

# MUADDIB: Studi Kependidikan dan Keislaman

Journal homepage: <https://journal.umpo.ac.id/index.php/muaddib>

## Improved Translation and Understanding Ability Al-Qur'an in Children Using the An-Nashr Method

Umi Salamah<sup>1</sup>, Ibnu Ubaidillah<sup>2</sup>

<sup>1,2</sup>STAI Ma'had Aly Al-Hikam Malang, Indonesia

Correspondence: Umi Salamah E-mail: [umisalamah393@gmail.com](mailto:umisalamah393@gmail.com)

### ABSTRACT

Al-Qur'an education includes important aspects including tartil, writing, memorizing, translating, and understanding and practicing it in everyday life. This research aims to describe and analyze the increase in children's ability to translate and understand the Al-Qur'an using the An-Nashr method. The research uses a qualitative case study approach with data collection carried out through interviews, observation, documentation studies and triangulation. Data analysis uses the Miles, Huberman, and Saldana interactive model which includes data condensation, data display, and drawing conclusions. The research results show that the implementation of the An-Nashr method is carried out through three stages: planning, implementation and evaluation. The implication of applying the An-Nashr method is to increase the ability to translate and understand the Al-Qur'an through aspects of understanding which include interpretation per word or per verse, asbabun nuzul, types of letters (makkiyyah & madaniyyah), content of letters, nahwu, and shorof; It is easier for students to learn the Koran because it is taught directly through memorizing translations without needing a dictionary or studying Arabic grammar first.

© 2023 Tim Journal Muaddib: Studi Kependidikan dan Keislaman 2023

### ARTICLE INFO

#### Article History:

Submitted/Received 08-11-2023

First Revised 12-12-2023

Accepted 31-01-2024

First Available online 04-02-2024

Publication Date 04-02-2024

#### Keyword:

An-Nashr Method,  
Understanding the Qur'an,  
Translating the Qur'an

## INTRODUCTION

The importance of believing in and studying the Koran for Muslims cannot be doubted (Zaini, 2020). The Qur'an as a guide, a source of knowledge both religious and general (Ardiningrum et al., 2021), eternal and relevant miracles in responding to every change in law, economy, education, health, leadership, and so on (Majid & Sugitanata, 2021). The Qur'an is a divine revelation revealed to the Prophet Muhammad SAW. through the intercession of the Angel Gabriel (Fauzan, 2021). As the final holy book which is a guide to life for mankind, applied in everyday life (Napiah & Idrus, 2021), the Qur'an contains instructions that cover all aspects of life, starting from human relationships with Allah SWT, relationships interpersonal relationships, ethics, law, morality, and guidelines for dealing with everyday problems. In the Qur'an, Allah SWT. said, "This book has no doubt in it; guidance for those who are pious" (QS. Al-Baqarah: 2) (*Departemen Agama RI. Al-Qur'an Dan Terjemahnya: Juz 1- Juz 30*, n.d.). This verse confirms that the Qur'an is a source of clear and definite guidance for those who have piety. Therefore, studying the Koran is an obligation for every Muslim (Umi Salamah, 2018) who wants to live according to the will of Allah SWT. The importance of studying the Koran as a guide in life (Umi Salamah, 2019) is related to spiritual awareness and self-development.

The Qur'an teaches about faith, worship and good morals. By studying the Koran, Muslims gain knowledge about the principles of their religion, strengthen their faith, and improve their spiritual relationship with Allah SWT. Apart from that, studying the Al-Qur'an is also a way of life which includes the ability to read, write, translate and understand the Al-Qur'an to apply it in everyday life. Learning to read the Koran with correct recitation (Elitawati, 2022) helps Muslims gain fluency in pronouncing the holy verses, so that they can feel the beauty and coolness contained in it. The ability to write Arabic is also important, because many holy verses are written in Arabic with certain rules and

regulations that are different from conventional Arabic writing (imla'i rules).

Furthermore, the skill of translating the Koran into a language that is understood by Muslims throughout the world is also very important. Even though the Koran was revealed in Arabic, not all Muslims have a deep understanding of Arabic. Therefore, translating the Qur'an into a language that Muslims can understand allows them to understand the messages of Allah SWT. more easily and deeply. Unfortunately, even though the importance of learning to translate the Koran is acknowledged, in reality the number of Islamic educational institutions that implement this learning is still very small. Many educational institutions still focus more on rote learning of the Al-Qur'an in Arabic, without placing sufficient emphasis on understanding the meaning and translation of the Al-Qur'an. Therefore, there is an urgent need to improve learning to translate the Al-Qur'an as a first step in understanding the content of the Al-Qur'an as a whole. By studying the translation of the Koran, Muslims can feel the messages of Allah SWT. in a language they understand, and it is easier to apply the teachings in everyday life.

