AN ANALYTICAL STUDY OF THE QURANIC TAFSIR TRANSLATION IN THE "*AL-QURAN TERJEMAHAN TAFSIR*" APPLICATION

Uzlifah Jannah[1], Akhmad Sulthoni[2], Mukharrom Ridho[3]
[1-3] Sekolah Tinggi Ilmu Quran (STIQ) Isy Karima, Karanganyar, Indonesia
uzlifahifah28@gmail.com

ABSTRACT

Quranic tafsir plays a crucial role in facilitating the understanding of the Quran. Initially, interpretations were conducted in Arabic, but as Islam spread worldwide, these interpretations were translated into various languages. With technological advancements, many tafsirs are now available online, such as on websites and mobile applications. This research examines the source references, strengths, and weaknesses of the tafsir translations in the "*Al-Quran Terjemahan Tafsir*", one of the available Quranic tafsir applications in Indonesia. This study employs a literature review with a descriptive-analytical method by collecting, processing, and analyzing online data from the application. The results of the study indicate that, first, the translation of Tafsir Ibn Kathir in the "*Al-Quran Terjemahan Tafsir*" application refers to the translated book of Tafsir Ibn Kathir published by PT. Sinar Baru Algensindo, available in ebook format from kampungsunnah.org. Secondly, the strength of this application lies in the completeness of its source references, which are not abridged. However, it lacks a clear citation of source references and has flaws in its layout and writing, which may cause confusion for readers in understanding the content presented.

Keywords: *Quranic Application, Tafsir Translation, Tafsir Ibn Kathir.*

ABSTRAK

Tafsir Al-Quran memiliki peran penting dalam memudahkan pemahaman terhadap Al-Quran. Awalnya, penafsiran dilakukan dalam bahasa Arab, namun seiring dengan penyebaran Islam ke seluruh dunia, tafsir ini diterjemahkan ke berbagai bahasa. Dengan perkembangan teknologi, banyak tafsir kini tersedia melalui platform online seperti website dan aplikasi mobile. Penelitian ini bertujuan untuk mengkaji sumber rujukan serta kelebihan dan kekurangan terjemahan tafsir yang disediakan oleh aplikasi "Al-Quran Terjemahan Tafsir", salah satu aplikasi tafsir Al-Quran yang ada di Indonesia. Pertanyaan penelitian yang diangkat adalah: Apa saja sumber rujukan terjemahan tafsir dalam aplikasi "Al-Quran Terjemahan Tafsir", dan apa saja kelebihan serta kekurangan dari terjemahan tafsir tersebut? Penelitian ini merupakan studi pustaka dengan metode deskriptif-analitis yang didasarkan pada pengambilan data secara online, pengolahan, dan analisis data dari aplikasi tersebut. Hasil penelitian menunjukkan bahwa, pertama, terjemahan tafsir Ibnu Katsir dalam aplikasi "Al-Quran Terjemahan Tafsir" merujuk pada buku terjemahan Tafsir Ibnu Katsir yang diterbitkan oleh PT. Sinar Baru Algensindo, dan juga tersedia dalam bentuk ebook dari kampungsunnah.org. Kedua, kelebihan aplikasi ini terletak pada kelengkapan sumber rujukan yang tidak mengalami pengurangan. Namun, kelemahannya adalah tidak mencantumkan sumber rujukan secara jelas dan masih terdapat banyak kekurangan dalam aspek tampilan dan penulisan, yang dapat menyebabkan kebingungan bagi pembaca dalam memahami konten yang disampaikan.

Kata kunci: *Aplikasi Al-Quran, Terjemahan Tafsir, Tafsir Ibn Katsir.*

An Analytical Study of the Quranic Tafsir Translations in the "Al-Quran Terjemahan Tafsir" Application

A. Introduction

One important way to understand and practice the contents of the Quran is by studying its tafsir. The tafsir of the Quran was first written in Arabic, a language with a rich vocabulary and high literary value, as the Quran itself was revealed in Arabic.[1] It is stated that Arabic is a language that is both accepted and free from doubt in terms of its language and translation. The Quran is presented as the definitive explanation of the Arabic language, showcased in a specific style.[2,3] The development of tafsir products that enrich Islamic heritage cannot immediately quench the spiritual thirst of Muslims, particularly those who live far from the Arab world and use their own languages for communication and knowledge. This limitation can hinder the understanding of the Quran's contents.[4] This necessity has prompted scholars to translate it into various languages to make it more accessible to Muslims who do not speak Arabic.

With the advancement of technology, Tafsir of the Quran has also transformed in line with these developments. One such transformation is the emergence of Tafsir Quran in the form of applications. Thus, the presence of Quran applications has become an important tool, especially for Muslims, to understand their sacred text in the modern era. However, to ensure that users receive accurate and reliable interpretations, the quality and accuracy of translations provided by these applications need to be analyzed, particularly focusing on translation quality and accuracy. This is crucial to ensure that users obtain correct and dependable interpretations.

