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Research Article

Learning Model for Local Wisdom-based Prophet's Hadith Translation

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ABSTRACT

Google Translate is widely used among students for translation purposes, but its Arabic-Indonesian translations often require significant re-editing due to issues with accuracy and quality. These limitations highlight the need for improved translation learning methods to enhance the quality of Arabic-Indonesian translations. This study aims to analyze the types of errors found in Arabic-Indonesian machine translation and introduce the Ngalodern method, rooted in Indonesian local wisdom, to improve translation quality. A descriptive analysis method was employed, combining eclectic theories to achieve the study's objectives. The research was conducted in three stages; first, data collection through questionnaires and interviews; second, data analysis using the translational equivalent method to identify accurate meanings and the distributional method to describe grammatical errors; and third presenting the data in tables showing the percentage of translation errors in Islamic studies texts. The Ngalodern method was described in a descriptive framework. The study identified translation errors at the levels of morphemes, words, phrases, and clauses. Additionally, Ngalodern learning, based on Sundanese cultural wisdom and critical literacy, was developed as a teaching strategy for Arabic-Indonesian translation improvement in educational contexts. The findings demonstrate that Ngalodern learning significantly enhances students' ability to edit and improve Arabic-Indonesian machine translation results. This method offers a culturally relevant and effective approach to developing translation skills.

1. INTRODUCTION

Based on previous research, there are several models of translation learning (TL). First is the flipped TL model is flipped according to (Deng, 2018), (Li, 2020), and (Nguyen et al., 2021). According to (Deng, 2018) the project-based flipped learning model significantly increases students' motivation to learn outside the classroom, stimulates their class participation, and improves their self-evaluation of translation competence. According to (Li, 2020) the learning model of Flipped-SPOC-based literary translation increases students' motivation to learn actively on their own. According to (Nguyen et al., 2021, implementing the reverse class model in teaching the translation module in Vietnam makes the teaching and learning process more exciting and meaningful.

The second is the interactive TL model according to (Yan, 2020) and (Marlianingsih et al., 2020); the third is the Multiview TL model according to (Bin et al., 2020); the fourth is the network-based TL model (Mu & Yang, 2020), and the fifth is the online TL model TL according to (Su et al., 2021). According to (Yan, 2020) interactive TL model has a positive effect on learning outcomes. In Indonesia, according to (Marlianingsih et al., 2020), translation learning is e-learning-based with a virtual-ethnography-based translation method. According to (Bin et al., 2020), the Multiview TL model provides experience about relational facts from global-view and local-view perspectives. Meanwhile, according to (Mu & Yang, 2020)network and knowledge-based TL model translates learning more efficiently. According to (Su et al., 2021), using the online TL model during COVID-19 provides effective results. However, none of the five translation models has used the local wisdom approach.

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Research on educational culture, especially local wisdom has been carried out, among others, by (Sauri et al., 2018), (Hartini et al., 2018), (Uge et al., 2019), (Soegiono et al., 2019), as well as (Ramdiah et al., 2020), and (Hidayati et al., 2020). (Sauri et al., 2018) develops local wisdom in *pesantren* (Islamic boarding schools) in instilling Islamic values among *santri* (students). Next, (Hartini et al., 2018) integrate the achievement of the character of local wisdom in physics teaching materials. (Uge et al., 2019) has developed a social studies learning model based on local wisdom to regenerate knowledge of local wisdom values in students from an early age. (Soegiono et al., 2019) describes the forms of local wisdom in rural microfinance to overcome the problem of access to financial services in East Sumba. In 2020, (Ramdiah et al., 2020) analyzed the validity, practicality, and effectiveness of local wisdom-based biology learning in South Kalimantan. (Hidayati et al., 2020) describes a strategy for implementing character education based on local wisdom among Indonesian university students in the Samin Community.

No research specifically discusses the literacy of the six local wisdom studies mentioned above. Whereas literacy is a set of natural abilities, especially cognitive skills in reading and writing in various fields of life such as media, digital, information, culture, and science. One reading cultural literacies in Islamic boarding schools is known as *Ngalogat*. According to (Chaeru Nugraha & Amalia, 2017, revitalizing Ngalogat as local wisdom is crucial. Furthermore, according to (Nugraha et al., 2020) the modernized *Ngalogat*, namely *Ngalodern,* can strengthen Islamic values in society. These skills are not only owned by *santri* in *pesantren* and the general public who want to improve the literacy skills of Islamic values.

Ngalogat in *pesantren* can not only help the students to be able to read Arabic books properly and correctly. Nevertheless, also, it can also improve translation skills from Arabic into Sundanese. But, unfortunately, no research specifically examines the influence of modern *Ngalogat* (*ngalodern*) on Arabic-Indonesian translation.

Therefore, it is important to research the influence of *Ngalodern* on Arabic-Indonesian translation. This study aims to describe the forms of machine translation errors at the Arabic grammar level and their meaning in Indonesian. In addition, this study also offers the *Ngalodern* method, Indonesian local wisdom so that students can improve the quality of Arabic-Indonesian machine translation. The important thing related to translation learning research is strengthening previous researchers' opinions about the need to combine translation theory and practice. This has been done (ODACIOĞLU, 2017) with a unified localization theory, then (Zafer Güneş, 2018), (Sdobnikov, 2019), (Lee & Nam, 2019), and (Rovira-Esteva et al., 2019),.

