
The Development of Translation Capability for the Holy Quran of Student of Teacher Candidate for Islamic Religious Education: A *Tamyiz* Learning and Teaching Strategy

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Abstrak

Telah menjadi suatu isu global bahwa kualitas pendidikan tidak akan pernah melebihi kualitas guru. Karenanya, peningkatan kualitas guru harus menjadi prioritas utama setiap pihak yang berkepentingan akan kualitas pendidikan, termasuk pendidikan agama di sekolah. Atas dasar itulah, peningkatan kualitas guru PAI perlu menjadi prioritas setiap lembaga pendidikan yang mencetak calon-calon guru agama, salah satunya program studi Ilmu Pendidikan Agama Islam (IPAI) di Universitas Pendidikan Indonesia (UPI) sebagai bagian dari upaya peningkatan pendidikan agama di sekolah. Salah satu kompetensi yang perlu dimiliki guru PAI adalah kemampuan menerjemahkan Alquran. Terkait hal tersebut, tulisan ini secara khusus mendeskripsikan bagaimana implementasi metode *tamyiz* dalam perkuliahan Ulum Alquran di Prodi IPAI, UPI sebagai upaya membekali kemampuan menerjemahkan Alquran kepada para mahasiswa sebagai calon guru PAI. Metode *Tamyiz* merupakan metode inovatif dalam belajar bahasa Arab yang dikembangkan oleh Abaza, M.M. Sekaitan dengan hal tersebut, pendekatan penelitian yang digunakan adalah penelitian kualitatif dengan metode deskriptif

Kata Kunci: Terjemah Alquran, Profesionalisme Guru PAI, Metode Pembelajaran Terjemah Alquran

Abstract

It has become a Global Issue that the quality of education will never exceed the quality of teachers. Therefore, improving the quality of teachers should be the main priority of every party concerned about the quality of education, including religious education in schools. Therefore, improving the quality of Islamic Religious Education (IRE) teachers needs to be a priority for every educational institution that prepare candidates for religious teachers, one of which is the study program of Islamic Education Science (IPAI) at Universitas Pendidikan Indonesia (UPI) as part of efforts to improve religious education in schools. One of the competencies that IRE teachers need to have is the ability to translate the Quran. Related to this matter, this paper specifically describes how the implementation of *tamyiz* method improve the ability of the student to translate the Quran as prospective teachers of IRE at Schools. The *tamyiz* method is an innovative method of learning Arabic

developed by Abaza, M.M. This paper used qualitative research with descriptive method.

Keywords: Alquran Translation, Religious Education Teacher, Learning Method for Alquran Translation.

Introduction

Education is the face of civilization and advancement of a nation. Only through the education a nation could actualize its ideology goals. History told us how Japan could arise from its downfall after the World War II by strengthening the foundation of the education in the country which successfully delivers them to the current betterment. Therefore, the attention of a nation toward the education is the main key to advance toward excellence.

In macro scale, the success of the education in a nation depends on how the government education policy supports the education and how the realization of the policy is implemented. Meanwhile, in micro scale, the success of the education depends on the educators' quality that practically carries out the education process. Educators are not passive subject, but instead they are active subject who actively execute the education process. Thereupon, the education policy that supports the development of educational profession is a vital foundation to actualize advance education.

The advancement in education is in linear state alongside the educators' quality. It means that the topic of advance education together with its contexts is directly related to the educators' quality. A qualified educator provides significant effect to the education quality. Moreover, the findings of comparative research conducted in 25 different school systems in the world by Michael Barber and Mona Mourshed (2007) showed that the education quality will never surpass the educators' quality. Therefore, as educator, teacher is responsible to pursue the quality in education process. Djamarah (2010, p. 1) stated that:

“Teacher is an important human figure that plays vital role in education. While everyone is talking about the issues in education, a teacher will always be involved in the talking especially the one related to the issues in formal education or school. This matter is undeniable since the formal education institution is the root of a teacher. Most of a teacher’s time is spent in school while the rest is spent on their family and their community”.

