Lexical and Cultural Nuances in Arabic–Indonesian Translation: Strategies for Novice Translators

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Abstract	This study explores the lexical and cultural challenges faced by novice translators in Arabic–Indonesian translation, a field that remains relatively underexplored despite its significant pedagogical relevance. The primary aim of this research is to identify common types of translation difficulties and to analyze the strategies employed by novice translators to address them. Utilizing a qualitative case study approach, data were collected from 15 fifth-semester students of the Arabic Language Education Program at the State Islamic Institute (IAIN) of Kerinci, who were enrolled in a translation course. Data were gathered through translation tasks, reflective journals, and semi-structured interviews. Thematic analysis was employed to identify recurring patterns of difficulties and strategies consistently observed during the translation process. The analysis revealed that major translation difficulties stemmed from the morphological complexity of Arabic, syntactic differences, semantic ambiguity, and cultural-linguistic gaps between Arabic and Indonesian. Three key patterns of difficulty were identified: misinterpretation of polysemous words, literal translation of idiomatic expressions, and loss of cultural meaning in context-bound terms. While most participants relied on literal translation and simplification strategies, they generally lacked adequate strategic awareness. Based on these findings, the study proposes a learner-centered contextual strategy model integrating explicit grammar instruction, contrastive Arabic–Indonesian analysis, and meaning-based scaffolding. This model is designed to support novice translators in producing more accurate, context-sensitive, and culturally appropriate translations. The study contributes to the pedagogical development of Arabic–Indonesian translation studies by highlighting learner needs and offering practical solutions relevant to the early stages of language acquisition.
Keywords	Arabic–Indonesian Translation; Lexical Challenges; Novice Translators; Translation Strategies.

INTRODUCTION

In Indonesia, the development of the Arabic language is inseparable from the spread of Islam, where Arabic became the primary medium for understanding religious teachings. As the language of revelation, Arabic holds sacred value, making it an integral part of Muslim identity. In the context of religious linguistics, this language is not only a tool for communication but also a means of accessing sacred texts, strengthening spirituality, and shaping religious consciousness. (Widiya yul, 2024) With the arrival of Islam in Indonesia, it has played a significant role in the field of translation from Arabic to Indonesian and vice versa. Many Arabic loanwords can be found in Indonesian (Rokib et al., 2023). The rapid growth of Islam in Indonesia is evident from the establishment of numerous pesantren (Islamic boarding schools) that teach Islamic teachings to their students. Arabic terms began to be widely used in these pesantren, both in naming institutions, organizations, individuals, and even rooms or buildings. Given the widespread use of Arabic terms by the Indonesian community in these institutions, it is clear that these terms have undergone a process of language transfer, from Arabic to Indonesian, which can be referred to as translation (Perdana, 2017).

Translating from Arabic to Indonesian in an academic environment presents challenges such as differences in grammatical structure, rich vocabulary, and religious terminology that require detailed contextual understanding (Subarkah & Lesmana, n.d.) Moreover, the translation process frequently becomes more complex due to limited proficiency in the language, inadequate access to supporting resources, and the absence of sufficient intensive training (Doherty, 2016). To address these challenges, more effective strategies are required to improve the quality of translation learning in higher education. Translation learning not only faces limitations in students' language proficiency but is also hindered by a lack of variety in teaching methods. Therefore, innovative strategies need to be implemented to make translation learning more effective and relevant to current needs. (Zhao, 2023). Based on various definitions of translation presented by experts, several key concepts must be considered in translation, namely: the source language, regarded as the original language; the target language, which serves as the translated language; the message, which refers to the idea contained in the source language and must be accurately conveyed in the target language; equivalence, as part of the effort to bridge the source and target languages; and context, which is equally important as an external element that has a significant impact on the translation (Shalihah, 2017). According to Baihaki in Hidayati and Jailani (2023), there is currently a high demand for

professional translators. Translation requires strong linguistic skills and knowledge of sentence structure to ensure that the translated result feels like the original. To translate Arabic texts into Indonesian and vice versa, a translator needs to understand translation theory.

