

# Understanding the Qur'an Through Harfiyah Translation: A Study on Kajian Terjemah Al-Qur'an in Surabaya's Upper-Middle Class.

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## Abstract

*This article examines using the Qur'an translation method as an educational instrument among the upper-middle-class community in Surabaya. The present study employs a descriptive qualitative approach, collecting primary data through observation, interviews, and documentation from participants in Citraland, Pakuwon Indah, and Ketintang Permai, as well as teachers from LPPIQ. Secondary data were obtained from relevant literature and documents. The research findings indicate that the harfiyah (literal) translation method is the predominant approach that facilitates comprehension of the Qur'anic verses. The practices encompass verse repetition, explanation, and evaluation. The article also identifies the challenges of limited time and participants' Arabic language skills, which were overcome through the use of online sessions and outdoor recitations. This study underscores the pivotal role of the translation method in fostering spiritual comprehension and enriching the lives of upper-middle-class Muslim communities in Surabaya, particularly in contexts where Arabic language proficiency is limited.*

**Keywords:** Translation; Reception; Upper-middle-class community.

## Abstrak

*Artikel ini mengkaji pemanfaatan metode penerjemahan Al-Qur'an sebagai instrumen pembelajaran bagi masyarakat kelas menengah ke atas di Surabaya. Artikel ini menggunakan pendekatan kualitatif deskriptif dengan mengumpulkan data primer melalui observasi, wawancara, dan dokumentasi dari peserta di Citraland, Pakuwon Indah, dan Ketintang Permai, serta pengajar dari LPPIQ. Data sekunder diperoleh dari literatur dan dokumen terkait. Temuan penelitian menunjukkan bahwa metode penerjemahan harfiyah (literal) merupakan pendekatan utama yang membantu pemahaman langsung ayat-ayat Al-Qur'an. Praktik yang dilakukan mencakup pengulangan ayat, penjelasan, dan evaluasi. Artikel ini juga mengidentifikasi tantangan keterbatasan waktu dan kemampuan bahasa Arab peserta, yang diatasi melalui penggunaan sesi online dan pengajian di luar ruangan. Secara keseluruhan, kajian ini menyoroti peran penting metode penerjemahan dalam meningkatkan pemahaman spiritual dan kehidupan komunitas Muslim kelas menengah ke atas di Surabaya, serta menunjukkan signifikansinya dalam menjembatani kesenjangan dalam kemahiran berbahasa Arab.*

**Kata kunci:** Terjemah; Resepsi; Komunitas kelas menengah atas.

## Introduction

Qur'anic translation is one of the most important methods in bridging the understanding of the Holy Qur'an in

various Muslim communities.<sup>1</sup> From time to time, Al-Qur'an translation continues to develop, both in terms of methods and approaches used, with the aim that this

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1 Juairiah Umar, "Kegunaan Terjemah Qur'an Bagi Ummat Muslim," *Al-Mu'ashiroh* Vol. 14, No. 1 (Januari 2017): p. 31.

Al-Qur'an translation method can help people from various circles to understand the contents of the Al-Qur'an.<sup>2</sup> One of the communities that benefit from the development of this translation method is the upper middle class in Surabaya, especially in the Citraland, Pakuwon Indah, and Ketintang Permai areas.

This group, which generally consists of various professions with busy schedules, has diverse religious education backgrounds. Not all participants in this group have a history of formal religious education such as Islamic boarding schools or madrasas. For this community, which is generally busy with work and other activities, Qur'anic translation provides an easier and more effective way of learning the verses in the holy book.<sup>3</sup> The specialty of applying this method is its ability to provide an understanding that is appropriate to the present context, using language that is more easily understood by the general public, thus not only allowing the congregation to read the Qur'an but also to understand the meaning contained therein more deeply, regardless of each individual's religious education background.<sup>4</sup>

It is important to note that research on Qur'anic comprehension through translation has been widely studied by previous researchers. One study examined the application of the Ummi Method to improve the ability to read the Qur'an for housewives, with a learning plan that

included socialization, grouping of participants, and flexible scheduling. Although successful in motivating, the implementation still needs improvement.<sup>5</sup>

A similar study using the Ummi Method for adults involved creating a syllabus, scheduling, and admitting new students, conducted three times a week for 90 minutes. Using Ummi books, tajwid, garib, and the Qur'an, learning followed seven stages. The results show significant improvement in the ability to read the Qur'an, from not knowing the hijaiyah letters to being able to read tartil, understand tajwid, and memorize short letters.<sup>6</sup>

Another study focused on the application of the Qur'an learning method at the Daarul Ummah Bengkulu tahfidz house, which is tailored to the needs of adult students. The six methods applied include the BTQ (Read and Write Qur'an) Method, talqin, lectures, questions and answers, practice and repetition, and assignments.<sup>7</sup> The journal written by A. Hanafi concluded that adult students at LPQ Asy-Syafi'iyyah Tanjungtani have two types of motives in learning to read the Qur'an. First, there is a religious motive that aims to get closer to Allah

5 Annisa Fadhilah Liansyah dan N Achadianingsih, "Penggunaan Metode Ummi Dalam Rangka Peningkatan Kemampuan Membaca Al-Qur'an Bagi Ibu Rumah Tangga," *Comm-Edu (Community Education Journal)* Vol. 3, No. 3 (30 September 2020): p. 181, <https://doi.org/10.22460/comm-edu.v3i3.3336>.