In line with Djamarah, Mulyasa (2009, p. 5) stated that in the general education system, teacher is the most decisive element. Thus, teacher should receive most of the

attention from all of the concern parties. This figure will always be under the spotlight when anyone talks about education, because teacher is always related to any component in the education system. Teacher plays the main role in establishing the education, especially the one conducted formally in school. Teacher is also important to determine the success of their students, particularly in every aspect related to the teaching and learning process. Teacher is the most important element to affect the creation of a process as well as the result of well-conducted education. Thereof, any improvement effort to elevate the education quality will not provide significant impact unless supported by professional and qualified teachers. In other words, any effort to improve the education quality should be started from the teacher to the teacher.

The law of National Education system no. 20 Year 2003 article 12 paragraph 1 states that all of the learners from any level of education has right to receive religious education in accordance with the religion that the learners embraced which will be taught by a teacher of the same religion. Based on this law, Islamic Religious Education (PAI) becomes an important part in the national education system in order to carry out the objective of the national education (stated in Article 3), which is to develop the learner's potential to be a man of faith and cautious to God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen (n.d.).

More specifically, PAI from scientific and moral perspective possesses a special responsibility to take part in actualizing the objective of the national education which in this case is to develop the learners to be a man of faith, cautious to God Almighty, and have a noble character. Because, through religious advisory, the learners are able to fulfil the expectation of those education laws.

According to the law no. 14 Year 2005 article 1 verse 1 about teacher and lecturer, it is stated that teacher is a professional educator responsible to educate, teach, guide, direct, train, assess, and evaluate the learners from the early education, formal education, elementary education, and high school education. From to those laws we can understand the task and function of a teacher; therefore teachers must be equipped with a set of competence to carry out their main duty. (n.d.)

In relation to this, law no. 14 year 2005 article 10 on teachers and lecturers stated that a teacher should at least possess four competencies, they are: pedagogic competence, personality competence, social competence, and professional competence. The professional competence is explained in The Government Regulation no. 74 of 2008 article 3, paragraph 7 which stated that professional competence is the ability of a teacher to master the scientific knowledge, technology, and/or art and culture of his/her teaching subject (n.d.). It means that an Islamic Religious Education (PAI) teacher ought to possess and master their teaching subject as an important component in developing the learners to fulfil everyone's expectation.

From many subject of Islamic teachings taught to the learners. The Holy Quran is placed in a central position because it is a foundation to build all the Islamic values among other resources. In the context of PAI curriculum, Quran is a primary subject that needs to be taught to the learners in every level and education unit. Thus, a PAI teacher must possess the sufficient knowledge of Quran, both the knowledge of the materials and the knowledge of methods in teaching Quran. Related to this matter, it is necessary to reveal that there are some duties as a Muslim toward Quran or in other words the interaction of a Muslim with Quran. About the interaction space with Quran, in PAI guide book it is stated that:

"Inspirit Quran are: 1) belief in the Quran; 2) studying the Quran, including listening, reading, and memorizing; 3) understanding the Quran, including its translations, commentaries, *asbâb al nuzûl*, and grammatical study of Arabic; 4) practice the Quran, which includes following and preaching the Quran. " (TIM Dosen PAI UPI, 2016, p. 61)

From the four efforts to inspire The Holy Quran, the first and second stages are relatively rich in method to deliver the teachings to the learners so that the materials will be perceived well. The first stage in believing Quran is to teach the material about *aqida* which explain about this matter in particular. This is not a big issue since believing Quran is the second law of *al rukn al imân*. Second, in the effort to learn Quran which consists of listening, reading, and memorizing, there are many ways available for a PAI teacher to implement in their classroom as an effort to teach his/her students to read and memorize Quran, such as Al-baghdadi method, qiraati method, Al-barqi method, IQRO method, bil hikmah method, etc.