In the study of translation learning, (ODACIOĞLU, 2017) tries to bridge translation studies with integrated localization theory. Integrated localization theory is a translation approach based on linguistic and target language-oriented translation theory, (Zafer Güneş, 2018)tested the conceptual limits of intralingual translation. The technique compares the source language with the target language from the aspect of the number of words, the type of vocabulary, and the ratio.

In Russia, (Sdobnikov, 2019) describes the main trends in modern translation studies. According to him, the study of modern translation is an interdisciplinary science by combines traditional and modern translation. (Lee & Nam, 2019), South Korea identified translation scholars' most common research interests by analyzing Ph.D. dissertations and articles published in major local journals. As a result, there is an important collaboration between local translation scholars and international scholars. Furthermore, (Rovira-Esteva et al., 2019) offer a disciplinary-focused translation approach.

In Malaysia, (Chow et al., 2020) have described the types of notes used in Malay and English translations of Japanese manga. Its findings can assist readers in understanding certain aspects of the manga. (Wang et al., 2020)used narrative analysis in a recent translation study. Their findings reveal that narrative analysis has not yet become a mainstream approach in translation studies.

(Jiang et al., 2020) has described translation studies and translation results between 2010 and 2019. They coded, categorized, and quantitatively processed the data. The recommendation is that revisions are needed to further refine the mechanism of the National Social Science Fund of China (NSSFC) so that translation studies will develop into a balanced and continuously innovative discipline. Furthermore, (de Sutter & Lefer, 2020) offers a critical analysis of the current state of the art in corpus-based translation studies. Hopefully, it can be used as a solution to the limitations of empirical translation studies. Critical analysis is a combination of applying various translation techniques with an awareness of translation theory.

In Indonesia, translation studies in universities are essential. According to (Hanifah, 2018) translation studies at Islamic universities are needed, so the translation work of Islamic sciences from Arabic into Indonesian is highly quality. Actually, translation studies are also needed in public universities in Indonesia. Furthermore, (Dewi, 2019)

has described the development of Translation Studies (TS) research in Indonesia from 2008 to 2018. Her findings are that translation learning research in Indonesia has not developed well and has not varied according to the progress of international translation learning research. In addition, it is also necessary to translate with the help of machine translation. Because, in the 4.0 revolution era, translation machines help a lot in translation production. However, the quality of machine translation still needs to be improved.

Salim and colleagues (Salam et al., 2017) have described Indonesian-English translation errors in crowdsourcing translation applications. There are five translation errors types: inversion of meaning, misrepresentation of meaning, addition of meaning, modification of meaning, and deviation of meaning. Meanwhile (Kazakova & Algina, 2018) have analyzed the typical types of translation errors from the point of view of logistical, emotive, expressive and other loss and/or distortion of source information found in the target text, while (Koman et al., 2019) have classified three categories of errors that appeared made by Indonesian-English translation students, namely: 1) grammatical errors, 3) syntactical errors, and 4) fidelity. Most are influenced by extratextual factors such as sender, intention, receiver, medium, time, motive, and function of the text. In addition, (Putri, 2019) found that the most dominant type of error made by translators lies in the surface structure of the language such as semantics, lexical, morphology, and grammatical errors. In addition, another error that occurs in translation is in the lower layer (deep structure), which is usually influenced by cultural differences between the source language and the target language.

As for Arabic-English,(Obeidat & Tengku Mahadi, 2019) has explained the translation error when translating collocations from Arabic to English. Regarding machine translation, (el Marouani et al., 2020) has described the impact of lexical and semantic errors in English-Arabic translation. Likewise, (Al-Jarf, 2021) has described Errors of Pronouns in the English-Arabic Translation. However, no research has been found on describing Arabic-Indonesian translation errors. Therefore, it is essential to research to describe translation errors in Arabic-Indonesian.

2. RESEARCH METHODS

The method used in this study is descriptive analysis and uses an eclectic combination of theories to achieve the objectives of this research. Adopting the opinion of (Meister, 2018) who uses an eclectic method in learning translation. This study describes learning Arabic-Indonesian translation with the *Ngalodern* method based on machine translation. The research process consists of three stages. First is providing data through questionnaires, working paper assignments, and selected interviews. Second, the data analysis uses the translational equivalent method to determine the exact equivalent of meaning, while the distributional method describes the level of grammatical errors. Third, the presentation of data in the form of a table of the percentage of errors in religious translation cases, regarding the An-Nawawi's Forty Hadiths.

The provision of data was carried out during the COVID-19 pandemic in January-September 2021. The respondents filled out a questionnaire that contains a series of statements and questions that had been provided. First, the questionnaire relates to the grammatical ability of the Arabic language table-1. Second, a working paper to determine the ability to edit the translation of GT using *Ngalodern* learning. The respondents were given working papers from An-Nawawi's Forty Hadiths texts. The results were compiled online. Respondents were students of universities in Indonesia, aged between 19 and 23 years. The total is 300 people, consisting of 185 female students and 115 students. They come from cities and regencies in West Java (Bandung, Bekasi, Bogor, Sukabumi, Cimahi, Ciamis, Garut, Indramayu, Karawang), Banten, Jakarta, Java (Central-East), and outside Java Island (Sumatra, Borneo, Sulawesi). According to (Pranatawijaya et al., 2019), the measurement tool used in this study adopts the Likert scale, with the measurement per point (1) very good (>80%), (2) good (67-80%), (3) quite good (55-66%), (4) not good (40-55%), (5) not good (<40%).