Translation errors in Quran applications can affect users' understanding of Islamic teachings, making the accuracy and quality of Tafsir the Quran translations in these applications a significant issue.[5] For instance, changes in the meaning of the original text due to translation errors can alter the original meaning of the verses. As a result, users who rely on the application for personal learning may spread incorrect understanding to others, whether through discussion or informal education.[6] Consequently, the intended message and

---

[1] Bahrun Abubakar and H. Anwar Abubakar (2011). *Bahasa Arab, Budaya Lokal, dan Literasi Tafsir dalam Pengembangan Budaya Islam di Sulawesi Selatan*.

[2] Muhammad Nasib Ar-Rifa'i (1999). *Kemudahan Dari Allah : Ringkasan Tafsir Ibnu Katsir*. Jakarta : Gema Insani. 74. "*Dzaalika*" translates to "this." Such usage is common in the Arabic language. The Quran, as the ultimate clarifier of the Arabic language, frequently employs this style. Allah the Exalted says, "Neither too old nor too young, but in between these two." (Al-Baqarah: 68) Allah the Exalted also says, "This is the judgment of Allah; He decides between you." And Allah says, "This is Allah, your Lord."

[3] Muhammad Yusuf and others (2020). *Bahasa Arab, Budaya Lokal, dan Literatur Tafsir dalam Pengembangan Budaya Islam di Sulawesi Selatan*.

[4] Baihaki (2017). *Penerjemahan Al-Quran: Proses Penerjemahan Al-Quran di Indonesia*, Jurnal Ushuluddin, 25 (1).

[5] Syarif Hidayat (2022). Syarif Hidayat explains that technology provides convenience and its use in life by stating, "The advancement of hardware technology brings many changes, especially in data input technology. A commonly used technology to facilitate text data input is Optical Character Recognition (OCR). OCR technology is a process of translating characters (image characters) into text by matching character patterns line by line with patterns stored in a database application. The result of the OCR process is a text that corresponds to what appears on the output of an image scanner, with the accuracy of character translation depending on the clarity of the image. This fact deserves special attention, considering that the data being input is important for all Muslims."

[6] Abdussalam and others (2021). Abdulssalam et al. state, "The negative impact of digital Qur'an usage is that it is accessed through devices, which can harm eye health, cause eye strain when used for extended periods, and may lead the millennial generation to neglect or become lazy in using the printed

teachings of the Quran may be misrepresented. Therefore, it is hoped that the Quranic Tafsir translation applications available align with the original Tafsir text recognized and relied upon by scholars.

Regarding the above, according to Mohamad Zaka Al Farisi[7] in his article "Acceptability of the Quran Translation," differences in language and dialect affect the acceptance of Quranic translations. Translations must consider linguistic nuances to ensure the original message is preserved. Additionally, Quran translations should understand and respect the cultural context of their readers, as local culture influences the interpretation and understanding of the sacred text. He also emphasizes that accuracy in translating the text is crucial for maintaining the original meaning. Failure to maintain accuracy can lead to misinterpretation and rejection by readers. Thus, the translation of Tafsir into various languages plays an important role in the dissemination and understanding of Islamic teachings worldwide. This process enables Muslims from diverse linguistic backgrounds to access and understand the Quran more effectively, enriching their religious knowledge and experience and applying the teachings of the Quran in their daily lives. In Indonesia, many Tafsir books originally written in Arabic have been translated into Indonesian, including Tafsir Ibn Kathir, Tafsir Jalalayn, Tafsir At-Tabari, Tafsir Al-Qurtubi, Tafsir Fi Zilal Al-Quran, Tafsir Al-Muyassar, and many others.

Currently, there are various versions of digital Qurans available, ranging from computer software and mobile apps to websites.[8] The Quranic Tafsir translation application is one of the most popular Quran apps among Android users, as evidenced by over a hundred thousand downloads.[9] Additionally, numerous studies have been conducted on Quranic Tafsir within these applications. For example, Abu Bakar & Ahmad,[10] in their article "The Role of Mobile Applications in Promoting Quranic Literacy Among Muslims," discuss how mobile Quran apps help enhance Quranic literacy among Muslims and evaluate the translation quality and user experience of several prominent applications. They emphasize that user experience and app accessibility are crucial to ensuring that the provided information is effectively accessible and usable by all users. Similarly, Rahman,[11] in his article "Accuracy and Reliability of Quranic Translations in Mobile Applications: A Comparative Study," found that while some applications offer accurate and reliable translations, many still require significant improvements. Users should be cautious when choosing Quran apps and prioritize those that have been tested and recognized for their

---

Qur'an. Long-term use may result in millennials becoming dependent on digital versions and forgetting the traditional printed Qur'an."

[7] Al Farisi (2023). *Acceptability of the Quran Translation*. Al-Jamiah 62, No. 2.

[8] Syarif Hidayat, (2022). *Ragam, Problematika dan Masa Depan Tafsir Al-Quran Digital*. Jurnal Saliha, 5 (1).

