



Negotiation of Arabic Teachers' Grammatical Structures in Arabic-Indonesian Translation in Islamic Boarding Schools

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ABSTRACT

The practice of Arabic-Indonesian translation in Arabic language learning in Islamic boarding schools involves the negotiation of grammatical structures influenced by typological differences between languages and the pedagogical needs of learners. However, studies that place teachers as the main actors in this negotiation process are still limited. This study aims to analyze the patterns of grammatical structure negotiation carried out by Arabic teachers in Arabic-Indonesian translation and its implications for learning. This study uses a qualitative approach with a case study design. Data were collected through learning observations, in-depth interviews, and analysis of translation documents, and then analyzed thematically and linguistically. The results of the study show three main patterns of negotiation, namely syntactic adaptation through the adjustment of verb and subject order, simplification of morphosyntactic structures by reducing complex grammatical elements, and reconstruction of meaning order to suit the logic of the Indonesian language. This study contributes to strengthening the study of Arabic-Indonesian pedagogical translation by emphasizing the role of teachers as linguistic and cultural mediators. It provides practical implications for the development of contextual Arabic translation teaching strategies in Islamic boarding schools.

1. INTRODUCTION

Translation between Arabic and Indonesian is a complex linguistic activity because it involves structural differences between the two languages. The grammatical structure of Arabic, which is rich in morphology and has a distinctive syntactic order, tends to pose challenges in translation into Indonesian, which has a different typology (Irma & Ubaidillah, 2023). For example, the phenomenon of syntactic reduction in the translation of Arabic imperative and nominal sentences into Indonesian shows that not all source syntactic functions must be represented literally in the target language, especially if they are not communicatively necessary in the target language. In addition, a contrastive study of Arabic–Indonesian collocations shows that the collocations and grammatical patterns of the two languages cannot be translated literally, but need to be adapted to the context and rules of the target language (Susilawati, 2022). Arabic–Indonesian translation is a linguistic activity that involves not only the transfer of lexical meaning, but also the negotiation of grammatical structures between languages that have fundamental typological differences (Rosada & Wulandari, 2022). From a structural linguistic and language typology perspective, Arabic is known as a morphologically rich and syntactically flexible language, while Indonesian is more analytical with a relatively stable syntactic structure.

This difference means that Arabic–Indonesian translations often require adjustments to the sentence structure so that the message is conveyed naturally in the target language (Fahmi Gunawan et al., 2022). In the context of education, particularly in Islamic boarding schools, translation is not solely oriented towards structural equivalence, but also towards the pedagogical comprehensibility of students. In translation theory, this phenomenon aligns with the concept of dynamic equivalence, which posits that translation accuracy relies on producing an equivalent impact of meaning on the target audience rather than maintaining formal structural similarity. Within pedagogical translation, foreign language teachers act as linguistic mediators who negotiate source language structures to match learners' cognitive and linguistic levels (Alsaawi, 2026). This approach is supported by functional translation theory, which views translation as an activity driven by communicative purpose and context of use (Nurfazri et al., 2025).

The teaching of Arabic in Islamic boarding schools has characteristics that differ from the teaching of foreign languages in general. Teaching traditions are still largely influenced by classical methods such as *bandongan* and *sorogan*, which rely on Arabic-language texts as the primary source of learning (Satiadharmanto & Rohmah, 2026). In the *bandongan* method, the teacher reads the Arabic text aloud, explains its grammatical structure, translates it, and then explains its meaning to all the students together. Meanwhile, in the *sorogan* method, students read or translate the text individually in front of the teacher to receive immediate correction and explanation (Isbah, 2020). Both methods serve not only as learning strategies, but also as a space for the negotiation of meaning between the structures of Arabic and Indonesian. In practice, teachers often have to adjust sentence structures, simplify grammatical elements, add implicit information, or reorder sentences so that the meaning of the text can be understood by the students without losing the substance of the message contained in the

classical text.

This process demonstrates that grammatical reconstruction in Arabic language learning is not determined solely by the curriculum, textbooks, or normative translation rules, but rather depends heavily on the teacher's pedagogical decisions when interacting with learners. Teachers act as linguistic mediators who constantly negotiate between the structure of the source language, the students' language abilities, the learning objectives, and the socio-cultural context of the pesantren. Every decision to retain, alter, simplify, or add grammatical elements is the result of professional judgment that occurs spontaneously during the learning process. Therefore, focusing the research on teachers is crucial, as they are the key actors who determine how the process of grammatical negotiation unfolds in practice, whilst the curriculum and textbooks merely provide a conceptual framework whose implementation is heavily influenced by the teachers' interpretations and experiences.

