



TRANSLATION PATTERN IN PRACTICAL JURUMIYYAH GUIDE: ANALYSIS OF TRANSLATION METHODS AND TECHNIQUES BY LAJNAH TA'LIF WA AL-NASYR MA'HAD ALY DARUSSALAM

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Abstract

The Jurumiyyah book serves as a foundational treatise on Arabic syntax (nahwu), widely used in Islamic boarding schools to facilitate understanding of classical Islamic literature. This enquiry is structured to scrutinise the translation methodologies and technical procedures employed in the Practical Jurumiyyah Guide, published by LTN MADA, and to evaluate their pedagogical appropriateness for novice learners. This research employs a library research method. The data collection process was conducted through comprehensive literary observation and documentation, followed by a systematic content analysis. The results reveal that the text is organised into 32 chapters and one section. The translation method employed is literal translation and the direct translation technique (*mubasyirah*). This method maintains the grammatical structure and sequence of the Arabic source text translated into Indonesian. Overall, the material presented in this book is considered appropriate and sufficiently comprehensive to support beginning students in learning Arabic grammar at the Darussalam Islamic Boarding School in Blokagung, Banyuwangi, as it facilitates a systematic understanding of concepts.

Keywords: Jurumiyyah Guide; Translation Method; Translation Technique

Abstrak

Kitab Jurumiyyah merupakan teks fundamental dalam pembelajaran tata bahasa Arab (nahwu) yang digunakan secara luas di pesantren untuk memahami kitab kuning. Studi ini diarahkan untuk mengkaji metode serta teknik penerjemahan yang digunakan dalam buku **Practical Jurumiyyah Guide** yang diterbitkan oleh LTN MADA, serta menguji kesesuaiannya bagi santri pemula. Riset ini menerapkan desain studi kepustakaan (library research), teknik pengumpulan data melalui observasi literatur serta dokumentasi, yang kemudian dianalisis secara mendalam menggunakan metode analisis isi (*content analysis*). Temuan penelitian mengungkapkan bahwa struktur buku ini mencakup 32 bab dan 1 pasal. Pola penerjemahan yang diterapkan menggunakan metode Literal Translation (Penerjemahan Harfiah) dan teknik langsung (*mubasyirah*). Metode ini mempertahankan struktur gramatikal dan urutan teks sumber bahasa Arab ke dalam bahasa Indonesia. Secara keseluruhan, materi yang disajikan dalam buku ini dinilai tepat dan cukup komprehensif untuk mendukung santri pemula dalam mempelajari tata bahasa Arab di Pondok Pesantren Darussalam Blokagung Banyuwangi karena memudahkan pemahaman konsep secara sistematis.

Kata kunci: Panduan Jurumiyyah; Metode Penerjemahan; Teknik Penerjemahan



INTRODUCTION

Etymologically, translation derives from the word *terjemah*, which originates from the Arabic term ترجمة (*tarjamah*), meaning to explain or convey meaning from one language into another. In a broader sense, translation pertains to both the act of conveying messages and the outcome of this act.¹ The term *translation* is adapted from the root word *terjemah*, which comes from the Armenian word *turjumân*.² The word *turjumân* is similar to *tarjamân* and *tarjuman*, which mean someone who explains a speech (*kalâm*) in another language.³ Terminologically, the transmission of a message between the source and target linguistic systems is formally recognized as translation, with a primary focus on maintaining equivalence in both semantic meaning and stylistic expression.⁴ This conceptualisation makes sense in that the act of translation necessarily operates as an interpretation of discourse from a source language to a target system. In this case, interpretation requires a full explanation of the message, so that it is clear and intelligible to speakers of the target language.⁵

Apart from this, translation is also considered as a systematic procedure of shifting linguistic units to save the equivalence of ideas, facts and meanings from a source language (SL) to a target language (TL).⁶ The process involves the adjustments of the semantic structures of both languages to deliver the accurate message.⁷ Newmark says that translation is the replacement of a message in the source language (SL) with an equivalent message in the target language (TL).⁸ Hence, translation is of vital importance

¹ Muhammad Alang Wicaksono et al., "Uktub: Journal of Arabic Studies Metode Pengajaran Perjamahan Bahasa Arab," *AL IBRAH: Journal of Arabic Language Education* 5, no. 1 (2021): 37–44. <https://doi.org/10.32678/uktub.v1i1.4937>.

² M Didawi, *Ilmu Al-Tarjamah Baina al-Nadzariyah Wa Al-Tadbiq* (Darul Ma'arif Liththaba'ah Wannasyr, 1992). <https://www.researchgate.net/publication/319013454>

³ Louis Ma'luf, *Al-Munjid Fi al-Lughah Wa al-A'lam* (dar al-Masyriq, 1986). <https://repository.uinjkt.ac.id/dspace/handle/123456789/58708?mode=full>

⁴ A. Widyamartaya, *Seni Menerjemah* (Kanisius, 1989). <https://balaiyanpus.jogjaprovo.go.id/opac/detail-opac?id=57163>

⁵ Siti Shalihah, "Menerjemahkan Bahasa Arab :," *At-Ta'dib: Journal of Pesantren Education* 12, no. 1 (2017), <https://doi.org/10.21111/at-tadib.v12i1.867>.

⁶ Sukron Kamil, *Ensiklopedia Bahasa Arab dan Sastra Arab* (Rajawali Pers, 2019). https://smaunggulislamal-fahd.perpus.id/index.php?p=show_detail&id=2733

⁷ Wiji Lestari et al., "Amplification and Description Techniques in the Translation of Arabic Phrases in Matan Al-Ghayah Wa Al-Taqrib," *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature* 3, no. 2 (2020): 113–28, <https://doi.org/10.22219/jiz.v3i2.12337>.