[9] Google Playstore. *Aplikasi Al-Quran Terjemahan Tafsir*. Accessed on June 12, 2024, at 7:29 PM.

[10] Abu Bakar and Ahmad (2018). *The Role of Mobile Applications in Promoting Quranic Literacy Among Muslims*. International Journal of Islamic Studies, 5(2), 45-60.

[11] Rahman and Ali (2019). *Accuracy and Reliability of Quranic Translations in Mobile Applications: A Comparative Study*. Journal of Islamic and Arabic Studies, 10 (1), 75-92.

quality. Furthermore, Khan,[12] in his study "The Influence of Mobile Applications on the Interpretation of Quranic Texts: An Analytical Review," reveals that mobile applications have great potential in disseminating and facilitating the understanding of the Quran, but special attention must be paid to translation accuracy and the quality of features provided to ensure proper and deep understanding for users.

Thus, it is evident that studying the interpretation of Quranic texts via applications is a compelling subject, especially when considering both the positive aspects and the challenges faced. With an increasing number of Muslims relying on mobile apps to access and understand their sacred texts, ensuring that the provided translations and Tafsir are accurate, consistent, and of high quality is crucial in the current context where digital technology plays a significant role in daily life. Such applications not only facilitate access to the Quranic text but also serve as important resources for understanding Islamic teachings. Errors in translation or interpretation can alter the actual meaning and teachings, significantly impacting users' religious practices and theological understanding. Therefore, this study aims to identify and address deficiencies in the translations and offer suggestions for improving the quality of Quranic apps so that users can gain an accurate and profound understanding of the Quran. This is vital for the integrity of Islamic teachings and to support better religious education and practice in the digital age.

To achieve this, a literature study method is employed as the approach or analytical tool in this research. This method is used to analyze the Quranic Tafsir translation in the "*Al-Quran Terjemahan Tafsir*"[13] application by examining relevant literature on Tafsir translation, translation methodology, and its impact on users' understanding.[14] The data used in this study consist of both primary and secondary data.[15] Primary data were directly obtained from the "*Al-Quran Terjemahan Tafsir*" application and by interviewing relevant parties such as the application's administrators and users for source triangulation purposes. Meanwhile, secondary data include several theses and the Tafsir Ibnu Katsir book related to the research topic. The documentation method was also used to collect data by comparing the translation of Surah Al-Kahfi from Tafsir Ibnu Katsir with reference data from various sources. The collected data were then used to compile and analyze the findings.

B. Results and Discussion

1. Overview of the "*Al-Quran Terjemahan Tafsir*" Application

The "*Al-Quran Terjemahan Tafsir*" application is an initiative by Tim Jalan Hirah and AR Development to utilize modern technology to provide easy and in-depth access to the Quran, along with its translation and Tafsir. Currently, there is a demand for Android-based Quran platforms in various forms, such as Quran Indonesia, Andi Unpam, Quran Best,

---

[12] M. A. Khan and S. Malik (2021). The Influence of Mobile Applications on the Interpretation of Quranic Texts: An Analytical Review. International Journal of Islamic and Middle Eastern Studies, 14(2), 99-115.

[13] Google Playstore ([n.d.]), Anynomous ([n.d.]), Admin RajaKomen (2024) Explains and showcases the various digital features it possesses, serving as a form of service for the digital Qur'an.

[14] This study has also been conducted by several researchers, such as Yani and others (2021), Unik Hanifah Salsabila and others (2022), Rosalinda (2020), Puspitasari (2022), Nadlif (2022), Husein (2020), Jannah and others (2023), Muji (2022), Choirul Muhtadin (2022), Manarnuha (2018).

[15] Some studies that have used a similar methodological approach include Haryono Haryono (2021), Hani' Nurdi Annisa (2021), Atika Hafsah Aliyah (2024), Mahmud Mahmud and others (2022).

or Al-Quran Al-Hadi, which should become offline Indonesian Quran translations equipped with various features to make it quick and easy for Muslims to read the Quran. Regarding access security and usage, security features begin with understanding how the developer collects and shares your data. Privacy and data security practices may vary based on usage, region, and the user's age. The developer provides this information and may update it over time, as access is automatically requested within the features provided by the digital device (smartphone) in use.

