



Comparative Analysis of Sundanese and Indonesian “Ngalogat” Syntactic Semiotic Usage in Classical Arabic Texts Translation

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Abstract

Translating texts between languages is a complex practice, especially in maintaining the accuracy, clarity, and naturalness of the original text. One of the translation methods used in many traditional Islamic boarding schools and still existing today is ngalogat, a method that uses syntactic symbols in the translation process. This research aims to examine and compare the use of syntactic symbols in the Arabic-Sundanese ngalogat and the Arabic-Indonesian ngalogat in translating the yellow book. The research method used is comparative analysis with a qualitative descriptive approach. Syntactic symbols are identified based on Saussure's semiotic theory. The object of this research is selected sentences from the book Al-Ājurrūmiyyah, which includes the syntactic functions of Arabic. Data triangulation techniques were used as data analysis in this research by collecting data through observation, document analysis, and in-depth interviews. Data was collected and obtained using the listening and note-taking method, involving 10 participants who were selected purposively as research subjects. Data in the form of documents was then analyzed to see the comparison of the use of syntactic symbols in the Arabic-Sundanese ngalogat and Arabic-Indonesian ngalogat methods. The results of the research show several similarities, differences, advantages, and disadvantages between the Arabic-Sundanese ngalogat and Arabic-Indonesian ngalogat, which are presented in table format.

Keywords: translation methods, Ngalogat, syntactic symbols

Abstrak

Penerjemahan teks antarbahasa merupakan sebuah praktik yang kompleks, terutama dalam mempertahankan akurasi, kejelasan, dan kenaturalan dari teks asli. Salah satu metode penerjemahan yang digunakan di banyak pesantren tradisional dan masih eksis sampai saat ini ialah ngalogat, sebuah metode yang menyuratkan simbol-simbol sintaksis dalam proses penerjemahannya. Penelitian ini bertujuan untuk mengkaji dan membandingkan penggunaan simbol-simbol sintaksis ngalogat Arab-Sunda dan ngalogat Arab-Indonesia dalam menerjemahkan kitab kuning. Metode penelitian yang digunakan ialah analisis komparatif dengan pendekatan deskriptif kualitatif. Simbol-simbol sintaksis ngalogat diidentifikasi berdasarkan teori semiotika Saussure. Objek penelitian ini ialah kalimat-kalimat terpilih dari kitab Al-Ājurrūmiyyah yang mencakup fungsi-fungsi sintaksis bahasa Arab. Teknik triangulasi data digunakan sebagai analisis data dalam penelitian ini dengan mengumpulkan data melalui observasi, analisis

dokumen, dan wawancara mendalam. Data dikumpulkan dan diperoleh melalui metode simak dan catat, dan melibatkan 10 partisipan yang dipilih secara purposive sebagai subjek penelitian. Data berupa dokumen kemudian dianalisis untuk melihat perbandingan penggunaan simbol-simbol sintaksis dalam metode ngalogat Arab-Sunda dan ngalogat Arab-Indonesia. Hasil penelitian menunjukkan beberapa persamaan, perbedaan, kelebihan, dan kekurangan di antara ngalogat Arab-Sunda dan ngalogat Arab-Indonesia yang dipresentasikan dalam format tabel.

Kata Kunci: metode penerjemahan, Ngalogat, simbol sintaksis

INTRODUCTION

Translation practices are often encountered in various aspects, such as translating classical Arabic texts in *pesantren*.¹ The topic of classical Arabic texts and their dynamics is still widely researched with different focal points. For instance, Lubis et al.² studied the dynamics of classical Arabic texts learning in a *madrasah* that has been ongoing since 1956; Rachmawati et al.³ researched the management of reading and translating classical Arabic texts in *pesantren* since 1997; Hasan & Anshory⁴ analyzed the role of *pesantren* in preserving intellectual heritage through the learning of classical Arabic texts; and Kholis et al.⁵ explored the stages of classical Arabic texts learning in *pesantren* along with the methods used.

One of the most frequently used translation methods in traditional *pesantren* is “*ngalogat*”, especially in the Sundanese and Javanese regions.⁶ The term “*ngalogat*” is also known by different names in various parts of the archipelago, such as “*maknani*” in East Java, “*ngapsahi*” in Central Java, and “*ngesahi*” in Yogyakarta.⁷

¹ Mohamad Zaka Al Farisi et al., “Translating Heritage Book,” in *Sixth International Conference on Language, Literature, Culture, and Education (ICOLLITE 2022)* (Atlantis Press, 2022), 327–33.

² Julika Sari Lubis, Azizah Hanum, and Junaidi Arsyad, “Dinamika Pembelajaran Kitab Kuning (Studi Kasus Di Madrasah Tsanawiyah Swasta Yayasan Madrasah Pendidikan Islam Sei Tualang Raso Kota Tanjungbalai),” *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 18, no. 3 (2024): 1603–16.

³ Indri Azqiya Rachmawati, Ikin Asikin, and Nurul Afrianti, “Pengelolaan Kegiatan Membaca Dan Menerjemahkan Kitab Kuning Di Pondok Pesantren Mi’rojul Huda Ciamis,” in *Bandung Conference Series: Islamic Education*, vol. 4, 2024, 407–15.

⁴ Ismail Hasan and Isa Anshory, “Kitab Kuning Dan Pesantren: Peran MA Baitussalam Melestarikan Warisan Intelektual,” *TSAQOFAH* 4, no. 2 (2024): 986–1000.

⁵ R Ahmad Nur Kholis, “Penerjemahan Pegon Dalam Kitab Kuning Pesantren,” *Jurnal Penelitian Ilmiah INTAJ* 6, no. 1 (2022): 1–21.

