23–34, <https://doi.org/10.58764/j.im.2023.4.31>. 24.

<sup>16</sup> Intan Pratiwi Mustikasari, "Urgensi Penafsiran Saintifik Al-Qur'an: Tinjauan Atas Pemikiran Zaghulul Raghil Muhammad Al-Najjar," *Studia Quranika* 6, no. 1 (2021), <https://doi.org/10.21111/studiquran.v6i1.5674>. 32.

<sup>17</sup> Mestika Zed, *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia, 2004. 3–5.

<sup>18</sup> Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik Dan Ilmu Sosial*, Jakarta: Kencana, 2011. 23–29.

<sup>19</sup> M. bin M. Ibn Manzhur, *Lisān Al-'Arab*, Vol. 4, p. (Dār Ṣādir, 1994). 258-259.

<sup>20</sup> Muhammad Hasan Hasan Jabal, *Mu'jam Isyitiqoq*, Cairo: Maktabah Al Adab, 2010. 269.

<sup>21</sup> Syarif Toha Yunus, *Tadabbur At Tadabbur 1*, Mesir: LAC-Publishing, 2024. 95.

Qur'an deepest and reaching objective its furthest meaning.<sup>22</sup> Whereas Ibn Al Qayyim added emphasis on the thinking process, he to interpret contemplation with see with heart meanings paragraph in a way carefully and collect thought For think about it as well as compare it.<sup>23</sup>

Fathur Rozy clarifies definition *Tadabbur* with mention difference between Tafsir and contemplation, namely one of them lies in the goal. Interpretation aims For know meaning and understanding verse. While contemplation is know what God wants from a servant when read His words in the form of knowledge, faith and charity.<sup>24</sup> Whereas according to Ustaz Budi Ashari *Tadabbur* namely; understanding, contemplating and absorbing every pronunciation and meaning paragraph For disclose the truth and miracles of the Qur'an as well lesson For try practice the messages contained in the Qur'an.<sup>25</sup>

One of thinkers and experts Islamic education that focuses on the concept Dr. Syarif's reflection Thoha Yunus explains long recitation of the Qur'an wide in his book, Reflection in a heart focused on consequences paragraph verse, so that become type special thinking (*tafakkur*) with method separate and in separate field.<sup>26</sup> It can be concluded meaning from *Tadabbur Al- Qur'an* is a process of contemplation with heart and reflection (*Tafakkur*) towards verses so that impact on oneself.

### Ways to interpret the Qur'an

According to Dr. Syarif Thoha Yunus in his book *Tadabbur At Tadabbur* mention there are 3 stages reflection on *Tadabbur Al-Qur'an*.<sup>27</sup> First, contemplation condition self Alone to paragraph done with 2 steps, namely : Assessment self Alone with see Where position yourself and what you have self do from obligation to the verses of Allah. then, introspection error self with ask to self Alone what is lacking and guidance what has been wasted during This.

*Second*, contemplation to consequences that have been and will be happened, namely with imagine consequence good that will obtained on obedience and consequences bad that will obtained on sins in this world and the hereafter. Then, visualize condition Where consequence That happen with present heart as if incident it's in front of eye.

*Third*, interaction with verse, namely in 2 ways, namely with pray in accordance with context the verse that was read. Last with praise in the form of *tasbih, takbir, tahlil and tahmid* in accordance with the glory of Allah in the verses

<sup>22</sup> Rozy, "Kitab Tadabbur Al-Qur'an Karya Bachtiar Nasir Dalam Perspektif Epistemologi." 25.

<sup>23</sup> Ibnu Al Qayyim, *Madarij As Salikin* (Beirut: Dar Ibnu Hazm, n.d.). 339.

<sup>24</sup> Rozy, "Kitab Tadabbur Al-Qur'an Karya Bachtiar Nasir Dalam Perspektif Epistemologi." 37.

