

## **Beyond Recitation: Integrating the *Turjuman* Method for Qur'anic Comprehension in Madrasah Education**

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### **Abstract**

This study examines the implementation of the *Turjuman* method in teaching Qur'anic comprehension at MIN 1 Madiun. The *Turjuman* method employs a word-by-word translation approach accompanied by basic grammatical analysis to address students' limited proficiency in Arabic and enhance their understanding of Qur'anic texts. Utilizing a qualitative case study design, data were collected through classroom observations, semi-structured interviews with teachers and students, and document analysis of instructional materials and student assessments. The findings reveal that the *Turjuman* method significantly improves students' comprehension of Qur'anic structure and meaning while fostering awareness of moral and spiritual values applicable to daily life. Students demonstrated positive responses, evidenced by increased motivation, active classroom engagement, and the development of Islamic character traits. Despite implementation challenges—including limited instructional time, varying levels of teacher preparedness, and insufficient supporting materials—the *Turjuman* method proves effective and relevant for Qur'anic pedagogy. This study recommends broader adoption of the method as an integrative and contextual learning strategy in madrasah curricula, with implications for curriculum development and teacher professional training in Islamic elementary education.

Keywords: *Turjuman* method, Qur'anic comprehension, word-by-word translation, madrasah education, curriculum integration, Islamic pedagogy

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### **Introduction**

The Qur'an, as the primary source of Islamic teachings, functions not only as a guide for spiritual life but also as the foundation for the moral, social, and intellectual education of Muslims worldwide. In the context of formal education in Indonesia, Qur'anic learning holds a particularly strategic position within madrasah institutions, where it serves as the cornerstone of Islamic character formation and religious literacy development. Understanding the content of the Qur'an becomes crucial to ensure that students are not merely able to recite its text fluently but also comprehend the profound moral messages and ethical values embedded within its verses. As Azra (1999) emphasized, Islamic education should aim not only to produce ritually obedient individuals but also those who are critically engaged and meaningfully aware

of their religious teachings, including a comprehensive understanding of the Qur'anic message and its contemporary relevance.

Despite the centralized position of Qur'anic education in Islamic schools, one of the most persistent obstacles at the elementary level remains students' limited proficiency in understanding the Arabic language. This linguistic barrier often prevents students from accessing the deeper meanings of Qur'anic texts, reducing instruction to mechanical recitation without substantive comprehension. This pedagogical challenge necessitates specialized approaches that can effectively bridge the gap between Arabic linguistic structures and students' native language competencies. In response to this need, the *Turjuman* method developed by the Ummi Foundation has emerged as a promising instructional strategy designed to facilitate students' literal and contextual understanding of Qur'anic vocabulary and syntax. Rahmawati and Rotullutfiah (2024) noted that the *Turjuman* method offers distinct advantages in teaching Qur'anic language structures systematically, as it integrates both morphological analysis (*sharf*) and syntactic approaches (*nahwu*) within a cohesive pedagogical framework.

The *Turjuman* method employs a word-by-word translation approach, accompanied by accessible grammatical explanations for each lexical unit, historical context through *asbab al-nuzul* (reasons for revelation), and relevant jurisprudential insights. This multi-layered approach enables students to develop both linguistic competence in Arabic sentence structures and hermeneutical skills in interpreting Qur'anic meanings. The method's emphasis on grammatical analysis aligns with classical Arabic pedagogical traditions. As Al-Abrasyi articulated, authentic mastery of Arabic extends beyond mere vocabulary memorization to encompass the analytical ability to deconstruct sentence structures and comprehend the syntactic relationships between words (Sentosa & Abdillah, 2021). This grammatical foundation proves essential for students to transition from surface-level reading to deep comprehension of Qur'anic discourse.

