Borneo International Journal of Islamic Studies
Vol. 7(1), 2025

https://journal.uinsi.ac.id/index.php/bijis
e-ISSN: 2622-7185; *p-issn*: 2622-951X

Implementing the Grand MBA Method in Qur'anic *Tarjamah* Learning: A Study of Male Students at Madinatul Qur'an Islamic Boarding School, Samarinda

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Abstract:

This study aims to examine the implementation of the Grand MBA method in *tarjamah* learning, particularly in understanding and translating Arabic texts, especially Qur'anic verses. This research employed a descriptive qualitative approach, with data collected through observation, interviews, and documentation. The findings reveal that the Grand MBA method has been implemented systematically and continuously through several instructional stages, including opening activities, verse recitation, word-by-word translation, and interactive exercises between the ustadz and santri. The method emphasizes consistent practice in translating Qur'anic Arabic texts and contributes to improving students' understanding, translation skills, and learning participation. This study suggests that the Grand MBA method has the potential to be adapted in other Islamic educational institutions to enhance the quality of Arabic *tarjamah* learning.

Keywords: grand MBA method, translation learning, Arabic translation, Islamic boarding school

A. Introduction

Mastery of religious knowledge, especially the ability to translate Arabic texts accurately (*tarjamah*), is one of the main goals of Islamic education[1], including at the Madinatul Qur'an Islamic Boarding School in Samarinda. Ideally, students should be able to understand and translate Arabic texts fluently to explore knowledge from books and the Qur'an. However, the reality on the ground shows that these expectations have not been fully achieved. Many students still struggle to understand the meaning of Arabic texts, especially new students at the junior high school level. This condition is influenced by several factors, one of which is the use of learning methods that are not in accordance with the level of understanding of students

In practice, translation learning is often still theoretical and less interactive, so students have difficulty connecting the concept of translation with its real-world use[2]. As a result, students' interest and motivation in learning Arabic tend to decrease. Therefore, a learning method is needed that can bridge theory and practice more effectively and align with the characteristics of students in the Islamic boarding school environment.

[1] Nur Asih Istiqomah and Farid Setiawan, "Realizing the Purpose of Islamic Education Through Boarding School Management."

[2] Rahman and Sulaiman, "Tahsin Learning Methods in Improving Students' Al-Qur'an Reading Ability in Thawalib Boarding School, Padang."

One method used in learning translation is the Grand MBA (Teaching and Learning Al-Qur'an) method. This method involves translating Arabic texts, in this case the Qur'an, and is carried out at the Hidayatullah Islamic boarding school[3]. In other words, the Grand MBA method is a learning approach used at the Hidayatullah Islamic boarding school that emphasises gradual, continuous translation of Qur'anic verses. Through this method, students are taught not only to read the Qur'an but also to understand the meaning of Arabic words and their arrangement directly in the context of verses. Learning is carried out through repetition, translation practice, and active interaction between the ustadz and students, making the learning process more systematic and easier to understand.

Learning Arabic and tarjamah has an important foundation in Islamic teachings. Allah SWT said:

اِنَّآ اَنْزَلْنٰهُ قُرْاٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ

In line with that, the Prophet Muhammad SAW also said:

أحبوا العرب لثلاث: لاني عربي والقرآن عربي وكلام اهل الجنة عربي (روه مسلم)[4]

The above verses and hadiths show the importance of understanding Arabic as the language of the Qur'an and the source of Islamic teachings. Therefore, learning *tarjamah* is one of the efforts to improve students' understanding of Islamic values more comprehensively.

Studies on the application of the Grand MBA method have been conducted by many previous researchers. A study shows that the application of the Grand MBA method can improve students' ability to pronounce Arabic letters well, fluently, and be able to interpret Qur'anic verses in words. In addition, this method also plays an important role in eradicating Qur'an illiteracy among people (children) with diverse educational backgrounds. In fact, other research shows that the

[3] Al Farisi, "Acceptability of the Quran Translation."