Translation skills are an essential competency in Arabic language learning, particularly in the academic context in Indonesia, where Arabic is regarded not only as a religious language but also as a scientific language and a means of intercultural communication. However, translating Arabic to Indonesian is difficult, especially for beginner learners. The complexity of Arabic grammar, its rich morphology, and the cultural and pragmatic differences between the two languages often pose significant challenges in translation (Aziza & Muliansyah, 2020). Until now, translation learning strategies in various Islamic higher education institutions, including at the State Islamic Institute (IAIN) Kerinci, have generally not been fully based on the learners' actual needs. The approaches used are often normative and focus primarily on grammatical theory, without considering the real challenges students face in translation (Andrian & Yul, 2023). This is evidenced by the low quality of students' translation outputs, as reflected in the frequent errors in meaning equivalence and sentence structure, as well as interview findings indicating that students have not yet developed strategic awareness in dealing with translation challenges.

At IAIN Kerinci, students in the Arabic Language Education program employ strategies in translation learning, which have been proven to help students understand Arabic texts in depth. The method implemented at IAIN Kerinci is code-based translation, which supports students' comprehension. This study aims to identify effective translation strategies for beginner teachers at IAIN Kerinci, focusing on how to meet the current needs of students and the curriculum. A translation strategy that is easy to understand, even for beginners, is required to address this challenge. This article aims to explain a code-based translation strategy that helps students understand texts in a gradual and structured manner. This article aims to contribute by providing recommendations on translation strategies suitable for beginners, as well as serving as a reference for teachers and students to enhance their Arabic language skills within the IAIN Kerinci environment.

The first study, conducted by (Nofiyani et al., 2024) revealed that in the subtitle translation of the film Ar-Risalah from Arabic into Indonesian, the translator employed a variety of methods and strategies to adapt meaning, context, and cultural values to the target language. The second study, by (Nuraini et al., 2024), found that the Arabic language immersion model implemented in

Islamic higher education institutions significantly enhanced students' communicative competence. The third study, by (Ruhmadi & Al Farisi, 2023). identified several morphological errors in ChatGPT-generated translations, including incorrect word class transformations and the presence of unnecessary morphemes. The fourth study, by (Setyawan et al., 2025) compared Google Translate and ChatGPT, concluding that ChatGPT demonstrated superior performance in capturing idiomatic and semantic meanings. Lastly, the fifth study, conducted (S. N. Istiqomah et al., 2024) showed that the application of specific translation strategies could improve both the accuracy and fluency of students' translations.

Previous studies have generally addressed translation methods and techniques broadly, without specifically focusing on the lexical and cultural challenges novice translators face in the Arabic–Indonesian language pair. Moreover, most research has yet to explore how novice translators develop strategic awareness when dealing with complex cultural nuances and lexical choices. This study aims to fill this gap by employing a qualitative case study approach that focuses on the strategies used by novice translators to overcome lexical and cultural challenges in Arabic–Indonesian translation. The novelty of this research lies in its emphasis on developing strategic awareness among novice translators regarding lexical and cultural aspects. This focus is expected to provide practical guidance for translation pedagogy and enhance the quality of novice translators' outputs.

This study aims to map the main difficulties faced by beginner students in translating Arabic texts into Indonesian at the State Islamic Institute (IAIN) Kerinci. This mapping is conducted as a foundation for formulating a translation strategy model based on the needs and characteristics of beginner learners. Therefore, this study contributes to the development of translation curriculum and learning methods and becomes part of the efforts to improve the quality of Arabic language education at Islamic higher education institutions in Indonesia. Through a learner-centered approach, this study is expected to identify the real challenges students face and design strategic, practical, and contextual solutions. In the long term, the findings of this study are anticipated to enrich the discourse on Arabic–Indonesian translation pedagogy and support the achievement of better translation competencies at the beginner level.

METHOD

This study adopts a descriptive qualitative approach to gain an in-depth understanding of a phenomenon through detailed observation and analysis. (Alfatih, 2019) A case study design is adopted to investigate the standard patterns used in Arabic–Indonesian translation within specific educational contexts (Creswell, n.d.) using a case study design to gain an in-depth understanding of the standard patterns used in Arabic–Indonesian translation within specific educational contexts. This approach is considered appropriate for exploring translation strategies among novice translators, particularly in capturing the nuances of real-world translation practices (Tao, 2024) The case study was conducted at the Arabic Language Education Department of IAIN Kerinci, a state Islamic higher education institution located in Jambi Province, Indonesia. The research subjects consisted of 15 fifth-semester students enrolled in the Arabic–Indonesian Translation course, selected based on their active involvement in translation-related learning activities and assignments, making them relevant informants for exploring beginner-level translation strategies.

