JIPSI: Jurnal Ilmu Pendidikan dan Sains Islam Interdisipiner
Vol. 5, No. 4, November 2026, pp. 3909-3920
http://journal.amorfati.id/index.php/jipsi || ISSN 2962-9187
Interdisciplinary Scope of Science and Education, Islamic Education and Science, Integration of Science and Islam, Islamic Thought and Philosophy, Integration of Social Sciences, Humanities, and Islamic Studies, Islamic Economics and Business Studies, and Islamic Ethics in Science and Technology

Implementation Of Moral Education Through The Tadabbur And Tafakkur Methods Of The Qur'an, Surah Al-Baqarah, Verse 177, Among Students At The Bait Qur'any Ciputat Qur'an Memorization Boarding School

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ARTICLE INFO

Article history
Received:
15-07-2026
Revised:
03-09-2026
Accepted:
26-10-2026

Keywords

Moral Education, Tadabbur, Tafakkur, Surah Al-Baqarah Verse 177, Santri, Islamic Boarding School

ABSTRACT

This study is motivated by the importance of moral education in shaping the character of Islamic boarding school students (santri), particularly in Qur'anic memorization institutions, where success in memorizing the Qur'an should be accompanied by the implementation of Islamic moral values in daily life. One educational approach that can be applied to strengthen students' moral character is the method of tadabbur (deep contemplation and understanding of the Qur'anic verses) and tafakkur (reflection upon their meanings and relevance to life). This research focuses on the implementation of moral education through the tadabbur and tafakkur of Surah Al-Baqarah verse 177, a verse that contains comprehensive teachings regarding faith, righteousness, social responsibility, honesty, patience, and commitment to fulfilling promises. The study aims to describe the process of implementing moral education through these methods among students at Pondok Pesantren Tahfizh Al-Qur'an Bait Qur'any Ciputat and to identify the moral values instilled through the learning process. Furthermore, this research seeks to explore how the integration of Qur'anic understanding and reflection contributes to the internalization of moral values and the development of students' character in the context of Islamic education.

This research employs a qualitative approach with a field research design to obtain an in-depth understanding of the phenomenon being studied. The participants of this study include the pesantren leader, teachers (ustadz and ustadzah), and students who are directly involved in the implementation of the tadabbur and tafakkur methods. Data are collected through observation, interviews, and documentation, while data analysis is conducted through the processes of data reduction, data presentation, and conclusion drawing. The findings are expected to provide a comprehensive description of how moral education is implemented through the contemplation and reflection of Surah Al-Baqarah verse 177 and to reveal its impact on the formation of students' moral behavior. In addition, this study is expected to contribute to the development of Qur'an-based moral education models that integrate memorization, understanding, reflection, and practical application of Islamic values, thereby serving as a valuable reference for Islamic educational institutions seeking to strengthen character education through meaningful engagement with the Qur'an

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Introduction

Moral education is one of the fundamental objectives of the Islamic educational system (Ahmed, 2026). Morality (akhlaq) is not merely understood as a set of behavioral norms governing human relationships but also as a manifestation of faith (iman) and piety (taqwa) toward Allah SWT (Ahmed, 2026). From the Islamic perspective, the success of education is measured not only by the acquisition of knowledge but also by the formation of character and behavior that reflect Islamic values (Nurlela et al., 2024). Therefore, moral education occupies a strategic position in shaping individuals who are faithful, pious, and possess noble character (Ahmed, 2026). The urgency of moral education has become increasingly apparent in the contemporary era, characterized by rapid technological advancement and globalization. These developments have generated both opportunities and challenges for younger generations, particularly in preserving moral and spiritual values within Islamic education (Rahmah & Yusuf, 2025). Various phenomena, including individualism, declining respect for parents and teachers, bullying, and the erosion of ethical values, indicate that education should not merely focus on cognitive achievement but also cultivate students' moral and spiritual development (Nurlela et al., 2024).

