



# The Teaching of the Arabic Qur’ani and Strengthening Literacy Tafsir in Islamic Boarding School

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## Abstract

This study departs from the model of the learning of the Arabic language, applied in pesantren Jabal Nur, is oriented on understanding the tafsir Al-qur’an (Arabic qur’ani). The focus of this research is to assess the implementation of Arabic Quranic language learning and its effectiveness in increasing literacy interpretation among the students (santri) in pesantren Jabal Nur Bandung. The purpose of this study is to analyze the model of Arabic Quranic language learning and its effectiveness in increasing literacy interpretations for students in boarding schools. This research is using descriptive analysis method to learning Arabic qur’ani located in pesantren Jabal Nur, Dago - Bandung. Data collection techniques through interviews, observation and test. As for the sources of the information are leader of boarding school, Arabic teacher and students. The results of the research obtained: *first*, the concept of learning Arabic qur’ani is a model of learning curriculum (objectives, materials, methods and evaluation) specifically for the needs of literacy tafsir Al-qur’an; *the second*, a model of learning in design in addition to the tutorial material Arabic qur’ani also practice is on the translation and tafsir of the Qur’an; *the third*, the model of Arabic Quranic language learning is more effective to improve the literacy of students in understanding the tafsir Al-qur’an compared to the learning of the Arabic language-based yellow book.

**Key words:** language, Arabic, literacy, tafsir, Quran

## Introduction

Language is a medium to express ideas/thoughts, feelings with certain symbols which have been understood by the convention. One of the products language (linguistic competence) is the birth of writings (including the tafsir Al-qur’an). Therefore, language is a symbol and a product of the cultural [1].

The Arabic language as the language of the Qur’an has the function of *bibi zainab* exiled from madina for muslims in addition to language as social interaction also became the language of the interksi transcendental namely to understand the message of God contained in the symbol/ mushaf Al-qur’an. By implication, the study of the Arabic language is not only developed for the needs of social communication, but also for special needs: understand Al-qur’an. It is thus, given the language of the Qur’an has a unique and specific from other languages.[2]

During this time, the learning of the Arabic language in schools, in general, refers to the classic books (*turots*) or yellow book compiled for the needs of pemahamn text in general (not to Al-qur’an). So rules-kadiah language and

examples in both science *Shorof*, *Nahwu* and *Balagha*- generally drawn from the phenomena of language are common (not from the Qur'an). the purpose of the learning that is expected from this model that the students can read the books of religious [3].

However, when looking at the effectiveness of the model the study of Arabic with the needs of the understanding of the Qur'an, researchers still see many of the students are not yet able to understand the text of the Qur'an (translating and conjugating). It is thus, in addition to being influenced by the material content of teaching Arabic that is still common (not from the Qur'an) better rules or examples, for example, is also influenced by the strategy of learning the Arabic language that the relative dwell on the memorization of the rules of the language is not the application of the rules in various fields of languages. Model of traditional learning provide a portion of a very large against the rules of the Arabic language rather than the ability of others. All that to be proof of the existence of *grammar oriented* which is very strong in the learning of the Arabic language in Indonesia.[4]

Addressing these issues, the pesantren Jabal Nur Dago-Bandung, has been innovating in the learning of the Arabic language, namely the development of the Arabic qur'ani designed specifically for the needs of the understanding of the Qur'an (translation and tafsir Al-qur'an. Innovation is done as a form of strengthening of students towards understanding the Qur'an through language (Arabic). In addition, this innovation was to ward off difficulties in learning the Arabic language in schools because it is influenced by the characteristic of the language itself both from the aspect of the sound (*al-ashwat/phonology*), grammar (*Nahwu* and *Sharaf*), vocabulary (*Mufradat*), style of language (*Ushlub*), as well as writing (*dictation*).[5]

Research related to the model of the learning of the Arabic language in schools associated with improving the literacy of students in the understanding of the translation and tafsir of the Qur'an into interesting things and needs—at this time - see some of the following reasons: *first*, namely the model of the Arabic qur'ani is still rarely in boarding schools, so it is necessary to be developed; *second*, this study could find a new model of Arabic learning in schools, as well as promoted by the boarding another; *third*, strengthening literacy of students in the field of understanding of the Qur'an; *the fourth*, a new alternative to simplify the process of learning the Arabic language (which is still seen as complicated and difficult).