The primary data sources of this study were the students themselves, from whom data were collected through multiple techniques: observation of translation tasks, analysis of students' translation documents (including drafts and final versions), and semi-structured interviews aimed at uncovering the strategies used and their awareness of lexical and cultural challenges in translation. A brief survey was also conducted to complement the qualitative data and gain further insight into students' understanding of standard translation patterns. Secondary data were drawn from relevant literature and previous studies to support the analysis and discussion.

FINDINGS AND DISCUSSION

Findings

The findings reveal that novice students at IAIN Kerinci encounter significant challenges in Arabic–Indonesian translation due to differences in grammatical structures, rich Arabic vocabulary, and complex religious terminology requiring deep contextual understanding. Common obstacles include limited lexical knowledge and difficulties applying nahwu (syntax) and sharaf (morphology), alongside adapting sentence structures between the two languages. Despite varying translation frequencies, students overwhelmingly agree that a code-based structural strategy, which marks grammatical functions such as subject and predicate, significantly improves their comprehension and translation accuracy. This pedagogical innovation supports a more systematic

and contextually aware translation process, addressing the inadequacies of literal word-for-word translation methods. The results underscore the importance of integrating grammatical awareness, contextual sensitivity, and innovative teaching approaches in translation education to enhance novice translators' skills beyond mere linguistic substitution.

Table 1. Translation Analysis: Arabic to Indonesia

No.	Characteristic	Students	Translation Strategy	Translation	Arabic Teaching
1	Challenges	Grammatical differences, vocabulary, religious terms	None	Insufficient for nuanced meanings	Lack of standardization in objectives
2	Habits	Regular engagement, varying frequency	None	None	None
3	Effectiveness	Improved comprehension, accuracy	Facilitates comprehension, structured learning	Interpretation and meaning conveyance	None
4	perception	Improves structure and semantic understanding	Effective for complex texts, accelerates comprehension	None	None
5	Awareness	Requires thorough understanding of source text	None	Speaker's original intent	Ambiguities between goal and tool
6	Approaches	None	None	Literal vs Free	None
7	Pedagogical Implication	Requires linguistic knowledge and innovation	None	Prioritize contextual sensitivity	None

The findings indicate that students face several challenges in translating Arabic texts into Indonesian, particularly in dealing with grammatical differences, limited vocabulary, and culturally loaded religious terms. These challenges often lead to inaccurate translations, especially when handling expressions without direct equivalents in the target language. The lack of standardized objectives in translation instruction also contributes to a weak strategic awareness among students when selecting appropriate translation approaches. Various translation strategies were observed. Students initially relied on literal translation, but gradually shifted toward freer strategies when confronted with complex texts. Some employed paraphrasing or cultural substitution to convey better meaning within the target audience's context. Although inconsistently applied, these
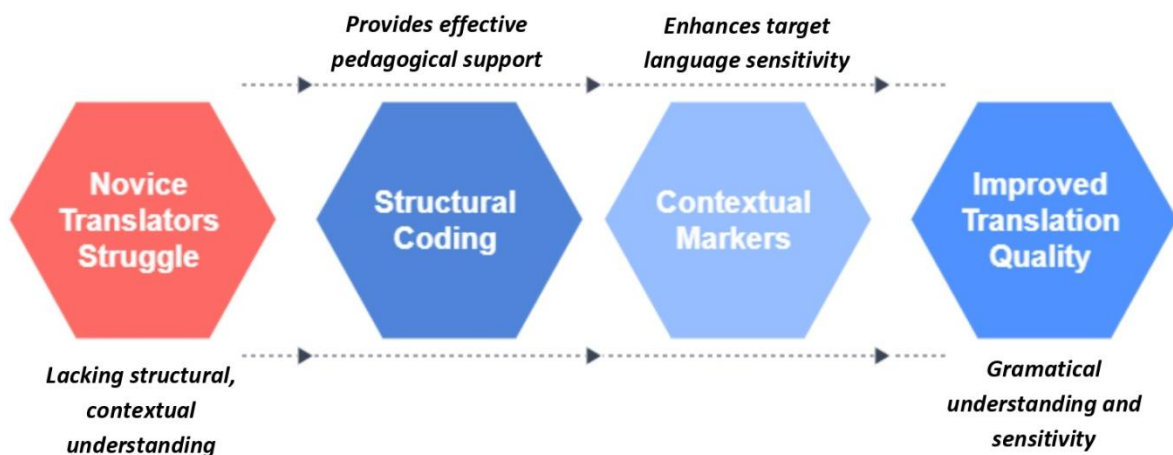
strategies reflect efforts to navigate both lexical complexity and cultural nuances embedded in the source texts. An emerging awareness of the importance of understanding the speaker's original intent was evident, especially among students with stronger lexical and semantic comprehension. This highlights the need for translation training beyond technical skills, emphasizing the development of contextual sensitivity and strategic decision-making. Pedagogically, these findings suggest that novice translators benefit from instruction that fosters both linguistic competence and cultural awareness.