At MIN 1 Madiun, the implementation of the *Turjuman* method represents an innovative pedagogical intervention in Qur'anic instruction. The school's decision to integrate this method into its Islamic Religious Education curriculum reflects a commitment to ensuring that students develop not only recitation fluency but also meaningful comprehension of Qur'anic content and its applicability to contemporary life. This educational philosophy resonates with Tilaar's (2000) assertion that meaningful education must foster critical understanding of texts rather than merely facilitating the reproduction of memorized content. By emphasizing comprehension alongside recitation, the *Turjuman* method addresses a fundamental gap in traditional Qur'anic pedagogy that has often prioritized *tajwid* (proper recitation) over *tafsir* (interpretation and understanding).

However, the integration of the *Turjuman* method into Indonesia's national curriculum framework presents several implementation challenges. These include material adaptation to align with competency standards, time allocation constraints within the already dense curriculum schedule, and varying levels of educator competence in Arabic grammar and Qur'anic exegesis. The competency-based and thematic curriculum structure currently employed in madrasah education demands teaching methods that are both contextual and systematically structured. As Surakhmad (1998) emphasized, successful curriculum integration requires careful alignment among educational objectives, instructional materials, and pedagogical methods employed in the learning process. Without such coherence, even innovative methods risk becoming disconnected add-ons rather than integral components of student learning experiences.

Despite growing interest in alternative Qur'anic teaching methods, empirical research examining the practical implementation of the *Turjuman* method in madrasah settings remains

limited. Most existing studies focus on theoretical frameworks or small-scale interventions without investigating the complexities of sustained implementation within formal educational institutions. This research gap is particularly significant given the increasing emphasis on meaningful learning outcomes in Islamic education policy discourse. Understanding how educators navigate the challenges of implementing innovative methods, how students respond to new pedagogical approaches, and to what extent such methods contribute to achieving curriculum competencies requires systematic empirical investigation grounded in authentic classroom contexts.

This study addresses these gaps by exploring the real-world practices of *Turjuman* method implementation at MIN 1 Madiun. Through a qualitative case study approach, this research examines how educators operationalize the method in their instruction, how students experience and respond to this pedagogical approach, and the extent to which the method supports the achievement of Qur'anic comprehension competencies articulated in the national curriculum. The research is guided by three primary questions: (1) How do teachers implement the *Turjuman* method within the constraints and affordances of the madrasah curriculum? (2) What are students' perceptions and learning outcomes associated with this method? (3) What challenges and opportunities emerge in integrating the *Turjuman* method into formal Islamic education settings?

By conducting an in-depth case study, this research aims to contribute empirically-grounded insights to the ongoing development of integrative Qur'anic teaching practices in Indonesian madrasahs. The findings will serve as a foundation for formulating contextually-relevant pedagogical strategies that respond to both students' developmental needs and curriculum requirements. This study also reinforces the importance of contextual, student-centered approaches in Islamic education—a principle articulated by Dhofier (as cited in Indra, 2016), who argued that learning grounded in students' lived realities proves more effective in transforming abstract Islamic values into concrete ethical actions and informed religious practice.

## **Method**

### ***Research Design***

This study employs a qualitative approach with a case study design to provide an in-depth description of the implementation of the *Turjuman* method in teaching Qur'anic translation at MIN 1 Madiun City, as well as how the method is integrated into the school's educational curriculum. This approach was chosen because it is well-suited to examine educational phenomena in their natural context, focusing on understanding meaning and processes rather than quantitative measurement (Creswell 2013).

### ***Participants or Subject***

The research subjects consist of *Turjuman* method educators, subject teachers, students, and the head of the madrasah as key informants. Data collection techniques include participatory observation, in-depth semi-structured interviews, and documentation of learning tools as well as students' work outputs.

### ***Materials or Instruments***

Data were collected using a combination of semi-structured interview guides, observation checklists, and document analysis protocols. The semi-structured interviews were designed to obtain detailed responses regarding the implementation of the *Turjuman* method at MIN 1 Madiun City and its integration into the educational curriculum, as well as to explore its urgency, challenges, and supporting factors. The observation checklist was used to systematically record *Turjuman* method activities. In addition, relevant school policy

documents, such as strategic plans, policy manuals, and professional development program reports, were examined to conduct triangulation and enrich the qualitative data.