Jalan Hijrah is an Android developer that has been active since 2017. Their current portfolio consists of seven applications, all listed under the "Books & Reference" category. The two most prominent applications by Jalan Hijrah are The Complete Iqro Book Volumes 1-6 and Al-Quran Terjemahan Tafsir, both of which have been installed over 100,000 times.
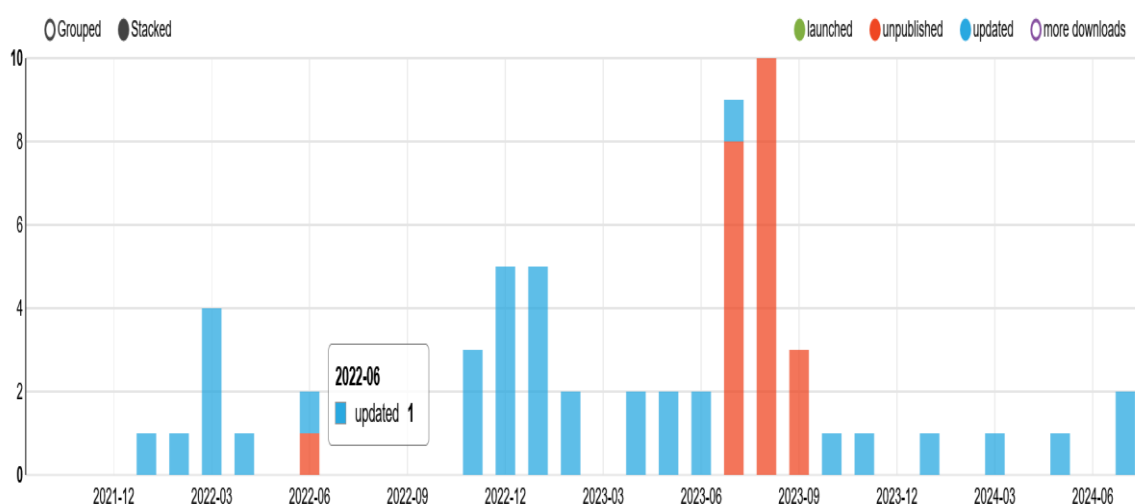

Figure 1.1. Jalan Hijrah's Activities Over Time

To enhance access to the Quran, the Jalan Hirah team, composed of scholars and app developers, collaborated with AR Development to create an application that integrates advanced technology with the holy Quran.

Initially, the primary focus was on providing an immersive interactive experience by combining augmented reality (AR) and artificial intelligence (AI). AR made the Quranic text more engaging, while AI offered contextual and relevant *tafsir*. The application was first launched in 2017, featuring quick verse searches, comprehensive *tafsir*, and recitations by renowned *qari*. The Muslim community responded positively to the initial release. This sentiment is echoed in the statement from the Jalan Hijrah admin interviewed by the author:[16]

> "The Quran Translation and *Tafsir* application developed by the Jalan Hirah Team and AR Development. Before the formation of the Jalan Hirah team in 2017, this developer was known as Adnani Labs. Then in 2019, a split occurred, leading to the formation of a new team alongside the Jalan Hirah Team."

The application has continuously been updated based on user feedback since its initial release. Improvements include adding more translation languages, integrating social media, and educational features that help users understand the historical and cultural context

---

[16] Personal interview with the Jalan Hijrah admin via Gmail on May 6, 2024.

of Quranic verses. The AR Development team and Jalan Hirah continue to collaborate with Islamic experts and institutions to enhance the app's content and ensure the accuracy of its *tafsir* and translations. Moreover, they are working to reach a broader audience by releasing the app in various languages. This is consistent with the statement from the Jalan Hijrah admin interviewed by the author.[17]

> "It started with just one person, but over time, the team gradually expanded, aided by members at both the same location and different locations. The team members at different locations work remotely or focus on specific features. Currently, the Jalan Hijrah Team consists of ten members, divided into three groups: the research team, the content team, and the development team."

The formation of the Jalan Hijrah Team was driven by global dynamics and the challenges of the times, particularly with the advancement of information technology. As society becomes increasingly familiar with IT products, there is both a demand and a need for the Quran to be available in digital form, making it easier for people to practice their daily worship through a more practical application packaged into their gadgets.[18] To date, the Jalan Hijrah Team has developed twenty-seven applications, one of which is the "Quran Translation and Tafsir" application. This application was first released on October 10, 2020, and was last updated on May 31, 2024, with version 7.0.9. It has been downloaded over 100,000 times on the Google Play Store.

The Quran Translation and Tafsir application has a 3+ age rating, indicating that it is suitable for all audiences and safe for children aged 3 and above, as it contains no violent content or inappropriate language.[19] In addition to the age rating, the application has received a 4.7 rating based on 10,000 reviews, with a breakdown of 4.7 from 9,750 reviews on mobile devices, 4.9 from 9 reviews on Chromebooks, and 4.9 from 288 reviews on tablets.[20] The application offers several features, including a *tafsir* feature that includes five different *tafsir* interpretations: Tafsir Tahlili, Tafsir Wajiz, Tafsir Ibnu Katsir, Tafsir Al Muyassar, and Tafsir Jalalain. Thus, this application not only facilitates access but also enriches the spiritual and intellectual experience of users through an interactive approach and advanced technology.

