

تطبيق تعليم ترجمة وعلاقته بتعليم حفظ القرآن وفهمه

(دراسة الحالة بمعهد حفظ القرآن مصباح النور جيماحي - إندونيسيا)

*Application of Teaching Translation and its Relationship to Teaching Memorize Qur'an
(Case study at Ma'had Tahfidzul Qur'an Misbahul-nur Cimahi - Indonesia)*

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ملخص

الواجب على المؤمن والمؤمنة أن يقرئوا ويحفظوا القرآن. ومن المعروف أن لغة القرآن هي اللغة العربية. كما قال الله - سبحانه وتعالى - : "وكذلك أنزلناه قرآنا عربيا" (طه: ١١٣: ٢٠). ولذلك تعليم حفظ القرآن يتعلق بفهم التلميذ إلى اللغة العربية. والطريق إلى ذلك هو أن يكون عند تلاميذ حفظ القرآن، الطارقة التعليمية لحفظ القرآن. ومنها بطريقة ترجمة القرآن لأن عملية ترجمة القرآن هي عملية ترجمة اللغة العربية. وأما الأهداف من هذا البحث هي لمعرفة تطبيق تعليم ترجمة القرآن بتعليم حفظ القرآن ولمعرفة نتائج حفظ القرآن لتلاميذ المعهد حفظ القرآن وفهمه. وقد قام المعهد "مصباح النور" جيماحي اندونيسيا بخدمة التلاميذ الخاصة لحفظ القرآن مند سنة ٢٠١٠. واستعمل المعهد القرآن "مصباح النور" تعليم ترجمة الحفظ القرآن في تعليم حفظ القرآن. فالنهج المستخدم هو النهج النوعي باستراتيجي دراسة الحالة، أن منهج البحث الوصفي طريقة في البحث عن وضع مجموع من الناس، كائن، مجموع من الحالات، وطريقة التفكير أو واحد من الأحداث في الحاضر. وهدف من الدراسي تلوصفي إعطاء الصورة الواضحة منهجيا واقعا دقيقيا على الحقائق ومرتبطا بمشكلة الدراسة. يعرف من هذا البحث لا تختلف تطبيق تعليم ترجمة القرآن في مادة الحفظ القرآن بل مساعدا له في تعليم حفظ القرآن. أن نتائج حفظ القرآن يحصل على كفاءة لتلميذ حفظ القرآن في فهم المفردات. لذلك توجد علاقة بين تعليم ترجمة القرآن وتعليم حفظ القرآن لفهم تلاميذ على القرآن الكريم من حيث معانيه ومضمونه ولاسيما في معهد حفظ القرآن مصباح النور التي قد استعمل هذه الطريقة.

Abstract

The language of the Qur'an is Arabic, as the word of Allah *subhanahu wataala*: "And we sent down the Qur'an with Arabic" (Taha 20: 113). Therefore, the teaching of memorizing the Qur'an is closely related to students' understanding of Arabic. The way to do this for students who memorize the Qur'an, must use appropriate learning methods. One of them is learning the translation of the Qur'an. The purpose of this study, to determine the application of teaching translation of the Qur'an in improving the memorization of the Qur'an for students. Ma'had "Misbahul Nur" Cimahi Indonesia has been serving students in memorizing the Qur'an since 2010. Ma'had "Misbahul Nur" has used the translation method of memorizing the Qur'an in teaching memorizing the Qur'an. The approach used is a qualitative approach of a case study strategy, that descriptive research method is a method of finding a group of people, an object, a group of countries, and ways of thinking or one of the events in the present. The purpose of quality research is to provide a clear picture of the methodology who are realistic, accurate about the facts, and related to the research problem. From this research it's known that the application of teaching translation of the Qur'an does not conflict with the teaching memorize of the Qur'an even very helpful for memorizing the Qur'an. This can be seen from the results of students memorizing the Quran which shows an increase. Besides that it also helps students to understand the vocabulary contained in the Qur'an. Therefore, there is a relationship between teaching the translation of the Qur'an and teaching to memorize the Qur'an in order to understand students about the Qur'an in terms of meaning and content, especially at the ma'had Tahfidzul Qur'an, Misbahul Nur, who has used this method.

