



Writing Instruction for Students Using Google Translate with Scaffolding Method to Enhance Arabic Writing Skills

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ABSTRACT

This research concerns the analysis of Indonesian and Arabic student paragraphs, the results of the writing learning process using the scaffolding method, and using Google Translate to improve the ability to write Arabic paragraphs. This study aims to obtain an overview of the quality of Arabic paragraphs and efforts to improve their writing skills and bridge the pros and cons between lecturers and students regarding using Google Translate in learning to write Arabic. Data was obtained from three students who had studied morph syntax in Arabic, representing students who received the highest, medium and lowest morph syntax scores. They were tasked with making a synopsis of the film they watched for 20 minutes using Indonesian. Next, they were asked to translate it into Arabic without using any dictionary or translation machine. Then, they were asked to translate the Indonesian text using Google Translate. After that, they compared the independent translation with the translation from Google Translate and revised the independent translation better. The results showed that the quality of their respective Arabic paragraphs got better after following the scaffolding process using Google Translate.

1. INTRODUCTION

Google Translate is the world's leading machine translation engine, launched in 2006 using a statistical machine translation system. Google claims that the engine has been able to speed up translations from one language to another, approaching human translation speeds, especially for European languages (Le & Schuster, 2016). More than 500 million people use this engine monthly to search for 140 billion words daily (Lewis-Kraus, 2016). Moreover, it also aids individuals in learning foreign languages, as it features support functions such as word translation, phrase translation, sentence translation, synonyms, and even pronunciation assistance (Groves & Mundt, 2015).

Previous researchers have noted the significant societal response to using Google Translate. Azer (2015) asserts that Google Translate as a translation engine greatly aids in learning English as a foreign language (second language). Similarly, Godwin (2015) reinforces that Google Translate can support and foster self-directed and autonomous learning skills in students. Other researchers, like Lee (2022), acknowledge that this computer-based translation contributes to learners' writing outcomes, which are much faster and more accurate. Google Translate is the most widely used computer-based translation engine.

From their research, Correa (2014), Farzi (2016), Groves and Mundt (2015), Jolley and Maimone (2015) concluded that it is increasingly impossible to prevent learners from using Google Translate to enhance the quality of their foreign language mastery or to complete their academic assignments. According to these researchers, teachers and professors now aim to bring this translation tool into the classroom and train students to use it effectively in learning foreign languages rather than using it covertly and possibly incorrectly.

Although there has been much research on the effectiveness of Google Translate, there still needs to be more research on its use in the classroom as a tool for learning Arabic writing, especially for Indonesian learners studying Arabic within their own country rather than in an Arabic-speaking environment. However, they are already using it for Arabic coursework. Nevertheless, using Google Translate without the guidance of instructors results in their excessive dependence on it and their inability to understand its weaknesses, thus rendering them unable to correct translation errors made by Google Translate.

Based on this, this research aims to help students enhance their Arabic paragraph writing skills using Google Translate as an Indonesian-Arabic translation tool. By utilizing the scaffolding method (Smagorinsky, 2017), instructors guide students in using Google Translate to write Arabic paragraphs, enabling them to use Google Translate proportionally and wisely in the process of learning to write Arabic paragraphs in class.

This research contributes to two aspects: theoretical and practical. Theoretically, it will strengthen the theory of Indonesian-Arabic translation learning and improve the quality of Arabic writing using Google Translate with the scaffolding method. Practically, it contributes to the policymaking process by educational institutions to facilitate instructors and students in improving the quality of Arabic writing. Similarly, instructors can use Google Translate in the classroom to teach Arabic paragraph writing.

Google Translate as a translation machine serves as access to information about anything one desires to obtain, even if the data is written in a foreign language they do not understand, because Google Translate has provided a feature in the form of the "translate this page" command (Koehn, 2020). Furthermore, this translation machine can assist professional translators in speeding up their translation productivity, as research indicates that the level of productivity speed of professional translators using Google Translate is much faster compared to manual translation, with speeds ranging between 42%-131%, even when the Google Translate translation results are refined through post-editing by them (Plitt & Masselot, 2010; Rensburg et al., 2012).

This study relates to the use of Google Translate as a tool for learning Arabic paragraph writing in the classroom using the scaffolding method. It is motivated by the widespread use of Google Translate by students in completing academic assignments, including writing Arabic texts. They typically write in Indonesian and then translate it into Arabic using Google Translate. Their reliance on Google Translate is so significant that they need more critical thinking when there are errors in Google Translate's translation from Indonesian to Arabic. This concerns Arabic language instructors because errors made by Google Translate are still found and need to be corrected by students. This occurs because students believe that Google Translate can replace the role of a professional translator. In contrast, Google Translate is just a translation machine that does not have inherent or spiritual characteristics, thus having limitations in selecting appropriate word forms, phrases, and sentence structures that fit the context of a paragraph in the source language (Ping, 2009; Garcia, 2016; Giannetti, 2016; Tsai, 2019).

