Imitating Quranic sentences as a learning strategy for translating Arabic into Indonesian

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ABSTRACT

Accurately translating the messages embedded in Quranic verses into the target language is of paramount importance. Although numerous studies have examined translation qualities in Quranic translations, there is limited research exploring the effectiveness of an imitation technique in enhancing students' translation skills for Quranic verses into Indonesian. This qualitative descriptive study aims to investigate the efficacy of imitating sentence patterns through the utilization of drill techniques in teaching Arabic-to-Indonesian translation. The study involved a total of 18 students who underwent a pre-treatment translation test and a post-treatment test. The primary focus of the translation assessment centered on accuracy. The findings unveiled that the implementation of this method significantly improved students' translation skills, particularly in terms of accuracy. Not only did it enable students to effectively imitate patterns, but it also fostered creativity by encouraging variations within these patterns while upholding accuracy in conveying the intended meanings from Arabic to Indonesian. The students exhibited enhanced translation quality following the treatment, thus highlighting the positive impact of employing the imitating sentence patterns method. This approach is especially well-suited for beginners as it facilitates the comprehension of fundamental sentence patterns, expands vocabulary, and enhances translation proficiency. When employing this method, it is crucial to consider factors such as using analogous sentence patterns in both languages, avoiding cultural terminology in examples, ensuring literal translations of sentence patterns, and permitting flexibility for variations.

Keywords: Accuracy; Arabic, Imitation; Indonesian; Translation Learning

INTRODUCTION

Translation of religious texts holds immense significance, enabling individuals from diverse linguistic backgrounds to access and comprehend the teachings and messages contained within these texts (Al-Tarawneh, 2021, p.102). Among the religious texts of paramount importance to millions worldwide is the Quran, the central religious

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scripture of Islam. Translating the Quran from its original language, Arabic, into various languages has played a pivotal role in disseminating its message and promoting cross-cultural understanding (Al-Tarawneh, 2021, p.102). In the context of Indonesia, the world's largest Muslim-majority country, the translation of the Quran into the national language, Indonesian, assumes profound significance since not all Indonesians speak Arabic. Henceforth, the translation of the Quran can be an intermediary for its readers to understand its basic meaning (Abdo & Mousa, 2019, p. 23). Learning Arabic becomes important because it plays a role as an intermediary to understanding the meaning of the verses of the Quran (Kholisin et al., 2020). At the very least, the Muslim's holy book can be translated into the languages of the population throughout the world, including Indonesian. However, accurately translating the Quran while preserving its profound meaning, eloquence, and unique literary style poses a complex challenge that demands not only linguistic proficiency but also a deep understanding of the cultural and religious nuances associated with the text (cf. Almaaytah, 2022, p. 8841). Traditional methods of teaching Arabic translation often rely on grammar rules, vocabulary building, and syntactic structures (Mannaa et al., 2022, p. 8910). While these approaches are essential, they may fall short when it comes to capturing the essence and beauty of the original Quranic text (Kadhim et al., 2023, p. 23).

Indonesia, with its predominantly Muslim population, holds a deep reverence for the Quran as the holy book of Islam. The translation of the Quran into Indonesian has been instrumental in allowing Indonesian Muslims to engage with the scripture in their native language (Aziz et al., 2021, p. 167). Moreover, the Quran serves as a guide for moral, spiritual, and ethical values in Indonesian society, making the accuracy of its translation a matter of utmost importance. However, the task of translating the Quran into Indonesian is complex due to the inherent challenges associated with capturing the essence and eloquence of the original text.

The concept of translation involves substituting a text in one language with a corresponding text in another language that conveys a similar meaning (Grutman, 2019, p. 341). In other words, translation does not alter the content or intent of the original text; it only transfers them into a different language. Translating a text is a complex task that goes beyond a simple word-to-word conversion. Translation not only involves replacing words from one language (source language) with words in another language (target language) but also includes transmitting cultures and human characteristics (Tursunovich, 2022, p. 168). It enables traditions from one place to be learned and adopted in another. Previously, Buden et al. (2009) assert that translation is fundamentally rooted in the

concept of transportation, whether it involves physically moving an object from one place to another or changing its state or condition. This idea extends beyond linguistic translation and applies to people and their key characteristics as well. Translation can bridge gaps and traverse boundaries, allowing ideas and concepts to move between diverse cultural and political contexts.