The questionnaire was prepared based on Arabic grammatical skills in Arabic-Indonesian translation. Table 2 contains statements of mastery of various Arabic morphemes, words, phrases, and clauses. Assessment according to a scale of 1 to 5, namely: (1) very good (>80%), (2) good (67-80%), (3) quite good (55-66%), (4) not really good (40-55%), (5) not good (<40%).

Each respondent gets one text of the An-Nawawi's Forty Hadiths (HA). They were asked to do the following activities: 1- Each respondent inputs one Arabic hadith text into the Gt machine and copies and pastes the Indonesian translation as seen in Table 1.

Table 1. Exampe of hadith

أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ	
MT (GT):	Translation book HA:
To worship God as if you see Him, and if you don't see Him, He sees you	*(You should) Worship Allah (God) as though you see Him, and if you cannot see Him, then indeed He sees you."*

1- The translation results of the Indonesian language machine translation are analyzed and compared with the translation of the Indonesian An-Nawawi's Forty Hadiths based on the function and category.

Ngalodern function (SP-OK) determines (S)subject, (P)predicate, (O)object, and (A)adverb.

O-P -Si		O-P -Si		O-P -Si		O	P -Si	
يَرَاكَ	فَإِنَّهُ	تَرَاهُ	فَإِنْ لَمْ تَكُنْ	تَرَاهُ	كَأَنَّكَ	اللهَ	تَعْبُدَ	أَنْ
V	Pa	V		V	N	N	V	Pa

Ngalodern category (N-V-Pa) determines (N)oun, (V)erb, and (Pa)article.

2- Based on these functions and categories, it is possible to determine the translation error (GT) at the morpheme, word, phrase, clause, or sentence level

3. RESULTS AND DISCUSSIONS

Ngalodern is a modernization process of *ngalogat* which is local wisdom in the field of education. This has been explained by (Chaeru Nugraha & Amalia, 2017), (Nugraha et al., 2020). The novelty in this research is the *Ngalodern* analysis of Arabic-Indonesian translation learning. Especially the translation of translation units at the level of morphemes, words, phrases, clauses, and sentences. The *Ngalodern* learning process adopts Nurita's critical literacy (Nurita Bayu Kusmayati et al., 2019), that critical literacy learning in Arabic-Indonesian translation is carried out through four stages which include (1) questioning the quality of machine translation, (2) reviewing translation units Arabic-Indonesian, (3) focusing on improving the quality of translation with comparative techniques, and (4) proving it with data as will be explained. Although in the learning process, there is an adjustment to the Sundanese culture. This is by Fajrussalam's opinion (Fajrussalam & Hasanah, 2018), regarding the importance of religious Sundanese character education. Therefore, the analysis examples in this discussion are texts related to religion, especially *An-Nawawi's Forty Hadiths.* Pay attention to the questionnaire results of the respondents in Table 2 regarding the mastery of Arabic grammar.

Table 2. Arabic grammatical mastery

NO	Statement	Average	%
1	I understood the variety of Arabic (bA) morphemes, and wrote 5 types of bA morphemes.	73% (good)	70%
2	Identified the prefix morphemes in the bA verbs (*fi'il*)		86%
3	Identified the suffix morphemes in the bA nouns (*isim*)		68%
4	Identified the transfix morphemes in the verbs of bA.		43%
5	Identified morphemes acted as 'definite' markers in the bA nouns		83%
6	Identified morphemes acted as 'feminine' markers in the bA verbs.		89%
7	I understood a variety of Arabic (bA) phrases, and wrote 5 types of bA phrases.	88% (Really good)	90%
8	Identified the noun forms that show the meaning of 'doer' in bA.		78%
9	Identified nouns that show the meaning of 'locative' in bA.		91%
10	Identified nouns that show the meaning of 'instrument/tool' in bA.		91%
11	Identified verbs that indicate the 'past' time, namely:		83%
12	Identified verbs that show 'passive', namely:		78%
13	Identified verbs that indicate 'request', namely:		94%
14	Identified verbs that show the meaning of 'command', namely:		98%
15	I understood a variety of Arabic (bA) phrases, and wrote 5 types of bA phrases.	59% (Quite good)	70%
16	Identified adjective phrases in bA sentences.		49%
17	Identify prepositional phrases in bA sentences.		58%
18	Identified the *Idhafiy* phrases in the bA sentence.		60%
19	I understood the various clauses in Arabic (bA), and wrote 5 types of clauses in bA.	66% (quite good)	75%
20	Identified the verbal clauses in the bA sentence structure.		58%
21	Identified the negative clauses in the bA sentence structure.		87%

NO	Statement	Average	%
22	Identified the dependent clause in the bA sentence structure.		49%
23	Identified incomplete clauses in the bA sentence structure.		63%
No	**Respondent's Statement**	**Yes**	**No**
24	My understanding of Arabic morpheme types adds to the ability to correct morpheme level errors in Google Translate	96,6%	3,4%
25	My understanding of various Arabic words increases my ability to correct word-level errors in Google Translate results.	96,6%	3,4%
26	My understanding of various Arabic phrases increases my ability to correct phrase-level errors in Google Translate results.	97,7%	2,3%
27	My understanding of various clauses and sentences in Arabic improves the quality of the translation of the sentence structures translated by Google Translate.	96,6%	3,4%

Based on Table 2 on Arabic grammatical mastery, we can find the level of grammatical mastery of the respondents at the level of morphemes (no. 1 to 6), words (no. 7 to 14), phrases (no. 15 to 18), and clauses (no. 19 to 23). The numbers 24 to 27 are a statement of their ability to correct the level of errors in translating morphemes, words, phrases, clauses, and sentences resulting from machine translation from Arabic-Indonesian. Therefore, it will be discussed related to the description of the process of Arabic-Indonesian translation *Ngalodern*.