⁶ Yudi Ruswandi, “Internalisasi Lima Nilai Karakter Budaya Sunda Dalam Pendidikan Kewirausahaan,” *Kaipi: Kumpulan Artikel Ilmiah Pendidikan Islam* 2, no. 1 (2024): 24–33.

⁷ Tubagus Chaeru Nugraha and Rosaria Mita Amalia, “Revitalization of Sundanese’s Ngalogat: Literacy In Education,” 2017.

Ngalogat is a method of translating Arabic texts by verbalizing symbols that indicate the syntactic function of words within the structure of a sentence.⁸ For instance, the verbal symbol for the subject (*mubtada'*) is 'ari', and for the predicate (*khobar*) is 'eta'. These verbal symbols are pronounced by the *kiai* (teacher) when translating word by word from the classical Arabic texts using the Sundanese *ngalogat* method.

Simultaneously, the *santri* (students) write visual symbols above or below the translated original text.⁹ For example, they write the visual symbol 'م' when the *kiai* translates a word functioning as the subject (*mubtada'*) using the verbal symbol 'ari' or write the visual symbol 'خ' when the *kiai* translates a word functioning as the predicate (*khobar*) using the verbal symbol 'eta'.¹⁰

An example of applying the Sundanese *ngalogat* method to the sentence: "أَرِي إِسْم-إِسْم نُو دِيرُفَا'كُونُ عَتَا تُوْجُوْهُ" (read as: *ari isim-isim nu dirofa'keun eta tujuh*).¹¹ The word "أَرِي" is translated as "'ari' isim-isim nu dirofa'keun," and the word "عَتَا" is translated as "'eta' tujuh". The symbol 'ari' inserted in the translation of *al-marfu'ātu* indicates that the word has the syntactic function of *mubtada'*, and the symbol 'eta' in the translation of *sab'atun* indicates that the word has the syntactic function of *khobar*. Saussure describes the process of determining and translating such symbols as a conventional process, where these symbols are formed through an agreement by a particular institution, not naturally and suddenly.¹²

As in the example above, the practice of *ngalogat* initially involved translating Arabic into Sundanese using the Arabic Pegon script.¹³ However, this method has been widely applied over time using Latin scripts, such as Sundanese and Indonesian

⁸ Kholis, "Penerjemahan Pegon Dalam Kitab Kuning Pesantren."

⁹ Siti Lum'atul Mawaddah, "Problematisasi Pembelajaran Nahwu Menggunakan Metode Klasik Arab Pegon Di Era Modern," *Maharaat: Jurnal Pendidikan Bahasa Arab* 4, no. 2 (2022): 102–19.

¹⁰ Muhammad Riduan Harahap, "Tradisi Kitab Kuning pada Madrasah di Indonesia," *Al-Kaffah: Jurnal Kajian Nilai-Nilai Keislaman* 11, no. 1. (2023): 125.

¹¹ Abu Abdillah Muhammad bin Muhammad bin Dawud Al-Shinhaji, *Al-Ajrumiyyah*, n.d.

¹² Ferdinand de Saussure, Wade Baskin, Perry Meisel, and Haun Saussy, *Course in General Linguistics* (New York: Columbia University Press, 2011).

¹³ Sri Wahyuni, and Rustam Ibrahim, "Pemaknaan Jawa Pegon dalam Memahami Kitab Kuning di Pesantren," *Manarul Qur'an: Jurnal Ilmiah Studi Islam* 4, no. 1, (2017): 5.

Latin.¹⁴ This change demonstrates the adaptation of the *ngalogat* method to keep up with the times without abandoning the essence and primary purpose of the practice.¹⁵

The interpretation of syntactic symbols in the *ngalogat* translation process of classical Arabic texts has previously been studied by Alamin et al.¹⁶ and Suryani et al.¹⁷. Both detailed the syntactic symbols and their functions in two different languages. Alamin et al. examined the symbols called Grammatical Linguistic Symbols (GLS) in Indonesian, while Suryani et al. did so in Javanese. In Sundanese, Nugraha et al.¹⁸ generally described how these symbols are used. For instance, the symbol *mīm* (م) or '*ari*' (signifier) indicates the syntactic function of *mubtada'* (signified), and the symbol *jīm* (ج) or '*eta*' (signifier) indicates the syntactic function of *khobar* (signified).

Another study by Wahyuni & Ibrahim¹⁹ explored the meaning of Javanese Pegon in the *ngalogat* method for understanding classical Arabic texts in *pesantren*; Shefia et al.²⁰ investigated a similar topic regarding the use of Pegon script in the *ngalogat* method to facilitate the understanding of Arabic grammar (*nahu*); Kholis & Karom²¹ explained the process of translating classical Arabic texts using syntactic symbols along with examples of their writing; Bustomi et al.²² analyzed the syntactic functions in the Indonesian *ngalogat* translation model of classical Arabic texts.

¹⁴ Tubagus Chaeru Nugraha, Fahmy Lukman, and Rosaria Mita Amalia, "Learning Model for Local Wisdom-Based Prophet's Hadith Translation," *Jurnal Kajian Peradaban Islam* 5, no. 2 (2022): 166, <https://doi.org/10.47076/jkpi.v5i2.170>.

¹⁵ Wihandani, "Rarangkan *Ngalogat* di Pondok Pesantren Miftahul Huda Tasikmalaya: Kajian Semiotika," *Bahasa Dan Sastra Arab, Fakultas Adab dan Humaniora, UIN Sunan Gunung Djati Bandung*. (2019).

¹⁶ Fajar Alamin, Asep Sopian, and Nunung Nursyamsiah, "Interpreting Arabic-Indonesian Grammatical Linguistic Symbols in Yellow Book Learning: Semiotic Analysis," *Arabiyatuna: Jurnal Bahasa Arab* 8, no. 1 (2024): 373–94.