However, in the third stage about how a teacher can teach the students to interpret Quran, understanding *tafsir* in Quran, and the grammatical of Arabic or Quran language it seems that there are not many effective methods available that suit the formal education environment which roots from the figures of Islamic Religious Teaching. Thereupon, the fact in the field shows that most of the PAI teacher delivers the material about Quran limited to the ability to read, write, and memorize only. This condition affects students' ability in mastering the teachings of Quran and limiting their practice of Quran teaching since Quran is limited to hear, read, and memorize only, without being interpreted, understood, and practiced.

Aside of those factors, one of the biggest factor in developing Quran teaching materials for the learners is the PAI teacher who acts as a facilitator and students' learning source. Many research show the fact that the ability of the students to read Quran in many different level of education is very low. According to Amedz (2013) the result of data surveys from the Quran Scientific Institute (IIQ) Jakarta show that 65% of Muslim in Indonesia is illiterate of Quran, only 35% of them possesses the ability to read Quran. While the people who read Quran correctly is only 20% of the total population. From the data we can see that the ability to read Quran among Muslims in Indonesia is very low although Muslim is the major population in Indonesia. This fact cannot be separated from the role of PAI teacher in school as they are the party that responsible to provide the teaching of reading, translating, and understanding Quran to their students in school. Because of that, we can draw a conclusion that the PAI teacher in school is still lack of subject mastery, especially about teaching Quran.

Islamic Religious Education Study Program (IPAI Major) in UPI must take part of this responsibility. As an educational institution that has given birth to many PAI teachers over years, they have certain responsibility to provide the solution to this problem. In IPAI Major Curriculum there is *tafsir* course as a Professional Proficiency Course (MKKP) which is responsible to equip the students in higher education to develop their skills in mastering the knowledge and practice of PAI teachings including Quran and *tafsir*. This course consists of *tamyiz* method which is believed to be able to develop the professional proficiency ability of the PAI teacher candidates, especially the ability to read and interpret Arabic texts (*qiroatul kutub*) without *syakal* (known as 'the yellow

book’). In relation to this, this article illustrates the implementation process of *tamyiz* method in higher education as an effort to equip the ability of interpretation for the students which are also candidates of PAI teachers in Islamic Religious Education Study Program, Faculty of Social Science, Universitas Pendidikan Indonesia.

Research Method

This research is a descriptive research about the implementation of *tamyiz* method in the general teaching of Quran in IPAI Study Program, UPI, as an effort to equip the ability of interpretation for the students which are also candidates of PAI teachers. Related to this, we selected qualitative approach with descriptive method as a naturalistic approach. This paper aims to describe how the learning process using *tamyiz* method happens in natural setting (Creswell, 2012).

Fraenkel, Wallen dan Hyun (2012, p. 430) stated that the sample used in a qualitative research is purposive sample. Using purposive sampling method, the researcher will purposively select the appropriate respondents and site that may provide a wide range of information of the selected phenomenon (Creswell, 2012, p. 206). Therefore, the researcher selected Indonesia IPAI Major in University of Education (UPI) as the site of the study with the participant of the students of the first year who took *Ulum* Quran course during the second semester. This course is a mandatory Professional Proficiency Course that must be taken by every single IPAI students.

The objective of *Ulum* Quran course given to IPAI students is to equip them with necessary Quran knowledge in order to be a professional PAI teacher. Particularly in this course the students are prepared and equipped with the proficiency material about Quran in the form of *tamyiz* method teaching as a material in translating Quran. Thus, the outcome of this course is that the students are expected to master the ability of translating Quran literally.

According to Sugiyono (2012, p. 115), “population is a generalization region consists of object/subject which possess certain qualities or characteristics set by the researcher to be studied and to draw a conclusion”. Based on that limitation it can be concluded that the population of this research is the entire students of IPAI Major in UPI.

Hasan (2002, p. 58) stated that sample is part of the population which is taken by certain methods with special characteristics that can represent the entire population.