Google Translate translation results also often depend on the accuracy of its input from the source language, so if there are errors in the source language, there will be errors in the target language (Hu et al., 2010; Koponen, 2016; Resnik et al., 2010; van Rensburg et al., 2012). Therefore, before students upload the source language text to Google Translate, they need to revise the accuracy of the source language text in terms of word forms, phrases, and sentences. Based on this, this research will analyze Indonesian paragraphs and their translation into Arabic by students through the scaffolding method to produce better Arabic paragraphs and improve Arabic writing skills.

2. METHODS

This research employs a qualitative approach with the scaffolding method from Vygotsky. This approach and method are used to delve deeper into the quality of students' paragraph writing in the source language (Indonesian) and the target language (Arabic), focusing on the correctness of word forms, phrases, and sentence structures in both languages.

The research using the scaffolding method is intended to allow students to engage in a learning process based on the development of Vygotsky's Zone of Proximal Development (Taylor, 1993). This entails students carrying out paragraph writing tasks in Indonesian and

Arabic in two stages of development. First, the development stage involves writing a paragraph in Indonesian, then translating it into Arabic without machine translation, and then translating the exact Indonesian text using Google Translate. Then, they analyze the text translated by Google Translate to identify its strengths, and based on the analysis results, they revise the Arabic text independently.

Second, the potential development stage involves students and instructors discussing each paragraph text in Indonesian and its translation, whether translated independently without machine translation assistance, using Google Translate, or after revision. Here, the instructors help clarify any text errors in terms of word forms, phrases, and sentence structures, and then students are asked to make a second revision. This research involves three participants who undergo the scaffolding process to enhance their Arabic writing skills using Google Translate as a tool.

The data in this study was collected through tasks in the following forms: 1) composing a paragraph in the Indonesian language as a synopsis of a 20-minute film; 2) independent translation without any assistance tools within a 20-minute duration; 3) uploading the Indonesian paragraph text to Google Translate with a duration of 5 minutes, resulting in the translated text from Google Translate; 4) editing the Arabic text from the independent translation, resulting in the first revision of the Arabic text; 5) discussing the Indonesian text, the Arabic text from the independent translation, and the text from Google Translate, subsequently revising the first revision to obtain the second revision of the Arabic text.

3. RESULTS AND DISCUSSION

The research findings and discussions are combined to facilitate a direct understanding of each finding in this study. The data for the findings include five types of texts: one Indonesian text and three others in the form of Arabic paragraph texts.

The sequence of analysis of the findings and their discussions is based on the sequence of three students as participants, analyzing each text they produce, each resulting in five texts as a result of scaffolding. These include text 1 (Indonesian text), text 2 (Arabic text independently translated), text 3 (text translated using Google Translate), text 4 (Arabic text as the first revision after reviewing the text translated by Google Translate), and text 5 (Arabic text as the second revision after participating in a discussion process about text critiques with the instructor). All will be analyzed narratively, covering the correctness of word forms, phrase structures, sentence structures, and punctuation. Thus, there are fifteen text data points to be studied and discussed.

According to experts, the analysis and discussion of data from each participant will be linked to morph syntactic theories and translation theories in the source language (Indonesian) and the target language (Arabic). The participants will be compared with each other, including comparisons between one student and another.

Student 1:

Scaffolding Process:

1.a Actual Development

1.a.1 Indonesian Paragraph (BI):

Pada kisah musa alaihisalam, dikisahkan bahwa zaman musa alaihisalam penduduk negeri banyak yang menyembah berhala, namun Ketika allah turunkan keagungan-Nya, mereka takjub dan kagum kepadamusa dan Sebagian mereka beriman kepada allah dan Sebagian lain tidak beriman. Namun Ketika setelah allah selamatkan musa dan kaum nya, mereka lupa atas pertolongan allah melalui musa dan Kembali kepada kebiasaan mereka menyembah berhala, dan mereka meminta dibuatkan sesembahan Ketika mereka melewati suatu kaum yang menyembah berhala, maka disitu allah turunkan firman-Nya dalam surat al-a'raf ayat 138.

In the story of Musa (Moses), peace be upon him, it is narrated that many land inhabitants worshipped idols during his time. However, when Allah manifested His greatness, they were amazed and impressed by Musa. Some of them believed in Allah, while others did not. However, after Allah saved Musa and his people, they forgot Allah's help through Musa and returned to their habit of idol worship. They requested idols to be made for them. When they passed by a community worshipping idols, Allah revealed His words in Surah Al-A'raf, verse 138.

