

The Adaptation of Madurese Local Culture in The Translation of Tarbiyatus Shibyan

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ABSTRACT


This study explores the adaptation of Madurese local culture in the translation of *Tarbiyatus Shibyan* by K.H. Muhammad Habibullah Ra'is, specifically focusing on the chapter *Adab al-Ta'allum* (Ethics of Students in Seeking Knowledge). The research addresses the limited scholarly attention to how regional languages, particularly Madurese, serve as cultural mediators in translating classical Islamic texts used in *pesantren* (Islamic boarding schools). This gap highlights the need to understand translation not only as linguistic transfer but also as a process of cultural and educational transmission. Employing a descriptive qualitative method, the study applies content analysis to examine the Arabic source text and its Madurese translation. The findings reveal that the translation process adopts a communicative and contextual approach that reflects the integration of Islamic educational values with Madurese cultural expressions. The use of local idioms and moral expressions effectively strengthens students' ethical awareness, respect, and spiritual responsibility. Moreover, the translation demonstrates that local languages function as cultural bridges in sustaining religious education and preserving local wisdom within the Islamic boarding schools tradition.

Keywords: *Tarbiyatus Shibyan, cultural adaptation, Madurese language, Islamic education, pesantren*

1. INTRODUCTION

Translation does not merely function as a means of language transfer but also serves as a medium for preserving knowledge and conveying Islamic values contextually. In the Indonesian context, the practice of translating religious texts holds high urgency since the majority of Muslims do not have sufficient mastery of the Arabic language, including the Madurese community. Meanwhile, understanding the primary sources of Islamic teachings such as the Qur'an, Hadith, and classical literature highly depends on Arabic language competence. Therefore, the translation of religious texts becomes an essential instrument in bridging the linguistic gap between Islamic teachings and the sociolinguistic reality of Indonesian Muslims, especially when the translation is rendered into local languages that share emotional and cultural proximity with the target community.

The translation of religious texts from Arabic into local languages such as Madurese is not merely a linguistic process but also a cultural transformation. In this process, translation serves as a bridge that connects the universal Islamic values with the socio cultural realities of the Madurese people. The integration of local cultural aspects into translation is crucial so that Islamic messages can be received comprehensively, relevantly, and meaningfully by the target audience. As stated by

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(Bassnett & Lefevere, 1990), translation is both an ideological and cultural act because it involves the negotiation of meaning between the source and target languages. In the context of religious text translation in *pesantren* (Islamic boarding schools in Indonesia) environments, translators do not merely transfer meaning but also adjust idioms, terms, and speech styles to fit the cultural experiences of the target society. Thus, translation becomes a strategic cultural practice for communicating religious messages contextually and effectively.

The tradition of translating Islamic books in Indonesian Islamic boarding schools has developed in the form of *makna gandul* or *makna pesantren*, a traditional interlinear translation technique in which meanings are written between the lines of the Arabic text to facilitate understanding. Nevertheless, full translation efforts that explicitly consider the dimension of local culture remain relatively limited. In fact, translation that takes into account the recipient's cultural context has the potential to provide a more vivid, relevant, and contextual understanding of Islam. Recent studies on religious text translation have proposed integrative models that combine semantic communicative analysis with cultural sensitivity to enhance translation quality and contextual relevance (Mujazin et al., 2026).

Such developments indicate that contemporary religious translation is increasingly understood not merely as linguistic transfer, but as a culturally mediated practice that negotiates meaning within specific socio religious contexts. This broader orientation toward cultural mediation is also observable beyond religious translation studies. In applied and interdisciplinary contexts, the translation and cross cultural adaptation of instruments require systematic cultural recalibration to ensure functional and contextual validity (Aldhahi et al., 2024; Al-Hazzaa et al., 2024). Although situated in different disciplinary domains, these studies similarly demonstrate that translation entails contextual adaptation rather than mere semantic substitution. In parallel, empirical research in Indonesian settings further shows that translation techniques and acceptability are closely linked to cultural negotiation and audience reception rather than purely structural equivalence (Listimariam et al., 2025).