Discussion

Transformation of Translation Strategies Among Novice Translators

This study highlights a notable shift in the translation strategies employed by novice translators, particularly in their handling of lexical and cultural nuances in Arabic–Indonesian translation. Students tended to rely heavily on direct or literal translation techniques in the early stages. However, such an approach often distills meaning due to structural and semantic disparities between the source and target languages. This observation supports the argument made by (Alluhaybi, 2024). Who notes that beginner translators often focus on the surface structure of the source text, which leads to translations that lack contextual and cultural appropriateness.

To overcome these challenges, a coding-based approach was introduced as a bridge to assist students in understanding the complex grammatical structures and meanings in Arabic. This technique replaces technical Arabic terms such as mubtada' and khabar with more familiar Indonesian equivalents like "subject" and "predicate." As noted by (F. Istiqomah & Basthomi, 2024). Adapting grammatical terminology to the learners' linguistic background can enhance comprehension and accuracy in translation tasks. In this study, students reported that coding helped them more clearly identify sentence components, their functions, and interrelations, resulting in more accurate and fluent translations. Moreover, this approach simplifies structural analysis and fosters a more analytical and reflective mindset throughout translation. Hasan (2018) emphasizes that developing critical thinking skills is crucial for novice translators, especially when working with texts rich in cultural meaning. The data from this study further supports this notion, showing that students demonstrated increased confidence and strategic awareness following the implementation of the code-based method. Thus, the use of coding serves not only as a pedagogical tool but also as a practical strategy capable of enhancing linguistic accuracy and cultural sensitivity—two essential competencies in Arabic–Indonesian translation.

Figure 1. Enhancing Translation Skill at IAIN Kerinci

Provides effective pedagogical support

Enhances target language sensitivity

Novice Translators Struggle

Structural Coding

Contextual Markers

Improved Translation Quality

Lacking structural, contextual understanding

Gramatical understanding and sensitivity

This figure illustrates the efforts to enhance translation skills at IAIN Kerinci, particularly among novice translators. These beginner-level translators often face significant difficulties in accurately interpreting and conveying meaning due to a lack of structural and contextual understanding of Arabic and Indonesian. A pedagogical approach involving structural coding and contextual markers was introduced to address these challenges. This technique is designed to assist students in systematically identifying the function of each syntactic component in Arabic texts, thereby facilitating a clearer and more contextually appropriate translation into Indonesian. With the support of this method, students develop greater sensitivity to the target language, improving both the grammatical and semantic quality of their translations.

The implementation of this strategy has demonstrated its effectiveness in providing pedagogical support, particularly in bridging students' gaps in grammatical awareness. Furthermore, it contributes to a noticeable improvement in translation quality, in terms of both accuracy and contextual appropriateness. Overall, the figure emphasizes that successful translation is not merely a matter of vocabulary knowledge but also depends heavily on grammatical understanding and sensitivity, as well as the ability to adapt meaning across linguistic and cultural boundaries in Arabic–Indonesian translation.

Mapping the Difficulties in Arabic–Indonesian Translation

Based on data obtained through translation assignments and interviews, several challenges frequently encountered by students at IAIN Kerinci were identified. These challenges were categorized into several main groups:

Table 2. Classification of Difficulties

No.	Types of Difficulties	Case	Common Causes	Impact on Translation Results
1	Morphological (sharf)	Irregular plural translation	Lack of understanding of morphology	Inaccurate translation
2	Syntax	Nominal vs verbal sentences	Arabic-indonesian sentence structure dissimilarity	Translation structure is confusing
3	Semantics	Double meaning (polysemy)	Lack of context	Ambiguous translation
4	Culture and idioms	Arabic proverbs or expressions	No direct equivalent	Loss of pragmatic meaning
5	Pragmatics and register	Formal vs informal language	Not used to distinguishing language varieties	The tone of the translation is not appropriate

Morphological Difficulties**:** Students face challenges in understanding and translating the morphological forms of Arabic, such as word variations, the use of affixes, and the differences between root words and derived forms. This is particularly evident in nouns and verbs that have plural forms or different gender distinctions.