[4] الإمام الحافظ الحافظ بكر احمد بن الحسين البيهقي, الجامع لشعب اليمان, (الرياض: مكتبة الرشد, 2003), 3,ص.

Grand MBA method helps students in improving the ability to read the Qur'an both in terms of fluency and accuracy of tajweed.

However, these studies still focus more on improving the ability to read the Qur'an and pronounce Arabic letters. Studies that specifically discuss the application of the Grand MBA method in translation learning are still relatively limited, especially in the context of the Hidayatullah Islamic boarding school. In addition, there have not been many studies that have examined the process of applying the Grand MBA method in learning *tarjamah* systematically at the Madinatul Qur'an Islamic Boarding School in Samarinda. In fact, each educational institution has different characteristics, learning systems, and conditions of students so that the application of a method requires adjustments according to the context of the institution.

Based on this description, this study aims to describe the application of the Grand MBA method in learning *tarjamah* in male students of the Madinatul Qur'an Samarinda Islamic Boarding School. This research is expected to contribute to the development of *tarjamah* learning methods, especially in the pesantren environment, as well as a reference for Islamic educational institutions in improving the quality of Arabic language learning and understanding of the Qur'an.

B. Literature Review

1. Language Learning Theory

Theories of Behaviorism

Behavioristic theory positions language as a response problem[5]. According to this theory, every behavior, including response, arises as a result of the presence of a stimulus. If a stimulus can be observed and recognized, then the response that arises can also be predicted. Watson firmly rejected the role of instinct and consciousness in determining behavior, so he argued that behavior could be learned through the relationship between stimulus and response[6]. Meanwhile, according to Skinner, verbal behavior is influenced by the consequences. If a behavior results in rewards, then it will tend to be maintained and further developed. Conversely, if the consequences are punishment or lack of reinforcement, the behavior will weaken and gradually disappear.

[5] Skinner, *About Behaviorism*.
[6] Watson, "Psychology as the Behaviorist Views It."

Behaviorist theory emphasizes that learning occurs through the formation of habits obtained from stimulus, response, and reinforcement[7]. In the Grand MBA method, learning *tarjamah* is carried out in a daily repeating way, where a murobbi leads the students in memorizing and understanding the meaning of words in the Qur'an. This process reflects the main principle of behaviorism, which is drilling, in which students constantly hear and repeat translations of words in the Qur'an. If there are errors in translation, the murobbi will provide immediate corrections, so that students get instant feedback. This feedback acts as a positive reinforcement, which strengthens the student's understanding of the meaning of the word. Because learning is carried out collectively, students also get social encouragement to master translation faster, which further strengthens their learning habits. Thus, the Grand MBA method is very much in line with the theory of behaviorism because it relies on repetition and reinforcement in forming students' understanding of the interpretation of the Qur'an.

Theory Constructivism

This theory was inspired by developments in the psychology of humanism. McNeil (1977) stated that many communicative language learning programs adopt a humanistic psychology-based educational philosophy[8]. This concept was once applied in the Humanistic Curriculum, a language teaching curriculum that developed in North America in the late 1960s to the early 1970s. The curriculum emphasizes the division of responsibilities between students and teachers and connects learning materials to basic needs and students' lives. This theory assumes that each student has a unique reason for learning a language, so the approach used in learning must take into account their mindset, feelings, and behaviors[9].

In the Grand MBA method, students not only passively receive translations of words in the Qur'an, but actively build understanding through a repetitive process led by a *murobbi* (ustadz). Every day, students collectively participate in *tarjamah* learning, where they listen, repeat, and understand the meaning of words in the Qur'an gradually. The interaction between murobbi and students in this process allows students to relate the meaning of words to the context of their use in Qur'anic verses. Thus, *learning translation* through the Grand MBA method is not only about memorizing

[7] Skinner, *About Behaviorism*.
[8] McNeil, *Curriculum: A Comprehensive Introduction*.
[9] *Richards* and Rodgers, *Approaches and Methods in Language Teaching*.

the meaning of words, but also building a deeper understanding through repetitive and interaction-based learning experiences, as emphasized in constructivist theory.