6 Lusi Kurnia Wijayanti, *Penerapan Metode Ummi Dalam Pembelajaran Al-Qur'an Pada Orang Dewasa Untuk Meningkatkan Kemampuan Membaca Al-Qur'an Di Lembaga Majelis Qur'an (MQ) Madiun* (Skripsi, Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, 2016), p. 106-107.

7 Afifah Rohmah, *Metode Pembelajaran Bagi Orang Dewasa Untuk Meningkatkan Kemampuan Membaca Al-Qur'an (Studi Kasus di Rumah Tahfidz Daarul Ummah Bengkulu)* (Skripsi, Universitas Islam Negeri Fatmawati Sukarno Bengkulu, 2022), p. 74.

2 Egi Sukma Baihaki, "Penerjemahan Al-Qur'an: Proses Penerjemahan al-Qur'an di Indonesia," *Jurnal Ushuluddin* Vol. 25, No. 1 (21 Juni 2017): p. 45, <https://doi.org/10.24014/jush.v25i1.2339>.

3 Anisah Indriati, "Kajian Terjemahan Al-Qur'an (Studi Tarjamah al-Qur'an Basa Jawi 'Assalam' Karya Abu Taufiq S.)," *Maghza* Vol. 1, No. 1 (Juni 2016): p. 16.

4 Muchlis M Hanafi, "Problematika Terjemahan Al-Qur'an," *S}uh}uf* Vol. 4, no. 2 (2011): p. 182.

SWT. through learning the Qur'an. In addition, there are also several social motives, namely the achievement motive to improve reading skills, the motive to be appreciated to be respected by the community, and the motive to socialize to fill spare time and interact with peers.<sup>8</sup>

Although there have been many studies related to the Qur'anic translation method in various educational contexts, there is still a gap in understanding the application and acceptance of this method among upper middle class urban communities. Research on this urban upper-middle class community is important because it can reveal the pattern and level of understanding of the Qur'an outside the pesantren or madrasah environment. In addition, the participants from this group come from various backgrounds of Islamic organizations, such as Nahdlatul Ulama (NU), Muhammadiyah, and Salafi, which adds diversity to the dynamics of the participants' understanding.

Therefore, this article seeks to examine the application of the Qur'anic translation method in the context of urban society, especially in the upper middle class in Surabaya. This article aims to answer two main questions. First, how the Qur'anic translation method is applied in the Qur'an recitation of upper-middle-class in Surabaya. This question will explore the learning approaches used, such as group discussions, multimedia presentations, or question and answer sessions, in delivering Qur'anic translations to this group. Secondly, how

Qur'anic translation practices are carried out in the recitation of upper-middle class in Surabaya. This aspect will investigate how the translation process itself is carried out, for example through the dissection of Arabic structures, word-by-word explanations of meaning, or independent translation exercises followed by group discussions. By answering these questions, it is hoped that this article will provide greater insight into how Qur'anic translation methods and practices are applied in the context of modern urban society, particularly among the upper-middle class in Surabaya.

This article uses two analytical frameworks, namely: the theoretical framework of translation and living Qur'an. Methodically, this article refers to a descriptive qualitative approach, which aims to describe in depth the application of the translation method in an effort to understand the Qur'an among the upper middle class in Surabaya, as well as their reception of the method and understanding of the Qur'an applied in the study.<sup>9</sup> The method is designed in a structured and systematic manner to ensure that the data collected is accurate, relevant and reliable.<sup>10</sup> In addition, this research emphasizes scientific principles and logic in every stage of the process, from planning, collecting, to analyzing data.<sup>11</sup> This article is descriptive in nature,

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<sup>9</sup> Muhammad Rizal Pahleviannur dkk., *Metodologi Penelitian Kualitatif* (tt: Pradina Pustaka, 2022), p. 8.

<sup>10</sup> Marinu Waruwu, "Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif dan Metode Penelitian Kombinasi (Mixed Method)," *Jurnal Pendidikan Tambusai* Vol. 7, No. 1 (2023): p. 2901.