SD Islam As Salam Malang is a primary level educational institution that has made important breakthroughs in expanding the Al-Qur'an learning curriculum. Previously, this institution only had tartil, kitabah and tahfidz Al-Qur'an learning programs. However, to provide a more comprehensive understanding to students, this institution decided to implement learning to translate the Koran. This decision was based on awareness of the importance of understanding the meaning and messages contained in the Al-Qur'an in more depth. In an effort to develop appropriate methods, this institution conducted research and comparative studies to understand the advantages and disadvantages of various existing Al-Qur'an learning methods. After a thorough process, they chose to adopt the An-Nashr method. The An-Nashr method is a learning approach that focuses on translating the Al-Qur'an. The aim is for students to be able to translate and gain a better understanding of the Al-Qur'an. This method

involves learning vocabulary, grammar and historical context in understanding the verses of the Koran. In this way, students can relate the messages of the Qur'an to the reality of their current lives.

This research on the An-Nashr method of learning at the As Salam Islamic Elementary School in Malang aims to describe the learning process carried out using this method and explore the implications that arise from using this method. In summary, the aim of this research is to understand how the An-Nashr method is applied in the context of Islamic elementary school education and what consequences arise in the learning process.

## METHODS

This research uses an interactive qualitative approach with a natural paradigm (post-positivism) to understand phenomena or reality holistically, considering it as something full of meaning, complex, dynamic and complete. This qualitative approach is based on descriptive research questions and research objectives, with the aim of exploring and understanding social interactions or processes that occur within the research object. There are two main characteristics that stand out in the qualitative approach used in this research. First, personal contact and insight, where the researcher has a close relationship and attachment to the subject, phenomenon and situation being studied. This closeness allows researchers to gain in-depth insight into the research object. Second, dynamic systems, where the focus of research is on the processes that occur. This approach is based on the assumption that change occurs continuously and consistently, both at the individual level and the entire system. This research uses a case study type of research, which is part of a qualitative approach. Case studies involve in-depth and comprehensive research into a case, activity, or program in a certain period. In this research, various sources of information were collected through data collection procedures. The focus of case studies is on people, both individuals and groups, as well as related backgrounds and events. The aim of this research is to obtain a

detailed and comprehensive picture and description of the case being studied.

This research was conducted at the As Salam Islamic Elementary School which is located on Jalan Bendungan Wonorejo Number 1A, Summersari, Lowokwaru District, Malang City. The selection of this location was based on the researcher's interest in implementing the An-Nashr method on students who had completed the Tartil Ummi method program. The researcher attempts to describe and analyze in detail the use of the An-Nashr method in this school environment and its implications. In this research, there are four techniques used to collect qualitative data, namely interviews, observation, documentation, and triangulation. In this research, structured interviews and free interviews were used. The steps followed in the interviews follow the model proposed by Lincoln and Guba. Second, observation is carried out by making systematic observations and recording of the phenomena or conditions of the object being studied. In this research, participatory observation and frank observation were used. Researchers collect official internal and external documents related to the research object. In this research, technical triangulation and source triangulation were used.

Data analysis uses the Miles and Huberman model, namely: data condensation, data presentation, and drawing conclusions. Researchers interactively and continuously process data until they reach the desired level of saturation. The condensation stage involves selecting, simplifying, and abstracting data. The validity of the data in this research involves validity and credibility. Validity of researcher findings by ensuring conformity between the researcher's report and the facts that occur in the field. To test credibility, several methods are used, such as extended observations in the field, triangulation of data through various techniques and sources, member checks which involve checking data with sources, and translation tests to verify the validity of data from interviews and documentation.

## RESULTS AND DISCUSSION

### Implementation of the An-Nashr Method Translation of Al-Qur'an

Etymologically, the word "translation" comes from the Arabic word "tarjama" which means "translation" or "to translate". This word has the root "rajama" which means "to move" or "change place". Arabic itself takes a term from Armenian, namely turjuman/tarjuman, which means the transfer of words from one language to another (Murtado, 2020), so that it becomes intellectual property between religion and society (Istianah & Surya, 2021).

Translation is copying ideas, opinions, information, thoughts into another language (Yarno Eko Saputro, 2022). The main goal of translation is to ensure that the message contained in the original text can be conveyed with high fidelity and readability in the target language. In the reality of translation, grammatical and lexical adjustments are often necessary to achieve clarity and smooth communication. Translators need to consider differences in language structure and vocabulary use between the source language and the target language. These adjustments must be made carefully so as not to produce constructions that are unusual or awkward in the recipient language.

In the context of translation, translation refers to the process of transferring or replacing meaning from the source language to the target language. Terminologically, translation refers to the process of transferring a message or meaning from one language to another language while maintaining the same meaning and communicative purpose. Translation aims to express the same meaning in the target language as in the source language. In the context of translation, translation acts as a term that describes the act or process of translating.

The origins of the word "translate" can be traced to ancient times in the Middle East. Arabic as one of the languages that is the main source of influence in the development of the word "translation" has a long tradition in the field of translation. At that time, translation was considered a highly valued and important

skill in facilitating interactions between various cultures and civilizations. Translation has become a broad and important field in providing access to literary works, scientific texts, and information from various languages and cultures. With the continued development of global communication and interaction between various societies, translation has an increasingly crucial role in facilitating understanding and exchange of knowledge between cultures (Siregar, 2016).

