

ENHANCING QUR'ANIC TADABBUR SKILLS OF AL-KHOLIFAH STUDENTS THROUGH SEMITIC RHETORIC

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Abstrak

Perkembangan teknologi yang cepat telah mengakibatkan penurunan kualitas tadabbur Al-Qur'an, terutama di kalangan generasi muda. Penurunan ini sebagian besar dipengaruhi oleh teknologi dan media sosial, yang sering kali mengalihkan perhatian anak-anak dari aktivitas reflektif dan spiritual. Tantangan ini diperparah oleh kurangnya kemampuan bahasa Arab klasik dan keterbatasan bimbingan dalam mengaitkan pesan Al-Qur'an dengan konteks kontemporer. Untuk mengatasi masalah ini, program pengabdian masyarakat ini menerapkan pendekatan retorika Semitik dalam meningkatkan kemampuan tadabbur di Taman Pendidikan Al-Qur'an (TPA) Al-Kholifah Sekaran, Ponorogo, dengan fokus pada QS. Al-'Alaq. Metode yang digunakan mencakup tahap persiapan, implementasi, dan evaluasi. Hasil evaluasi menunjukkan peningkatan signifikan dalam pemahaman siswa tentang konsep tadabbur dan retorika Semitik, dengan skor rata-rata meningkat dari 34% menjadi 84%. Temuan ini menunjukkan bahwa penerapan pendekatan retorika Semitik tidak hanya memperkaya pemahaman siswa terhadap QS. Al-'Alaq tetapi juga memperkuat hubungan spiritual mereka dengan Al-Qur'an, memberikan fondasi yang lebih baik untuk menghadapi tantangan hidup. Program ini menunjukkan pentingnya integrasi metode pembelajaran yang mendalam dalam pendidikan Islam untuk menginternalisasi nilai-nilai Qur'ani.

Kata kunci: Tadabbur, Retorika Semit, Al-Qur'an, Al-'Alaq

Abstract

The rapid advancement of technology has resulted in a significant decline in the quality of tadabbur (deep contemplation) of the Qur'an, particularly among the younger generation. This decline is predominantly influenced by technological developments and the pervasive use of social media, which frequently divert children's attention from reflective and spiritual activities. These challenges are compounded by a lack of proficiency in classical Arabic and insufficient guidance in contextualizing Qur'anic messages within contemporary issues. In response to these issues, this community service initiative employs a Semitic rhetorical approach aimed at enhancing tadabbur skills at the Qur'anic Learning Center of Taman Pendidikan Al-Qur'an (TPA) Al-Kholifah Sekaran, Ponorogo, with a focus on QS. Al-'Alaq. The methodological framework for this program includes stages of preparation, implementation, and evaluation. The evaluation outcomes reveal a substantial improvement in students' comprehension of both tadabbur and Semitic rhetoric, with the average score increasing from 34% to 84%. These results demonstrate that the integration of a Semitic rhetorical approach not only deepens students' understanding of QS. Al-'Alaq but also strengthens their spiritual engagement with the Qur'an, providing a more solid foundation for addressing life's challenges. This program underscores the critical importance of incorporating comprehensive learning methodologies within Islamic education to effectively internalize Qur'anic values.

Keywords: Tadabbur, Semitic Rhetoric, Al-Qur'an, Al-'Alaq

INTRODUCTION

The rapid advancement of technology today has significantly impacted the level of understanding and active engagement in deeply contemplating the Qur'an. This decline is largely influenced by technology and social media, which often distract children from reflective and spiritual activities. Furthermore, a lack of proficiency in classical Arabic and insufficient guidance in connecting the Qur'an's messages to contemporary contexts also present significant challenges (Mulyani, 2024). As a result, the noble values that should be internalized through tadabbur are not fully reflected in the behavior and attitudes of the younger generation, influencing their morality and decision-making when confronting life's challenges. One way to address this issue is through the practice of tadabbur al-Qur'an.

Tadabbur al-Qur'an is a crucial component of Islamic education, aimed at uncovering wisdom, understanding divine messages, and internalizing the values embedded within the Qur'an (Supriadi, 2022). This process extends beyond the mere recitation or memorization of Qur'anic verses, requiring a deep reflection on, understanding of, and application of the meanings implied in the text (Ishaq & Hamid, 2021). This practice is essential as the Qur'an is considered a timeless guide for Muslims, with its teachings encompassing various aspects of human life (Rosyid, 2023). Through tadabbur, individuals engage not only with their eyes in reading but also with their hearts and minds in reflecting, resulting in a more comprehensive and applicable understanding (Noornajihan Jaafar & Sapora Sipon, 2022). In the context of Islamic education in Indonesia, particularly in the Taman Pendidikan Al-Qur'an (TPA), tadabbur is a vital aspect of learning, aimed at instilling moral, ethical, and spiritual values in students from an early age (Nasaruddin, Ilham, Nurdiniawati, & Alimuddin, 2024).