¹⁷ Khotimah Suryani et al., "Learning the Yellow Book with the Arabic Meaning of Pegon as Preserving the Intellectual Work of Indonesian Ulemas," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 14, no. 1 (2022): 769–86.

¹⁸ Tubagus Chaeru Nugraha, Fahmy Lukman, and Rosaria Mita Amalia, "Learning Model for Local Wisdom-based Prophet's Hadith Translation," *Jurnal Kajian Peradaban Islam* 5, no. 2. (2022): 164, <https://doi.org/10.47076/jkpi.v5i2.170>.

¹⁹ Sri Wahyuni, and Rustam Ibrahim, "Pemaknaan Jawa Pegon dalam Memahami Kitab Kuning di Pesantren," *Manarul Qur'an: Jurnal Ilmiah Studi Islam* 4, no. 1, (2017): 4.

²⁰ Nilla Shefia, Mumtaz Tsaniatuz Zahroh Zamhuri, and Firda Nur Afifah, "Pemanfaatan Huruf Pegon Dalam Mempermudah Pembelajaran Nahwu," in *International Conference of Students on Arabic Language*, vol. 5, 2021, 189–201.

²¹ Kholis, "Penerjemahan Pegon Dalam Kitab Kuning Pesantren."

²² Bustomi Bustomi et al., "Analisis Sintaksis Penerjemahan Kitab Kuning Dengan Bahasa Indonesia Dalam Model Bandongan Di Pondok Pesantren Salaf," *Disastra: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 6, no. 1 (2024): 78–92.

Furthermore, Nugraha & Amalia²³ discussed the *ngalogat* theme to revitalize it as an effective process valuable for the cultural heritage of Sundanese in *pesantren*. They interpreted *ngalogat* as a method of understanding Arabic texts with the help of symbols indicating the syntactic position of words in sentence structures (*i'rāb*). Nugraha et al.²⁴ also concluded that the *ngalogat* method could be a solution for students to understand modern Arabic literacy, especially those related to Islamic values.

The following year, Nugraha et al.²⁵ continued their research on a similar theme, focusing on the types of translation errors from Arabic to Indonesian using Google Translate. In their conclusion, they offered a solution to improve the quality of Arabic-Indonesian translations by correcting these errors and proposing a learning model based on local wisdom called *ngalodern* (modernization of *ngalogat*).

Based on the literature mentioned earlier, this research will examine a different issue: a comparative analysis of the use of Sundanese and Indonesian *ngalogat* syntactic symbols in translating classical Arabic texts. This is important because it is relevant to the current phenomenon where *ngalogat* is used in various regions, including the Sundanese ethnic group, with their language and in other areas using the Indonesian language.²⁶ Therefore, it is necessary to investigate further the differences between the two, especially in the use of syntactic symbols in the translation process. This research is expected to ensure that the *ngalogat* method continues to exist in the world of classical Arabic text translation, whether under the auspices of the curriculum of a *pesantren* institution, formal schools, or individual efforts as true learners of the Arabic language. Azhari²⁷ supports the idea that the *ngalogat* tradition can continue if learners of religion and the Arabic language help

²³ Tubagus Chaeru Nugraha and Mita Amalia, "Revitalization of Sundanese's *Ngalogat*: Literacy in Education," *The 1st International Conference on Language, Literature and Teaching*. (2017): 18.

²⁴ Tubagus Chaeru Nugraha, Rosaria Mita Amalia, Fahmy Lukman, and Tajudin Nur, "Literation of Arabic Through Modern *Ngalogat*: Efforts to Strengthen Islamic Values in People Life." *Humanities & Social Sciences Reviews* 8, no. 3. (2020): 1022. <https://doi.org/10.18510/hssr.2020.83105>.

²⁵ Tubagus Chaeru Nugraha, Fahmy Lukman, and Rosaria Mita Amalia, "Learning Model for Local Wisdom-based Prophet's Hadith Translation," *Jurnal Kajian Peradaban Islam* 5, no. 2. (2022): 164, <https://doi.org/10.47076/jkpis.v5i2.170>.

²⁶ Yuliana, Riema Afriani Kusumadewi, Heri Gunawan, Siti Robiah Adawiyah, "Student's Thinking Skills at *Pesantren*," *International Journal of Educational Management and Innovation* 5, no. 2 (2024): 135, <https://doi.org/10.12928/ijemi.v5i2.9376>.

²⁷ Yasin Azhari, "Budaya Sunda Vs. Radikalisme Islam," *Lensa Budaya* 13, no. 1 (2018).

preserve it, as they are the most crucial pillars in maintaining this intellectual tradition.

METHOD

This study employs a comparative analysis method with a qualitative descriptive approach to compare two different groups within one variable.²⁸ The data sources for the research are taken from the text of the classical Arabic book *Al-Ājurrūmiyyah*.²⁹ The researcher selected specific sentences that include syntactic functions such as *fā'il*, *na'ib al-fā'il*, *mubtada'*, *khavar*, *isim kāna*, *khavar inna*, *na't*, *'atf*, *taukīd*, *badal*, *maf'ul bih*, *maṣdar*, *ẓarf zamān*, *ẓarf makān*, *hāl*, *tamyīz*, *mustaṣnā*, *isim lā*, *munādā*, *maf'ul min ajlih*, *maf'ul ma'ah*, *khavar kāna*, and *isim inna*.

The study involves 10 participants who will translate these sentences using the Sundanese and Indonesian *ngalogat* methods. Simultaneously, the researcher will observe and note the *ngalogat* process according to instructions.