### **Procedure**

Data collection was conducted over a period of three months, from March to June 2025. In the initial phase, the researcher obtained permission from school authorities and scheduled interview sessions with the principal as well as educators, including both madrasah teachers and members of the *Turjuman* teaching team. Each interview session lasted approximately 45 to 60 minutes and was audio-recorded with the participants' consent to ensure data accuracy. Observations were carried out during regular school hours, focusing on leadership interactions, teaching methods, and collaborative activities. Document analysis was conducted concurrently, with a careful selection of documents relevant to innovative leadership practices. Throughout the research process, ethical considerations such as data confidentiality and voluntary participation were strictly upheld and applied rigorously.

### **Data Collection**

Data collection involved multiple sources to gain a comprehensive understanding of the phenomenon under study. The researcher personally conducted all interviews and observations while maintaining a neutral and unobtrusive stance to ensure honest and open responses. Data source triangulation, including interviews, observations, and documentation, was carried out to enhance the validity of the study through cross-verification of information. During the observation process, the researcher took field notes to capture contextual details and non-verbal cues. Data collection was conducted sequentially, allowing for reflection and gradual refinement of interview questions based on emerging themes.

### **Data Analysis**

The data were analyzed using a qualitative descriptive approach, following the stages outlined in the Miles and Huberman (1994) model: data reduction, data display, and conclusion drawing. Data validity was maintained through source and method triangulation, enabling comparisons among observational, interview, and document data to obtain reliable and credible findings (Bogdan & Taylor 1975). The analysis focused on the strategies for implementing the *Turjuman* method, the interaction between educators and students during the learning process, and the alignment of the method with the madrasah curriculum. Thus, this study is expected to provide empirical contributions to the development of integrative and contextual Qur'anic learning practices at the elementary level of Islamic education.

## **Results**

The findings of this study reveal that the implementation of the *Turjuman* Method has proven to be significantly effective in enhancing students' understanding of the content of the Qur'an, particularly at the elementary madrasah level. At MIN 1 Madiun City, this method has been systematically implemented and integrated into the educational curriculum, both through intracurricular learning and supplementary activities. This integration not only strengthens students' mastery of Arabic vocabulary and grammatical structures but also facilitates a contextual interpretation of Qur'anic verses, thereby positively impacting the overall quality of Islamic religious education.

**Table 1**

**Forms of *Turjuman* Method Integration in the MIN 1 Madiun Curriculum**

No	<i>Turjuman</i> Integration Practice	Description
1	Implementation at the Beginning of Each Lesson	Each lesson begins with reading and interpreting short supplications or Qur'anic surahs using the <i>Turjuman</i> method to foster a religious atmosphere and strengthen Arabic proficiency.

2	Integration into Islamic Religious Education Subjects	The <i>Turjuman</i> method is applied in Islamic Religious Education (PAI) subjects such as Qur'an-Hadith, Arabic, Aqidah-Akhlaq, and Islamic History (SKI) to deepen understanding of verse meanings and their connection to Islamic teachings.
3	Special Advanced Class (Enrichment Program)	Special classes are provided for students who have completed the <i>tartil</i> stage of the Ummi Qur'an Method and memorized Juz 30 to study the <i>Turjuman</i> method further, starting from Surah Al-Baqarah, with a focus on vocabulary, grammar, and thematic interpretation of Qur'anic verses.

### ***The Urgency of Understanding Qur'anic Content in Madrasah Education***

Qur'anic learning in madrasahs emphasizes not only *tartil* (the skill of recitation) but also comprehension of the meanings and values contained within the verses. Beyond the Qur'an itself, students are also expected to understand the meanings of the daily ritual prayers they recite. This aligns with the broader vision of Islamic education, which seeks not only to produce ritualistic individuals but also those who are reflective and critical toward religious teachings (Azra 1999). At MIN 1 Madiun City, this paradigm is translated into the curriculum by incorporating Qur'anic translation comprehension as a key component of the teaching and learning process. Educators emphasize not only reading skills but also encourage students to understand the Qur'an's moral and social messages as life guidance.