In this Indonesian text (1.a.1), errors can be grouped into two categories: first, capitalization/non-capitalization, and second, punctuation. Words that should be capitalized but are written in lowercase include (1) musa (3x), which should be capitalized as Musa because it is a proper noun; (2) alaihisalam, which should be Alaihisalam because it is part of a proper noun; (3) allah (3x), which should be written as Allah because it is a proper noun. Words that should start with a lowercase letter but are capitalized when they should not be, although not proper nouns include (1) Ketika (3x), which should be ketika; (2) Sebagian (2x), which should be sebagian; and (3) Kembali, which should be kembali. These last three words are improper nouns and do not begin sentences (General Guidelines of Indonesian Spelling, 2016).

1.a.2 Independent Translation into Arabic:

في قصة موسى عليه السلام يقص أن في زمن موسى قوما يعبدون الأصنام، لكن حينئذ أنزل الله عظمته يتعجبون بعظمة موسى و بعضهم يؤمنون بالله و بعضهم لا يؤمنون به. لكن لما أنجى الله موسى و قومه من ذاك الغرق، نسوا بالله بوسيلة موسى عليه السلام و رجعوا إلى عاداتهم يعبدون الأصنام وهم يطلبون بأن يصنعوا الأصنام لموسى حين مروا من قوم يعبدون الأصنام، فأنزل الله الآية في سورة الأعراف : ١٣٨.

There are errors in sentence construction in this independently translated Arabic text (1.a.2). For instance, the phrase "mereka lupa atas pertolongan allah" in Indonesian (BI) is translated as "نسوا بالله" in Arabic (BA). However, the preposition "بـ" in the word "بالله" is not suitable for translating the phrase "atas pertolongan." This is because the verb "نسوا" (forgot) does not require the preposition "بـ". Therefore, the sentence "mereka lupa atas pertolongan allah" would be more accurately translated as "نسوا عناية الله".

Secondly, the use of the preposition "من" in the expression "مروا من" is mistaken because the verb "مروا" should be paired with the preposition "بـ" to form the correct expression

مروا بـقوم"

Thirdly, the Hamza letter (أ) is written incorrectly in "الآية." The Hamza letter should be pronounced long, so it should be written as "الآية."

1.a.3 Google Translate Translation:

في قصة موسى عليه السلام، قيل أنه في زمن موسى عليه السلام كان كثير من سكان البلاد يعبدون الأصنام، ولكن لما أنزل الله جلالته تعجبوا ودهشوا بموسى، فأمن بعضهم بالله وبعضهم. لم يؤمنوا به. ولكن بعد أن أنقذ الله موسى وقومه، نسوا عون الله بموسى، وعادوا إلى عاداتهم في عبادة الأصنام، وطلبوا شيئاً من اللأصنام.

In the Arabic text (1.a.3) generated by Google Translate, there are errors such as the placement of a period between the subject "وبعضهم" and its predicate "لم يؤمنوا به," where there should not be a period after the subject "بعضهم." Additionally, there is an error involving the addition of the letter "ل" (lam) in the word "اللأصنام," which should be written as "الأصنام."

Comparing this with the independently translated Arabic text (1.a.2), it turns out that the translation of the phrase "mereka lupa atas pertolongan Allah" by Google Translate is correct, namely "نسوا عون الله." It does not use the preposition "بـ" after the verb "نسوا," but instead adds the word "عون" (help) before the word "الله." This is consistent with the phrase "نسوا عناية الله" in the analysis and discussion of the text (1.a.2) above.

When compared with the spelling errors in the Indonesian text (1.a.1), the spelling errors involving the use of capital and non-capital letters do not affect the spelling of the Arabic text produced by Google Translate (1.a.3), as Arabic does not use capital letters.

1.a.4 Revision 1 Translation:

في قصة موسى عليه السلام، قيل أنه في زمن موسى عليه السلام كان كثير من سكان البلاد يعبدون الأصنام، ولكن لما أنزل الله جلالته تعجبوا ودهشوا بموسى، فأمن بعضهم بالله والبعض. لم يؤمن آخرون. ولكن بعد أن أنقذ الله موسى وقومه، نسوا عون الله بموسى، وعادوا إلى عاداتهم في عبادة الأصنام، وطلبوا شيئاً من العبادة

In the Arabic text (1.a.4) of revision 1, the errors have decreased, but there is a structural error, namely in the compound sentence, "فأمن بعضهم بالله والبعض. لم يؤمن آخرون." translating to "dan Sebagian mereka beriman kepada allah dan Sebagian lain tidak beriman." The mistake lies in the phrase and the period at the end, as it is unclear in its position since the verb already has its subject, which is the word. Ideally, the compound sentence should be written as "فأمن بعضهم بالله و لم يؤمن الآخرون."