Related research model of Arabic learning in boarding schools have been carried out by previous researchers such as research carried out by Arif about the development of the Arabic language in schools with the direct method [6, pp. 44-56], Maruf's research about the model of the integration of the learning of the Arabic language in schools [7, pp. 265-280], Habibah's research about the environment artificially Arabic language learning in schools [8, pp. 173-196], research Tolinggi about the model of the learning of the Arabic language in schools khalaf and the salaf [9, pp. 64-95]. In that study, all the leads in aspects of learning the Arabic language for the needs of understanding religious texts in general (not special study of the Qur'an special) and based on the book-yellow book. Therefore, the research results about the application of the Arabic qur'ani in pesantren Jabal Nur can be finding new and different with other studies before.

As for the findings, in addition to beneficial to the development of concepts related to the model of learning Arabic and literacy interpretation, can also help boarding schools to facilitate the learning of the Arabic language in schools, so that the Arabic, difficult and not useful, is more meaningful/useful because it is directly applied in understanding the sources of Islam, namely the Qur'an. In addition, these findings could strengthen the role of schools as centers of religious studies.

## Research Method

As a source of information in this research that the leadership of the schools, teachers of the Arabic language and students who study at pesantren Jabal Nur Dago Bandung. As for the number of informants the data is as follows:

**Table 1.** number of informants the data

No	Informant	Number
1	of Boarding school	1
2	Arabic Teacher	3
3	Students	20
Number of		24 people

While the technique of data collection is done by observation, interview and test. Observation is used to view the academic climate at boarding schools, interviews are used to collect data about the concept and implementation of learning Arabic qur'ani in pesantren Jabal Nur Dago, Bandung. The test is used to explore the data associated with the ability of students in understanding the translation and tafsir of the Qur'an. In accordance with the method of research is descriptive analysis, then the data analysis procedure is based on the three following stages:[10, p. 40]

- a) Data Reduction (data Reduction)
- b) Data Display (Presentation of data)
- c) Conciliation Drawing/Verification (conclusions and verification of data)

As for the process of data analysis is done to adopt and develop the patterns of interaction that developed by Milles and Hiberman (as above), namely:

- a) Data Reduction Data reduction is an activity of selection process, focusing attention on the simplification of abstract and the transformation of the raw data obtained from the written record in the field. Data reduction starts at the beginning of the research activities to study the back of the entire field notes and documentation study. The study is carried out to find things that are basic or important with regard to the focus of the research.
- b) Presentation of data Presentation of data is a process of the preparation of the information systematically in order to obtain a conclusion as the findings of the research. In this study, the data obtained in the form of sentences, words associated with research focus, so that the presentation of the data is a collection of information arranged systematically, which gives you the possibility to draw conclusions. Display data, systemize the main points of information in accordance with the theme and pattern. Patterns that seem drawn a conclusion that the data collected have a particular meaning.
- c) Verification/conclusion To test the validity of the data, the researchers match and compare from variety of sources, both spoken sources (interviews), writing (Documentation), and the results of the observation. In relation to the validity of the data, the author considers the validity of the data if it is supported most not by the three sources but lead to the conclusion that the same research [11, p. 36]. At the time of the data analysis takes place continuously completed, which took place in the field or after the completion of the field, the next step is to do a conclusion. To lead to the conclusion this is indeed based on the results of data analysis, both derived from the remarks field observation and documentation.

## Results and Discussion

Referring to the problems examined in the study, the aspects analyzed in this research include the following things:

### The Concept Of Arabic Qur'ani learning

Related to the concept of learning Arabic qur'ani, researchers digging data in addition to from the leadership of the boarding school as well as the author of the book *Fattaqun* (the book is the source of the Arabic qur'ani), also obtain data from document learning schools and resource book Arabic qur'ani is the method of *Fattaqun*. From such sources, the researchers obtained an overview related to conceptual learning Arabic qur'ani.