The urgency of understanding the Qur'an's content in madrasah education is based on students' need to face the challenges of a complex era. The Qur'an contains ethical principles, social responsibilities, and deep spirituality. Without comprehension of these messages, Qur'anic learning risks becoming a routine devoid of meaning. Therefore, madrasah education must integrate approaches that present the Qur'an as a source of solutions to modern life issues.

In today's digital age, students are constantly exposed to a flood of information, including content that may contradict Islamic values. In this context, understanding the Qur'an becomes a moral shield and an effective filter. When students can grasp the content and context of Qur'anic verses, they are not only protected from negative media influences but are also able to take appropriate stances on current issues such as environmental care, justice, and tolerance.

Madrasahs play a strategic role in shaping a Qur'anic generation that is not only intellectually competent but also affectively and spiritually mature. Teaching the Qur'an with a focus on understanding its content contributes to character development. Values such as honesty, responsibility, empathy, and social concern are continuously instilled through interpretation and internalization of the Qur'an not merely through memorization.

To effectively support the understanding of Qur'anic content, contextual and interactive teaching methods are essential. Learning models such as thematic interpretation (*tafsir maudhū'i*), group discussions, and integrative projects can serve as relevant approaches. Educators are no longer merely sources of knowledge but also facilitators guiding students to discover the meanings of verses through personal experience and daily realities. This approach brings Qur'anic learning to life and makes it more meaningful.

At MIN 1 Madiun City, Qur'anic learning innovations have also been developed through the use of digital media and worksheets focused on meaning comprehension. For instance, in learning short surahs, students are not only asked to read and memorize but also to write brief interpretations and compose reflections on how the verse can be applied in their lives. As a result, students become not just reciters of the Qur'an, but also practitioners of its teachings in social, family, and environmental contexts.

Thus, madrasah education must continually develop Qur'anic learning models that transcend formality and routine. Deep understanding of Qur'anic content is the key to shaping

a generation with strong spirituality, critical thinking skills, and high social awareness. This commitment must be a shared responsibility among institutions, educators, parents, and the community in creating an Islamic educational ecosystem oriented toward the transformation of values, not merely the transmission of knowledge.

### ***Language Challenges and the Need for an Alternative Method***

One of the main obstacles in teaching Qur'anic comprehension at the elementary level is students' limited proficiency in Arabic. The unfamiliarity and complexity of the language make it difficult for students to understand Qur'anic verses independently. This is where the *Turjuman* method emerges as an alternative solution. This method teaches students to understand the meaning of verses word-by-word while also introducing basic Arabic grammatical structures. According to Munir (2016), the *Turjuman* method is effective for beginner learners as it serves as a bridge between Qur'anic texts and students' linguistic capabilities (Bahri 2019).

The *Turjuman* method emphasizes a literal approach to understanding the meanings of words within Qur'anic verses. Students are guided to identify the meaning of each word, including simple *nahwu* (syntax) and *sharaf* (morphology) functions that support the understanding of sentence context. In this way, students not only grasp the general meaning of the verse but also gain insight into how sentence structures are formed. This is crucial as it provides a strong foundation for more advanced Arabic learning at higher educational levels.

One of the advantages of this method is its simplicity, which allows elementary-level students to actively engage in understanding the sacred text. Compared to more abstract tafsir (interpretive) methods, the *Turjuman* approach is more practical and aligned with children's cognitive development stages. Activities such as word matching, word-for-word translation, and basic contextual comprehension exercises enhance students' engagement and confidence in interacting with the Qur'an (Rachmawati 2024).

The implementation of the *Turjuman* method in madrasahs also encourages a shift in the role of educators from merely delivering information to guiding students through the thinking process. Educators are responsible for facilitating students in interpreting meanings and uncovering the values within verses progressively. This approach aligns with the principles of active learning, where students do not passively receive interpretations but are directly involved in constructing their own understanding. Consequently, Qur'anic learning becomes not only textual but also contextual and applicable to real life.