<sup>11</sup> Adhi Kusumastuti dan Ahmad Mustamil Khoiron, *Metode Penelitian Kualitatif* (Semarang: Lembaga Pendidikan Sukarno Pressindo, 2019), p. 138.

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<sup>8</sup> A. Hanafi, "Fenomena Belajar Membaca Al-Qur'an pada Orang Dewasa: Studi Metode Tilawati di Lembaga Pembelajaran Al-Qur'an," *Prosiding dan Seminar International Pascasarjana IAI Tribakti Kediri* Vol. 1, No. 1 (2022): 271-272.

where the researcher seeks to understand and describe the implementation of *Kajian Terjemah Al-Qur'an* in Surabaya as well as the methods used.<sup>12</sup> This approach allows the researcher to get an in-depth picture of the Qur'anic translation teaching activities. The subjects of this study consisted of participants of *Kajian Terjemah Al-Qur'an* among upper-middle class in Surabaya and teachers from Lembaga Pengkajian dan Pengembangan Ilmu Al-Qur'an (LPPIQ).

This article utilizes a three-pronged methodological approach, encompassing interviews with participants and teachers to explore their perspectives and experiences in the domain of *Kajian Terjemah Al-Qur'an*, direct observation in *Kajian Terjemah Al-Qur'an* classes to observe the learning atmosphere, teaching methods, and interactions between participants and teachers, and documentation to obtain structured information on opinions and experiences. This comprehensive methodological framework enabled the researcher to gather information about the implementation of *Kajian Terjemah Al-Qur'an* class. The study employed a meticulous descriptive qualitative approach, encompassing interviews, observation, and documentation.<sup>13</sup> Subsequent to data collection, the analysis process was executed in three stages: data reduction to extract pertinent information, data presentation in a structured format such as narrative text or tables to facilitate analysis, and verification to examine the

data presented and derive meaning and conclusions from the research.<sup>14</sup>

The participants in this research were selected using purposive sampling, a method that was employed to ensure that the participants had characteristics relevant to the research objectives.<sup>15</sup> The characteristics that were considered included participants in the *Kajian Terjemah Al-Qur'an* classes in the upper middle community in Surabaya, active participation in the *Kajian Terjemah Al-Qur'an* class, education level, background in religious organizations such as Muhammadiyah, Nahdlatul Ulama, or Salafi, and their profession. This technique facilitates the collection of in-depth and information-rich data by focusing on subjects that are relevant to the research context. Purposive sampling is efficient in the use of time and resources and aligns with the qualitative approach, which aims to understand phenomena in depth, rather than to make generalizations.<sup>16</sup>

## Result and Discussion

### Translation of the Qur'an

In the Big Indonesian Dictionary, the word "translate" as a verb is defined as

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14 Rony Zulfirman, "Implementasi Metode Outdoor Learning Dalam Peningkatan Hasil Belajar Siswa Pada Mata Pelajaran Pendidikan Agama Islam Di Man 1 Medan," *Jurnal Penelitian, Pendidikan dan Pengajaran* Vol. 3, No. 2 (2022): p. 149.

15 Moses Adeleke Adeoye, "Review of Sampling Techniques for Education," *ASEAN Journal for Science Education* Vol. 2, no. 2 (2023): p. 92.

16 Arna Suryani dan Eva Herianti, "Purposive Sampling Technique and Ordinary Least Square Analysis: Investigating the Relationship Between Managerial Overconfidence, Transfer Pricing and Tax Management in Indonesian Stock Exchange-Listed Firms," *International Journal of Professional Business Review* 8, no. 8 (1 Agustus 2023): p. 653-654, <https://doi.org/10.26668/businessreview/2023.v8i8.2684>.

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12 Rusandi dan Muhammad Rusli, "Merancang Penelitian Kualitatif Dasar/Deskriptif dan Studi Kasus," *Al-Ubudiyah: Jurnal Pendidikan dan Studi Islam* Vol. 2, no. 1 (2021): p. 3.

13 Syafrida Hafni Sahir, *Metodologi Penelitian* (Jogjakarta: Penerbit KBM Indonesia, 2021), p. 44-49.

the activity of copying or transferring one language into another, or in other words, translating.<sup>17</sup> This concept is in line with the understanding in Arabic, where “*tarjamah*” is masdar from *fi'il ruba'i* meaning explanation. The term is also used in the context of biography, where a collection of writings explaining the biographies of great figures is called “*Kutub at-Tarajim*”, and the biographies of each figure are referred to as translations. Based on the various opinions of dictionary compilers, it can be concluded that translation is basically the process of translating from one language to another, involving at least two different languages.<sup>18</sup>