Translation of the Koran has undeniable urgency and usefulness in various aspects of life. In the context of understanding religion, translating the Koran allows Muslims throughout the world to access the teachings of the Islamic religion without requiring mastery of Arabic. This allows them to deepen their understanding of the beliefs, practices and values contained in the Qur'an, which in turn strengthens their spirituality and enriches their religious life. On the accessibility side, Al-Qur'an translation plays an important role in expanding the reach of the Al-Qur'an's message. With the availability of translations of the Koran in various languages, not only Muslims, but also people from different religious and cultural backgrounds can learn and understand the message of the Koran. It encourages intercultural dialogue, strengthens understanding, and promotes tolerance and cooperation between Muslim and non-Muslim communities. In Islamic educational institutions, translation of the Qur'an facilitates the learning process, enabling students to understand the holy text better. The urgency of translating the Koran is also seen in the context of intercultural dialogue and the spread of Islamic values. In an increasingly connected global society, translation of the Qur'an allows the Qur'an's messages of peace, compassion, justice and goodness to be conveyed to all humanity. This promotes understanding and mutual understanding between various religious and cultural groups, and helps build a harmonious, just and dignified society (Umar, 2017).

Specifically, the urgency and objectives of translating the Al-Qur'an are:

1. Enables Muslims to know and understand the meaning contained in the verses of the Koran (Umar, 2017). By studying the translation, they can understand the message that Allah SWT wants to convey through His verses. The translation of the Al-Qur'an allows readers to explore the wisdom, guidance and religious values contained in it, so that they can apply these teachings in their daily lives;
2. As a means of support in memorizing the Al-Qur'an. For those who want to memorize verses of the Koran, translation can help in understanding the meaning of each memorized verse. By understanding the meaning and context of these verses, the process of memorizing the Al-Qur'an becomes more meaningful and easier to remember. Translation can provide a deeper understanding of the words and sentences in the Koran, so that memorization becomes more meaningful and impactful;
3. As a supporter and medium in learning Arabic, especially in increasing vocabulary (mufrodat). When reading a translation of the Qur'an, readers will be exposed to the Arabic vocabulary used in the original text. It helps readers in expanding and enriching their vocabulary in Arabic. Translations of the Al-Qur'an provide examples of the use of Arabic vocabulary in meaningful contexts, making it easier to learn Arabic and increase understanding of the structure and grammar of the Arabic language (Kuswoyo, 2021).

### **An-Nashr Method**

The An-Nashr method is an approach used to help memorize the meaning of words in the Al-Qur'an for those who already have the ability to read the Al-Qur'an (Aliyah & Nikmah, 2022). The main aim of this method is to teach how to memorize Al-Qur'an vocabulary to individuals who do not come from an Arab cultural background. By applying this method, readers of the Al-Qur'an are not only able to read the words contained in the Al-Qur'an, but can also

understand the meaning contained in each verse they read.

Etymologically, the word "An-Nashr" means "help" and comes from the word "nashrullāh" which is also the name of one of the letters in the Al-Qur'an, namely Surah An-Nashr (110th Surah). This letter tells the historical event regarding the victory and success of the Muslims in capturing the city of Mecca from the power of the Quraish infidels, known as the Fathu Makkah incident. In this event, many unbelievers happily converted to Islam. Therefore, the hope of using the An-Nashr method is that when Muslims diligently and sincerely try to deepen their understanding of the Qur'an, then at the same time the help of Allah SWT will come down. so that Muslims can achieve glory in their lives and religion (Muhammad Taufik, 2015).

The An-Nashr Method, compiled by K.H. Muhammad Taufik, has the main goal to provide each individual or student with the ability to translate and understand the Al-Qur'an well. This method is designed with five levels or competency levels which aim to develop students' abilities in translating the Al-Qur'an. At the first level, students are taught the ability to translate the Al-Qur'an word by word, where they learn to understand the meaning of each word in the Al-Qur'an text. Then, at the second level, students will be able to translate the Al-Qur'an verse by verse, so that they can understand the overall meaning of the verses they read. Furthermore, at the third level, students will develop the ability to translate the Al-Qur'an at a speed that is parallel to the ability to read the Al-Qur'an. They are trained to interpret the text of the Koran quickly and fluently. At the fourth level, students will gain the ability to differentiate the meaning of the same words but are used in different contexts in the Koran. This allows them to understand and interpret the Qur'an better. At the final level, namely the fifth level, students will be able to translate the Al-Qur'an based on other people's reading or the qori's murottal reading from electronic media such as video or MP3. This trains them in understanding various styles and intonations in reading the Koran.

Apart from that, in the aspect of understanding the Al-Qur'an, students who study the An-Nashr method will be given an understanding of the interpretation or explanation per word or per verse whose translation has been memorized. They will also study the types of letters and asbabun nuzul (the reasons for their revelation) from the verses or letters whose translations they have memorized. Apart from that, they will also understand the grammatical aspects of Arabic in the Al-Qur'an through studying nahwu and shorof (Arabic grammar) material. The An-Nashr method has a long-term learning target, namely being able to translate the entire Al-Qur'an which consists of 30 juz. However, for beginners, the target set is to be able to translate juz 30 and 29 along with their understanding. Thus, the An-Nashr method provides clear direction and goals in learning to translate the Al-Qur'an and understand the meaning and context contained there.