<sup>25</sup> Budi Ashari, *Tadabbur Isti'adzah Dan Al Fatihah*, Depok: Dikdasmen Al Fatih, 2023. 7.

<sup>26</sup> Yunus, *Tadabbur At Tadabbur* 1. 97.

<sup>27</sup> Yunus. *Tadabbur At Tadabbur* 1. 93.

read.

If referring to to distribution methodology mentioned by Cecep Supriadi This including into the approach integration with find correlation between verses of the Qur'an reality life so that understand paragraph in a way integrated and not There is dichotomy.<sup>28</sup>

So Lots experts and experts who mentioned methods and tools For can contemplating the Qur'an, will but here writer want to quoting methodology used by Dr. Syarif which uses approach of previous scholars that is with prioritize and refer to the Qur'an can concluded that key and the only one condition For to contemplate the Qur'an heart. Dr. Syarif return confirm closely connection Contemplation with case heart, verse this also gives signal that the only one problem Why a Muslim No to contemplate the Qur'an Because hypocrisy, rust and disease in his heart.<sup>29</sup> However in On the other hand, the Koran also functions as drug disease heart, purifier heart and so on soul can withhold air his lust as stated by Sa'id Hawwa.<sup>30</sup>

Mubarak strengthens again quoted by Cecep Supriadi that in interpret Tadabbur Al- Qur'an, namely read it that is not only notice *Makharijul letters* only, will but also the importance involvement the heart which is target main Where to directed Contemplation this.<sup>31</sup> Because of this indeed one of them objective the revelation of the Qur'an, namely For strengthen faith, cleansing heart and purify soul as well as repair self.<sup>32</sup>

This matter in line with draft think reflective which has conditions One of the main points conveyed by Dewey is is level openness thought someone (feelings) low heart).<sup>33</sup> So when somebody has open heart and mind, surely contemplating the Qur'an He do will impact on him.

From here Can concluded A rules that the person with the most perfect *Tadabbur* is he is the cleanest his heart.<sup>34</sup> This is also what Arifin said in his journal "*Model Pembelajaran Tadabbur Al-Qur'an Dalam Kitab At-Tibyan Untuk Pondok Pesantren Tahfidz,*", especially Again if a calm heart used For reading the Qur'an Evening day and in condition pray.<sup>35</sup>

<sup>28</sup> Supriadi, "Mengenal Ilmu Tadabbur Al-Qur'an (Teori Dan Praktek)." 31.

<sup>29</sup> Yunus, *Tadabbur At Tadabbur* 1. 63.

<sup>30</sup> Saadatul Jannah, "Tafsir Tazkiyat Al-Nafs Perspektif Sa'id Hawwâ Dalam Al-Asâs Fî Tafsîr," *Studia Quranika* 7, no. 1 (2022): 57, <https://doi.org/10.21111/studiquran.v7i1.6701>. h. 83.

<sup>31</sup> Supriadi, "Mengenal Ilmu Tadabbur Al-Qur'an (Teori Dan Praktek)." 24.

<sup>32</sup> Mustikasari, "Urgensi Penafsiran Saintifik Al-Qur'an: Tinjauan Atas Pemikiran Zaghlul Raghîb Muhammad Al-Najjar." 32.

<sup>33</sup> Pipih Nurhayati et al., "Opening Minds, Fostering Reflection: A Pathway Analysis of Open-Mindedness and Reflective Thinking Skills in Science Education," *Social Sciences and Humanities Open* 11, no. September 2024 (2025): 101551, <https://doi.org/10.1016/j.ssaho.2025.101551>. 2.

<sup>34</sup> Yunus, *Tadabbur At Tadabbur* 1. 74.