The ten research participants are purposively selected³⁰ based on the following criteria: (1) they are *kiai* or *santri* and know how to use *ngalogat* syntactic symbols in the translation process of classical Arabic texts, (2) they have at least ten years of experience translating classical Arabic texts using the Sundanese and Indonesian *ngalogat* methods, and (3) they understand Arabic grammar (*qawā'id*) well, mainly the syntactic functions of words in Arabic sentence structures.

Four *kiai* and six *santri* are from six different institutions: *Pesantren Sukahideng Tasikmalaya*, *Ar-Riyadh Cikeleng*, *Al-Barokah*, *Nurun Ni'mah*, *Madrasah Al-Ishlah*, and *Madrasah DTA Al-Barokah Bandung*.

Data triangulation techniques are used to gather information through observation, document analysis, and in-depth interviews. After collecting the *ngalogat* data through observation, the researcher conducts document analysis to see how the *ngalogat* method is textually applied. This analysis stage focuses on comparing the use of *ngalogat* syntactic symbols in Arabic-Sundanese and Arabic-

²⁸ Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika* 21, no. 1 (2021): 47, <https://doi.org/10.21831/hum.v21i1.38075>.

²⁹ Abu Abdillah Muhammad bin Muhammad bin Dawud Al-Shinhaji, *Al-Ajurrūmiyyah*, n.d.

³⁰ Fr. Baiju Thomas, "The Role of Purposive Sampling Technique as a Tool for Informal Choices in a Social Sciences in Research Methods," *Just Agriculture* 2, no. 5 (2022): 5.

Indonesian based on Saussure's semiotics theory, which classifies signs into signifiers and signified.³¹

The data are then presented in tables that contain the comparative analysis results to show the differences, similarities, weaknesses, and strengths of the Arabic-Sundanese and Arabic-Indonesian *ngalogat* methods. In the final stage of the research, in-depth interviews are conducted to verify the accuracy and validity of the information that can be accounted for.³²

RESULTS AND DISCUSSION

The Practice of 'Ngalogat' in Translating Classical Arabic Texts

The existence of *ngalogat* remains preserved to this day based on the observations conducted by the author in various *pesantren* and *madrasahs*. The practice of *ngalogat* is routinely carried out in these institutions to study classical Arabic texts such as Al-Ājurrūmiyyah, Alfiyyah Ibn Mālik, Al-Akhlāq Li Al-Banīn, Bulūg Al-Marām, Fath Al-Qarīb, Khulāṣah Nūr Al-Yaqīn, Safīnah An-Najāh, and so on.

When studying classical Arabic texts, the *kiai* in these *pesantren* and *madrasahs* wait to teach the book's contents to the *santri* at the beginning of the lessons. Instead, they first translate the text and use *ngalogat* as the translation method.³³

This practice is carried out for at least three reasons. First, *ngalogat* has become a tradition passed down through generations and is considered an intellectual heritage that must be preserved.³⁴ Second, *ngalogat* can enhance *santri*'s skills in acquiring new vocabulary (*mufradāt*) daily.³⁵ Third, *ngalogat* helps *santri* understand the syntactic functions of each word.³⁶ Thus, *ngalogat* is not only limited

³¹ Eko Punto Hendro, "Simbol: Arti, Fungsi, dan Implikasi Metodologisnya," *Endogami: Jurnal Ilmiah Kajian Antropologi* 3, no. 2 (2020): 159. <https://doi.org/10.14710/endogami.3.2.158-165>.

³² Dedi Susanto, Risnita, and M. Syahrani Jailani, "Teknik Pemeriksaan Keabsahan Data dalam Penelitian Ilmiah," *Jurnal QOSIM: Jurnal Pendidikan, Sosial & Humaniora* 1, no. 1 (2023): 56, <https://doi.org/10.61104/jq.v1i1.60>.

³³ Fajar Alamin, Asep Sopian, and Nunung Nursyamsiah, "Interpreting Arabic-Indonesian Grammatical Linguistic Symbols in Yellow Book Learning: Semiotic Analysis," *Arabiyatuna: Jurnal Bahasa Arab* 8, no. 1 (2024): 380, <http://dx.doi.org/10.29240/jba.v8i1.9444>.

³⁴ Hasan and Anshory, "Kitab Kuning Dan Pesantren: Peran MA Baitussalam Melestarikan Warisan Intelektual."

³⁵ Shefia, Zamhuri, and Afifah, "Pemanfaatan Huruf Pegon Dalam Mempermudah Pembelajaran Nahwu."

³⁶ Tubagus Chaeru Nugraha, Rosaria Mita Amalia, Fahmy Lukman, and Tajudin Nur, "Literation of Arabic Through Modern *Ngalogat*: Efforts to Strengthen Islamic Values in People Life." *Humanities & Social Sciences Reviews* 8, no. 3. (2020): 1028. <https://doi.org/10.18510/hssr.2020.83105>.

to interlingual translation but also contributes to facilitating the understanding of Arabic grammatical structures.

The Syntactic Semiotics of 'Ngalogat' in Sundanese and Indonesian: Translating Classical Arabic Texts Using Saussure's Semiotic Approach

Ten experienced *kiai* and *santri* from various *pesantren* and *madrasahs* in West Java were selected to translate 20 sentences using the *ngalogat* method in both Sundanese and Indonesian. This aims to observe the comparison of the use of *ngalogat* syntactic symbols in these two languages.

