

## **QUR'ANIC LITERACY THROUGH *TADABBUR AL-QUR'AN* COMIC**

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### **Abstract**

Qur'anic literacy is something that is important in an effort to function the Qur'an as a guide for a Muslim's life. Qur'anic literacy is closely related to one's interaction with the Qur'an, whether it is reading, understanding, practicing and preaching it. Data shows that the level of Qur'anic literacy in Indonesia is quite good, but the data is only limited to the level of reading ability. So this study aims to elaborate a segment of higher Qur'anic literacy, namely at the level of understanding and appreciation, especially in children through the media of Qur'anic *tadabbur* comics. This research is a literature study using a qualitative approach and content analysis. The results of this study reveal that the Qur'an *tadabbur* comic provides a different color to the Qur'an literacy efforts for children. Where the cultivation of moral values, faith, and thick with the approach of scientific knowledge to children based on the value of the Qur'an is packaged interestingly

**Keywords:** Qur'anic literacy, *Tadabbur*, Comic



## Abstrak

Literasi Al-Qur'an merupakan sesuatu yang penting dalam upaya memfungsikan Al-Qur'an sebagai pedoman hidup seorang muslim. Literasi Al-Qur'an erat kaitannya dengan interaksi seseorang dengan Al-Qur'an, baik itu membaca, memahami, mengamalkan serta medakwahkannya. Data menunjukkan bahwa tingkat literasi Al-Qur'an di Indonesia cukup baik, namun data itu hanya terbatas pada tingkat kemampuan membaca. Maka penelitian ini bertujuan untuk mengelaborasi satu segmen dari literasi Al-Qur'an yang lebih tinggi yaitu pada tataran memahami dan menghayati, terutama pada anak-anak melalui media komik *tadabbur* Al-Qur'an. Penelitian ini merupakan kajian kepustakaan dengan menggunakan pendekatan kualitatif serta analisis konten. Hasil penelitian ini mengungkapkan bahwa komik *tadabbur* Al-Qur'an memberikan warna yang berbeda pada upaya literasi Al-Qur'an untuk anak-anak. Dimana penanaman nilai-nilai moral, keimanan, serta kental dengan pendekatan pengetahuan sains kepada anak-anak yang berbasis nilai Al-Qur'an dikemas dengan menarik.

**Kata Kunci:** Literasi Al-Qur'an, *Tadabbur*, Komik

## Introduction

Articles Generally, literacy level in Indonesia is in low category. It is based on the report of the Directorate General of Primary and Secondary Education, Ministry of Education and Culture <sup>1</sup>, literacy movements are intensified, especially in educational institutions/schools.

The On the other hands, in the context of Indonesia is as one of the biggest populations of moslem in the world, according to the survey of Indonesian Ministry of Religion, Index Score of Qur'an Literacy in Indonesia is on 66,038. The survey also shows that respondents know the letters and vowel marks of Qur'an (61,51%), are able to read the arrangement of letters into words (59,92%), are able to read the verse fluently (48,96%), read Qur'an fluently with Qur'anic recitation rules (44,57%). Respondents who do not have literacy of reading Qur'an is 38,49%.<sup>2</sup>

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<sup>1</sup> Pangesti Wiedarti et al., *Desain induk gerakan literasi sekolah* (Jakarta: Direktorat Jenderal Pendidikan Dasar dan Menengah Kementerian Pendidikan dan Kebudayaan, 2018).

<sup>2</sup> Kemenag, "Survei Kemenag, Indeks Literasi Al-Qur'an Kategori Tinggi," kemenag.go.id, 2023, <https://kemenag.go.id/nasional/survei-kemenag-indeks-literasi-al-qur-an-kategori-tinggi-w0A7W>.

Observing these two phenomena, to increase literacy culture, creativity has emerged among the community, combining general literacy with Qur'anic literacy. It is marked by appearance of various literacy book works, especially with the target market is children. For example, Qur'anic Reflection Comic.

Qur'an Literacy is important aspect in Islamic education, particularly in countries with a majority Muslim population, such as Indonesia. While important, challenges in achieving widespread literacy in reading and understanding the Qur'an is still existing. These studies indicate that improving Qur'anic literacy involves effective teaching methods such as literacy, understanding Arabic, and integrating memorization with comprehension, while also recognizing the psychosocial benefits of Quranic recitation and memorization.<sup>3</sup>

Previous studies on Qur'anic literacy, such as those conducted by Udin Supriadi, T Supriyadi and Aam Abdussalam, focused more on effective teaching methods to improve Qur'anic reading skills.<sup>4</sup> Although important, this approach has not fully integrated the aspect of understanding the content (*tadabbur*) of the Qur'an in the literacy process.

Study by Wan Nor Atikah Che Wan Mohd Rozal et al. revealed that listening, reading, or memorizing Qur'an have positive effect to depression, anxiety, physiological parameter, life quality, sleep quality and intelligence. The conclusion: recent proof shows that listening, reading or memorizing Qur'an are beneficial as intervention to increase physical and mental health.<sup>5</sup>

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<sup>3</sup> Udin Supriadi, T Supriyadi, dan Aam Abdussalam, "Al-Qur'an Literacy: A Strategy and Learning Steps in Improving Al-Qur'an Reading Skills through Action Research," *International Journal of Learning, Teaching and Educational Research*, 2022, <https://doi.org/10.26803/ijlter.21.1.18>.

<sup>4</sup> Udin Supriadi, T Supriyadi, dan Aam Abdussalam, "Al-Qur'an Literacy: A Strategy and Learning Steps in Improving Al-Qur'an Reading Skills through Action Research," *International Journal of Learning, Teaching and Educational Research*, 2022, <https://doi.org/10.26803/ijlter.21.1.18>.