Margono (2004, p. 121) also said that sample is a part of population which is taken by special methods. So, sample is a part of population that is capable to represent the entire population. There are various ways in collecting samples or 'sampling', as stated by Sugiyono (2012, p. 118).

The sample of this research is 97 IPAI students from batch 2016 and one IPAI student from batch 2014 that took the *Ulum* Quran course. In total, there are 98 students of higher education institution involved in this study.

Research Finding

1. Teaching and Learning Plan

The learning of *tamyiz* method in general follows the planning and staging set by Abaza, M.M as the creator of the method itself. This method is created by Abaza's learning experience during his childhood when he studied Arabic language to K. Anas Tamyiz at Musola Al-Tamyiz on Sukaperna village in the Tukdana region, Indramayu. The name of this method is a tribute to Abaza's teacher who taught him first about the teaching of Arabic language.

This method originated from the learning of Quran and Arabic language in Islamic Boarding School (known as *pesantren*) which commonly needs such a long period of time using many reference book as the learning sources. This condition pushed Abaza to formulate a relatively quicker and more effective learning method to translate Quran and read 'yellow book'.

Tamyiz method during its early implementation was used to the elementary and junior level students in Islamic Boarding School with age range about 6-15 year old. Abaza compelled *tamyiz* method based on the students' characteristics and intelligence in that range of age. By emphasizing the fun side in learning, *tamyiz* method was finally created.

This method consists of several levels that can be adjusted based on the target and objective. There are two main levels in *tamyiz* method that has generally been known by the society, first is *tamyiz* 1 method that aims to train the students to be able to independently translate Quran using dictionary and, second is *tamyiz* 2 that aims to train the students to be able to read 'yellow book'(a classic book written in Arabic without using *syakal*) by knowing the arrangement of the sentences. In this research, the

researcher focused on the Tamyiz 1 method that aims to train the students to be able to independently translate Quran using dictionary.

The researcher also acted as lecturer of *Ulum* Quran course in this study and created lesson plan in the form of syllabus. *Tamyiz* method was given during the teaching of *Ulum* Quran course in the second semester to continue the previous lesson of *Tahsin* in the first semester which taught how to read Quran correctly in accordance with its rules of reading.

Hence, this course is the continuation of the *Tahsin* course which was previously taught in the first semester. After mastering the way to read Quran correctly, IPAI students as the candidates of PAI teachers are expected to be able to translate Quran well as a requirement of a good PAI teacher.

This course is a Professional Proficiency Course given to the students' of Islamic Religious Education in Indonesia University of Education. All of the methods and strategies used during the course were adopted from *Tamyiz* 1 method which is a method to translate Quran created by Abaza, MM in Bayt *Tamyiz* Islamic Boarding School, Indramayu.

This method consists of the formulation of Arabic language theories (*Nahwu* and *Sharaf*) that are arranged to be easily understood by the learners to be applied in the translation of Quran. During the lectures the students were taught about materials and practices of symbols, *Isim*, *Fi'il Mudhori*, *Fi'il 'Amr*, *Fi'il Madi*, *Wazan Fi'il* (additional *Wazan*) *Mujarrod* and translating Quran using dictionary.

In compiling the lesson plan researchers try to adapt to the *tamyiz* method itself. There are two ways of learning in *tamyiz* method, those are:

1.1 Intensive Tamyiz

Intensive *tamyiz* is an application on *tamyiz* learning method by compacting the intensive study time. Students are conditioned to learn *tamyiz* in a specific length of time average from 4-8 hours per day with total lesson takes up to 24 hours. Usually this intensive course technique is given through the intensive training materials in 5-7 days of private study in *Pesantren*.