This view is consistent with the theory of teacher cognition, which states that the learning decisions made by teachers are influenced by their professional knowledge, teaching experience, pedagogical beliefs and the context in which they work (Borg, 2003). In the context of pedagogical translation in Islamic boarding schools, teachers do not merely convey linguistic meaning, but also build bridges of understanding through a series of grammatical negotiations that take place dynamically. Thus, the phenomenon of teachers' experiences in conducting grammatical negotiations and reconstructions is best understood as a living pedagogical practice (*lived pedagogical practice*). It is not merely a matter of implementing syntactic rules or applying the curriculum. In Arabic language teaching practice, teachers often adapt the grammatical structure of the source language to suit pedagogical purposes, even though such adaptations may alter the original structure of the Arabic text.

A number of previous studies in the Arab-Indonesian context have shown that differences in syntactic and morphosyntactic structures are the main source of translation shifts. Studies of grammatical errors in translation also confirm that differences in the structure of the source and target languages contribute significantly to syntactic and morphological errors in translated texts (Mustafa, 2018). Furthermore, research on grammatical interference among Islamic boarding school students shows that contact with Indonesian influences Arabic language structure, particularly at the phrase and clause levels, indicating a cognitive tendency among learners to map the structure of the input language onto the framework of their mother tongue (Irma & Ubaidillah, 2023). Research conducted by Putra (2025) and Nurfalah (2025) shows that translators and learners of Arabic tend to simplify grammatical structures to maintain clarity of meaning. Although previous studies have identified various grammatical phenomena and errors in the context of Arabic-Indonesian translation, empirical studies that place Arabic teachers as the main actors in negotiating grammatical structures during the translation process in the context of learning are still very limited.

Most studies focus on students' translation results or interference phenomena, rather than on the grammatical negotiation strategies employed by teachers as linguistic and pedagogical mediators in the classroom. Thus, this study aims not only to describe the forms

of grammatical structure negotiation used by teachers, but also to reveal the pedagogical implications of these practices in Arabic language learning in Islamic boarding schools. In pesantren environments, the position of teachers becomes increasingly strategic because translation is often used as the primary means of understanding classical and modern Arabic texts (Amirudin, 2021).

Studies on Arabic-Indonesian translation generally place typological differences between languages as the main factor triggering grammatical structure shifts. Arabic, with its rich morphological system, flexible word order, and the existence of grammatical markers such as *i'rāb* and gender agreement, has characteristics that differ significantly from Indonesian, which is more analytical and has minimal inflection (Azwir, 2023). This difference means that Arabic-Indonesian translations cannot be done literally without sacrificing the comprehensibility of the meaning (Gunawan, 2020). In this context, translation is understood as a process of negotiation between the source language structure and the target language system, rather than merely a transfer of linguistic forms. From a translation theory perspective, grammatical shifts are seen as a natural and even necessary phenomenon to achieve functional equivalence. Translation shifts occur when the grammatical structure of the source language lacks a direct equivalent, with the focus remaining on producing equivalent meaning for the target readers (Franck & Papadopoulou, 2024; Yafi, 2025). This process is highly influenced by the text's purpose and its social context, including the educational framework (Fang, 2024).

A number of empirical studies in the Arab-Indonesian context reinforce this view. Specifically, Arabic-Indonesian translation almost always involves syntactic structure adjustments, particularly in the order of verbs and subjects, to conform to Indonesian sentence patterns (Sobri et al., 2023). This finding is consistent with the research by Nurfazri et al (Nurfazri et al., 2025), which confirms that sentence reordering is a dominant strategy in maintaining the readability of translated texts. Both studies highlight that structural fidelity to the source language often has to be negotiated in favor of clarity and fluency in the target language.

In addition, studies on grammatical errors in student translations show that morphosyntactic aspects are the most dominant source of errors. Inconsistencies in clause structure, nominal phrases, and grammatical relations between sentence elements serve as the main indicators of weak cross-linguistic grammatical comprehension (Fahmi Gunawan et al., 2022). Similar findings were also reported by Fitriyah & Fauzi (2020), who emphasized that simplifying grammatical structures is often used as an intuitive strategy to overcome the complexity of Arabic.

However, these studies still focus on the learners' translations rather than the pedagogical processes behind them. In the field of Arabic language learning, interference from Indonesian in Arabic language structures is also a widely discussed issue. Sholihah (Niswatush Sholihah, 2016) shows that the structure of the mother tongue influences the way santri construct Arabic sentences, especially at the syntactic and morphological levels. (Azwir, 2023) adds that such interference also appears in translations of classical Arabic texts,

resulting in changes to word forms and grammatical relations. This phenomenon indicates that the translation process is influenced not only by linguistic systems, but also by the cognitive mechanisms and linguistic experiences of learners. In a pedagogical context, translation is often used as a strategy to aid text comprehension, particularly through the grammar-translation method (Suryawinata & Hariyanto, 2016). Research shows that in learning practice, teachers and learners tend to sacrifice the grammatical accuracy of the source language for the sake of comprehensibility (Yunaldi et al., 2025). This confirms that pedagogical translation has different characteristics from professional translation.