One example of such application can be found in *Tarbiyatus Shibyan*, an Arabic language work written by K.H. Muhammad Habibullah Ra'is, a Madurese scholar from Sumenep, Madura, which was later translated into Madurese Pegon for use in Islamic boarding schools contexts. This case illustrates that translation in this setting does not represent a cross civilizational transfer from the Arab world to Indonesia, but rather an intra cultural pedagogical mediation within the Madurese Islamic scholarly tradition. This book is a religious poetic work written in Arabic, containing moral teachings and ethical education for children and adolescents. The translation of this book into the Madurese language not only represents a process of language transfer but also displays the

integration of local cultural values through the use of distinctive terminology, familiar linguistic styles, and value systems contextualized with Madurese society. Therefore, the translation of *Tarbiyatus Shiblyan* can be understood as a living religious pedagogical text that operates within the social and educational life of Madurese Islamic boarding schools communities. Theoretically, Glodjovic (2010) emphasizes that translation serves as a bridge for intercultural communication that enables the transfer of meaning across cultures (Glodjovic, 2010).

In the present case, although *Tarbiyatus Shiblyan* was written by a Madurese scholar, the use of Arabic as the language of scholarly authority situates the text within a broader Islamic intellectual tradition. Therefore, the translation into Madurese Pegon involves not only linguistic transfer but also mediation between the transnational scholarly register of Arabic and the localized pedagogical and cultural context of Madurese Islamic boarding schools. In this sense, translation functions as intercultural mediation at the level of linguistic and epistemic domains rather than geographic cultures. However, most previous studies still focus on linguistic aspects and have not deeply examined the dimension of cultural adaptation in the translation of religious texts. For instance, Royyani's (2015) study on the translation of the Qur'an into Madurese primarily examined grammatical structures, while Solehodin and Musyarrofah (2023), in their study of *Tarjamah Basa Madura*, emphasized syntactic aspects without discussing translators' strategies in contextualizing Islamic values within local culture. Although these works differ in textual status and historical background, they share a similar analytical tendency to prioritize linguistic analysis over cultural adaptation.

This research gap indicates the need for studies that explicitly examine the strategies of religious text translation by considering the cultural aspects of the recipient community. Therefore, this study aims to analyze how the Madurese cultural context is creatively integrated into the Arabic–Madurese translation of *Tarbiyatus Shiblyan*. The focus of this study includes three main aspects, 1) the use of local terms and lexicons; 2) the distinctive Madurese linguistic style; and 3) the adaptation of Islamic moral values into Madurese cultural expressions.

Conceptually, this study employs the dynamic equivalence approach in translation theory proposed by Larson, which emphasizes the importance of conveying textual meaning communicatively and contextually within the receptor culture through lexical, grammatical, and pragmatic analysis (Larson, 1998). This approach is combined with the Islamic philological perspective proposed by Kridalaksana, which views text as a cultural and historical product that must be understood within its social context (Kridalaksana, 2008). The combination of these two approaches enables a comprehensive analysis of *Tarbiyatus Shiblyan*, both as a linguistic document and as a cultural artifact reflecting the integration of Islam and Madurese local wisdom.

Beyond addressing the empirical gap, this study offers a conceptual contribution to translation studies by repositioning religious translation in Islamic boarding schools as a form of socio cultural mediation rather than merely semantic transfer. While dynamic equivalence theory explains how meaning is adjusted to achieve communicative effect, this research demonstrates that in the Islamic boarding schools context, translation simultaneously operates as a mechanism of ethical transmission and habit formation. By conceptualizing translation as an integrated process of textual transformation, cultural adaptation, and moral internalization, this study extends existing discussions on Arabic–local language translation and situates translation within lived pedagogical practice. Thus, the translation of *Tarbiyatul Shibyan* is theorized not only as a linguistic product but also as a cultural educational practice embedded in communal religious life.

2. METHOD

This study employs a qualitative research design using a content analysis approach to examine the interplay between linguistic choices and cultural adaptation in the translated text. The aim is to analyze how the integration of Madurese local culture is represented in the translation of *Tarbiyatul Shibyan* by K.H. Muhammad Habibullah Ra'is from Arabic into Madurese. The objects of this research include both the Arabic and the Arabic–Madurese versions of *Tarbiyatul Shibyan*, while the research subjects consist of *kiai* (Islamic boarding school leaders), *ustaz* (teachers), and *santri* (Islamic boarding school students) who use the text in the learning process. The research was conducted at Islamic boarding schools Al-Is'af Kalabaan, Guluk-Guluk, Sumenep, which is both the author's home institution and the Islamic boarding schools where the text continues to be taught.

