Connecting with Nature: *Tadabur Alam* and its Effect on Islamic Value Learning

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**Abstract.** This research aims to explore the influence of the implementation of the *Tadabur Alam* learning model on the learning outcomes of the Islamic Religious Education (PAI) subject. The research method employed is a quantitative approach to statistically identify the impact of *Tadabur Alam* on the improvement of PAI learning outcomes. The study was conducted at SMKS Miftahul Ulum, Bandar Lampung, involving an experimental group receiving instruction using the *Tadabur Alam* model and a control group undergoing conventional learning. The population for this study consisted of 190 students, and the sample selected comprised two randomly chosen classes of Grade X students. Class X.1 served as the control group with 30 students, while Class X.2 served as the experimental group with 30 students. The results of the data analysis using statistical tests revealed a significant difference between the experimental and control groups. Students engaged in *Tadabur Alam* learning exhibited substantial improvement compared to the control group. These findings indicate that the quantitative application of *Tadabur Alam* has a positive impact on enhancing PAI learning outcomes, particularly for students with a background of low academic achievement. Consequently, it can be concluded that the *Tadabur Alam* learning model is one that can be adopted to improve PAI learning outcomes, especially among students facing academic challenges. The practical implications of these findings provide a foundation for the development of more inclusive and adaptive teaching methods within the context of Islamic education.

1 Introduction

Learning refers to a series of activities designed to enhance and support students' learning processes [1]. In facing the challenges of education in this era of globalization, religious education becomes crucial in shaping the character and morality of the younger generation [2]. Islamic Religious Education (PAI) plays a central role in guiding students to understand Islamic teachings and apply them in their daily lives [3]. In the dynamic landscape of contemporary education, the learning outcomes of Islamic Religious Education (PAI) serve as a benchmark for the quality of education that cannot be ignored [4]. Recognizing the low PAI learning outcomes among students at SMKS Miftahul Ulum provides a strong rationale

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for investigating the Tadabur Alam model to identify whether it serves as an effective solution to enhance PAI learning outcomes.

The concept of Tadabur Alam encourages individuals to contemplate and appreciate the greatness of Allah reflected in the beauty of nature[5]. Students' engagement in contemplating the beauty of nature as a reflection of Allah's greatness is expected to motivate them to delve deeper into Islamic teachings. In this context, Tadabur Alam becomes more than just a physical observation activity; it evolves into a profound form of worship [6].

Research on Tadabbur Alam has been extensively conducted, including studies examining its application in relation to learning interest [7], enhancing naturalistic and spiritual intelligence [8], exploring the meaning of Tadabbur in the Qur’an [9], and elevating the religiosity of santri [5]. However, none of these studies have investigated the influence of applying Tadabur Alam on students' learning outcomes. This is the researcher's objective in exploring the concept of Tadabur Alam in the context of Islamic Religious Education as an experience that involves both spiritual and intellectual processes. The Quran often invites humanity to reflect on the wonders of Allah's creation as a means to draw closer to Him. Therefore, this article will delve into how direct experiences with nature can positively impact PAI learning. A profound understanding of Tadabur Alam is expected to imbue Islamic values more deeply, transcending theoretical understanding alone.

2 Methods

This research employs a quantitative approach with an experimental research design, specifically an experimental study utilized to investigate the influence of a particular treatment on others under controlled conditions [10]. The population for this study encompasses all students at SMSK Miftahul Ulum Bandar Lampung, totaling 190 students. The sample for this research consists of two randomly selected classes: Class X.1, comprising 30 students, serves as the control group, while Class X.2, also with 30 students, serves as the experimental group.

3 Research Result and Discussion

3.1 Tadabur Alam Learning Model

Islamic Religious Education (PAI) learning can be interpreted as a process organized by educators, including parents and teachers, regarding everything related to believing, understanding, experiencing, and practicing Islamic teachings through guidance and teaching activities[11]. In the teaching and learning process, educators must use a learning model to achieve the learning objectives [12]. The PAI learning model is an interactive process carried out by educators to evoke a desire for learning and achieve set objectives, discussing ways to achieve learning goals in accordance with Islamic teachings. It provides facilitation to educators and learners to reach the intended learning objectives, making the process more effective and efficient, where an educator can choose a learning model that suits the situation and conditions [13].

The Tadabbur Alam learning model is one type of model that teachers can apply in teaching. The Tadabbur Alam learning model is conducted in open nature. Ideal conditions for implementing this model involve bringing students close to nature, such as lush greenery, areas for cultivation, and even various livestock like geese and ducks, creating a natural atmosphere [8]. Nature teaches us many things, including aspects related to worldly life and the hereafter, such as loving and caring for others, learning to appreciate things, and even guiding us in ways we may not have thought of before, making us aware that we are guided...
Thus, Tadabbur Alam can be seen as a process of contemplation and experiencing the meanings created by Allah SWT [5], especially in nature, to make each individual more grateful, closer to nature, and to preserve and conserve what Allah SWT has created.

The goals of Tadabbur Alam include serving as a learning tool to recognize the Greatness of Allah SWT, acknowledging oneself as a humble creature, thus involving Allah SWT in every aspect of life. In the context of learning, the goal of Tadabbur Alam is a process of contemplation, serving as a learning tool with noble principles that honor human nature, thereby enhancing our gratitude to Allah SWT [6]. Therefore, Tadabbur Alam is not just a learning method but also a form of spiritual development and awareness of Allah's presence in everyday life.