Sundanese and Indonesian *ngalogat* syntactic symbols were identified using Saussure's semiotic approach.³⁷ This approach examines how verbal and visual symbols (signifiers) in *ngalogat* and their syntactic functions (signified) are interconnected.³⁸

Table 1. Signifier and Signified of Sundanese and Indonesian *Ngalogat*

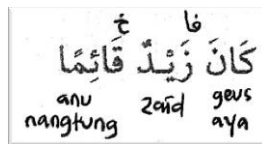
Language	Signifier		Signified
Sundanese/Indonesian	Verbal Symbols	Visual Symbols	Syntactic Functions
Sundanese	<i>saha</i>	فا	فاعل عاقل
Indonesian	<i>siapa</i>		نائب الفاعل عاقل
Sundanese	<i>naon</i>	ف	فاعل غير عاقل
Indonesian	<i>apa</i>		نائب الفاعل غيره
Sundanese	<i>ari</i>	م	مبتدأ
Indonesian	<i>adapun</i>		
Sundanese	<i>eta</i>	خ	خبر
Indonesian	<i>itu</i>		
Sundanese	<i>anu</i>	ن	نعت
Indonesian	<i>yang</i>		
Sundanese	<i>tegesna</i>	تو	توكيد
Indonesian	<i>yakni</i>		
Sundanese	<i>nyatana</i>	بد	بدل
Indonesian	<i>yaitu</i>		
Sundanese	<i>ka</i>	مف	مفعول به
Indonesian	<i>pada/terhadap</i>		
Sundanese	<i>kalawan</i>	مط	مفعول مطلق\مصدر
Indonesian	<i>dengan</i>		

³⁷ Ferdinand de Saussure, Wade Baskin, Perry Meisel, and Haun Saussy, *Course in General Linguistics* (New York: Columbia University Press, 2011).

³⁸ Ziyadatul Fadhliyah, "Semiotika Ferdinand De Saussure Sebagai Metode Penafsiran Al-Qur'an: Kajian Teoritis," *Al-Afkar, Journal For Islamic Studies*, 2021, 109–22.

Sundanese	<i>di/dina (waktu)</i>	ظ	ظرف زمان
Indonesian	di (waktu)		
Sundanese	<i>di (tempat)</i>	ظ	ظرف مكان
Indonesian	di (tempat)		
Sundanese	<i>bari</i>	حا	حال
Indonesian	dalam keadaan		
Sundanese	<i>naonnana</i>	تم	تميز
Indonesian	apanya		
Sundanese	<i>ku sabab</i>	مل	مفعول من أجله
Indonesian	karena		
Sundanese	<i>sarta</i>	مع	مفعول معه
Indonesian	beserta		

Table 1 shows various verbal and visual *ngalogat* symbols in both languages, along with the syntactic functions they represent. Out of 20 sentences with 23 different syntactic functions, only 18 functions have symbols, and 15 are listed in Table 1. The other three functions, namely *khavar kāna* and *khavar inna*, share the same symbol as *khavar*, and *isim kāna* has a similar symbol to *fā'il*, because the word *kāna* preceding the *isim* is a *verb* (*fi'il*).³⁹

Data 1. Sundanese *Ngalogat* of *Isim Kāna* and *Khavar Kāna*

kāna / geus aya / (saha) zaidun / zaid / (eta) qā'iman / anu nangtung

Data 2. Sundanese *Ngalogat* of *Khavar Inna*

inna zaidan / saenya-enyana zaid / (eta) qā'imun / anu nangtung

The words '*saha*' and '*eta*' in parentheses are essentially verbal symbols. When the *kiai* pronounces these verbal symbols, the *santri* who hear them will convert them into visual symbols.⁴⁰ However, based on observations, some *santri* in several *pesantren* only use the verbal symbols, which they then also write as visual symbols in their textbooks, as follows:

Data 3. Sundanese *Ngalogat* Using Visual Symbols

³⁹ Suryani et al.,
the Intellectual Work of I

f Pegon as Preserving

⁴⁰ Kholis, "Penerjemahan Pegon Dalam Kitab Kuning Pesantren."

Data 4. Sundanese *Ngalogat* Using Verbal Symbols

zaidun / (ari) *zaid* / *qā'imun* / (eta) *anu nangtung*

zaidāni / (ari) *dua zaid* / *qā'imāni* / (eta) *dua anu nangtung*

zaidūna / (ari) *zaid-zaid* / *qā'imūna* / (eta) *anu narangtung*

The identification of syntactic symbols in Table 1 is based on findings from various relevant literature⁴¹ and supported by observations showing that the use of most symbols is similar, although there are some differences.

For example, *santri* writes Javanese visual symbols as representations of Sundanese verbal symbols. When the *kiai* pronounces '*saha*' as the Sundanese verbal symbol representing the syntactic function *fā'il*, the *santri* converts it into the Javanese visual symbol 'سف' (read: *sopo*, meaning 'who'). Similarly, for '*naonnana*' representing the syntactic function *tamyīz*, *santri* writes 'افن' (read: *opone*, meaning 'what'), and the same applies to other syntactic functions. See Data 5 below:

Data 5. Sundanese *Ngalogat* Using Javanese Symbols

These differences occur because, in reality, visual symbols are not permanently fixed or have standards.⁴² Each institution might use different visual

⁴¹ 1) Fajar Alamin, et al., "Interpreting Arabic-Indonesian Grammatical Linguistic Symbols in Yellow Book Learning: Semiotic Analysis," *Arabiyatuna: Jurnal Bahasa Arab* 8, no. 1 (2024): 373–394, <http://dx.doi.org/10.29240/jba.v8i1.9444>; 2) Khotimah Suryani, et al., "Learning the Yellow Book with the Arabic Meaning of Pegon as Preserving the Intellectual Work of Indonesian Ulemas," *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama* 14, no. 1 (2022): 769–786, <https://doi.org/10.37680/qalamuna.v14i1.4783>; 3) Tubagus Chaeru Nugraha, et al., *Modernisasi Ngalogat Bahasa Arab* (Jatinangor: Alqaprint, 2018).