In the study of Qur'anic translation, the framework of understanding not only includes aspects of language, but also includes broader meaning and context. One of the figures who has a major contribution in developing the theory of Qur'anic translation is Manna Khalil al-Qattan. al-Qattan divides Qur'anic translation into two main categories, namely *harfiyyah* and *tafsiriyyah*.<sup>19</sup> *Harfiyyah* translation is done by translating each lafaz from the source language (Arabic Qur'an) into the target language literally, maintaining the grammatical structure and order of the original sentence.<sup>20</sup> This approach aims to keep the correspondence between the

meaning in the original language and the target language, so that the entire content of meaning is preserved during the translation process.<sup>21</sup> However, this method often faces significant challenges due to the grammatical and cultural differences between the source and target languages. Such constraints may cause the meaning to be stilted or difficult to be understood by readers in the target language, especially if there are expressions that are unique to the culture of the source language.<sup>22</sup>

In contrast, *tarjamah tafsiriyyah* emphasizes the transfer of meaning with a free approach, without being strictly bound to the structure or grammar of the original language.<sup>23</sup> This method allows the translator to interpret and explain the meaning of the Qur'an in the target language, so that the Qur'anic message can be more relevant and easily understood by readers who may have limited understanding of Arabic.<sup>24</sup> This approach gives the translator the flexibility to adapt the Qur'anic message to the target language context. Still, it also has the disadvantage of risking the loss of certain details related to the structure of

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17 Departemen Pendidikan Nasional, Kamus Besar Bahasa Indonesia (Jakarta: Gramedia Pustaka Utama, 2008), p. 1509.

18 Moch Tolchah, *Aneka pengkajian studi al-Qur'an*, Cetakan I (Yogyakarta: Lkis Pelangi Aksara, 2016), 112.

19 Manna Al-Qaththan, *Maba>hist fi> Ulu>mil Qur'a>n*, terj. Aunur Rafiq El-Mazni (Jakarta: Pustaka Al-Kautsar, 2005), p. 395–396.

20 Rizqa Ahmadi, “Model Terjemahan Al-Qur'an Tafsiriyyah Ustad Muhammad Thalib,” *Jurnal CMES* Vol. 8, no. 1 (Juni 2015): p. 60.

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21 Fadhli Lukman, “Studi Kritis Atas Teori Terjemah Alqur'an Dalam 'Ulum Alqur'an,” *Al-A'raf: Jurnal Pemikiran Islam dan Filsafat* Vol. 8, No. 2 (Juli 2016): p. 171.

22 Masduki, “Jenis Dan Makna Terjemahan (Ditinjau Dari Kelebihan Dan Kekurangannya),” *Prosodi: Jurnal Ilmu Bahasa dan Sastra* Vol. 5, No. 2 (Juli 2011): p. 3.

23 Muhammad Faisal, “Implikasi Kritik Abdul Syakur Yasin Terhadap Terjemahan Al-Qur'an Kementerian Agama di Media Sosial,” *Jurnal AT-TAHFIDZ: Jurnal Ilmu Al-Qur'an dan Tafsir* Vol. 4, No. 02 (Juni 2023): p. 239.

24 Muhammad Chirzin, “Dinamika Terjemah al-Qur'an (Studi Perbandingan Terjemah al-Qur'an Kementerian Agama RI dan Muhammad Thalib),” *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis* Vol. 17, No. 1 (Januari 2016): p. 5.

the original language.<sup>25</sup> Both approaches, *tarjamah harfiyyah* and *tarjamah tafsiriyyah*, offer their own advantages and challenges in the Qur'anic translation process, which still requires attention to linguistic aspects and context.

### **LPPIQ and the *Kajian Terjemah Al-Qur'an* among the Upper-Middle Class in Surabaya**

#### **a. Lembaga Pendidikan dan Pengkajian Ilmu Al-Qur'an (LPPIQ)**

Lembaga Pendidikan dan Pengkajian Ilmu Al-Qur'an (LPPIQ) is an institution dedicated to the teaching and study of the Qur'an. It was established with a vision to improve the understanding and appreciation of the Qur'an among the community. LPPIQ has become one of the leading institutions in its field, with a primary focus on developing innovative methods of teaching the Qur'an. As a non-profit organization that has been established since 1993, LPPIQ has the main vision and mission to market the Qur'an and empower people to better understand and practice the teachings of the Qur'an in their daily lives.<sup>26</sup>

In carrying out its mission, LPPIQ offers various Qur'anic teaching programs designed for various groups and ability levels. LPPIQ has excellent programs such as Qur'anic *tarjim* studies and thematic *tarjim* studies. LPPIQ's role in Qur'anic teaching is

very important, focusing on understanding the meaning and context of Qur'anic verses. Through its programs, LPPIQ has succeeded in helping many people to understand and practice the content of the Qur'anic verses in their daily lives. LPPIQ also plays an important role in developing human resources in the field of Qur'anic teaching. It regularly organizes training and workshops for Qur'anic teachers, equipping them with the latest teaching methods and a deep understanding of the Qur'an. This contributes to improving the quality of Qur'anic teaching in various educational institutions and the wider community.<sup>27</sup>