However, the application of the *Turjuman* method also presents its own challenges. The availability of appropriate learning materials, adequate teacher training, and integration within a packed curriculum are all aspects that need to be carefully managed. Therefore, support from educational institutions, the development of engaging learning media, and collaboration among educators are essential. When implemented consistently and purposefully, this method can significantly enhance students' understanding of the Qur'an making it more profound, meaningful, and embedded in their character.

### ***The Practice of the Turjuman Method at MIN 1 Madiun City***

Findings from observations and interviews indicate that educators at MIN 1 Madiun City implement the *Turjuman* method in a structured manner, beginning with the recitation of verses, followed by word-by-word meaning, basic grammatical analysis (such as *fi'l*, *fā'il*, and *maf'ūl*), and the construction of a complete meaning of the verse in Indonesian. In practice, teachers guide students to translate both orally and in writing, and then lead discussions on the moral messages of the verse. This method aids students not only in linguistic aspects but also in contextual comprehension, especially regarding verses related to ethics and worship.

One of the most prominent practices in the application of the *Turjuman* method at MIN 1 Madiun City is the *repetition technique*. In the early stages of learning, the teacher first recites the Qur'anic verse with *tartil* and correct pronunciation. Students are then asked to repeat the verse together, followed by individual repetition. This phase aims to familiarize students with the vocabulary and rhythm of the Arabic language while reinforcing their short-term memory.

After the repetition phase, the teacher recites the verse again, adding a word-by-word translation. For example, when reciting the verse "إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ", the teacher explains that "إِنَّ" means *indeed*, "اللَّهِ" is *Allah*, "غَفُورٌ" means *the Most Forgiving*, and "رَحِيمٌ" means *the Most Merciful*. Students are then asked to repeat the verse while stating the meaning of each word. This technique greatly helps students remember vocabulary and develop a stronger connection between sound and meaning.

In daily practice, educators also use whiteboards or printed materials to write down basic grammatical structures. For instance, students are introduced in simple terms to the types of verbs (*fi'l*), subjects (*fā'il*), and objects (*maf'ūl*) found in the verse being studied. While reading and translating, the teacher points out each word's position within the sentence structure. This not only enhances students' understanding of Arabic grammar but also fosters basic linguistic analytical skills that form the foundation for advanced Qur'anic studies.

Interestingly, after the repetition and word analysis phase, students are given time to write the full meaning of the verse in Indonesian. This activity is followed by group or class discussions, where students are encouraged to reflect on and discuss the moral messages contained in the verse. These discussions serve as reflective moments, encouraging students to relate the verse to their daily lives such as the importance of honesty, filial piety, or cleanliness. Thus, the *Turjuman* method at MIN 1 Madiun City functions not only as a linguistic approach but also as a contextual tool for instilling Islamic values.

### ***Integration of the Turjuman Method with the Curriculum***

MIN 1 Madiun is one of the schools that has successfully implemented and integrated the *Turjuman* Method into its educational curriculum. As of May 2025, the school has graduated 52 students who are competent in translating the Qur'an. This integrative curriculum is designed to facilitate behavioral transformation in students, shifting them from their initial condition to becoming competent learners. This is based on a social imperative—that students originate from society and will ultimately return to it. As Ahmadi notes, learners come from the community, receive their education within it, and are prepared for life within that same community (Ahmadi, 2013)

The integration of the *Turjuman* Method into the school curriculum serves as a key strategy for enhancing students' understanding and practice of the Qur'an. The method, which emphasizes word-for-word comprehension of Qur'anic verses, is applied across all subjects, particularly at the beginning of classroom sessions. During this time, educators begin lessons by reciting short surahs with the students, then guide them in translating and interpreting the meaning of the verses. This practice establishes an initial routine that reinforces students' religious consciousness and Islamic contextual understanding before engaging with the core academic material.

Furthermore, the *Turjuman* Method is more intensively integrated into religious subjects such as Qur'an-Hadith, Fiqh, Aqidah Akhlaq, Arabic Language, and Islamic Cultural History (SKI). In these subjects, students are not only encouraged to recite verses relevant to the material but also to comprehend the meanings and messages contained within them through the *Turjuman* approach. As such, each religious subject becomes a holistic platform for strengthening Qur'anic literacy while simultaneously developing students' cognitive and spiritual competencies.