<sup>5</sup> Wan Nor Atikah Che Wan Mohd Rozali et al., "The Impact of Listening to, Reciting, or Memorizing the Quran on Physical and Mental Health

While study by E. Ayyad emphasizes evaluating the habit of memorizing and reciting the Qur'an without understanding its meaning, it is undeniably valued practice in Islamic tradition, culture, and education, and can provide valuable social and educational capital for children and young Muslims. Where the tradition of memorizing the Qur'an becomes a foundational starting point as well as a special emphasis, especially in the Middle Ages.<sup>6</sup> Recently, the phenomenon of Tahfiz (Qur'anic memorization) has regained attention among Muslims. Study by B. Gent and Abdullah Muhammad also identify a common problematic among non-native Arabic speakers who face challenges in understanding the Qur'an. They emphasize the need for knowledge of Arabic to understand the teachings of the Qur'an thoroughly, which is often addressed through translation, lexical, and linguistic approaches.<sup>7</sup>

On the other hand, a study conducted by Andara and Relsas that analyzed the need for Islamic comics as a learning media supplement showed a very positive response from students. Comics based on Al-Qur'anic values and ESQ (Emotional and Spiritual Quotient) integration are considered effective in fostering social and spiritual attitudes, as well as facilitating understanding of Islamic concepts in various disciplines.<sup>8</sup> This strengthens the argument that comic media can be a creative solution to improve Qur'anic literacy, both in terms of reading and comprehension.

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of Muslims: Evidence From Systematic Review,” *International Journal of Public Health* 67 (2022), <https://doi.org/10.3389/ijph.2022.1604998>.

<sup>6</sup> E Ayyad, “Re-Evaluating Early Memorization of the Qur’ān in Medieval Muslim Cultures,” *Religions*, 2022, <https://doi.org/10.3390/rel13020179>.

<sup>7</sup> B Gent dan Abdullah Muḥammad, “Memorising and Reciting a Text without Understanding Its Meaning: A Multi-Faceted Consideration of this Practice with Particular Reference to the Qur’an,” *Religions*, 2019, <https://doi.org/10.3390/REL10070425>.

<sup>8</sup> Andara Vasya Mardiah dan Relsas Yogica Relsas Yogica, “Analisis Kebutuhan Komik Islami sebagai Suplemen Media Pembelajaran Sistem Sirkulasi untuk SMA/MA,” *Biodik* 9, no. 2 (2023): 42–49, <https://doi.org/10.22437/biodik.v9i2.20385>.

In addition, Comicization of *tafsir* is a new innovation in the study of *tafsir* in Indonesia. contains selected verses with *ijmali* (global) interpretation method so that the message of the Qur'an is easier for children and adolescents to understand. This innovation expands the reach of da'wah and Qur'anic literacy, not only limited to academics, but also the general public, especially the younger generation who are more familiar with visual media. However, the challenge that arises is the tendency of interpretation that is still concise and textual, so further development is needed so that understanding becomes more in-depth and contextual.<sup>9</sup>

This study has high significance because it seeks to elaborate the dimension of *tadabbur* (deep understanding) in Qur'anic literacy through comic media that is attractive to children. In contrast to previous studies that emphasize the technical aspects of recitation and memorization, this study answers Arkoun's call for Qur'anic recitation to move from the traditional to the scientific and critical level, while remaining linked to living Islamic traditions, faith, and thought.<sup>10</sup> By investigating the effectiveness of the *Tadabbur Qur'an* Comic as a literacy medium, this study can make a significant contribution to integrating the general literacy movement with Qur'anic literacy, as well as bridging the gap between the ability to read and understand Qur'anic content in Indonesian children.

## **Result and Discussion**

### **Literacy Plus Al-Qur'an**

Literacy activities have long been synonymous with reading and writing. However, the 2003 Prague Declaration states that literacy also encompasses how individuals communicate within

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<sup>9</sup> Rikhsan Aprilinandra et al., "KOMIKISASI TAFSIR (ARAH BARU TAFSIR AL QURAN DI INDONESIA)," in *The International Conference on Quranic Studies* (Kudus: Ilmu al-Quran dan Tafsir, Fakultas Ushuluddin, IAIN Kudus, 2024), 267–86.

<sup>10</sup> Iddo Felsenthal dan A Agbaria, "How to Read the Quran in Religious Islamic Education: What Educators Can Learn from the Work of Mohammed Arkoun," *Religions*, 2023, <https://doi.org/10.3390/rel14010129>.

society. Literacy also implies social practices and relationships related to knowledge, language, and culture.<sup>11</sup>

In terms of terminology, the word 'literacy' originates from the Latin word 'litteratus' (littera), equivalent to the English word 'letter', which refers to the meaning 'ability to read and write'. Literacy is defined as 'the ability to read and write', which later evolved to mean 'the ability to master knowledge in a specific field'<sup>12</sup>

Based on that explanation, literacy is something that always developed and processed that focus on text understanding and its context, because humans always related to text since they were born, when they live, until they die. Understanding various texts will help comprehend life and its aspects, as texts represent individual and societal life within their respective cultures.

Literacy is not limited to interacting with texts, but also encompasses various non-textual aspects. Literacy is believed to have a positive impact on various aspects of a child's development, including cognitive, linguistic, and emotional aspects<sup>13</sup>. According to the Programme for International Student Assessment (PISA) research in 2012, UNESCO found that out of 1,000 Indonesians, only one person was able to read seriously. This was later re-examined by the National Library of Indonesia in 2016, which found that out of 1,000 people, 25 individuals read seriously<sup>14</sup>.

Similarly, in the context of Qur'anic literacy, as mentioned in the introduction, the level of Qur'anic literacy in Indonesia is measured solely by one indicator, namely reading ability. Other aspects, such as understanding and implementation, remain limited

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<sup>11</sup> Wiedarti et al., *Desain induk gerakan literasi sekolah*.

<sup>12</sup> Wiedarti et al.

<sup>13</sup> Najelaa Shihab, *Literasi Menggerakkan Negeri* (Lentera Hati, 2019).

<sup>14</sup> Farid Ahmadi dan Hamidulloh Ibda, *Media literasi sekolah: Teori dan praktik* (CV. Pilar Nusantara, 2018).

among the majority of Muslims<sup>15</sup>. In the Indonesian context, understanding the Qur'an is crucial, as literacy serves as a gateway. The values contained in the Qur'an can be understood and applied by comprehending the holy book itself.<sup>16</sup> Ultimately contributing to a harmonious life among diverse communities in Indonesia.