In the An-Nashr method, learning materials are arranged systematically to provide a comprehensive understanding to students. Some of the teaching materials covered in this method include translations of Surah Al-Fatihah and prayers in prayer. This is important to understand the meaning and understanding of the letter and apply it in prayer services. Next, students will be taught word-by-word and verse-by-verse translations of the Al-Qur'an juz 30 and 29. By studying this translation, they can understand the meaning of each word and verse in a wider context. Apart from that, teaching materials also include interpretations or explanations per word or per verse, asbabun nuzul (reasons for its revelation), types of letters (makkiyah & madaniyah), and the contents of the letters. This helps students understand the background and context behind the verses of the Koran. Apart from that, the learning material also includes knowledge about nahwu and shorof, namely Arabic grammar. This material helps students to understand the sentence structure in the Al-Qur'an and master the basic rules of Arabic that are needed to understand and translate the Al-Qur'an text well.

The method used in An-Nashr is to memorize the translation of the Al-Qur'an, either word by word or by verse, according to the learning targets that have been set. The technique used is imitation (talqin), where the teacher reads vocabulary or verses along with the translation, then the students imitate the teacher's reading. Apart from that, the repetition technique (takrar) is also used in the memorization process with the pattern 4-3-2-1 (for ages 7-12 years) or 3-3-2-1 (for ages 12 years and over). The meaning that is memorized is a type of tafsiriyyah translation, which provides an understanding of the meaning of words in the Al-Qur'an. In this process, students will learn two important things at once. First, they will know the meaning of each vocabulary contained in the letter they are memorizing or studying. This helps them understand the meaning more deeply. Second, they will also understand the messages contained in the verse. By memorizing vocabulary, students will automatically repeat the use of the same vocabulary in other letters. This way, when students learn a new letter, they will find vocabulary they have memorized before.

The An-Nashr method of learning follows structured steps. First, the teacher starts the lesson by greeting the students, taking attendance, and inviting them to translate the letters they have previously memorized together. After that, the teacher provides examples of reading the Al-Qur'an as new memorization material, and the students imitate the reading together. Next, students begin to memorize new material according to predetermined memorization patterns and targets. After students have mastered their memorization, the teacher provides an in-depth understanding of the verse or letter that has been memorized. The explanation includes the meaning and content of the verse, and if the students are able, the teacher also provides an explanation of the nahwu and shorof material. After the material is presented, individual tests are carried out in accordance with predetermined provisions, taking into account the time duration and number of students in the group. This test aims to measure students' understanding and

ability to memorize and comprehend the material that has been taught. After the test is finished, the new memorized material is repeated together to strengthen students' understanding.

An-Nashr learning sessions can last 30, 45 or 60 minutes per face-to-face meeting. Learning activities are divided into several sessions with a duration of 45 minutes, including:

1. The first session lasts for 10 minutes, where students are asked to memorize at least the last 4 meetings or 4 letters that have been memorized previously.
2. The second session lasts for 20 minutes, where the teacher introduces new material according to a predetermined pattern. Students are given the opportunity to memorize new material with teacher guidance.
3. In the third session, which lasts 4 minutes, the teacher explains the meaning and intent of the memorized verses in a straightforward and concise manner.
4. In the fourth session, which lasted 7 minutes, a test was carried out on translating new material that had been memorized by the students. This test is carried out individually to measure students' understanding in translating the new material they have learned.
5. In the fifth session, which lasts 4 minutes, classical memorization of new material is carried out. This is done to strengthen and repeat students' memorization so that their understanding of the material becomes stronger.

The media used include teacher manuals and student handbooks. The teacher's manual contains important information to guide teachers in teaching, including the history of the An-Nashr method, procedures for using the method, techniques, memorization patterns, instructions on how to understand students, and other learning steps. Apart from that, the teacher's manual also provides word-by-word and verse-by-verse translations of Surah Al-Fatihah, prayer prayers, juz 30 and 29, complete with explanations and interpretations, as well as asbabun nuzul. Meanwhile, the student

handbook contains an easy-to-understand guide for memorizing translations using the An-Nashr method. This book also provides instructions on filling out the An-Nashr evaluation, etiquette for studying the An-Nashr method, and presents material such as the Al-Fatihah letter, prayer prayers, and juz 30 without translation. Apart from that, the student handbook also contains material about nahwu and shorof, which are important parts of learning Arabic.

A teacher who teaches the An-Nashr method must have several important competencies. First, teachers need to have sincere and sincere intentions in seeking the blessing and mercy of Allah SWT. Second, teachers must have the ability to read the Al-Qur'an well and tartil in accordance with the laws of tajwid and qira'at. Third, teachers need to have pedagogical competencies that enable them to understand student characteristics and transfer knowledge in an easy and enjoyable way. Fourth, the teacher must be able to read the vocabulary in the verses that are memorized intermittently and understand their meaning and significance. Fifth, teachers must have understanding and skills in teaching the An-Nashr method and choose patterns that are appropriate to the age of the students. Lastly, teachers need to have a strong personality, such as humility and openness to continue learning and understanding the meaning contained in the verses, by discussing and asking experts. If the teacher does not understand the meaning of a verse, the teacher must refrain from providing explanations to students. Meanwhile, students in the An-Nashr method of learning must also meet several criteria. First, they must have a sincere intention to seek the approval and mercy of Allah SWT. Second, students must be able to read the Al-Qur'an well and in accordance with the rules of Tajwid science. Third, they need to follow and imitate the teacher's reading when they are introduced to vocabulary and its meaning, by saying it loudly and clearly. Fourth, students must follow all stages of learning in accordance with the instructions and directions from the guide or teacher.

