



The Learning of Qur'anic Translation and Interpretation at Khoiru Ummah Islamic Elementary School in Malang City

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ABSTRACT

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This research aims to describe the objectives, organization of materials, and learning methods of translating and interpreting the Qur'an at Khoiru Ummah Islamic Elementary School Malang. This research uses a qualitative approach in the form of a case study. Data collection techniques include observation, in-depth interviews with research subjects (the Chairman of the Foundation, the Principal of Khoiru Ummah Islamic Elementary School and teachers of the subject of translating the interpretation of the Qur'an), and documentation. The collected data were validated using triangulation techniques and sources. The data obtained was then analyzed using three techniques, namely pattern matching, explanation making, and time series analysis. The results of the study show that the purpose of this learning is to deepen students' understanding so that they are able to memorize, understand, and practice the values of the Qur'an gradually, so as to form a generation of Quranis with noble character. Khoiru Ummah Islamic Elementary School organizes systematic learning of translation and interpretation of the Qur'an for students in grades 4-6, focusing on juz 30 which includes word-for-word translation, *asbāb an-nuzūl*, and moral messages from Qur'anic stories. The learning process uses lectures, drills, demonstrations, and question and answer methods to create effective, dynamic, and holistic learning.

KEYWORDS:

Learning,
Translation,
Interpretation, Al-
Qur'an

I. INTRODUCTION

The phenomenon of Qur'anic learning and memorization (tahfiz) continues to evolve and is no longer confined to traditional Islamic boarding schools (pesantren), but has also become a flagship program in general and international schools (Nurwendah & Nugrawiyati, 2020; Ramadhani & Aprison, 2022). Initially overlooked, tahfiz programs are now gaining significant popularity and have emerged as a major attraction for schools (Wahyuni & Syahid, 2019). This trend is largely driven by the aspirations of young families who wish to nurture their children into becoming hāfiz of the Qur'an from an early age (Aini, 2020; Nurkholis, 2021). In addition to fostering religious character, the program has been shown to contribute positively to students' cognitive abilities without imposing excessive academic burdens (Wahyuningsih et al., 2020).

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The Qur'an is the divine speech (kalamullah) that possesses miraculous value (Baduwailan, 2014), it is the holy scripture of Islam, revealed to the Prophet Muhammad (peace be upon him). The Qur'an serves as a guide for the lives of Muslims and as a directive toward the righteous path. As such, it is expected to lead humankind to attain happiness both in this world and in the hereafter (Saleh, 2020 ; Arief, 2022). In order to comprehend the messages and guidance it conveys, the Qur'an must be studied and its contents practiced in daily life (Hasanah & Hamamy, 2021).

The majority of formal educational institutions offering Qur'anic memorization (tahfiz) programs remain primarily focused on the achievement of memorization targets, while often neglecting the comprehension of the meaning and substance of the verses (Faridah et al., 2023). As a consequence, a disconnect frequently emerges between students' memorization abilities and their daily behavior. This underscores the importance of integrating both cognitive and affective dimensions within Qur'anic education to ensure its role as a true guide for life (Arifin et al., 2020).

Tahfiz programs should not solely emphasize memorization but must also promote the development of noble character from an early age (Muhtar & Anam, 2003). As an integral component of Islamic education, tahfiz serves to guide the ummah in understanding and practicing the teachings of the Qur'an (Rasyid, 2017), while simultaneously shaping character through social and familial interactions (Salahudin & Irwanto, 2013).

Qur'anic education also plays a vital role in addressing moral decline by positioning the Qur'an and Hadith as the primary sources of ethical guidance (Makmudi et al., 2019), and by strengthening the faith of younger generations amid contemporary challenges (Kinesti et al., 2022). Therefore, tahfiz programs must incorporate a deeper understanding of the verses' content to achieve a balance between memorization and character development (Arifin et al., 2020).

The study of Al-Qur'an interpretation is still dominated by special institutions such as Islamic boarding schools and universities, with the assumption that interpretation is only suitable for adults (Taufiq, 2011). The interpretation learning model for children is still very limited, because most of the existing methods are aimed at students, lecturers, or scholars (Adib, 2018). This view arises because interpretation is considered to require mastery of various disciplines such as nahwu, sharaf, and Arabic, which are considered too complex for children (Abaza, 2011; Wildani & Fuad, 2019).