Learning Arabic qur'ani is one of the learning models that the curriculum is directed to focus to the need to understand the translation and tafseer of the Qur'an? In other words, this model of learning can also be referred to by the term learning Arabic for special requirements/specifications (*al-manhaj 'alā aqrād al-ḥaṣṣāh*), namely to understand the translation and tafseer of the Qur'an [12, p. 3]. This view is in line also with the opinion of the Izzath Uroosa, in *Learning Arabic Language of the qur'an*, the Arabic language is the language of a very beautiful and unique, not only from the content, the style of the language but also different from the language of modern Arabic. Therefore, the two streams of the language of Divine revelation the same requires an approach different learning. [13]

According to the head of pesantren Jabal Nur (ustdz. Gunawan Sntosa, S. Ag) that the learning of the Arabic language to the Coming of applied because look at the specification requirement of the students is directed to the needs of the understanding of the Qur'an. In line with the presence of Al-qur'an as *hudan*/instructions for human life, then comprehending Al-qur'an should get priority and special attention in the context of learning in schools. One form of priority and special attention that is in addition to reviewing the tafsir Al-qur'an is also supported by the language devices, a specification for learning interpretation. During this time, according to her, learning of the Arabic language in schools is generally directed to understand religious texts in Arabic (book-yellow book), based on the book of the language. In view of his learning of the Arabic language in this model, it's good that the students can master the *particulars* relating to linguistic rules for wide and deep. Only disadvantage is the need of the time is relatively long, because the target/goal of learning is broader and not the focus. Thus the application of the model of Arabic Quranic language learning this is as an effort to accelerate the understanding of the students to the translation and tafseer of the Qur'an.

Related to structure curriculum learning Arabic qur'ani this, according to him at least can be described as follows:

- a) The purpose of learning (*ahdaf al-ta'līm*) Learning objectives to be achieved from the Arabic qur'ani this is so that students can understand and apply linguistic rules in translating and conjugating the Al-qur'an.
- b) Learning outcomes Students are said to have graduated and thoroughly learn the Arabic qur'ani, when already mastered the following aspects:

- Students know and understand he (*wazan uşul* and *furū'*) 13 forecast;
- Students memorized the rules of *Nahwu Al-qur'an*;
- Students can use the dictionary *Al-qur'an* (dictionary *Fattaqun*);
- Students can translate *lafziyah* and interpret certain words based on a dictionary of the *Qur'an Fattaqun*.

c) The charge material (*al-māddah*) According to Gunawan, for the master of translation and tafsir *Al-qur'an*, every student is equipped with the 3 main elements of the Arabic *qur'ani* (packed in the method *Fattaqun*), namely science *Shorof*, the science of *Nahwu* and the science of tafsir. The study *Shorof* is a science related to the word both in terms of its shape, the changing and its meaning. [12] In the context of learning Arabic *Qurani* in this boarding school, science *Shorof* used is the science *shorof* methods *Fattaqun* the rules and examples already packed the way of the *Qur'an*. By studying the rules of *Shorof* and examples from the *Qur'an* so that students are already presented with the introduction of the vocabulary of the *Qur'an* (*mufradāt al-qur'ān*), so that students can read, download *taşrif* at once to translate the word in various forms (*şığah-his*). Likewise, the science of *Nahwu*, rules and examples have been designed and taken from the *Qur'an*. By mastering the basics of science *Shorof* and *Nahwu Al-qur'an*, students are not directly have been taught about how translation as well as try to interpret the *Qur'an* from the side of the approach to language.

Model of presentation of the material in Arabic is, of course, different from the generality of learning Arabic that is developed during the generality of the boarding school. Arabic language learning in boarding school refers to classic books (the book of *turāts*) general rules of linguistic is very wide as well as the examples on the outside of the *Qur'an*. Another case with learning Arabic *qur'ani* developed in pesantren *Jabal Nur*, *Dago Bandung*, the materials are taken from the *Qur'an* as to accelerate the understanding of the students in understanding the *Qur'an*. This is as confirmed also by the teachers of the Arabic language (Ust. *Sholehudin*, M. Ag), that the teaching of the Arabic *qur'ani* (method *Fattaqun*) is an effort to accelerate the understanding of the students against the tafsir *Al-qur'an*. From understanding the interpretation is expected of the *Qur'an* as a guide (*hudan*) can be understood and practiced in life.