1.b Potential Development:

1.b.1 Revision 2 Translation:

في قصة موسى عليه السلام، قيل أنه في زمن موسى عليه السلام كان كثير من سكان البلاد يعبدون

الأصنام، ولكن لما أنزل الله جلالته تعجبوا ودهشوا بموسى، فأمن بعضهم بالله والبعض. لم يؤمن آخرون. ولكن بعد أن أنقذ الله موسى وقومه، نسوا عون الله بموسى، وعادوا إلى عبادتهم في عبادة الأصنام، وطلبوا شيئاً من العبادة.

In the Arabic text (1.b.1) of revision 2, the same error of a compound sentence is still present. This indicates that Participant 1 needed to pay more attention to the scaffolding results from the instructor, who had corrected this error in the previous discussion with the instructor.

Student 2:

Scaffolding Process:

2.a Actual Development

2.a.1 Indonesian Paragraph:

Para budak bergembira atas tenggelamnya Firaun dan bala tentaranya di laut. Lalu para budak yang menjadi pengikut nabi musa ini meninggalkan Mesir menuju daerah yang dijanjikan Allah kepada kaumnya untuk dijadikan negara. Ketika para budak melewati negara yang kaumnya menyembah berhala, mereka meminta kepada musa Tuhan yang dapat dilihat seperti Tuhannya kaum yang telah mereka lewati. Nabi musa marah dan kecewa atas permintaan kaumnya.

The enslaved people rejoiced at Pharaoh and his army's drowning in the sea. Then, these slaves who followed Prophet Musa left Egypt for the land that Allah had promised to their people to establish a nation. When they passed by a land whose people worshipped idols, they asked Musa to make for them a visible deity like the gods of the people they had passed. Prophet Musa was angry and disappointed with his people's request.

In the Indonesian text (2.a.1), there is only an error in the non-capitalization of the word "nabi," which should be capitalized as "Nabi," as it is a title written before a person's name, Musa. The word "musa" itself should be capitalized as it is a proper noun. However, compared to student 1, student 2's spelling errors are fewer.

2.a.2 Independent Translation to Arabic:

رَفَعَ عَبُودٌ فِرْعَوْنَ وَجُنُودَهُ فِي الْبَحْرِ. الْعُبُودُ مُوسَى تَابِعًا يَتْرُكُ مِصْرَ إِلَى مِنْطَقَةٍ وَعَدَهُ اللَّهُ لِقَوْمِ مُوسَى لِيَجْعَلَ بَلَدًا. إِذَا مَرَّ عَبُودٌ بِلَدِّ الَّذِي قَوْمُهُ يَعْبُدُونَ الْأَصْنَامَ. يَطْلُبُ الْقَوْمُ مُوسَى إِلَهُ ظَاهِرًا كَمَا اللَّهُ الدِّينُ مَرَّ الْقَوْمُ. غَضِبَ وَحَزَنَ مُوسَى بِسَأْلِ قَوْمِهِ

In the Arabic text (2.a.2) of the independent translation, there are structural errors in the underlined sentences.

Firstly, the sentence "رَفَعَ عَبُودٌ فِرْعَوْنَ وَجُنُودَهُ فِي الْبَحْرِ" translates "Para budak bergembira atas tenggelamnya Firaun dan bala tentaranya di laut." The equivalent translation is "قومه قومه." So, the mistake lies in the word "رَفَعَ," which should be "فَرَحَ," and before the

phrase "فِرْعَوْنَ وَجُنُودَهُ" the phrase "بِعِرْقٍ" should be added.

Secondly, the sentence "الْعُبُودُ مُوسَى تَابِعًا يَتْرُكُ مِصْرَ" translates "Lalu para budak yang menjadi pengikut nabi musa ini meninggalkan Mesir." The appropriate translation should be "الْعُبُودُ التَّابِعُونَ لِمُوسَى تَرَكُوا مِصْرَ." The errors in the independent translation are (1) putting the word "مُوسَى" before the word "تَابِعًا", (2) wrongly using the word "تَابِعًا" instead of "التَّابِعُونَ" before the word "مُوسَى", and (3) the verb "يَتْرُكُ" should be in the past tense, "تَرَكُوا", as it narrates a historical past event with the subject being a plural pronoun.

Thirdly, the sentence "إِذَا مَرَّ عِبُودُ بَلَدٍ الَّذِي" translates "Ketika para budak melewati negara yang kaumnya menyembah berhala." The appropriate translation should be "إِذَا مَرَّ الْعُبُودُ بِبَلَدٍ" This is because the independent translation uses the verb "مَرَّ" which requires the preposition "بِ—" before its object, "بَلَدٍ." There is also an error in adding the attributive noun "الَّذِي" after the indefinite noun "بَلَدٍ" because the attributive noun is for specification, while "بَلَدٍ" is indefinite. An attributive noun should not describe an indefinite noun, so "الَّذِي" should be removed because the phrase "قَوْمُهُ يَعْبُدُونَ الْأَصْنَامَ" serves as an adjective for the noun.