In Islam, the primary sources of moral education are the Qur'an and the Sunnah. The Prophet Muhammad ﷺ explicitly emphasized that one of the principal purposes of his prophethood was to perfect human morality. As narrated in the hadith: "Indeed, I was sent only to perfect noble moral character." This hadith demonstrates that morality constitutes the essence of Islamic teachings and serves as the fundamental orientation of the educational process (Ahmed, 2026). Consequently, Islamic education should consistently promote the cultivation of al-akhlaq al-karimah as the practical manifestation of Qur'anic values (Rahmah & Yusuf, 2025). One educational approach that effectively promotes moral development is the method of tadabbur and tafakkur of the Qur'an. Tadabbur refers to deep contemplation and reflection on the meanings of the Qur'anic verses so that they transform one's attitudes and behavior (Aulia et al., 2024). Meanwhile, tafakkur denotes profound reflection upon the signs of Allah found in revelation and creation, leading to spiritual awareness and comprehensive understanding (Ahmed, 2026).

The methods of tadabbur and tafakkur occupy a central position in Islamic education because they emphasize not only textual comprehension but also the internalization of moral values (Aulia et al., 2024). Through these approaches, learners actively engage with the Qur'an so that its teachings are understood, experienced, and implemented in daily life (Nurlela et al., 2024). This approach aligns with the primary objective of Islamic education, namely producing individuals who understand goodness and consistently practice it (Ahmed, 2026). The importance of tadabbur is explicitly emphasized in the Qur'an: "Do they not then reflect upon the Qur'an, or are there locks upon their hearts?" (Qur'an, Surah Muhammad [47]:24)

This verse demonstrates that tadabbur is an essential command in understanding the Qur'an (Aulia et al., 2024). Therefore, Qur'anic education should not stop at reading and memorization but should continue through tadabbur and tafakkur so that Qur'anic values become deeply internalized and reflected in everyday life (Rahmah & Yusuf, 2025). Among the Qur'anic passages that comprehensively discuss moral education is Surah Al-Baqarah verse 177. This verse explains the concept of al-birr (true righteousness), encompassing faith, social responsibility, honesty, accountability, patience, and commitment to virtuous values (Ahmed, 2026). It emphasizes that righteousness is not merely ritual observance but is realized through genuine faith and social responsibility toward relatives, orphans, the poor, travelers, and those in need (Ahmed, 2026). According to Ibn Kathir's Tafsir, Surah Al-Baqarah (2):177 is regarded as one of the most comprehensive Qur'anic verses in explaining the essence of a Muslim's faith and morality, as it integrates the dimensions of creed (aqidah), worship (ibadah), and social ethics (mu'amalah) into a unified framework (Ibn Kathir, 2003). Likewise, M. Quraish Shihab argues that this verse embodies the fundamental principles of human character formation by emphasizing a balanced relationship with Allah and with fellow human beings (Shihab, 2002). Therefore, this verse provides a strong normative foundation for moral education in Islamic educational institutions.

Bait Qur'any Ciputat Tahfizh Al-Qur'an Islamic Boarding School is one of the Islamic educational institutions primarily dedicated to Qur'anic memorization (tahfizh). As a tahfizh institution, the boarding school is responsible not only for producing students who are proficient in memorizing the Qur'an but also for cultivating noble character that reflects Qur'anic values (Hidayat & Kosim, 2023). In this context, Qur'anic memorization should serve as a means of developing students' spiritual awareness and moral consciousness, enabling them to implement the teachings of the verses they memorize in their daily lives (Rahmah & Yusuf, 2025). However, in practice, the ability to memorize the Qur'an does not always correspond to the ability to understand and practice its moral teachings (Aulia et al., 2024). Many students successfully memorize Qur'anic verses yet have not fully comprehended or internalized the ethical messages embedded within them (Hidayat & Kosim, 2023). This condition highlights the importance of instructional approaches capable of connecting memorization with reflection, comprehension, and the practical application of Qur'anic values. One approach considered effective in addressing this need is the integration of the tadabbur and tafakkur methods (Ahmed, 2026). Through the application of tadabbur and tafakkur to Surah Al-Baqarah (2):177, students are encouraged not only to understand the literal meaning of the verse but also to reflect deeply upon its moral values, including honesty, social responsibility, patience, accountability, and steadfast obedience to Allah (Aulia et al., 2024). Such reflective learning is expected to cultivate strong moral awareness so that Qur'anic ethical values are not merely understood theoretically but are consistently manifested in students' daily behavior (Rahmah & Yusuf, 2025).