2. Analysis of the Source References for Tafsir Translations in the 'Al-Qur'an Terjemahan Tafsir' Application

Studying the Quran is not an easy task for Indonesians, as it is written in Arabic. Therefore, for those who do not master the Arabic language, translations are available. However, focusing solely on the translation will not help you fully grasp the meaning of the verses. Tafsir is necessary to support a deeper understanding of the Quran. Tafsir itself is the result of interpretation or explanation by a *mufassir* (exegete) of the Quran, conducted using specific methods or approaches. The purpose of *tafsir* is to elucidate the meanings of the

---

[17] Personal interview with the Jalan Hijrah admin via Gmail on April 6, 2024.

[18] Personal interview with the Jalan Hijrah admin via Gmail on May 6, 2024.

[19] Admin RajaKomen (2024). *Bagaimana Cara Melihat Rating Playstore?*. Accessed on June 13, 2024, from https://rajakomen.com/blog/bagaimana-cara-melihat-rating-playstore-6becdff67f.php.

[20] Google Playstore ([n.d.]). Quoted on June 4, 2024, from https://play.google.com/store/apps/details?id=jalanhijrah.doadandzikir.terlengkap&hl=en_US&pli=1.

Quranic verses or to expound on the various aspects and dimensions contained within the Quran, according to the interpreter's expertise and field of interest.[21]

In this study, the author has selected Tafsir Ibnu Katsir and Surah Al-Kahfi as samples. This choice is made because Tafsir Al-Quran Al-'Azhim, commonly known as Tafsir Ibnu Katsir, is considered one of the most renowned *tafsir* and continues to serve as a reference for many Muslims today. This is due to the fact that it falls under the category of *tafsir bil ma'tsur* (traditional *tafsir*) and is regarded as the second-best *tafsir* book after Tafsir At-Tabari.[22]

In addition, the Tafsir Ibn Kathir is highly popular among Indonesians, not just because it is readily available but also because there are translations and translation applications, allowing even those who are not scholars to understand its content.[23] The availability of Tafsir Ibn Kathir in Indonesia undoubtedly facilitates Muslims in studying the Qur'an more deeply and gaining a better understanding of religious teachings.[24] Literally, translation means to transfer or convert speech from one language to another (in short, to translate).[25] With advancements in technology and digitization, learning and understanding the contents of the Qur'an has become easier. Busy individuals can now easily access Qur'anic education, whether through digital Qur'ans with various functionalities and advantages or online Qur'anic learning. This can be done anytime and anywhere.

During the analysis process, the author found several translations of tafsir from various publishers, including Tafsir Ibn Kathir published by Pustaka Imam Syafi'i and Insan Kamil; Shahih Tafsir Ibn Kathir published by Pustaka Ibn Kathir; and Mukhtashar Tafsir Ibn Kathir published by Pustaka Azzam, Darus Sunnah, Jabal, and Gema Insani. There are also editions published by Maghfiroh Pustaka and a brief translation of Tafsir Ibn Kathir, translated by H. Salim Bahreisy and H. Said Bahreisy. Besides being available in book form, Tafsir Ibn Kathir translations are also available in digital format. Websites like TafsirWeb.com and the Tafsir Ibn Kathir app developed by Muslim Media, among others, offer digital versions of Tafsir Ibn Kathir.

Returning to the focus of this study, the objective is to identify the reference sources used by the "Al-Qur'an Terjemahan Tafsir" application in its Tafsir Ibn Kathir feature. After several stages of comparison, including cross-referencing various books, checking against tafsir entries on websites, and examining several Qur'an applications that feature Tafsir Ibn Kathir, the author discovered that the reference sources used by some applications, particularly the "Al-Qur'an Terjemahan Tafsir" application as well as related tafsir websites,

---

[21] Mustaqim (2016). *Dinamika Sejarah Tafsir Al-Quran*, Yogyakarta: Adab Press.

[22] Malarangeng and Nabila Fahira Ayuni (2023). *Metode Penafsiran Ibnu Katsir dalam Tafsir Al-Quran Al-Adzim*, Jurnal Al-Tadabbur, 8(1).

[23] Fadhlurrahman Rafif Muzakki (2020). *Tafsir Ibnu Katsir: Sejarah Penamaan dan Metodologi Penafsirannya.* Accessed on June 13, 2024, from https://santricendekia.com/tafsir-ibn-katsir-sejarah-penamaan-dan-metodologi-penafsirannya/.

[24] This convenience is widely discussed in various studies and reviews, as noted by Sholihah and Muhammad Hilmi Haikal (2023; Maliki 2018; Fadhlurrahman Rafif Muzakki 2020; Admin Learn Quran 2019; Muhammad Nasib Ar-Rifa'i 1999; Malarangeng and Nabila Fahira Ayuni 2023; Rusli 2021; Muhyin and Nasir 2023; Sugeng 2019; Masitoh 2023).