Fourthly, the sentence "كَمَا لَهُ الدِّينَ مَرَّ الْقَوْمُ" translates "seperti Tuhannya kaum yang telah mereka lewati." The appropriate translation should be "كَالِهَ الْقَوْمِ الَّذِينَ مَرُّوا بِهِمْ." The error in the independent translation is the presence of "مَا" after the preposition "كَ" and the interchange of the positions of the words "الْقَوْمُ" and "الَّذِينَ" as a subject for the verb "مَرَّ" (passed).

2.a.3 Google Translate Translation:

ابْتَهَجَ الْعَبِيدُ بِعِرْقٍ فِرْعَوْنَ وَجَيْشِهِ فِي الْبَحْرِ. ثُمَّ غَادَرَ الْعَبِيدُ الَّذِينَ أَصْبَحُوا مِنْ أَتْبَاعِ النَّبِيِّ مُوسَى إِلَى الْمِنْطَقَةِ الَّتِي وَعَدَ اللَّهُ شَعْبَهُ بِأَنْ تَكُونَ دَوْلَةً. عِنْدَمَا مَرَّ الْعَبِيدُ فِي بَلَدٍ يَعْبُدُ شَعْبُهُ الْأَصْنَامَ، طَلَبُوا مِنْ مُوسَى إِيَّاهَا يُمَكِّنُهُمْ عَلَى أَنَّهُ إِلَهٌ النَّاسِ الَّذِينَ مَرُّوا بِهِ. غَضِبَ النَّبِيُّ مُوسَى مِنْ طَلَبِ قَوْمِهِ وَحَيْبَةِ أَمَلِهِ.

In the Arabic text (2.a.3) generated by Google Translate, there is only an error in the use of the word "الْعَبِيدُ" in the singular form, which should be in the plural form, "الْعُبُودُ," because it refers to the Israelites who were enslaved by Pharaoh and are now followers of Prophet Moses.

2.a.4 Revision 1 Translation:

فَرِحَ عِبُودُ بِعِرْقٍ فِرْعَوْنَ وَجَيْشِهِ فِي الْبَحْرِ. ثُمَّ غَادَرَ الْعُبُودُ الَّذِينَ تَابِعَ النَّبِيُّ مُوسَى إِلَى الْمِنْطَقَةِ الَّتِي وَعَدَ اللَّهُ شَعْبَهُ دَوْلَةً. عِنْدَمَا مَرَّ الْعَبِيدُ فِي بَلَدٍ يَعْبُدُ شَعْبُهُ الْأَصْنَامَ، طَلَبُوا مِنْ مُوسَى إِيَّاهَا الَّذِي ظَهَرَ كَمَا إِلَهَ النَّاسِ الَّذِينَ مَرُّوا بِهِ. غَضِبَ النَّبِيُّ مُوسَى مِنْ طَلَبِ قَوْمِهِ وَحَيْبَةِ أَمَلِهِ.

There are structural errors in the Arabic text (2.a.4) of Revision 1. The word "تابع" should be "هُم تَابِعُوا" because it is a plural construct, "كما" should be "كَالِهَ", and "الذي" should be removed. Additionally, there are errors in individual words: "العبيد" should be "العُبُودُ," and

"غَضَب" should be pronounced with a fathah instead of a dhammah.

There are structural errors in the Arabic text (2.a.4) of Revision 1. The word "تابع" should be "هُم تَابِعُوا" because it is in the construct of a plural noun. The word "كما" should be "كَالِه" without the word "ما" because what follows is not a clause. The word "الذي" should be removed because what follows is a clause that functions as an attribute for the indefinite noun "إِلَهًا". The word "الْعَبِيد" should be "الْعُبُود" to indicate plural form correctly. The word "غَضَب" should be pronounced with a fathah instead of a dhammah because it is a past tense verb (fi'il madhi).

2.b.1 Revision 2 Translation:

فَرِحَ عِبُودُ بَعْرِقِ فِرْعَوْنَ وَجُيُوشِهِ فِي الْبَحْرِ . ثُمَّ غَادَرَ الْعُبُودُ الَّذِينَ تَابَعَ النَّبِيُّ مُوسَى إِلَى الْمِنْطَقَةِ الَّتِي وَعَدَ اللَّهُ شَعْبَهُ دَوْلَةً . عِنْدَمَا مَرَّ الْعَبِيدُ فِي بَلَدٍ يَعْْبُدُ شَعْبُهُ الْأَصْنَامَ ، طَلَبُوا مِنْ مُوسَى إِيَّاهُ الَّذِي ظَهَرَ كَمَا إِيَّاهُ النَّاسِ الَّذِينَ مَرُّوا بِهِ . غَضِبَ النَّبِيُّ مُوسَى مِنْ طَلَبِ قَوْمِهِ وَخَيْبَةِ أَمَلِهِ .