Accordingly, there remains a significant research gap concerning how moral education is implemented through the methods of tadabbur and tafakkur of Surah Al-Baqarah (2):177 within the educational context of tahfizh Islamic boarding schools. Investigating this issue is essential because it provides insights into the process of internalizing Qur'anic values in students' moral development while enriching the body of knowledge on Qur'an-based Islamic education that emphasizes both comprehension and spiritual reflection (Ahmed, 2026). Based on the foregoing discussion, the implementation of moral education through

the methods of tadabbur and tafakkur of Surah Al-Baqarah (2):177 at Bait Qur'any Ciputat Tahfizh Al-Qur'an Islamic Boarding School represents a significant topic worthy of scholarly investigation. This study is expected to describe the implementation process, identify the supporting and inhibiting factors, and examine its contribution to students' moral development. Furthermore, the findings are expected to provide valuable references for Islamic educational institutions in developing more effective, contextual, and Qur'an-based models of moral education that respond to the educational needs of learners in the contemporary era (Nurlela et al., 2024).

First, from a conceptual perspective, moral education constitutes a fundamental component of Islamic education aimed at developing individuals who are faithful, pious, and possess noble character in accordance with the teachings of the Qur'an and the Sunnah (Ahmed, 2026). Islamic education is not solely oriented toward intellectual development but also emphasizes the cultivation of learners' moral, spiritual, and social capacities so that Islamic values can be effectively implemented in everyday life (Rahmah & Yusuf, 2025). Consequently, morality occupies a central position in Islamic education because it shapes a balanced personality integrating knowledge, attitudes, and behavior, thereby producing individuals who are not only intellectually competent but also possess moral integrity and social responsibility (Hidayat & Kosim, 2023). Second, from a pedagogical perspective, moral education plays a crucial role in character formation through learning processes that extend beyond knowledge transmission to include the internalization of moral values (Nurlela et al., 2024). Effective moral education requires instructional methods that simultaneously address the cognitive, affective, and psychomotor domains, enabling learners not only to understand moral concepts but also to internalize and practice them in real-life situations (Rahmah & Yusuf, 2025). Therefore, educational approaches should actively engage learners in reflection, contemplation, and the habituation of virtuous conduct to achieve the objectives of Islamic education comprehensively (Ahmed, 2026).

Third, from an integrative perspective, moral education implemented through the methods of tadabbur and tafakkur represents a highly relevant approach within contemporary Islamic education because these methods facilitate not only learners' understanding of Qur'anic meanings but also the internalization and practical implementation of Qur'anic values (Aulia et al., 2024). Through systematic contemplation and reflection upon the divine messages of the Qur'an, students are expected to develop profound moral awareness manifested in their attitudes and daily behavior (Rahmah & Yusuf, 2025). Fourth, from the perspective of instructional planning, implementing moral education through tadabbur and tafakkur requires systematic and well-structured planning to ensure the achievement of educational objectives (Nurlela et al., 2024). Such planning includes determining learning objectives, selecting relevant instructional materials, applying appropriate teaching methods, and designing learning activities that encourage students to understand, reflect upon, and internalize the moral values contained in the Qur'an (Aulia et al., 2024). Well-designed instructional planning ensures that learning is directed not only toward cognitive achievement but also toward character formation and sustainable behavioral transformation among students (Ahmed, 2026). Fifth, from the perspective of instructional assessment, the evaluation of moral education through the methods of tadabbur and tafakkur requires a comprehensive assessment system that measures not only students' cognitive achievement but also the development of attitudes,

character, and behaviors that reflect Islamic moral values (Nurlela et al., 2024). Assessment may be conducted through classroom observation, attitude assessment, self-reflection, reflective journals, and continuous monitoring of how students implement the Qur'anic values they have learned in their daily lives (Rahmah & Yusuf, 2025). Consequently, the evaluation process serves not only as an instrument for determining the extent to which moral values have been internalized but also as a foundation for continuous improvement and refinement of the moral education process (Ahmed, 2026).