<sup>35</sup> Zainal Arifin, Akhmad Alim, and Abdul Hayyie al Kattani, "Model Pembelajaran Tadabbur Al-Qur'an Dalam Kitab At-Tibyan Untuk Pondok Pesantren Tahfidz," *Tawazun: Jurnal*

## Standard achievement

Nur Lazuardi Makmur summarizes a number of sign success interpreting the Qur'an such as; capable gather heart and mind when reading it, crying Because fear and devotion, faith and happiness increase, feel amazed to the content of the Qur'an, practice it its contents and can interesting lesson and wisdom.<sup>36</sup>

Dr. Syarif Thoha Yunus said sign success contemplation through three stages standard. Due to *Tadabbur* which is the worship of the heart because That standard achievement Reflection on oneself a Muslim its influence to heart. As for the three stages standard That is ; *first*, if impact on the liver with humility, enthusiasm, strong *azzam* For charity. *Second*, the strata above it is touchiness soul with crying and being afraid to sin. *Third*, after it rises to the last strata that is impact to body parts, namely shudder skin, shaking body, prostration, and various practice results Contemplation other.<sup>37</sup>

Ibn Al Qayyim explains If somebody feel meaning verses of the Qur'an, namely with his life heart, conditions mainly has achieved that is attention and tendency heart, and not existence barrier that is a heart busy with various things affairs whatever keeps him busy from the Qur'an, then has achieved contemplation with achievement benefits and reminders.<sup>38</sup> Explanation the the more strengthen convenience method contemplation This For practiced by all circles.

So that, this is unimaginable also the one who made Imam Al Qurtubi in the interpretation say that understand the meaning of paragraph verses of the Qur'an, the law mandatory, so that read with slowly Far more main Because He Can direct understand the reading than reading with fast.<sup>39</sup> In other words, understand meaning verse, with living heart make it has fulfill God's command in contemplating the Qur'an.

Understanding to verses which are key from efforts to make the heart tend so that achievement contemplation indeed tiered level. So that the first degree with which achieved contemplation is understanding general or general something verse.<sup>40</sup>

Syarif Toha Yunus is back explain more in the sense of tendency heart, he say: " Standard the most important achievement is achievement calling heart For follow what is he read from verses of the Qur'an." <sup>41</sup> What is meant is with calling heart That can achieved Enough with the emergence of fear, love, hope, *tawaddhu*,

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*Pendidikan Islam* 13, no. 2 (2020): 171, <https://doi.org/10.32832/tawazun.v13i2.3955>.

<sup>36</sup> Makmur, "MANAJEMEN PEMBELAJARAN TADABBUR AL-QUR'AN DI KUTTAB AL-FATIH CABANG BEJI, DEPOK, JAWA BARAT." 99.

<sup>37</sup> Yunus, *Tadabbur At Tadabbur* 1. 105.

<sup>38</sup> Ibnu Al Qayyim, *Fawaid Al Fawaid*, Beirut: Dar Ibnu Hazm, 2003. 3.

<sup>39</sup> Al Qurthubi, *Al Jami' Lil Ahkam Al Qur'an* 15, Beirut: Al Resalah Publishers, 2006. 192.

<sup>40</sup> Syarif Thoha Yunus, *Tadabbur At Tadabbur* 2, Mesir: LAC-Publishing, n.d.. 30.

<sup>41</sup> Yunus, *Tadabbur At Tadabbur* 1. 111.

*tawakkal*, etc. Because of that all is practice a heart that has counted as charity deeds, even Far more main than charity real.

He also hinted a number of things to do noticed and sufficient help in get quality contemplation ; time Evening more main, located in the mosque, *tadabbur* in condition prayer, and conditions fast more main, and No Busy or decide connection with affairs worldly things. it is very helpful in contemplation.<sup>42</sup>

Until here can concluded that contemplation assessed achieved if there is influence into the heart that is in the form of inclination and calling heart For charity. Crying, shuddering skin until prostration is not condition will but Can So is sign success more stages high. All of which is one of the form from practice a heart that can also has an impact on practice real physical.