In qualitative research, the primary instrument is the researcher, who is directly involved in observing, interpreting, and analyzing the data. To support data collection, several supplementary instruments were employed, 1) an interview guideline to explore participants' perspectives on translation and cultural meaning; 2) an observation checklist to record teaching practices and interaction patterns during *pengajian* (Islamic study sessions); and 3) a documentation sheet to catalogue relevant textual and archival materials. Audio recordings and field notes were also used to ensure data accuracy and completeness.

Data were collected through four main techniques, 1) textual and literature analysis of both Arabic and Arabic–Madurese manuscripts to identify diction, idioms, and cultural elements; 2) in depth interviews with Islamic boarding schools caretakers, teachers of the text, senior *santri*, and women's study group instructors to understand the translation context and cultural perception; 3) participant observation during regular Islamic study sessions to record interaction, delivery methods, and responses to Madurese expressions; and 4) documentation, including copies of the

text (Arabic and *Pegon*, an adapted Arabic script used to write Madurese), Islamic study sessions videos, student notes, and supporting archives such as schedules or study brochures.

The content analysis method was used to examine the representation of Islamic and Madurese cultural values in the translation of *Tarbiyatus Shibyan*. This approach enables the identification of ideological, religious, and cultural messages implied in the text (Wallen & Fraenkel, 2006). The analytical stages were adapted from Subiakto and applied in a contextualized manner (Subiakto, 2006).

The analysis began with the formulation of the research problem, namely identifying how Madurese cultural integration appears in the translated text and what translation strategies were employed to transform meaning from Arabic into the local Madurese context. The theoretical framework was developed based on dynamic equivalence theory (Nida & Taber, 1974), cultural translation procedures (Newmark), translation techniques (Hoed), and Islamic philological and cultural linguistic approaches. Units of analysis included culturally loaded Madurese vocabulary and expressions, translation techniques (transference, cultural equivalence, paraphrase, modulation, and footnotes), adaptive sentence structures, and reader responses derived from interviews. The coding and categorization stage involved assigning codes to textual excerpts containing cultural elements, which were then grouped according to translation techniques and value themes such as *iman* (faith), *akhlak* (morality), *ibadah* (worship), and *tarbiyah* (Islamic education).

The final stage consisted of data interpretation and conclusion drawing, in which the identified patterns were interpreted to explain how translation strategies convey Islamic values within the Madurese cultural context and how local culture is internalized in the religious text. These findings form the basis for articulating the study's contribution to Arabic–Madurese translation studies.

3. RESULT AND DISCUSSION

3.1. Focus of Study and Division of Analysis Units

This study specifically focuses on the chapter *Adab al-Ta'allum* (Ethics of Students in Seeking Knowledge) from *Tarbiyatus Shibyan* by K.H. Muhammad Habibullah Ra'is. This chapter was chosen because it serves as both the opening and the core section of the book's overall structure, conceptually containing the fundamental principles for shaping the character of *santri* within the Islamic boarding schools environment. Through this chapter, the author emphasizes moral and spiritual values that form the foundation of learning ethics, such as sincerity, respect for teachers, diligence in seeking knowledge, and self discipline throughout the learning process.

To facilitate the analysis of Islamic educational values and the strategies of local cultural translation within this chapter, the study divides the content of *Adab al-Ta'allum* into nine main analytical units. Although the entire chapter consists of eighteen subthemes or *bait nazham* (didactic poetic stanzas), the division into nine parts is based on the sequential thematic structure emerging within the text. This approach allows the analysis to be presented in a more systematic, focused, and comprehensive manner, enabling a deeper examination of each value theme constructed in the Arabic text and its equivalent in the Madurese translation.

The division of these analytical units also supports the application of the dynamic equivalence approach and the theory of cultural translation (Nida & Taber, 1974) and the theory of cultural translation (Newmark, 1988), which constitute the main theoretical framework of this research. Accordingly, each unit of analysis is examined not only from linguistic and semantic perspectives but also from the standpoint of how religious values and Madurese local culture are integrated within the translated text.