[25] Baihaki (2017). *Penerjemahan Al-Quran: Proses Penerjemahan Al-Quran di Indonesia*. Jurnal Ushuluddin, 25 (1).

are based on تفسير القرآن العظيم (Tafsir al-Qur'an al-Azim), which has been translated as Tafsir Ibn Kathir from a recompiled eBook by Kampungsunnah.org, published by PT. Sinar Baru Algensindo. Unlike the translations of Tafsir Ibn Kathir available in the market, which often contain summaries and conclusions, this translation is a direct rendering from the original text, with the translators and publishers not interfering with Ibn Kathir's original work. This book is packaged and presented in 30 volumes.[26]

3. **Advantages and Disadvantages of the Tafsir Translation in the "Al-Qur'an Terjemahan Tafsir" Application**

Everything has its advantages and disadvantages, and the "Al-Qur'an Terjemahan Tafsir" application is no exception. The application's data information feature explains that the text produced by typing may not be 100% accurate, so some typographical errors (typos) or other mistakes might be found. However, the availability of the Al-Qur'an application and similar apps makes it easier for people to worship anytime and anywhere.

The author identified one key advantage of the Tafsir Ibn Kathir translation included in this application. Notably, the translation is taken directly from the original source and is rendered in full without any omissions from the primary tafsir book. Additionally, from personal use, other advantages of this application include its practicality, service features, and user options.

a. Practical Advantages: The use of the digital application "Al-Qur'an Terjemahan Tafsir" is effective in urgent situations or for quickly and accurately searching for or navigating through desired Quranic verses.

b. Service Features: The application offers a comprehensive set of features that align with users' daily habits, such as translation, tafsir, and murottal features, which facilitate ease of use.

c. Feature Options: The application's features are easily accessible, although some may require familiarization for routine use.

However, the author also identified several shortcomings. One of these is the lack of citation for the original source text, particularly for the Tafsir Ibn Kathir. Although Surah Al-Kahf verse 88 mentions that the information is quoted from the original translation of Tafsir Ibn Kathir published by Sinar Baru Algensindo and edited by an e-book editor, the source of this tafsir translation is not listed in the data information feature, leading to confusion about the origin of the content used.

Additionally, the application includes less familiar word choices, including loanwords from regional languages or Arabic. While these terms have become part of the Indonesian language, it would be preferable to select more widely recognized synonyms, especially since this application is intended for the general Indonesian public. For instance, in the first verse of Surah Al-Kahf, there is a loanword from Javanese, which may be difficult

---

[26] Bahrun Abubakar and H. Anwar Abubakar (2011). Tafsir Ibn Kathir is a renowned exegesis frequently used by scholars to explain the verses of the Qur'an. This commentary is categorized as tafsir bil ma'sur—interpreting the Qur'anic verses with Hadiths of the Prophet Muhammad (peace be upon him)—which is considered one of the best methods for uncovering the meanings of Qur'anic verses. The book is presented in a 30-volume set and includes the interpretation of verses from Surah Al-Anbiya (21:1) to Surah Al-Hajj (22:78).

for those unfamiliar with the Javanese language to understand, potentially causing confusion or misinterpretation. In verses 83, 93, 97, and 99, the term "*garib*," borrowed from Arabic, might still sound foreign to those who do not understand Arabic.

There are drawbacks in the sentence construction that can confuse readers due to unclear sentence structure, incorrect word usage, or grammatical errors. Additionally, excessively long and convoluted phrases without adequate punctuation, as well as the use of uncommon or ambiguous words, can obscure the intended message. Apart from these issues, there are also shortcomings in the presentation or user interface, particularly in the tafsir feature. These drawbacks pertain to user behavior and health impacts, competition among service features, ease of access, paid access, and discomfort during prolonged use. Specifically, the weaknesses of using the digital Al-Qur'an application include:

a. Extended Usage: Prolonged use in a single session can strain vision and potentially harm the visual senses (eyes).
b. Distraction: The use of digital devices like smartphones with features other than the Al-Qur'an application can lead to distractions from social media, messaging apps, and other sources, disrupting focus in understanding and reading the Al-Qur'an.
c. Incomplete Features: Many digital Al-Qur'an applications do not offer a fully comprehensive service, with some features only accessible through paid subscriptions, which can limit full access to all features.
d. Paid Access: Copying verses from the digital Al-Qur'an can also be difficult due to paid access requirements.
e. Prolonged Use: Prolonged use of the Al-Qur'an application for hours at a time can foster unhealthy technology usage habits.
f. Translation Differences: Variations in the sources of translation can lead to different interpretations, requiring users to have a broad understanding to navigate these differences across various digital platforms.

The use of symbols poses a challenge for users in understanding the content due to the lack of guidance explaining the meaning of each symbol used. The dense or untidy presentation of tafsir text appears rigid and uninviting, making it difficult to read. According to the author, presenting the tafsir for each verse without clear verse grouping causes readers to struggle in following the flow of the tafsir and understanding the explanations provided.