Keyword : *At-ta'limu, At-tarjamatu, Tahfidzul quran*

INTRODUCTION

There is no doubt that teaching memorizing the Qur'an is related to students' understanding of Arabic. Because the Qur'an is in Arabic. As the Word of Allah Almighty: "*and We send down the Qur'an in Arabic*" (Thoha : 20:113).

This verse is proof that the key to understanding the Qur'an is understanding Arabic. Therefore, Arabic is one of the most important lessons for students to memorize the Qur'an. Imam Ibn Taymiyyah said: It's well known that learning and teaching Arabic is an obligation, because Arabic is a branch of science from Islam and understanding the Qur'an and Sunnah is mandatory and only understood in Arabic. As mentioned in *Usul Fiqh*:

ما لا يتم الواجب إلا به فهو واجب.

"*Something that is mandatory will not be achieved except with something certain, then something that becomes mandatory*" (فاموس و معلم الأساسية في الطريق تعليم اللغة العربية) (n.d.)

Therefore studying Arabic is obligatory.

However, we find many problems that occur for students who memorize the Qur'an. they read the Qur'an and memorize it but they do not know the meaning and content. Thus needed an appropriate learning method for students memorizing the Qur'an, one of which is teaching translation. This method stands with its objectives at the point of preserving and understanding the grammar of the language, expressing traditional linguistic forms and training students to extract meaning from foreign texts by translating them into their national language and on assessing the literary connotations of what is read (An-Nuqah, 1983)

The translation method is how the translation is used to translate the meaning of the source text into the target language or comprehensive language of the recipient. If several texts from the Qur'an are translated, for example, in the literal translation method, the meaning guaranteed in the first to the last texts will be expressed literally, which is the word with the word until it ends ('Nuun wal Qolam', 2010). This makes it easier for students to memorize the Qur'an. Therefore, the application of

translation education - which is also one of the methods of teaching Arabic - is important thing in teaching memorizing the Qur'an.

Ma'had "Misbahul Nuur" Cimahi-Indonesia has opened a program to memorize the Qur'an since 2010. This institution is located in the western city of Cimahi. All students are treated equally in an educational setting and educational process regardless of social status. Ma'had "Misbahul Nuur" applies the memorization program of the Qur'an to understand religion, monotheism, ethics, etc. Success in teaching memorization of the Qur'an is not only influenced by these things, but also requires other good and appropriate methods. It has been mentioned that teaching the translation of the Qur'an is one of the important methods of teaching memorizing the Qur'an so that students can reach the understanding of the Qur'an in terms of meaning and content. And Ma'had "Misbahul Nuur" has used this method to memorize the Qur'an.

The Quran comprises of a number of divine texts which have been translated into a number of different translations (Azahari, 2015), this is proof that the Qur'an can be memorized by all nations in different languages. one of the keys to this is translating the Qur'an.

Researchers from Malaysia have found that there are four basic methods of memorizing the Qur'an. The method used is the method of *Sabak*, *Para Sabak*, *Ammokhtar* and *Halaqah Dauri*. By using these four methods, students can read the entire Qur'an by memorization, within 15 hours without seeing the Mushaf. This rote memorization method can be applied in all the memorization centers of the Qur'an to produce a huffaz that can fully remember the entire Qur'an (Ariffin et al., 2013) but according to the opinion of the authors of this method can't answer the problems that have been mentioned before, namely the memorizers of the Qur'an can memorize the Qur'an in a few minutes but they are weak in understanding the verses they read.

Also the researchers from Indonesia have found that there are types of methods in memorizing Qur'an. There are; 1) Tahfiz method is the process of repeating something rote, either by reading or listening, 2) The recitation method is reading the Qur'an, which is an activity and the will to read with a beautiful and good rhythm, 3) the Talaqqi method is a process of reporting or listening to memorization to the teacher, 4) The Tardid method is to repeat the recitation (Khafidah, Wildanizar, Tabrani, Nurhayati, & Raden, 2020) in this research, the translation method is not yet implemented as one method for memorizing the Qur'an. therefore this will be novelty in this study.