⁸ Peter Newmark, *A Textbook of Translation. In Text Book of Translation*, in *Shanghai Foreign Language Education Press* (1988). https://books.google.co.id/books/about/A_Textbook_of_Translation.html?hl=id&id=ABpmAAAAMAAJ&redir_esc=y

for the transfer of knowledge, ideas and information across linguistic boundaries.⁹ Basically, translation aims to convey messages (ideas, feelings, or thoughts) across linguistic boundaries, from the original tongue to the recipient language.¹⁰

In practice, translation is inseparable from the strategies applied during the linguistic transfer process. The choice of method largely determines the features and nuances of the translated text. Translation methods are systematic ways of expressing the general meaning of the source language text in the target language. Translation techniques operate on the micro level to resolve particular linguistic units.¹¹ These techniques are context-dependent, comparative and serve as tools to solve translation problems.¹² Thus, the choice of proper methods and techniques has a great impact on the quality and accuracy of the translation.¹³

Translation is an important part of supporting students' understanding of classical texts in the context of learning Arabic, especially in Islamic boarding schools (pesantren). Al-Jurumiyyah, a classical work on Arabic grammar (nahwu) in a concise matan format, is one of the most widely studied foundational texts. This text is designed to help with learning and memorising basic rules of grammar for beginner students.¹⁴ Al-Jurumiyyah, with its systematic structure and pedagogical value, has been widely used and has inspired numerous commentaries and translation.

To support students in navigating the complexities of this text, various instructional materials have been developed. One such work is Practical Jurumiyyah Guide, compiled by Punakawan Produktif and published by Lajnah Ta'lif wa al-Nasyr Ma'had Aly Darussalam. This book provides simplified explanations of fundamental nahwu concepts for beginner learners. Mastery of these grammatical foundations is essential for enabling students to engage more effectively with classical Islamic texts.¹⁵

⁹ Fatihatuz Zahro dan Muhammad Nu'man, "Konsep Dasar Penerjemahan Bahasa Arab," *Al-Lahjah: Jurnal Pendidikan, Bahasa Arab, dan Kajian Linguistik Arab* 7, no. 1 (2024): 754–58, <https://doi.org/10.32764/allahjah.v7i1.4219>.

¹⁰ Mohamad Zaka Al Farisi, "Acceptability of the Quran Translation," *Al-Jami'ah: Journal of Islamic Studies* 61, no. 2 (2023): 329–63, <https://doi.org/10.14421/ajis.2023.612.329-363>.

¹¹ Cheryl Aprillia Anjani dan Yunanfathur Rahman, "Teknik Penerjemahan dalam Artikel Deutsche Welle," *Identitaet* 11, no. 2 (2022): 5, <https://doi.org/https://doi.org/10.26740/ide.v11n2.p1-12>.

¹² Fina Nur Fadhilah et al., "Analisis Teknik Penerjemahan Kaidah Nahwu ke dalam Bahasa Indonesia oleh Mahasiswa Pba," *EL-IBTIKAR: Jurnal Pendidikan Bahasa Arab* 12, no. 1 (2023): 19, <https://doi.org/10.24235/ibtikar.v12i1.13288>.

¹³ Muhammad Ali Ghufroon et al., *Analisis Teknik Penerjemahan Subtitle dalam Film "Inside Out"* Karya Pete Docter dan Ronnie Del Carmen, 1 (2022): 209–16, <https://doi.org/10.30998/sinastra.v1i0.6080>.

¹⁴ Kamil, *Ensiklopedia Bahasa Arab dan Sastra Arab*. https://smaunggulislamal-fahd.perpus.id/index.php?p=show_detail&id=2733

¹⁵ M. Alaika Nasrulloh dan Imamatul Mufidah, "Analisis Konten Buku Ajar Bahasa Arab Sang Pangeran Nahwu Al-Ajurumiyyah," *TADRIS AL-ARABIYAT: Jurnal Kajian Ilmu Pendidikan Bahasa Arab* 2, no. 1 (2022): 17–35, <https://doi.org/10.30739/arabiyat.v2i1.1295>.



Several previous studies have examined translation methods and techniques in various contexts. Istiqomah, Nurhaliza, et al. identified eighteen translation techniques used in Arabic-Indonesian translation and emphasized the importance of selecting appropriate techniques to maintain meaning equivalence.¹⁶ However, the study focuses on general translation practices and does not specifically examine how these techniques are applied in instructional grammar texts. Similarly, Fadhilah et al. analyzed the use of translation techniques among university students and found that only a limited number of techniques, such as borrowing and literal translation, were predominantly used.¹⁷ While this study highlights actual translation practices, it focuses on learners' performance rather than the structure of translated educational materials.

Other research, like that of Khusnanda et al., analyzed techniques of translation in literary works,¹⁸ and Zahra et al. studied translation methods in the results of machine translation.¹⁹ Although these studies demonstrate the diversity of translation applications, they do not address translation practices in pedagogical grammar texts, particularly those used in Islamic educational settings. From a pedagogical perspective, Wicaksono et al. discussed translation teaching methods, emphasizing the distinction between source language-oriented and target language-oriented approaches.²⁰ However, the study focuses on teaching strategies rather than analyzing translation products.

Meanwhile, studies related to *Al-Jurumiyyah* tend to focus on instructional aspects. Nasrulloh and Mufidah evaluated the quality of a Jurumiyyah-based textbook.²¹ while Nabiilah examined the implementation of the grammatical translation method in teaching *i'rab*.²² Although these studies contribute to understanding teaching practices, they do not analyze the translation patterns embedded within instructional texts.

¹⁶ Salma Nur Istiqomah et al., "Teknik Penerjemahan Bahasa Arab ke Bahasa Indonesia," *Aphorisme: Journal of Arabic Language, Literature, and Education* 4, no. 2 (2023): 183–94, <https://doi.org/10.37680/aphorisme.v4i2.4500>.

¹⁷ Fadhilah et al., "Analisis Teknik Penerjemahan Kaidah Nahwu ke kalam Bahasa Indonesia oleh Mahasiswa PBA," <https://doi.org/10.24235/ibtikar.v12i1.13288>.

¹⁸ Egidhia Dwi Tiara Khusnanda et al., "Analisis Teknik Penerjemahan Tindak Tutur Komisif dalam Novel Central Park Karya Guillaume Musso," *ALINEA: Jurnal Bahasa, Sastra, dan Pengajaran* 5, no. 2 (2025): 688–704, <https://doi.org/10.58218/alinea.v5i2.1796>.