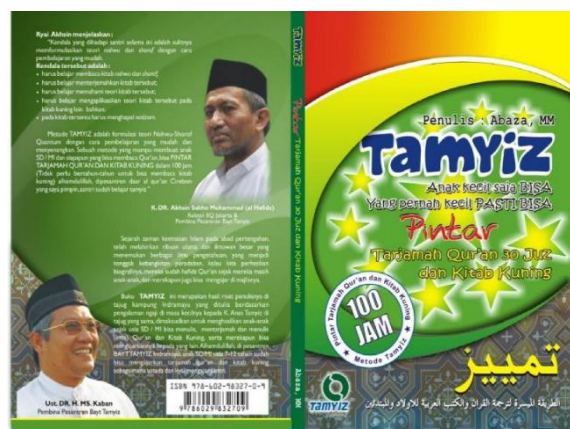
1.2 Tamyiz Inside

Tamyiz Inside is a technique to implement *tamyiz* method by combining *tamyiz* curriculum onto the school curriculum on elementary, junior high, senior high or even higher education level.

The curriculum in *Tamyiz* Inside will be adjusted to the allocation or learning environment available in the institution. These adjustments are including time allocation, and the number of the meetings. However, basically it will not change the principles and learning technique in *tamyiz* method.

Related to this, the researcher used *tamyiz* inside to conduct the study in IPAI Major Study program. The curriculum of *tamyiz* method is arranged based on the total time allocation and the number of meetings in the lecture system.

During lectures, the students are provided with module book which consists of all materials and task that need to be done by the students. The book used was a special book (picture 1) written by the team of *Tamyiz* method of Pesantren Bayt Tamyiz Indramayu.



Picture 1: Book cover / *Tamyiz* module

This book consists of two parts, the first part is a *tamyiz* book that contains all theories about *tamyiz* along with students' assignment sheets in the form of verses from *Al-Baqarah*. The second part is the "Kaukaban dictionary". This dictionary contains all the vocabularies from *Al-Baqarah*. All of the learning activities of *tamyiz* method are conducted using this book; therefore, all of the students are obligated to bring this book in every single classroom sessions. Each student uses one book and they were not allowed to

borrow anyone's book because this book is their assessment sheet that record all the activities they had finished, including homework, assignment, and classroom materials.

Tamyiz curriculum was arranged into two credits semester with each semester consists of 16 meetings in accordance with standard lecture in general including the mid-term exam (UTS) and final exam (UAS). Time allocation for each meetings was 100 minutes classroom session, 100 minutes individual task, and 120 minutes structured assignment. The detail of materials presented in each meetings can be seen in this table:

Table 1: Details of classroom materials

Session	Details of classroom materials
1	Course introduction: coverage, target, method, task, and evaluation <i>Ulum Quran 2</i> (Tamyiz method)
2	Pretest (giving the pretest)
3	Sentence and word in Arabic language, along with the alphabetical concept
4	Isim
5	Fi'il Mudhari' and its Tasrif
6	Fi'il 'Amr and its Tasrif
7	Fi'il Madi and its Tasrif
8	Mid term exam
9	Fi'il and its wazan
10	Mujarod and practice to find words' root
11	Practice to translate, Surah Al-Baqarah letter from Quran
12	Practice to translate, Surah Al-Baqarah letter from Quran
13	Practice to translate, Surah Al-Baqarah letter from Quran
14	Practice to translate, Surah Al-Baqarah letter from Quran
15	Practice to translate, Surah Al-Baqarah letter from Quran
16	Final exam

On the structured assignment, the students were given assessment sheets from the *tamyiz* book in the form of verses from *Al-Baqarah* that needed to be identified based on the type of the words that fit the *tamyiz* material which had been given in each meetings. Then at the end of the course the students were asked to write the translation of *Al-Baqarah* on those assessment sheets.

The individual assignment of this course was conducted in groups outside the classroom sessions. The mechanism is that the students were divided into several groups consists of 4-5 students which was led by their senior from IPAI Major program study who already had finished their *Ulum Quran* on the previous year.

The individual learning activity was consisting of enriching the *tamyiz* method of memorizing the material, discussing the materials that had not been mastered and compelling the individual task of memorizing song in *tamyiz* material.