As for the structure of the charge of teaching materials in Arabic *qur'ani*, in detail, which include:

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- The rules of the science of *Nahwu Al-qur'an*;
- The use of the Dictionary *Al-qur'an* (*fattaqun*)
- The practice of Translation *Lafziyyah* and interpretation *kebahsaan*;
- Practice analysis *tafseer-tafsri ceorak* language

These materials, in detail already loaded in the source learning of the Arabic language to the Coming of the book Shorof Fataqun (2 volumes), book nahwu Al-qur'an (1 volume), Dictionary Alqura Fattaqun and interpretation-Interpretation of the pattern of language such as tafsir al-Misbah, tafsir al-kasyaf and sofhatu tafasir.

d. Method and learning strategies (al-ṭarīq wa al-uslūb fī al-tadrīs).

The method of learning used to teach the Arabic qur'ani, namely using the methods of Fattaqun. Methods Fattaqun is one method of learning the Arabic language which is designed and published by the institute of Bismi Fattaqun Bandung. Methods Fattaqun designed specific to the needs of tejemah and tafsir Al-qur'an. So in learning, rules and examples fully diambild ari Al-Quran and tafsir.

While learning strategies are applied, namely with the following steps: [12]

- The introduction of the rules of linguistic (Shorof, Nahwu and the Science of tafsir)
- The practice of the application of the rules of language in analyzing the Qur'an
- The deepening of the material that is through the practice of self with figs filling parts of the exercises in the book source;

The strategy of learning the Arabic language, if in the analysis of the approach of learning the rules and translation of the Qur'an, then the method is popularly known by the term method qiyasiyah that learning the rules of the language begins with the introduction of the rules and concludes with examples.

e) Learning Evaluation Associated with the activities of the evaluation of learning, when referring to a book source, there are two forms of evaluation of the measurement of the performance results of students in filling exercises; the second is a special exam that is read and presented the results of the analysis of the text of the Qur'an. With the word of assessment instruments used to measure the success of learning Arabic qur'ani in this model by using test oral test and test writing. Oral test conducted by means of read and presented the results of the analysis of the Qur'an, and test the writing is by way of filling in the pages of the exercises presented in the book the source of each meeting.

### The Implementation Of The Learning Of The Arabic Language Quani In Pesantren Jabal Nur

Refers to the concept of learning Arabic Quranic has been designed in the guidelines and the book is the source, then it can be described on the implementation of learning Arabic qur'ani in pesantren Jabal Nur Dago Bandung.

Implementation of learning Arabic qur'ani in this boarding school, for public is divided in 3 stages, namely the stage of placement test, implementation phase and evaluation phase. According to the informant (Ust. Sholahudin) that in applying learning Arabic qur'ani in pesantren Jabal Nur, did away with the application of learning in pesantren other. It's just different in the boarding school which is preceded by placement test or placement test grade, learning, and a final exam.

Likewise, according to the pesantren leader (ust. Gunawan), as well as the authors of the book Fattaqun (the book is the source of the Arabic qur'ani), that learning begins by orientation of initial ability of students related to the understanding the rules of language, then the introduction of linguistic rules (as is the accompanying resource book), then ends with the end of the test (to measure the ability of students in understanding the tafsir Al-qur'an).

From different explanation above, the researchers saw that the learnoing implementation Arabic qur'ani in pesantren Jabal Nur, carried out with the following stages: measurement of the ability of beginning, treatment (provision of material) and the measurement of the final stage (final test).

#### *The measurement of the initial stage*

The measurement of the initial stage, is performed to measure the ability of students to linguistic rules and understanding them against the Qur'an and his commentary. This stage is also called the stage of the placement test. According to the data obtained from informants, in the placement test is actually not for the grouping class learning, but only to measure the extent to which the ability to start them. To determine the ability of the beginning of this, the teacher can measure the extent to which their change in the understanding of the Qur'an and tafsir after getting the training/learning.