Theory Cognitivism

According to this theory, language development must be based on or derived from more fundamental developments and changes in human cognition[10]. In other words, the stages of a child's cognitive development will determine how language develops in him. Laughlin stated that in the process of learning language, children need control mechanisms to interact with their environment[11]. Overall, the cognitive approach emphasizes more on understanding, mental processes, and regulation in language acquisition, as well as viewing children as individuals who are active in the language learning process.

Related to the Grand MBA, cognitivism theory focuses on how individuals process, store, and remember information in learning. In the Grand MBA method, students not only memorize the translation of words in the Qur'an, but also engage in deeper cognitive processes, such as recognizing language patterns, connecting words with the context of the verse, and remembering the meaning of words through repeated practice. The learning led by murobbi also helps students in building their cognitive scheme towards the vocabulary in the Qur'an, so that they can more easily understand and remember words that often appear. The process of daily repetition in this method supports the theory of memory reinforcement in cognitivism, because the more often the information is repeated, the stronger the information is stored in long-term memory.

2. The Essence of Translation

Etymologically, the translated word comes from the Arabic تَرْجَمَة (*translation*), which is *the masdar* of *fi'il māḍi rub'āi al-mujarrad*. This term in Arabic has a meaning related to the process of explaining or providing clarity to a meaning. Muhammad bin Salih al-'Asimaini in his book *Usul fi al-Tafsir* explained that linguistically, *translation* refers to an attempt to establish a meaning that can provide information and clarity to a certain concept or text[12]. This definition shows that translation is not just about

[10] Genovese, "Piaget, Pedagogy, and Evolutionary Psychology."
[11] Buckler and Castle, *Psychology for Teachers*.
[12] Al-'Asmaini, *Usul Fi Al-Tafsir*.

changing words from one language to another but also serves to convey a clear meaning that is easy for readers to understand in the target language.

In the Great Dictionary of Indonesian Language (KBBI), the term translation is defined as the process of copying or transferring a language into another language, especially from the source language to the target language. This process aims to ensure that the message, information, or meaning contained in the source language can be understood in the target language without losing its original essence. In the context of translating religious texts, such as the Qur'an, the translation process must be carried out very carefully so that there is no change in meaning that can cause differences in understanding in religious teachings.

T. Bell, in his book explains that translation can be understood as a process that focuses on the content and style of the source language[13]. When a text is translated, it is not only the word-by-word meaning that must be considered, but also the sentence structure, cultural context, and language style used in the source language. Bell emphasized that in the translation process, the element of *equivalence* is very important so that the meaning contained in the source language can be conveyed accurately in the target language.

In the context of learning Arabic, translation not only serves as a means of understanding the text, but also has a variety of forms that are classified based on the approach to content and context. In general, translations are divided into two types, namely textual translations (*al-tarjamah al-ḥarfiyyah*) and non-textual translations (*al-tarjamah al-ma'nawiyyah*). Textual translation emphasizes word-for-word equivalents and sentence structure according to the original text, often without considering the context or style of the language in the target language. While non-textual translation prioritizes the conveyance of meaning in its entirety without having to strictly follow the structure of the source language. This type of translation considers the context, language style, and message that the writer or speaker wants to convey.

One of the tangible forms of textual translation in Arabic learning is the word-by-word translation of the verses of the Qur'an. This model is often used in Qur'anic learning classes that focus on literal understanding and the structure of the Arabic language. Each word in the verse is translated directly into Indonesian by maintaining its original order, making it easier for students to recognize the grammatical form, sentence structure, and basic

[13] Bell, *Translation and Translating: Theory and Practice*.

meaning of the source text. This approach is very effective as an initial stage in honing students' linguistic skills, especially the ability to translate Arabic texts such as the Qur'an.