Table 2. The Following are the Details of Translation Errors Made by Students of IAIN Kerinci

No.	Singul ar Word (Mufrad)	Jamak Taksir (Irregular Plural)	Meaning	Common Translation Errors	Correct Translation
1	رَجُلٌ	رِجَالٌ	men → men	Translated as singul ar (men) becau se the plural form is unclear	men
2	كِتَابٌ	كُتُبٌ	book → books	Considered as a singul ar word	books
3	قَلَمٌ	أَقْلَامٌ	Pen → Pens	Misundersto od as singul ar becau se the form chang es at the beginning	Sever al pens
4	وَلَدٌ	أَوْلَادٌ	boy → boys	Translated as asingle child	children
5	بَيْتٌ	بُيُوتٌ	House → houses	The plural form was not recognized	houses

Syntactic Difficulties**:** The differences in sentence structure between Arabic and Indonesian often lead to confusion (Rafsanjani & Handican, 2023). Students struggle with understanding the word order in nominal and verbal sentences, as well as the differences in the use of conjunctions and connectives. The distinction between nominal sentences (jumlah ismiyyah) and verbal sentences (jumlah fi'liyyah) in Arabic is a critical aspect of translation, particularly for beginner learners. Many students experience confusion because the structure of these two types of sentences differs

significantly from the sentence structure in Indonesian, which generally begins with the subject (similar to jumlah ismiyyah).

Table 3. A Comparison of Nominal and Verbal Sentences in Arabic

No.	Type of Sentence	Example in Arabic	Translation	Sentence Structure
1	Nominal sentence	الطَّالِبُ نَشِيطٌ	The student is diligent	- الطَّالِبُ → *mubtada'* (subject): student - نَشِيطٌ → *khabar* (diligent): rajin
2	Verbal sentence	كَتَبَ الطَّالِبُ دَرْسًا	The student wrote alesson	- كَتَبَ → *fi'il* (verb): wrote - الطَّالِبُ → *fā'il* (subject): student - دَرْسًا → *maf'ūl bih* (objek): lesson

Table 4. Common Difficulties Faced by Students in Translation

No.	Sentence Type	Common Mistake	Example of Mistake	Correction
1	Nominal	Adding the word "adalah" in the wrong place	*"Mahasiswa adalah rajin menulis."*	It should be: "Mahasiswa itu rajin."
2	Verbal	Thinking the first word is the subject	*"Kataba mahasiswa menulis pelajaran."*	It should be: "Mahasiswa itu menulis pelajaran."

Semantic Difficulties: Students often face challenges in selecting the appropriate words to convey the meanings embedded in Arabic texts. Some words in Arabic have broader or narrower meanings in Indonesian, which results in ambiguity in the translation. One of the main challenges students encounter when translating Arabic texts into Indonesian is semantic difficulty, particularly in choosing the correct equivalent words to accurately convey the intended meaning of the source text (Herba et al., 2025). Many Arabic words have broader (general) or narrower (specific) meanings compared to their Indonesian counterparts. This discrepancy often leads to ambiguity or distortion of meaning in the translation. For example, the word "عَيْنٌ" (ʿaynun) in Arabic can mean "eye,"

"spring," "spy," or even "gold," depending on the context. If students do not fully understand the context, the translation may be inaccurate or misleading. This highlights the importance of semantic comprehension in the sentence context, rather than relying solely on lexical translation. Semantic errors frequently occur due to: First A limited understanding of polysemy (multiple meanings) in Arabic vocabulary. Second, A lack of equivalent Indonesian vocabulary that fits the context. Third,

Failure to consider the pragmatic and cultural context accompanying the word's usage. To address this, students need to be trained in memorizing word meanings and thoroughly analyzing the context of sentences and considering the semantic function of words within the text structure. This contextual approach is crucial in Arabic translation, which is rich in implicit meanings and flexible linguistic structures.