3.2 Application of the Tadabur Alam Learning Model in Islamic Religious Education (PAI)

This research was conducted at SMKS Miftahul Huda in Grade X using a controlled experimental research design. SMKS Miftahul Huda was chosen due to its conducive environment for the development of Islamic religious education, and Grade X was selected as the research group as it represents the early stage of learning at the secondary level. The division of the experimental and control classes was done randomly to ensure the representativeness and equivalence between the two groups.

The studied material was Asmaul Husna, which consists of the beautiful names or attributes of Allah SWT as mentioned in the Qur'an. This material was chosen due to its significant value in Islamic religious education and its potential positive impact on students' spiritual and moral development. Students were taken for field exploration in the open nature, where the teacher led them to a garden and a pond. During this activity, students were guided to contemplate the beauty of nature as a manifestation of Allah's greatness. Throughout the field exploration, students were encouraged to reflect and relate what they observed to Islamic teachings. The teacher provided reflective questions or specific tasks leading to a deeper understanding of religious values.

Following the exploration, a class discussion session was conducted for students to share their experiences and reflections. The teacher guided the discussion to help students connect their experiences with the PAI concepts they had learned. Integration of relevant Quranic verses and hadiths related to nature and the greatness of Allah was incorporated into the learning. This assisted students in understanding that nature is a sign of Allah's greatness found in Islamic sacred texts. Subsequently, the teacher provided opportunities for students to express their understanding through creative activities such as drawing, composing poetry, or narrating their Tadabur Alam experiences.

Beyond religious understanding, Tadabur Alam can also be directed towards developing a sense of responsibility towards nature [14]. Students were taught to care for the environment and treat nature with respect, aligning with Islamic teachings about the obligation of being stewards (khalifah). The teacher then evaluated students' understanding through various forms of assessment, such as group discussions and written assignments. Constructive feedback was provided to assist students in improving their comprehension.

In the control class, learning continued conventionally through lecture methods, class discussions, and written assignments. This conventional learning model served as the basis for comparison to observe the differences in the achievement of understanding Asmaul Husna between the two groups.

After data collection through Asmaul Husna understanding tests before and after treatment, the data were processed and statistically analyzed to observe the differences in achievement between the experimental and control groups. The results of this analysis will
provide insights into the effectiveness of the Tadabur Alam learning model in enhancing students' understanding of Asmaul Husna.

Through the Tadabur Alam learning model in PAI education, it is expected that students will not only acquire knowledge of Islamic teachings but also internalize these values through direct experiences with nature [15]. This approach can enhance student engagement, support character development, and create a deeper connection between students and Islam in the context of the universe created by Allah.

### 3.3 The Influence of the Tadabur Alam Learning Model on Student Learning Outcomes

The first step taken in data analysis is to conduct a normality test on the data for both the control and experimental classes.

**Table 1. Result of Normality Test**

<table>
<thead>
<tr>
<th>Class</th>
<th>Kolmogorov-Smirnova</th>
<th>Shapiro-Wilk</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Statistic</td>
<td>df</td>
</tr>
<tr>
<td>Control class</td>
<td>.140</td>
<td>34</td>
</tr>
<tr>
<td>Experimental class</td>
<td>.147</td>
<td>34</td>
</tr>
</tbody>
</table>

Based on table 1 output, the significance value for the post-test of the control class is 0.08/0.15, while the significance value for the post-test of the experimental class is 0.06/0.18. Since the significance values for both the post-tests in the control and experimental classes are greater than 0.05, it can be concluded that the data is normally distributed.

Next, a homogeneity test is conducted to determine whether the obtained data is homogenous or not. The criterion used in the homogeneity test involves comparing the significance value with the predetermined significance level. In this study, the significance level used is 5% or 0.05. The homogeneity test employs the Levene's test with the assistance of SPSS version 22, and the results are presented in Table 2.

**Table 2. Result Of Homogeneity Test**

<table>
<thead>
<tr>
<th>Levene Statistic</th>
<th>df1</th>
<th>df2</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,117</td>
<td>1</td>
<td>66</td>
<td>.294</td>
</tr>
</tbody>
</table>

Based on the table of homogeneity test results above, with the assistance of IBM SPSS Statistics 20, we can observe that the sig value Based on Mean is greater than 0.05 (0.294 > 0.05). Therefore, both class groups in the study are considered homogenous.

Based on the results of the hypothesis test above, the sig value (2-tailed) obtained is 0.000. Since the sig value (2-tailed) of 0.000 is less than 0.05, it can be concluded that Ho is rejected, and Ha is accepted. This means that the Tadabur Alam learning model has a significant effect on the learning outcomes of students in the PAI subject.

Based on the data collected by the researcher, the post-test results obtained from the experimental class have an average score of 84.56, while the post-test results from the control class have an average score of 70.00. Therefore, it can be concluded that the post-test scores in the experimental class are higher than the post-test scores in the control class.
4 Conclusions

Based on the description of the experimental results conducted and presented through the hypothesis testing of the data, it can be concluded that there is a significant influence of the Tadabur Alam learning model on the learning outcomes of students. This experience is considered capable of expanding students' understanding, integrating Islamic values into their personalities, and providing a strong foundation for the development of robust character.

References

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