Theoretical Framework

Translation has amazingly changed in the last few decades and it is becoming recognised as an effective activity which can help students enhance and improve their four language skills (writing, reading, listening and speaking) and afford them the opportunity to enhance a fifth skill, namely, translation skill (Zohra, 2017). Therefore this activity is very important in all aspects of human life (Sichani & Hadian, 2017).

Also in learning to memorize the Qur'an, it is necessary to have skills to understand the Arabic texts. one way is to translate Arabic texts into the target language, therefore not a denier that eloquence is important in revealing the deepest meanings of the Qur'an, where it is guided. This desired disclosure will only be reached through an in-kind interpretation as a basic means (Shatibi, 2020)

In teaching memorize of the Qur'an - there must be 3 learning methods namely: memorizing, understanding, and practice (Baajumah, 2009)

Memorizing: Imam Asy-Syafi'i رحمه الله says: "whoever learns the Qur'an increases his self-esteem". memorizing will be difficult for seekers of knowledge at first, but with continuity, students can achieve what they memorize.

Understanding: what is mean here is to understand the verses of Allah and try to practice them. students who only recite recitation of the quran without understanding its contents then he memorizes without meaning. Ibn Taymiyyah رحمه الله said: understanding the verses of Allah means teaching them their meaning because it will increase of iman.

Practicing: One way to preserve and control knowledge is to practice it. Al-Shaabi and Waqi 'Bin Al-Jarrah - may God have mercy on them - said: (We used to memorize the hadith by practicing it). Likewise, people who memorize verses of the Qur'an then pray at night and repeat it many times, then this method will increase memorization strongly in his mind. And the fruit of science is to practice it. Abu Abdul Rahman Al-Salami said: We were told by those who read the Qur'an, such as Uthman bin Affan, Abdullah bin Mas'ud and others: that if they learn from the Prophet صلى الله عليه وسلم their ten verses not breaking until they learn the science and practice it. They say: we study the Qur'an, science, and practice it together (Baajumah, 2009). All three methods above can be applied in translating learning.

According to Dihyatun Masqon:

"The Arabic language is the language of cultural thought and belief, and it has not retreated from a land it entered because of its influence arising from it being the language of religion and the language of science and thought in terms of the language of the Holy Qur'an, which has been thrown into all human thought and has become heavier than its values and principles." (Masqon, 2006)

Therefore, the translation process of the Qur'an is the process of translating the Arabic language. Perhaps one of these ways is to translate the interpretation of the Holy Qur'an into foreign languages. And translation means - in general - the expression of the meaning of words in one language with other words from another language while fulfilling all its meanings. From this definition, it becomes clear to us the conditions that must be met in absolute translation: 1). The translator has a good knowledge of the two languages, the language of origin and the language of translation. 2). The translator's knowledge of the methods and characteristics of the two languages. 3). Fulfillment of translation with all meanings and intents of the origin. 4). The independence of translation from the original (Al-Yusuf, n.d.). Translation can also be interpreted as the transfer of a native language of a speaker (L1) to a second language (L2) (Nesrine, 2015).

More specifically in translating the Qur'an which according to some experts is divided into two kinds of translations, namely literal translation and interpretative translation (Al-Yusuf, n.d.) Firstly, literal translation (*harfiyah*): this is the transfer of words from one language to another as Nesrine mentioned. Secondly, Interpretative translation (*Tafsiriyah*): This is a simulation that is needed in a literal translation, that is the original simulation in the system and its settings, not taken into account, but it is more important to have a complete representation of meaning and purpose.

In this interpretative translation (*tafsiriyah*) there are several conditions that must be considered, including:

- 1) The form of translation should not be in conflict with the Quran and Assunnah and in accordance with Arabic language science
- 2) A translator should have the correct Islamic ideology
- 3) A translator should master two languages, namely between the source language and the target language
- 4) Give priority to the interpretation of the qur'an firstly, then hadith of the Prophet SAW.

After looking at the types of translations, researcher have found some basic aspects in teaching the translation of the Qur'an and teaching memorizing the Qur'an, as follows: Arabic Alphabet teaching, word teaching, vocabulary teaching, text teaching.