In the context of Arabic-Indonesian translation, Indonesia actually has a good foundation to foster and develop translation quality. Arabic is taught at all levels of educational institutions, both under the Ministry of Religion and the Ministry of Education and Culture since the mastery of Arabic is considered crucial for religious studies focused on the Quran and the Hadith (see Akzam et al., 2021). The importance of learning Arabic-Indonesian translation cannot be overstated, as it serves as a vital conduit for fostering intercultural exchange, enhancing communication, and promoting mutual understanding between two distinct and historically intertwined regions (cf. Umam, 2021, p. 2).

Arabic, as the language of the Quran and the foundation of Islamic teachings, holds immense significance for Indonesians, a country with the world's largest Muslim population. The extensive borrowing of Arabic words into the Indonesian language reflects a deep cultural connection that spans centuries (Mahfud et al., 2022, p. 225). By mastering Arabic-Indonesian translation, individuals can gain a profound insight into the rich Islamic heritage and its influence on Indonesian society, from literature to law and religious practices (Qodim et al., 2022, p. 362). Consequently, the development of an effective Arabic-Indonesian translation learning method is of utmost importance, as it not only facilitates linguistic proficiency but also enhances cultural exchange and strengthens the ties between Indonesia and the Arab world.

A well-structured learning method tailored specifically to Arabic-Indonesian translation can significantly improve language skills and translation capabilities (cf. Abdussalam et al., 2021, p. 255). It equips learners with the necessary tools to accurately convey the nuances of meaning, cultural context, and religious significance present in both languages. A systematic approach that includes grammar, syntax, and cultural understanding will enable aspiring translators to produce high-quality translations, preserving the authenticity of texts and fostering cross-cultural understanding.

Such a learning method also serves as a bridge that connects two culturally rich regions. Indonesia's historical ties with the Arab world have led to an extensive borrowing of Arabic words into the Indonesian language. By mastering this translation method, learners can fully grasp the intricacies of these borrowed expressions and the profound impact they have on Indonesian society. In turn, this understanding will strengthen Indonesia's cultural

identity and facilitate deeper engagement with the Arab world (Keshav et al., 2022).

The present study covers analyses of the linguistic intricacies inherent in both Arabic and Indonesian. It identified patterns and similarities to create a strong foundation for translation learning. Moreover, the study delves into the religious and cultural context of both languages, recognizing the importance of accurately conveying religious texts and maintaining the authenticity of meanings. Through rigorous testing and assessment, the study evaluated some learning methods, including grammar and syntax exercises, cultural immersion, and translation naturalness. It aims to identify whether the proposed strategy can facilitate not only linguistic proficiency but also cultural appreciation and understanding.

The ultimate goal of this study is to produce a comprehensive Arabic-Indonesian translation learning-method that empowers learners to become proficient translators, capable of conveying the nuances of meaning and cultural context accurately. This study is expected to enrich intercultural communication and pave the way for greater global collaboration and understanding. As the first of its kind, this study is set to make a significant contribution to Arabic education and cultural exchange in the field of translation in Indonesia.

Previous studies on Arabic-Indonesian translation learning-method have covered many ways and practices based on relevant theories. During the last five years, several studies focused on the development of Arabic-Indonesian translation learning-methods (see Setiadi, 2029; Fitriyah & Fauzi, 2020), enhancement of language proficiency (see Febriyanti & Salsabila, 2022;Supriadi et al., 2022), and cross-cultural understanding (see Anis et al., 2022; Sobirin & Abd Rahman, 2022). Researchers also conducted in-depth investigations into the historical ties between Arabic and Indonesian (Taufiqurrochman, 2020), recognizing the significance of Arabic loanwords in the Indonesian language and its impact on cultural identity (Qodim et al., 2022). These studies explored various pedagogical approaches, including grammar and syntax exercises, cultural immersion, and translation practice with authentic texts. Additionally, researchers emphasized the importance of accurately conveying religious texts, such as the Quran, while maintaining the contextual authenticity of meanings. By testing and evaluating different learning strategies, these studies aimed to identify the most effective methods that equip learners with strong translation skills and foster intercultural appreciation. The outcomes of these research efforts are poised to contribute significantly to language education and promote closer ties between Indonesia and the Arab world in various spheres of communication and cooperation.