3. Grand MBA Method

The Grand MBA (National Movement for Da'wah Reading and Learning the Qur'an) is a method designed to eradicate illiteracy of the Qur'an and improve the ability to read the Qur'an[14]. This method leads the community to be able to read and learn the Qur'an[15]. The Grand MBA offers a complete approach to learning the Qur'an, starting from the introduction of the hijaiyah *mutata'ti* letters, learning *makhraj* and *shifat*, knowing the rules of tajweed, understanding grammar, translating verses of the Qur'an word by word, to understanding and feeling *balaghah*, and achieving the essence of *tartil*[16]. Thus, the Grand MBA is a comprehensive learning method designed to eradicate Qur'an illiteracy and improve the ability to read and understand the Qur'an in depth.

The Grand MBA learning method was first designed and developed by Ustadz Karim Bonggo (Alm) and his team at the Central Hidayatullah Islamic Boarding School, Balikpapan. To support learning, this method is packaged in the form of a book consisting of four main packages, namely[17]:

a. The Reading Package is divided into six volumes to help students learn to read the Qur'an from basic to advanced.
b. The Tahsin and Tajweed package is focused on improving the quality of Qur'an recitation by understanding the makhraj (the place where the letters come out) and the properties of hijaiyah letters as well as the correct application of tajweed rules.
c. The *Tarjamah Package* aims to help participants understand the meaning of the verses of the Qur'an with a word-for-word translation method so that it is easier to understand.

[14] Hidayah et al., "Bridging Tilawati: Elevating Al-Qur'an Reading Proficiency in Madrasah."
[15] Supriyadi et al., "Eradicating Al-Qur'an Illiteracy of Prospective Primary School Teachers."
[16] Fath, Muslimin, and Hidayat, "Penerapan Metode Grand MBA Dalam Peningkatan Kemampuan Membaca Al-Qur'an Siswa Madrasah Tsanawiyah Al Burhan Semarang Tahun Ajaran 2022/2023."
[17] Agung Trana Jaya, A Skilled Book of Translating the Quran and Reading the Book of Gundul, (Majelis Al-Quran Hidayatullah, www.posdai.or.id)

d. Ta'lim Diniyah material which contains the basic teachings of Islam to deepen the understanding of religion for students.

Each package in the Grand MBA method has been equipped with teaching instructions designed to facilitate the learning process, both for students, such as students and students, as well as for educators (ustadz and ustadzah) who are in charge of guiding them.

As a relatively new method of learning the Qur'an, the Grand MBA has provided a lot of convenience for the public in understanding and mastering the reading of the Qur'an since it was first launched in 2005. Over time, this method continues to be developed to be more effective and relevant in helping Muslims to study the Qur'an better and more deeply.

Based on data from previous years, almost 50% of students at MTs Hidayatullah, especially elementary school graduates, still have difficulty in reading the Qur'an. To overcome this problem, the Grand MBA method is applied as a solution so that students can more easily learn to read and understand the Qur'an. This method is considered very effective because it uses a classical learning approach, which allows students to learn in groups with direct teacher guidance. In addition, the application of this method is also supported by the foundation that oversees MTs Hidayatullah, so that its implementation becomes more structured and in accordance with the educational vision carried out by the institution. With the Grand MBA method, it is hoped that the ability to read the Qur'an among students can increase significantly[18].

C. Research Methods

This study employed a qualitative descriptive approach to examine the implementation of the Grand MBA method in tarjamah learning at Pondok Pesantren Madinatul Qur'an Samarinda. The qualitative approach was used to understand the learning process, participants' experiences, and the meaning constructed within the implementation of the method.

1. Population and Sample

The subjects of this study consisted of the head of Pondok Pesantren Madinatul Qur'an Samarinda, the coordinator and manager of the Grand MBA program, several ustadz involved in the learning process, and santri

[18] Arifin, Qosim, and Khoeron, "Penerapan Metode GRAND MBA Pada Pembelajaran Al-Qur`an Dalam Meningkatkan Kemampuan Membaca Al-Qur`an Siswa Di MTs Hidayatullah Denpasar Tahun Pelajaran 2019-2020."

participating in the program. The data sources were divided into primary and secondary data. Primary data were obtained directly through observations and interviews regarding the implementation of the Grand MBA method. Secondary data were obtained from books, journals, institutional documents, and documentation related to the Grand MBA program and the profile of the pesantren.