⁴² Muhammad Riduan Harahap, "Tradisi Kitab Kuning Pada Madrasah Di Indonesia," *Al-Kaffah: Jurnal Kajian Nilai-Nilai Keislaman* 11, no. 1 (2023): 105–30.

symbols, and even each *santri* can create them according to their preference and creativity.

Here is the result of a *santri's ngalogat* who created their own symbols: the letter A with a dot (A.) to mark *mubtada'*, and E with a dot (E.) to mark *khavar*. The symbol (A.) represents 'ari', and (E.) represents 'eta'. When using *ngalogat* in Indonesian, they use the symbol M with a dot (M.) for *mubtada'* and Kh with a dot (Kh.) for *khavar*. See Data 6 below:

Data 6. Sundanese *Ngalogat* Using Alphabetical Symbols



Using these symbols also applies to 18 of the 23 syntactic functions in the Al-Ājurrūmiyyah book. Meanwhile, the other five syntactic functions do not have specific symbols representing their roles. In practice, these words are translated literally without the inclusion of symbols.⁴³ The five syntactic functions include *isim inna*, 'atf, *mustasnā*, *isim lā*, and *munādā*. Below are the translation results using the *ngalogat* method for these five syntactic functions:

Data 7. *Ngalogat* Function for *Isim Inna*



inna zaidan / saenya-enyana / zaid / (eta) qā'imun / anu nangtung

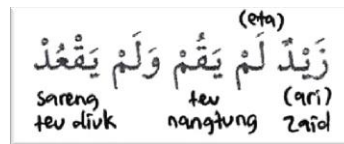
The *isim inna* 'زَيْدًا' in Data 7 is translated as 'zaid' without a verbal symbol indicating the syntactic function of *isim inna*. The phrase 'saenya-enyana (indeed)' before 'zaid' is a literal translation of the word 'إِنَّ', not a representation of its syntactic function. The meaning of the word preceding *isim inna* varies depending on the

⁴³ Tubagus Chaeru Nugraha, et al., *Modernisasi Ngalogat Bahasa Arab* (Jatinangor: Alqaprint, 2018).

preceding word. If 'zaid' is preceded by 'لَيْتَ', 'كَانَ', 'لَكِنَّ', or 'لَعَلَّ', it will be translated according to its respective meaning.⁴⁴

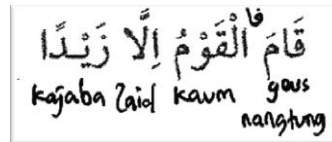
Similarly, in Data 8, 9, 10, and 11, the syntactic functions of '*atf*, *mustašnā*, *isim lā*, and *munādā* do not have symbols indicating their positions within a sentence structure. The word 'sareng (and)' in Data 8 literally means the conjunction '*atf wāu* (وَ). Therefore, if the '*atf* function is connected with another conjunction, its meaning would change accordingly⁴⁵, and so on.

Data 8. *Ngalogat* Function for '*Atf*



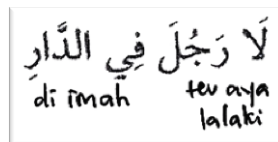
zaidun / zaid / lam yaqum / teu nangtung / wa lam yaq'ud / sareng teu diuk

Data 9. *Ngalogat* Function for *Mustašnā*



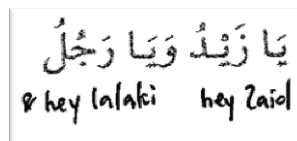
qāma / geus nangtung / (saha) al-qaumu / kaum / illā zaidan / kajaba zaid

Data 10. *Ngalogat* Function for *Isim Lā*



lā rajulā / teu aya lalaki / fī ad-dāri / di imah

Data 11. *Ngalogat* Function for *Munādā*



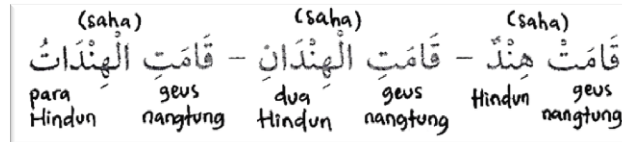
yā zaidu / hey zaid / wa yā rajulu / jeung hey lalaki

A Comparison of the Use of Syntactic Semiotics '*Ngalogat*' in Sundanese and Indonesian in Translating Classical Arabic Texts

⁴⁴ Fuad Ni'mah, *Mulakhas Qawa'id Al-Lughah Al-Arabiyyah*, n.d.

⁴⁵ Mad Ali, *Bahasa Arab Al-Quran 2 (Frasa)*, ed. Siti Fatimah Nurhabibah (Bandung: Royyan Press, 2019).

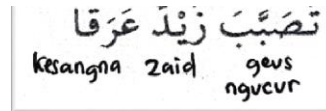
The analysis results show that verbal symbols in Sundanese *ngalogat* tend to be used consistently by all ten participants despite their different backgrounds. For instance, the syntactic symbol for *mubtada* 'ari' is always pronounced after a word functioning as *mubtada*, or the syntactic symbols for *fā'il* 'saha' and *tamyiz* 'naonnana' are always pronounced before the *fā'il* and *tamyiz* themselves.⁴⁶ See Data 12 and 13:

Data 12. Sundanese *Ngalogat* Function for *Fā'il*

qāmat / geus nangtung / (saha) hindun / hindun

qāmat / geus nangtung / (saha) al-hindāni / dua hindun

qāmat / geus nangtung / (saha) al-hindātu / para hindun

Data 13. Sundanese *Ngalogat* Function for *Tamyiz*

taṣabbaba / geus ngucur / (saha) zaidun / zaid / (naonnana) 'araqan / kesangna

Conversely, visual symbols are flexible and variable. Some use visual symbols in the form of *hijā'iyah* letters, as shown in Table 1, others use Javanese symbols as representations of Sundanese verbal symbols, and some even create new symbols according to their preferences over time. These visual symbols, whether in Sundanese or Indonesian, have the exact visualization, meaning there is no significant difference due to language differences.⁴⁷

Meanwhile, verbal symbols in Indonesian *ngalogat* tend to be applied inconsistently. Most focus only on literal word-by-word translation.