Before teaching the An-Nashr method, it is highly recommended for a teacher to directly observe how this method is taught in his teaching place or ask those who have attended An-Nashr method training. If possible, teachers can also visit the An-Nashr Educational Institution and Islamic Boarding School to understand the theory and practice of this method well. There are several things that need to be considered when learning the An-Nashr method:

1. Teachers need to memorize the meaning of vocabulary, starting from Surah Al-Fatihah and prayer prayers, then continue by memorizing the meaning of words in Surah An-Nās, Al-Falaq, to Surah An-Naba' in the order specified in An-Nashr method teacher's guidebook.
2. After completing Juz 30, the teacher will continue memorizing the vocabulary in Juz 29, starting from Surah Al-Mulk to Surah Al-Mursalāt.
3. If students are deemed capable, the science of nahwu and shorof can be taught in between rote learning.
4. The memorization process is carried out in a group led by a guide, who can be a teacher or fellow students who have received lessons from the teacher.
5. The teacher or guide must understand how to read Arabic sentences or vocabulary intermittently, either per word or in groups, and understand the meaning.
6. Teachers use guidebooks that have been prepared specifically for the An-Nashr method, while students use guidebooks provided specifically for them.
7. Even though within one group there may be differences in the ages of students, it is best if the differences are not too large, and each student is expected to have the ability to read the Al-Qur'an with equal fluency.

In the An-Nashr method, a formative evaluation model is used which is carried out repeatedly during the learning process. Evaluation is carried out every day after new material is presented to students. The assessment criteria used are as follows: if students are able to translate all the vocabulary correctly, they will get a grade

(A); if there are one or two vocabulary words that are translated incorrectly, the student will get a grade (B); if there are three or five vocabulary words that are translated incorrectly, the student will get a grade (C); and if there are more than five vocabulary words that are translated incorrectly, the student will get a grade (D). This assessment is carried out repeatedly for each new material presented to students. The goal is for students to master all the vocabulary without making mistakes in translating it. Thus, this formative evaluation functions as a tool to track student progress and provide necessary feedback so that students can continue to improve their understanding and memorization.

The implementation of the An-Nashr method at As Salam Islamic Elementary School is divided into three main stages. The first stage is planning, which involves various aspects such as learning objectives, competencies and skills to be achieved, student characteristics, class design, materials, targets and learning resources to be used. Apart from that, learning design, time, learning facilities, as well as evaluation and assessment are also important parts of this planning stage. The second stage is implementation, which includes learning steps and classroom management. At this stage, the An-Nashr method is applied in daily learning practice. The learning steps relevant to this method are implemented systematically and purposefully. Apart from that, classroom management is also an important factor in creating a conducive learning environment and supporting the teaching and learning process. The final stage is evaluation, which is the stage for evaluating the An-Nashr method regarding the student learning outcomes that have been achieved.

The learning program for translating the Koran using the An-Nashr method at As Salam Islamic Elementary School has objectives that are closely related to the institution's vision and mission. The Principal said that the aim of implementing the An-Nashr method in learning to translate the Al-Qur'an is so that after children memorize the Al-Qur'an, they will also be able to understand and translate the contents of the



Al-Qur'an. This goal is expected to have an impact on children's attitudes and behavior, especially in increasing devotion to prayer. Apart from that, it is hoped that the values of the Al-Qur'an that are understood through learning to translate can be applied in everyday life, so that children have character and souls that are formed by the teachings of the Al-Qur'an. Deputy Principal and Ust. Aflika Fathoni, who teaches the An-Nashr method in class B, also revealed the purpose of learning this method. According to him, the aim of learning the An-Nashr method is so that students can translate word by sentence in the Al-Qur'an. When students understand the translation, they are expected to be able to implement it in their daily lives. With a good understanding of the translated letters, students are expected to be able to apply these values in real action in their daily lives.

According to AS, the teachers and Al-Qur'an Coordinator have determined the competencies or abilities that students are expected to achieve in learning the An-Nashr method at As Salam Islamic Elementary School. Because this method is still new and is being implemented at the school, the teachers and Al-Qur'an Coordinator, UH have agreed that the targeted competency for students is to reach level 2. This means that students are expected to be able to translate the Al-Qur'an word by word and by word of mouth. paragraph. Apart from that, students' understanding is also expected to include the types of letters that have been memorized, explanations per word or per verse, and also an understanding of the sentence structure taught in the nahwu shorof material.

Based on observation data and documentation carried out, students who take part in the An-Nashr method learning program at As Salam Islamic Elementary School are required to have passed the munaqosyah tartil and imtihan/khotaman Ummi method, and have at least memorized juz 30. This is confirmed by the Principal's statement through an interview, where he stated that students who want to take part in the An-Nashr program must have completed learning Tartil Ummi and gone through the stages of pre-munaqosyah, munaqosyah,

khotaman, and imtihan. Apart from that, they are also required to have memorized a minimum of juz 30 in the tahfidz program. These conditions are established so that the learning process runs effectively and in accordance with the specified time period, and so that students can achieve the learning targets that have been previously planned.