### Definition Islamic Worldview

Weltanschauung or worldview term This well known in the West, while among contemporary scholars this term Enough diverse. As Hasan Hiyari and Sayyid Qutb call it *at tashawwur al islamiy little form* (Islamic views on form). Ismail Raji Al Faroqi call it *nadzarah Islamiyah ila al waqi* (Islamic perspective on reality) Syed Naquib Al Attas called it *ru'yatul Islam lil al wujud* (Islamic vision of existence ).<sup>43</sup> Majid Irsan Al Kilani called it with *philosophy Islam* (Philosophy life Islam).<sup>44</sup>

So Lots difference term from contemporary scholars will but in a way general all thinker big That agree, view life in Islam it boils down to the creed that determines attitude man in the middle reality existence.<sup>45</sup> Prof. Dr. Alparslan Acikgenc define Islamic Worldview as The principle for every behavior humans, including activities scientific and technological. Every activities man Finally can tracked on view his life, and with so his activities That can reduced into the view life.

According to Prof. Abas in his book This disclose that This is a new term For old content, because appear same age Islam That alone. Since Islam was revealed to the Messenger of Allah more from 14 centuries ago, he functioning as woldview which because that's it order Islamic life replaces the old order of ignorance.<sup>46</sup> That's it Why the verses that were first revealed is *al mufashol* which discusses about divinity, afterlife and stories the Prophets. From here can We conclude that Islamic Worldview is principle in self man or the determining faith activities and behavior in face various reality diverse life.

Islamic Worldview That is the creed myself for a Muslim No stop at the level an abstract concept, but must prosecuted continue with his acceptance to

<sup>42</sup> Yunus. *Tadabbur At Tadabbur* 1. 28.

<sup>43</sup> Tamam, *Islamic Worldview Paradigma Intelektual Muslim*. 18.

<sup>44</sup> Majid Irsan Al kailani, "Falsafat Al-Tarbiyah Al-Islamiyyah," 1988. 20.

<sup>45</sup> Tamam, *Islamic Worldview Paradigma Intelektual Muslim*. 19.

<sup>46</sup> Tamam. *Islamic Worldview Paradigma Intelektual Muslim*. 19.

religious laws (sharia) that regulate all aspect life.<sup>47</sup> Islamic Worldview This it is also what makes every man own *matsalul a'la* or One the thing he fight for desperately in his life (opposite from nihilism). The highest thing that is worthy For fought for by everyone man is *tahqiqu al ubudiyah* manifestation servitude to God. then when man lost *matsalul a'la* this, he will life with obey air lust.<sup>48</sup>

Islamic Worldview is very complex, will but substance from everything based on faith and sharia. Faith called with faith, while sharia is called with Islam. Meanwhile, sharia or worship is everything that is loved and approved by Allah from words, thoughts, actions, feelings in life individual, social and internal every line thought, economics, politics, military, etc.<sup>49</sup> Here located urgency from worldview for a Muslim. Because it can So somebody confess Muslim will but his behavior No reflect that, shows method his view or his worldview is not Islam.

## Formation *Islamic Worldview* through Contemplation of the Qur'an

### Ontology : Essence contemplating the Qur'an

Ontology is branch from knowledge related philosophy with essence life about something existence which cover existence all something that exists and that is possible There is.<sup>50</sup> So that if associated with contemplation become the object being studied, the reality being studied, and the subject who studies it.

Existence *Tadabbur Al- Qur'an* itself return to object his contemplation, namely the Qur'an. So that contemplating the Qur'an role in determination essence reality and existence all something according to Islamic glasses. Exactly as quoted from Al Attas that ontology started with affirmation that God is the only one reality true (*al- Wujūd al- Ḥaqq*), and all something besides-Him depends completely in His will and knowledge.<sup>51</sup> So that contemplation of the Qur'an representation from knowledge of Allah in His words are needed man For weigh all reality. *Tadabbur Al-Qur'an* also becomes bridge for man For recognize essence all something. The verses of the Qur'an invite man meditate about creation heaven and earth, essence humans, nature universe, life and death. Through contemplation, someone will understand the concept of monotheism, destiny, humans as a caliph, the limitations of the world and various reality life others. This is base ontological worldview of Islam that is constructed through verses that are cosmological and existential.