Unlike Sundanese *ngalogat*, where the *kiai* pronounces the verbal symbol "saha" before the word functioning as *fā'il*, in Indonesian *ngalogat*, the *kiai* directly translates the meaning of the *fā'il* word into Indonesian without first pronouncing the verbal symbol "siapa", which represents the syntactic function of *fā'il*. The same

⁴⁶ Kholis, "Penerjemahan Pegon Dalam Kitab Kuning Pesantren."

⁴⁷ Hasan and Anshory, "Kitab Kuning Dan Pesantren: Peran MA Baitussalam Melestarikan Warisan Intelektual."

applies to words with other syntactic functions. This can be observed in Data 14 and 15 below:

Data 14. Indonesian *Ngalogat* Function for *Fā'il*

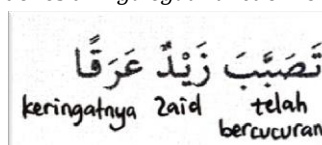


qāmat / telah berdiri / hindun / hindun

qāmat / telah berdiri / al-hindāni / dua hindun

qāmat / telah berdiri / al-hindātu / para hindun

Data 15. Indonesian *Ngalogat* Function for *Tamyīz*



taṣabbaba / telah bercucuran / zaidun / zaid / 'araqa / keringatnya

When viewed from the procedure, the *ngalogat* method is similar to the word-for-word translation method.⁴⁸ However, there are significant differences between the two, particularly in the order of word arrangement. In the *ngalogat* method, the Target Language (TL) is written directly below the Source Language (SL) words one by one. In contrast, in the word-for-word translation method, the TL words are written in sequence according to the order of the SL words.

This is an example of the word-for-word translation method application⁴⁹:

Table 2. Word of Word Translation

SL	وَلَكِنْ عَلَى مَاذَا تَشْكُرُنِي؟
TL	Tetapi mengapa engkau berterima kasih kepadaku?

The word order in the TL above matches the SL, meaning the words in the TL sentence have the same grammatical structure as those in the SL sentence, so no

⁴⁸ Mirza Ghulam Akbar Al Hafidz et al., "Translation Analysis of the Story Book 'Al Qiroatu Ar Rosyidah' for 10th Grade Students of Riyadhhussholihin High School Pandeglang Banten," *Lisanul Arab: Journal of Arabic Learning and Teaching* 12, no. 1 (2023): 1–13, <https://doi.org/10.15294/la.v12i1.67347>.

⁴⁹ Luthfia Khoiriyatunnisa and Indah Rosma Yuniar, "Analisis Metode Penerjemahan pada Subtitle Film Animasi 'Al-Farabi' Versi Arabic Cartoon," *Berajah Journal: Jurnal Pembelajaran dan Pengembangan Diri* 2, no.4. (2022): 811–822, <https://ojs.berajah.com/index.php/go/article/view/167>.

adjustment is needed.⁵⁰ The conjunction “ولكن” is translated as “*tetapi* (but),” then “عَلَى مَاذَا” is translated as “*mengapa* (why),” and the phrase “تَشْكُرُنِي” is translated as “*kamu berterima kasih kepadaku* (you thank to me)”. This translation is understandable and acceptable due to the grammatical structure alignment between Arabic (as the SL) and Indonesian (as the TL).

As mentioned, the difference with *ngalogat* lies in the placement of words. Additionally, *ngalogat* includes specific symbols designed to help users understand the syntactic functions of each word, whereas word-for-word translation does not. However, both methods make it easier for users to comprehend the meaning of each word in the original text being studied.⁵¹

There has yet to be any standardization or formalization regarding the syntactic symbols of *ngalogat* and their usage guidelines.⁵² Consequently, translating classical Arabic texts using the *ngalogat* method, especially in *pesantren*, has been carried out naturally and passed down from generation to generation. This also explains the variations in how *ngalogat* is generally used, where each *pesantren*, *madrasah*, or even individual has their own experiences and preferences.

There are also specific differences between Sundanese *ngalogat* and Indonesian *ngalogat*, each with its strengths and weaknesses. These points can be observed in the following table:

Table 2. Comparison of Arabic-Sundanese *Ngalogat* and Arabic-Indonesian *Ngalogat*

Arabic-Sundanese <i>Ngalogat</i> and Arabic-Indonesian <i>Ngalogat</i>	
Similarities	• The verbal and visual symbols of Sundanese and Indonesian <i>ngalogat</i> both represent the same syntactic functions. • The form of the visual symbols is the same, with no significant differences due to language differences. Their use depends on each user's preferences. • The translation process in both methods emphasizes translating one word at a time, meaning not one sentence at a time or even one paragraph directly.

⁵⁰ Ahmad Faqih, “Penggunaan Google Translate dalam Penerjemahan Teks Bahasa Arab ke dalam Bahasa Indonesia,” *ALSUNIYAT: Jurnal Penelitian Bahasa, Sastra, Dan Budaya Arab* 1, no. 2 (2018): 88–97, <https://doi.org/10.17509/alsuniyat.v1i2.24216>.

⁵¹ Saleha Riana, Syahabbuddin Nur, and M. Ahim Sulthan Nuruddaroini, “Analisis Kesalahan Penerjemahan Teks Bahasa Arab Santriwati di Pondok Pesantren,” *Jurnal Basicedu* 6, no. 3 (2022): 5215–5225, <https://doi.org/10.31004/basicedu.v6i3.3020>.