2. Instruments

The researcher acted as the main instrument in collecting the data. Data collection techniques used in this study were observation, in-depth interviews, and documentation. Observation was conducted to understand directly the learning activities of the Grand MBA program. Interviews were conducted in an unstructured manner with the head of the pesantren, program coordinators, ustadz, and santri to obtain deeper information regarding the implementation of the method. Documentation techniques were used to support the data obtained from observations and interviews, including photographs, archives, and other written documents related to the program.

3. Procedures of Research

The data were analyzed using the qualitative data analysis model proposed by Miles and Huberman, consisting of data reduction, data display, and conclusion drawing. Data reduction was conducted by selecting and simplifying the collected data according to the focus of the research. The data were then presented descriptively in narrative form to facilitate interpretation. Finally, conclusions were drawn and verified continuously throughout the research process to ensure the credibility of the findings. The validity of the data was tested through triangulation of sources and techniques by comparing the results of observations, interviews, and documentation.

D. Findings

1. Steps in Implementing the Grand MBA Method

The Grand MBA method is a structured and continuous approach applied in *tarjamah* learning, particularly in translating Qur'anic Arabic texts. Based on interview findings, the learning activities are conducted regularly every day except Monday, Saturday, and Sunday[19]. The sessions begin after the

[19] Khairul Azzam, Student of Grade 3 Junior High School at Pondok Pesantren Madinatul Qur'an, Interview, March 17, 2025.

Fajr prayer because this time is considered effective for improving concentration and vocabulary retention[20]

The learning process is carried out collectively under the guidance of an ustadz, although advanced students are sometimes trusted to lead the sessions in order to strengthen their leadership and understanding[21]. The translation activities begin with Juz 30 because its verses are shorter and easier to understand before gradually continuing to other chapters of the Qur'an[22].

The implementation follows several systematic stages. The session starts with the recitation of *Bismillah*, followed by the teacher reading the verses slowly while students repeat them together. The verses are then translated word by word, and students are asked to translate independently while receiving corrections and feedback from the teacher. Students also repeat the verses while simultaneously translating each word to strengthen their understanding and independence in translation.

The Grand MBA method is divided into two levels, namely *Marhalah Ula* for beginners and *Marhalah Wustha* for advanced learners, allowing students to learn according to their proficiency level[23]. Overall, the method not only emphasizes Arabic language mastery but also strengthens students' discipline, cooperation, spiritual values, and social interaction through collective learning activities[24]. By directly translating Qur'anic verses, students improve both their Arabic comprehension and understanding of Islamic teachings.

2. Students' Responses and Participation in Learning

The implementation of the Grand MBA method in *tarjamah* learning generated various responses from students. At the beginning, many students admitted feeling tired and bored because they were not accustomed to the intensity and learning style of the method[25]. New students particularly

[20] Muhammad Alan, Student of Grade 3 Senior High School at Pondok Pesantren Madinatul Qur'an, Interview, March 21, 2025.
[21] Bayu Lesmana, Grand MBA Instructor at Pondok Pesantren Madinatul Qur'an, interview, March 19, 2025.
[22] Khairul Azzam, Interview, March 17, 2025.
[23] Putra Darmawan, Head of Madinatul Qur'an Islamic Boarding School, Interview, March 19, 2025.
[24] Bayu Lesmana, Interview, March 19, 2025.
[25] Muhammad Alvin, Student of Grade 3 Junior High School at Pondok Pesantren Madinatul Qur'an, Interview, March 17, 2025.

experienced difficulties in adapting to the learning process and understanding Arabic texts[26].