Based on researchers' observations in the field, there were 26 students who took part in the An-Nashr method learning program. The number of students is divided into two classes with the same ratio, namely 13 students per class. Class A is led by AS and consists of 5 students and 8 students, while class B is led by AF and consists of 4 students and 9 students. Of the total 26 students, 7 students are in grade 5, while the remaining 19 students are in grade 6.

The material presented covers several things. First, there is learning the translation of Surah Al-Fatihah, prayer prayers, as well as the translation of Surah An-Nās to Surah At-Thāriq. Apart from that, there is also comprehension material which includes types of letters, asbabun nuzul, explanations or interpretations per word or per verse, as well as nahwu and shorof material. In this case, the learning target is limited to memorizing the translation of Surah At-Thariq only. These materials have been provided in the An-Nashr method teacher and student handbook, and are equipped with nahwu and shorof material development modules by the teacher.

The method used follows the pattern in the An-Nashr module, with adjustments to the student's age. AF explained that the first method used was the talqin method, where the teacher gave examples and read the translation of the words, then the students imitated them classically. Next, the takrar method is used, where students read the translation repeatedly with a 4-3-2-1 pattern, which can be adjusted to the level of difficulty of the translation memorized by the student. AS also said the same thing, and added the use of the muroja'ah method, where teachers record new translations in WhatsApp groups for students to muroja'ah at home. This learning method is in accordance with the An-Nashr method learning plan document.

The An-Nashr method learning at As Salam Islamic Elementary School is carried out from Monday to Thursday with a duration of 60 minutes per face-to-face meeting. The lesson schedule is in accordance with the As Salam Islamic Elementary School lesson schedule document for the 2022-2023 period. An-Nashr class hours start at 08.45-09.45 WIB, which coincides with shift 2 of Ummi method tartil learning. For learning rooms, class A is held in front of the As Salam prayer room on the first floor, while class B is in room 6A.

Based on documentation data, in the An-Nashr method of learning at SD Islam As Salam, there are two types of evaluation carried out, namely daily evaluation and monthly evaluation. Daily evaluations are carried out at the end of each learning process, after the teacher presents new material. This daily evaluation is carried out individually, where students write the results of their own assessments in the student handbook. This assessment uses letters such as A, B, C, and D based on the number of errors in translating. Apart from that, there is also a monthly evaluation carried out by the Al-Qur'an Coordinator. This monthly evaluation involves all students in classes A and B. Researchers observed that this evaluation was carried out by the coordinator at the end of the month, through tests involving all students in classes A and B.

The An-Nashr learning stages are carried out in the following order. First, it starts with an opening, greeting, reading Surah Al-Fatihah, and praying together. Then, muroja'ah is carried out or rote repetition of letters that have been studied previously during the last 3 meetings or the last 3 letters that were memorized. The duration of this muroja'ah is 10 minutes, starting from the An-Nās letter until 5 or 7 letters after it. After that, the teacher introduces new material by giving it and students follow the teacher's reading, and repeat the translation of the words read using a 4-3-2-1 pattern (Muhlis, 2022). The duration of this new material is around 10 minutes and can be adjusted to the level of difficulty of the words being studied. Next, the teacher explains the meaning and intent of

the translation of the words or verses read, as well as providing information regarding the asbabun nuzul surah and other additional information in about 5 minutes. Followed by an evaluation, where students are tested in translating new material individually. If time is insufficient, the test is carried out by two students alternately for about 15 minutes. Students grade themselves based on the number of errors found. After that, the teacher delivered the nahwu shorof material and explained the new material with a question and answer session. Finally, the closing and kaffarotul majlis prayers were held.

Class management in the An-Nashr method of learning has several specific patterns. First, for class A which is located in front of the prayer room on the first floor, students are arranged in a sitting formation that forms the letter "U". Meanwhile, for class B which is indoors, the seating arrangement is that the male students are placed on the right and the female students are placed on the left. Apart from that, it is important for all students who take part in learning to always carry a student handbook as an aid in the learning process. If there are students who arrive late, they must pray first and carry out independent muroja'ah of the last 3 letters that have been studied previously. This aims to improve and recall their memorization before starting the learning process.

Evaluation in learning to translate the Al-Qur'an using the An-Nashr method at As Salam Islamic Elementary School functions to monitor the achievements, developments and improvements achieved by students during the learning process. The evaluation model used is a formative model, where evaluation is carried out continuously during the learning process. Evaluation is carried out through a letter translation test after the teacher presents new material. Apart from that, monthly evaluations are also carried out led by the Al-Qur'an Coordinator (Badi'ah et al., 2022). In the monthly evaluation, the last three memorized letters with their translations are evaluated. The evaluation results show that the students who took part in the An-Nashr lesson were able to translate the Al-Qur'an well, both word by word and by verse.

Even after being tested by the Al-Qur'an Coordinator, the students were able to understand the use of the same translation of words in different contexts, reaching level 4.