Although these studies have provided an overview of structural shifts and grammatical challenges in Arabic-Indonesian translation, research specifically examining the negotiation of grammatical structures by Arabic teachers as linguistic mediators in learning interactions, particularly in Islamic boarding schools, remains very limited. Most studies focus on errors or translation results, rather than on the strategies and pedagogical considerations of teachers in managing language structure differences. Therefore, this study aims to fill this gap by examining in depth the practice of grammatical structure negotiation in Arabic-Indonesian translation by Arabic language teachers in Islamic boarding schools.

Based on these gaps, this study is expected to contribute theoretically and practically to the study of Arabic-Indonesian pedagogical translation. Theoretically, this study enriches the discourse on the negotiation of grammatical structures in cross-language translation. Practically, this study provides a deeper understanding of teachers' strategies in bridging the differences between Arabic and Indonesian language structures in the context of pesantren learning. Therefore, this study aims to analyze the patterns of grammatical structure negotiation carried out by Arabic teachers in Arabic-Indonesian translation practice and its implications for Arabic language learning in the pesantren environment.

2. METHODS

This chapter presents a structured description of the research methodology design applied to examine negotiation practices and grammatical structure reconstruction in Arabic-Indonesian translation carried out by Arabic language teachers in Islamic boarding schools. All methodological stages are systematically designed to answer the research questions and are supported by a relevant theoretical framework to strengthen scientific arguments and ensure the validity of the findings.

This research was conducted at an Islamic boarding school located in Central Kalimantan, namely Pondok Pesantren Darul Amin. The location was chosen based on the characteristics of the boarding school, which uses Arabic as the main medium for teaching Arabic and consistently practices Arabic-Indonesian translation in its teaching activities. In addition, these boarding schools still maintain the tradition of teaching classical texts directly, where translation does not merely serve as a tool for understanding the text, but also as a pedagogical strategy to bridge the grammatical differences between Arabic and Indonesian. In this context, the boarding school is understood as a cultural and pedagogical space with its own linguistic norms (Hl et al., 2025), which significantly influence translation practices and

grammatical structure reconstruction.

The main subjects of this study were Arabic teachers (*ustadz* and *ustadzah*) who taught language subjects, such as *nahwu*, *sharaf*, and *balaghah*, and were directly involved in the process of translating Arabic texts into Indonesian. The research participants consisted of six Arabic teachers selected using purposive sampling based on three criteria, namely: (1) having at least five years' teaching experience; (2) regularly teaching Arabic texts using the *bandongan* or *sorogan* methods; and (3) being directly involved in the Arabic-Indonesian translation process in the classroom. This number of participants was deemed sufficient for a phenomenological study, as the research focused on the depth of experience rather than the number of respondents.

Participants were selected using purposive sampling techniques, taking into account their teaching experience and intensity of involvement in pedagogical translation practices. All participants received adequate explanations regarding the objectives and procedures of the research and gave their informed consent, in accordance with the principles of research ethics as stipulated in Law Number 11 of 2019 concerning the National System of Science and Technology (Alfarizi & Listyaningrum, 2024). Secondary data sources include male and female students who participate in the learning process, fellow teachers, and *pesantren* leaders (*mudir*) who have an understanding of Arabic language learning policies and traditions at the institution.

The object of study in this research is the practice of negotiation and reconstruction of grammatical structures in Arabic-Indonesian translation, both in oral form during learning interactions and in written form in translation notes, commentary books, and teaching materials. This focus is in line with the views of Nida and Taber in (Fairabi, 2010; Kusnadin et al., 2025), who emphasize that grammatical structures are essential elements in the process of meaning formation in translation.

This study applies a qualitative approach with a descriptive-interpretative design through case study methods. The selection of case studies is intended to enable in-depth exploration of grammatical reconstruction practices in the natural context of Arabic language learning in Islamic boarding schools as social and pedagogical units with their own characteristics (Fakhri et al., 2025). This approach views translation practice as a phenomenon that cannot be separated from cultural and institutional contexts, as well as specific pedagogical objectives (Nurdin, 2011). A qualitative approach was deemed appropriate because this study focused on understanding the meaning, process, and linguistic strategies applied by Arabic teachers in real learning situations. In line with Creswell's view, qualitative research allows researchers to examine phenomena holistically based on the perspectives of participants in their social context (Hidayatullah, 2024). In the field of translation studies, the descriptive-interpretative approach is also consistent with the framework of Descriptive Translation Studies (DTS), which emphasizes empirical analysis of translation practices in specific social and cultural contexts (A'yun et al., 2025; Harti et al., 2026). Thus, this design allows for in-depth data mining of translation activities that occur naturally, without intervention or manipulation of variables, so that the practice of

grammatical structure negotiation can be understood contextually and authentically.