3.1 Description of Ngalodern Arabic-Indonesian Translation

The description of improving the quality of Indonesian Arabic translation is carried out based on table 2 Mastery of Arabic grammar and explanation of the data found by respondents when comparing the results of machine translation (Google Translate) with the results of the translation of the book of *An-Nawawi's Forty Hadiths* that has been published. The explanation of quality improvement on the ability to revise machine translation errors is carried out in a structured manner starting at the morpheme, word, phrase, clause, and sentence level.

3.1.1. Ngalodern Morpheme Translation

Based on Table 2 Mastery of Arabic grammar, we can understand that generally, the respondents understood the variety of morphemes, whether prefixes, suffixes, transfixes, definite and feminine markers (73%). As for the details, respondents' understanding of verb prefixes is very good (86%), and definite marker morpheme is very good (83%). Likewise, respondents' understanding of feminine marker morphemes is very good (89), while respondents' understanding of noun suffixes is good (68%). This data is in line with the results of Adriana's research (Adriana, 2018). According to him, there are similarities and differences between Arabic and Indonesian morphemes. The variety of morphemes found in Arabic, but not in Indonesian morphemes causes difficulties. This is evident from the lack of good understanding of respondents about transfix.

Then, after two months, they were given *Ngalodern* lessons about morpheme variety schemes. Respondents were assigned to analyze GT machine translation errors by comparing the results of the Arabic-Indonesian translation with the results of the published An-Nawawi's Forty Hadiths book translations. This is different from the opinion of (Zafer Güneş, 2018) who tests the conceptual limits of intralingual translation, namely comparing the source language of the translation with the target language of the translation from the aspect of the number of words, and the ratio. So Zafer did a quantitative analysis, while in this study it was done qualitatively, namely from the type of error at the level of morpheme, word, phrase, and sentence context. Pay attention to Figure 1 summary of the variety of Arabic morphemes.

This qualitative approach allows for a more in-depth exploration of the types of errors that occur in Arabic-Indonesian machine translations, providing insights beyond mere numerical analysis. By focusing on morphemes, words, phrases, and sentence contexts, the study identifies specific patterns of inaccuracies that may not be evident through quantitative methods. For instance, the comparison with the published An-Nawawi's Forty Hadiths book offers a practical benchmark to understand how machine translations deviate from well-established, human-translated texts. This analysis sheds light on the areas where Google Translate's algorithms struggle with complex linguistic structures, particularly those unique to Arabic.

Furthermore, this approach not only highlights errors but also helps to identify systematic issues in machine translation, such as the inability to correctly handle morphological variations or maintain contextual accuracy. By utilizing Ngalodern lessons, respondents were encouraged to critically engage with the texts, fostering an analytical mindset that aids in understanding both linguistic and cultural nuances in translation. This method aligns with educational goals of enhancing critical thinking and deep learning, making it a valuable contribution to improving translation pedagogy, particularly for languages with distinct morphological and syntactical complexities like Arabic.

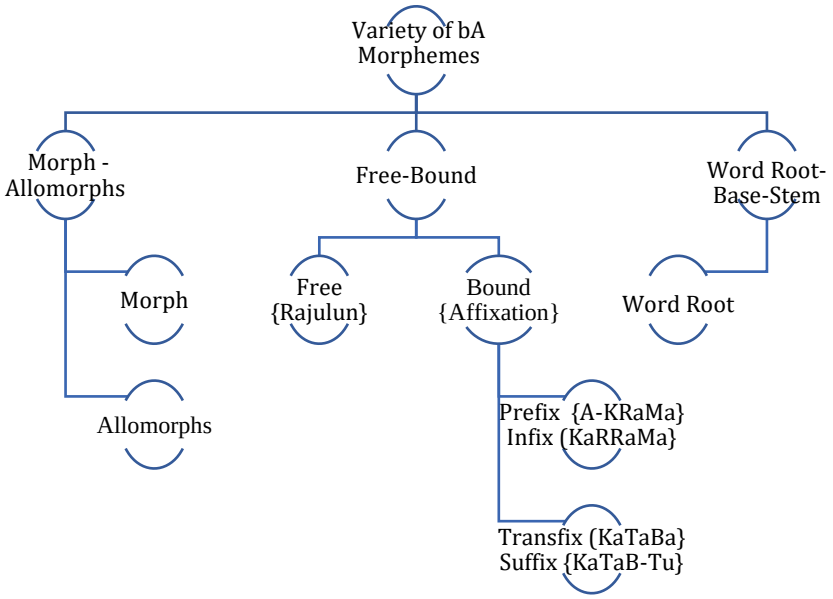

Figure 1. Variety of arabic morpheme

Based on Scheme-1 Variety of Arabic morphemes, the participants are expected to understand the technical terms to distinguish various Arabic morphemes. This is necessary because Arabic words are polymorphemic, meaning that one Arabic word is composed of various types of morphemes. For example, The word /KaTaBa/'he is a man has written' is composed of the root morpheme /KaTaB/ and the suffix morpheme /a-/ 'a single man/. Furthermore, the root morpheme /KaTaB/ is composed of the root morpheme /KTB/ 'write' and the transfix morpheme /a-a/'has-active'. So that with morpheme analysis skills in words, students can describe Arabic-Indonesian morpheme translation errors.