3.2. Shifts in Meaning and Cultural Adaptation in the Translation of *Tarbiyatus Shibyan*

In the process of translating classical religious texts from Arabic into local languages such as Madurese, linguistic and cultural dynamics inevitably occur. These shifts arise due to differences in language structure, worldview, and value systems held by each linguistic community. Therefore, translation is not merely the transfer of sounds or word forms but also involves the interpretation of meaning and adjustment to the local cultural context. This section aims to examine how shifts in meaning and cultural adaptation take place in the Madurese translation of *Tarbiyatus Shibyan*. Each section is analyzed in terms of semantic shift and forms of adaptation to local values using the theoretical framework of dynamic equivalence and ethnolinguistics. The analysis focuses on the transformation of meaning and the translation strategies employed to maintain message acceptability within the cultural context of Madurese Islamic boarding schools tradition.

3.2.1. First Section: The Obligation to Learn from an Early Age

Table 1. First Section: The Obligation to Learn from an Early Age

No.	Arabic Text	Madurese Translation	English Translation
1.	طلب علم السبع من سبع وجب	<i>Gen omor pettong taon wajib ngajinah.</i>	When one reaches the age of seven, it becomes obligatory to begin learning.

Shift in Meaning

As shown in Table 1, a modulation of meaning occurs in the phrase *من سبع*, which symbolically denotes the age of readiness for learning in Arabic. It is translated into *pettong taon* (seven years old) in Madurese. This number functions not merely as a numerical equivalence but

as a cultural marker within the Madurese Islamic boarding schools tradition, indicating the ideal age to begin *ngaji* (religious study). Similarly, the expression طلب علم (seeking knowledge) is translated as *ngajinah*, a local term representing both the act of learning and a form of worship specific to the Islamic boarding schools context.

Cultural Adaptation

The lexical choice *ngajinah* reflects a cultural adaptation aligned with Madurese social and spiritual values. In this context, *ngaji* is not merely an intellectual pursuit but also a social spiritual rite marking the child's entry into religious life. The use of this term reinforces the local norm that a child is not considered religiously mature until they begin *ngaji*. Thus, this translation serves to reaffirm and preserve cultural meanings embedded within the community's Islamic education practices.

Contribution to Comprehension

The use of *pettong taon* and *ngajinah* renders the source text message more contextual and meaningful for local readers. Madurese *santri* and parents can easily relate the exhortation to learn from an early age with the traditional practice of sending children to Islamic boarding schools or *madrasah diniyah* (non-formal Islamic religious schools) around the age of seven. Consequently, the translation functions as a medium for the internalization of Islamic values within the framework of Madurese local culture.

Within the framework of dynamic equivalence (Nida & Taber, 1974) and the ethnolinguistic approach (Kramsch, 1998), this translation demonstrates that textual meaning is not solely represented through grammatical form but also through the cultural relations and social values embedded in the target community. Terms such as *pettong taon* and *ngajinah* are not only semantic equivalents but also cultural symbols reflecting how classical Islamic texts are reinterpreted and localized within the Madurese Islamic boarding schools context.

3.2.2. Second Section: The Obligation to Learn from an Early Age

Table 2. Second Section: The Obligation to Learn from an Early Age

No.	Arabic Text	Madurese Translation	English Translation
1.	وما اليه أحتاج امرالدين	<i>Ngajih Kadek se e' kaputob akemah.</i>	First, learn the fundamental aspects of religious matters.
2.	تعلمته اولاخواني	<i>Kadiyeh fiqih tanhid bhen tatakramah.</i>	namely, starting with jurisprudence (<i>fiqh</i>), theology (<i>tanhid</i>), and etiquette (<i>tatakramah</i>).