C. Conclusion

From the explanation above, it can be concluded that, first, the source reference for the tafsir used in the "*Al-Quran Terjemahan Tafsir*" application, particularly for the Tafsir Ibn Katsir feature, is the translation of Tafsir Ibn Katsir published by PT. Sinar Baru Algensindo. In addition to the printed version, there is also an ebook version provided by Kampungsunnah.org. Second, during the analysis process, the author found several strengths and weaknesses in the translation of Tafsir Ibn Katsir within this application. The strength lies in the fact that the Tafsir Ibn Katsir used is directly taken from the complete translation without any omissions. The weakness is that the data information feature lacks clarity regarding the source of Tafsir Ibn Katsir, and in terms of language, there are loanwords that may be unfamiliar to the general public. Additionally, there are shortcomings in the user interface that cause confusion for readers in understanding the content presented.

References

Abdussalam, Aam, Mohammad Rindu Fajar Islamy, and Muhamad Parhan. 2021. 'Al-Quran Digital Vs Al-Quran Cetak: Menjelajahi Perspektif Mahasiswa Terhadap Pemanfaatannya Dalam Dimensi Globalisasi', Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara, 7.1: 267–99 <https://doi.org/10.32495/nun.v7i1.236>

Abu Bakar, M, and M. Ahmad. 2018. 'The Role of Mobile Applications in Promoting Quranic Literacy Among Muslims', International Journal of Islamic Studies, 5.2: 45–60

Admin Learn Quran. 2019. 'Belajar Tafsir Ibnu Katsir Online', Learn Quran

Admin RajaKomen. 2024. 'Bagaimana Cara Melihat Rating Playstore?', Raja Komen

Anynomous. [n.d.]. 'Aplikasi Al-Quran Terjemahan Tafsir: Fitur Informasi Data', Aplikasi Al-Quran Terjemahan Tafsir (Al-Quran Terjemahan Tafsir)

Atika Hafsah Aliyah. 2024. Optimisme Dalam Al-Qur'an (Aplikasi Metode Ekstraksi Maqasid Al-Qur'an 'Izz Al-Din Kasynit) (Surabaya: UIN SUNAN AMPEL SURABAYA)

Bahrun Abubakar, and H. Anwar Abubakar. 2011. Tafsir Al-Qur'an Ibnu Kasir Juz 17 (Bandung: Sinar Baru Algensindo)

Baihaki, Egi Sukma. 2017. 'Penerjemahan Al-Qur'an: Proses Penerjemahan al-Qur'an Di Indonesia', Jurnal Ushuluddin, 25.1: 44 <https://doi.org/10.24014/jush.v25i1.2339>

Choirul Muhtadin. 2022. 'Tafsir Al-Qur'an Di Media Sosial: Studi Model Tafsir Pada Akun Instagram @Tadabburquranid (Analisis Kritis)' (Semarang: Universitas Islam Negeri Walisongo Semarang)

Fadhlurrahman Rafif Muzakki. 2020. 'Tafsir Ibn Katsir: Sejarah Penamaan Dan Metodologi Penafsirannya', Santri Cendikia

Al Farisi, Mohamad Zaka. 2023. 'Acceptability of the Quran Translation', Al-Jami'ah: Journal of Islamic Studies, 61.2: 329–63 <https://doi.org/10.14421/ajis.2023.612.329-363>

Google Playstore. [n.d.]. 'Aplikasi Al-Quran Terjemahan Tafsir', Google Playstore (Google Playstore)

Hani' Nurdi Annisa, Rashifa. 2021. Terjemah Al-Quran Pada QS Al-Mulk (Perbandingan Terjemah Al-Quran Versi ELFAN Bookless Library System Dan Al-Quran Dan Terjemahannya) (STIQ Isy Karima)

Haryono Haryono. 2021. 'Kaidah-Kaidah Tafsir Dan Aplikasinya Dalam Penafsiran Ayat', Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir, 6.2

Husein, Althaf. 2020. 'Al-Qur'an Di Era Gadget: Studi Deskriptif Aplikasi Qur'an Kemenag', Jurnal Studi Al-Qur'an, 16.1: 55–68

Jannah, Chulyatin, Muhammad Kamalul Mustofa, and Umar Al-Faruq. 2023. 'Pentingnya Memahami Tafsīr, Takwīl, Dan Terjemah Al Qur'an: Menghindari Penafsiran Yang Salah Dan Kontroversial', Madaniyah, 13.1: 111–22 <https://doi.org/10.58410/madaniyah.v13i1.622>

M. A. Khan, and S. Malik. 2021. 'The Influence of Mobile Applications on the Interpretation of Quranic Texts: An Analytical Review', International Journal of Islamic and Middle Eastern Studies, 14.2: 99–115

Mahmud Mahmud, Abidin Abidin, and Malkan Malkan. 2022. 'Perkembangan Fitur Al-Quran Digital Masa Kini', in Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society 5.0 (KIIIES 5.0) Pascasarjana Universitas Islam Negeri Datokarama Palu 2022 (Universitas Islam Negeri Datokarama Palu)

Malarangeng, and Nabila Fahira Ayuni. 2023. 'Syirik Dalam Penafsiran Ibnu Katsir (Kajian Tafsir Tematik)' (IAIN MANADO)