Description of Errors at Morpheme Level

Comparison of the translation of the An-Nawawi's Forty Hadiths through the GT machine with professional translation books, the data obtained are as tabulated in Table 3.

Table 3. Translation errors at morpheme level

Morpheme Translation (Translation book of An-Nawawi's Forty Hadiths)	**GT Translation**	**Data**
So follow a middle course (in worship); do something near to it and give glad tidings and seek help (of Allah)	So pay, approach, give good news and seek help.	1-فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا وَاسْتَعِينُوا
So the Prophet said: "Fear (O Woman) Allah and be patient"	He said, fear God and be patient	2-فَقَالَ اتَّقِي اللَّهَ وَاصْبِرِي
They are safe from me	Safe from me	3-عَصَمُوا مِنِّي
What I have forbidden for you, avoid	What I forbid you to avoid,	4-مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوْهُ

Based on Table 3, we can understand that the translation errors at the morpheme level often found first are the suffix morpheme of plural markers / وا / *'jamak*' in Arabic imperative verbs which are often not translated into Indonesian. For example, وَقَارِبُوا وَأَبْشِرُوا وَاسْتَعِينُوا /Qaribuu, wa-Abshire, wa-ista'iinuu/ 'approach, give good news, and seek help' whereas the translation should be 'something near to it and give glad tidings and seek help (of Allah) '. Second, the suffix morpheme of feminine marker /ي / in Arabic imperative verbs is not translated into Indonesian. For example, اتَّقِي اللَّهَ اصْبِرِي /ittaqii Allaha, wa-shbirii/ fear God and be patient, it should be 'Fear (O Woman) Allah and be patient. Third, the suffix morpheme of plural marker / ا/ 'plural' in Arabic past tense verbs is not translated into Indonesian. For example, ا /'ashamuuniy/ 'Safe from me', the correct translation should be 'They are safe from me'. Fourth, the objective pronominal suffix morpheme /Nahaitu-kum/ 'I forbid you (singular)' should be translated as 'I forbid you all'.

Based on the example above, it is clear that according to the respondent's statement in table-2 point 31, they admitted that their understanding of various Arabic morphemes increases their ability to correct morpheme level errors in Google Translate translation. The degree of respondents' acknowledgment of this matter is very good (96.6%).

3.1.2. Ngalodern Word Translation

Based on Table 2 Mastery of Arabic grammar, we can understand that the average respondent understands the variety of words very well (88%). As for the details, respondents' understanding of noun forms is good (78%), while their understanding of details on locative nouns and instruments is very good (91). Respondents' understanding of various verbs is very good in past verbs (83%), verbs meaning request (94%), and verbs meaning command (98%). However, respondents' understanding of passive verbs is good (78%). The respondent's data shows that the average result is very good, it is a contrastive learning process, which is one of the elements of *Ngalodern*. This is in line with Darman's previous research (Darman, 2019) which discussed the characteristics of the Arabic language from the morphological, syntactic, and semantic aspects, then briefly compared it with Indonesian. The implication of constructive study is to make it easier for teachers to learn Arabic for Indonesian students.

Then, after two months, they were given *Ngalodern* lessons about word variety schemes. Finally, respondents were assigned to analyze GT machine translation errors by comparing the results of the Arabic-Indonesian translation on grammar with the published professional translations. Pay attention to the summary of the schemes of various Arabic words.

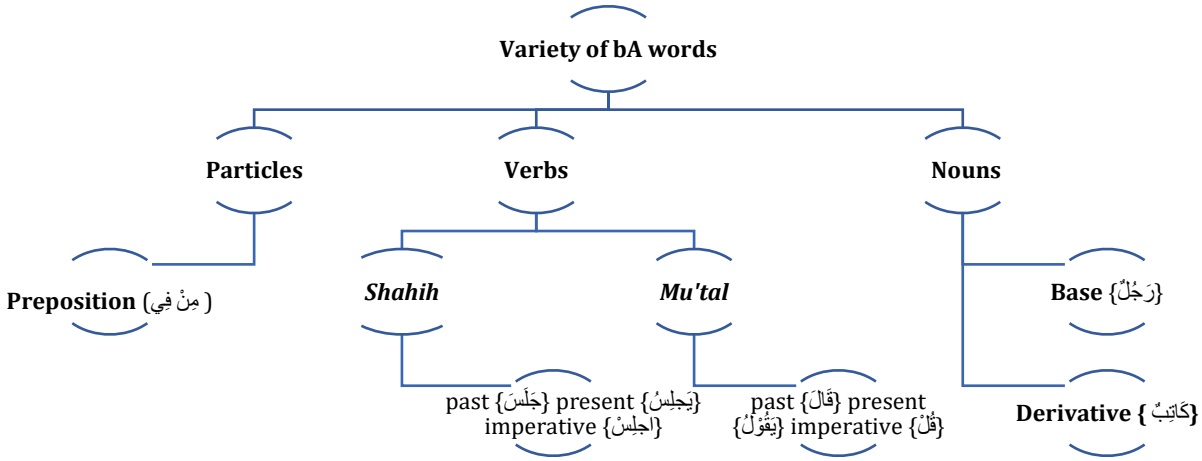

Figure 2. Variety of arabic words

Based on the Figure 2 Variety of bA words, the students could distinguish the variety of bA words: Noun/*ismun*/, verb /*fi'lun*/, and particle /*harfun*/. They also understood the variety of nouns, such as original nouns with various forms, both singular (*mufrad*), dual (*mutsanna*), plural (*jama'*), and so on. So that they were able to analyze the errors in the translation of Arabic-Indonesian words.