In the implementation of the *Turjuman* Method within Qur'an-Hadith, Fiqh, Aqidah Akhlaq, and SKI subjects, educators align instructional goals with the Core Competencies (Kompetensi Dasar, KD) set by the Ministry of Religious Affairs. For instance, a KD that emphasizes “demonstrating obedient behavior to Allah based on QS. Al-Ma’un” is followed by an activity in which students translate QS. Al-Ma’un using the *Turjuman* method. This supports Tilaar’s view that meaningful education enables learners to understand texts and apply them in real-life contexts (Tilaar, 2000).

For students who have shown strong abilities in Qur’anic reading and memorization—or have passed the Ummi Qur’an reading method test—the school provides advanced *Turjuman* Qur’an classes. In these sessions, *Turjuman*-trained educators guide students through higher-level *Turjuman* materials and longer surahs, helping them expand their vocabulary and deepen their understanding of more complex verses. This program not only strengthens their memorization and comprehension skills but also encourages them to become a generation that reads, memorizes, and understands the Qur’an comprehensively and can apply its teachings in everyday life.

This method’s integration supports not only the development of spiritual and social competencies but also opens opportunities for enhancing knowledge and practical skills. For example, during lessons on QS. Al-Ma’un, after translating each word and analyzing sentence structure, students are asked to connect the meanings to social behaviors in their environment, such as caring for the poor or practicing honesty in doing good deeds. This approach ensures that the verses are not only understood theoretically but also serve as concrete moral guidance in students’ daily lives.

Educators also utilize the *Turjuman* Method as both a remedial and enrichment tool. For students struggling with comprehension, instruction is delivered at a slower pace with repeated focus on vocabulary and meaning. Conversely, students who demonstrate strong understanding are given enrichment tasks such as writing simplified verse interpretations or presenting the meanings of verses in contemporary contexts. This makes the method flexible and adaptable to individual learning needs and abilities.

In terms of lesson planning, educators develop Learning Implementation Plans (RPP) that explicitly outline *Turjuman* Method steps as core strategies. These plans include activities such as verse recitation, word identification, grammatical analysis, and reflection on meaning. The method is also supported by authentic assessments, such as meaning-based assignments, oral evaluations, and word-for-word translation tests aligned with the subject content. This ensures the method is not merely a supplementary technique but an integral part of the teaching process.

Moreover, the integration of the *Turjuman* Method fosters continuity between classroom instruction and extracurricular religious activities, such as tahfidz and tilawah programs. Students involved in these activities are engaged in peer mentoring to help classmates understand the meanings of memorized verses. This shows that the *Turjuman* Method does not stand alone, but works synergistically with other school programs to build a comprehensive Qur’anic learning ecosystem from reading, memorizing, and understanding, to applying its teachings in daily life.

### ***Student Responses and Learning Outcomes***

In general, students have responded to the *Turjuman* method with enthusiasm, largely due to its active learning components, such as repetitive recitation, word-by-word explanation, and value-based discussions. Upper-grade students, in particular, have shown improved comprehension of short Qur’anic verses, especially those addressing social and moral themes. Although challenges remain in grasping complex Arabic structures, students have begun to

develop basic understanding and awareness of the messages within the verses. This aligns with Al-Abrasyi's (1970) assertion that Arabic language instruction must involve structural understanding, so that students do not merely memorize, but also grasp the function of words within sentences (Indra, 2016).

### ***The implementation of the Turjuman method at MIN 1 Madiun***

MIN 1 Madiun has received positive feedback from students. Based on observations and interviews, most students demonstrated high levels of enthusiasm when participating in Qur'anic learning through this method. They felt more challenged and engaged because the process includes varied activities such as collective reading, word-by-word translation, and interpretive discussions. This active engagement was evident in the numerous questions asked and their participation throughout the learning sessions.

One key factor enhancing student motivation was the sense of achievement gained when they managed to comprehend verses independently. Previously, most students were only able to recite the Qur'an without understanding its meaning. However, with the *Turjuman* method, they gradually understood the content of the verses and felt a closer connection to the Qur'anic messages. This brought about a sense of internal satisfaction, motivating them to review and practice their lessons at home.