Order For contemplating the Qur'an explicit the as many as 4 times in the

<sup>47</sup> Tamam. *Islamic Worldview Paradigma Intelektual Muslim*. 12.

<sup>48</sup> Al kailani, "Falsafat Al-Tarbiyah Al-Islamiyyah." 79.

<sup>49</sup> Al kailani. "Falsafat Al-Tarbiyah Al-Islamiyyah."77.

<sup>50</sup> D Rokhmah, "Ilmu Dalam Tinjauan Filsafat: Ontologi, Epistemologi, Dan Aksiologi," *Cendekia: Jurnal Studi Keislaman* 7, no. 2 (2021): 172-86, <https://ejurnal.staiha.ac.id/index.php/cendekia/article/view/124>. 176.

<sup>51</sup> Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam*, n.d. 7

Qur'an, this that is also what made Imam Al Qurthubi issue a fatwa mandatory understand the meaning and significance from the verses of the Qur'an, because That implications to contemplation so that Can predicted contents of the Qur'an.

Ontological study about object knowledge includes material and formal.<sup>52</sup> The material object of contemplating the Qur'an itself is the verses in it that cover instruction life, commands, prohibitions, values, stories, etc. Especially if the context contemplation of the Qur'an as the formation of the Islamic Worldview, then objects that are being contemplated is The verses and letters that were first revealed or *mufaṣṣal* verses are often found in juz 30 which consists of Makkiyah letters which form the Islamic Worldview: the concept of monotheism, the afterlife, humans, the universe, morals, until the birth of the Islamic way of life and the structure of science.<sup>53</sup>

The formal objective of contemplating the Qur'an is a contemplative and reflective process to understand what God desires from the reader within the context of their life and circumstances at that time. Because contemplating is a reflective thought process, meaning to think deeply or carefully about something, which means to think about something repeatedly and attentively.<sup>54</sup> Contemplating it involves both intellectual and affective processes, where individuals are involved in exploring their experiences.<sup>55</sup> This will have an impact on the internalization of faith and a worldview that are directly applied to the experiences and realities they encounter.

Meanwhile, the relationship between the subject of *tadabbur*, namely humans and the object of *tadabbur*, namely the verses of the Qur'an, then humans as creatures placed on earth have the goal of offering comprehensive worship as well as possible. The role of *tadabbur* here is as a medium, path and method to realize the goal of life itself, namely doing good deeds.<sup>56</sup> In addition, humans as subjects of *tadabbur* have a natural monotheism, and the Qur'an as a representation of the Islamic religion which is a natural religion that satisfies the innate tendencies of humans,<sup>57</sup> namely a natural nature that is in line with the cosmos and the universe. Coupled with the current world conditions which according to al-Attas are experiencing a "loss of adab", the problem of adab in form disappearance discipline of mind, body and soul This is the most

<sup>52</sup> Hafsa M Pd, Saddam Saddam, and Sri Endang, "Pendidikan Sebagai Ilmu Pengetahuan: Kajian Ontologis, Epistemologi Dan Aksiologis Pedagogik," *CIVICUS: Pendidikan-Penelitian-Pengabdian Pendidikan Pancasila Dan Kewarganegaraan* 11, no. 2 (2023): 33–43. 34.

<sup>53</sup> Fachri Aidulsyah, "Paradigma Al-Quran Sebagai Kitab Suci Unsur Peradaban Islam" 16 (2020): 127–46.

<sup>54</sup> Jumal Ahmad, "Religiusitas, Refleksi Dan Subjektivitas Keagamaan (Studi Kasus Mahasiswa Fakultas Ilmu Tarbiyah Dan Keguruan UIN Syarif Hidayatullah Jakarta)," *Tesis*, 2020, 1–180. 40.