¹⁹ Salsabila Zahra et al., "Analisis Metode Terjemahan Google Translate dari Teks Berita Bahasa Arab ke dalam Bahasa Indonesia," *Al-Fathin: Jurnal Bahasa Dan Sastra Arab* 7, no. 01 (2024): 1–12, <https://doi.org/10.32332/al-fathin.v7i01.8741>.

²⁰ Muhammad Alang Wicaksono, "Metode Pengajaran Perjamahan Bahasa Arab," *Uktub: Journal of Arabic Studies* 5, no. 1 (2021): 37–44, <https://doi.org/10.32678/uktub.v1i1.4937>.

²¹ Nasrulloh dan Mufidah, "Analisis Konten Buku Ajar Bahasa Arab Sang Pangeran Nahwu Al-Ajurumiyyah," <https://doi.org/10.30739/arabiyat.v2i1.1295>.

²² Mauziah Hasanah and Alfitri, "تطبيق طريقة القواعد والترجمة في تعليم النحو في المدرسة السلفية الوسطى بمعهد خير (الطموحات) باكناو،" *EL-THUMUHAT* 4, no. 2 (2023): 9–24, [https://doi.org/10.25299/elthumuhat.2021.vol4\(2\).10387](https://doi.org/10.25299/elthumuhat.2021.vol4(2).10387).

Based on the review above, it can be seen that previous studies have largely focused on general translation techniques, learner performance, pedagogical methods, and translation in literary or technological contexts. However, studies that specifically analyse the pattern of translation in Arabic grammatical texts, especially those used as learning material in pesantren, are still limited. There has been no systematic research into the application of translation methods and techniques in instructional guidebooks on Jurumiyyah-related materials.

Therefore, this study aims to fill this gap by analysing the translation patterns in Practical Jurumiyyah Guide, focusing on the translation methods and techniques used. The novelty of this research is the specific selection of a pedagogical grammar text in pesantren and the systematic attempt to reveal the application of translation strategies in translating nahwu concepts from Arabic into Indonesian. It is hoped that the study will contribute to the development of translation studies, especially in the context of Arabic language pedagogy and teaching classical Islamic texts.

RESEARCH METHOD

The present research is developed from a qualitative approach, with bibliographic research (library research). Library research was chosen because the data analysed are written texts taken from books, journals and other scientific literature relevant to the research topic.²³ The purpose of this research is to analyse recurrent translation patterns, especially translation method and strategy used in the publication Practical Jurumiyyah Guide.

The main data of this research are the linguistic units produced by the translation of the Arabic source text into Indonesian in Practical Jurumiyyah Guide published by LTN MADA. These units include lexical and syntactic units. They include terms and expressions, segments and statements illustrating the use of various methods and techniques of translation. Principal and additional data sources are distinguished. The primary data are directly taken from the Practical Jurumiyyah Guide. The secondary data are theoretical treatises about translation, academic journals, and other works related to strategies used for the translation of Arabic–Indonesian.

Data collection was done using documentation techniques. “Documentation is following written materials like texts, articles, research articles and related documents, said Mirzaqon.²⁴ The data gathering was done through some systematic steps, namely: (1) intensive reading of all the contents of Practical Jurumiyyah Guide; (2) identifying the

²³ Sugiyono, *Metode Kuantitatif, Kualitatif, dan R&D* (Alfabeta, 2019). https://digilib.unigres.ac.id/index.php?p=show_detail&id=43

²⁴ Milya Sari dan Asmendri Asmendri, “Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA,” *Natural Science* 6, no. 1 (2020): 41–53, <https://doi.org/10.15548/nsc.v6i1.1555>.



Arabic texts and their Indonesian translations; (3) recording and classifying the linguistic units expressing translation methods and techniques; and (4) organising the data based on the analysis categories.

The data are analysed using content analysis. Fraenkel and Wallen (2007) refer to this method as a research method which is concerned with the substantive material and internal characteristics of documents.²⁵ The analysis was carried out in several discrete phases, which are: (1) data reduction including filtering and identification of relevant information; (2) data classification based on theories of translation methods and techniques; (3) interpretation of the translation patterns identified in the data; and (4) concluding the tendencies of methods and techniques of translation used in the book. The analysis was conducted descriptively and analytically based on the relevant translation theory.

RESULT AND DISCUSSION

Translation Method in The Practical Jurumiyyah Guide Published by Lajnah Ta'lif wa al-Nasyr Ma'had Aly Darussalam

Translation method refers to the overall strategy used by a translator in transferring a text between the source and target linguistic systems. The selection of a particular translational approach is closely intertwined with the task's intended objective and the inherent characteristics of the source material being translated. Therefore, the translation method will significantly influence the structure, meaning, and readability of the translated text.²⁶

As postulated by Peter Newmark, translation...*it is rendering the meaning of a text into another language in the way that the author intended the text.*²⁷ Peter Newmark (1988:45) categorizes translation methodologies into two primary frameworks: those prioritizing Source Language (SL) orientation and those emphasizing Target Language (TL) centeredness.²⁸ The former aims at preserving the exact linguistic and cultural nuances of the source text, whereas the latter seeks for naturalness and communicative

²⁵ Agus Yuwono Manggaranti, Sri Sumartiningsih, *Analisis Penilaian Asesmen Nasional Berbasis Komputer Terhadap Kemajuan Pendidikan di Indonesia*, 09 (2024), <https://doi.org/10.23969/jp.v9i04.19809>.

²⁶ Yuliani Rahmah, "Metode dan Teknik Penerjemahan Karya Sastra," *Kiryoku* 2, no. 3 (2018): 9, <https://doi.org/10.14710/kiryoku.v2i3.9-16>.