Maliki. 2018. 'Tafsir Ibn Katsir: Metode Dan Bentuk Penafsirannya', El-Umdah, 1.1: 74–86

Manarnuha, Nada. 2018. 'Rancang Bangun Aplikasi Multi Tafsir Al-Qur'an Berbasis Android' (Makassar: Universitas Islam Negeri Alauddin Makassar)

Masitoh, Siti. 2023. 'Post Truth Dalam Al-Qur'ān (Studi Komparatif Terhadap Tafsir Ibnu Katsir Dan Tafsir Al-Azhar' (Purwokerto: UIN Profesor Kiai Haji Saifuddin Zuhri)

Muhammad Nasib Ar-Rifa'i. 1999. Kemudahan Dari Allah: Ringkasan Tafsir Ibnu Katsir, 1st edn (Jakarta: Gema Insani)

Muhammad Yusuf, Ismail Suardi Wekke, and Baharuddin Shafa. 2020. 'Bahasa Arab, Budaya Lokal, Dan Literasi Tafsir Dalam Pengembangan Budaya Islam Di Sulawesi Selatan'

Muhyin, N. F., and M. R. Nasir. 2023. 'Metode Penafsiran Ibnu Katsir Dalam Tafsir Al-Quran Al-Adzim', Jurnal Al-Tadabbur, 8.1

Muji, Muji. 2022. 'Munasabah Al-Qur'an Dalam Menemukan Korelasi Ayat-Ayat Pendidikan', TA'DIBAN: Journal of Islamic Education, 1.2: 16–30 <https://doi.org/10.61456/tjie.v1i2.38>

Mustaqim, Abdul. 2016. Dinamika Sejarah Tafsir Al-Qur'an Studi Madzahibut Tafsir/ Aliran-Aliran Dari Periode Klasik, Pertengahan, Hingga Modern- Kontemporer (Yogyakarta: Idea Press)

Nadlif, Ahmad. 2022. 'Tafsir Virtual: Studi Penafsiran Al-Qur'an Pada Akun Twitter @azkiyatahiyah (Analisis Hermeneutika Friedrich Schleiermacher)' (Semarang: Universitas Islam Negeri Walisongo Semarang)

Puspitasari, Debi Ayu. 2022. 'Kebijakan Pentashihan Aplikasi Al-Qur'an Digital Di Indonesia: Studi Perkembangan Aplikasi "Al-Quran Kementerian Agama" Dan Permasalahannya', J-PAI: Jurnal Pendidikan Agama Islam, 8.1 <https://doi.org/10.18860/jpai.v8i1.13425>

Rahman, F., and A. Ali. 2019. 'Accuracy and Reliability of Quranic Translations in Mobile Applications: A Comparative Study', Journal of Islamic and Arabic Studies, 10.1: 75–92

Rosalinda, Rosalinda. 2020. 'Tafsir Tahlili: Sebuah Metode Penafsiran Al-Qur'an', Hikmah: Journal of Islamic Studies, 15.2: 181 <https://doi.org/10.47466/hikmah.v15i2.134>

Rusli. 2021. 'Inkonsistensi Ibnu Katsir Dalam Menafsirkan Ayat-Ayat Tentang Hukum' (UIN Ar-Raniry)

Sholihah, and Muhammad Hilmi Haikal. 2023. 'Studi Kitab Tafsir Al-Qur'an Adzim (Karya Ibnu Katsir)', Institut Agama Islam Negeri Kudus

Sugeng, Adi. 2019. 'Makna Baḥrain Dalam Al-Qur'an (Studi Komparatif Tafsir Ibnu Katsir Dan AlMaraghi)' (Surabaya: Universitas Islam Negeri Sunan Ampel)

Syarif Hidayat. 2022. 'Ragam, Problematika Dan Masa Depan Tafsir Al-Quran Digital', ŚALIĤA, 5.1: 115–29

Unik Hanifah Salsabila, Ummi Zahratul Mufidah, Fania Ufairoh, Yulia Luthfiyani Azizah, and Vitya Qotrunnada. 2022. 'Pemanfaatan Aplikasi Al-Qur'an Indonesia Sebagai Upaya Meningkatkan Pemahaman Pembelajaran Pai Pada Siswa', Al-Tajdid, 6.2

Yani, Ahmad, Hepni Putra, Andika Andika, Muria Khusnun Nisa, and Eka Mulyo Yunus. 2021. 'Studi Perbandingan Fitur-Fitur Aplikasi Al-Quran Digital Karya Greentech Apps Foundation Dan Aplikasi Al-Quran Muslim Media Untuk Mengetahui Perbedaan Kedua Fitur Aplikasi', Jurnal Riset Agama, 1.3: 132–56 <https://doi.org/10.15575/jra.v1i3.15089>

Interview with the Jalan Hijrah admin via Gmail on April 6, 2024.
Interview with the Jalan Hijrah admin via Gmail on May 6, 2024.