In the context of this study, LPPIQ plays a crucial role in facilitating Qur'anic comprehension through translation, particularly among the upper middle class in Surabaya. Special programs designed for this group enable Qur'anic learning in a way that suits their needs and lifestyles. LPPIQ's approach of emphasizing comprehension of meaning through translation has been successful in increasing participants' spiritual and practical connection to the Qur'an. The presence of LPPIQ in Surabaya has had a positive impact on improving Qur'anic literacy among urban Muslim communities. Through its various activities and programs, LPPIQ has succeeded in creating a community of active and dedicated Qur'anic learners. This not only contributes to the improvement of individual understanding of the Qur'an, but also

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25 Raadliyatush Shalihah dan Muhammad Habibi Hamzah, "Impelementasi Metode Terjemah Lafdziyah Pada Pembelajaran Al Qur'an di Majelis Ta'lim Robbaniy Jember," *Tarlim: Jurnal Pendidikan Agama Islam* 7, No. 1 (30 Maret 2024): 31, <https://doi.org/10.32528/tarlim.v7i1.1094>.

26 Lembaga Pendidikan dan Pengkajian Ilmu Al-Qur'an, *Kamus Terjemah Al-Qur'an Juz 1* (Surabaya: Lembaga Pendidikan dan Pengkajian Ilmu Al-Qur'an (LPPIQ), 2014).

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27 Ibid.

strengthens the spiritual foundation of society as a whole.

b. *Kajian Terjemah Al-Qur'an* among Upper-Middle Class Community in Surabaya

1. *Kajian Terjemah Al-Qur'an* in Citraland

Citraland, located in Sambikerep Sub-district, is known as an exclusive residential area with a high quality of life. Known for its Green, Clean & Modern City concept, Citraland offers good accessibility and complete facilities, making it a top choice for the upper middle class.<sup>28</sup> The Qur'an Interpretation Study at Citraland opened in 2022, attended by participants aged 30 to 60 from various occupational backgrounds and Islamic sects, including Salafi, Muhammadiyah and Nahdlatul Ulama (NU). The activity is held every Saturday morning at the Baiturrozaq Mosque, with about 15 participants and active attendance ranging from 8 to 10 people. The use of visual media such as LCD screens in learning enhances participants' interaction and understanding, making this study an inclusive and inspiring learning platform.

2. *Kajian Terjemah Al-Qur'an* in Pakuwon Indah

Pakuwon Indah, located in Lakarsantri sub-district, is an elite residential and commercial area that offers a combination of convenience and accessibility.<sup>29</sup> Opened since

2018, the study in Pakuwon Indah is attended by participants aged 30 to 40, mostly housewives with a religious background dominated by the Salafi sect. It is held every Tuesday morning at the home of one of the participants, with around 12 participants and active attendance ranging from 5 to 8 people. A conducive learning atmosphere is created through a circular seating arrangement, allowing for better interaction. Discussions are not only limited to the subject matter, but also include personal experiences, strengthening social bonds among participants.

3. *Kajian Terjemah Al-Qur'an* in Ketintang Permai

Ketintang Permai, located south of Surabaya city center, offers a comfortable environment with good accessibility to essential facilities. The study group in Ketintang Permai, which opened in the early 2000s, consists of participants aged 40 to 60, most of whom are no longer working. It is held every Wednesday morning at the home of one of the participants, with around 10 people in attendance. The discussions take place in an intimate setting, allowing participants to exchange ideas on the meaning and interpretation of Qur'anic verses. The activity is closed with a meal together, which strengthens social relationships and creates an atmosphere of togetherness among participants.

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<sup>28</sup> citralandsurabaya.com, "CitraLand Surabaya - West Surabaya Housing," October 21, 2024, <https://citralandsurabaya.com/>.

<sup>29</sup> "Pakuwon Indah | Pakuwon Residential," accessed December 11, 2024,

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<https://pakuwonresidential.com/id/pages/6/pakuwon-indah>.

### **Translation Method Used**

This article identifies that in *Kajian Terjemah Al-Qur'an* among the upper middle class in Surabaya, the main method used is the harfiyah or word translation method. This method was chosen to provide a deeper understanding to the study participants. In its application, harfiyah translation involves translating each word in a Qur'anic verse literally, with the main aim of maintaining the accuracy of the original Arabic meaning. This approach allows participants to understand the basic meaning of each word and sentence structure in the Qur'an directly, thus reducing the possibility of loss of meaning in more free or interpretive translations.