In the Arabic text (2.b.1) of Revision 2, the same errors as in Revision 1 (2.a.4) are present. This indicates that student 2 has yet to fully utilize the advantages of the Arabic text generated by Google Translate (2.a.3) and needs to pay attention to the scaffolding results with the instructor, who guided them in correcting previous text errors. Indeed, the scaffolding process only occurs a few times. This means the scaffolding process should occur multiple times until the student is genuinely independent.

Student 3:

Scaffolding Process:

3.a Current Development

3.a.1 Indonesian Paragraph:

Nabi musa Bersama para pengikutnya sedang di kejar oleh firaun dan para bala tentaranya, dan sesampainya nabi musa di depan laut yang luas, ia pun di mukjizati oleh allah untuk bisa membelah lautan, setelah membelah lautan nabi musa dan pengikutnya menelusuri laut tersebut yang telah terbelah, dan firaun dan para tentaranya mengikuti jalan tersebut, dan saat firaun di tengah perjalanan di antara laut yang terbelah, allah menutup Kembali laut tersebut, dan tenggelamlah firaun dan beserta bala tentaranya yang kafir dan dzalim. dan siti asiah di hukum karna percaya kepada musa. Musa dan kaumnya pergi meninggalkan mesir, dan di tengah perjalanan musa dan pengikutnya bertemu dengan suatu kaum yang memnyembah berhala, setelah bercakap-cakap dan saling kenal, kaum itu meminta nabi musa dan para pengikutnya membikin berhala untuk mereka sembah

Prophet Musa, along with his followers, was being pursued by Pharaoh and his army. When they reached the vast sea, Allah performed a miracle for Musa by splitting the sea, allowing him and his followers to cross through it on dry land. Pharaoh and his army followed them into the divided sea. However, as Pharaoh was in the midst of the sea, Allah closed its waters upon them, causing Pharaoh and his army, who were disbelievers and oppressors, to drown. Siti Asiah was punished for believing in Musa. Musa and his people left Egypt, and during their journey, they encountered a community that worshipped idols. After conversing and getting acquainted,

the people of that community asked Prophet Musa and his followers to make idols for them to worship.

In contrast to students 1 and 2, student three must improve Indonesian spelling.

First, regarding capitalization, in the Indonesian text (3.a.1), the incorrect use of lowercase letters is evident: (1) "musa" (5x) should be "Musa" as it is a proper noun. (2) "firaun" should be "Firaun" for the same reason. (3) "nabi" in the phrase "nabi musa" should be capitalized, as it is an honorific title written with the name of the person. (4) "allah" should be "Allah" capitalized as it is a proper noun. (5) "siti hajar" should be "Siti Hajar" for the same reason. (6) "mesir" should be "Mesir" as it is the name of a city. The following words are capitalized incorrectly: "Bersama" should be lowercase. "Kembali" should be lowercase.

Second, errors are related to the use of the prefix "di-": "di kejar" should be "dikejar." "di mukjizati" should be "dimukjizati.", "di hukum" should be "dihukum."

Third, errors are related to punctuation, especially the use of commas at the end of complete sentences: The comma at the end of the first clause should be removed, and the comma at the end of the third clause should be changed to a period.

3.a.2 Independent Translation into Arabic:

البحر الذي شطر، وسار الفرعون وجنوده في ذلك الطريق، وعندما كان الفرعون في منتصف الرحلة بين البحار المفترقة، أغلق اهلل البحر مرة أخرى، وأغرق الفرعون وجيشه من الكافرين. طغاة. وعوقب ستي ايه اليسانه بمروس موسى و قومه تركوا مصر و في منتص الذين يعبدون الصنم، نتحدث ونتعرف على بعضنا البعض، ولذين يعبرون الصنام يطلبون النبي موسى وقوامه ان يضعوا اصنمه ليعبد بها.

When comparing the Indonesian text and the independently translated Arabic text, it is apparent that student three only translated part of the text. This can be seen in the underlined Indonesian sentences with no translation equivalents in the Arabic text. This indicates that student 3 needs to find suitable Arabic vocabulary to translate those Indonesian sentences, also indicating that the 20-minute duration for independent translation is inadequate for translating such a long paragraph.

Another error is the use of the word "أغرق," which translates to "drown" instead of "tenggelamlah." Additionally, "موس" (2x) is written without the letter alif maqsurah, which should be "موسى." Furthermore, there is an issue with the translation of the phrase "karena percaya kepada Musa," which was translated as "ايه اليسانه بمروس." This Arabic phrase lacks clarity and should be translated as "لأنها تؤمن بموسى."

Similarly, the phrase "نتحدث ونتعرف على بعضنا البعض" does not correspond to the Indonesian sentence "setelah bercakap-cakap dan saling kenal." It should be translated as "بعد ما كان القوم يتحدثون ويتعرف بعضهم على بعض."