The form of the test that was given in the measurement of initial ability is by way of an oral test which includes knowledge of the following:

- a) The Ability to know shorof (rote he and types).
- b) The ability to know the science Nahwu (rules-kadiah and analysis examples);
- c) The Ability to Translate said in al-qur'an
- d) the ability of knowledge of tafsir.

The result of this measurement is then used as a foothold in the introduction of the material of Arabic rules. On the basis of these data, the researchers noticed that the *placement test* (test placement), although initially applied to the needs of explanation in learning, namely by way of forming a class based on similarity of students's ability.

However in the context of Arabic language learning in pesantren Jabal Nur, the researchers looked precisely the need for adjustment to the level of the material to be taught. The policy of the teacher/leader of the boarding school in it is basically legitimate, even relevant to one of learning principles, namely the adjustment of the level of ability of students with difficulty level of the material which will be given in the learning process.

### *Provison of Treatment/learning*

What is meant by giving treatment in this research is the process of giving the exercises, strengthening in the form of the interaction of teaching and learning in the school. Treatment or is a core activity in improving the ability of the students to the understanding of tafsir Al-qur'an.

With regard to the activities of treatments/learning, is no different with learning activities in schools and other. According To Ust. Gunawan (Leadership as well as compilers of the book Arabic qur'ani (Fattaqun), the process of learning the Arabic language this model is carried out two times in a week. And every meeting that 1.5 hours (90 minutes). To be able to master the translation and tafseer of the Qur'an, the students are equipped with a special study of the Arabic qur'ani this, for 1 year (2 semesters). In the first year of the students in pesantren Jabal Nur, in addition, with the study of the Arabic language based on the yellow book (as well as in schools and other), are also equipped with Arabic interactive (as a preparation for the pesantren Gontor), the students were provided a special Arabic Quranic focus to the study of translation and tafsir Al-qur'an. So with a relatively short time (the first year) the students be more independent in translating and interpreting the Qur'an (language approach).

While the shape of the interaction or the core activities in each meeting, the model of Arabic Quranic language learning is not much different from other learnings. It is as described by one of her teachers (Ust. Sholahudin) that the teaching techniques applied by the teacher in every meeting consists of the following activities:

- a) Open, begins with a prayer and apperception;
- b) Repetition of previous material and checking tasks independently;
- c) Submission rules of linguistic and its application in the analysis of the Qur'an;
- d) Practice analysis of the Qur'an with the approach of the rules that have been learned;
- e) memorize the rules
- f) Assigment
- g) End of learning

Related model of treatment that is done by teachers in schools (as described by the informant above), the re-searchers saw that the thing that is very rational and measured for boarding school, when the targets and goals of learning, namely master of translation and tafsir Al-qur'an. It is thus because in the learning process, students already presented in a practical rules as well as linguistic phenomena that contained in the Qur'an. In other words, learning models such as this provide opportunities where students have direct experience to dive into the Qur'an through the device of language delivered at the time of treatment of such. So the understanding of the students constructed directly in the process of learning. Another case with learning of Arabic based on the book-the yellow book (both with regard to the science Shorof, Nahwu), because the rules and examples are relatively more common (instead of the verses of the Qur'an), so they can't construct experience of students in the verses of the Qur'an.

Such a view is as perceived by one of the students pesantren Jabal Nur (Muhammad Ridlo) that there are differences in experience that is felt when learning Arabic qur'ani in general (based on the yellow book), one of which is through the learning of the Arabic qur'ani, they are faster and easy-to-understand translation and tafsir Al-qur'an. In their view, learning Arabic Qura'ni this, is more easily controlled because the directly applied in the Qur'an and repeated his understanding each time tadarus Al-qur'an. Different with the learning of the Arabic language refers to the Yellow Book, although the rules of memorizing (as required to memorize the yellow Book), but because it is rarely never even applied in real text (such as reviewing the books of fiqh, tafseer) so that memorization of the book feels less rewarding than just to memorize the book.

Based on some of the explanations related to the model of the treatments above, the researchers concluded that in learning Arabic qur'ani in pesantren Jabal Nur, in addition to orientationand the goal is clear, namely to master the translation and tafseer of the Qur'an, are also in the process of learning based on practice and experience. Students not only presented a number of rules to be memorized, but rather students are invited to send you to read the text of the Qur'an, analyze with the device linguistic already studied.