²⁷ Newmark, *A Textbook of Translation. In Text Book of Translation*. https://books.google.co.id/books/about/A_Textbook_of_Translation.html?hl=id&id=ABpmAAAAMAAJ&redir_esc=y

²⁸ Yu Yang and Xiaoyue Wang, "Conveying Cultural Content in Literary Translation: A Comparative Analysis of Translation Strategies in Yu Hua's Works for a Portuguese-Speaking Audience," *Humanities and Social Sciences Communications* 13, no. 1 (2026): 719, <https://doi.org/10.1057/s41599-026-07073-7>.

efficiency in the target linguistic system. Source-language orientated methods include word-for-word, literal, faithful, semantic translation. On the other hand, target-language-oriented methods are adaptation, free translation, idiomatic translation and communicative translation.²⁹

The results of this study are based on systematic review, the dominant translation approach used in Jurumiyyah Praktis is translation in literal sense. This method retains the formal grammatical construction and lexicon of the source language and translates it to corresponding linguistic structures in the target language.³⁰ The translator in translating the source text of Arabic to Indonesian, especially maintains the order of the original words and conceptual classification. Literal translation is used in some examples in the Practical Jurumiyyah Guide. The translator consistently keeps the pattern of the Arabic sentences in translating the meaning into Indonesian. This behaviour indicates that the translator knows the structural correspondence between the source language and its equivalent to the recipient.

Translation Of Grammatical Definitions

Table 1. Chapter: Signs of Sentences (Tanda-tanda Kalimat)

Source Text (ST)	Target Text (TT)
وَالْحَرْفُ مَا لَا يَصْلُحُ مَعَهُ دَلِيلُ الْإِسْمِ وَلَا دَلِيلُ الْفِعْلِ	Tanda kalimat huruf ialah tidak bisa menerima tanda kalimat isim dan tanda kalimat <i>fi' il</i>

The structural order of the original text is kept in the rendering. The exposition begins with the definition of “huruf,” followed by the description of its grammatical characteristics. The thematic development of the source language (SL) information is reflected in the target language (TL). This exemplifies the use of the approach of literal translation, where the syntactic structure of the source language is maintained largely intact.

Table 2. Chapter: Ma'rifah and Nakirah

Source Text (ST)	Target Text (TT)
وَالنَّكِرَةُ وَهِيَ كُلُّ اسْمٍ شَائِعٍ فِي جَنْبِهِ لَا يَخْتَصُّ بِهِ وَاحِدٌ دُونَ آخَرٍ	Isim nakiroh ialah isim yang bermakna umum, yang tidak khusus pada satu jenis

The definitional structure is given in a sequence similar to that of the Arabic text. The definition elements, e.g. the noun classification and its generic meaning, are transferred linearly to the target text. This shows the application of the literal translation method while translating the definition directly from the source language.

²⁹ Yusniaty Galingging dan Gunawan Tambunsaribu, “Penerjemahan Idiomatis Peter Newmark dan Mildred Larson,” *Dialektika: Jurnal Bahasa, Sastra dan Budaya* 8, no. 1 (2021): 56–70, <https://doi.org/10.33541/dia.v8i1.3112>.

³⁰ Carlos Andres Colunga Tinajero, “The Pediatric Surgeon’s AI Toolbox: How Large Language Models Like ChatGPT Are Simplifying Practice and Expanding Global Access,” *European Journal of Pediatric Surgery* 36, no. 03 (2026): 190–96, <https://doi.org/https://doi.org/10.33541/dia.v8i1.3112>.

**Table 3. Chapter: Mashdar**

Source Text (ST)	Target Text (TT)
فَإِنْ وَافَقَ لَفْظُهُ لَفْظَ فِعْلِهِ فَهُوَ لَفْظِيٌّ نَحْوُ : قَتَلْتُهُ قَتْلًا	Masdhar lafdzi ialah mashdar yang cocok dengan <i>fi</i> ' ilnya dalam segi lafadz. Contoh: قَتَلْتُهُ قَتْلًا

The explanatory structure of the original text is invariably preserved in the translation. The Arabic sentence expresses a cause-effect relationship with little or no change. The translation is dependent on a direct lexical equivalence, while maintaining the original structure.

Table 4. Chapter: Hal

Source Text (ST)	Target Text (TT)
وَالْمُضَارِعُ مَا كَانَ فِي أَوَّلِهِ إِخْدَى الرَّوَائِدِ الْأَرْبَعِ الَّتِي يَجْمَعُهَا قَوْلُكَ "أَنْتِ"	Tanda <i>fi</i> ' il mudlori' ialah diawali salah satu huruf mudloro'ah, yang terkumpul dalam lafadz أَنْتِ

The translation follows the explanatory sequence of the Arabic text. The definition is presented first, followed by the additional grammatical information. This pattern shows that the translator prioritizes structural correspondence with the source language.

Table 5. Chapter: Tamyiz

Source Text (ST)	Target Text (TT)
التَّمْيِيزُ هُوَ الْأِسْمُ الْمَنْصُوبُ الْمَقْسَرُ لِمَا أَنْبَهُم مِّنَ الدَّوَاتِ	Tamyiz ialah isim yang dibaca nashob, yang menjelaskan dzat yang masih samar

The definitional pattern remains consistent with the organization of the original text. The translation begins with the term, followed by its grammatical characteristic and semantic function. No additional interpretation is introduced beyond the original wording, which further confirms the consistent use of the literal translation method.

The pattern of definition is consistent with the organization of the source text. The translation starts with the term, then its grammatical feature and semantic function. This further confirms the consistent application of the method of literal translation, with no addition of interpretation beyond the wording of the original. Following the examples above, the translation in the Practical Jurumiyyah Guide always preserves the structure of the Arabic source text. The majority of the translated sentences follow the same order of grammatical explanation as in the original Arabic text; starting with the grammatical term, its characteristics and functional explanation. This pattern illustrates the translator's effort to maintain the syntactic and conceptual relations between linguistic elements.

The results of this study support the theory framework proposed by Peter Newmark that literal translation is a translation which maintains the structure of the source language grammar and is translated into the nearest grammatical equivalent in the target language. In the field of Arabic grammatical writings, this method enables the

translator to preserve the original linguistic structure and at the same time to make the explanation clear to the viewers of the target language.