However, students gradually showed positive development after becoming familiar with the method. Many reported increased confidences in translating Qur'anic Arabic texts because the step-by-step structure of the Grand MBA method made translation easier to understand[27]. Repetitive practice also helped students become more familiar with Arabic vocabulary and Qur'anic texts, enabling them to understand meanings and contexts more effectively[28].

Another important finding was the emergence of leadership among students. Some students voluntarily led learning sessions when the ustadz was absent, indicating increased confidence and responsibility. Senior students generally participated more actively and translated more fluently because they were already familiar with the techniques used in the method, while new students required more time to adapt.

Despite these positive outcomes, several challenges remained. Some students occasionally lost focus during lessons, which affected the classroom atmosphere and learning effectiveness. Nevertheless, the implementation of the Grand MBA method proved effective in improving students' translation skills, confidence, and familiarity with Arabic texts, especially the Qur'an.

3. Strengths and Weaknesses of the Grand MBA Method in Tarjamah Learning

Based on interview findings, the Grand MBA method has several strengths in *tarjamah* learning at Pondok Pesantren Madinatul Qur'an Samarinda. One of the main advantages is the use of Qur'anic Arabic texts as learning material. This approach enables students not only to develop translation skills linguistically but also to understand the meanings and contexts of Qur'anic verses more deeply. As a result, the learning process becomes both academically and spiritually meaningful[29].

Another strength is the consistency of learning activities, which are conducted almost every day. Continuous practice helps students memorize vocabulary, recognize Arabic language patterns, and improve their

[26] Muhammad Alan, Interview, March 21, 2025.
[27] Khairul Azzam, Interview, March 17, 2025.
[28] Muhammad Wahyu Ari Nugraha, Student of Grade 2 Senior High School at Pondok Pesantren Madinatul Qur'an, interview, March 21, 2025.
[29] Bayu Lesmana, Grand MBA Instructor at Pondok Pesantren Madinatul Qur'an, interview, March 19, 2025.

translation skills gradually[30]. In addition, the method applies a systematic and structured approach, starting from vocabulary recognition, word-by-word identification, to complete translation. This structure helps students understand the translation process more clearly and independently[31].

The method also integrates *tahsin* (improvement of Qur'anic recitation) and grammar identification into the learning process. Students are trained not only to translate verses but also to improve pronunciation and recognize Arabic grammatical structures such as *isim*, *fi'il*, and *huruf*. Therefore, the method supports students' linguistic, reading, and religious understanding comprehensively.

Despite its strengths, the Grand MBA method also faces several limitations. One major challenge is the limited learning time, which is considered insufficient for developing a deeper understanding of Qur'anic translation, especially for beginner students[32]. Another weakness is the collective learning model, where all students participate in one large session without being divided into smaller groups. This condition makes the learning atmosphere less conducive and limits individual guidance for students who experience difficulties in understanding the material. In addition, the vocabulary taught in the Grand MBA method is mainly limited to Qur'anic Arabic vocabulary. As a result, students have less exposure to broader Arabic vocabulary used in classical literature or daily communication, which may limit their Arabic language development outside the Qur'anic context.

4. Supporting and Inhibiting Factors in the Implementation of the Grand MBA Method

The implementation of the Grand MBA method is supported by several important factors. One major supporting factor is the active support from the foundation and school management through regular evaluations conducted by the Head of Education Division[33]. This support helps maintain the continuity and effectiveness of the learning program. Another supporting factor is the use of *word-by-word Qur'ans* as learning media, which helps students understand vocabulary and translation systematically. In addition, qualified teachers with relevant educational backgrounds contribute

[30] Khairul Azzam, Interview, March 17, 2025.
[31] Putra Darmawan, Head of Madinatul Qur'an Islamic Boarding School, Interview, March 19, 2025.
[32] Muhammad Alan, Interview, March 21, 2025.
[33] Putra Darmawan, Interview, March 19, 2025.

significantly to guiding and motivating students during the learning process[34].

Several obstacles were also identified in implementing the Grand MBA method. One major challenge is students' busy schedules, as they participate in various academic and non-academic activities. This condition often causes fatigue and decreases students' concentration during lessons. Psychological factors also become obstacles, particularly homesickness experienced by boarding school students living far from their families. This emotional condition may reduce students' focus and motivation in learning activities[35].