Data collection was conducted using three main techniques, namely observation, in-depth interviews, and documentation. Observation was used to directly record the practice of oral translation that took place in the classroom, especially when the teacher explained grammatical structures or the meaning of texts. This technique allowed researchers to directly observe the translation strategies applied in a real pedagogical context.

In-depth interviews were conducted in a semi-structured manner with the aim of exploring the pedagogical, linguistic, and non-linguistic factors underlying the practice of grammatical reconstruction. Meanwhile, documentation was used to analyze forms of written translation and their context of use in learning (Kusumo & Wardani, 2019). The observation instruments were developed based on Toury's framework for analyzing pedagogical translation practices and translation norms (Zaidan et al., 2025), while interview guidelines were developed to explore factors influencing teachers' translation decisions.

Data analysis was conducted in stages by applying an interactive analysis model that included data reduction, data presentation, and conclusion drawing. At the interpretation stage, grammatical reconstruction analysis referred to the theory of translation shifts, the concept of functional equivalence, and translation norms within the DTS framework (Omar & Awang, 2009). This approach enables the identification of patterns of grammatical structure negotiation and the factors that influence them in the context of learning at Islamic boarding schools.

Data validity is ensured through the application of triangulation of techniques and sources, extended researcher presence in the field, and peer debriefing. These steps are in line with the criteria of trustworthiness in qualitative research, which include credibility, transferability, dependability, and confirmability (Susanto et al., 2023), so that the research findings can be scientifically justified.

3. RESULTS AND DISCUSSION

3.1 Results

In general, the findings of this study confirm that Arabic–Indonesian translation in the context of learning in Islamic boarding schools is a systematic and pedagogically oriented linguistic negotiation practice. Three main patterns identified—syntactic adaptation, simplification of morphosyntactic structure, and reconstruction of meaning sequence—show that teachers' translation decisions are not solely based on structural equivalence between languages, but rather on efforts to bridge the typological differences between the two languages and the cognitive and pedagogical needs of students. These findings emphasize that translation in an educational context has characteristics that differ from text-oriented professional translation.

The findings in this study show how syntactic adaptation is used to maintain the acceptability of structures in the target language. For example, the Arabic sentence **جَاءَ الْمُعَلِّمُ إِلَى الْفَصْلِ** structurally follows the verb–subject pattern. In classroom practice, teachers translate it as ‘The teacher came to the classroom,’ not ‘Came teacher to classroom.’ The

results of the observations show that teachers do not translate Arabic language structures literally, but rather restructure the syntax to conform to the Indonesian language system. One of the most frequently observed forms of this adaptation is the conversion of the *fi'liyah* construction into an active Indonesian sentence. When the teacher explained the sentence *جَاءَ الطَّالِبُ إِلَى الْفَصْلِ*, literally this could be translated as 'The student has come to the classroom.' However, the teacher translated it as: 'The student came to the classroom.' In the interview, the teacher explained that the form 'the student has come' sounded unnatural to the pupils, so the sentence structure was adjusted without altering the basic meaning.

This change demonstrates syntactic negotiation through the omission of the aspect marker 'has', the shift of the subject to the beginning of the sentence, and the adaptation of the Arabic VSO pattern to the Indonesian SVO structure. This finding shows that the teacher did not merely transfer lexical meaning, but also restructured the syntax to enhance communicativeness. This reflects a 'structure shift', wherein grammatical structures are modified due to fundamental differences between the two languages

Table 1: Patterns of Arabic Grammatical Structure Negotiation in Translation and Teachers' Reasons

The Structure of the Arabic Language	Forms of Negotiation	Form of Translation	Teachers' Reasons
<i>Jumlah Fi'liyah</i>	Change from VSO to SVO	<i>Siswa datang ke kelas</i>	Adapting to Indonesian syntax
<i>Jumlah Ismiah</i>	Expansion of information	<i>Bahasa Arab merupakan bahasa internasional</i>	Adapting to Indonesian syntax
<i>Fi'il Majhul</i>	Sentence activation	<i>Guru menjelaskan materi</i>	Adapting to Indonesian syntax
<i>Dhamir Mustatir</i>	Explicit specification of the subject	<i>Ia membaca kitab</i>	Avoiding ambiguity
<i>Jar-Majrur</i>	Changes in the position of phrases	<i>Di sekolah siswa belajar</i>	Adjusting to Indonesian word order
<i>Idhafah</i>	Adjustment of nominal phrases	<i>Kitab fikih</i>	Enhancing communicativeness

The research findings indicate that negotiating grammatical structures carries dual pedagogical implications. On the one hand, syntactic negotiation helps students understand Arabic texts, which differ structurally from Indonesian. Sentence restructuring enables learners to grasp clause relationships more quickly without needing to master every rule of *nahwu* and *sharaf* beforehand. Thus, this negotiation process serves as a form of pedagogical scaffolding, bridging the complexity of Arabic syntax with a structure that is more familiar to students.