Besides, the high incidence of direct translation in this book is closely related to the nature of the book as a resource for grammatical learning. With Arabic grammar books, you will find that definitions and classifications are usually in a systematic structure. Therefore, the structure of the source language should be preserved to maintain the logical relationship between grammatical concepts. If the translator applied freer translation methods the structural relation between grammatical elements could be less visible for learners. The results of the present study are in line with the literature on translation of syntactic and religious texts that literal or source-language orientated translation strategies are usually preferred in the translation of instructional or academic texts. These texts require high accuracy and structural consistency to keep the original explanation intact.

The pedagogical function of the Practical Jurumiyyah Guide is also shown in the consistent application of the literal translation. The book is a practical guide for students in the study of Arabic grammar. The translation preserves the original structure of the Arabic sentences, so that the reader is able to see directly the relationship between the forms of Arabic grammar and the explanation in Indonesian. This approach help learners to understand the grammatical system in more systematic way.

Translation Techniques Used in the Practical Jurumiyyah Guide by Lajnah Ta'lif wa al-Nasyr Ma'had Aly Darussalam

The use of translation techniques helps the translators to establish the linguistic form and arrangement including clauses, sentences, words and phrases in the translated text.³¹ Translation techniques are the specific procedural operations performed by the translators to transmit the meaning from the source language (SL) to the target language (TL) with strict attention to the micro-level aspects of the text. In general, translation techniques can be broadly categorized into two approaches: literal translation and interpretative translation.³² Literal translation refers to the process of translating a text by closely following the structure and order of the source material. Under this technique, the practitioner first understands the source text and then replaces each element with its equivalent in the target language or performs transliteration where necessary. This process continues until the entire text is translated.

In contrast, interpretative translation focuses on conveying the conceptual essence and intention of the original message without rigidly imitating its original structure. In

³¹ Pradipta Ari Permadi, "Analisis Teknik Penerjemahan Wacana Humor Insults dalam Subtitle Film *Qu'est-Ce Qu'on A Fait Au Bon Dieu?* 2014," *Deskripsi Bahasa* 4, no. 2 (2021): 94–102, <https://doi.org/10.22146/db.v4i2.4734>.

³² Istiqomah et al., "Teknik Penerjemahan Bahasa Arab ke Bahasa Indonesia."



this approach, the translator first comprehends the underlying message of the source material and then expresses said meaning using the syntactic framework of the recipient tongue according to the intended communicative purpose of the original text.³³ According to Vinay and Darbelnet, translation techniques can generally be divided into two main categories: direct translation (*tarjamah mubasyirah*) and oblique translation (*tarjamah bi tasarruf*).³⁴ 1) Direct Translation (*tarjamah mubasyirah*), 2) Direct translation is used when the source text's syntactic arrangement fits perfectly with the target language, such that a literal translation can be applied without significant syntactic reorganisation. The method comprises a number of processes: a. *Iqtibas* or *Ta'rib* (Borrowing); b. Calque (*Tasyabbuh*); c. *Tarjamah Harfiyyah* (Literal Translation), 3) Oblique Translation (*Tarjamah bi Tasarruf*), Oblique translation is used when the structure of the original language cannot be directly converted into the target language. This category includes several techniques: a. Transposition (*Tabdil*); b. Amplification (*Idkhal*); c. Equivalence (*Mu'adalah*); d. Adaptation (*Takayyuf*)

Drawing on the evaluation performed in this research, the translation in Practical Jurumiyyah Guide applies a technique of dividing the Arabic explanatory text (*natsar*) into smaller units of grammatical meaning before translating them into Indonesian. The translation process begins with the segmentation of the source text into individual semantic units, which are subsequently rendered into the target language while maintaining the syntactic integrity of the original structure.³⁵

This translation strategy can be observed in several chapters of the book.

Chapter Tanda-tanda Kalimat

باب علامة الكلمة

Natsar and Segmentation of Understanding	Keywords
فَالِاسْمُ يُعْرَفُ بِالْحَفْظِ وَالتَّنْوِينِ وَدُخُولِ الْأَلِفِ وَاللَّامِ وَخُرُوفِ الْحَفْظِ Tanda kalimat isim ada 4, yaitu: dibaca <i>jer</i> , <i>tanwin</i> , kemasukan Al, kemasukan huruf <i>jer</i>	Tanda kalimat isim
وَهِيَ: مِنْ، وَإِلَى، وَعَنْ، وَعَلَى، وَفِي، وَرُبَّ، وَالْبَاءُ، وَالْكَافُ، وَاللَّامُ، وَخُرُوفِ الْقَسَمِ، وَهِيَ: الْوَاوُ، وَالْبَاءُ، وَالْتَاءُ Huruf <i>jer</i> ada 10, yaitu:	Macam huruf <i>jer</i>

³³ Siti Shalihah, "Menerjemahkan Bahasa Arab: Antara Ilmu dan Seni," *At-Ta'dib* 12, no. 1 (2017): 157, <https://doi.org/10.21111/at-tadib.v12i1.867>.

³⁴ Kamil, *Ensiklopedia Bahasa Arab dan Sastra Arab*. https://smaunggulislamal-fahd.perpus.id/index.php?p=show_detail&id=2733

³⁵ Wiriya Inphen, "Exploring Literal Translation as a Source-Text Oriented Translation Strategy from the View of the Thai Target Language," *Journal of Studies in the English Language* 20, no. 3 (2025): 137–59, <https://doi.org/10.64731/jsel.v20i3.284285>.