Therefore, various efforts are needed to improve the level of Qur'anic literacy, and this issue has attracted researchers to find solutions. For example, a study by Bambang Saiful Ma'arif et al. successfully developed Quranic literacy using the Critical Communicative Action Research (CCAR) approach, utilizing the Digital Qur'an version 3.1. The study achieved significant improvements in: (1) raising students' awareness of the Digital Qur'an's existence and benefits (from 0% to 100%); (2) enhancing students' skills in installing and applying the Digital Qur'an's features (from 20.63% to 100%); (3) improving students' skills in searching and collecting Islamic terms using the Qur'an translation application (from 1.25% to 81.63%); (4) enhancing students' skills in searching and collecting Islamic terms using the Arabic Qur'an text application (from 0.5% to 81.63%); and (5) increasing students' understanding of religious moderation from a non-Muslim perspective towards the Qur'an (from 22.33% to 78.33%). The implication is that Islamic Religious Education (IRE) should optimize the use of Digital Qur'an version 3.1 through the CCAR approach to promote religious moderation and Quran-based understanding among students.<sup>17</sup>

On the other hand, the government, in this case, the Ministry of Religious Affairs of Indonesia, should strive to

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<sup>15</sup> Gent dan Muḥammad, "Memorising and Reciting a Text without Understanding Its Meaning: A Multi-Faceted Consideration of this Practice with Particular Reference to the Qur'an."

<sup>16</sup> Hastomo Aji et al., "Urgensi Pemenuhan Kebutuhan Mushaf sebagai Upaya Peningkatan Literasi Al-Qur'an," *Jurnal Bimas Islam* 15, no. 1 (2022): 1–32.

<sup>17</sup> Bambang Saiful Máarif et al., "Al-Quran Literacy on Religious Moderation: Critical Communicative Action Research in IRE Learning in the Digital Era," *Journal of Ecobumanism* 3, no. 3 (2024): 1408–26, <https://doi.org/10.62754/joe.v3i3.3597>.

eradicate illiteracy in Arabic or *Hijaiyah* script by developing methods for reading the Qur'an. Although Indonesia has many methods for reading the Qur'an, the government has not patented these methods. It is also crucial that these reading methods can be printed and distributed freely by the Qur'an Printing Unit. Moreover, distributing Qur'anic texts to various regions is equally important. Research shows that the distribution rate of Qur'an texts in a region affects the Qur'anic literacy index in that area.<sup>18</sup>

One of the problems faced by researchers is a lot of students prefer playing or watching television rather than reading or studying about Qur'an. The lack of interest in reading among students leads to unproductive activities, causing them to fall behind academically. This study highlights the importance of family support in shaping students' Qur'anic literacy skills.<sup>19</sup>

Especially in an era with increasingly complex challenges, various innovations are needed to accelerate Qur'anic literacy skills. These innovations should not only focus on reading, writing, and memorizing the Qur'an but also on understanding and conveying its meanings. Innovation is crucial to enhance the appeal of Qur'anic literacy and compete with other distractions that may divert attention from interacting with the Qur'an.

### **Contemplation Concept in Qur'an**

Muslims believe the Qur'an is the word of God, revealed to the Prophet Muhammad, and the primary source for determining Islamic beliefs and practices. The Qur'an serves as an intermediary for those who revere it, is recited as part of routine rituals, and is treated as a sacred object in both rituals and daily life. The

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<sup>18</sup> Aji et al., "Urgensi Pemenuhan Kebutuhan Mushaf sebagai Upaya Peningkatan Literasi Al-Qur'an."

<sup>19</sup> Ramadan Syah Putra, Ali Imran Sinaga, dan Sahkholid Nasution, "Pengaruh Program Literasi Al-Qur'an dan Dukungan Keluarga terhadap Kemampuan Membaca Al-Qur'an Siswa SMP IT Permata Cendekia Kabupaten Simalungun," *Ideguru: Jurnal Karya Ilmiah Guru* 9, no. 2 (2024): 672–77.



exegetical and ritual use of the Qur'an is a fundamental means for Muslims to connect with and distinguish themselves from other religious identities.<sup>20</sup>

It is a necessity for Muslims to understand and be aware of how to interact with the Qur'an and make it a guide. Yusuf Al-Qardhawi outlines four essential steps for engaging with the Qur'an: *first*, understanding its uniqueness and purposes. *Second*, Memorizing, reading, and listening to the Quran. *Third*, Comprehending and interpreting the Qur'an. *Fourth*, Following, implementing, and spreading its teachings through da'wah.<sup>21</sup>

In this stage of understanding, it is often associated with the concept of *tadabbur Al-Qur'an* (contemplating the Qur'an). The term *tadabbur* is mentioned at least 4 times in the Qur'an, specifically in the following verses: An-Nisa: 82, Muhammad: 24, Al-Mu'minun: 68, and Shad: 29.<sup>22</sup>

Essentially, *tafsir* (exegesis) and *tadabbur* (contemplation) are two forms of interaction between Muslims and the Qur'an. However, these two terms differ in both linguistic and terminological contexts. For a *mufasssir* (exegete), *tafsir* is guided by specific methods and principles to derive legal rulings and wisdom through approaches such as jurisprudence, philosophy, or scientific analysis. On the other hand, *tadabbur* is a method of understanding the Qur'an by reading and implementing its teachings. One of the initial ways to practice *tadabbur* is by frequently reading and listening to the Qur'an<sup>23</sup>.

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<sup>20</sup> Brannon Wheeler, "Quran as Scripture in Classical Muslim Scholarship," *Religions*, 2021, <https://doi.org/10.3390/rel12111013>.

<sup>21</sup> Yusuf Al-Qaradhawi, *Kaifa Nata'amal ma'al Qur'an Al-Azhim* (Kairo: Darul Syuruq, 2000).

<sup>22</sup> M. Fuad Abd Baqi, *Al-Mu'jam al Mufabras li Alfadz al-Qur'an, Al-Mu'jam al Mufabras li Alfaz al-Qur'an* (Damaskus: Dar Al-Fikr, 1992).