The findings of the observation show that when teachers use communicative forms of translation, pupils respond more actively, are able to paraphrase the content of the text, and find it easier to follow further explanations. This indicates that grammatical negotiation

contributes to improved conceptual understanding and pupil engagement in learning. However, the study also found that excessive negotiation has the potential to cause linguistic interference. When Arabic language structures are too frequently adapted to Indonesian syntactic patterns, pupils tend to miss out on opportunities to understand the inherent characteristics of Arabic grammar, such as the *fi'liyah* construction, the function of *i'rāb*, and the relationships between sentence components. In the long term, this situation may lead pupils to become more accustomed to free translation than to understanding the grammatical logic of Arabic.

Therefore, grammatical negotiation should be viewed as a pedagogical strategy involving gradual support (instructional scaffolding), rather than as a substitute for the teaching of Arabic grammar. Teachers need to strike a balance between simplifying structures to facilitate understanding and preserving the syntactic characteristics of the Arabic language, so that pupils' linguistic competence continues to develop proportionately.

This adaptation demonstrates a shift from the concise nominal structure of Arabic to the expansive predicative structure of Indonesian. The addition of the elements '*yang*' and '*itu*' ibarat' clarifies the comparative meaning for students. In the discussion, this data confirms that teachers elaborate on syntax to maintain the illustrative power of meaning, even though the compact structure of the source language is not fully preserved. This example shows that the structural shift is not due to the linguistic limitations of the teacher, but rather a pedagogical choice to provide students with sentence representations that correspond to the syntactic patterns of Indonesian. This practice reinforces the finding that functional equivalence is prioritized over structural fidelity.

In addition, the contribution of research data is also evident in the practice of morphosyntactic simplification, which aims to reduce students' cognitive load. Sentences such as *كَانَ الطَّلَابُ يُحَفِّظُونَ الدَّرْسَ كُلَّ يَوْمٍ* were translated by teachers as 'The students memorized their lessons every day,' without explicitly representing the function of *kāna* as a marker of the past tense. This simplification shows that teachers suspend explanations of certain grammatical aspects in order to maintain the flow of global meaning, especially in the early stages of learning.

Furthermore, the reconstruction of the sequence of meaning shows how teachers adapt the structure of Arabic information into the logic of Indonesian discourse. For example, the sentence *فِي الْمَسْجِدِ يَقْرَأُ الطَّلَابُ الْقُرْآنَ* is translated as 'The students read the Qur'an in the mosque.' Moving the place description to the end of the sentence indicates the teacher's effort to maintain the flow and linearity of information, while also showing the teacher's active role in forming discourse coherence for students. Another example is shown in the table below;

Table 2: Grammatical Negotiation Patterns and Analysis of Teachers' Text Translation

No	Source Book	Arabic Text	Literal Translation	Teacher's Translation	Grammatical Negotiation Pattern	Analysis Notes
1	<i>Ta'lim al-Muta'allim</i>	اَلْعِلْمُ بِلاَ عَمَلٍ	<i>Ilmu tanpa amal seperti pohon tanpa buah</i>	<i>Ilmu yang tidak diamalkan itu ibarat</i>	Syntactic adaptation	The dense Arabic nominal structure is expanded into a

		كَالشَّجَرِ بِلَا ثَمَرٍ		pohon yang tidak berbuah		predicative construction to clarify the comparative relationship in Indonesian
2	al- Ājurrūmiyyah	الْكَلَامُ هُوَ اللَّفْظُ الْمُرَكَّبُ الْمُفِيدُ بِالْوَضْعِ	Kalam adalah lafaz tersusun yang memberi faedah berdasarkan ketetapan bahasa	Kalam adalah ucapan yang tersusun dan bermakna	Morphosyntactic simplification	Technical elements of <i>bi al-waḍ'</i> and grammatical attributes are eliminated to suit students' cognitive levels
3	Fath al- Qarīb	وَشُرُوطُ الصَّلَاةِ خَمْسَةٌ أَشْيَاءَ	Dan syarat- syarat salat ada lima perkara	Syarat sah salat itu ada lima	Reconstruction of meaning order	Conjunctions and information order are restructured to fit Indonesian expository patterns
4	Arba'in al- Nawawiyyah	إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ	Sesungguhnya amal-amal itu dengan niat	Setiap perbuatan itu bergantung pada niatnya	Meaning generalization & lexical adaptation	Plural forms are shifted to generic expressions to enhance pragmatic acceptability
5	Bidayat al- Hidayah	مَنْ لَمْ يَحْفَظْ وَقْتَهُ ضَاعَ عُمُرُهُ	Barang siapa tidak menjaga waktunya, sia-sialah umurnya	Orang yang tidak menjaga waktu akan menyia- nyiakan hidupnya	Syntactic reconstruction	Arabic conditional sentences are condensed into explicit causal statements in Indonesian
6	Iḥyā' 'Ulūm al-Dīn	الْعِلْمُ إِمَامُ الْعَمَلِ	Ilmu adalah pemimpin amal	Ilmu menjadi pedoman dalam beramal	Semantic adaptation	Arabic structural metaphors are modified into more explicit conceptual relationships