Description of Word Level Errors

Comparison of the translation of the An-Nawawi's Forty Hadiths through the GT machine with professional translation books, the data obtained are as seen in Table 4.

Table 4. Translation errors at the word level

Word Translation (Translation book of An-Nawawi's Forty Hadiths)	GT Translation	Data
Many or all actions	Action	1-الْأَعْمَالُ
Fardhu (obligatory)	writings	2-صَلَّيْتُ المَكْتُوبَاتِ
Prayer (Salat) is a light	Prayer is a light	3-الصَّلَاةُ نُوْرٌ
Every joint of the human body	Greetings everyone	4-كُلُّ سُلَامَى مِنَ النَّاسِ
Clot of blood	Leech	5-عَلَقَةً
A lump of flesh	Chew	6-مُضْغَةً
So please invoke Allah	Pray to God	7-فَادْعُ اللَّهَ

Word Translation (Translation book of An-Nawawi's Forty Hadiths)	GT Translation	Data
What do you think	Did you see	8-أَرَأَيْتَ إِذا صَلَّيْتُ
They are safe	Asmoa	9-عَصَمُوا
From Ibn 'Umar	On the authority of Ibn Umar	10-عَنْ ابْنِ عُمَرَ

Based on table 3.2, we can understand that there are word-level translation errors, namely: first, the plural noun / الْأَعْمَالُ / 'many or all actions' is only translated in the singular, namely 'action'. Second, the plural noun / المَكْتُوبَاتِ / 'writings' should be 'fardhu or obligatory'. Third, the noun / الصَّلَاةُ / 'prayer' should be translated as 'prayer (Salat)'. Fourth, the noun / كُلُّ سُلَامَى / 'greetings' should be translated as 'joint'. Fifth, the noun / عَلَقَة / 'leech' should be translated as 'clot of blood'. Sixth, the noun / مُضْغَة / 'to chew' should be translated as 'a lump of flesh'. Seventh, the noun / اللهَ / 'God' should be translated 'Allah'. Eighth, the verb /أَرَأَيْت / 'Did you see' should be translated 'What do you think? Ninth, the verb / عَصَمُوا / 'Asmoa' should be translated 'they are safe'. Tenth, the particle / عَنْ / 'of' is translated 'on authority'.

Based on the examples above, it is clear that according to the respondents' statements, they admit that their understanding of the variety of Arabic words increased their ability to correct morpheme level errors in the Google Translate translation. This is following the data in table 2, point (32) the respondent's acknowledgment about this is very good (96.6%).

3.1.3. Ngalodern Phrase Translation

Based on Table 2 Mastery of Arabic grammar, we can understand that the average respondent understands the variety of Arabic phrases quite well (59%). As for the details, respondents (70%) provided five examples of Arabic phrases, namely nominal phrases, verbal phrases, prepositional phrases, adjective phrases and *idhafy* phrases. It's just that in the practical analysis, the respondents are not good or good enough in identifying phrases, namely adjective phrases (49%, prepositional phrases (58%) and *idhafy* phrases (60%). with the opinion of previous researchers (Mubarak et al., 2020). According to Mubarak et al., Arabic and Indonesian phrase structures have similarities. Among other things, Indonesian subordinating noun phrases are equivalent to *idhafah* in Arabic. Likewise, language adjective phrases in Indonesian are similar to adjective phrases in Arabic and Indonesian prepositional phrases are similar to *syibhu*-number in Arabic, but there are differences between the two languages which make it difficult for students to identify them.

Then, after two months, they were given *ngalodern* lessons about various schemes of Arabic phrases. Respondents were assigned to analyse GT machine translation errors by comparing the results of the Arabic-Indonesian translation at the phrase level with the published professional translations. Pay attention to the schematic summary of various Arabic Phrases