Cultural and Idiomatic Difficulties: Using idiomatic expressions, metaphors, and proverbs in Arabic often lacks direct equivalents in Indonesian (Nadhifah, 2023). Students experience difficulty in maintaining the fidelity of meaning and cultural context between the two languages (Yul et al., 2023). These challenges often result in inaccurate translations and fail to convey the intended meaning within the original context. Therefore, a deep understanding of cultural and idiomatic aspects is essential to ensure that the translation process between Arabic and Indonesian produces accurate and communicative translations (Subarkah & Lesmana, n.d.). Like other languages rich in tradition and literary expression, Arabic frequently employs idioms, metaphors, and highly contextual proverbs and imbued with cultural meaning. This makes translating idioms and non-literal expressions particularly challenging, as translators must grasp the lexical meanings and the cultural contexts underlying these expressions. Misinterpretation of cultural contexts can result in inaccurate translations or fail to convey the intended meaning of the source language. Meanwhile, as the target language, Indonesian does not always possess direct equivalents regarding meaning, structure, or cultural nuance. This challenge arises when students are confronted with phrases or expressions such as:

Table 5. Of Arabic Idiomatic Expressions and Their Meanings in Indonesian

No.	Arabic Expression	Literal Translation	Idiomatic/Cultural Meaning in Indonesian
1	فوق رأسي	On top of my head	I really respect him/I'm ready to serve
2	يداه نظيفتان	His hans are clean	He is honest/not corrupt/ never takes what is not his right
3	قلبه أبيض	His heartis white	He has a kind heart/ not vengeful
4	ألقى بنفسه في التهلكة	threw himself into doom	Endangered himself/ did something reckless
5	ضرب عصفورين بحجر واحد	Hit two birds with one stone	Kill two birds with one stone accomplish ed multiple goals at once
6	حبل الكذب قصير	The rope of lies is short	Lies are quickly uncovered
7	على عيني وراسي	On my eyes and head	With full respect/certainly, I will do it

If translated literally, the intended meaning may be lost or distorted in Indonesian. Students tend to: First, translate literally, which results in translations that sound awkward or nonsensical in the target language. Second, lose the cultural meaning embedded in the idiomatic expressions, thus rendering the text's message incomplete. Third, fail to understand the cultural background that underpins the expression, whether in religious, customary, or social contexts. To address these challenges, students must be equipped with: First, Cross-cultural competence, Second, Idiomatic interpretation skills. Third, idiomatic translation strategies, such as cultural substitution or free translation that preserves meaning and nuance. With this approach, students not only learn to translate language but also bridge meaning across cultures, which is the essence of effective and communicative translation.

Data Analysis on Arabic-Indonesian Translation Among Students of IAIN Kerinci

Students at IAIN Kerinci, particularly those enrolled in the Arabic Language Education program, often face challenges translating from Arabic to Indonesian. These challenges are primarily due to differences in grammatical structure, the richness of Arabic vocabulary, and religious terminology that requires an in-depth understanding Environment (Amilya & Yul, 2025) Therefore, effective translation strategies are crucial, especially for beginners. One innovation implemented at IAIN Kerinci is a code-based translation strategy, which involves marking the function of words (such as subject, predicate, object) within Arabic sentences. This strategy aids students in systematically understanding sentence structures, facilitates translation, and reduces errors. Most of the seven respondents interviewed reported being accustomed to translating Arabic texts with varying frequency. They identified several main challenges, including the selection of accurate vocabulary, limited lexical knowledge, structural differences between Arabic and Indonesian, and difficulties in applying *nahwu* and *sharaf* (Arabic grammar and morphology).

All respondents agreed that coding facilitates their understanding of sentence structure and meaning. Four out of seven respondents considered this strategy effective for beginners, as it accelerates comprehension, supports a gradual learning process, and is particularly suitable for translating complex texts. Arabic–Indonesian translation must begin with a comprehensive understanding of the Arabic text before rendering it into Indonesian. Unlike human translation, tools such as Google Translate are limited to word-for-word translation within a sentence and often fail to capture the full contextual meaning of a passage (Khoiriyah, 2020). According to Said, as cited in Zahro and Nu'man (2024), the Indonesian term terjemah is derived from the Arabic word "ترجمة"

(tarjamah), which itself has etymological roots in the Armenian word turjuman. In Indonesian, terjemah means transferring language from one to another, while menerjemahkan refers to the act of translating, and terjemahan denotes the result of this process. Literal translation, or terjemahan harfiah, is a translation technique that renders a sentence or expression word by word. In Arabic, the term at-tarjamah or at-tarjaman is also used to refer to a person who interprets a language, synonymous with al-mufassir li al-lisān, or an interpreter (Zakiyah & Bakar, 2025).