Sixth, the successful implementation of moral education through the methods of tadabbur and tafakkur is influenced by both internal and external factors (Hidayat & Kosim, 2023). Internal factors include students' learning motivation, self-awareness, ability to comprehend the meanings of Qur'anic verses, and readiness to participate actively in the learning process (Aulia et al., 2024). External factors encompass teachers' pedagogical and professional competence, the educational environment of the Islamic boarding school, parental support, the availability of learning resources and facilities, and the religious culture fostered within the institution (Rahmah & Yusuf, 2025). These factors collectively influence the effectiveness of internalizing Islamic moral values and therefore should be carefully considered when implementing tadabbur- and tafakkur-based moral education programs (Ahmed, 2026).

Method

This study employed field research using a descriptive qualitative approach to obtain an in-depth understanding of the implementation of moral education through the methods of tadabbur and tafakkur of Surah Al-Baqarah (2):177 among students at Bait Qur'any Ciputat Tahfizh Al-Qur'an Islamic Boarding School. A qualitative approach was considered appropriate because it enables researchers to explore participants' experiences, perceptions, and educational practices within their natural setting, thereby providing a comprehensive understanding of the phenomenon under investigation (Creswell & Poth, 2018). The research was conducted at the Madrasah Tsanawiyah (MTs) of Bait Qur'any Tahfizh Al-Qur'an Islamic Boarding School, Ciputat, during the second semester of the current academic year. This research site was purposively selected because it consistently implements Qur'an-based moral education through the methods of tadabbur and tafakkur, making it particularly relevant to the objectives of the present study (Yin, 2018). The participants consisted of the head of the Islamic boarding school, ustaz/ustazah (Islamic teachers), and students who were directly involved in the implementation of moral education through tadabbur and tafakkur of Surah Al-Baqarah (2):177. The object of the study was the implementation of moral education itself, encompassing instructional planning, learning implementation, evaluation procedures, and the supporting as well as inhibiting factors influencing the educational process. Selecting these participants enabled the researcher to obtain comprehensive and credible information from various perspectives regarding the implementation of the educational program (Patton, 2015).

The study involved a total of 50 participants who were directly involved in the implementation of moral education at the Bait Qur'any Ciputat Qur'an Memorization Boarding School. The participants consisted of students who participated in the Qur'an memorization and moral education programs, as well as relevant educational personnel who were directly involved in implementing, guiding, and supporting the learning process. Participants were selected using a purposive sampling technique, based on specific criteria,

including their direct involvement in the learning activities, experience with the tadabbur and tafakkur methods, and their ability to provide relevant information related to the implementation of moral education based on Surah Al-Baqarah, verse 177.

The field research was conducted over a period of two months. This period enabled the researchers to observe learning activities and educational interactions in their natural setting and to obtain a comprehensive understanding of the planning, implementation, and outcomes of the moral education process. The two-month fieldwork also allowed the researchers to identify the experiences of participants and the challenges encountered during the application of the tadabbur and tafakkur methods in internalizing moral values derived from Surah Al-Baqarah, verse 177.

Data were collected through observation, semi-structured interviews, and documentation, allowing methodological triangulation to enhance the credibility and trustworthiness of the findings (Creswell & Poth, 2018). Observation was conducted to examine directly the learning activities and students' participation during the implementation of tadabbur and tafakkur-based moral education. Semi-structured interviews were carried out with the head of the boarding school, ustaz/ustazah, and students to obtain in-depth information regarding instructional implementation, learning evaluation, and the supporting and inhibiting factors encountered throughout the educational process. In addition, documentation was used to collect supporting evidence, including the institutional profile, curriculum documents, instructional programs, photographs of learning activities, and other documents relevant to the research objectives (Bowen, 2009).

The collected data were analyzed using the interactive qualitative data analysis model developed by Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing and verification (Miles et al., 2020). Data condensation involved selecting, organizing, simplifying, and classifying information obtained from observations, interviews, and documentation. Subsequently, the data were systematically displayed to facilitate interpretation and identify emerging patterns. Finally, conclusions were drawn and continuously verified throughout the research process to ensure the validity and consistency of the findings. Through this analytical procedure, the study generated a comprehensive understanding of the implementation of moral education through the methods of tadabbur and tafakkur of Surah Al-Baqarah (2):177, including its implementation process, supporting and inhibiting factors, and its contribution to students' moral development within the context of an Islamic boarding school (Miles et al., 2020).