To perfect the learning of the Qur'an, it is necessary to foster a spirit of understanding its contents through interesting methods and in accordance with the level of understanding of students. The goal is for them not only to memorize, but also to understand, practice, and reflect the contents of the Qur'an in behavior and noble morals.

Various studies on learning to translate the Qur'an have been conducted with various focuses. Zainuddin (2016) examined the implementation of the PPTQ (Qur'an Translation Training Program) Safinda method in translating the Qur'an at Madrasah Diniyah Hidayatul Muhtadiin Sidomulyo, Batu. Shobron & Ramadhon (2018), explored the application of the Manhaji method in the Tafhīm al-Qur'an program at MBS (Muhammadiyah Boarding School) MUHIBA (Muhammadiyah Bantul) and PCM (Muhammadiyah Branch Leadership) Kretek. Meanwhile, Hamka (2021), described the implementation of the Al-Qur'an tadabbur method at the Ar-Rahman Islamic Boarding School, Megamendung, Bogor.

In the research of Arifin et al. (2020), the aim was to explore the learning model of tadabbur Al-Qur'an based on the thoughts of Imam an-Nawawi in the book *At-Tibyan Fi 'Adab Hamalati Al-Qur'an* and to study the application of the tadabbur Al-Qur'an method at the Al-Bassam Islamic Boarding School, Sukabumi. Meanwhile, Shofwan (2021),

discussed the learning strategy of the Al-Qur'an for elementary school students.

Research that focuses on the evaluation and effectiveness aspects of the application of the Al-Quran translation learning method has also been conducted by a number of researchers. Tamara (2022), evaluated the application of the Turjuman method at SMP IT Darussalam Cibitung, including the advantages, disadvantages, and obstacles faced. As for Muhlis (2022) and Nasruddin et al. (2023), both studied the effectiveness of the An-Nashr method in improving the ability to memorize and translate the Al-Quran. Meanwhile, research by Idris & Maslaha (2023) evaluated the application of the Al-Quran translation training method by teachers at the Hidayatul Muhtadi'in Islamic Boarding School.

This study aims to explore the process of learning translation and interpretation of the Qur'an, especially for students at the Elementary School level. Although there are a number of previous studies that discuss similar topics, the focus of this study lies on the implementation of learning translation and interpretation of the Qur'an in children. Thus, this study still has relevance and urgency to be carried out.

Khoiru Ummah Islamic Elementary School Malang has a superior program of memorizing the Al-Qur'an with the target of graduates memorizing 3 juz well and fluently. This program is equipped with subjects of translation and interpretation of the Al-Qur'an, so that students not only memorize but also understand its contents. This understanding contributes to the attitude of politeness in students' daily lives. Although many parties consider interpretation material difficult to teach to children, Khoiru Ummah Islamic Elementary School Malang has succeeded in overcoming this obstacle through an approach that is appropriate to the level of student understanding. This is the basis for choosing this school as the object of research.

Based on the research context that has been explained, this study was conducted to explore data and facts that occurred at Khoiru Ummah Islamic Elementary School Malang related to learning translation and interpretation of the Qur'an related to several things, namely: (1) What is the purpose of learning translation and interpretation of the Qur'an at Khoiru Ummah Islamic Elementary School Malang? (2) How is the organization of learning materials for translation and interpretation of the Qur'an at Khoiru Ummah Islamic Elementary School Malang? (3) What is the method of learning translation and interpretation of the Qur'an at Khoiru Ummah Islamic Elementary School Malang?

II. METHODOLOGY

This study uses a qualitative approach with a case study type. Case studies are included in descriptive analysis research, namely research conducted focused on a

particular case to be observed and analyzed precisely (Sutedi, 2009). The researcher uses a qualitative approach with a case study type because it seeks to find out more deeply so that it can describe comprehensively about the learning of translation and interpretation of the Al-Qur'an at Khoiru Ummah Islamic Elementary School, Malang.

This research was conducted at the Khoiru Ummah Islamic Elementary School in Malang, located on Jl. Raya Sekarpuro Gg I, RT 03/ RW 01, Penjaraan, Madyopuro, Kedungkandang District, Malang City. The researcher selected Khoiru Ummah Islamic Elementary School Malang as the research site due to its distinctive characteristic that is not necessarily present in other schools of the same level in special subjects, namely the translation of the interpretation of the Al-Qur'an as a supporting element of its flagship Tahfidz Al-Qur'an program

The research subjects in this study were the Chairman of the Foundation, the Principal of Khoiru Ummah Islamic Elementary School and the teacher in charge of the subject of Al-Qur'an translation and interpretation, who were considered to be able to provide important and relevant information to support the interests and objectives of this research.