From the findings and analysis above, it is clear that student three still faces challenges in translating Indonesian texts into Arabic, such as timing, word choice, terminology, phrases, and correct Arabic sentences.

3.a.3 Google Translate Translation:

كان فرعون وجيشه يطاردون النبي موسى وأتباعه، وعندما وصل النبي موسى أمام بحر واسع، باركه اهلل بأعجوبة ليتمكن من شق المحيط، بعد شق المحيط النبي موسى وأتباعه. تتبع البحر الذي شطر، وسار الفرعون وجنوده في ذلك الطريق، وعندما كان الفرعون في منتصف الرحلة بين البحار المفترقة، أغلق اهلل البحر مرة أخرى، وأغرق الفرعون وجيشه من الكافرين. طغاة، آسية قد قتلت الن تؤمن بي موسى، موسا وقومه تركوا الى مصر، و يلتقيا مع قوم الذ يعبدون اصنام، نتحدث ونتعرف على بعضنا البعض، بعد يتحدثون و يتعرفون من بعدهم بعض، و قومن الذ يعبدمع وشن، و يعمرو الى موسا و قومه يعبدون اصنام، ليعبد اليه

At first glance, the text from Google Translate uploaded by student 3 contains numerous errors in word choice, phrase structure, and sentence structure.

Errors in word forms occur in the following words: (1) اهلل (twice), which should be written as الله (2) طغاة should be written as الطاغين since its position is similar to الكافرين which precedes it; (3) الن should be written as لأنها (4) موسا should be written as موسى (5) اصنام should be written as الأصنام.

Structural errors occur in many sentences:

(1) كان النبي موسى وأتباعه يتبعون البحر, which translates the Indonesian sentence "nabi musa dan pengikutnya menelusuri laut," should be translated as تتبع البحر;

(2) تركوا الى مصر, which translates the Indonesian sentence "Musa dan kaumnya pergi meninggalkan mesir," should be translated as تركوا مصر;

(3) يلتقيا مع قوم الذ يعبدون اصنام, which translates the Indonesian sentence, should be translated as يلتقون مع قوم يعبدون الأصنام;

(4) The complex sentence:

نتحدث و نتعرف على بعضنا البعض، بعد يتحدثون و يتعرفون من بعدهم بعض، و قومن الذ يعبدمع
وشن، و يعمرو الى موسا و قومه يعبدون اصنام، ليعبد اليه

"setelah bercakap-cakap dan saling kenal, kaum itu meminta nabi musa dan para pengikutnya membikin berhala untuk mereka sembah" should be translated as:

نتحدث و نتعرف على بعضنا البعض، بعد ما يتحدثون و يتعرف بعضهم على بعض، هم يلتون مع قوم
يعبدون أصناما، فيطلبون من أن يصنع لهم صنم ليعبدوه.

From the findings and analysis above, it is clear that Google Translate has made

numerous serious errors. It is still being determined whether this is due to Google Translate translating a paragraph that is too long or if student three mistakenly copied the actual translation result from Google Translate. To confirm this, the researcher attempted to upload the Indonesian text (3.a.3) to Google Translate again to see the result of Google Translate on the second upload, as follows:

كان النبي موسى وأتباعه يطاردون فرعون وجيشه، وعندما وصل النبي موسى أمام البحر الواسع، أنعم الله عليه بأعجوبة ليتمكن من شق البحر. بعد شق البحر، النبي موسى وأتباعه فتتبع البحر الذي انفلق، فسلك فرعون وجنوده ذلك الطريق، فلما كان فرعون في طريقه بين البحر المنفلق، أغلق الله البحر مرة أخرى، فغرق فرعون وجنوده الذين كانوا كفاراً وظالمين. وعوقبت ستي آسيا لإيمانها بموسى. خرج موسى وقومه من مصر، وفي الطريق التقى موسى وأتباعه يقوم يعبدون الأصنام، وبعد الحديث والتعرف على بعضهم البعض، طلب الشعب من النبي موسى وأتباعه أن يصنعوا لهم أصناماً ليعبدوها

With this second upload, structurally, in the Arabic text from Google Translate, there is no significant error, except for just one mistake in the word فتتبع, which should be تتبع without the letter ف because it is unnecessary, as the verb تتبع serves as the predicate for the subject النبي موسى وأتباعه. This indicates that student 3 erred in copying the Arabic text from Google Translate in the text they presented to the researcher who collected the data.