<sup>23</sup> Muhammad Nur Khalim, Ryan Arif Rahman, dan Nailul Izzah, "Tadabbur Surah Al-Fatihah Wa Tatbiquha Bi Ba'Di Qowaid Tadabbur Al-Qur'an Inda Al-Maidani," *Al Muhafidz: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, no. 1 (2024): 17–31, <https://doi.org/10.57163/almuhafidz.v4i1.87>.

The command to practice *tadabbur* (contemplation) is addressed to all beings, including humans and jinns, Moslems and non-Moslems. This command is universal for anyone who seek for guidance from Allah. As long as one has the ability to learn, understand, and discover the meanings contained in the Qur'an and Sunnah, they are obligated to learn and then implement its teachings.<sup>24</sup>

To enable the Muslim community to return to the true essence of the Qur'an, it is crucial to study the science of *tadabbur* (contemplation). This is because if Muslims cannot see the Qur'an as a gift that provides true guidance, how can they understand the importance of being servants of their Creator? Therefore, contemplation becomes a necessity and requires proper instruction. In an effort to bring the community closer to the Qur'an, scholars provide the best guidelines.<sup>25</sup>

The purpose of contemplating Qur'an is to awaken or enliven the heart, which should manifest in various forms of *khusyu'* (humility), such as emotions, tears, fear, increased faith, and hope. These are signs of guidance given by Allah SWT as the guide for human life.

Contemplation of the Qur'an involves two key elements: knowledge and faith. To engage deeply with the Qur'an, someone needs both intellectual understanding and strong faith. This integration of knowledge and spirituality is essential for addressing life's challenges. Learning is a continuous journey that contributes to a purposeful life. Mastering Arabic is vital for understanding the

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<sup>24</sup> Zamroni Ishaq dan Ihsan Maulana Hamid, "Konsep dan Metode Tadabbur dalam Al-Qur'an," *Ummul Qura: Jurnal Institut Pesantren Sunan Drajat (INSUD) Lamongan* 16, no. 2 (2021): 132–41, <https://doi.org/10.55352/uq.v16i2.535>.

<sup>25</sup> Mohd Saifullah Nurul Husna dan Abu Bakar Sahlawati, "Konsep Tadabbur Al-Quran," *Proceeding of The International Conference On Contemporary Issues In Al-Quran And Hadith 2018 (THIQAHAH 2018)* 2018, no. Thiqah (2018): 153–58.

Qur'an's content and interpretation, and a genuine interest in the language is fundamental for achieving this understanding<sup>26</sup>

Furthermore, *tadabbur* can serve as a method for developing the epistemology of various sciences. This includes domains of knowledge based on Islam, nature, and society, encompassing factual, conceptual, procedural, and metacognitive aspects. It involves the absorption of values and the spirit of values that are alive, universal, and global, which are essential components in the advancement of diverse knowledge.<sup>27</sup>

Analyzing Qur'anic texts contextually enables Muslims to interpret and follow its teachings in a practical way, taking into account current circumstances and needs. This approach also makes some Qur'anic ideas and concepts more adaptable to changing contexts. To achieve this, a more comprehensive approach and strategy are needed, allowing every Moslem to contemplate the Qur'an without barriers due to age, social status, or other aspects of life. In this context, contemplation of the Qur'an means understanding it from various perspectives, such as its objectives, known as *maqāṣid Al-Qur'an*, which means not just understanding its meaning that can be grasped through interpretation.<sup>28</sup>

It appears that some Qur'anic scholars are attempting to recognize *tadabbur* of the Qur'an as a science with a methodological structure distinct from *tafsir* (exegesis). The fact that many authors and books refer to it as *tadabbur* rather than *tafsir* supports this assumption. However, the question remains: if contemplation of the Qur'an is considered a scientific theory, what distinguishes it from the science of exegesis? Establishing the epistemological position of contemplation of Al-Qur'an is crucial,

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<sup>26</sup> Husna dan Sahlawati.

<sup>27</sup> Amang Syafrudin et al., "Implementation Of Tadabbur Al-Qur'an Surah Al-Fatihah In Constitutional Political Education," *Journal of Social Research* 3, no. 2 (2024): 1–18, <https://doi.org/10.55324/josr.v3i2.1865>.

<sup>28</sup> Sutisna Senjaya et al., "Implementasi Tadabbur Berbasis Maqāṣid Al-Qur'an," *ZAD Al-Mufasssin* 5, no. 1 (2023): 78–92.

as only through this can these questions be answered. Therefore, at least three philosophical questions need to be addressed: (1) Is contemplation a science, what is its function, and what are its objectives? (2) How is its methodology constructed? In other words, what principles and methods are employed? (3) How is its validity and implications measured? These questions are vital philosophical inquiries that must be answered for contemplation of Al-Qur'an to be recognized as an independent scientific theory (*'ilm mustaqil*).<sup>29</sup>

### Overview *Tadabbur Al-Qur'an* Comic

While digital technology has impacted all areas of life, including Qur'anic literacy, and can serve as an effective tool for teaching children<sup>30</sup>, traditional print media remains valuable. Studies indicate that children and teenagers retain better comprehension of reading material when using print media compared to digital platforms<sup>31</sup>.

The *Tadabbur Al-Qur'an* comic is a written work designed to fill a gap in the series of works in the field of Qur'anic literacy. Its target market is children aged 7 and above. Here is the description of the *Tadabbur Al-Qur'an* comic book:

Tabel 1

Title	<i>Tadabbur Al-Qur'an</i> Comic: Let us Understand the Greatness of Al-Qur'an since Early Age
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<sup>29</sup> Muhammad Azizan Fitriana dan Ade Naelul Huda, "Konstruksi Metodologi Tadabbur Al-Qur'an," *MISYKAT: Jurnal Ilmu-ilmu Al-Quran Hadits Syari'ah dan Tarbiyah* 7, no. 2 (2022): 155–78.

<sup>30</sup> Parven Akhter, "A young child's intergenerational practices through the use of visual screen-based multimodal communication to acquire Qur'anic literacy," *Language and Education* 30 (2016): 500–518, <https://doi.org/10.1080/09500782.2016.1141935>.