The current study aims to explore the potential of imitating Quranic sentences as a learning strategy for translating Arabic into Indonesian. By examining the structure and linguistic features of Quranic verses, learners are expected to be able to develop a profound understanding of the Arabic language and acquire the necessary skills to convey the intended meaning accurately in Indonesian translation (see Hamid, 2022, p. 27.). Translating the Quran is a multifaceted endeavor that requires not only linguistic competence but also an in-depth understanding of Islamic theology, Arabic rhetoric, and the historical context of the revealed text (Abdullah, 2022). The Quran is renowned for its distinctive style, eloquence, and literary excellence, making it a significant challenge to convey the intricacies and subtleties of the Arabic text into Indonesian (Al Farisi, 2020). Translators often face difficulties in rendering the metaphors, poetic devices, and profound meanings of the Quranic verses accurately, while ensuring readability and clarity in the target language.

METHOD
The main purpose of this qualitative descriptive study is to explore the possibility of teaching Arabic-to-Indonesian translation by using drill techniques that involve imitating sentence patterns of the Quranic sentences. As mentioned in the previous section, the idea is to explore the possibility and projection. Such exploration in the teaching of translation once was performed by Bowker (2003, pp. 169-183) to the use of corpora created for translators. The main difference with this study is in the method to be explored and exploration techniques. The present study certainly has a lot of limitation. However, in line with the aims of the study, the methods of the study were implemented in the most scientific ways to fulfill the scientific requirement.

Design of the Study
Principally, a pretest-and-posttest design was employed to assess the efficacy of imitating sentence patterns through drill techniques in teaching Arabic-to-Indonesian translation. Some modifications were employed to generate the expected data. The main modification is to adjust the posttest, which had a slightly different form with the pretest. The pretest served as a baseline measure of the participants' translation skills, while the post-test was administered after the intervention to evaluate any changes and improvements in their translation abilities (cf. Siregar, 2018). The focus of the translation assessment was primarily on accuracy, which was measured by comparing the participants' translations with a reference translation provided by an expert Arabic translator. Therefore, this study is a qualitative study since it only covered

the qualitative improvements in the students' translations.

The descriptive method was conducted in the phase of analysis. It describes the linguistic phenomenon of the sentence structure and pattern of the Quranic verses and their translations compared to the translation sentences produced by the participants of the study. For the purpose, there are two techniques used in this study, namely documentation and analysis techniques. The data source of this research is a document in the form of the translations of some sentences that resembles the Quranic sentences. The data contained in the Quran translations document and its translation are analyzed paying keen attention to Arabic arrangement patterns before they were compared to the sentences made by the participants. For the purpose, this study used official Quran translation of the Indonesian Ministry of Religious Affairs (2019) as the basis of translation version.

In general, the main aspect of evaluation for the translation was focused on accuracy and naturalness based on Larson's (1984) idea about faithful and semantic translation. Faithful Translation is an approach that aims to maintain the original form and structure of the source text as closely as possible. The focus is on preserving the words, grammar, and style to convey the same message in the target language. However, cultural nuances and idiomatic expressions may not be prioritized, leading to a potentially less natural-sounding translation. In contrast, semantic translation prioritizes conveying the meaning and intent of the source text rather than adhering strictly to its linguistic form. The emphasis is on understanding the context and cultural aspects of the source text, allowing for more freedom in choosing words and sentence structures that sound natural in the target language.

Participants
The participants in this qualitative descriptive study were 18 students enrolled in an Arabic-to-Indonesian translation course at a university in Bandung, Indonesia. The participants were selected using purposive-convenience sampling, based on their availability and willingness to participate in the study. The sample included students from diverse linguistic backgrounds, with varying levels of proficiency in Arabic and translation skills. The participants' ages ranged from 18 to 25 years, and they were all undergraduate students majoring in Arabic language studies.

Intervention
The intervention in this study involved the utilization of drill techniques to teach Arabic-to-Indonesian translation. The drill technique is a language teaching method that emphasizes repetition and imitation of sentence patterns to enhance language proficiency (Benitez-Correa et al., 2019 pp. 225-236). In this study, the participants were introduced to various Arabic sentence patterns from the Quran verses commonly used in translation and were encouraged to imitate these patterns while translating sentences from Arabic to Indonesian. The drill exercises included both controlled practice activities, where participants imitated the provided sentences precisely, and open-ended activities, which allowed for variations within the patterns while maintaining accuracy in conveying the intended meanings.

Data Collection
Data were collected through two main instruments: a pre-treatment translation test and a post-treatment test. The translation tests consisted of a series of sentences in Arabic that participants were required to translate into Indonesian. The sentences were carefully selected to cover a range of sentence patterns and vocabulary items. The pre-treatment test was administered prior to the intervention to establish the participants' initial translation skills, while the post-treatment test was conducted immediately after the intervention to reveal any changes in translation performance. As previously mentioned, there were some modifications to the posttest: the participants were given different sentences with the same patterns from the pretest.