According to Hidayat (2020), translation is a general term referring to the transfer of thoughts and ideas from one language (the source language) into another (the target language), either in written or oral form. This process applies regardless of whether both languages possess standardized systems or rely on non-verbal signs, such as those used by the deaf and mute (Arifatun, 2012). Meanwhile, formal education is delivered through institutions such as madrasahs and schools. However, there is no standardized format for Arabic teaching models in madrasahs. Instruction may vary in several respects. First, in terms of objectives, there is often ambiguity between learning Arabic as an end goal—namely, to master language proficiency—and learning Arabic as a tool to access other bodies of knowledge conveyed in the Arabic language. Second, the type of Arabic taught may involve classical Arabic, modern standard Arabic, or colloquial varieties. Third, regarding instructional methods, there is uncertainty between maintaining traditional approaches and adopting more modern pedagogical techniques (Munip, 2019). In research conducted by Rosyidi (2007), as cited in Saimin et al. (2024), translation is generally categorized into two types. The first is literal or bound translation, which involves substituting vocabulary and morphemes from the source language into the target language at only the word and morpheme levels. This type of translation does not typically extend beyond individual words or morphemes. A common example of this is word-for-word translation. The second type is free translation, which is not restricted to any linguistic level. This method transcends the boundaries of word and morpheme levels and often includes sentence-level translation and beyond.

According to Shalihah, as cited in Zahroh and Nu'man (2024), the term "translation" etymologically derives from a word meaning "to explain and elucidate a speech, whether the explanation is identical to the original utterance or not." Terminologically, "translation" refers to conveying the meaning of an utterance from one language into another, ensuring that the entire meaning and intent of the original utterance are preserved. The quality of the translation is considered ideal when the process is assisted by appropriate translation techniques (Hensa Utama,

2021). In line with this, translating Arabic sentences into Indonesian, based on the Subject-Predicate-Object-Adverbial structure, can be effectively achieved by considering the ideas and selecting appropriate words using translation models and techniques (Akmaliyah, 2016). Translation is an application within applied linguistics that bridges the transfer of messages from one language to another (Harahap, 2014). Imam al-Zarkani, as explained in Al-Faruq et al. (2022), posits that the term "tarjamah" encompasses a broad meaning, extending beyond merely transferring words from one language to another. Tarjamah also involves aspects of interpretation, elucidation of meaning, and communication between speakers and listeners across languages and cultures. Al-Zarkani identifies four forms or dimensions of tarjamah: First, conveying news or expressions from one language to listeners in another. Second, explaining expressions or utterances within the same language. Third, interpreting and translating expressions from one foreign language to another. Fourth, transferring the representation of meaning from one language system to another in a complete and communicative manner.

Translation Strategies for Beginners

Learning Arabic translation is a significant topic due to the numerous aspects that must be considered in the translation process, such as language structure, writing style, cultural context, and more. Arabic holds a vital position for Muslims, as it is the language of Islam, making its study essential within the Islamic educational framework. In Arabic language learning, translation is a specialized method that requires thorough preparation, including mastering vocabulary, which is crucial for effective application in translation activities. Strategies are important in enhancing teaching and learning to achieve educational objectives. Translation itself is an artistic activity supported by theoretical knowledge. Each language possesses unique characteristics that differentiate it from others. Given the many languages spoken globally, communication barriers often arise when individuals from different linguistic backgrounds interact. Hence, translation is crucial to bridging such linguistic and cultural gaps (Syam et al., 2023). The act of translating demands not only adequate language skills but also an artistic sense in crafting sentences so that the translated text feels natural and retains the essence of the original. To develop competence in translating Arabic texts into Indonesian or vice versa, translators must have a solid understanding of translation theories (Hanifah, 2018).