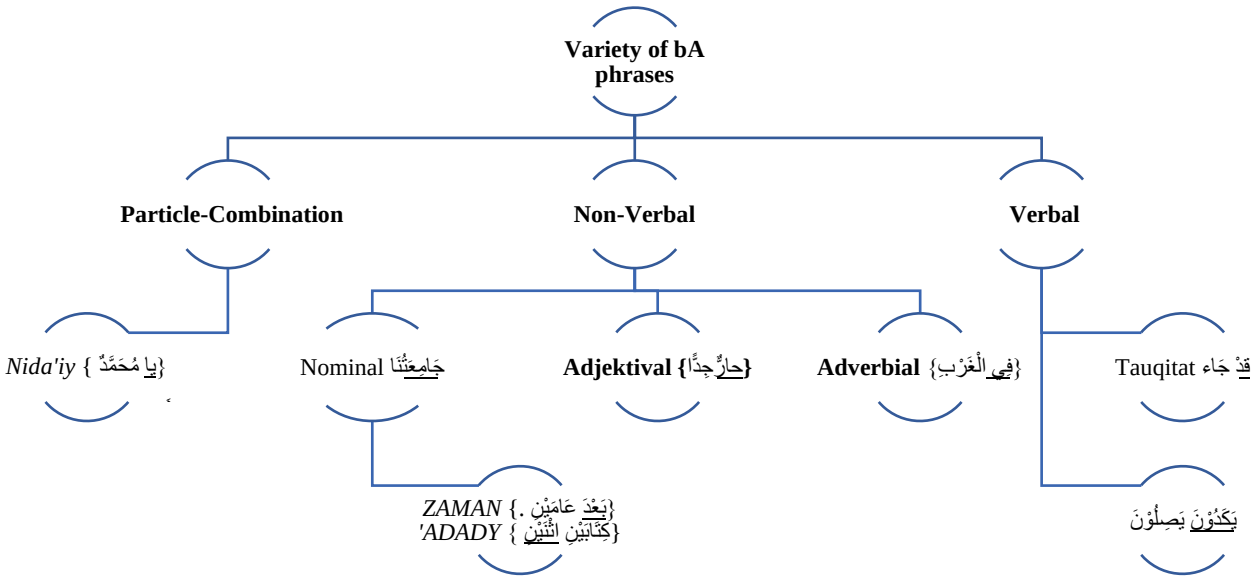

Figure 3. Variety of arabic phrases

Based on the scheme-3 Variety of Phrases bA, learners can distinguish various Arabic phrases, prepositional phrases, nominal phrases, and verbal phrases with derivatives such as naskhiy phrases and *maushuliy* phrases, *idhafiy* phrases and others. Thus, they can analyse Arabic-Indonesian translation errors at the phrase level.

Description of Errors at Phrase Level

Comparison of the translation of An-Nawawi's Forty Hadiths through the GT machine with professional translation books, the data obtained are as seen in Table 5.

Table 5. Translation errors at the phrase level

Phrase Translation (Translation book of An-Nawawi's Forty Hadiths)	GT Translation	Data
Verily, the lawful	*the lawful*	1-إِنَّ الحَلاَلَ
Do as much as you are able	*as much as you are able*	2 – مَا اسْتَطَعْتُمْ
Their accountability	*Their account*	3–حِسَابُهُمْ
The fat of a dead animal	*Adipose fat*	4– شُحُومَ الْمَيْتَةِ
God's forbidden land	*god fever*	5–حمَى اللهِ
Except what is due to Islam	*Except for Islamic rights*	6-إِلاَّ بِحَقِّ الإِسْلاَمِ

Likewise, the *nashky* phrase / الحَلاَلَ / 'the lawful' should be translated 'Verily, the lawful ' because there is the word /*Inna*/ 'verily'. Second, the *maushuly* phrase /مَا اسْتَطَعْتُم / '*as much as you are able*' should be translated as 'Do as much as you are able because there is an objective pronominal /-tum/ 'you and the root word /statha'a/ 'ability' indicates quality, not quantity. Third, the phrase idhafiy / حِسَابُهُم/ 'their account' should be translated as 'Their accountability' because of the word /*hasaba*/ 'counting'. Fourth, the *idhafiy* phrase / شُحُومَ الْمَيْتَة/ 'adipose fat' should be translated as 'The fat of a dead animal' because it is easier to understand. Fifth, the *idhafiy* phrase / حمَى الله/ 'god fever' should be translated as 'God's forbidden land' because it is more appropriate. Sixth, the istisna'iy phrase / إِلاَّ بِحَقِّ الإِسْلاَمِ/ 'Except for Islamic rights' should be translated as 'Except what is due to Islam' because the particle /ب/ 'with'.

The respondent's statement supports the explanation above. They admitted that their understanding of various Arabic phrases increased their ability to correct phrase-level errors in Google Translate translation. This is to the data in Table 2, point (33) the respondent's acknowledgement of this is very good (97.7%).

3.1.4. Ngalodern Translation of Clauses

Based on Table 2 Mastery of Arabic grammar, we can understand that the average respondent understands Arabic clauses quite well (66%). As for the details, respondents (75%) provided five examples of Arabic clauses, namely free clauses, nominal clauses, verbal clauses, negative clauses and positive clauses. However, in the details, the respondents' understanding varies. For example, respondents can understand very well (87%) the negative clause, but the respondent identifying the incomplete clause is only good (63%). When the respondent identified the verbal clause, the score was quite good (58%). Likewise, when the respondent identifies the bound clause, the degree is not good (49%). Respondents' data on the difficulty of identifying verbal clauses are in Jarrah's opinion (Jarrah & Abusalim, 2021), among others that because the subject of the verbal clause (VSO) varies, it can be single, dual, and plural nouns.

Then, after two months, they were given *Ngalodern* lessons about the various schemes of clauses and sentences in Arabic. Finally, respondents were assigned to analyse GT machine translation errors by comparing the results of the Arabic-Indonesian translation at the clause level with the published professional translations. Pay attention to the summary of Figure 4a variety of clauses and Table 6 of Arabic sentences.