This method also includes word-by-word explanations with additional, easier-to-understand explanations, designed to assist participants in understanding Qur'anic verses in greater depth. The aim is to create an understanding that is not only limited to the literal meaning of each word, but also an insight into the relationship between words in the context of the verse. As such, the use of the harfiyah translation method creates a well-rounded approach to Qur'anic understanding, ensuring that participants have a solid foundation in the literal understanding of the text, while bridging the gap between literal meaning and practical application in everyday life.

### **The Practice of *Kajian Terjemah Al-Qur'an* in Surabaya**

This study reveals the practice of Qur'anic translation that has developed among the upper middle class in Surabaya, with a particular focus on areas such as Citraland, Pakuwon Indah, and Ketintang Permai. The phenomenon of

Qur'anic studies in these urban areas not only reflects an effort to understand the holy book but also shows a very structured, systematic and interactive learning model. This reflects the intellectual dynamics of urban communities who are increasingly trying to explore and internalize the teachings of the Qur'an in their daily lives. The learning process built in this community does not simply function as a transfer of knowledge, but rather a comprehensive effort to bring participants closer to the substance of the Qur'an through a careful and in-depth translation method, which allows participants to feel the depth of meaning contained in each verse.

The structure of Qur'anic translation learning in this region has a consistent and systematic pattern, which is divided into four main stages: opening, material delivery, evaluation, and closing. Each stage is carefully designed to maximize participants' understanding and engagement, making the learning process more effective and enjoyable. The use of reference sources such as guidebooks from Lembaga Pengkajian dan Pengembangan Ilmu Al-Qur'an (LPPIQ) and Qur'anic translation dictionaries are important instruments in enriching the learning process. These sources are not just tools, but have become an intellectual infrastructure that allows participants to explore the meaning of the Qur'an more comprehensively, as well as providing a broader context for the verses being studied.

The opening process in every study session has its own significance that should not be overlooked. Starting with a joint prayer as a spiritual effort to obtain blessings, this stage is followed by motivation given by the teacher. This



motivation is not just rhetoric, but a strategic effort to build participants' confidence that understanding the Qur'an is not something impossible, but a journey that can be taken with sincerity and perseverance. The pre-test conducted before entering new material becomes an important mechanism to ensure the continuity and interconnectedness of the learning process, so that each session becomes part of a continuity of interconnected knowledge.

The material delivery stage shows the complexity of the approach used in the learning process. The teacher does not simply transfer the translation but uses a systematic method of repetition to ensure that each participant fully understands the meaning of the verse being discussed. The process of repeated reading 2-3 times and the opportunity for participants to mimic the teacher's reading creates an interactive space that allows for immediate correction and deeper understanding. More than just translation, this process is also a vehicle for learning the structure and conventions of the Arabic language, which is key to understanding the nuances and depth of meaning of the Qur'an.

Evaluation in the context of this study is not understood as a mechanism for measuring skills, but as an integral part of the ongoing learning process. The evaluation conducted in the middle and end of the session aims to monitor the progress of participants' understanding on an ongoing basis, so that the teacher can adjust the teaching method according to the needs of the participants. The flexibility of the evaluation method - whether reading sequentially or randomly, as well as reading a whole verse or per sentence - shows an

awareness of the diversity of learning styles of the participants, each of whom has a different learning style and speed.

The closing stage of each study session is designed to create space for reflection and constructive discussion. The opportunities for questions given to participants, as well as in-depth reviews of specific verses referring to the tafsir book, show that the learning process does not simply stop at literal translation. Instead, the process encourages participants to understand the historical context and moral messages contained in the Qur'an, so that they can relate these teachings to the realities of life they face. Closing the session with a prayer has a deep symbolic meaning. It is not simply a closing ritual, but a representation of the hope that the knowledge gained can be transformed into the practice of everyday life. The prayer also serves as a reminder of the importance of applying the knowledge learned in the participants' social and spiritual interactions, so that they become not only good readers of the Qur'an, but also practitioners of its teachings in their daily lives.

### **Challenges and Solutions**

In an effort to understand the Qur'an through translation, there are various challenges faced by the upper middle class in Surabaya. One of the main challenges faced is the lack of understanding of Arabic among participants. Arabic, as the original language of the Qur'an, has its own structure and peculiarities. Many participants do not have an adequate background in Arabic education and therefore have difficulty in understanding the original text. This condition could

potentially lead to errors in the interpretation of Qur'anic verses. This limitation can also make participants feel depressed and lose interest in continuing their understanding.