3.2 Discussion

The main value of these findings lies in their contribution to expanding our understanding of translation as a pedagogical practice, particularly in the context of non-Arabic Islamic education. The data show that teachers actively compromise between fidelity to the grammatical structure of the source language and comprehensibility of meaning in the target language. This negotiation reflects the application of contextual functional equivalence, where acceptability and clarity of meaning are prioritized over literal reproduction of grammatical structures. Thus, this study confirms that translation norms in the classroom do not always align with professional translation norms as described in normative studies.

Furthermore, this discussion highlights the theoretical implications of the research findings for Descriptive Translation Studies (DTS). The practices of pesantren teachers show that translation norms are shaped not only by linguistic conventions, but also by institutional and didactic objectives. This enriches the DTS framework by incorporating the pedagogical dimension as a determining factor in the formation of translation norms. From a practical perspective, these findings provide an empirical basis for the development of Arabic language learning strategies that are more reflective of the use of translation, enabling teachers to consciously balance the short-term comprehension needs and long-term grammatical competence development of their students.

In general, the findings of this study indicate that Arabic–Indonesian translation carried out by Arabic language teachers in Islamic boarding schools is a pedagogically oriented linguistic negotiation practice. Patterns of syntactic adaptation, morphosyntactic simplification, and reconstruction of meaning sequences reflect the conscious efforts of teachers to bridge the typological differences between Arabic and Indonesian while adjusting the level of language complexity to the abilities of their students. Thus, translation is not positioned as a neutral language transfer process, but rather as a didactic strategy to ensure comprehension of meaning.

Thus, this discussion confirms that the main contribution of this research lies not only in mapping the patterns of grammatical structure negotiation, but also in a deeper understanding of the role of teachers as linguistic and pedagogical mediators. The position of teachers in translation practice is proven to be not neutral, but rather laden with educational considerations that shape the way Arabic texts are presented and understood in the context of Islamic boarding schools.

The results of this study answer the research objectives formulated in the introduction, namely to identify and understand how Arabic teachers negotiate grammatical differences between Arabic and Indonesian in the pedagogical context of Islamic boarding schools. Empirical data show that syntactic adaptation, morphosyntactic simplification, and reconstruction of meaning sequences are the main strategies used by teachers to bridge the different linguistic systems while meeting the demands of student comprehension.

Scientifically, the practice of syntactic adaptation can be understood as a response to typological differences between Arabic, which tends to be verb-oriented, and Indonesian, which is more nominal and linear. Teachers consciously shift the VSO pattern to SPO not because of ignorance of Arabic structure, but as a pedagogical strategy so that the basic meaning of the sentence can be immediately grasped by students. This finding reinforces the view that equivalence in pedagogical translation is more functional than formal, as emphasized in the theory of dynamic equivalence and the functional approach in translation studies. Thus, the negotiation of grammatical structures by teachers is a form of rational and purposeful communicative adaptation.

The simplification of morphosyntactic structure, particularly the removal or implicitization of *i'rāb* elements, grammatical particles, and inflectional relations, can be interpreted as an effort to reduce the cognitive load on students. In the context of Islamic boarding schools, the main objective of translation is often not formal mastery of grammatical theory, but rather an understanding of the content of religious texts. Therefore, teachers prioritize propositional meaning over grammatical accuracy in the source language. This strategy shows that translation practices in Islamic boarding schools lie at the intersection of linguistic and didactic objectives, so that translation decisions cannot be separated from the learning context and characteristics of the students.

The reconstruction of the sequence of meanings found in the data reflects teachers' sensitivity to differences in the presentation of information between Arabic and Indonesian. In many cases, teachers rearrange sentence elements so that the flow of information becomes more linear and coherent for learners of Arabic as a foreign language. This interpretation confirms that translation in the context of Islamic boarding schools functions as a means of cognitive mediation, not merely a reproduction of the source language structure. In other words, teachers act as linguistic and pedagogical mediators who manage information to suit the students' thinking patterns.