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مِنْ، إِلَى، عَنْ، عَلَى، فِي، رَبِّ، بَاءٌ، كَافٌ، لَامٌ dan huruf <i>qosam</i> yaitu: تَاءٌ، وَاوُ، بَاءٌ، تَاءٌ	
وَالْفِعْلُ يُعْرِفُ بِقَدْ، وَالسَّيِّئِ، وَسَوْفَ، وَتَاءِ التَّائِيَةِ السَّكِينَةِ Tanda kalimat <i>fi 'il</i> ada empat, yaitu: Qod, Sin Tanfis, Saufa Taswif, dan Ta' Ta'nis Sakinah	Tanda kalimat <i>fi'il</i>
وَالْحَرْفُ مَا لَا يَصْلُحُ مَعَهُ دَلِيلُ الْأِسْمِ وَلَا دَلِيلُ الْفِعْلِ Tanda kalimat huruf ialah tidak bisa menerima tanda isim dan <i>fi'il</i>	Tanda kalimat huruf

Chapter Isim yang dibaca Rofa'

باب مرفوعة الأسماء

Natsar and Segmentation of Understanding	Keywords
الْمَرْفُوعَاتُ سَبْعَةٌ، وَهِيَ: الْفَاعِلُ، وَالْمَفْعُولُ الَّذِي لَمْ يُسَمَّ فَاعِلُهُ، وَالْمُبْتَدَأُ وَخَبَرُهُ، وَاسْمُ كَانَ وَأَخَوَاتُهَا، وَخَبَرُ إِنَّ وَأَخَوَاتُهَا، وَالتَّابِعُ لِلْمَرْفُوعِ Isim yang dibaca <i>rofa'</i> ada tujuh, yaitu: <i>fa'il</i>, <i>naibul fa'il</i>, <i>mubtada'</i>, <i>khobar</i>, <i>isimnya kana</i> dan saudaranya, <i>khobarnya</i> <i>inna</i> dan saudaranya, <i>tabi'</i>	Marfu'atul Asma' ada 7
وَهُوَ أَرْبَعَةُ أَشْيَاءَ: النَّعْثُ، وَالْعَطْفُ، وَالتَّوَكُّيدُ، وَالبَدَلُ Tabi' ada empat, yaitu: <i>na'at</i>, <i>'athof</i>, <i>taukid</i>, dan <i>badal</i>	Tabi' ada 4

Chapter Isim yang dibaca nashob

باب المنصوبات الأسماء

Natsar and Segmentation of Understanding	Keyword
الْمَنْصُوبَاتُ خَمْسَةٌ عَشْرٌ، وَهِيَ: الْمَفْعُولُ بِهِ، وَالْمَصْدَرُ، وَظَرْفُ الزَّمَانِ، وَظَرْفُ الْمَكَانِ، وَالْحَالُ، وَالتَّمْيِيزُ، وَالْمُسْتَنْتَقَى، وَاسْمُ لَا، وَالْمُنَادَى، وَالْمَفْعُولُ مِنْ أَجْلِهِ، وَالْمَفْعُولُ مَعَهُ، وَخَبَرُ كَانَ وَأَخَوَاتُهَا، وَاسْمُ إِنَّ وَأَخَوَاتُهَا، وَالتَّابِعُ لِلْمَنْصُوبِ Isim yang dibaca <i>nashob</i> ada 15, yaitu: <i>maf'ul bih</i>, <i>mashdar</i>, <i>dzorof</i> <i>zaman</i>, <i>dzorof makan</i>, <i>hal</i>, <i>tamyiz</i>, <i>mustatsna</i>, <i>isim la</i>, <i>munada</i>, <i>maf'ul</i> <i>min ajlih</i>, <i>maf'ul ma'ah</i>, <i>khobarnya kana</i> dan saudaranya, <i>isimnya inna</i> dan saudaranya, <i>tabi'</i>	Manshubatul Asma' ada 15
وَهُوَ أَرْبَعَةُ أَشْيَاءَ: النَّعْثُ، وَالْعَطْفُ، وَالتَّوَكُّيدُ، وَالبَدَلُ Tabi' ada empat, yaitu: <i>na'at</i>, <i>'athof</i>, <i>taukid</i>, dan <i>badal</i>	Tabi ada 4

Chapter Isim yang dibaca jer



باب المخفوضات الأسماء

Natsar and Segmentation of Understanding	Keyword
المَخْفُوضَاتُ ثَلَاثَةٌ أَقْسَامٌ: مَخْفُوضٌ بِالْحَرْفِ، وَمَخْفُوضٌ بِالْإِضَافَةِ، وَتَابِعٌ لِلْمَخْفُوضِ Isim yang dibaca <i>jer</i> ada tiga, yaitu: kemasukan huruf <i>jer</i>, <i>mudlof ilaih</i>, dan <i>tabi'</i>	Pembagian <i>Majrur</i> otul <i>Asma'</i>
فَأَمَّا الْمَخْفُوضُ بِالْحَرْفِ، فَهُوَ مَا يُخَفِّضُ بَيْنَ، وَإِلَى، وَعَنْ، وَعَلَى، وَفِي، وَرُبَّ، وَالْبَاءِ، وَالْكَافِ، وَاللَّامِ، وَيُخَرِّفُ الْقِسْمَ، وَهِيَ: الْوَاوُ، وَالْبَاءُ، وَالنَّاءُ، وَمُتَدُّ، وَمُنْتَدُّ Huruf <i>jer</i> ada 10, yaitu: مِنْ، وَإِلَى، وَعَنْ، وَعَلَى، وَفِي، وَرُبَّ، وَالْبَاءِ، وَالْكَافِ، وَاللَّامِ، وَيُخَرِّفُ الْقِسْمَ، وَهِيَ: الْوَاوُ، وَالْبَاءُ، وَالنَّاءُ، وَمُتَدُّ، وَمُنْتَدُّ	<i>Majrur</i> dengan Huruf <i>Jer</i> ada 10
وَأَمَّا مَا يُخَفِّضُ بِالْإِضَافَةِ، فَتَحْوِ قَوْلُكَ: غُلَامٌ زَيْدٌ Isim yang dijerkan dengan <i>Idlofah</i>, seperti contoh: غُلَامٌ زَيْدٌ	<i>Majrur</i> dengan <i>Idlofah</i>
وَهُوَ عَلَى قِسْمَيْنِ: مَا يُقَدَّرُ بِاللَّامِ، وَمَا يُقَدَّرُ بَيْنَ، فَأَلَدِي يُقَدَّرُ بِاللَّامِ، نَحْوُ: غُلَامٌ زَيْدٌ، وَالَّذِي يُقَدَّرُ بَيْنَ، نَحْوُ: تَوْبٌ خَيْرٌ، وَبَابٌ سَاحٍ، وَخَاتَمٌ حَدِيدٌ Susunan <i>Idlofah</i> adakalanya: 1. Mengira-ngirakan “اللام”, contoh: غُلَامٌ زَيْدٌ 2. Mengira-ngirakan “من”, contoh: بَابٌ سَاحٍ 3. Mengira-ngirakan “في”, contoh: مَكْرٌ اللَّيْلِ	<i>Taqdiran</i> susunan <i>Idlofah</i>