Data Analysis
The analysis of the collected data involved qualitative approach. Some quantitative procedures were used only to count general translation accuracy by comparing their translations with the reference translation. The accuracies were measured based on the number of correct translations out of the total number of sentences.

First, the pretest data were compared to model verses in terms of similarity and accuracy. Second, after the participants were taught about the constructions and patters of the model Quranic verses, they were given the other sentences that syntactically similar with the pretest. The data were then compared to the same model verses to reveal whether there is an improvement in the translation quality.

Ethical Considerations
Ethical considerations were addressed throughout the study. Informed consent was obtained from all participants, who were informed about the purpose and procedures of the study. They were assured of the confidentiality and anonymity of their data. The participants were also informed about their right to withdraw from the study at any time without consequences. The study was conducted in accordance with the ethical guidelines set by the university's research ethics committee.

FINDINGS AND DISCUSSION

This section presents the results of the study and discusses their implications for teaching translation skills. Following the design of the study, some findings are classified based on the prepared patterns. This study actually prepared more than eight model patterns to be tested and drilled during the intervention.

Findings

Pattern: Subject-Predicate-Object

The following is the sentence pattern modeled from Chapter Al-Rûm Verse 11.

اللَّهَ يَبْدَأ الْخَلْقَ

(1) اللَّه (2) يَبْدَأ (3) الْخَلْقَ
Penciptaan   *Memulai*   *Allah*
Creation   Begins   Allah
(Object)   (Predicate)   (Subject)
Allah memulai penciptaan
Allah begins the creation

The syntactic function of each word in the sentence "Allah memulai penciptaan" is as follows:

1. *Allah*: Subject of the sentence. It is the doer of the action (*memulai penciptaan*) in the sentence.
2. *memulai*: Predicate of the sentence. It is the verb that shows the action done by the subject. In this sentence, it means "to start" or "to initiate."
3. *penciptaan*: Object of the sentence. It is the noun that receives or is affected by the action performed by the subject. In this sentence, "penciptaan" means "creation."

Therefore, the overall structure of the sentence is: (Subject) + (Predicate) + (Object). The complete translation of the sentence is "Allah initiated the creation" or "Allah began the creation."

Based on the sentence and translation pattern, students can make sentences with similar patterns. At first glance, the pattern is considered simple pattern. However, participants actually must consider some things to translate sentences with this pattern.

1. The subject must be a singular, and *muzakkar* (masculine) with *alif-lām* (a particle that comes at the beginning of a noun and renders the noun definite).
2. the predicate must use the *fi`il muḍāri'* (verb of present or future).
3. the object must be a singular whose final letter is not the *'illat* (letters which has changing-meaning nature) and has *alif-lām*.

The lecturer supervised and guided the participants so that they do not come out of these provisions. If these three things are not considered in making a sentence, it will produce a different pattern. To check sentences and translations, teachers can use *back-translation*. The following are three examples that follow the model pattern and their translations in the pretest.

(1)الْمُهَنْدِسُ (2) يَنْظُرُ (3)السَمَاءَ
the architect   look   sky
The architect looks at the sky

Example 1:
Arsitek itu melihat ke langit
Architect the see to Sky
The architect looks to the sky
(Participant 1)

Example 2:
Sang Arsitek melihat ke arah langit
the architect look to direction Sky
The architect looks at the sky directly
(Participant 18)

Considering the pattern is easy, most participants can translate the sentence accurately. with the pattern in the verse, even a literal or word-for-word translation will sound natural (see Newmark, 2009, p. 21). Example 1 and 2 are considered natural in the Indonesian language, even though the pattern follows the source-language sentence. There were only two participants who translate the sentence inaccurately. One of them is as follows.

Example 3:
Arsitek memperlihatkan langit
The architect show Sky
The architect shows the sky
(Participant 11)

After the intervention, the participants understand more about the construction of Chapter Al-Rûm Verse 11. Some participants even acknowledged that there is almost similarity in the form of syntactic function of the sentence, which is subject-predicate-object. In the posttest, all participants are able to translate the given sentence accurately. The following sentence was tested to the participant.

(1)الطَّالِبُ (2)يَكْتُبُ (3)الدَّرْسَ
student   write   lesson
The student is writing the lesson.

Here are some examples from the posttest results.