3.a.4 Revision 1 Translation:

كان فرعون وجيشه يطاردون النبي موسى وأتباعه، وعندما وصل النبي موسى أمام بحر واسع، باركه اهلل بأعجوبة ليتمكن من شق المحيط، بعد شق المحيط النبي موسى وأتباعه. تتبع البحر الذي شطر، وسار الفرعون وجنوده في ذلك الطريق، وعندما كان الفرعون في منتصف الرحلة بين البحار المفترقة، أغلق اهلل البحر مرة أخرى، وأغرق الفرعون وجيشه من الكافرين. طغاة، و عقوبة عاسيه الن يعمن الى موس، موس و قومه رحل الى مصر، في اثاء الطريق يلتقون مع قوم يعبدو الى وشن، نتحدث ونتعرف على بعضنا البعض، و قوما يعبد الى اصنام يعمر الى موس و قومه ليسنع اصنام ليعبد اليه

When the Arabic text from revision 1 (3.a.4) is compared to the first upload of the Google Translate translation (3.a.3), it appears that there are no significant differences between the two texts, such as errors like اهلل instead of الله, and طغاة. Similarly, structural errors like the phrase عقوبة عاسيه الن يعمن الى موس and the phrase قوما يعبد and بعضنا البعض، و قوما يعبد الى اصنام يعمر الى موس و قومه ليسنع اصنام ليعبد اليه. This indicates that student three could not correct the errors in the first Google Translate Arabic text.

3.b Potential Development:

3.b.1 Revision 2 Translation:

كان فرعون وجيشه يطاردون النبي موسى وأتباعه، وعندما وصل النبي موسى أمام بحر واسع، باركه اهلل بأعجوبة ليتمكن من شق المحيط، بعد شق المحيط النبي موسى وأتباعه. تتبع البحر الذي شطر، وسار الفرعون وجنوده في ذلك الطريق، وعندما كان الفرعون في منتصف الرحلة بين البحار المفترقة، أغلق اهلل البحر مرة أخرى، وأغرق الفرعون وجيشه من الكافرين. طغاة، و عقوبة عاسيه الن يعمن الى موس، موس و قومه رحل الى مصر، في اثناء الطريق يلتقون مع قوم يعبدو الى وشن، نتحدث وتتعرف على بعضنا البعض، و قوما يعبد الى اصنام يعمر الى موس و قومه ليسنع اصنام ليعبد اليه

When the Arabic text from revision 2 (3.b.1) is compared to both the Google Translate Arabic text (3.a.3) and revision 1 (3.a.4), it is evident that revision two shares similar errors with both texts. This further underscores the reality of student 3's dependence on Google Translate results without being able to assess the errors in the Google Translate Arabic text critically. Moreover, they have difficulty grasping the scaffolding provided by the supervising instructor, which aims to discuss previous texts and their errors in terms of word choice, phrase structure, and sentence structure.

Looking at student 3's achievement in morph syntax courses, including Nahwu, Sharaf for beginners, and intermediate Sharaf, it is clear that they have achieved the lowest performance in these morph syntax courses. This indicates that proficiency in Arabic morph syntax significantly influences the quality of Arabic text writing. This reality can be compared with student 1, who achieved the highest performance in morph syntax courses, and student 2, who ranked in the middle in Arabic morph syntax.

4. CONCLUSION

Based on the data analysis and discussions regarding the issues mentioned, it can be concluded that the three Indonesian students participating in this study can express their ideas in written Arabic quite fluently if they first write them in Indonesian, despite some weaknesses in terms of spelling accuracy based on the guidelines of the Indonesian Spelling System (EYD), especially regarding the use of capital and non-capital letters, and sentence endings with periods. However, this does not hinder their translation into Arabic because Arabic does not distinguish between capital and non-capital letters. In translating Indonesian texts (BI) into Arabic (BA) independently, they still need help with word choice, phrase structure, sentence structure, and punctuation due to their limited vocabulary, phraseology, terminology, and morph syntax knowledge. Therefore, the presence of Google Translate can assist them, although sometimes some things could be improved regarding word forms, phrase structures, sentence structures, and punctuation. Hence, Google Translate can only

partially be relied upon for accuracy. However, after analyzing the translation results sentence by sentence, they can revise more effectively.

Nevertheless, their revised results still contain some errors, influenced by the initial Google Translate results. Therefore, guidance or scaffolding is provided by discussing their errors, starting from correcting the Indonesian texts, correcting their independently translated Arabic texts, the Arabic texts translated by Google Translate, and their own revised translations as the first revision until they can revise independently with better results. The findings of this study mark a turning point for instructors to incorporate Google Translate into the Arabic writing learning process using scaffolding methods so that students do not assume that Arabic texts translated by Google Translate are final and can be used immediately, as errors are still found in the translated texts. For future researchers, the findings of this study can serve as initial data for future research on the use of Google Translate in Arabic writing learning. However, this study still has limitations, especially in terms of sample size and research methodology. This research can be further improved by increasing the number of participants and involving more instructors to provide their perspectives based on students' Arabic writings utilizing Google Translate to enhance Arabic writing skills.

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