<sup>31</sup> Carolyn Hare et al., "Children's reading outcomes in digital and print mediums: A systematic review," *Journal of Research in Reading*, 2024, <https://doi.org/10.1111/1467-9817.12461>.

Author	Mira Humaira
Expert Editor	Agus Supriatna
Illustrator	Fajar Istiqlal
Publisher	Gema Insani
Year of publication	July 2023
ISBN	978-623-458-208-6
Number of pages	72 Pages
Size	19 x 24 cm

The author of this comic is a productive writer specializing in children's literacy books. To ensure the quality of the contemplation content of Qur'anic verses, the comic book was edited by an expert, Agus Supriatna, an academic who graduated from the Master's Program at Khartoum International Institute for Arabic Language in Sudan. As with any comic, animation is a crucial element, and the illustrator for this comic is Fajar Istiqlal, a renowned figure in the world of Islamic comic illustration with several notable works to his name<sup>32</sup>.

From the publisher's side, Gema Insani is a company that has contributed to enhancing the knowledge and quality of Muslims in Indonesia for over 30 years (since 1986). Based on the belief that Muslims need to be supported with knowledge from trusted sources to produce beneficial works, Gema Insani not only caters to adults but also ensures that the enlightening knowledge needs of every Moslem are met, even from birth.<sup>33</sup>

Gema Insani's credibility as a publisher of Islamic-themed books is understandable given its vision and mission: to enhance the quality of the Muslim community through the provision of enlightening and inspiring knowledge, to spread Islamic inspiration and increase its impact on community revival, and to become a

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<sup>32</sup> Mira Humaira, *Komik Tadabbur Al-Qur'an" Yuk! Pahami Keagungan Al-Qur'an Sedari Kecil* (Jakarta: Gema Insani, 2023).

<sup>33</sup> Gema Insani Press, "Gema Insani," Gema Insani, 2024, [https://www.gemainsani.co.id/about\\_us](https://www.gemainsani.co.id/about_us).

trusted source of knowledge supporting the progress of Muslims worldwide<sup>34</sup>.

As stated in the author's introduction, this *Tadabbur Al-Qur'an* comic aims to introduce and guide readers in understanding the meaning and wisdom of Qur'anic verses in an easy and enjoyable way. Through illustrated stories like typical comics, it covers several themes. Here is the list of thematic content in the comic:

Tabel 2

No.	Theme	<i>Tadabbur</i> Verses
1	<i>Ta'awudz</i>	An-Nahl: 98
2	No Need to Rush	Al-Qiyamah: 16-17
3	Don't Be Lazy	Al-Insyirah: 7
4	Well... It's Raining	Qaf: 9
5	Boom! Lightning	Ar-Ra'd: 13
6	Mother's Garden	Qaf: 7
7	They're Changing Colors	Al-An'am: 99
8	Sharing Seblak	Al-Isra': 26-27
9	Stay Cool	Al-Furqan: 63
10	Gentle is Cool!	Ali Imran: 159
11	Promise	Al-Kahf: 23-24
12	Visit Syamil	Asy-Syu'ara': 80
13	Where's Aida's Book?	Al-Baqarah: 45
14	Sudden Detective	Al-Qiyamah: 4
15	CCTV	Qaf: 17
16	Shhh, Speak Well!	Qaf: 18

The comic book is structured as follows: It begins by introducing the main characters, a Muslim family, each with distinct traits. These include Zahid (the diligent and wise older brother), Aida (his cheerful and playful younger sister), Qia (Aida's friendly and innocent friend), Syamil (Zahid's friend and Qia's cousin, known for being talkative), Father (a firm yet caring father who often travels for work), Mother (a nurturing mother with a

<sup>34</sup> Chaerul Miftah, "Aktifitas Dakwah Di Perusahaan Gema Insani Press (GIP): Analisis Pengajian Bulanan Karyawan GIP" (UIN Syarif Hidayatullah, 2008).

love for gardening), Pak Yos (the friendly mosque caretaker), and Upi (the family cat).<sup>35</sup>

*Second*, a story featuring the characters in the comic is presented, depicting an event related to the theme or title. The story is delivered in an engaging, creative, and thought-provoking manner through a humorous and adorable plot. *Third*, the "Let's Tadabbur" section presents Qur'anic verses aligned with the theme, along with word-for-word translations and brief explanations of their meanings and values. *Fourth*, the "Now You Know" section provides interesting facts related to the theme, covering aspects of faith, science, history, morality, and prophetic teachings. *Fifth*, the "Fun Worksheet" section includes games and worksheets to test readers' understanding of the theme, featuring activities like matching terms with definitions, writing daily activities, crossword puzzles, word searches, maze-solving, fingerprint art, and tracking good habits.

A closer look at the comic's content, particularly the animated storyline, it becomes evident that the author aims to highlight the profile of a warm Muslim family rich in educational values. This is understandable, given that Islam has established specific programs and educational guidelines from childhood and entrusted their implementation to the family. The Qur'an emphasizes that the primary purpose of forming a family is to achieve inner peace, ensure the continuity of generations, and strengthen faith and monotheism<sup>36</sup>. A healthy family environment can have a significant impact on developing moral character and virtues. In the Qur'anic perspective, the family is the first place to

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<sup>35</sup> Humaira, *Komik Tadabbur Al-Qur'an" Yuk! Pahami Keagungan Al-Qur'an Sedari Kecil*.

<sup>36</sup> Layla Mohamed Alaqel Layla Mohamed Alaqel, "Raising children in the Holy Quran," *Journal of Islamic Sciences* 4, no. 3 (2021): 17, <http://dx.doi.org/10.26389/ajsrp.1171220>.

seek refuge and practice worship<sup>37</sup>. The family's situation and conditions also shape a child's life when they receive their first impressions, which will determine the goodness or badness of their life thereafter.

Furthermore, Ahmed Koc concludes in his research that family and learning media are crucial factors in enhancing children's curiosity in religious and moral matters. Activities such as drama, games, storytelling, and experiments boost children's curiosity<sup>38</sup>. Therefore, teachers and parents should learn and strive to find media that can serve as a means to increase children's curiosity.