Compared to previous research, these findings are essentially consistent with studies within the framework of Descriptive Translation Studies, which emphasize that translation practices are always subject to social norms and purposes of use (Pym, 2008). From this perspective, translation is not understood as a neutral linguistic transfer process, but rather as an activity conditioned by context and function, including in the field of education. Research (Fitriyah & Fauzi, 2020) also confirms that translators, including teachers, tend to adapt the structure of the source language for the sake of acceptability and comprehensibility in the target language, especially when the audience has limited linguistic competence.

A number of empirical studies in the context of foreign language learning show similar patterns. Zainuddin (2025), for example, found that novice teachers and translators consistently employed syntactic simplification and morphosyntactic adaptation as strategies to reduce learners' cognitive load in the context of Arabic. Research reveals that typological differences between Arabic and the target language encourage the reconstruction of sentence structure, particularly in pedagogically oriented translation (Khairani et al., 2025; Yurianto et al., 2024). However, this research shows important differences compared to previous studies. Whereas previous studies generally placed adaptation and simplification as individual strategies or phases in the development of translator competence, the findings of this study indicate that grammatical structure negotiation is not solely individual and spontaneous, but rather forms a relatively stable and recurring pedagogical pattern. In classroom practice, teachers consistently use the same strategies when dealing with certain syntactic or morphosyntactic structures, such as *fi'liyyah* patterns, *ismiyyah* phrases, and hierarchical structures in *turāt* texts. These findings differ from previous studies, which tended to view shifts in translation as ad hoc decisions or momentary responses to linguistic difficulties.

In addition, this study reveals that grammatical reconstruction is often accompanied by oral metalinguistic explanations that are not recorded in the written translation product. Teachers not only present the translation results, but also explain the reasons for structural changes, for example by mentioning that 'Arabic prioritizes the verb' or 'in Indonesian it is easier if the subject is placed at the beginning.' This metalinguistic dimension has received relatively little attention in previous translation studies, which have focused more on analyzing the translated text rather than the accompanying pedagogical process. Teachers

flexibly shift between meaning-oriented and form-oriented approaches, depending on the learning objectives at the time. When the focus of learning is understanding the content of the book, teachers tend to use functional equivalence; conversely, when the learning objective is to reinforce *nahwu* or *sharaf*, teachers deliberately maintain the structure of Arabic more literally. The dynamics of this dual orientation have not been explicitly discussed in Arabic-Indonesian translation studies.

Unlike studies that view shifts in translation as a form of loss to the source language, this study shows that such shifts often result in pedagogical gain. Through simplification and reconstruction of structure, students gain faster and more stable access to meaning, which can then be used as a foundation for further grammatical study in subsequent stages of learning. This perspective challenges the normative assumptions in translation studies that tend to measure translation quality solely based on structural fidelity.

Thus, this study shows that grammatical structure negotiation is not always viewed as a 'deviation' from Arabic language norms, but rather as a pedagogically legitimized practice in pesantren communities. This finding broadens the understanding of pedagogical translation by showing that structural fidelity is not the only parameter of translation quality in the context of Arabic language learning. Thus, the main contribution of this study is to offer an empirical perspective that the translation practices of teachers in Islamic boarding schools form their own norms that differ from academic or professional translation norms, but still have strong linguistic and didactic rationality.

Overall, this discussion confirms that the data obtained not only answers the research questions but also provides theoretical and practical implications. Theoretically, these findings enrich translation studies by incorporating the pesantren context as a unique space for translation practice. Practically, the results of this study can serve as a basis for pedagogical reflection for Arabic language teachers in balancing the introduction of Arabic grammatical structures and students' comprehension needs. Thus, the negotiation of grammatical structures is no longer seen as a weakness, but rather as a contextual and meaningful pedagogical strategy.

After presenting the research results, these findings enable the author to assess and interpret their implications for the objectives and initial assumptions of the study. In general, the results support the hypothesis that Arabic-Indonesian translation by Arabic teachers in Islamic boarding schools involves a systematic and contextual negotiation of grammatical structures. The practices of syntactic adaptation, morphosyntactic simplification, and reconstruction of meaning sequences indicate that translation in a pedagogical context is not aimed solely at structural fidelity, but rather at achieving functional understanding among learners. This interpretation confirms that grammatical structure shifts are not linguistic deviations, but rather rational pedagogical strategies for bridging typological differences between languages and learners' competency limitations.