The collective recitation component also fostered a lively and collaborative classroom atmosphere. When teachers recited verses and students repeated them in unison, a sense of unity emerged, strengthening their interest in learning. The use of repetition not only reinforced memory of vocabulary meanings but also built students' confidence in reading aloud and speaking in front of their peers. As students' mastery of the material increased, so did their self-confidence and enthusiasm for subsequent lessons.

Additionally, students expressed that the *Turjuman* method helped them better understand the connection between the Qur'anic content and their daily lives. In post-translation discussions, they were encouraged to relate Qur'anic messages to personal experiences, such as honesty, discipline, and empathy toward others. This process fostered critical and reflective thinking, allowing students to learn not only cognitively but also affectively and spiritually.

Overall, the application of the *Turjuman* method has created an active, meaningful, and enjoyable learning environment. The students' enthusiastic responses serve as indicators that the method is effective not only in transferring knowledge but also in shaping Islamic character and attitudes. Their heightened motivation is also a valuable asset for educators in developing sustainable teaching strategies and strengthening the integration of Qur'anic education in the holistic development of children's lives.

### ***Implementation Challenges***

Despite its numerous benefits, the implementation of the *Turjuman* method still faces several challenges. Educators require specialized training to deliver basic *nahwu* (syntax) and *sharaf* (morphology) in a simplified and applicable manner. Continuous professional development and mentoring from the *Turjuman* team are essential to maintain instructional quality. Moreover, limited instructional time often forces teachers to rush through the material. Integration with the thematic curriculum also demands careful alignment to ensure it does not conflict with other academic objectives. This aligns with Surakhmad's view that integrating instructional methods must consider consistency among objectives, content, and strategies (Surakhmad, 1998)

Another significant challenge lies in the diversity of students' abilities. Within a single classroom, students vary in terms of comprehension and learning speed. Some can quickly grasp the meaning of *lafadz* (words), while others require repeated explanation and more time.

This demands differentiated instructional strategies, which in turn require additional materials and effective classroom management. Without proper preparation, the *Turjuman* method may become burdensome for students who are still struggling with reading or comprehension.

From the standpoint of infrastructure, MIN 1 Madiun lacks sufficient instructional media to optimally support the *Turjuman* method. The school currently relies on printed booklets or thematic worksheets. However, essential teaching aids such as vocabulary flashcards, interactive grammar boards, and digital visual media are not yet available in all classrooms. Visual, particularly digital, media can serve as an effective learning strategy in today's digital era, and are proven to enhance student engagement. (Mulyono and Ismail Suardi Wekke 2018:4) The availability of digital media is especially crucial in helping young learners grasp abstract Arabic language concepts, thus supporting the overall effectiveness of instruction (Yusuf, 2017). In the absence of varied instructional tools, educators tend to rely heavily on lecture-based and repetitive methods, which, if overused, may diminish students' motivation. As Yeti Heryati argues, meaningful education is characterized by *offensive and proactive learning*, where students are active agents in the learning process, not merely passive recipients (Heryati, 2014)

Parental involvement in supporting the *Turjuman* method at home also remains minimal. Many parents are unfamiliar with this approach and are therefore unable to assist their children effectively in out-of-school practice. The lack of communication between school and home regarding this instructional model has hindered the optimal role of parental support. In fact, reinforcement from home is vital, particularly in terms of memorization, reviewing meanings, and cultivating verse comprehension.

Despite these challenges, opportunities remain to enhance and strengthen the implementation of the *Turjuman* method. Ongoing teacher training, the development of systematic and contextual modules, and the adoption of digital educational technologies can offer practical solutions. Furthermore, inter-madrasah collaboration for sharing best practices and resources can serve as a collective empowerment strategy. With institutional support and teacher commitment, the *Turjuman* method holds great potential to enhance Qur'anic comprehension among students in a sustainable and impactful manner.