Other inhibiting factors include limited facilities and learning infrastructure, which affect the effectiveness of the teaching process. In addition, the lack of innovation and variation in teaching methods sometimes causes students to feel bored and lose interest during lessons. Therefore, continuous evaluation, improved facilities, and more innovative teaching strategies are necessary to optimize the implementation of the Grand MBA method in *tarjamah* learning.

E. Discussion

1. Implementation Process of The Grand MBA Method in Tarjamah Learning

The implementation of the Grand MBA method in Qur'anic tarjamah learning reflects the integration of behaviorist, cognitivist, and constructivist learning theories. The consistency of learning activities conducted regularly every day except Monday, Saturday, and Sunday supports behaviorist principles, where repetition and structured habits strengthen students' understanding and vocabulary mastery[36]. Continuous practice also allows students to gradually improve their translation skills through regular reinforcement[37].

In addition, learning sessions held after the Subuh prayer reflect cognitivist principles that emphasize mental readiness and optimal conditions in the learning process[38]. Students are considered more focused and receptive to

[34] Bayu Lesmana, Interview, March 19, 2025.
[35] Khairul Azzam, Interview, March 17, 2025.
[36] Bryant et al., "Behaviorism and Behavioral Learning Theory."
[37] Hamidah and Supriyanto, "Application of Behavioristic Learning Theory and Its Implications in Learning in Elementary Schools."
[38] Danish and Ma, "Sociocultural and Cognitive Perspectives on Learning: What Is Learning, for Whom, and to What End?"

new Arabic vocabulary in the morning, which supports better information processing and knowledge internalization. The collaborative learning model applied in the Grand MBA method also reflects constructivist theory, where social interaction and shared learning experiences help students build understanding more effectively[39].

The learning process is carried out gradually, beginning with simpler Qur'anic chapters such as Juz 30 before moving to more complex materials. This staged process supports cognitive learning theory, which emphasizes systematic and sequential knowledge development[40]. Students learn through reading, word-by-word translation, explanation of meaning, and independent practice followed by teacher feedback. Reflection and correction during the learning process also strengthen students' comprehension and active participation[41].

Furthermore, the division of learning levels into Marhalah Ula and Marhalah Wustha reflects differentiated instruction, where teaching is adjusted according to students' abilities and levels of understanding[42]. Overall, the Grand MBA method successfully creates an active, collaborative, and structured learning environment that not only improves Arabic language skills but also strengthens students' spiritual values, leadership, and character development.

[39] Kok, "Evaluation of An Online Social Constructivist Tool Based On A Secondary School Experience In A Middle East Country."
[40] Akbar and Mohammad, "Effect of Gagne's Learning Hierarchy on Cognitive and Metacognitive Skills of High School Students."
[41] *Bain* et al., "Developing Reflection on Practice Through Journal Writing: Impacts of Variations in the Focus and Level of Feedback."
[42] Umayrah et al., "The Nature of Differentiated Learning in The Perspective of Constructivist Educational Philosophy: A Systematic Literature Review."

2. Strategies for Overcoming Obstacles in the Application of the Grand MBA Method

The application of the Grand MBA method in *learning translation* at the Madinatul Qur'an Islamic Boarding School in Samarinda shows several advantages but also faces a number of obstacles that affect its implementation. One of the main issues identified was the limited time available in each learning session. This causes students to find it difficult to understand the material in depth. In the context of *cognitivism theory*, which emphasizes the importance of information processing and knowledge organization in the brain[43], this time problem can hinder students in building a thorough understanding of the structure of the Arabic language. To overcome this obstacle, an approach that can be applied is to provide more opportunities for students to do independent exercises, such as providing additional materials that they can learn outside of the classroom, or using learning technology that allows them to study flexibly and deeply in their free time.