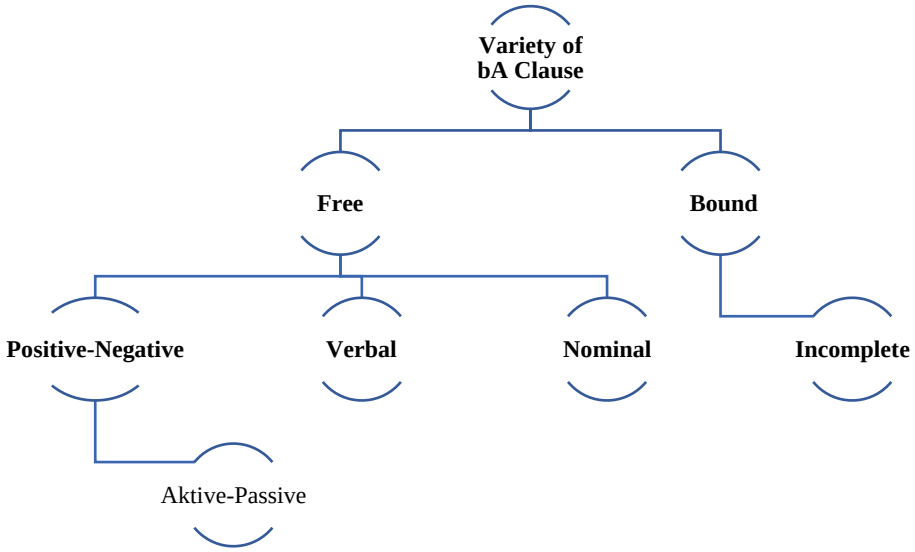

Figure 4. Variety of arabic clause

Based on the Figure 4 Variety of Clauses bA, learners can distinguish various Arabic clauses, whether free clauses, bound clauses, verbal clauses, nominal clauses, active clauses, passive clauses, and others. Thus, they can analyze Arabic-Indonesian translation errors at the clause level.

Description of Errors at Clause Level

Comparison of the translation of An-Nawawi's Forty Hadiths through the GT machine with professional translation books, the data obtained are shown in Table 6.

Table 6. Translation errors at the clause level

Clause Translation (Translation book of An-Nawawi's Forty Hadiths)	GT Translation	Data
The deeds are considered by the intentions,	Actions only with intentions	1-إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ
He performed ablution with one Mudd (of water)	And purify with ups and downs	2-وَيَتَطَهَّرُ بِالْمُدِّ
He is commanded with four matters	and commands four words	3-وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ
The head of the matter is Islam	head of Islamic affairs	4-رَأْسُ الأَمْرِ الإِسْلاَمُ
Safeguard His Rights	May God protect you	5-اِحْفَظِ اللهَ
If you beg, beg of Him Alone	If you ask, ask God	6-إِذَا سَأَلْتَ فَاسْأَلِ اللهَ

Based on Table 6, we can see that there are errors in the translation at the clause level, namely: first, the nominal clause /نَّمَا الْأَعْمَالُ بِالنِّيَّات/ 'Actions only with intentions' should be translated The deeds are considered by the intentions'. This is by the opinion (Alotaibi, 2019) that Inna is an accusative case marker in Arabic nominal clauses. Second, the passive clause / وَيُؤْمَرُ بِأَرْبَعِ كَلِمَات/ is translated as 'and commands four words', it should be 'He is commanded with four matters '. Third, the positive clause / رَأْسُ الأَمْرِ الإِسْلاَم/ translated as 'head of Islamic affairs', should be The head of the matter is Islam'. Fourth, the imperative verbal clause / اِحْفَظِ اللهَ / translated 'May God protect you', should be 'Safeguard His Rights'. This is because the order of words in Arabic is different from the order of words in Indonesian. This data strengthens the opinion (AlQahtani, 2021), that the word order in the nominal and verbal clauses of Arabic differs from the word order in the English clause. Fifth, the clause is incomplete / إِذَا سَأَلْت / translated as 'If you ask', it should be 'If you beg'. Because the translation of the bound or incomplete clause must pay attention to the free clause so that the meaning is coherent. This is in line with Muhammad's opinion (N. Muhammed, 2020), most translators ignore this type of clause because of their ignorance of its implied meaning.

4. CONCLUSION

Based on the results of the discussion, *ngalodern* is a modernization process of *ngalogat* which is local wisdom in the field of education. *Ngalodern* learning improves students' ability to correct the quality of Arabic-Indonesian machine translation results. This can be seen from two things: a description of the *Ngalodern* learning process with critical literacy and Arabic-Indonesian translation errors. As for the explanation, firstly, the *Ngalodern* learning process in Arabic-Indonesian translation lectures contained experiences in the application of critical literacy, namely (1)

questioning the quality of machine translation, (2) studying translation units, (3) focusing on improving translation quality, and (4) proving with data. It is hoped that the experience of critical literacy in learning Arabic-Indonesian translation becomes a good habit in more complex daily life. Second, it describes the forms of machine translation errors at the level of morphemes, words, phrases, clauses, and sentences. This is supported by the *Ngalodern* learning process in which the respondents have an average 'good' morpheme level (73%), word level 'very good' (88%), phrase level 'quite good' (59%), and clause level 'quite good' (66%). They also admitted that their understanding of morphemes, words, phrases, and clauses increased their ability to correct errors in the Arabic-Indonesian machine translation. And the average value of the respondent's recognition is very good (96%). The implication is that the results of this research will also be useful when applied to Arabic-Indonesian translation data in economics, politics, and science.

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