### ***Contextual Relevance and Value Transformation***

This study reveals that the *Turjuman* method serves not only as a tool for literal translation but also as a medium for instilling Islamic values within students. Through the literal comprehension facilitated by this method, students become more aware of the commands and prohibitions in the Qur'an. As emphasized by Zamaksyari Dhofier (2011), contextual and reality-based learning is more effective in shaping students' religious character. Therefore, the development and training of the *Turjuman* method within the context of Islamic primary education is highly relevant and deserves to be expanded to other *madrasah* settings. (Dahlan 2011:15).

The relevance of the *Turjuman* method becomes even more apparent when aligned with the need for early moral development. Children at the elementary *madrasah* level are in a critical stage of character formation, and this method offers a significant opportunity to instill Qur'anic values directly. When students comprehend the meanings of verses that prohibit lying, emphasize helping the poor, or command kindness toward parents, they are not merely memorizing, but also reflecting upon and applying these teachings. This exemplifies the essence of character education rooted in divine revelation.

Furthermore, the *Turjuman* method allows for a gradual and repetitive process of internalizing values. Through repeated recitation, word-by-word interpretation, and meaningful discussion of the verses, students are given the time and space to absorb values

deeply and meaningfully. This process transforms Qur'anic learning into more than just a cognitive activity, it also touches the affective and psychomotor domains. Students not only understand what is right and wrong according to the Qur'an, but are also motivated to embody those teachings in their daily lives, both at home and at school.

The *Turjuman* method is also in line with contextual teaching and learning (CTL) approaches that encourage students to connect lesson content with their real-life experiences. Educators can facilitate this connection by relating Qur'anic verses to daily situations encountered by students, such as the importance of cleanliness, honesty, or refraining from hurting others. Through this approach, Qur'anic values are not positioned as abstract doctrines, but as practical, living guidance that resonates with the everyday world of children.

The transformative potential of the *Turjuman* method demonstrates that Qur'anic education need not be confined to ritualistic aspects of worship, but can serve as a comprehensive means of nurturing holistic human beings spiritually devoted and socially resilient. Therefore, there is a pressing need for policies that support the wider adoption of this method, including the development of supporting thematic curricula, nationwide teacher training programs, and the integration of the method into Qur'anic learning assessment systems. In this way, the *Turjuman* method can evolve from a local pedagogical model into a significant contribution to the advancement of Islamic education at the national level.

### **Conclusion**

Conclusion This study indicates that the *Turjuman* method is highly effective in enhancing students' understanding of the content of the Qur'an, particularly at the elementary level of Islamic education. At MIN 1 Madiun, this method has been systematically implemented and integrated into the formal educational curriculum. Focusing on word-for-word translation and the introduction of basic Arabic grammatical structures, the method has proven successful in bridging students' linguistic limitations while simultaneously instilling Islamic values in real-life contexts.

Students have responded positively to the implementation of the *Turjuman* method, as evidenced by their enthusiasm, active participation, and increased motivation. Through involvement in activities such as reading, translating, discussing, and reflecting on the meaning of Qur'anic verses, students demonstrate a deeper understanding of verses related to morals, social behavior, and worship, along with heightened moral awareness rooted in Qur'anic values.

Nevertheless, the implementation of this method faces several challenges, including limited instructional time, varying levels of teacher competency in simplifying *nahwu-sharaf* material, insufficient contextual teaching aids, and the lack of parental involvement in supporting learning at home. Addressing these challenges requires strategic measures such as continuous professional development for teachers, the development of systematic and contextual teaching materials, and strengthened collaboration among schools, families, and educational communities.

Contextually, the *Turjuman* method is highly relevant to the current needs of Islamic education, which demands the balanced development of cognitive, affective, and spiritual aspects. Through an approach that integrates language structure reinforcement, repetition, and value internalization, this method significantly contributes to the transformation of students' Islamic character. Therefore, the *Turjuman* method deserves to be recommended as a meaningful, integrative, and contextually appropriate Qur'anic learning strategy, particularly in elementary-level Islamic educational institutions.

### **Conflict of interests**

The author(s) declare that they have no conflict of interest.

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