Taman Pendidikan Al-Qur'an (TPA) serves as an educational institution dedicated to teaching the Qur'an to children, from early childhood through adolescence—a crucial period for character development and the inculcation of religious values (Nurhayati, 2020). Generally, the teaching methods employed in TPA emphasize reading, tajwid (the rules of Qur'anic recitation), and memorization. However, an approach that focuses solely on these technical aspects, without fostering a deeper understanding, risks diminishing students' grasp of the core teachings of the Qur'an (Teyebu, Yahiji, Husain, & Daud, 2024). As such, integrating tadabbur into the TPA curriculum becomes highly relevant, as it encourages deeper comprehension and strengthens students' spiritual connection with the Qur'an.

One institution striving to implement this approach is Taman Pendidikan Al-Qur'an (TPA) Al-Kholifah Sekaran, Ponorogo. Currently, the TPA accommodates 38 male and female students, supported by 18 dedicated teachers who provide education and guidance. The TPA's vision, which aims to cultivate individuals who are faithful, morally upright, skilled, and responsible, aligns with the enhancement of Qur'anic interpretation skills through the use of Semitic Rhetoric. The Semitic Rhetoric approach fosters a deeper understanding and internalization of Qur'anic values, enabling students to apply the moral and spiritual teachings in their daily lives. This method not only shapes noble character but also develops critical thinking skills, in line with the TPA's goal of producing individuals who are both competent and accountable in their personal and social lives.

One effective method that can be utilized in the process of tadabbur is the Semitic rhetorical approach. Semitic rhetoric is an analytical framework that emphasizes the identification and interpretation of rhetorical patterns characteristic of Semitic languages, including the literary structure of the Qur'an. Arabic, as a Semitic language and the language of the Qur'an, possesses a distinct richness in its structures and styles, such as the use of parallelism, symmetry, repetition, and figurative expressions. These linguistic features not only enhance the aesthetic quality of the Qur'anic text but also serve to deepen the meanings conveyed (Asnawi, 2018). By employing this approach, a new dimension of understanding the Qur'an emerges, wherein rhetorical patterns are highlighted to reveal layers of meaning that extend beyond the surface of the text (Asnawi & Idri, 2020).

The Semitic rhetorical approach introduces a new dimension to Qur'anic interpretation by enabling students to grasp the structural and thematic emphases within Qur'anic verses. For instance, the repetition of specific words or phrases in particular patterns often underscores the significance of the message being conveyed. Likewise, the use of parallelism within a verse frequently highlights cause-and-effect relationships or contrasts between key concepts (Asnawi, Aziz, & Haris, 2022). By familiarizing students with these rhetorical patterns, they are not only able to understand the literal meanings of the verses but also develop a more comprehensive understanding of the broader context and implications of the divine message.

QS. Al-'Alaq was selected for this community service program due to its suitability for young learners at TPA, particularly because it has been analyzed through the principles of Semitic Rhetoric (Asnawi, 2021). This surah is the 96th in the order of the mushaf and is part of the short surahs found in Juz 30, making it easier for students to engage with its linguistic and rhetorical structures. Such an approach enables learners to better grasp the meanings behind the verses and facilitates a deeper understanding of the Qur'anic text.

Furthermore, the themes within QS. Al-'Alaq, including the significance of reading and knowledge, are highly relevant to the educational goals of the program. By analyzing the surah through Semitic Rhetoric, students can explore its key messages and relate them to their everyday experiences, fostering critical thinking and encouraging reflection on the moral and spiritual implications of the verses.

Lastly, as one of the first revelations to the Prophet Muhammad (PBUH), QS. Al-'Alaq emphasizes the importance of education in Islam. The application of Semitic Rhetoric not only enriches students' comprehension of the text but also strengthens their connection to the Qur'an, helping them to internalize its teachings as a guiding framework for their lives. Its placement among the short surahs allows for an accessible introduction to the fundamental concepts of Islamic teachings for younger audiences.