Based on the analysis of the four chapters in Practical Jurumiyyah Guide, *Tanda-tanda Kalimat (Bab 'Alamat al-Kalimah), Isim yang dibaca Rofa' (Bab Marfu'at al-Asma')*, *Isim yang dibaca Nashob (Bab Manshubat al-Asma')*, and *Isim yang dibaca Jer (Bab Makhfudhat al-Asma')*, the dominant translation technique identified is literal translation (*tarjamah harfiyyah*), which belongs to the category of direct translation proposed by Jean-Paul Vinay and Jean Darbelnet. The translator consistently transfers Arabic grammatical explanations into Indonesian by maintaining the structure, sequence, and grammatical arrangement of the source text.

In the chapter *Tanda-tanda Kalimat*, the sentence *فَالِاسْمُ يُعْرَفُ بِالْحَفْظِ وَالتَّنْوِينِ وَدُحُولِ الْأَلِفِ وَاللَّامِ وَخُرُوفِ الْحَفْظِ* is translated as “*Tanda kalimat isim ada 4, yaitu: dibaca jer, tanwin, kemasukan Al, kemasukan huruf jer.*” The translation maintains the grammatical order of the Arabic text while adapting several lexical elements for clarity. Similarly, the phrase *وَالْفِعْلُ يُعْرَفُ بِقَدْ وَالسَّيْنِ وَسَوْفَ* is translated directly into Indonesian while retaining Arabic grammatical terms such as *Qod*, *Sin*, and *Saufa*. This demonstrates the use of borrowing techniques to preserve technical grammatical terminology commonly used in Arabic grammar instruction.

In the chapter *Isim yang dibaca Rofa'*, the sentence *الْمَرْفُوعَاتُ سَبْعَةٌ* is translated as "*Isim yang dibaca rofa' ada tujuh.*" The translator preserves both the numerical order and grammatical explanation without significant restructuring. Borrowing techniques are also identified through the retention of Arabic grammatical terms such as *fa'il*, *mubtada'*, *khobar*, *na'at*, *'athaf*, and *badal*. These terms are maintained because they are widely recognized in the study of *nahwu* within Indonesian Islamic educational contexts.

Likewise, in the chapter *Isim yang dibaca Nashob*, the sentence *الْمَنْصُوبَاتُ خَمْسَةٌ عَشَرَ* is translated as "*Isim yang dibaca nashob ada 15.*" The translator maintains the original grammatical sequence and structure while transferring the meaning directly into Indonesian. Techniques are also borrowed for grammatical terms such as *maf'ul bih*, *mashdar*, *tamyiz*, *munada* and *badal*, to maintain their technical meaning and terminological consistency. Moreover, in the chapter *Isim yang dibaca Jer*, the phrase *مَاسِقًا ثَلَاثُ تَأْضُوفُخْمَلًا* is translated as "*Isim yang dibaca jer ada tiga*". The translation maintains the grammatical structure of the source text and maintains a direct relationship with the Indonesian translation. Again, the retention of terms such as *mudlof ilaih*, *huruf jer* and *Idlofah* identify borrowing techniques.

The translator also preserves examples from the source text such as *دَيْرٌ مَلَاغٌ*, to maintain the original grammatical concepts and to facilitate students' understanding of Arabic syntactic structures. Based on the analysis of the four chapters that have been examined, the overall translation approach in Practical Jurumiyyah Guide is carried out by dividing the Arabic explanatory text into smaller units of grammatical meaning before translating them into Indonesian. Each unit is translated literally and the original syntactic structure of the source language is preserved. The classification patterns, the order of grammatical categories and the relations of language elements in the source language (SL) are always preserved in the target language (TL).³⁶

The results show that the translation technique used in the text is mainly direct translation techniques (*tarjamah mubasyirah*), especially literal translation (*tarjamah harfiyyah*). The application of this technique is consistent, which shows that the translation strategy places the structural equivalence and grammatical accuracy as the priority in transferring the Arabic grammatical concepts into Indonesian. This method is useful for students to understand the grammatical structure of the Arabic language in a

³⁶ Tammam Hassan, "Grammatical Correctness and Stylistic Beauty in the Qur'an," *Journal of Qur'anic Studies* 1, no. 1 (1999): 270–71, <https://doi.org/10.3366/jqs.1999.1.1.270>.



more systematic way in a pedagogical perspective because the translation is still close to the Arabic original text.³⁷

Practical Jurumiyyah Guide

The *Matan al-Jurumiyyah* is a classical Arabic grammar text that begins with the phrase *الكلم هو اللفظ المركب المفيد بالوضع*, which explains the concept of *al-kalām* (sentence). This phrase refers to a meaningful expression composed of two or more words arranged according to Arabic linguistic conventions. The book then explains the classification of *al-kalām*, which consists of *isim* (nouns), *fi'il* (verbs), and *huruf* (particles), each of which has specific grammatical characteristics. The discussion continues with the chapter on *i'rab*, which explains the definition and types of grammatical inflection in Arabic sentences. *I'rab* refers to the change in the ending of a word caused by different grammatical factors (*'amil*), either through explicit pronunciation or through implied grammatical estimation. The types of *i'rab* include *rafa'*, *nasab*, *khafad* (or *jar*), and *jazm*.