Arabic alphabet teaching (Ta'limu al-harfu) :Arabic alphabet teaching is one of the rules of teaching translating the Qur'an. Because the translation depends heavily on literal transfers in addition to making the necessary functional changes and changes in word order. According to Antoine Al-Dahdah (El-Dahdah, 1981) *al-harfu* are words that can only be symbolized by their addition to names or verbs. Likewise, according to Ni'mah al-harfu every word has no meaning except with the others (Nasution, 2015). And Arabic Alphabet learning is very important, because wrong in the pronunciation of letters or writing will affect the process of translation.

Word teaching (Ta'limu al-kalimatu) : The word is something that has meaning, such as: school, notebook, studio, writing, reading, sitting, walking, continuing, from, within, to (Zakariya, 2006). Words can be nouns, verbs and letters. if it shows meaning that is not related to time, then it is called a noun, and if it is associated with time, it is a verb. And if it has no meaning, then it is a letter or al-harfu.

Vocabulary teaching (Ta'limu al-Mufrodātu): The meaning of the vocabulary in mu'jam al-maany is a collection of words found in all languages. Jakobson listed three translation divisions, one of which is called intralingual translation. This translation basically means paraphrasing the vocabulary of messages in the same language (Jia, 2018). According to this process, verbal cues can be translated by other references in the same language, and it is considered a basic process towards the development of an adequate theory of meaning, such as the interpretation of the holly Qur'an.

Text teaching (Ta'limu an-nash): Pinchuch said that "if translation consists of the process of substituting only words, then the right procedure might refer to a bilingual dictionary." However, translation, as Kelly saw, is "a linguistic application from the perspective of the assumption that there is an attempt to produce texts with meanings equivalent to the original text" and focus on the meaning of the term "text" in relation to translation. "Text" means everything that is translated whether it is translated in writing or verbally. It can be a phrase, sentence, paragraph, or chapter from a book, or even a whole book (Al-Yusuf, n.d.)

Based on the preamble to the problem previously mentioned in the first, the researcher stated that the key to understanding the Qur'an is understanding the Arabic language, so teaching Arabic is one of the most important lessons for students of memorizing the Qur'an. To facilitate this framework, the researcher creates the figure as bellow:

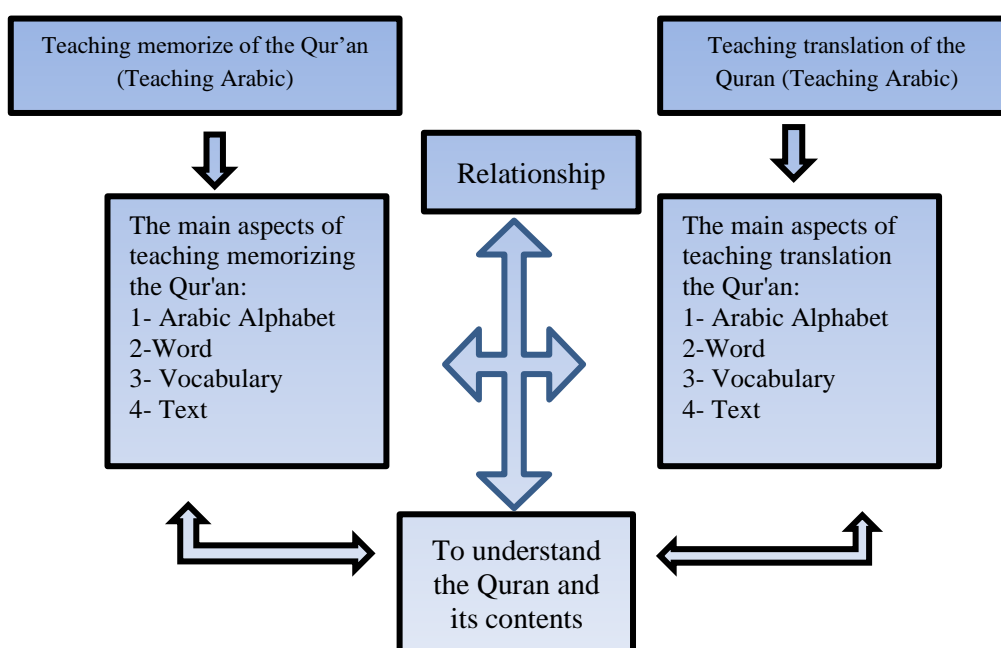


Figure 1: Theoretical Framework

METHODS

The approach used is a qualitative approach with a case study strategy. The research steps that researchers took in this study, are: Determine the source of data, in the form of primary data and secondary data. Then the method of data collection is done in a way 1) Questionnaire, 2) Interview, 3) Observations. Whereas the data analysis was carried out in a way: 1) Summarize the data, 2) Encryption, 3) Topic search, and to conclude, the research process in the field. And that is the deduction from the data obtained in research (data collected, application of teaching the translation of the Qur'an in the Mahad tahfidul Quran Misbahul Nur Cimahi and its relationship with teaching memorizing the Qur'an) to answer the definition of research.

RESULT AND DISCUSSION

Application of Teaching Translation

This research was conducted in Ma'had Tahfidul Quran Misbahul Nur Cimahi-Indonesia, in the seventh grade for girls. Implementation of teaching the translation of the Qur'an and its relationship with teaching memorizing the Qur'an in Ma'had Tahfidul Quran Misbahul Nur Cimahi-Indonesia, as follows:

1. Introduction

Researchers make observations in the classroom. At the beginning of the education process, the teacher conducts preliminary activities and arranges the student's seat in a circle like the letter (U). Then the learning process uses the translation method of the verses of the Qur'an and memorize it. Observations were also made in the activity of memorizing the Qur'an outside of formal education. At the beginning of the education process, the teacher divides students into 6 groups, and each group has one supervisor to teach translation and memorization of the Qur'an.

2. Teaching Implementation

The teacher explains the verses that students will memorize, then read the translation, and the responses among students are always permanent, so students are very important and active in pursuing education. Researchers found the following data:

- 1) Education time in the application of teaching the translation of the Qur'an is not enough for students to memorize the Qur'an.
- 2) The teacher uses an educational approach to memorizing the Qur'an by applying the teaching of the translation of the Qur'an.
- 3) The teacher uses teaching aids such as the translation of the Quran and also for all students to support implementation in teaching memorizing the Qur'an.

3. Correction

In the correction phase, the teacher does the activity of correcting the memorization of students by giving some of the verses that have been explained before, and he does a formative test. If there are students who have not memorized the translation then the student is not yet memorized the Qur'an.

4. Assessment

The teacher makes a learning plan on the subjects of tahfid quran using the Qur'an translation method. The learning plan is made a daily, monthly and yearly program. each of these programs is made a procedure for assesment memorization of the Quran with its translation.

This learning model is already good, because according to Sunaryo a good learning process is a positive attitude and commitment from every teacher, staff and school principal. availability of adequate school services and facilities, as well as the existence of appropriate learning methods (Nurasriyah, 2014)

Examples of Application The basic aspects of teaching memorizing the Qur'an

Translation education application in Ma'had Tahfidzul Qur'an Misbahul Nur Cimahi is a literal (Arabic) translation into Indonesian using the Quran translation. the use of this translation method starts at Juz Amma (the last Juz in Qur'an). For example, as the researchers wrote in Chapter Three of Surah Al-Duha:

Tabel 1: Learning Tahfidzul Qur'an using the Qur'an Translated Ministry of Religion the Republic of Indonesia

Demi, Waktu Duha (ketika matahari naik sepenggalan)	وَالضُّحَىٰ
Dan demi malam apabila telah sunyi	وَاللَّيْلِ إِذَا سَجَىٰ
Tuhanmu tidak meninggalkan engkau (Muhammad) dan tidak (pula) membencimu	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ
Dan sungguh, yang kemudian itu lebih baik bagimu daripada yang permulaan	وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ
Dan sungguh kelak, Tuhanmu pasti memberikan karunia-Nya kepadamu, sehingga engkau menjadi puas	وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