METHOD

The community service program follows several stages, including:

a. Preparation

During the preparation stage, several activities are carried out, including conducting field surveys to identify problems and collect data from the field. This is followed by analyzing the collected data. A pre-test is also conducted to assess the students' existing tadabbur abilities prior to the training. A Focus Group Discussion (FGD) is then organized to determine the appropriate actions for enhancing Qur'anic tadabbur abilities in the selected participants. The process concludes with the validation of the proposed strategies for improving Qur'anic tadabbur skills.

b. Implementation

In this stage, the material related to the steps in the tadabbur al-Qur'an process through Semitic rhetoric is delivered, which addresses the issues identified through prior analysis of the target audience. This stage ultimately aims to affirm that the Qur'an is a timeless source of guidance, capable of responding to the challenges of every era.

c. Evaluation

In this phase, partners review the students' comprehension and application of the material that has been presented. This is achieved by analyzing the achievements of the students, with the results of this analysis being used as the basis for evaluation and further training. A post-test is also conducted to assess the students' tadabbur skills after the training, allowing for a comparison with the pre-test results to determine any improvements in their tadabbur abilities.

RESULT AND DISCUSSION

This community service program, consisting of three stages—preparation, implemation, and evaluation—took place at Taman Pendidikan Al-Qur'an (TPA) Al-Kholifah Sekaran, Ponorogo, on September 5, 2024. The event was attended by the entire management of TPA Al-Kholifah, along with its students.

The initial stage involved an analysis of the location, followed by data collection, which began in July 2024. This research aimed to enhance the Qur'anic tadabbur abilities of the students at TPA Al-Kholifah Sekaran, Ponorogo, through the Semitic rhetorical approach, with a specific focus on QS. Al-'Alaq. As the first revelation given to the Prophet Muhammad (PBUH), QS. Al-'Alaq was chosen for its profound message on the importance of reading, critical thinking, and understanding the signs of Allah's greatness as expressed in the Qur'anic text. The research was conducted through a systematic series of stages—preparation, execution, and evaluation—aimed at achieving optimal outcomes.

In the preparation stage, the trainers began by conducting a field survey to identify the challenges students face in performing tadabbur on QS. Al-'Alaq. This survey was carried out through direct observation, interviews with students and teachers, and questionnaires designed to assess students' comprehension of the text and context of the surah. The questionnaire was distributed to 17 respondents, and the results indicated that knowledge about the concept of tadabbur was very minimal, with all participants (100%) indicating a lack of awareness regarding the term. A similar trend was observed for Semitic Rhetoric, with none of the respondents having any knowledge of this concept (100% answered "no"). On the other hand, the majority of respondents (76%) reported having read QS. Al-'Alaq, indicating a relatively high level of exposure to the surah. However, understanding of

the meaning of QS. Al-‘Alaq was still limited, with only 47% of respondents knowing its meaning, while the remaining 53% did not comprehend it.

Moreover, deep comprehension of the content of QS. Al-‘Alaq was also low, with only 23% of respondents claiming to have an understanding of the surah’s message. A significant 76% of respondents reported their inability to grasp the content of QS. Al-‘Alaq, highlighting the need for more thorough educational intervention. Additionally, 64% of respondents reported that they had previously attended sermons on QS. Al-‘Alaq, indicating that sermons serve as one of the primary sources of information about this surah.

However, knowledge regarding the first verses revealed in the Qur'an remained low, with only 41% of respondents being aware of them. Knowledge of the thematic groupings within QS. Al-‘Alaq was also insufficient, with 89% of respondents lacking information on this matter. Furthermore, only 29% of respondents understood the relationship between Allah and humanity as described in QS. Al-‘Alaq, indicating limited theological knowledge among respondents. Lastly, regarding the lessons that can be derived from QS. Al-‘Alaq, 47% of respondents claimed to have an understanding, while 53% did not.

Overall, despite the relatively high level of exposure to QS. Al-‘Alaq, deep understanding of its meaning, content, and theological context was still lacking. These findings underscore the need for a more comprehensive program to enhance knowledge and in-depth understanding of QS. Al-‘Alaq within the community.

The data gathered from the survey were then analyzed to identify the factors influencing students’ tadabbur abilities. The results of this analysis were presented in a Focus Group Discussion (FGD), involving teachers and TPA administrators. During the FGD, the trainers facilitated a discussion to align perspectives on the most effective strategies for enhancing students’ tadabbur abilities. The discussion led to a consensus that the Semitic rhetorical approach would be employed as the primary method, as it allows students to understand the relationship between linguistic structure and the deeper meanings in QS. Al-‘Alaq. Validation of the selected learning strategies was also conducted to ensure that the chosen method was relevant and suitable for the characteristics of the students.



Figure 1. A trainer explains Semitic rhetoric and its application in QS. Al-‘Alaq to enhance the tadabbur skills of the students.

The next phase is the implementation, during which the trainer executes the designed strategy. The trainer delivers material related to QS. Al-‘Alaq, with a focus on the steps of tadabbur (contemplation). The material is presented interactively, beginning with an explanation of the historical context of the revelation of QS. Al-‘Alaq, followed by an in-depth analysis of key verses, particularly the first verse that commands “Iqra” (read). The trainer emphasizes the significance of reading as the foundation of the learning process and the continuous pursuit of knowledge, as well as the relevance of this message in the context of modern life.