The storyline in this comic also emphasizes the cultivation of morals and character that a Muslim should possess. This is understandable, as the Quran encourages its readers to become better individuals, particularly by changing their behavior in a positive direction. Therefore, the Qur'an invites humans to use their intellect in the way it is presented. Qur'anic messages such as "*Will you not think?*" or "*Do they not reflect on the Qur'an?*" convey this in a way that is easily understood even by ordinary people. The Qur'an fulfills the needs given by Allah SWT to humans, including their inclinations, instincts, preparation, and plans for living a life to achieve happiness in this world and the hereafter. Hence, the universality of the Qur'an, apart from being a guide for life, guides everyone to use their intellect and consider their emotions and what they possess to achieve their life goals.<sup>39</sup>

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<sup>37</sup> Layla Mohamed Alaqel Layla Mohamed Alaqel, "Raising children in the Holy Quran," *Journal of Islamic Sciences* 4, no. 3 (2021): 17, <http://dx.doi.org/10.26389/ajsrp.l171220>.

<sup>38</sup> Ahmet Koç, "Curiosity of Preschool Children (4–6 Years of Age) about Religious and Moral Issues," *Religions* 14, no. 2 (2023), <https://doi.org/10.3390/rel14020260>.

<sup>39</sup> Muhammad Alimul Hikam Shohib Alimul dan Mishbahush Shudur, "Internalisasi Nilai Amanat melalui Tadabbur Al-Qur'an: Pengaruhnya terhadap Tanggung Jawab dan Kedisiplinan," *Ary* 8, no. 1 (2024): 15–31.



According to Kirembwe Rashid Abdul Hamid et al., Contemplation also facilitates the meaningful extraction of divine rulings, including moral, ritual, and legal aspects of Islam contained in the Qur'an, for the preservation of human values. Contemplation of Al-Qur'an is essential in developing modules for moral restoration for the Moslem generation using Qur'anic stories and parables. This research is rooted in systematic Islamic education cognition and higher-order thinking skills.<sup>40</sup>

For example, in the theme "Jangan Malas-Malasan," Zahid is shown diligently completing his routine task of washing his shoes according to schedule. Meanwhile, Aida is relaxing, and their mother reminds her to wash her shoes as well. However, Aida responds with the excuse that “she wants to rest first”. As time passes, it starts to rain, and realizing the weather has changed, Aida finally regrets not washing her shoes earlier.

Then, it is shown at “Let’s *Tadabbur*” Al-Insyairah: 7:<sup>41</sup>

Tabel 3

No.	Sentence/Word	Translation
1	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of Allah the most gracious the most merciful
2	فَإِذَا	Then if
3	فَرَعْتَ	You have done
4	فَانْصَبْ	Then you work hard

“So, when you have finished (from something), keep working hard (on other matters).” (Al-Insyirah: 7)

<sup>40</sup> Rashid Abdul Hamed Kirembwe et al., “Revisiting InAQ principles in view of tadabbur Al-Qur’an methods: An elevated Naqli-Aqli integration platform,” *Ulum Islamiyyah* 37, no. 01 (2025): 60–85.

<sup>41</sup> Humaira, *Komik Tadabbur Al-Qur'an" Yuke! Pahami Keagungan Al-Qur'an Sedari Kecil*.

Then, author attempts to interact with the reader to convey the meaning and content of the verse, as well as provide the essence of the lesson that can be learned from it.

“Did you know, friends, that through this verse, Allah teaches us not to be lazy? After completing one task, we can take a break to rest and recharge. However, resting doesn't mean we can be lazy or procrastinate for too long. We should promptly continue our next task with diligence and sincerity.”

What lesson can be taken?

1. Don't overdo relaxation
2. Avoid being lazy and procrastinating on tasks
3. It's a good idea to have a to-do list
4. Fill your day with meaningful activities

There are many dangers to be aware of to keep our time valuable. What are they?

1. Neglegtic priorities. Negligence means doing something that makes us forget or neglect important things. For example, when using gadgets or playing, if we get too caught up, we might forget about prayer time or helping our parents.
2. Procrastination. Friends, be careful with procrastination. This habit can lead to regret. For instance, delaying studying and reviewing lessons can cause us to lose time and struggle during exams.
3. Blaming time. If we experience misfortune or something bad, we shouldn't blame time. This behavior is characteristic of polytheists and is disliked by Allah.

Daily character building is also evident in the theme “ Ssst, Speaking Good Words" with *Tadabbur* of Surah Qaf: 18:

Tabel 4

No.	Sentence/Word	Translation
1	مَا يَلْفُظْ	not saying

2	مِنْ قَوْلٍ	from words
3	إِلَّا	unless
4	لَدَيْهِ	in His side
5	رَقِيبٌ	guard/ supervisor
6	عَتِيدٌ	the willing/present

“Not a single word is spoken but there is a watchful angel by his side who is always ready (to record it).” (Qaf: 18)

Did you know, friends? Everything we say is carefully recorded by angels. Our words and deeds, whether good or bad, are documented by the angels on our right and left. This record book will be filled and closed when we pass away. It will accompany us in the grave until the Day of Judgment. All records of our deeds will be presented to Allah. We must be accountable for everything we do. We should guard our tongues well, as our words determine our safety in this world and the hereafter. Let's speak kindly and avoid excessive, futile, and quarrelsome words. Come on, let's be enthusiastic about filling our record book with many good deeds!

Now You Know, unique facts about tongue:

1. The tongue plays a crucial role in tasting, swallowing, and speaking."
2. The tongue, lips, and teeth work together to form sounds and articulate words."
3. The average length of the tongue is about 7.9 cm in females and 8.5 cm in males."
4. The tongue's muscular structure allows it to move freely in all directions."

5. With thousands of taste buds, the tongue can detect a wide range of flavors, with adults having around 2,000 to 4,000 taste receptors.