That is all about the lesson planning of translating using *tamyiz* method in IPAI Program Study that was prepared by the researcher/lecturer. Everything had been prepared before the lecture was conducted.

2. Learning and Teaching Strategy

The process of learning Quran translation using *tamyiz* method in *Ulum* Quran course was conducted as planned in the lesson plan that followed the syllabus. As explained before, the implementation of *tamyiz* method in developing the ability to translate Quran can be executed in two different ways; *Tamyiz* Intensive and *Tamyiz* Inside.

The researcher implemented *tamyiz* inside during the process of learning *tamyiz* in IPAI UPI, because the method is the most appropriate to be applied considering the limitation of time of the course that can only be conducted once a week according to the curriculum of program study. *Tamyiz* Inside suits the policy of conducting lectures in the higher education institution, including the credit semester system together with all of its terms and conditions.

It is important to note that the lesson of translating Quran in *Ulum* Quran course was given to the students in the even semester and was planned to be directed to the students of the second semester that had finished *Tafsir* 1 (*tahsin*) course or to the students that had not been taking the course during the previous semester. For example, in this study among all those participants from 2016 batch there was one student originated from 2014 batch under the name of Fikri Hakim (Student Number/NIM 1403928).

The learning process was conducted for 16 meetings including mid-term exam (UTS) and final exam (UAS) which resulted in total 14 sessions of classroom meetings including course contract and pre-test on the second meeting. Time allocation for each meeting was 100 minutes classroom session, 100 minutes individual task, and 120 minutes structured assignment. The detail of each classroom meetings can be seen below:

2.1. Classroom Learning

During the classroom meeting, the core part of learning to translate Quran using *tamyiz* method was conducted. The role of *tamyiz* teacher in the learning process was very important in this stage since this method emphasize the way of the material is delivered toward the learners although the activities are students-oriented. Teacher acted as a facilitator in the learning process, who directed and made sure that all of the students were able to carry out the task and learning activities in accordance with what they were supposed to do.

The classroom learning was divided into three parts; pre activity, main activity, and post-learning activity. The explanation for each part can be seen below:

The first activity was the pre activity. During the pre-activity the teacher started the lesson by saying salam and pray so that the session could be blessed by the Almighty God Allah SWT. After the opening with *salâm* and pray teacher checked students' attendance and noted the reason of the students that were absent.

Next, the teacher instructed the learners to recall the previous materials that they had learned. This step is also known as warm up. During the warm up the students were recalling what they had memorized from the previous materials by recitation *nadzom* or the materials contain songs about the recitation of the previous materials. After the warm up is finished, the teacher briefly explained about the lesson materials that would be delivered in the class. This pre-activity lasts for about 20 minutes.

The second activity was the main activity. During the main learning activity the students were given material from the teacher. The material was about the formulated theory of *nahwu* and *sharaf* from *tamyiz* guide book. *Tamyiz* materials are developed under the principle to ease the learners to grasp the core of *nahwu* and *sharaf* course that often considered difficult to understand, so the teacher is only need to briefly explain about the formulated theory from the guide book that can be directly practiced on the verse. For example the material about Islamic Alphabet, the teacher would explain what *Isim* is, what are the kind of *Isim* on *tamyiz* method and how to know that a syllable is an *Isim* or not.

Next, the students were instructed to find *isim* using worksheet from the book that had already been given. They could find about *isim* on Al Baqarah verse from Quran that could be found on the worksheet.

In the *tamyiz* method the division of the theory and practice is about 20 % for classroom material and 80% for practice. Therefore, during the main activity, there were many activities that obliged the students to find and identify the material in Quran verse directly. The output of *tamyiz* method is that the students will be able to not only understand about *nahwu* and *sharaf* but also capable to translate verses from Quran, thus, in the main activity the biggest time allocation was given to the implementation (*tatbiq*) which was practiced based on the working theory to translate Quran verses. This activity took about 60 minutes.