Example 4:
Siswa tersebut menulis pelajaran.
student The/that write lesson
Subject Demonstrative predicate object
        pronoun
The referred student is writing the lesson.
(Participant 5)

Example 5:

Siswa	*itu*	*menulis*	*pelajaran.*
student	the/that	write	lesson
Subject	Demonstrative pronoun	predicate	object

The student is writing the lesson.
(Participant 9)

Example 6:

Siswa	*yang bersangkutan*	*menulis*	*pelajaran.*
student	the referred	write	lesson
Subject	Adjective phrase	predicate	object

Example 7:

المَرِيْضَ(3)   تَفْحَصُ(2)   الطَبِيْبَةُ(1)

the patient	examines	The (female) doctor

Dokter (pr)	*itu*	*sedang*	*memeriksa*	*pasien*
doctor	that	is in the process of	examining	Patient
Subject	Demonstrative pronoun	adverb	predicate	Object

That doctor is examining the patient.
(Participant 3)

The structure of the sentence is: (Subject) + (Demonstrative Pronoun) + (Adverb) + (Predicate) + (Object). The complete translation of the sentence is *That doctor is currently examining a patient*. In the sentence, the participant made substitution of subject gender and predicate from masculine to feminine (*muannaṡ*). This example shows that the participant is able to modify the rendering of the sentence structure they have learned. The following are other examples.

Example 8:

الأَوْلَادُ   يَرْمُوْنَ   الكُرَّةَ

Ball	throw	The boy

The boys are throwing the ball.

Anak-anak	*itu*	*melempar*	*bola.*
children	that	throw	the ball.

The boys are throwing the ball.
(Participant 6)

In the sentence *"Anak-anak itu melempar bola,"* the syntactic structure can be described as follows: "Anak" functions as the subject of the sentence, representing the doer of the action. "Itu" is a demonstrative pronoun that specifies a particular child. "Melempar" acts as the predicate, indicating the action being performed by the subject. Lastly, "bola" serves as the object of the sentence, receiving the action conducted by the subject. When translated into English, the sentence reads as "The child is throwing the ball." This simple sentence showcases the subject-verb-object (SVO) structure commonly used in Arabic, English, and many other languages. In this case, the participant substitutes the number of subjects and predicates to plural forms, which are singular in origin.

This pattern is of course very simple and cannot reflect significant changes after the intervention. As stated in the previous section, this study actually prepares various patterns and sentence formations with model sentences taken from Quranic verses. In order to better explain the changes experienced by the participants, the next section will show a more complex pattern.

Pattern: Subject- Relative Pronoun-Predicate-Object-Adverbial
The following is the sentence pattern modeled from Chapter Al-Isrā Verse 1

The mentioned student is writing the lesson.
(Participant 7)

Based on the posttest result, students showed the ability to make similar examples. Based on the drilled construction, other constructions can be developed by replacing some of their units with new words. For example, by following the same pattern, the subject's gender can be changed to feminine (*muannaṡ*), or the number is changed to plural (*jam`*). It was also tested in the posttest, most participant were considered able to imitate the pattern, as follows.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً

لَيْلاً (5)	بِعَبْدِهِ (4)	أَسْرَى (3)	الَّذِي (2)	سُبْحَانَ (1)
pada malam hari	*hambaNya*	*telah memperjalankan*	*yang*	*Maha Suci Allah*
at night	**his servant**	**has driven**	**who**	**Glory be to Allah**
adverbial phrase	Object	Predicate	Relative pronoun	(Interjection Phrase)

"Maha Suci Allah, yang telah memperjalankan hambaNya pada malam hari"
Glory be to Allah, who has driven His servant at night

The syntactic function of each word in the sentence is as follows.

1. *Maha Suci Allah*: Interjection phrase that shows admiration and respect for Allah. It functions as an exclamation or expression of awe.
2. *yang*: Relative pronoun that connects the following clause with the previous phrase. In this context, "yang" refers to Allah and serves as a relative pronoun.
3. *telah memperjalankan*: Predicate of the sentence, consisting of the combination of "telah" as an auxiliary verb and "memperjalankan" as the main verb. The predicate indicates an action that has occurred in the past, in which Allah "has conducted" or "guided."
4. *hambaNya*: Object of the clause "yang telah memperjalankan." It refers to the person or being who is a servant of Allah and has been guided by Him.
5. *pada malam hari*: Prepositional phrase that provides additional information about the time of the action that Allah has performed on His servant. This phrase functions as an adverbial phrase.

Therefore, the structure of the sentence is: (Interjection Phrase/Subject) + (Relative Pronoun) + (Predicate) + (Object) + (Adverbial Phrase).