<sup>55</sup> Jumal Ahmad, *Religiusitas, Refleksi Dan Subjektivitas Keagamaan*, Yogyakarta: DEEPUBLISH, 2025. h. 40.

<sup>56</sup> Yunus, *Tadabbur At Tadabbur* 1. 39.

<sup>57</sup> Syed Naquib Al Attas, *Risalah Untuk Kaum Muslimin*, Kuala Lumpur: ISTAC, 2001. 36.

fundamental<sup>58</sup> crisis experienced circles Muslims moment This is caused by wrong scientific concepts.<sup>59</sup> The more clarify need people Islam For have a "shortcut" to planting view Islamic life through contemplating the Qur'an.

From here it can be concluded that the study of the ontology and essence of *tadabbur Al-Qur'an* as a form of Islamic Worldview has an existence that is returned to the existence of Allah and the Al-Qur'an which needs to be read with a *tadabbur* approach which is a reflective thinking process. the material is Makkiyah verses and letters are true lowered For fix view life *jahiliyah*. Object formally is a thinking process reflective involving intellectual and affective so that He apply draft view living the Qur'an involve him with the experience he had natural. While connection between humans and the Qur'an connection need guidance, the nature of monotheism and needs will chaos and confusion Massive knowledge in this era.

### Epistemology: process and methodology contemplation as instrument the formation of the Islamic Worldview

Epistemology discuss related issues with knowledge, such as 'how to' knowledge obtained, what just the process or input and output, or how method in process in a way systematic For get knowledge in practice knowledge.<sup>60</sup> In Islam, the source knowledge main is revelation, reason, and experience sensory. *Tadabbur Al-Qur'an* is method epistemological typical of Islam, namely get knowledge direct from the Qur'an with a clean heart, a clear mind, contemplation and reflection deep. Alparslan Acikgenc mention that worldview is formed from "use capacity experience mind (in a natural) and education (in a scientific)."<sup>61</sup>

Formation process Islamic Worldview begins from input it information from one of or second source That increase gradually in self human beings. Various draft in the form of ideas, beliefs, aspirations, etc. form something totality mutually related concepts related and organized in something network. Network This form structure think coherently and can called as *achitectonic whole*, namely something mutually reinforcing whole relate.<sup>62</sup> In the end, knowledge become wide, various the problems he faced understood with clear, so that addressed with right. At this stage that is the knowledge he has functioning as worldview.<sup>63</sup>

<sup>58</sup> Muhammad Kholid et al., "Educational Thought Adian Husaini: Concepts and Practices," *At-Ta'dib* 17, no. 1 (2022): 142, <https://doi.org/10.21111/at-tadib.v17i1.7892>. 151.

<sup>59</sup> Ardiansyah, *Konsep Adab Syed Naquib Al Attas*, Depok: At Takwa, 2020. 3.

<sup>60</sup> Budi Afriandi et al., "Objek-Objek Kajian Filsafat Ilmu (Ontologi, Epistemologi, Aksiologi) Dan Urgensinya Dalam Kajian Keislaman," *Jurnal Kajian Dan Pengembangan Umat* 7, no. 1 (2024): 72–80. 76.

<sup>61</sup> Khairul Amin, "Pemikiran Alparslan Açikgenc Tentang Tradisi Ilmiah Islam Dan Perannya Dalam Pendidikan Sejarah" 80, no. September (2016): 311–20.

<sup>62</sup> Syaiful Anam, Aris Munandar, and Listiatul Wahada, "Islamic Worldview Di Dunia Pendidikan," *AT-TUROS: Jurnal Pendidikan Islam* 1, no. 1 (2019): 143–76. 155.

<sup>63</sup> Tamam, *Islamic Worldview Paradigma Intelektual Muslim*. 58.