During the learning process, the trainer employs group discussions and question-and-answer sessions to encourage active student participation. Students are invited to explore the linguistic

meaning within QS. Al-'Alaq, identify its rhetorical usage, and relate the messages of the verses to everyday life phenomena. Through this approach, students not only learn to comprehend the textual meaning, but are also encouraged to reflect on the spiritual and moral implications of the messages contained within QS. Al-'Alaq. This process is expected to enhance students' critical thinking skills and strengthen their connection with the Qur'an as a guide for life.



Figure 2. The trainers delivered material aimed at enhancing the students' tadabbur skills.

After the implementation phase, the trainer proceeds to the evaluation stage to assess the effectiveness of the program. Evaluation is conducted through direct observation and questionnaires administered to students to measure the extent of their understanding of QS. Al-'Alaq. The trainer notes that many students demonstrated improvement in their ability to perform tadabbur on the verses, particularly in understanding the profound meaning of the command "Iqra'" and applying these values in their daily lives.

This community service has shown highly positive results in improving students' comprehension of various aspects of Surat al-'Alaq. The comparison between pre-test and post-test data involving 17 students reveals a significant increase, particularly in their ability to understand Qur'anic tadabbur and the concept of Semitic Rhetoric applied in the surah.

Prior to the intervention, most students lacked knowledge of both tadabbur and Semitic Rhetoric, as indicated by a 0% pre-test score on both concepts. However, after the program, 71% of students understood the concept of tadabbur, while 58% became familiar with Semitic Rhetoric. This suggests that the methods employed during this program were highly effective in introducing and enhancing students' understanding of these two essential concepts, which are foundational to engaging in deeper Qur'anic reflection.

In addition, the activity significantly improved students' familiarity with Surat al-'Alaq. Initially, 76% of students had read the surah, and 46% knew its meaning. After the program, all students (100%) had read and comprehended the meaning of Surat al-'Alaq. This improvement indicates that the approach through Semitic Rhetoric not only enriched the theoretical understanding of the students but also encouraged their active engagement with the Qur'anic text.

Furthermore, students' understanding of the content of Surat al-'Alaq and related lectures also showed remarkable improvement. Prior to the program, only 23% of students truly understood the content of the surah. However, following the intervention, this number surged to 76%. The students also became more familiar with lectures discussing Surat al-'Alaq, with an increase from 64% to 100%.

The program also successfully deepened students' knowledge about the historical revelation of Qur'anic verses, particularly those in Surat al-'Alaq, which were the first to be revealed. Initially, only 41% of the students were aware of this historical significance, but by the end of the program, 100% of the students understood it. Similarly, their understanding of the thematic groups within Surat al-'Alaq increased from 11% to 47%, demonstrating the effectiveness of Semitic Rhetoric in offering a more structured understanding.

The students also showed significant improvement in their comprehension of the relationship between Allah and humanity as presented in Surat al-'Alaq, as well as the lessons that can be drawn

from the surah. Before the program, only 29% of students understood this relationship, but after the intervention, 88% had grasped it. Knowledge of the moral lessons derived from Surat al-'Alaq also improved from 47% to 100%.

Overall, the program successfully raised the students' average comprehension from 34% in the pre-test to 84% in the post-test, reflecting a 50% increase in understanding. This outcome indicates that the application of Semitic Rhetoric in the teaching method was highly effective in enhancing the Qur'anic tadabbur skills of students at TPA Al-Kholifah Sekaran Ponorogo, equipping them with better tools to understand and reflect on Qur'anic verses more profoundly.

CONCLUSION

The community service program at Taman Pendidikan Al-Qur'an (TPA) Al-Kholifah Sekaran, Ponorogo, yielded highly positive results in enhancing the students' abilities to engage in tadabbur (reflective contemplation) of Qur'anic verses, particularly through the application of Semitic Rhetoric to QS. Al-'Alaq. Conducted in three phases—preparation, implementation, and evaluation—the program successfully improved the participants' comprehension and application of Qur'anic teachings.

The program not only introduced the students to essential Qur'anic concepts but also significantly enhanced their skills in reflecting deeply on the verses. The success of this initiative highlights the effectiveness of using Semitic Rhetoric as a method for fostering a more profound connection with the Qur'an. The 50% increase in comprehension from pre- to post-test results is a testament to the program's impact, marking a substantial step toward enriching the students' Qur'anic understanding and their ability to apply these teachings in their lives.

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