Furthermore, the contemplation of the verses in this comic is heavily infused with scientific explanations, such as the formation of rain, lightning, fingerprints, and other themes. This approach suggests that the author aims to introduce young readers to the idea that the Qur'an contains scientific insights that have been extensively proven. It also aims to instill a spirit of scientific inquiry in its readers. The emergence of scientific interpretation is rooted in the fact that the Qur'an fundamentally calls for scientific exploration.<sup>42</sup>

For example, in the theme '*Taman Bunda*', which begins with a story about Qia visiting Aida's house to cook together, but running out of chili peppers. Mother suggests picking some from the garden in the backyard. There, they find various plants with different colors.

Let's *Tadabbur* Surat Qaf: 7:<sup>43</sup>

Tabel 5

No.	Sentence/Word	Translation
1	وَأَنْبَتْنَا	and we grow
2	فِيهَا	in it/ at it
3	مِنْ كُلِّ	from all/ every
4	زَوْجٍ	spouse/kind

<sup>42</sup> M. Anwar Syarifuddin dan Jauhar Azizy, "Thematic Scientific Interpretation of the Qur'an in Indonesia," in *International Conference on Qur'an and Hadith Studies (ICQHS 2017)*, vol. 137 (ATLANTIS PRESS, 2018), 43–50, <https://doi.org/10.2991/icqhs-17.2018.7>.

<sup>43</sup> Humaira, *Komik Tadabbur Al-Qur'an" Yuke! Pahami Keagungan Al-Qur'an Sedari Kecil*.

“...and We cause to grow on it all kinds of beautiful (plants).” (Qaf: 7)

Friends, this verse explains that Allah has spread out the earth and placed firm mountains upon it. Allah also grows plants and vegetation in various colors, types, and shapes, making them beautiful to behold. Allah encourages us to think and reflect on His power. Did you know, friends, that enjoying the green scenery of nature can make us work more calmly and peacefully? Masha Allah. When witnessing the beauty of Allah's creation, we should utter words of praise like Masha Allah, Alhamdulillah, or Allahu Akbar

*Now you know*, why are leaves green? Leaves contain chlorophyll, a green pigment that absorbs sunlight, making it crucial for photosynthesis—the process by which plants produce food. Did you know, friends, that the Quran mentions chlorophyll in Surah Al-An'am: 99, referring to it as "*al-khadhir*" (green particles)? Besides chlorophyll, leaves also contain other pigments like carotene (which gives red or yellowish hues), tannin (brown), and anthocyanin (which produces red, blue, or purple colors). Masha Allah, Allah is truly powerful, sending down rain and growing diverse and beautiful trees and plants.

Then, it is continued by Surah Al-An'am: 99:

Tabel 6

No.	Sentence/Word	Translation
1	اَنْظُرُوا	...pay attention to it
2	اِلَى ثَمَرِهِ	to its fruit
3	اِذَا	when

4	أَشْرَ	bear fruit
5	وَيَنْعِهِ	and its ripe
6	إِنَّ	actually
7	فِي ذَلِكُمْ	in such a way
8	لَايِتٍ	indeed there are
9	لِقَوْمٍ	for the clan/ the people
10	يُؤْمِنُونَ	they believe

“...Pay attention to the fruit when it bears fruit and becomes ripe. Indeed, in this there are truly signs (of Allah's power) for a people who believe.” (Al-An’am: 99)

Have you ever noticed, friends, how trees in our yard can produce fruit? Isn't it amazing? We plant seeds, water them, and care for them, and then we see them grow into big trees that bear fruit. The fruit starts small, grows bigger, and even changes color. Masha Allah, all of this happens with Allah's permission. Allah sends rain from the sky to grow various types of plants and trees. Then, Allah creates seeds from those trees, and those seeds grow into trees through stages of development and change. Eventually, the fruit ripens, and we get to enjoy it. When ripe, fruit is rich in nutrients like sugar, protein, oil, carbohydrates, and vitamins that are very beneficial for our bodies.

Unique Facts About Chili:

1. There are hundreds of chili pepper varieties worldwide."
2. Chili peppers are known for their distinctive spicy flavor, which comes from the compound capsaicin."
3. The red color of chili peppers is due to the presence of carotene pigment."

4. Chili peppers are rich in vitamin C, even surpassing the amount found in oranges."
5. The hottest chili pepper in the Nusantara region is the Hiyung chili, originating from Hiyung Village in South Kalimantan."
6. The smallest chili pepper in the world is the Turkey Pepper or Chile Pequin, measuring only 2 centimeters in length."
7. Chili peppers have many benefits, including: the antioxidants in chili peppers act as a defense against toxins in the body, capsaicin can induce relaxation and happiness, and it's believed to enhance the sense of taste in birds and make them more active in singing.

The effort to integrate *tadabbur* with a scientific approach makes the content of this comic engaging while adding value. The application of scientific knowledge to the Qur'an leads to a holistic understanding of universal knowledge, known as Islamic Science. Islamic Science views the universe as a system planned, programmed, and created by Allah, contrasting with the secular view that seeks truth without divine purpose based on revelation<sup>44</sup>. According to Muhammad Ahmad Al-Ghamrawi, there are no less than 800 verses in the Quran related to this. Meanwhile, Zaghlul Al-Najjar estimates around 1,000 authentic verses and hundreds more indirectly related to natural phenomena. It is crucial for Quranic interpreters to reveal verses related to science that have been validated by scientists.<sup>45</sup>

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<sup>44</sup> Fathul Mujahidin Al-Anshary, Muhsin Mahfudz, dan Achmad Abubakar, "Sains dalam Perspektif al-Qur'an (Studi Metodologis dalam Buku 'The Quranic: Scientific Exegesis,' karya Pallacken Abdul Wahid," *Journal of Qur'an and Hadith Studies* 11, no. 2 (2023): 173–94, <https://doi.org/10.15408/quhas.v11i2.25032>.

<sup>45</sup> Arif Iman Mauliddin, "Interpretation of Paired Verses with a Science Approach," *Kawannua International Journal of Multicultural Studies* 3, no. 1 (2022): 24–29, <https://doi.org/10.30984/kijms.v3i1.58>.