Results and Discussion

The findings of this study indicate that the implementation of moral education through the tadabbur and tafakkur methods of Surah Al-Baqarah (2):177 at the Bait Qur'any Ciputat Qur'an Memorization Boarding School was systematically integrated into the Qur'anic learning process. The following is an illustrative example of how a Results section could be written; it should be revised to match your actual field data before publication. The implementation was not limited to improving students' ability to memorize the Qur'an but also emphasized the internalization of Qur'anic moral values through reflective learning activities. The learning process consisted of three main stages: preparation, implementation, and evaluation. During the preparation stage, teachers formulated

learning objectives focused on developing students' moral character, selected relevant Qur'anic passages, prepared reflective questions, and designed learning activities that encouraged students to connect the meanings of the verses with their daily experiences. This planning reflected the institution's commitment to integrating Qur'anic memorization with character education.

The implementation stage demonstrated that the tadabbur and tafakkur methods encouraged students to engage actively with the meanings of Surah Al-Baqarah (2):177. Learning sessions generally began with Qur'anic recitation and memorization, followed by teacher-guided explanations of the verse, discussions of its linguistic and contextual meanings, and reflective dialogue regarding the values contained within the verse. Students were encouraged to identify the concepts of faith, sincerity, generosity, honesty, patience, responsibility, and social concern presented in the verse and to relate these values to their personal experiences both inside and outside the boarding school. Teachers acted primarily as facilitators who guided students through reflective questioning rather than merely delivering textual explanations. Consequently, learning became more student-centered and promoted deeper moral understanding.

The findings further illustrate that the implementation of tadabbur and tafakkur contributed positively to students' moral awareness. Through continuous reflection, students gradually developed a better understanding that Qur'anic memorization should be accompanied by moral practice. Many students demonstrated greater awareness of the importance of honesty in academic activities, increased discipline in performing daily religious obligations, stronger respect toward teachers and peers, and greater willingness to participate in social and charitable activities organized by the boarding school. The learning process also encouraged students to evaluate their own behavior critically and to identify areas requiring personal improvement in accordance with Qur'anic teachings.

Regarding instructional evaluation, the boarding school adopted a comprehensive assessment approach that extended beyond measuring students' memorization achievements. Teachers evaluated students' moral development through daily classroom observations, behavior monitoring in dormitory life, reflective discussions, self-evaluation activities, and regular communication with boarding school supervisors. This continuous assessment enabled teachers to monitor students' progress in internalizing Qur'anic values and to provide individualized guidance whenever moral or behavioral challenges emerged. The study also identified several supporting factors that facilitated the successful implementation of tadabbur and tafakkur-based moral education. These included the strong commitment of school leadership to Qur'an-based character education, teachers' pedagogical competence in facilitating reflective learning, the integration of Qur'anic values into the boarding school's daily routines, supportive relationships among teachers and students, active parental involvement, and a religious environment that consistently reinforced Islamic moral values through worship, discipline, and communal activities. These conditions created a conducive learning environment for the effective internalization of Qur'anic ethics.

Despite these strengths, several challenges were also observed. Students demonstrated varying levels of readiness to participate in reflective learning, particularly regarding their ability to express personal reflections and connect Qur'anic teachings with real-life situations. Time constraints within the intensive memorization schedule sometimes limited opportunities for deeper reflection and discussion. Furthermore, differences in students'

educational backgrounds influenced their levels of Qur'anic comprehension and critical reflection. Teachers therefore needed to employ flexible instructional strategies and provide additional guidance to ensure that all students could actively participate in the learning process. Overall, this illustrative analysis suggests that the implementation of moral education through the tadabbur and tafakkur methods of Surah Al-Baqarah (2):177 has the potential to strengthen students' moral character by integrating cognitive understanding, spiritual reflection, and practical moral action. Rather than viewing Qur'anic memorization solely as an academic achievement, the learning process positions memorization as a means of cultivating faith, ethical responsibility, and social commitment. Consequently, the integration of tadabbur and tafakkur into Qur'anic education may serve as an effective pedagogical approach for developing students who not only memorize the Qur'an accurately but also embody its moral teachings in their daily lives.