Shift in Meaning

As shown in Table 2, the Arabic expression اخواني (*ikhwānī*) literally means “my brothers” or “O my brothers,” functioning as a vocative expression to address the audience directly. Lexically, it does not contain any reference to specific branches of knowledge. However, in the Madurese translation, the expression is rendered as *kadiyeh fiqih tawhid bhen tatakramah* (namely, fiqh, tawhid, and proper manners). This shift demonstrates that the translator does not translate the word lexically but interprets it contextually. Within the structure of the didactic poem, the vocative “my brothers” serves as an introductory address before mentioning the types of knowledge that should be learned first. Instead of maintaining the rhetorical address, the translator moves directly to the substantive content namely, the three foundational disciplines traditionally taught in Madurese Islamic boarding schools: *fiqh* (Islamic jurisprudence), *tawhid* (theology), and *tatakramah* (etiquette). This shift can be categorized as modulation combined with cultural adaptation. The translator prioritizes functional meaning over literal equivalence by making explicit what is implicitly understood in the original text. In the Madurese Islamic boarding schools tradition, these three subjects represent the core foundation of early religious education. Thus, the translation reflects local pedagogical structure rather than preserving the original rhetorical form.

In the translation, there is an amplification of meaning in the phrase تعلمته أولا (what I learned first). The Madurese translation is not merely semantic but adds clarification regarding the types of knowledge prioritized, *fiqh*, *tawhid*, and *tatakramah*. This strategy indicates a reinterpretation of meaning to align with the traditional curriculum structure of Madurese Islamic boarding schools.

Cultural Adaptation

These three branches of knowledge reflect the framework of local Islamic education. The term *tatakramah*, a local equivalent of *adab* (proper conduct), encompasses politeness, moral character, and the etiquette of students toward their teachers and peers. This adaptation demonstrates that the translator adjusted the textual message to conform to the moral values and pedagogical system distinctive to Islamic boarding schools culture.

Contribution to Understanding

The use of familiar local terms within the Islamic boarding schools environment facilitates students’ comprehension of the hierarchy of knowledge to be learned first. The emphasis on the sequence of *fiqh*, *tawhid*, and *tatakramah* strengthens the integration between classical Arabic texts and the Madurese teaching tradition, thereby deepening the internalization of Islamic values within the local cultural context.

The translation strategy applied in this section reflects the dynamic equivalence approach (Nida & Taber, 1974), in which the concept of prioritizing knowledge is not rendered literally but adapted into a form relevant to the cognitive structure and lived experience of Madurese students. Consequently, the insertion of the term *tatakramah* can be viewed as part of an Islamic localization process transforming classical Arabic texts into forms that resonate within local Muslim communities.

3.2.3. Third Section: Practicing Knowledge with Sincerity

Table 3. Third Section: Practicing Knowledge with Sincerity

No.	Arabic Text	Madurese Translation	English Translation
1.	ثم اعملن بما علمني مخلصا	<i>Kalabhen ikhlas pas lakonih elmunah.</i>	Then, put the knowledge you have learned into practice sincerely.

Shift in Meaning

As shown in Table 3, a modulation of meaning occurs in the term *مخلصا* (*mukhlisan*), which in Arabic refers to sincerity of intention, but is translated into Madurese as *ikhlas pas lakonih elmunah* (sincerely practicing the knowledge). This translation shifts the focus from an *internal realm* (intention) to an *external realm* (action), suggesting that sincerity is understood as a quality that must be manifested through tangible behavior.

Cultural Adaptation

In Madurese culture, *ikhlas* (sincerity) is not merely a spiritual awareness but must be reflected in social conduct. The translation aligns with the Islamic boarding schools's ethical norm that knowledge has true value only when practiced earnestly. The use of an active form such as *kalabhen* underscores that the application of knowledge is an active and morally responsible duty.

Contribution to Understanding

This translation bridges the Islamic teaching of sincerity with the social ethics of the Madurese community. *Santri* (students in Islamic boarding schools) are encouraged not only to hold sincere intentions but also to demonstrate sincerity through concrete behavior. Thus, the translation serves as a means of internalizing the value of sincerity within a measurable and contextualized social practice.

The translation strategy exemplifies the dynamic equivalence approach (Nida & Taber, 1974), where culturally relevant meaning is prioritized over literal correspondence. Furthermore, from an ethnolinguistic perspective, the phrase "*ikhlas pas lakonih elmunah*" illustrates how language in Madurese tradition conveys not only linguistic meaning but also a system of values linking knowledge to moral and social responsibility.