The data collection techniques used were observation, in-depth interviews with the research subjects, and documentation. Observations in this study were conducted in a non-participatory manner, where the researcher was not directly involved in the learning process, but only observed the teacher's activities in teaching the subject of Translation and Interpretation of the Qur'an at Khoiru Ummah Islamic Elementary School. The purpose of this observation was to gain a deep understanding of the methods, strategies, and learning materials applied in teaching translation and interpretation of the Qur'an.

The next technique is interview, which is a data collection technique through direct or indirect interaction between researchers and informants, which aims to obtain information relevant to the focus of the research (Kusnadi, 2008). In this study, the researcher used semi-structured interviews conducted with the Chairman of the Foundation, the Principal, and accompanying teachers to obtain information related to the objectives, methods, and learning materials of the subject of translation and interpretation of the Qur'an.

The third technique is documentation, which is a data collection technique through analysis of various written documents, such as books, transcripts, minutes, and other notes relevant to the focus of the research (Kusnadi, 2008). In this study, the documentation method is used to obtain data related to the objectives, materials, and methods of learning translation and interpretation of the Qur'an through a study of supporting books and written documents applied at Khoiru Ummah Islamic Elementary School, Malang.

Furthermore, the data obtained is tested for validity using the triangulation method technique. At this stage, the researcher makes a comparison between the data obtained from observation and interviews. The triangulation technique is carried out to verify the validity of the data by examining various sources through asking various questions (Creswell, 2016).

The data obtained were analyzed using three techniques: pattern matching, explanation building, and time-series analysis (Yin, 2009). Pattern matching involves comparing patterns between the data collected in the current study and findings from previous research. The degree of conformity between these patterns serves as an indicator of the data's validity. In this study, the pattern matching technique was used to match findings related to the objectives, materials, and methods of learning Translation and Interpretation of the Qur'an at Khoiru Ummah Islamic Elementary School Malang with the results of previous studies.

The next technique is explanation building, which is the process of comprehensively reorganizing data to gain a deeper understanding of the case being studied. In this context, the researcher builds an explanation of the learning process of Translation and Interpretation of the Qur'an at Khoiru Ummah Islamic Elementary School, Malang. The data that has been obtained is then retested to ensure its relevance and accuracy with the focus of the study. At this stage, the researcher describes the patterns that emerge based on the data that has been collected.

III. RESULTS

Based on the results of research on learning the translation and interpretation of the Al-Qur'an at Khoiru Ummah Islamic Elementary School Malang, the following results were obtained:

1. The aim of learning the translation and interpretation of the Qur'an at Khoiru Ummah Islamic Elementary School Malang.

Based on the results of research conducted at Khoiru Ummah Islamic Elementary School Malang, it was found that the main objective of learning translation and interpretation of the Qur'an at Khoiru Ummah Islamic Elementary School Malang is to equip students with the ability to understand the meaning of the verses they have memorized. This objective includes Arabic writing skills, translating verses word by word or verse by verse, and reading the Qur'an with an understanding of the meaning to achieve devotion and contemplation.

This learning program aims to support the school's vision of cultivating a Qur'anic generation that excels not only in memorization but also in understanding and practicing the values of the Qur'an. This objective is reinforced by the curriculum guidelines, statements from the Chairman of the Foundation and the Principal, as well

as instructional documents that emphasize the importance of early comprehension so that memorization positively influences students' behavior.

In addition to strengthening the cognitive aspect, this learning program also positively impacts the affective domain of students by shaping character and moral awareness through the understanding of divine messages in the Qur'an. As conveyed by the Chairman of the Foundation, this instruction is intended to prevent a disparity between memorization ability and moral quality, ensuring that Qur'anic values are fully internalized in students' lives.

2. The organization of learning materials for the translation and interpretation of the Qur'an at Khoiru Ummah Islamic Elementary School Malang.

Khoiru Ummah Islamic Elementary School in Malang organizes the teaching of Qur'anic translation and interpretation systematically through a specialized guidebook designed for students in grades 4 to 6. The material focuses on Juz 30, with the learning objectives targeting word-by-word translation as well as comprehensive understanding of the meanings. The selection of Juz 30 is based on the core values of faith contained within it, particularly the belief in Allah and the Day of Judgment.