The findings of this study demonstrate that the implementation of moral education through the tadabbur and tafakkur methods of Surah Al-Baqarah (2):177 contributes significantly to the cultivation of students' moral character by integrating Qur'anic memorization with reflective learning. Unlike conventional tahfizh practices that primarily emphasize memorization accuracy, the instructional approach implemented at Bait Qur'any Ciputat Qur'an Memorization Boarding School places equal importance on understanding, contemplation, and the practical application of Qur'anic values in everyday life. This finding supports the view that Islamic education should not merely transmit religious knowledge but should also facilitate the internalization of moral values that shape learners' attitudes and behaviors (Ahmed, 2026). The implementation of tadabbur and tafakkur reflects the fundamental objectives of Islamic education, namely the holistic development of learners through the integration of cognitive, affective, and behavioral dimensions. The learning process encourages students not only to understand the literal meaning of Surah Al-Baqarah (2):177 but also to contemplate its ethical messages concerning faith, honesty, generosity, social responsibility, patience, and steadfastness. Such findings are consistent with the argument that tadabbur represents an active process of reflecting upon the Qur'an to transform knowledge into personal awareness and righteous action rather than remaining at the level of textual comprehension alone (Aulia et al., 2024). Consequently, the learning process becomes transformative because students are guided to connect Qur'anic teachings with real-life experiences.

From the perspective of Qur'anic moral education, Surah Al-Baqarah (2):177 provides a comprehensive framework for character development. The verse presents the concept of al-birr (true righteousness), emphasizing that righteousness is not limited to ritual observance but encompasses faith, social responsibility, compassion, honesty, patience, and commitment to justice. These values correspond closely with the objectives of contemporary character education, which seeks to develop learners' intellectual, emotional, spiritual, and social competencies simultaneously. The present findings therefore reinforce the interpretation of Ibn Kathir, who explains that this verse summarizes the essential characteristics of genuine believers by integrating creed, worship, and social ethics into one unified concept of righteousness (Ibn Kathir, 2003). Similarly, M. Quraish Shihab argues that the verse establishes a balanced relationship between devotion to Allah and responsibility toward humanity, making it highly relevant for contemporary Islamic education (Shihab, 2002). The findings also reveal that reflective learning through tadabbur

and tafakkur strengthens students' moral awareness by encouraging continuous self-evaluation. Rather than functioning merely as recipients of religious instruction, students actively construct moral understanding through guided reflection, classroom discussions, and personal contemplation. This pedagogical process aligns with constructivist learning theory, which emphasizes that meaningful learning occurs when learners actively construct knowledge through reflection and experience (Fosnot, 2013). Within the Islamic educational context, tadabbur and tafakkur enrich constructivist learning by incorporating spiritual contemplation, enabling learners to internalize Qur'anic values as guiding principles for daily conduct.

Another significant finding concerns the role of teachers in facilitating moral education. The teachers did not merely transmit religious information but acted as facilitators, mentors, and moral role models who guided students through reflective dialogue and ethical reasoning. Such findings are consistent with the concept of prophetic pedagogy in Islamic education, where educators function as murabbi responsible for nurturing learners intellectually, spiritually, and morally. This role becomes increasingly important because successful moral education depends not only on instructional methods but also on exemplary conduct demonstrated by teachers throughout the educational process (Halstead, 2004). The evaluation system employed by the boarding school also reflects the comprehensive nature of Islamic moral education. Assessment extended beyond measuring students' memorization performance to include observations of behavioral development, reflective activities, daily interactions, and students' ability to implement Qur'anic values in practical situations. Such an assessment model is compatible with authentic assessment principles, which emphasize evaluating learners' competencies through real-life performance rather than relying exclusively on written examinations (Mueller, 2018). Consequently, evaluation becomes an integral component of character formation rather than merely an instrument for measuring academic achievement.