3.2.4. Fourth Section: Student's Ethics Toward the Teacher

Table 4. Fourth Section: Student's Ethics Toward the Teacher

No.	Arabic Text	Madurese Translation	English Translation
1.	واستكن إذا واجهته وصمت أجب	<i>Medded nunduk e'seb jweb nyatanyanab.</i>	Bow humbly when you face your teacher, and respond with calmness and respect.

Shift in Meaning

In this translation as shown in Table 4, both transposition and modulation of meaning occur. The Arabic imperative phrase meaning “be calm and answer quietly” is rendered into Madurese as “*medded nunduk e'seb jweb nyatanyanab.*” This expression does not merely emphasize silence but adds a gestural dimension distinctive to Madurese culture—the act of bowing the body as a symbol of humility and respect. The shift moves the focus from verbal action to bodily expression, reflecting the social ethics of the Islamic boarding schools.

Cultural Adaptation

The phrase *medded nunduk* is a local Islamic boarding schools idiom rich in ethical and symbolic meaning. The bowed posture represents humility and reverence toward both knowledge and the teacher. Thus, the Islamic value of *tawadhu'* (humility) is translated through a cultural form that is more communicative and contextually resonant within Madurese society.

Contribution to Understanding

The use of local idioms such as *medded nunduk* bridges Islamic ethical concepts with the everyday practices of *santri*. Ethics are therefore not only cognitively understood but also embodied through socially observed behavior. This translation strengthens the internalization of *tawadhu'* as an integral element of the Islamic boarding schools educational culture.

The translation strategy aligns with the principles of cultural equivalence and visual contextual translation (Hoed, 2006), in which non-verbal cultural aspects are translated through local symbols comprehensible to the target community. Furthermore, from an ethnolinguistic perspective (Polyezhayev et al., 2024), the phrase “*medded nunduk*” illustrates how language functions not only as a tool of communication but also as a representation of collective identity, reflecting social relations within the traditional scholarly structure of Islamic boarding schools life.

3.2.5. Fifth Section: Obedience to the Teacher's Commands and Prohibitions

Table 5. Fifth Section: Obedience to the Teacher's Commands and Prohibitions

No.	Arabic Text	Madurese Translation	English Translation
1.	وامتثلن أمره إن أمرا	<i>Wejib lakonih se e pakon gurunab.</i>	It is obligatory to carry out the teacher's command when he gives an instruction.

Shift in Meaning

In this translation as shown in Table 5, both transposition and modulation of meaning occur. The Arabic imperative phrase meaning “*be calm and respond with silence*” is translated as “*medded nunduk e’seb jeweb nyatanyanab.*” This expression not only emphasizes silence but also adds a gestural dimension typical of Madurese culture—the act of bowing one’s body as a symbol of humility and respect. The shift moves the focus from verbal behavior to bodily expression, reflecting the social ethics embedded in the Islamic boarding schools culture.

Cultural Adaptation

The phrase *medded nunduk* is a local Islamic boarding schools idiom in Madura that carries ethical and symbolic meaning. The bowed posture signifies humility and reverence toward knowledge and one’s teacher. Thus, the Islamic value of *tawadhu’* (humility) is rendered through a cultural form that is more communicative and contextually grounded in the target community.

Contribution to Understanding

The use of the local idiom *medded nunduk* bridges Islamic ethical concepts with the everyday practices of Islamic boarding schools students. Ethics is not only understood cognitively but is also embodied through observable social actions. This translation strengthens the internalization of *tawadhu’* as an integral part of the Islamic boarding schools’s cultural habitus.

These findings align with the study by Nisa, et al., which emphasizes that regional languages such as Madurese serve not only as tools of communication but also as representations of cultural values and identity (Nisa et al., 2024). Expressions like *pakon gurunab* (the teacher’s command) and the attitude of *ngabekti* (devotion) symbolize profound social relationships that are inseparable from the Islamic boarding schools context. Therefore, translation strategies that account for social meaning are crucial in the cultural adaptation of classical Islamic texts (*kitab kuning*) within local settings.

3.2.6. Sixth Section: Obedience to the Teacher’s Commands and Prohibitions

Table 6. Sixth Section: Obedience to the Teacher’s Commands and Prohibitions

No.	Arabic Text	Madurese Translation	English Translation
1.	واسأله ما أبهم من ابواب	<i>Se ta’ ngarteb pas mator de’ ka gurunab.</i>	Ask your teacher about the things you have not yet understood.