Rajih Kurdi expert Jordanian Islamic epistemology have an opinion that, " science knowledge own distinctive features and functions. He is also a integral interpretation, which exists in self human, according to with encouragement its nature, in recognize self and God, and interact with reality life in nature that he occupy." So from here knowledge knowledge play a role like worldview. Regardless from Correct or whether or not, still will form pattern behavior in life a day.<sup>64</sup>

In a way details of the process of forming an Islamic Worldview through contemplation of the Qur'an, namely when somebody wish For *tadabbur Al-Qur'an* means He has open heart and mind. As mentioned at the beginning that heart is key from contemplation so is an open mind is condition main from think reflective. Then when He run "step by step" *tadabbur* which begins with understand verses and judgments condition self, reflection consequence until respond verses read as if God were speaking with him. There internalization occurs because there is a transfer process between draft cognitive the meaning of the Qur'an He read, go to realm affective.

Internalization Islamic views on the more strong when the reader understand Arabic with good, understand interpretation that read and contemplate letters *mufaṣṣal*. Because one of the things that influences this contemplation of the Qur'an in the formation of a worldview is the language of the Qur'an itself makes it so as a process of Islamization science. Namely with return terms to definition that comes from from Islam so that No happen misconceptions which are beginning from failure formation Islamic Worldview.<sup>65</sup> Then arrangement the Al-Quran curriculum that began studied from juz 30 which consists of from Makkiyah letters that form the Islamic Worldview : the concept of monotheism, the afterlife, humans, nature universe, morals, to born method view life Islam and structure knowledge knowledge.<sup>66</sup>

This matter the more strengthened by Ibn Taimiyah when mention 3 ways something knowledge constructed inside view somebody ; *Firstly*, it's true tool main recipient science, namely heart and help with senses sight and hearing. *Second*, the knowledge conveyed with comprehensive. *Third*, its availability chance For practice.<sup>67</sup> The role of Tadabbur Al- Qur'an in two conditions first, namely true comprehensive heart and knowledge or comprehensive as the 4 pillars of development identity Muslim; Faith, understanding text or context (Quran) and participation active (charity).<sup>68</sup>

<sup>64</sup> Tamam, *Islamic Worldview Paradigma Intelektual Muslim*. 58.

<sup>65</sup> Attas, *Risalah Untuk Kaum Muslimin*.

<sup>66</sup> Aidulsyah, "Paradigma Al-Quran Sebagai Kitab Suci Unsur Peradaban Islam."

<sup>67</sup> Majid Irsan Al Kilani, *Al Fikr At Tarbawi 'Inda Ibni Taimiyah*, Madinah Munawwaroh: Maktabah Dar Al Turats, 1986. 146.

<sup>68</sup> Mustafa Cabir ALTINTAŞ, "Worldview Theory and Its Relation to Islam and Muslim Identity," *Ulum* 4, no. 1 (2021): 133–58, <https://doi.org/10.54659/ulum.950364>. 152.

## Axiology : Values, Goals, and Implications Practical Contemplation of the Qur'an

Axiology discuss about values and goals knowledge. The purpose of contemplation No only For understand, but For produce knowledge, faith and good deeds. This means that the Islamic Worldview does not stop at knowledge theoretical, but must give birth to behavior Islamic which reflects faith, sharia, and morals.

As stated by Prof. Abas Mansur Tamam, "Faith will make somebody own method distinctive thinking and attitudes so that between third element in Islam, namely; faith, Islam (sharia) and morals become One unity that is not can separated."

Charity as results from contemplation show success the formation of an Islamic Worldview. Starting from practice heart (solemn, fear, love), then affection soul (spirit, tears, hope), until action real (prostration, emigration, preaching). The Qur'an mentions characteristics of a truly genuine person touched His verse with, " skin they goosebumps and heart they calm when hear His verses."