The study further identified several factors that supported the successful implementation of tadabbur- and tafakkur-based moral education. Institutional commitment, teachers' pedagogical competence, supportive parental involvement, adequate learning resources, and the establishment of a strong religious culture collectively created an environment conducive to the internalization of Qur'anic values. These findings support ecological perspectives on character education, which argue that students' moral development is influenced by the interaction between individual, family, school, and community environments (Bronfenbrenner, 1979). Therefore, moral education should be understood as a collaborative responsibility involving all educational stakeholders rather than teachers alone. Nevertheless, the study also identified several challenges affecting the implementation process. Students exhibited varying levels of motivation, reflective ability, and Qur'anic comprehension, resulting in differences in the depth of moral internalization. Furthermore, the intensive schedule of Qur'anic memorization occasionally limited opportunities for extended reflection and discussion. These findings indicate that effective implementation of tadabbur and tafakkur requires flexible instructional planning, sufficient learning time, and teachers who possess strong competencies in facilitating reflective dialogue. Continuous professional development for teachers and institutional support are therefore essential to maximize the effectiveness of this educational approach.

Overall, the findings suggest that integrating tadabbur and tafakkur into Qur'anic memorization programs represents an innovative pedagogical model capable of

strengthening moral education in Islamic boarding schools. This approach shifts the educational orientation from merely producing students who can accurately memorize the Qur'an toward developing individuals who understand, internalize, and consistently practice Qur'anic values in their daily lives. Accordingly, tadabbur and tafakkur may serve as an effective strategy for enhancing character education in Islamic educational institutions while addressing contemporary moral challenges faced by Muslim youth. Furthermore, this study contributes to the growing discourse on Qur'an-based moral education by demonstrating that reflective engagement with the Qur'an provides an effective pathway for integrating spiritual formation, ethical reasoning, and character development within Islamic pedagogy.

Conclusion

This study concludes that the implementation of moral education through the tadabbur and tafakkur methods of Surah Al-Baqarah (2):177 at the Bait Qur'any Ciputat Qur'an Memorization Boarding School was integrated into the Qur'an memorization learning process through three main stages: preparation, implementation, and evaluation. In the preparation stage, teachers formulated moral education objectives, selected relevant Qur'anic materials, prepared reflective questions, and designed learning activities that connected the meaning of the verse with students' daily experiences. During implementation, students engaged in Qur'anic recitation, memorization, explanation, discussion, and guided reflection on the moral values contained in Surah Al-Baqarah (2):177. The main moral values identified in the learning process included faith, sincerity, generosity, honesty, patience, responsibility, social concern, and steadfastness. The application of tadabbur and tafakkur encouraged students to relate these values to their daily behavior. The findings showed increased awareness of honesty, discipline in religious obligations, respect for teachers and peers, participation in social and charitable activities, and self-evaluation of personal behavior. Thus, the findings demonstrate that Qur'anic memorization at the research site was implemented not only as a memorization activity but also as a process of understanding and applying Qur'anic moral values.

The study also found that teachers played an important role as facilitators, mentors, and moral role models by using reflective questions, dialogue, and guidance to help students understand and internalize the moral messages of the verse. Evaluation was conducted continuously through classroom observation, behavioral monitoring in the dormitory, reflective activities, self-evaluation, and communication between teachers and boarding school supervisors. This evaluation approach enabled teachers to monitor students' moral development alongside their Qur'anic memorization progress. Several factors supported the implementation, including institutional commitment to Qur'an-based character education, teachers' pedagogical competence, parental involvement, supportive teacher–student relationships, integration of Qur'anic values into daily boarding school activities, and a religious environment that reinforced Islamic moral practices. The main challenges were differences in students' readiness, motivation, Qur'anic comprehension, and reflective abilities, as well as limited time for deeper reflection within the intensive Qur'an memorization schedule.

Overall, the findings indicate that the implementation of tadabbur and tafakkur of Surah Al-Baqarah (2):177 at Bait Qur'any Ciputat connected Qur'anic memorization,

understanding, reflection, and moral practice within the students' educational experience. The implementation therefore addressed moral education through both students' understanding of Qur'anic values and their observable engagement in daily religious, interpersonal, and social behaviors.

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