In practice, the learning process focuses primarily on the core meanings of the verses. Contextual explanations, such as *asbāb an-nuzūl* (occasions of revelation) or related narratives of the surahs, are provided only if time permits. The lessons are conducted once a week for 60 minutes, making limited instructional time the main challenge in thoroughly exploring the content of the verses. Therefore, the learning strategy is directed toward mastering the basic translation first, supplemented by independent assignments to reinforce the material.

Maximum effort is made to provide students with a concise understanding of the meaning of the surahs immediately following the translation delivery. The ultimate goal is for students not only to be able to translate the verses but also to comprehend the moral messages and core tenets of faith (*aqidah*) contained in the Qur'an, even if only to a limited extent.

3. The learning methods for the translation and interpretation of the Qur'an at Khoiru Ummah Islamic Elementary School Malang.

The teaching of Qur'anic translation and interpretation at Khoiru Ummah Islamic Elementary School in Malang is conducted for 60 minutes each week, using a systematic and repetitive method. Classroom observations in the fifth grade reveal that the learning process begins with an opening session consisting of greetings, a prayer, and the teacher's salutation to the students.

In the core learning activities, the teacher employs the *talaqqi* approach, utilizing demonstration, drill, and question-and-answer methods. The teacher recites each word of the Qur'anic verse along with its translation four times using the "Ummi" intonation, followed by student repetition. Emphasis is placed on ensuring that students memorize each word along with its meaning before proceeding to the next word. After one verse is finished, the teacher reads the verse word by word and the students are asked to state the meaning of each word as a form of oral evaluation.

Subsequently, students write down the translation in their guidebooks, which contain only the Arabic text, thereby requiring them to write the meaning of each word independently. If time permits, the teacher briefly delivers the values, stories, or *asbāb an-nuzūl* (occasions of revelation) related to the verse studied, using a lecture format. During the closing session, students individually recite both the memorized verse and its translation from the previous meeting, which is then assessed by the teacher.

Interviews with teachers of the subject of translation and interpretation of the Qur'an showed that this learning focused on repetition to strengthen memory, with the hope that students would be able to understand and remember the meaning of each word in Juz 30. The methods applied included lectures, demonstrations, questions and answers, and repetition, all of which are adapted to accommodate time constraints and the students' level of understanding.

IV. DISCUSSION

Based on the findings of the study, several topics can be discussed as follows:

1. The aim of learning the translation and interpretation of the Qur'an at Khoiru Ummah Islamic Elementary School Malang.

The learning of Qur'anic translation and interpretation for students in grades 4 to 6 is aimed not only at enabling them to read and memorize the Qur'an, but also to understand, internalize, practice, and convey its teachings. This objective aligns with the view of Kharomen (2020), who asserts that the goal of Qur'anic interpretation is to enhance students' comprehension of Qur'anic verses so that they can be applied in daily life.

The teaching of Qur'anic translation and interpretation at Khoiru Ummah Islamic Elementary School is conducted without the prerequisite instruction in Arabic grammar (*nahwu*) and morphology (*sharaf*), making the learning process more enjoyable and less burdensome for students by avoiding complex linguistic rules. This approach is in line with Abaza (2011), that the complexity of the various disciplines that must be mastered often makes them feel that studying the interpretation of the Qur'an requires a very heavy effort.

The purpose of implementing word-for-word translation is to build a foundational understanding of the Qur'anic language, facilitate memorization, and support the gradual development of comprehension as students mature. This aligns with research of Santrock (2007), which indicates that children are more effective than adults in acquiring a second language.

The learning process aimed at understanding the Qur'an should ideally begin in childhood, with adjustments made to the objectives and teaching materials provided. As noted by Ibn Khaldun, this process must be aligned with the developmental stages and capacities of children, allowing the Qur'an to become a familiar and integral part of their lives from an early age (Assegaf, 2013).

2. The organization of learning materials for the translation and interpretation of the Qur'an at Khoiru Ummah Islamic Elementary School Malang.

Khoiru Ummah Islamic Elementary School has developed a guidebook for teaching Qur'anic translation and interpretation aimed at students in grades 4, 5, and 6. Its primary objective is to provide a comprehensive understanding of the 30th Juz' systematically, beginning from Surah An-Nās to An-Nabā'. The selection of the 30th Juz' as teaching material is based on strong considerations. The verses contained within this Juz' are regarded as monumental because they predominantly address themes of creed and faith, which constitute a fundamental foundation in Islamic teachings.