Dr. Syarif Thoha Yunus said that results correct contemplation own characteristics consistent, fast, easy, and perfect. Therefore that, *tadabbur* No only be an intellectual process, but also an educational process heart and formation behavior. In his book *Tadabbur At Tadabbur*, the author explores in depth the various implications of the method of contemplating the Qur'an. He highlights that *tadabbur* plays a vital role in drawing oneself closer to God and in purifying and reforming the heart. Through deep reflection, it strengthens faith in God and solidifies belief in the truth of the Qur'an. *Tadabbur* also serves as a safeguard against doubts, inspires respect and reverence for the Qur'an, and protects one from the separation of knowledge and action. It enhances and expands one's knowledge, deepens understanding, and facilitates the remembrance of Allah (*dhikr*), as well as patience in facing life's challenges. Moreover, it makes the heart more receptive to advice, guards against immorality and desires, and improves the quality of worship, particularly prayer. Ultimately, *tadabbur* is a means to attain divine guidance, live a life full of blessings, and develop the capacity for deeper, more meaningful thought.<sup>69</sup>

From the other side, *Tadabbur* is related close with the thinking process reflective own many impacts, one of which is with internalized values religious. According to Jack Mezirow, Reflection is an internalization process values

<sup>69</sup> Jainudin Oumo, Wido Supraha, and Abdul Hayyie Al Kattani, "Implementasi Manajemen Berbasis Sekolah Sebagai Upaya Peningkatan Mutu Pendidikan Tahfidz Al-Quran Berbasis Adab," *Al-Liqo: Jurnal Pendidikan Islam* 8, no. 1 (2023): 49–66, <https://doi.org/10.46963/alliqo.v8i1.624>. 51.

obtained from experiences Study.<sup>70</sup> Relatedness both of them the more close with existence practice reflective thought discovered by the American philosopher. He realize existence gap between formal theory and practice real.<sup>71</sup> So, both of them own point press the same, namely practice, experience and implementation from knowledge.

From here you can also drawn a straight line besides strengthen the thinking process reflective, tadabbur also gives impact humility heart, openness mind, help in solution internal problems, increasing structure metacognitive, cognitive, affective until psychomotor.

## Conclusion

*Tadabbur Al-Qur'an* is a process of contemplation with heart and reflection (*Tafakkur*) towards verses so that impact on oneself. In a way scientific related contemplation close with think reflection is the process of internalization values, knowledge and teachings that combine between aspect intellectual and affective so that touch realm deepest psychomotor, namely practice heart. The process of contemplating the Qur'an is carried out with understand meaning verses read with evaluation condition self and introspection to error self, then contemplation to consequences logical that will he get, and interaction with respond verses read as if currently speak with Allah. Contemplation achieved with emergence inclination and calling heart For charity.

Contemplation covers dimensions ontology, epistemology and axiology. Ontology whose existence returned to the existence of Allah and the Qur'an, the object the material is verses of the Qur'an especially the building of *Makkiyah* view life and objects formally is a thinking process reflective that applies view life with experiences lived. Epistemology or the process of formation Islamic Worldview through contemplation of the Qur'an is with openness heart and mind, then with understand meaning verse, assessment self, reflection consequence logical verses on oneself, until respond as if will interact with God plus with strengthening from other miracles of the Qur'an; the arrangement of words, language, etc. make internalization understanding intellectual to affection until touch realm psychomotor. While aspect its axiology is as solution separation between theory and practice or practice, and own such an impact many, such as ; solving problem self, improvement heart, increase ability thinking and internalization cognitive going to affective, up to psychomotor.

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<sup>70</sup> Ahmad, "Religiusitas, Refleksi Dan Subjektivitas Keagamaan (Studi Kasus Mahasiswa Fakultas Ilmu Tarbiyah Dan Keguruan UIN Syarif Hidayatullah Jakarta)." h. 40.

<sup>71</sup> Mebratu Mulatu Bachore, Eskindir Getachew Dagaga, and Tagesse Daniel Lerebo, "Do Teachers Think on Their Feet? The Awareness and Practice of Reflective Approach among Secondary School Teachers in Ethiopia," *Heliyon* 10, no. 14 (2024): e34232, <https://doi.org/10.1016/j.heliyon.2024.e34232>.

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