Several strategies can be employed to pursue effective translation learning outcomes for beginners. First, learn the fundamentals of the Arabic language. Mastery of grammar (nahwu and

ṣarf) is essential, including the understanding of basic grammatical rules such as verbs (fi'il), nouns (ism), particles (ḥarf), and morphological patterns (ṣarf). Expanding one's vocabulary (mufradāt) is also crucial, particularly for commonly used nouns, verbs, and conjunctions in Arabic texts. Second, use dictionaries effectively. To obtain accurate meanings, rely on reliable Arabic-Indonesian or Arabic-English dictionaries, such as Al-Munawwir or Hans Wehr. Understanding words' root patterns (wazn) will facilitate the lookup process and deepen comprehension. Third, begin with simple texts. Start by reading straightforward materials such as short stories, everyday dialogues, or elementary classical texts (e.g., Durūs al-Lugah al-'Arabiyyah). Avoid tackling complex texts like academic literature or poetry until higher proficiency is achieved. Fourth, identify sentence structures. Recognize fundamental sentence patterns (jumlah ismiyyah and jumlah fi'liyyah), and understand the function of each element in a sentence, such as the subject, predicate, object, and adverbial clauses.

Fifth, practice translation progressively. The initial phase involves translating word by word while focusing on meaning and context. The second phase requires reconstructing the translation into grammatically correct and coherent sentences in the target language (e.g., Indonesian). The final phase includes editing and refining the translation to sound natural and fluent. Sixth, utilize technology. Applications such as Google Translate can be used as preliminary references, but should be verified and corrected using one's grammar knowledge. Additionally, digital tools like online Arabic learning platforms and electronic dictionaries (e.g., Almaany) can enhance the learning experience. Seventh, practice with a mentor or peers. Discussions with teachers or more proficient peers help identify errors and improve accuracy. Participating in Arabic classes or study groups provides opportunities for collaborative learning and constructive feedback. Eighth, consistently read and listen to Arabic. Regular exposure to Arabic texts and audio-visual materials helps improve contextual understanding. It is advisable to begin with materials that include translations to facilitate comprehension. According to Chalik in Sandra et al. (2024), rewriting translated texts in the target language (e.g., Indonesian) helps organize the ideas more clearly and enhances readability. This technique allows learners to evaluate their comprehension and improve the structural quality of the translation.

Based on the aforementioned explanation, it is essential to understand that learning strategies encompass the planning, methods, and tools employed throughout the educational process. These strategies must also consider the learning environment, available resources, students'

needs, and individual characteristics to achieve the intended educational goals (Putri Nadira sandra, Farhatul Fadhilah, 2024). The translation learning environment must provide diverse and relevant source materials and supporting facilities such as dictionaries, translation software, and access to both source and target cultures (Yul & Aflisia, n.d.) Translation assisted by e-learning facilitates flexible access to materials and practice, enabling students to learn independently at any time. Moreover, this technology offers interactive tools that effectively enhance translation comprehension and skills (Yul, Aflisia, et al., 2022).

Suryawinata and Hariyanto, as cited in Alawiyah, define translation strategy as the translator's specific tactic for rendering a word, group of words, or even an entire sentence—particularly when the sentence cannot be broken down into smaller translatable units (Alawiyah, 2016). Arabic language learning strategies are generally adapted to the specific language skill being taught within the learning process (Yul, Andrian, et al., 2022). Based on linguistic competencies, Arabic language learning strategies are commonly divided into six categories: (1) vocabulary (*mufradāt*) learning strategies, (2) grammatical structure (*tarkīb*) learning strategies, (3) listening (*istimā'*) strategies, (4) speaking (*kalām*) strategies, (5) reading (*qirā'ah*) strategies, and (6) writing (*kitābah*) strategies (Khansa, 2016).

CONCLUSION

Arabic-to-Indonesian translation is not merely a process of language transfer, but also the accurate conveyance of meaning and cultural context. The Arabic language possesses unique characteristics, such as complex sentence structures, word conjugations, and diverse dialects, which pose challenges for translators. A strong understanding of nahwu (syntax), sharaf (morphology), and mastery of mufradāt (vocabulary) are crucial in the translation process, especially for beginners. Linguistic coding is effective in aiding the understanding of sentence structure and the positioning of words within Arabic sentences. Although beneficial, the coding strategy requires a solid grammatical foundation to prevent confusion. Interviews revealed that most respondents agreed that coding facilitates the translation process. However, some expressed doubts about its effectiveness for beginners. Translation strategies must be tailored to the students' proficiency levels and implemented gradually with adequate learning support. If applied correctly, the use of coding can serve as a systematic tool that supports comprehensive Arabic language learning.

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