The results of this study substantively support the main hypothesis that Arabic-Indonesian translation carried out by Arabic language teachers in Islamic boarding schools involves a process of conscious and contextual negotiation of grammatical structures. These findings confirm that translation practice cannot be understood merely as linguistic code-switching, but rather as an activity determined by specific communicative purposes. From the perspective of Skopos Theory, translation choices are determined by the function and purpose of the target text, not by formal fidelity to the source text (Tsabitah et al., 2026). In the context of pesantren learning, the main objective of translation is to help students understand the meaning of classical texts, so that changes in the grammatical structure of Arabic to

Indonesian are a logical consequence of this functional orientation (Afifa, 2024).

Interpretatively, teachers' tendency to adapt and simplify structures can be explained through the theory of dynamic or functional equivalence, which emphasizes the equivalence of meaning for the target reader (Nida & Taber, 1982). Teachers act not only as interpreters, but also as pedagogical mediators who ensure that messages are optimally understood by students (Amirudin, 2021b). From a learning psychology perspective, this practice is in line with Cognitive Load Theory, which states that simplifying linguistic structures can reduce learners' cognitive load, especially when they are dealing with complex and abstract texts such as classical books (Syagif, 2024). Thus, grammatical shifts in translation serve as a didactic strategy rather than a linguistic deviation.

Compared to previous studies, these findings are consistent with the Descriptive Translation Studies (DTS) framework, which views translation as a social practice governed by certain norms within language user communities (Nurfazri et al., 2025). In interpreting the research results, several methodological limitations need to be considered. In terms of internal validity, the interpretation of qualitative data is highly dependent on the subjectivity of the researcher and the context of classroom interaction, as is common in ethnographic research and case studies (Luthfiyah, 2018). Furthermore, the translation practices observed were situational and cannot always be replicated identically. From an external validity perspective, the findings of this study are not intended to be generalized statistically, but rather to provide a deep contextual understanding, in accordance with the principle of transferability in qualitative research (Judijanto et al., 2024).

Nevertheless, the results of this study have significant theoretical and practical implications. Theoretically, this study reinforces the view that pedagogical translation is an important domain in translation studies that has received relatively little attention compared to professional translation. These findings also support the concept of pedagogical mediation, which places teachers as active intermediaries between language systems and students' learning needs (Kusnadi, 2024). Nevertheless, the results of this study have significant theoretical and practical implications. Theoretically, this study reinforces the view that pedagogical translation is an important domain in translation studies that has received relatively little attention compared to professional translation. These findings also support the concept of pedagogical mediation, which places teachers as active intermediaries between language systems and students' learning needs.

In conclusion, this discussion emphasizes that Arabic-Indonesian translation in Islamic boarding schools is a complex and dynamic socio-pedagogical practice. By integrating Skopos Theory, functional equivalence, DTS, and cognitive learning theory, this study shows that grammatical structures in translation are not static entities, but rather the result of ongoing negotiations between educational objectives, institutional norms, and the cognitive capacities of learners. These findings not only confirm existing theories but also expand their application in the context of Arabic language education based on Islamic boarding schools.

4. CONCLUSION

This study aims to reveal how Arabic teachers in Islamic boarding schools negotiate grammatical structures in Arabic-Indonesian translation and its implications for pedagogical practices. The findings show that the translation carried out by teachers is not mechanical or literal, but rather an interpretive practice guided by learning objectives, student competency levels, and institutional norms of Islamic boarding schools. Thus, the research objective was

achieved through mapping grammatical negotiation patterns that empirically represent contextual pedagogical translation practices.

Theoretically, this study expands the scope of Descriptive Translation Studies by presenting evidence that translation norms are not only determined by professional translator communities, but also by pedagogical communities with a strong didactic orientation. These findings confirm that in the context of Islamic boarding school education, structural fidelity to the source language is often negotiated for the sake of comprehensibility and learning effectiveness, so that translation functions as both a linguistic and pedagogical mediation strategy.

From a practical perspective, the results of this study provide a conceptual basis for the development of more reflective Arabic–Indonesian translation teaching strategies, particularly in turats-based education. Teachers are encouraged to be aware of the grammatical choices they make and their impact on the development of students' linguistic competence. In addition, these findings can be used as a basis for formulating modules or pedagogical translation training for Arabic teachers in Islamic boarding schools.

This study has limitations in terms of subject coverage and specific institutional contexts, so generalization of findings should be done with caution. Therefore, further research is recommended to involve more diverse educational contexts, compare translation practices between institutions, or integrate longitudinal analysis of students' grammatical competence development. Subsequent studies may also combine qualitative and quantitative approaches to test the impact of translation choices on learning outcomes in a more measurable manner.

Overall, this study confirms that Arabic–Indonesian translation in the context of Islamic boarding schools is not merely a linguistic activity, but rather a pedagogical practice laden with negotiations of meaning, structure, and learning objectives, thereby contributing significantly to the development of translation theory and practice in Arabic language education.

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