The third and last was the post-learning activity. During this stage the teacher would test students' understanding toward the learning objectives on that particular meeting, if possible the teacher would briefly re-explain the material he/she had taught. However, if re-explaining the material is not possible, then the teacher would re-explain the material during the next session. Thereupon, in the post activity the lesson commonly focused on strengthening students' understanding toward the material and practice they had done in the classroom.

The post activity was conducted for 20 minutes which includes brief re-explaining of the materials from the classroom. In this activity, the lesson was closed by saying *Khatmul* Quran prayer along with its translation.

2.2 Students Activities and Individual Task

During the activity and individual tasking, the teacher divide the students to learn in group outside the classroom and selected one senior student that had already been finished *Ulum* Quran or *tamyiz* method on the previous semester. Each of the group consists of 4-5 students.

This independent activity was held outside classroom session. The activity would consider the availability of both the students and the senior student. In a week each of the groups must had held at least 30-50 minutes meetings which discussed about one specific material. In this activity the senior student would ask about the material that had been learned and then discussed the exact same material together in the group and perform

some practices which would be compelled to the teacher later in the next week. During this activity the students would also be given some chances to discuss and ask about the classroom material they had not understand yet. Therefore students' understanding toward the material would always be known. The result of this independent learning was reported to the teacher in the form of independent task that had been prepared by the teacher by putting his signature as proof that the independent activity was checked.

2.3. Structured Tasks

Structured task is an inseparable task in learning to translate Quran using *tamyiz* method. Even, during the structured task the ability of the students to translate Quran will be honed and developed. In this task, the students were asked to practice the material given into the verse of Quran in letter Al Baqarah that was available in the students' worksheet from *tamyiz* guide book.

The structured task was conducted outside the classroom meetings under the supervision of each groups' supervisor. It was checked every week in the classroom by the teacher and marked by teacher's signature. The final target of this task is Al Baqarah verse on students' worksheet would be translated completely using available dictionary. At the end of the lecture, the worksheet will be assess and checked by the lecturer.

3. Teaching and Learning Assessment

Generally, there are two evaluation object to assess the learning of *tamyiz* method in translating Quran. First, evaluation of process and evaluation of work result.

3.1 Assessment Process

On the evaluation of process the lecturer supervised students' activities inside and outside the classroom. Students' activeness in the classroom, the accuracy of the task given, and discipline in learning are the factors in evaluating this process.

3.2 Performance Assessment

On the evaluation of work result, there were two evaluation object; first is the result of students' translation in their worksheet and second, the result of students' verbal test to translate the verse of Al Baqarah from Quran which will be held by the lecturer on the final exam at the end of the semester. The result of those evaluation process was accumulated and processed to produce students' final score that later will be put on the online scoring system.

Conclusion

As previously stated, the main focus of this study is to find out descriptively the implementation of *Tamyiz* method developed by Abaza, M.M. in *Ulum Alquran* course IPAI Major, UPI as an effort to equip the students of IPAI as candidates of PAI teachers.

On the planning stage, a team of lecturers arrange the Semester Lesson Planning (RPS) for *Ulum Alquran* course based on the materials on the book of *Tamyiz* method created by the team of *Tamyiz* method of Pesantren Bayt *Tamyiz* Indramayu. The learning process was conducted for 16 meetings including mid- term exam (UTS) and final exam (UAS) which resulted in total 14 sessions of classroom meetings including course contract and pre-test on the second meeting.

Meanwhile, the lecturing process of *Tamyiz* method was arranged using *Tamyiz* inside method which has been adopted to fit the standard lecture in the University by applying credits semester system. The time allocation for each meeting was 100 minutes of classroom session, 100 minutes of individual task, and 120 minutes of structured assignment. Basically, the lectures were going as planned on the RPS document.

Next, the evaluation stage in learning the translation of Quran using *Tamyiz* method was carried out during the classroom meeting process. In principal, there were two objects of evaluation; evaluation of process and evaluation of work result.

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