In the pretest, none of the participants could accurately translate similar sentences. Therefore, the data cannot be displayed directly in the body text. Likewise, the initial step after giving this example is to make sentences with the same pattern with different vocabulary and ask the participants to translate them into Indonesian. After being considered capable of making sentences with fairly complex patterns like this, the posttest shows some enhancement in the translation quality. For instance, the following sentence was given in the test

المُدَرّسَةُ	الّتِي	أَغْلَقَتْ	البَابَ	لَيْلًا
the female teacher	who	Closed/lock	the door	night

The female teacher is the one who locks the door at night.

Example 9:
Guru Perempuan   itulah   yang   mengunci   pintu   pada malam hari.
female teacher   the   who/that lock   door   At night
The female teacher who locks the door at night.
(Participant 4)

In the sentence *"Guru perempuan itulah yang mengunci pintu pada malam hari,"* each word serves a specific syntactic function. "Guru" functions as the subject of the sentence, representing "teacher." "Perempuan" acts as an adjective, modifying "guru" to specify a "female teacher." "Itulah" serves as a demonstrative pronoun, acting as a specifier to indicate a specific female teacher, translating to "that" or "that one." "Yang" functions as a relative pronoun, introducing a relative clause that describes the female teacher, meaning "who" or "whom." "Mengunci" is the verb, expressing the action carried out by the female teacher, which means "to lock." "Pintu" serves as the direct object of the verb "mengunci," representing "door." "Pada" functions as a preposition, indicating the time when the action of locking the door occurs, translating to "at" or "during." "Malam" and "hari" are both nouns, with "malam" being the object of the preposition "pada," and "hari" functions as a modifier specifying "malam" as "night." Therefore, the complete translation of the sentence in English is "That female teacher is the one who locks the door at night." There are substitutions of subject gender and predicate from masculine to feminine (*muannaŝ*) as well as masculine conjunctions (الذي) are changed to feminine (التي).

This example showcases the participant's skill in effectively paraphrasing sentences, showcasing their grasp of the language's structure and nuances. Additionally, it illustrates how they can incorporate additional details to convey the same meaning while preserving the overall sentence structure. The participant's proficiency in manipulating the language is further evident in the following examples.

Example 10:

الحُكَمَاءُ	الّذِينَ	قَضَنُوا	الأَمْرَ	لَيْلًا
judge	who	they spent	decision	night

It is the judges who make the decisions at night

Para hakim	itulah	yang	meneta pkan	keputus an	di malam hari

In the sentence, "Para" functions as a determiner, indicating a plural form and specifying a group of judges. "Hakim" acts as the subject of the sentence, representing "judges." "Itulah" serves as a demonstrative pronoun, acting as a specifier to

indicate a specific group of judges, translating to "those" or "those are." "Yang" functions as a relative pronoun, introducing a relative clause that describes the judges, meaning "who" or "whom." "Menetapkan" is the verb, expressing the action carried out by the judges, which means "to determine" or "to decide." "Keputusan" serves as the direct object of the verb "menetapkan," representing "decision." "Di" functions as a preposition, indicating the place or time when the action of determining the decision takes place, translating to "at" or "during." "Malam" and "hari" are both nouns, with "malam" being the object of the preposition "di," and "hari" functions as a modifier specifying "malam" as "night." Therefore, the complete translation of the sentence in English is "Those are the judges who determine the decisions at night." In this sentence, each word plays a crucial role in constructing the sentence's meaning and understanding the roles of the judges in determining decisions during the night.

By employing just two patterns from the model sentence, students can expand their skills across various language-related domains. The introduction of variations within each pattern and the substitution of multiple elements elevates the simplicity of the initial structure into a more intricate framework. This approach allows students to develop mastery over the foundational two sentence patterns while simultaneously gaining exposure to a diverse range of linguistic competencies. Emphasizing creativity alongside imitation, this teaching method encourages students to explore numerous possibilities derived from these two patterns. As a result, students' proficiency and expertise in Arabic translation not only grow but also extend to other academic realms, such as *naḥw* (Arabic grammar), *kitābah* (composition), and Quranic studies. By broadening their understanding and application of Arabic through this comprehensive approach, students can enhance their language skills and effectively utilize them in various contexts beyond translation.