### **The measurement of the final stage**

Associated with the measurement of the final stage is to measure the ability of students in understanding the rules of language, translation and tafsir Al-qur'an, the leadership of the Islamic boarding school (Ust. Gunawan) explains that this is done by way of varied but referring to the textbook there. According to him, the process of measuring the ability of students in understanding the rules, translation and tafsir Al-qur'an, in addition to seen from the ability of

the students during the learning process, it is also seen from the exercise of them in answering the questions of the exercise in the book.

As for the measurement of the end or the final evaluation of learning, based on refers to the concept of learning the Arabic language that already exists and is contained in a book source in the form of a test. This test could take the form of writing can also be oral.

For written test, according to the exposure ustad Sholahudin (one of the teachers of the Arabic qur'ani), usually performed simultaneously in the final meeting. Test science Shorof done separately with the science of Nahwu, though in learning are presented simultaneously (in the first year). Each of the students presented about 50 questions with a variety of characters, ranging from multiple choice, and match up essay. Related to the difficulty level (as a criterion validation test questions), in this case, no measurements are clearly associated with the level of difficulty and validation about the test. As for the reason that considering learning in schools are not so bound by formal rules (such as in institutions of formal education).

While associated with the oral test, still according to ustad Solahudin that the activity is done in the form of a dialogue (*munāqāsyah*) that is not so formal and formal but the association is clear. As is the ith benchmark, namely the aspects measured from the pupil. In saving, researchers, the term benchmark is also called the indicator test. To measure the ability of students in understanding the translation and tafseer of the Qur'an, usually every of students tested to answer things related to the following aspects:

- a) Asked to read one of the verses of the Qur'an;
- b) To measure the application of science Shorof, every students are required to interpret some mufrodāt that there is in the verse, mention of the word form (*shigot*) and explain the root of the word and its meaning (usually allowed to open the dictionary);
- c) To measure the application of the science of nahwu and the rules of interpretation, every students are usually asked to analyze the structure of the sentence in the Al-qur'an, translation lafziyah as well as conjugating a few words with the analysis of language approach. For the interpretation of the verse, some reference quotes by students is *tafsir al-Misbah* (the Indonesian language).

Associated with the indicators of the ability to understand the interpretation or conjugating the Qur'an, he explained that the indicator is not so high like every other scholars or students who study in the field of the science of tafsir. Although he (the compilers of the Arabic qur'ani) is a graduate of the department of Tafsir Hadith, however in the context of the learning of the Arabic language in the school he just restrict it with the term literacy is the translation and tafseer. The so-called "literacy" in the view of he was able to distinguish where the translation and which tafsir. So that the students not only understand Al-qur'an it is from the side of the cover there but farther than it can understand the translation of the Qur'an lafziyah, translation of the Qur'an contextual as well as some elements of the interpretation of the entry in the translation of the Qur'an that there is. In addition, the students can draw a red thread, the similarities and differences between each lafadz which has resemblance/similarity both in terms of *shigotnya* and patterns of change he said (*wazan*). Even more than that, the students can uncover the secrets of every verse that is expressed with diverse structures (*usually in different social situations and ismiyyah*).

Based on the explanation above, the researcher noticed that the process of final evaluation, to measure the ability of students in understanding the translation and tafseer of the Qur'an, basically meet the standards of the learning model. It is thus because of the elements of evaluation, starting from the evaluation indicators, the evaluation instrument and the process have been arranged clearly. Only terms that are used not as formal as the process of evaluation in the school formal. In this regard, researchers assume that it is very possible to see a model of learning in schools is still relatively simple.