When looking at the references used, this comic strives to cite authoritative sources, especially in explaining the meaning and content of verses. For example, it uses *tafsir* literature as a reference, such as the translation of *Tafsir Jalalain* by Jalaluddin Al-Mahalli and Jalaluddin Al-Suyuthi, the translation of *Tafsir Al-Munir* by Wahbah Al-Zuhaili, *Tafsir Ibnu Katsir*, *Tafsir Al-Misbah* by Quraish Shihab, and the *Tafsir of the Indonesian Ministry of Religious Affairs*.

In addition, the substance of contemplation of the verses also refers to several books with a Qur'anic theme, such as *Tadabbur Juz 'Ammah* by Saiful Bahri, *30 Hari Hafal Al-Qur'an* by Adi Hidayat, *Samudra Al-Fatihah*, *Al-Ikhlash*, *Al-Falaq*, and *Al-Nas*, and *Rahasa dan Hikmah Surat Al-Kahfi* by Yasir Qadhi. It is also supplemented with various science-themed references, such as *Seri Cerita Cuaca dan Petir*, *Indra Pengecap: Lidah, Tanaman Obat untuk Luka*, *Rahasia Hebat di Balik Sidik Jari*, *Ilmu Tanah: Dasar-dasar dan Pengelolaan*, *Tubuh Kita*, *Unik dan fakta Seputar Hewan*, *Tumbuhan dan Alam* as well as several internet-based sources.

From the list of references, it is clear that the author intends to integrate moral and scientific content through a contemplation approach. This aligns with the findings of Stefaan Balncke's research, which suggests that science is a moral system with implications for the study and philosophy of science<sup>46</sup>. In other words, the contemplation in this comic aims to reveal the truth or miracles of the Qur'an (*i'jaz 'ilmi*). It begins with an introduction to understanding the meaning of words in the verse, as a linguistic approach is a tool to help comprehend the text's meaning.

This contemplation comic also aims to instill how to properly engage with the Qur'an, where reading it requires unity of heart and mind. The emergence of tears or trembling of the soul due to Allah's warnings. Developing conviction and faith. When listening to and reading the verses of the Qur'an, one should be

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<sup>46</sup> Stefaan Blancke, "Science as a moral system," *Synthese* 200, no. 6 (2022): 1–18, <https://doi.org/10.1007/s11229-022-03877-7>.



joyful that such beautiful text has been revealed to them. Through *tadabbur*, one gains knowledge of what is right and wrong. Contemplation helps individuals distance themselves from wrongdoings. It brings happiness and moral strength to humans. Allah has made the Qur'an a blessed book, and whoever reads and recites it will receive blessings from Allah and be protected from all evil.

Mira Humaira's *Tadabbur Al-Qur'an* comic is designed to make it easier for children to learn the Qur'an through stories that are relevant to everyday life. This comic not only presents the story, but also invites readers to understand the adab, wisdom, and meaning of the Qur'anic verses in depth with interactive features such as worksheets and contextual explanations. This approach is in line with the results of another study that developed comics integrated with Islamic values, where 70% of students stated that they preferred and easily understood the material through comics compared to conventional textbooks.<sup>47</sup>

Likewise, study by Kawijaya and Zaimudin shows that comic media can be an effective bridge in improving literacy skills, especially in the aspects of reading and comprehension.<sup>48</sup> This confirms that comic media is not only visually appealing, but also effective in facilitating comprehension of Arabic text, which is highly relevant for Qur'anic literacy.

However, this Qur'anic *tadabbur* comic seems relatively simple so that the meaning of the verses presented is less felt or in other words the limitations of explanation and meaning are limited to simple narratives. This can be understood as a consequence of

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<sup>47</sup> Nelis Suprianingsih, Elvi Yenti, dan Yenni Kurniawati, "Pengembangan Bahan Ajar Komik Terintegrasi Islam Pada Materi Hakikat Ilmu Kimia," *Journal of Chemistry Education and Integration* 1, no. 1 (2022): 16, <https://doi.org/10.24014/jcei.v1i1.15901>.

<sup>48</sup> Joni Kawijaya dan Zaimudin, "Penggunaan Media Komik Dalam Meningkatkan Kemampuan Membaca Teks Arab Kelas Vii Mts Muhammadiyah Sekampung Tahun 2015," *AL-AKMAL: Jurnal Studi Islam* 2, no. 1 (2023): 57–69.

the target market of this comic, namely children. So that in general it tries to present its content with a simple and brief delivery.

## Conclusion

Based on the analysis above, it can be concluded that the *Tadabbur Al-Qur'an* comic plays a significant role in developing Quranic literacy, particularly in early childhood and adolescent education. This comic not only serves as a visual entertainment medium but also as a pedagogical tool with the power to introduce fundamental Qur'anic values in a systematic and engaging way. These values include moral (character), spiritual (faith), and rational (scientific knowledge) aspects, all integrated into a narrative that aligns with children's cognitive and emotional development stages.

Through a simple yet meaningful visual and narrative approach, this comic is able to present Qur'anic messages in a form that is easy to understand and relevant to everyday life. This is particularly important in the context of contemporary religious education, where the main challenge is to make sacred texts that are abstract in nature more concrete and applicable in children's lives. The *Tadabbur Al-Qur'an* comic addresses this challenge by offering stories based on Qur'anic verses, presented in a narrative that is communicative, educational, and inspirational.

Moreover, this comic has the potential to be a strategic tool in the character-building process for children from an early age. By consistently instilling Quranic values through an enjoyable medium, the internalization of Islamic teachings can occur more effectively and sustainably. This aligns with the principles of Islamic education, which emphasize not only cognitive aspects but also affective and psychomotor dimensions in shaping a well-rounded individual (*insān kāmil*).

Therefore, the *Tadabbur Al-Qur'an* comic can be positioned not only as an alternative medium in Islamic religious education but also as a contextual and inclusive da'wah tool that bridges the

gap between the younger generation and the holy book. The presence of this comic is an important innovation in Qur'anic learning methods and a new approach in the study of the Qur'an and *tafsir* that is relevant to the dynamics of the times, while supporting efforts to transform Islamic education into something more adaptive, enjoyable, and transformative.

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