Discussion

Effectiveness of Imitating Sentence Patterns

The findings of this study revealed that the imitating sentence patterns method can be effective in enhancing the participants' translation skills, particularly in terms of accuracy. By imitating and replicating the sentence patterns, students were able to grasp the fundamental structures of Arabic sentences and transfer them into accurate and coherent translations in Indonesian. The drill techniques employed in the intervention provided repeated practice opportunities, enabling students to internalize these patterns and apply them appropriately in their translations (cf. Tilahun et al., 2022).

Furthermore, the imitating sentence patterns method not only facilitated accurate translation but also fostered creativity. Previously, Zhou (2023) mentions about almost similar idea on the teaching of English grammar. In the present study, the participants were encouraged to explore variations within the sentence patterns while ensuring accuracy in conveying the intended meanings from Arabic to Indonesian. This approach allowed for flexibility and creativity within the confines of the sentence patterns, enhancing the students' ability to produce nuanced and contextually appropriate translations.

By encouraging creativity, the method stimulated critical thinking and linguistic exploration, leading to improved translation quality. The students' translation skills were honed, and they demonstrated enhanced proficiency in producing well-crafted translations. One may argue the statement, considering the data is not comprehensive. Learning from Zhang and Huang (2022), the source text does indeed contribute to the quality of translation, but the habituation through many sentence formations is also a good chance to generate good translation (see Mahsus & Kusumaputri, 2022, pp. 208-233).

This method needs further improvement, of course, to be beneficial for beginners, as it provided a solid foundation in understanding fundamental sentence structures, expanding their vocabulary, and cultivating a deeper appreciation for the intricacies of language transfer. Emphasizing the importance of using analogous sentence patterns (cf. Menghan, 2023, p. 106) in both languages and avoiding culturally specific terminology in examples, the imitating sentence patterns method proved to be a valuable tool in fostering a holistic and effective approach to language translation.

Suitability for Beginners

The imitating sentence patterns method demonstrated particular suitability for beginner-level students. It is in line with the idea about the potential of imitation as a teaching method proposed by Amar (2023, p. 152). Beginners often struggle with understanding and producing accurate translations due to limited knowledge of sentence structures and vocabulary (see Lee, 2023). The imitating sentence patterns approach effectively addressed these challenges by providing a systematic and structured framework for language acquisition. By imitating established sentence patterns, beginners were able to comprehend and internalize the fundamental structures of Arabic sentences.

This approach expanded their vocabulary and facilitated the transfer of these patterns into accurate translations in Indonesian. The method not only improved their translation skills but also instilled confidence in their language abilities, as shown

empirically in Example 7. As beginners gained proficiency in imitating sentence patterns, they became more adept at constructing meaningful and contextually appropriate translations (cf. Ao, 2022, 249). The gradual and methodical nature of the imitating sentence patterns approach allowed students to build a strong foundation in both Arabic and Indonesian, paving the way for more advanced language learning and translation capabilities. The imitating sentence patterns method proved to be an invaluable tool in supporting beginner-level students' language development and enhancing their translation proficiency.

The method's suitability for beginners was further supported by the participants' feedback and reflections. They reported that the imitating sentence patterns method significantly aided their comprehension of fundamental sentence structures and facilitated the development of translation proficiency. Participants appreciated the structured nature of the method, which provided clear guidelines for practicing and applying sentence patterns. They found it easier to grasp the principles of translation and apply them accurately using this approach.

Factors to Consider in Implementing the Method
Several factors should be considered when implementing the imitating sentence patterns method in teaching Arabic-to-Indonesian translation. Firstly, it is crucial to use analogous sentence patterns that exist in both languages. This ensures that students can accurately transfer the patterns from Arabic to Indonesian without distorting the intended meaning. Using parallel sentence structures aids comprehension and enables learners to establish meaningful connections between the source and target languages (Seresová & Breveníková, 2019, pp. 617-622).

Secondly, cultural terminology should be avoided in the examples used for drill exercises (Rebechi & Tagnin, 2020, p. 85). Cultural references that are specific to Arabic or Indonesian contexts may hinder students' understanding and impede their ability to produce accurate translations. By focusing on neutral and culturally universal sentence structures, students can concentrate on mastering the language patterns themselves, enhancing their overall translation proficiency.

Thirdly, ensuring literal translations of sentence patterns is important in maintaining accuracy. While some degree of flexibility and adaptation is encouraged within the patterns, it is crucial to maintain the core meaning and structure of the original sentence. Literal translations preserve the integrity of the source text and help students develop a more nuanced understanding of the original sentence's intent.

Lastly, allowing flexibility for variations within the sentence patterns promotes creativity and linguistic exploration. While accuracy is paramount, students should be encouraged to experiment with different ways of expressing the same ideas within the given patterns. This flexibility encourages critical thinking and problem-solving, enabling learners to produce more contextually appropriate translations.