Arabic Alphabet teaching: The Qur'an is composed of Arabic letters and is called huruful hijaiyah, for example with the following:

Tabel 2: Arabic Alphabet teaching

Reading and Memorizing Process	Qur'anic Text	Arabic Alphabet
قُلْ هُوَ اللَّهُ أَحَدٌ (1)	قل هو الله احد (صورة: الإخلاص: 1:114)	ق، ل، ه، و، الله، أ، ح، د

Tabel 3: Word teaching

Reading and Memorizing Process	Qur'anic Text	Qur'anic Word
قُلْ هُوَ اللَّهُ أَحَدٌ (1)	قل هو الله احد (صورة: الإخلاص: 1:114)	قل، هو، الله، احد

Tabel 4: Vocabulary teaching

Reading and Memorizing Process	Translation	Vocabulary
	Katakan (Muhammad) = قل	
قل هو الله أحد (1)	Dialah= هو	
(صورة:	Alloh = الله	قل، هو، الله، احد
الإخلاص:1:114)	Yang Maha Esa= احد	

Tabel 5: Text teaching

Reading and Memorizing Process	Qur'anic Text
قل هو الله أحد	قل هو الله احد
(صورة: الإخلاص:1:114)	

Al-Qur'an memorization values and translations

After the assessment, the researcher found that the power of memorizing the Qur'an was very strong. besides they memorized the Qur'an they can also understand the meaning of the contents of the verse they memorized well. The following is their value data

Tabel 6 : The average value of memorization of the Qur'an and its translation

Name of the Surah	Name of the Student									
	A1	B2	C3	D4	E5	F6	G7	H8	I9	J10
An-Naas	100	95	90	100	100	95	100	95	100	90
Al-Falaq	100	95	85	100	100	100	100	100	100	90
Al-Ikhlâs	100	95	90	100	100	100	100	100	100	90
Al-lahab	100	95	90	100	95	100	95	100	100	85
An-Nashr	100	95	85	100	100	100	95	100	100	90
Al-Kafirun	100	95	90	100	100	95	100	100	100	90
Al-Kautsar	100	95	90	100	100	100	100	100	100	90
Al-Mâun	100	95	90	100	100	85	100	100	100	85
Quraisy	100	95	90	90	95	85	100	100	100	90
Al-Fiil	100	95	85	90	90	80	100	100	100	85
Al-Humazah	100	95	70	90	85	80	95	95	100	90
Al-Ashr	100	95	95	85	90	90	100	100	100	90
At-Takatsur	100	90	70	90	90	90	100	95	100	90
Al-Qariah	100	90	95	90	90	90	95	100	95	90

Al-a'dyiat	100	80	95	90	90	90	100	100	95	95
Al-jaljalah	100	75	90	85	80	90	100	100	100	90
Al-bayinah	100	70	85	85	75	90	95	95	100	90
Al-Qadar	100	100	95	85	90	100	95	95	100	90
Al-Alaq	100	85	90	85	75	95	90	90	90	90
At-Tiin	100	90	90	90	90	95	100	100	95	90
Al-Inshirah	100	100	90	90	90	90	95	100	100	90
Ad-Dhuha	100	95	90	90	90	90	90	95	95	85
Average value	100	87	88	91	88	90	92	91	93	84
Assessment	Very Good	Good	Good	Very Good	Good	Very Good	Very Good	Very Good	Very Good	Good

From these data shows that students do not only memorize the Qur'an but they memorize and understand its meaning. this shows that students are also skilled at translating from foreign languages in their habits (Sciences & Hicham, 2014)

CONCLUSION

After researchers conducted field observations in Ma'had Tahfidzul Qur'an Cimahi, that the application of teaching translation in the process of memorizing the Qur'an was carried out well. The application of this method really helps students in understanding the verses of the Qur'an so that their memorization is getting stronger and better. Even though the translation learning has only been applied to some verses from Juz Amma, namely those starting from the letter ad-dhua to annas, this method can be applied to all verses in the Qur'an. This research also proves that there is a strong relationship between teaching the translation of the Koran and teaching to memorize the Koran to understand students about the Koran in terms of meaning and content.

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