### **Implications of Implementing the An-Nashr Method**

The application of the An-Nashr method in learning at As Salam Islamic Elementary School has a significant impact on several aspects. First, there was an increase in students' ability to translate the Al-Qur'an both word by word and verse. They are able to master memorizing Arabic vocabulary well, which is reflected in the daily and monthly evaluation results. In fact, students have reached a high level of translation ability, namely level 4, where they are able to understand the use of the same translation of words in different contexts.

Apart from that, there was an increase in students' understanding of the Al-Qur'an. They are able to understand types of letters, asbabun nuzul letters, Arabic grammar, and various other aspects. The teachers also said that students mastered the aspects of understanding contained in the An-Nashr method well. The implementation of the An-Nashr method is able to provide students with the ability to directly translate without using a dictionary, cost and time efficiency, as well as flexibility in procuring material books.

The An-Nashr method is applied at As Salam Islamic Elementary School through three stages, namely planning, implementation and evaluation. This stage is in line with the theory of simple learning implementation which consists of initial activities, core activities and closing activities. The learning objectives in the An-Nashr method at SD Islam As Salam only include the ability to translate verses up to level 2, considering that the participants who take part are still at beginner level and this learning is the first time carried out at the school.

The student learning target in the handbook is to be able to translate up to Surah An-Naba', but based on research findings, only Surah At-Thoriq is targeted. This takes into account the time and duration of learning

provided by the school. The pre-requisite for students to take part in learning according to the requirements in the An-Nashr theory is that students must be able to read the Al-Qur'an well.

The learning method used is in accordance with the An-Nashr module, namely talqin and takrar with a 4-3-2-1 pattern. This pattern is adapted to the age of students at As Salam Islamic Elementary School, which ranges from 7-12 years. The type of translation learning used follows the memorization translation method model, where students memorize the translation per word and per verse of the Al-Qur'an directly. The learning time provided by the school is considered ideal, with a duration of 60 minutes per face-to-face meeting and carried out in 4 meetings starting from Monday to Thursday.

The learning steps or stages carried out at SD Islam As Salam are slightly different, where muroja'ah (rote repetition) of new material is carried out before individual evaluation. This is different from the phases in the An-Nashr module. Apart from that, there is additional nahwu shorof material before the lesson ends. This stage is different from the An-Nashr theory which determines that nahwu shorof learning is only delivered if students have memorized the complete translation per word and per verse of 30 juz.

Formative learning evaluation is carried out to measure student development in accordance with the evaluation model in the An-Nashr method. Assessment is carried out after every new material is presented and if the student has memorized one box/letter. Apart from that, SD Islam As Salam also implements monthly evaluations carried out by the Al-Qur'an Coordinator to control the progress and development of student learning outcomes. In terms of learning outcomes, students already have the competency to differentiate the meaning of the same words but are used in different contexts, in accordance with the fourth level of the five competencies in the An-Nashr method.

From the implementation of the An-Nashr method, there are four implications or impacts that can be concluded. First, there is

an increase in the ability to translate the Al-Qur'an if the learning process goes well and is in accordance with the procedures and methods used. This is also influenced by the teacher's competence and the ability of students who can read the Al-Qur'an in tartil and memorize 30 juz. Second, there is an increase in the ability to understand the Al-Qur'an through aspects of understanding which include interpretation per word or per verse, asbabun nuzul, types of letters (makkiyyah & madaniyyah), content of letters, nahwu, and shorof. Third, students know the advantages and disadvantages of the An-Nashr method. One of the advantages is that learning to translate the Al-Qur'an using the An-Nashr method is easier because it is

taught directly through memorizing the translation without needing a dictionary or studying Arabic grammar first. However, the drawback is the lack of certificates for students who have taken part in the An-Nashr program, which is important for registering for the next level of education with special programs such as tahfidz scholarships and the like. Fourth, there is a policy of using the An-Nashr method for learning to translate the Al-Qur'an in the next generation, as well as intensive training on this method by inviting the author directly. The institution will also provide full support in providing learning facilities to support the success of the An-Nashr method.

## CONCLUSION

The implementation of the An-Nashr method in learning the Al-Qur'an at As Salam Islamic Elementary School in Malang goes through three stages, namely, planning, implementation and evaluation of increasing students' abilities in translating the Al-Qur'an. The An-Nashr method pays attention to aspects of student understanding comprehensively, including interpretation per word or per verse, asbabun nuzul, types of letters, content of letters, and knowledge of nahwu and shorof. This method also has the advantage of making it easy to learn to translate the Koran without the need for a dictionary or in-depth Arabic grammar. However, the drawback of this method is the absence of certificates for students who have participated in the An-Nashr program. In conclusion, the implementation of the An-Nashr method makes an important

contribution in improving students' abilities in translating and understanding the Al-Qur'an. By understanding the advantages and disadvantages of this method, improvements and adjustments can be made in the future. Support from educational institutions and appropriate policies is also important to maintain the sustainability of the implementation of the An-Nashr method and optimal student learning outcomes for the Al-Qur'an. The implications of applying the An-Nashr method can improve the ability to translate and understand the Al-Qur'an through aspects of understanding which include interpretation per word or per verse, asbabun nuzul, types of letters (makkiyyah & madaniyyah), content of letters, nahwu, and shorof; It is easier for students to learn the Koran because it is taught directly through memorizing translations without needing a dictionary or studying Arabic grammar first..