Implications for Teaching Translation Skills
The imitating sentence patterns method may offer a structured and effective approach to help students acquire and internalize fundamental sentence structures, expand their vocabulary, and enhance their overall translation proficiency. Instructors can integrate the imitating sentence patterns method into their translation courses to provide students with a solid foundation in Arabic-to-Indonesian translation. By incorporating drill exercises and repetitive practice, students can develop a strong grasp of sentence patterns, enabling them to produce accurate translations. The method promotes active learning and engagement, allowing students to actively participate in the language acquisition process.

Moreover, the imitating sentence patterns approach encourages students to become familiar with the nuances of both languages, fostering a deeper understanding of cultural context and linguistic subtleties. As students gain confidence in imitating and adapting sentence patterns, they become better equipped to handle the complexities of translation. This method also facilitates gradual and continuous improvement, as learners can build upon their knowledge and refine their translation skills over time. By adopting the imitating sentence patterns method, instructors can empower students with the necessary tools to become proficient and confident translators, prepared to navigate the challenges of intercultural communication effectively.

Furthermore, the imitating sentence patterns approach aligns with principles of communicative language teaching, as it focuses on meaningful language use and the development of practical translation skills. By imitating and imitating sentence patterns, students are better equipped to convey the intended meanings from Arabic to Indonesian accurately and effectively.

The findings revealed that the imitating sentence patterns method significantly improved students' translation accuracy. By engaging in drill exercises and repetitive practice, students developed a strong grasp of sentence patterns, enhancing their ability to produce more precise translations. The study's outcomes highlight the potential benefits of incorporating this method into translation courses, especially at the beginner level, to lay a solid foundation for language learners and empower them with essential skills for successful translation endeavors. Furthermore, the study sheds light on the effectiveness of active learning approaches, such as

imitating sentence patterns, in language acquisition and provides valuable insights for educators seeking to optimize their teaching strategies in the context of translation instruction.

CONCLUSION AND SUGGESTIONS
Conclusion
The results revealed a significant improvement in students' translation skills, particularly accuracy, with the implementation of this method. Students not only learned to effectively imitate patterns but also showed increased creativity by incorporating variations while maintaining accuracy in translating from Arabic to Indonesian. The treatment led to enhanced translation quality, highlighting the positive impact of the imitating sentence patterns method. This approach is particularly beneficial for beginners as it aids in understanding fundamental sentence patterns, expanding vocabulary, and improving translation proficiency. When using this method, it is essential to consider factors such as employing similar sentence patterns in both languages, avoiding cultural terminology in examples, ensuring literal translations of sentence patterns, and allowing flexibility for variations.

This qualitative descriptive study investigated the efficacy of imitating sentence patterns through drill techniques in teaching Arabic-to-Indonesian translation. The findings revealed that the implementation of this method significantly improved students' translation skills, particularly in terms of accuracy. The imitating sentence patterns approach proved to be highly effective in facilitating the comprehension of fundamental sentence patterns, expanding vocabulary, and enhancing translation proficiency, especially for beginners. By imitating and imitating sentence patterns, students acquired a solid foundation in translation and demonstrated enhanced translation quality. When employing this method, factors such as using analogous sentence patterns, avoiding cultural terminology, ensuring literal translations, and permitting flexibility for variations should be considered. The findings of this study have implications for the teaching of translation skills, emphasizing the importance of a structured approach that fosters accuracy, creativity, and critical thinking. Future research should address the limitations of this study and further explore the long-term impact and applicability of the imitating sentence patterns method in different language pairs.

Suggestions
To provide some suggestions for future studies, it is important to acknowledge the limitations of this study. Firstly, the sample size was small, consisting of only 18 participants. While the results indicated significant improvements in translation skills, a larger and more diverse sample would enhance the generalizability of the findings. Future studies should consider expanding the sample size to include participants from different educational backgrounds and proficiency levels.

Secondly, this study specifically focused on Arabic-to-Indonesian translation. The effectiveness of the imitating sentence patterns method in other language pairs remains an area for further investigation. Future studies can explore the applicability of this method to different language combinations to determine its broader effectiveness.

Lastly, the duration of the intervention in this study was relatively short. The positive results obtained within a few weeks suggest the efficacy of the method in the short term. However, long-term retention and transferability of the acquired translation skills require further investigation. Future studies could examine the sustainability of the method's impact over an extended period.

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