Subsequent chapters discuss the classification of verbs (*af'al*), which consist of *fi'il madhi* (past tense), *fi'il mudhari'* (present or future tense), and *fi'il amr* (imperative verbs). The book also discusses several chapters related to *marfu'āt al-asmā'*, including *bāb al-fā'il*, *bāb nā'ib al-fā'il*, and *bāb al-mubtada' wa al-khabar*. In addition, the discussion includes grammatical particles that influence the structure of *mubtada'* and *khabar*, such as *إن وأخواتها*, *كان وأخواتها*, and *ظن وأخواتها*. The discussion is followed by *al-tawābi'*, which includes *na'at*, *'athaf*, *taukid*, and *badal*. The next section discusses *manshūbāt al-asmā'*, which consists of several chapters, including *maf'ul bih*, *masdar*, *dharf*, *hal*, *tamyiz*, *istisna'*, *la*, *munada*, *maf'ul li-ajlih*, and *maf'ul ma'ah*. The final section explains *makhfūdāt al-asmā'*, which refers to nouns that are in the *jar* (or *khafad*) grammatical form. Overall, the *Matan al-Jurumiyyah* consists of 32 chapters and one section.³⁸

The book *Practical Jurumiyyah Guide* was compiled to facilitate students in understanding the contents of *Matan al-Jurumiyyah*. The book was prepared by Punakawan Produktif and published by LTN MADA (*Lajnah Ta'lif wa al-Nasyr Ma'had Aly Darussalam*) in Blokagung, Banyuwangi. The guidebook presents explanations of basic *nahwu* concepts concisely and systematically, making it easier for beginner students to understand Arabic grammatical rules. The use of this book is closely related to the

³⁷ Erkaiyim Akbar-kyzy et al., "Grammatical Problems of Translation from English into Kyrgyz Language (on Materials of Socio-Economic Texts)," *Dragoman Journal of Translation Studies*, no. 18 (2025), <https://doi.org/10.63132/ati.2025.gramma.04168816>.

³⁸ Punakawan Produktif, *Panduan Jurumiyyah Praktis* (LTN MADA, 2021).

educational system at Pondok Pesantren Darussalam Blokagung Banyuwangi, particularly in the Madrasah Diniyyah Al-Amiriyyah program. This institution provides religious education focused on the study of classical Islamic texts. Madrasah Diniyyah Al-Amiriyyah consists of three educational levels: *Ula* (basic level), *Wustho* (intermediate level), and *Ulya* (advanced level). Through this program, students are expected to master the basic sciences of Islam while developing good character and the ability to apply their knowledge in society.

In addition, Pondok Pesantren Darussalam also has a learning institution known as IHFAD (*Ittihadul Huffadz Darussalam*), which focuses on the memorization and study of classical texts such as *Matan Jurumiyyah*, *Imrithi*, and *Alfiyyah*. This institution was established in 2004 by KH. Aly Asyiqin, Ust. Abdul Hamid, and Ust. Humaidi. The main objective of this institution is to strengthen students' mastery of *matan* and *nadzam* texts, especially in the field of Arabic grammar. Since 2021, Practical Jurumiyyah Guide has been used as one of the supporting learning materials in IHFAD activities. The book was initiated and compiled by *Punakawan Produktif* under the supervision of the IHFAD institution and published privately by LTN MADA.

The book Practical Jurumiyyah Guide, published by LTN Mada, has several advantages compared to other translations of *Al-Jurumiyyah*, both in terms of translation method and technique. In terms of method, this book applies the *harfiyyah* (literal translation) method, translating directly by seeking equivalent expressions in Indonesian in a clear and accessible manner. Each *natsar* is segmented according to subtopics and immediately followed by an explanation after the Arabic text. In contrast, the translations by Al-Akh Al-Fadhil Abu Abdin Nafi' Khairul Umam Al-Batawy and Madrasah Diniyyah Al-Amiriyyah employ the *maknawiyyah* (semantic) method, which focuses on comprehending the overall meaning before rendering it into the target language, with different patterns of textual presentation and explanation. In technical terms, all three works employ *tarjamah mubasyirah* (direct translation). However, the book Practical Jurumiyyah Guide arranges each chapter into more structured and systematic units of understanding, so that it is easier for students and readers to memorise and understand the material more effectively. In general, from the methodological and technical aspects, Practical Jurumiyyah Guide is considered to be more comfortable for students and readers in their learning and memorising process. The bibliographic information of the book is presented as follows.

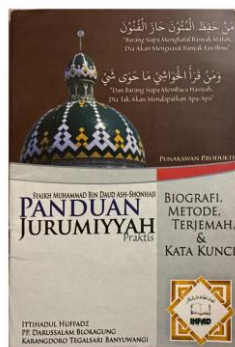


Figure 2. Practical Jurumiyyah Guide

Title	<i>Practical Jurumiyyah Guide</i>
Compiler	Punakawan Produktif
Publisher	LTN MADA (Lajnah Ta'lif wa al-Nasyr Ma'had Aly Darussalam), Blokagung Banyuwangi
Number of Pages	44 pages
Number of Chapters	32 chapters and 1 section
Year of Publication	July 2021
Editor and Layout	El_syadin

CONCLUSION

This research proves that the book *Practical Jurumiyyah Guide* is always applying the source language-oriented translation pattern by using the literal translation (harfiyyah) method and direct translation technique (tarjamah *mubasyirah*). This pattern meets the needs of beginner students in maintaining the structural and conceptual correctness of complex nahwu terms without losing the original context. The root of the systematic internalisation of the grammatical rules is the segmentation of the Arabic text (natsar) into smaller units of meaning. The findings of this research confirm that the method of free-translation is less effective than the method of structural correspondence between Arabic and Indonesian for technical-instructional linguistic texts such as the Jurumiyyah. This method allows learners to see and logically understand the direct relationship between word forms and their functions within a sentence. Based on these findings, it is suggested that the compilers of similar textbooks should follow the pattern of meaning segmentation to improve students' memorisation. Further research is recommended to perform a comparative study of translation strategies in advanced nahwu books like Imrithi or Alfiiyyah to see the development of translation patterns at various levels of education.

Declaration of Generative AI

The author states that Artificial Intelligence (AI) was used in this study solely to assist with language editing, grammar checking, and improving the structure of the manuscript. The entire research process from problem formulation, data collection, and data analysis to the interpretation of research results and the drawing of conclusions was conducted entirely by the author. The author bears full responsibility for the content of this article.

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**Translation Pattern in Practical Jurumiyyah Guide: Analysis of Translation Methods
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