## REFERENCES

- Aliyah, N., & Nikmah, F. (2022). Implementasi Metode An-Nashr Untuk Meningkatkan Kemampuan Menghafal Terjemah Ayat Al-Quran Pada Siswa Madrasah Tsanawiyah. *J-PAI: Jurnal Pendidikan Agama Islam*. <https://doi.org/10.18860/jpai.v8i2.15999>
- Ardiningrum, A. D., Maulidya, F. N., & Rahayu, I. (2021). Membentuk Generasi Milenial Qur'ani Melalui Pembelajaran PAI. *Tasyri` : Jurnal Tarbiyah-Syari`ah-Islamiyah*. <https://doi.org/10.52166/tasyri.v28i1.115>
- Badi'ah, I. N., Hanif, M., & Anggraheni, I. (2022). PEMBELAJARAN AL QUR'AN METODE AN NASHR UNTUK MENINGKATKAN KEMAMPUAN BAHASA ANAK USIA DINI DI RA AN NASHR KECAMATAN WAJAK KABUPATEN

- MALANG. *Dewantara: Jurnal Ilmiah Pendidikan Islam Anak Usia Dini*, 4(3), 1–8.
- Departemen Agama RI. *al-Qur'an dan Terjemahnya: Juz 1- Juz 30*. (n.d.). Yayasan Penyelenggara Penterjemah al-Qur'an.
- Elitawati, E. (2022). METODE TILAWATI QUR'AN SEBAGAI UPAYA MENINGKATKAN SENI BACA QUR'AN. *JURNAL PUSAKA*. <https://doi.org/10.35897/ps.v12i1.682>
- Fauzan, F. A. (2021). Implikasi Pendidikan Karakter Bagi Anak Perspektif Q.S. Al-Baqarah ayat 83. *Atthulab: Islamic Religion Teaching and Learning Journal*. <https://doi.org/10.15575/ath.v6i1.10271>
- Istianah, I., & Surya, M. E. (2021). Terjemah Al-Quran Jawa Banyumasan: Latar Belakang dan Metode Penerjemahan. *Alhamra Jurnal Studi Islam*. <https://doi.org/10.30595/ajsi.v2i1.10272>
- Kuswoyo. (2021). *Pengantar Studi Ilmu-Ilmu Al-Qur'an*. PT Nasya Expanding Management.
- Majid, A., & Sugitanata, A. (2021). Sebuah Kajian Historis: Periodisasi Dan Tartib Mushafi Ayat-Ayat Al-Quran. *Al-Bayan: Jurnal Ilmu Al-Qur'an Dan Hadist*. <https://doi.org/10.35132/albayan.v4i2.109>
- Muhammad Taufik. (2015). *Belajar Cepat & Mudah Terjemah Al-Qur'an Metode An-Nashr: Buku Panduan Murid 1*. Lembaga Pesantren dan Pendidikan An-Nashr.
- Muhlis, M. (2022). PENERAPAN METODE AN-NASHR UNTUK MENINGKATKAN DAYA INGAT DAN KEMAMPUAN MENTERJEMAH SISWA DI MTS BABUL FUTUH PANDAAN. *Tarbawi: Jurnal Studi Pendidikan Islam*, 10(1), 28–37.
- Murtado, M. (2020). Tafsir, ta'wil dan terjemah. *Al-Allam*.
- Napiah, N., & Idrus, A. Al. (2021). Meningkatkan Kemampuan Hafalan Al-Quran Anak-anak Melalui Kegiatan Taman Pendidikan Al-Quran di Desa Nijang Kabupaten Sumbawa Besar. *Jurnal Pengabdian Magister Pendidikan IPA*. <https://doi.org/10.29303/jpmpi.v4i1.591>
- Siregar, R. (2016). Pentingnya Pengetahuan Ideologi Penerjemahan Bagi Penterjemah. *Jurnal Penelitian Pendidikan Bahasa Dan Sastra*, 1(1), 1–8. <https://jurnal-lp2m.um naw.ac.id/index.php/JP2BS/article/view/19>
- Umar, J. (2017). Kegunaan Terjemah Qur'an Bagi Ummat Muslim. *Al-Mu' Ashirah*.
- Umi Salamah. (2018). Pengajaran Menggunakan Metode Kaisa dalam Menghafal Al-Qur'an pada Anak. *TA'LIMUNA*, 7(2), 124–128.
- Umi Salamah. (2019). KEMAMPUAN MENGHAFAL AL-QUR'AN DENGAN METODE KAISA DALAM PERSPEKTIF MULTIPLE INTELLIGENCE. *ISTIGHNA*, 2(2), 86–94.
- Yarno Eko Saputro. (2022). HAKIKAT PENERJEMAHAN. *Al-Ihda': Jurnal Pendidikan Dan Pemikiran*. <https://doi.org/10.55558/alihda.v16i2.53>
- Zaini, H. (2020). BENCANA MENURUT PERSPEKTIF AL-QUR'AN. *El-Hekam*. <https://doi.org/10.31958/jeh.v4i1.1998>