The high level of busyness among pilgrims is also a challenge that cannot be ignored. Many participants are caught up in hectic daily routines, either due to work or family responsibilities that take up time and energy. This condition not only reduces the opportunity to attend learning sessions but also hinders sustainability and consistency in the learning process. When participants are unable to allocate sufficient time to study and understand the material, this can lead to a disconnect from the learning process and a lack of connection with the material. The long-term impact is that participants may lose the enthusiasm and motivation to continue to explore the teachings of the Qur'an in depth and on an ongoing basis.

In addition, to maintain participants' interest, creating a learning atmosphere that is interesting and not boring is one of the challenges. Qur'anic material that is rich in meaning and context is often delivered in a monotonous way, making participants quickly feel bored. Non-interactive classrooms can reduce participants' motivation to actively participate and hinder their understanding of the material. If learning methods are not adapted to meet the needs of the participants, then the potential to foster interest and deep understanding is reduced. This requires teachers to find more creative and innovative approaches to keep the learning atmosphere dynamic and participants feel involved in the learning process.

In dealing with the challenges that arise in *Kajian Terjemah Al-Qur'an*, there are several solutions that can be implemented to improve participants' understanding and engagement. To overcome limitations in understanding the Arabic language, the teacher usually connects the Arabic words with terms or phrases in the language that the participants are familiar with. For example, in the context of learning the Qur'an, the teacher can explain that the process of *دَرَسَ-يَدْرُسُ* is not only reading, but also paying attention and studying carefully, which is similar to the meaning of "listening" in Indonesian. This process is then adapted in local terms such as *nderes*, which refers to the activity of reading or studying the Qur'an repeatedly and carefully.

The term *nderes* has strong cultural roots, including in Surabaya, where there is *Kampung Nderesmo*, now known as *Sidosermo*. The name of this village is said to come from the tradition of its people who diligently *nderes* the Qur'an. In the past, there was a boarding school in the area that was established during the Dutch colonial period and was called *Nderesmo*, which means "seng *nderes* mung limo" or "there were only five people studying there". This shows how the practice of reading and studying holy verses has become an important part of daily life and reflects the close relationship between learning activities and the life of the local Muslim community.

Furthermore, to overcome the high level of busyness among the congregation, technology can be utilized, such as conducting learning sessions through social media platforms like Instagram. By conducting live Instagram, teachers can reach out to participants who may not be

able to physically attend the class. This method allows participants to follow the study from anywhere, so there is no worry about the daily grind getting in the way of the learning process. In addition, it creates direct interaction between teachers and participants, so questions and discussions can take place in *real-time*, increasing participant engagement.

The solution to the challenge of maintaining participants' interest and creating an interesting and not boring learning atmosphere is to change the location of the class. Learning activities do not always have to be done indoors, instead different learning experiences can be presented by holding studies outside the classroom. For example, studies can be scheduled on the same day according to the schedule but with different locations. In Citraland, the study can be held in one of the cozy cafes in Trawas where participants can enjoy a relaxed atmosphere while discussing. Meanwhile, in Ketintang Permai, studies have been held in front of the Kaaba, which provides a deep spiritual experience, especially when participants perform Umrah together. This way participants not only get the learning material but also feel a different and more fun atmosphere. This unique learning experience is expected to increase participants' interest in making the learning process more interesting and creating unforgettable memories.

### **Reception of the Qur'an in *Kajian Terjemah Al-Qur'an* among the Upper Middle Class in Surabaya**

This study aims to examine the reception of the Qur'an among the upper middle class in Surabaya through a Qur'anic translation study approach.

Ahmad Rofiq developed a theory of reception of the Qur'an by dividing the understanding of the Qur'anic text into three main categories, namely exegesis reception, functional reception, and aesthetic reception.<sup>30</sup> In this article, the author uses two receptions based on Ahmad Rofiq's *living Qur'an* study, namely exegesis reception and functional reception.

#### **a. Exegesis Reception**

Exegetical reception refers to the in-depth understanding and interpretation of the Qur'anic text. In this study, participants involved in learning to translate the Qur'an demonstrated an effort to understand the literal meaning of the verses read. The harfiyah translation method used in the learning provided a basic understanding of the text, although it sometimes lacked the ability to convey the cultural and historical context behind the verses. Participants often engage in discussions to explore deeper meanings, which shows an attempt to understand the text exegetically. For example, in the discussion on Surah al-Baqarah verse 243, participants tried to understand the historical context and values contained in it, as well as how it can be applied in daily life.

#### **b. Functional Reception**

Functional reception focuses on how the Qur'anic text is applied in

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30 Muhammad Amin dan Muhammad Arfah Nurhayat, "Resepsi Masyarakat Terhadap Al-Quran (Pengantar Menuju Metode Living Quran)," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* Vol. 21, No. 2 (2020): p. 296.

daily life.<sup>31</sup> In this study, it was found that the practice of Qur'anic translation among the upper middle class in Surabaya contributes greatly to spiritual and social life. In this context, translation is not just a tool to understand the sacred text but also serves as a bridge that connects the message contained in it with the reality of everyday life. One of the positive impacts of the practice of translation is the increase in social awareness among adults. By understanding the values contained in the Qur'an, the participants felt encouraged to engage in social activities and apply moral principles in life.