⁵² Fajar Alamin, Asep Sopian, and Nunung Nursyamsiah, “Interpreting Arabic-Indonesian Grammatical Linguistic Symbols in Yellow Book Learning: Semiotic Analysis,” *Arabiyatuna: Jurnal Bahasa Arab* 8, no. 1 (2024): 390, <http://dx.doi.org/10.29240/jba.v8i1.9444>.

Differences	- Sundanese <i>ngalogat</i> verbal symbols tend to be used consistently, while Indonesian <i>ngalogat</i> verbal symbols tend to be used inconsistently, with only a few being used. - Indonesian <i>ngalogat</i> tends to focus on inter-word translation, whereas Sundanese <i>ngalogat</i> focuses on using syntactic symbols in addition to inter-word translation.
Strengths	The inclusion of verbal and visual syntactic symbols helps users understand Arabic texts grammatically, in addition to helping them enrich their vocabulary.
Weaknesses	- The similarity of verbal symbols (both in Sundanese and Indonesian <i>ngalogat</i>) that represent two different syntactic functions, such as the verbal symbol "<i>saha/siapa</i>" representing <i>fā'il</i> and <i>na'ib al-fā'il al-'āqil</i>; and the symbol "<i>naon/apa</i>" representing <i>fā'il</i> and <i>na'ib al-fā'il gair al-'āqil</i>. This can lead to ambiguity in meaning, potentially causing misinterpretation of the actual syntactic function. - There is potential for meaning confusion in verbal symbols, such as the verbal symbol for <i>mubtada'</i> "<i>adapun</i>" in Indonesian <i>ngalogat</i>, where "<i>adapun</i>" is the translation of the word "أدأ". When the teacher translates the word "أدأ", students might mistakenly think it has the syntactic function of <i>mubtada'</i>.

The points above have been verified by four *kiai* from *Pesantren Sukahideng* and *Pesantren Ar-Riyadh Cikeleng* through in-depth interviews. The research results show that both Sundanese *ngalogat* and Indonesian *ngalogat* have similarities, differences, strengths, and weaknesses arising from cultural and habitual differences in each *pesantren*.⁵³

Sundanese *ngalogat* excels in its unique advantage of consistently using syntactic symbols.⁵⁴ This practice helps *kiai* and *santri* determine the position of words according to Arabic grammatical rules. On the other hand, Indonesian *ngalogat* excels because it focuses on directly prioritizing each word's meaning.⁵⁵

Sundanese *ngalogat* is suitable for *pesantren* or *madrasahs* focusing on teaching *nahu* and *saraf* skills.⁵⁶ The Sundanese *ngalogat* translation method helps *santri* become accustomed to and continually practice determining syntactic functions with the aid of existing symbols. However, due to language limitations, Sundanese *ngalogat* can only be used by those who understand Sundanese.

⁵³ Mawaddah, "Problematika Pembelajaran Nahwu Menggunakan Metode Klasik Arab Pegon Di Era Modern."

⁵⁴ Rachmawati, Asikin, and Afianti, "Pengelolaan Kegiatan Membaca Dan Menerjemahkan Kitab Kuning Di Pondok Pesantren Mi'rojul Huda Ciamis."

⁵⁵ Mustolikh Khabibul Umam and Diah Ayu Kuswahyuningrum, "Analisis Kontrastif Struktur Kalimat Arab Dan Indonesia Serta Implementasinya Dalam Pembelajaran," *Tsaqofiya: Jurnal Pendidikan Bahasa Dan Sastra Arab* 4, no. 2 (2022): 259–74.

⁵⁶ Shefia, Zamhuri, and Afifah, "Pemanfaatan Huruf Pegon Dalam Mempermudah Pembelajaran Nahwu."

Indonesian *ngalogat*, on the other hand, is suitable for institutions focusing on developing students' contextual understanding.⁵⁷ Indonesian *ngalogat* can be utilized in various regions because it uses the national Indonesian language and caters to a heterogeneous student body.

Additionally, all four *kiai* agreed that Sundanese and Indonesian *ngalogat* practices are valuable educational legacies that must be preserved. Naturally, this should be done with ongoing development and improvement occasionally.

CONCLUSION

The Arabic-Sundanese *ngalogat* translation method is structural, aligning with its goal of facilitating users' grammatical understanding of texts. In contrast, the Arabic-Indonesian *ngalogat* method tends to emphasize word-by-word comprehension. The use of verbal symbols in Sundanese *ngalogat* tends to be applied consistently by participants, unlike Indonesian *ngalogat*, which focuses more on word-for-word translation without consistent use of existing verbal symbols.

Visual symbols in both languages are flexible and do not show significant differences due to language differences. Their utilization depends on individual preferences, demonstrating that the *ngalogat* method is adaptive and can evolve with time.

This study's comparison between Sundanese and Indonesian *ngalogat* methods provides a general overview of their use and benefits in facilitating Arabic language learning. However, due to limitations that could confuse syntactic symbols or other aspects, it is essential for students to diligently learn Arabic grammar rules and not rely solely on the existing symbols.

Additionally, the author recommends the formal standardization of syntactic symbols in *ngalogat* across various languages to eliminate confusion and ambiguity in meaning and enhance the consistency and accuracy of syntactic symbol use. This would aid teachers and students in translating Arabic texts, including classical Arabic texts and other Arabic-language texts.

⁵⁷ Mohammad Yusuf Setyawan, "Perspektif Filosofis Penelitian Bahasa Arab; Kajian Pembelajaran Bahasa Dengan Metode Terjemah," *Tsaqofiya: Jurnal Pendidikan Bahasa dan Sastra Arab* 4, no. 1 (2022): 117, <https://doi.org/10.21154/tsaqofiya.v4i1.47>.

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