In addition, the collective learning model applied in the Grand MBA method is also a significant inhibiting factor. Learning in one session involving many students without division into small groups often leads to the inability of teachers to give personal attention to each student, especially for those who have difficulty understanding the material. In the context of *constructivist* theory, which emphasizes learning as an active process in which students build knowledge based on their own experiences[44], this collective learning does not provide enough space for students to interact directly with the material or with their teachers. The solution that can be applied to overcome this obstacle is to apply a small group-based learning model or *halaqah*. With this model, students can focus more on understanding the material, and teachers can more easily provide feedback that suits the individual needs of each student.

The limitation of vocabulary in learning *translation* that only focuses on the words in the Qur'an is also an important problem. This limits the ability of students to expand their knowledge of Arabic, especially in the context of the use of Arabic in non-religious literature or everyday communication. Behaviorist theory, which considers learning in response to a given

[43] Danish and Ma, "Sociocultural and Cognitive Perspectives on Learning: What Is Learning, for Whom, and to What End?"
[44] Bain et al., "Developing Reflection on Practice Through Journal Writing: Impacts of Variations in the Focus and Level of Feedback."

stimulus[45], can be applied in this situation by repeating a more diverse vocabulary, as well as providing translation exercises from varied texts. The use of Arabic texts other than the Qur'an in translation exercises can enrich students' vocabulary and improve their ability to understand a broader text.

The physical and psychological condition of students, such as fatigue due to busy activities and emotional disturbances caused by longing for family, also hinder the effectiveness of learning. In the theory of *cognitivism*, a deep understanding can only be achieved if the student is in an optimal mental state[46]. Therefore, it is important to create an environment that is more supportive of the physical and psychological well-being of students. One step that can be taken is to design a more flexible schedule and provide enough rest time. In addition, attention to the social-emotional aspects of students can also reduce psychological disorders that can affect their concentration. This attention-based approach to psychological well-being can help students to be more focused and motivated in participating in learning.

In addition to technical problems, the lack of variety in teaching methods can make students feel bored, which ultimately affects their absorption of the material. Behaviorism theory teaches that positive reinforcement through variety and creativity in the presentation of material can increase motivation and learning outcomes. To overcome this, teachers can design various interactive activities such as group discussions, simulations, or the use of interesting digital media. Innovation in learning can make the learning process more interesting and motivate students to participate more actively. With variations in teaching methods, students can avoid feeling bored and losing interest that can hinder learning.

The involvement of parents in supporting the learning process of students is also an important supporting factor, but it needs to be maximized. In the theory *of constructivism*, which emphasizes the importance of social support in the learning process[47], parental involvement can strengthen students' motivation and commitment to learning. Therefore, the strategy that can be taken is to strengthen communication between institutions and parents, for example through regular meetings or the use of technology to involve parents

[45] Bryant et al., "Behaviorism and Behavioral Learning Theory."
[46] Danish and Ma, "Sociocultural and Cognitive Perspectives on Learning: What Is Learning, for Whom, and to What End?"
[47] Bain et al., "Developing Reflection on Practice Through Journal Writing: Impacts of Variations in the Focus and Level of Feedback."

in monitoring the learning progress of students. With more consistent and active support from parents, students will feel more encouraged to excel and be able to overcome the various challenges they face in the learning process.

F. Conclusion

This study concludes that the implementation of the Grand MBA method in tarjamah learning at Pondok Pesantren Madinatul Qur'an Samarinda is effective in improving students' Arabic translation skills, learning participation, and understanding of Qur'anic texts. The method is systematically applied through structured stages, including repetition, word-by-word translation, and interactive learning between ustadz and santri. It integrates behaviorist principles through consistent practice and reinforcement, cognitivist principles through gradual information processing and optimal learning conditions, and constructivist principles through collaborative and interactive learning. Although several challenges remain, such as limited learning time, varying student abilities, and lack of learning variation, the Grand MBA method successfully creates an active, structured, and meaningful learning environment that not only enhances linguistic competence but also contributes to students' spiritual development and character building.

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