A real-life example of this can be seen in Ms. Inung, an entrepreneur who manages a business engaged in various fields, such as the sale of staples, clothing, and convenience stores in Surabaya. Mrs. Inung shared an experience that changed her perspective on doing business. In her Qur'an translation class, Ms. Inung explored the concepts of honesty and justice, which greatly influenced the way she runs her business. With a deep understanding of these values, Mrs. Inung feels inspired to always uphold honesty in every interaction with her customers and business partners. She is committed to ensuring that every transaction is fair, creating mutually beneficial

relationships and building trust within her business community.

Mrs. Inung continued, by implementing these values, it not only builds a good reputation for her business, but also creates stronger relationships with the community. She believes that a successful business is not only measured by profits, but also by the positive impact it can have on society. With this spirit, Mrs. Inung strives to be a role model for other entrepreneurs, showing that true success lies in the contributions that can be made to others.

On the other hand, Sedra, a housewife who also attended the translation class, shared her meaningful experience. In her learning journey, she discovered the concepts of patience and sincerity that are very relevant to her daily life. As a mother, Sedra is often faced with various situations that test her patience, from taking care of children to managing the household. With a deep understanding of the Qur'anic teachings on patience and sincerity, Mrs. Sedra feels stronger and able to face these challenges. She tries to always be grateful and accept every situation gracefully, even though sometimes the situation can be very tiring. This attitude not only helps her cope with difficulties, but also creates a more positive environment at home. Sedra has noticed a big difference in her mood and the way she interacts with her family, and is committed to continue practicing Qur'anic values in her daily life.

## Conclusion

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31 Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia dkk., "Resepsi dan Transmisi Nilai-Nilai Hidup Qurani Berbasis Kearifan Lokal Dalam Syi'ir Nyai Maryam," *An-Nawa: Jurnal Studi Islam* 5, No. 2 (31 Desember 2023): p. 144, <https://doi.org/10.37758/annawa.v5i2.951>.

This article asserts that the application of the Qur'anic translation method, particularly the harfiyah translation method, has a very important role in improving Qur'anic comprehension among the upper middle class in Surabaya. In this context, the translation method becomes an effective tool to bridge the gap in understanding of the sacred text, especially for individuals who have diverse religious educational backgrounds and limited understanding of Arabic.

Through this research, it was found that participants in *Kajian Terjemah Al-Qur'an* in the Citraland, Pakuwon Indah and Ketintang Permai areas showed high enthusiasm in participating in learning. The dynamic interaction between participants and teachers creates an inclusive and inspiring learning atmosphere. The use of technology, such as online learning sessions, also proved to be effective in increasing participant engagement, especially for people with busy schedules. Although challenges such as time constraints and understanding of Arabic still exist, the solutions implemented, such as the introduction of local terms and flexible scheduling, have been successful in maintaining participants' interest and participation.

In terms of learning practices, the harfiyah translation method used in this study not only provides a literal understanding of Qur'anic verses, but also creates space for participants to explore their deeper meanings. The structured learning process, which includes repetition, discussion and participatory evaluation, enables participants to understand the historical and cultural contexts behind the verses. This shows

that participants are not only learning to read and translate, but also striving to understand and internalize the teachings of the Qur'an in their daily lives. Furthermore, this study revealed that the reception of the Qur'an among study participants was not only limited to understanding the text, but also included the application of the values contained in the Qur'an in daily life. Participants, such as Ms. Inung and Sedra, demonstrated how understanding the teachings of the Qur'an can change their perspective and behavior in interacting with the social environment.

The positive impact of this Qur'anic translation practice not only increased the spiritual awareness of individuals, but also encouraged greater social engagement. Participants feel encouraged to contribute to social activities and apply moral principles in each individual's interactions with others. Thus, the Qur'anic translation method serves as a bridge connecting the sacred messages with the realities of modern life, strengthening the connection between religious teachings and daily practice. Overall, this article shows that the Qur'anic translation method serves not only as a tool for understanding the text, but also as a means to internalize the Qur'anic teachings in the broader context of life. Therefore, it is important to continue developing relevant and adaptive learning methods so that understanding and practicing the teachings of the Qur'an can continue to be improved among urban communities. Further research is also needed to explore different approaches and innovations in Qur'anic teaching, so as to reach more individuals and communities, and

strengthen the spiritual foundation of society as a whole.

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