### **The Effectiveness Of Learning Arabic Qur'ani To Increase The Literacy Skills Of Students In Reading The Tafsir**

Related to the learning effectiveness of the Arabic language to increase the literacy skills of students in the understanding of the translation and tafseer of the Qur'an, the researchers obtained data, in addition to the teacher's explanations also be seen from the result of the test some students (20 people). According to the exposure of boarding schools which also the originator of the Arabic qur'ani this, that to build the ability of students in understanding the translation and tafseer of the Qur'an, a learning model like this is certainly more effective and efficient. It is thus seen several reasons:

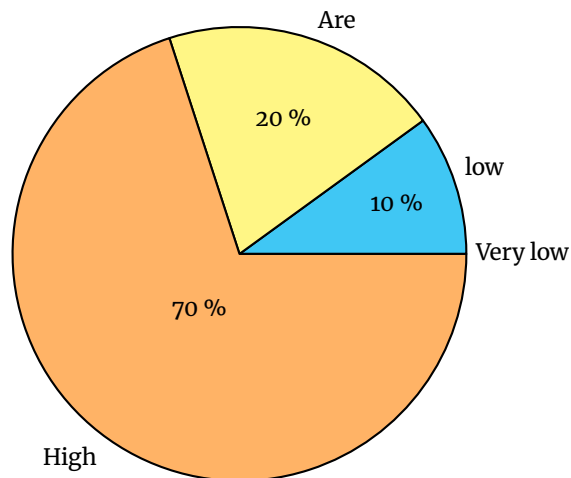
- a) A Model was developed specifically for the needs of the translation and tafseer of the Qur'an
- b) All teaching materials, designed the research results of the Qur'an. So the rules-the rules presented here for example only listed in the Qur'an;
- c) The process of learning more on the practice of application of the rules of the Arabic language in Al-qur'an
- d) Field of application rules of linguistic namely the Al-qur'an, always be studied and repeated at any time;

- e) The students are given the opportunity to review and mengeksplorasi translation and tafsir Al-qur'an from sources that are deliberately presented to students as the dictionary of Al-qur'an, tafsir-interpretation of the linguistic and other books.

Of the aspects above, he believes that learning Arabic qur'ani said, giving a better effect to form the critical power of students in the translation and tafseer of the Qur'an. To measure the objectivity of the model application to learn Arabic qur'ani to increase the literacy of students in the understanding of the translation and tafseer of the Qur'an, the researchers tried to perform oral tests some students (20 people). As for the procedure and indicators of the test adapts to the guidelines and standards that have been defined in the model of learning that has been implemented in schools. Every students receive the opportunity to read the verses of the Qur'an (a specific theme), and every students are asked to analyze the verse from the side of science Shorof (includes: the analysis of word forms/lafadz, the number of patterns of change in the word/wazan, the function changes the word/aḡrādul auzan and the meaning of the word/ma'na mufradāt), the science of nahwu (includes: punctuation/i'rāb, types of sentence structure/al-tarkib, the meaning of a sentence/ma'na tarkiby), and his tafseer (interpretation of language). Of the 20 students who are tested, the obtained picture as follows:

Amount of	Interval value	the Ability of
14	80-100	High
4	60-89	Are
2	40-59	Low
0	0-49	Very low
Number of		24 people

Matrices percentage of the frequency and the ability of students in understanding the translation and tafseer of the Qur'an.



Based on the above table, it can be seen that out of 20 students who are tested to understand the translation and tafseer of the Qur'an, the majority (70%) of their ability is high with interval value 80-100. The rest of the 4 people (20%) in the level of medium and the remaining 2 people (10%) is at low level. The above results, if compared to the results of placement test (as written in nature of the document Arabic teacher), there is a difference that is experiencing a change in the average increase from low level to high level. Changes to this ability, describe that learning Arabic qur'ani specifies the major influence on the ability of students' nature to understand the translation and tafseer.

## Conclusion

Based on the results of data analysis, obtained the results of research that: first, learning Arabic qur'ani, is a curriculum of learning the Arabic language that is designed specifically for the needs of the understanding of the Qur'an (translation and tafsir Al-qur'an); second, the implementation of learning Arabic qur'ani in pesantren Jabal Nur Dago Bandung preceded by the formulation of objectives, preparing teaching materials, setting learning strategy to evaluation all of which are customizable to the needs of understanding the Qur'an; the third, model of



Arabic Quranic language learning has managed to increase the literacy skills of students in the understanding of the translation and tafseer of Al-Quran with high quality.

From the results of such research, in the end the researchers recommend that the model of learning qur'ani is very feasible to be applied in schools as a form of learning development especially to equip students in the interpretation of the Qur'an.

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