This aligns with the statement of Hidayat et al. (2022), who assert that instilling aqidah from an early age aims to build students' faith and noble character through the strengthening of knowledge, internalization, and practice of values, as well as to forming pious Muslims.

Early understanding of aqidah is essential as a foundation for character formation, since morality reflects the truth of one's beliefs. Therefore, moral education must be integrated with the teaching of aqidah so that students comprehend the relationship between conviction and behavior. This is in line with statement from Syaltut (1994), emphasis on the importance of aqidah education as a moral foundation, enabling children to internalize Islamic ethical values.

The interpretation material taught also includes verses containing stories and asbāb an-nuzūl (circumstances of revelation). This aims to facilitate students' understanding of these verses. As stated by Kharomen (2020), linking each verse to its historical context or related stories can stimulate students' interest and enthusiasm in studying the material. This is further supported by Manggala et al. (2023), who argue that by learning the background of a verse's revelation, students can grasp the purpose and meaning of Allah's revelation, thereby avoiding misinterpretations of the Qur'anic verses.

This is relevant to Al-Qattan's (2008), assertion that the stories in the Qur'an, including narratives about the prophets and past communities, are more readily received by students due to the natural human inclination toward storytelling.

3. The learning methods for the translation and interpretation of the Qur'an at Khoiru Ummah Islamic Elementary School Malang.

Learning the translation and interpretation of the Qur'an at Khoiru Ummah Islamic Elementary School Malang applies various methods, such as lectures, questions and answers, demonstrations, and drills (repetition), each of which has advantages in strengthening students' understanding as stated by Yusuf et al. (2024). The lecture method is effective in delivering material systematically, but risks making students passive, so it needs to be combined with other methods (Shinta & Saehu, 2023; Tiwery, 2019).

The question-and-answer method encourages students to engage directly with educators, thereby enhancing their understanding and analytical thinking skills (Bakhrudin et al., 2021; Cohen et al., 2017). Meanwhile, the demonstration method play a role in increasing motivation by providing direct experience in learning (Arlina et al., 2024; Fathurrohman et al., 2007). In contrast, the drill method is employed to reinforce memorization and comprehension of Arabic vocabulary, although it requires variation to prevent monotony (Faishol & Hidayah, 2021; Lufri et al., 2020).

This learning method is supported by Thorndike's behavioral theory, which emphasizes that the effectiveness of learning depends on the interaction between the educator's stimulus and the learner's response, as stated by Hermansyah (2020). Repetition plays a crucial role in strengthening students' memory and accelerating the transfer of information to long-term memory (Istiadah, 2020). Moreover, drill functions as a form of positive reinforcement in shaping students' learning behavior (Anwar, 2017).

This is relevant to the statement of Diana & Wahyuni (2021), that the combination of various instructional methods creates a more comprehensive and effective learning experience. For example, lectures and question-and-answer sessions combine systematic content delivery with active interaction, while demonstrations and drills integrate theoretical concepts with hands-on practice. In line with statement of Khasanah (2023), this diversity of methods facilitates not only intellectual understanding but also spiritual internalization within religious education.

Overall, the implementation of varied teaching methods significantly contributes to enhancing the effectiveness of Qur'anic interpretation and translation learning (Mardiah & Prayogi, 2024). This integrated learning method

strengthens students' understanding, creates a more interesting, interactive, and efficient learning atmosphere (Djamarah & Zain, 2010).

V. CONCLUSION

Based on the results of research at Khoiru Ummah Islamic Elementary School Malang regarding learning the translation and interpretation of the Al-Quran, the following can be concluded:

1. Learning the translation and interpretation of the Qur'an aims to deepen students' understanding of the verses that have been memorized, supporting the school's vision of producing a Quranic generation that understands and practices the values of the Qur'an.
2. Khoiru Ummah Islamic Elementary School organizes a translation and interpretation Al-Quran program for students in grades 4, 5, and 6, focusing on juz 30. Learning is carried out in stages, including word-by-word translation, asbāb an-nuzūl, and moral messages in the verses of the Al-Quran.
3. The process of learning the translation and interpretation of the Qur'an at Khoiru Ummah Islamic Elementary School Malang uses lecture, drill, demonstration, and question and answer methods. The combination of these methods creates effective, holistic, and interesting learning, supporting the understanding and application of Islamic values in students' lives.

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