Shift in Meaning

In the Arabic text as shown in Table 6, this phrase literally means “Ask him (the teacher) about the things that remain unclear from his explanation.” The Madurese translation introduces a modulation of meaning through the addition of the word *mator* a polite expression typical of the

Madurese language used when addressing respected figures. Thus, the act of asking is not merely intellectual but also ethical, requiring humility and respect.

Cultural Adaptation

In Madurese culture, *mator* functions as a symbol of politeness and reverence toward elders. Its use in the text reflects a form of linguistic cultural adaptation in which the process of learning is framed by the social ethics of the Islamic boarding schools environment. The interaction between *santri* (students) and *guru* (teachers) is therefore governed not only by academic logic but also by moral hierarchy and religious etiquette.

Contribution to Understanding

The inclusion of a cultural element such as *mator* makes the message of the text more communicative and contextually meaningful. Students are taught not only what to ask but also how to ask. This translation strategy reinforces the Islamic educational value of *adab* (proper manners), making the act of questioning part of a praiseworthy religious practice grounded in humility and respect.

This finding strengthens the ethnolinguistic perspective that language is not merely a system of verbal symbols but also a reflection of social, spiritual, and cultural values within a community. As explained by Faridi, the Madurese language cannot be separated from its cultural context because every expression embodies the worldview and moral philosophy of the Madurese people (Faridi, 2021). In the Islamic boarding schools context, the use of *mator* in the translation of classical Arabic texts is not simply a lexical equivalent of “to ask,” but a marker of politeness that reinforces respect for knowledge and the authority of teachers. This shows that the translation process considers social relations and the structure of *adab* within the Islamic boarding schools community, in line with the ethnolinguistic principle that language represents identity and the socio cultural order surrounding it.

3.2.7. Seventh Section: Honoring Knowledge and Avoiding Disputation

Table 7. Seventh Section: Honoring Knowledge and Avoiding Disputation

No.	Arabic Text	Madurese Translation	English Translation
1.	واجتنب الجدل والمنازعة	<i>Jek rebbuk menang cacu ben jek tokaran.</i>	Avoid pointless debates and quarrels.

Shift in Meaning

In this translation as shown in Table 7, a semantic shift occurs from the Arabic phrase *al-jidāl wa al-munāẓa‘ah* (debate and dispute) into the local expressions *cacu* and *tokaran*. Both idioms carry stronger pragmatic connotations, *cacu* refers to emotionally charged and unproductive

debates, while *tokaran* denotes personal verbal conflicts. This idiomatic shift reinforces the ethical message of the source text in a more contextualized and culturally grounded way.

Cultural Adaptation

The use of *caca* and *tokaran* reflects the social reality of Madurese Islamic boarding schools, where heated argumentation is viewed as behavior that disrupts *adab* (ethics) and diminishes the spiritual blessing (*barakah*) of knowledge. Thus, the translation not only transfers lexical meaning but also embeds collective values about maintaining harmony, humility, and respect during the learning process.

Contribution to Understanding

Local diction such as *caca* and *tokaran* makes the religious message more relatable and easier to internalize. The Islamic value of avoiding futile argumentation is expressed through everyday Madurese idioms that santri can readily understand and apply. The translation thereby strengthens the moral internalization of Islamic teachings through culturally resonant linguistic symbols.

This finding supports the ethnolinguistic perspective that language is not only a reflection of social reality but also a medium of cultural expression and social regulation. The use of the term *mator* in the phrase “*Se ta’ ngarteb pas mator de’ ka gurunab*” is not merely a literal equivalent of “to ask,” but embodies the Madurese norm of politeness and reverence toward teachers (*gburnu*). Its linguistic structure suggests that the act of questioning entails a ritual of etiquette bowing slightly, using formal expressions, and demonstrating sincerity consistent with the hierarchical norms of the Islamic boarding schools culture.

According to Faridi, the Madurese language is deeply imbued with philosophical life values and is used in a stratified manner to assert respect toward esteemed figures (Faridi, 2021). In the context of this text, the translator consciously selects linguistic forms that mirror this value system, thereby transforming the act of inquiry into more than a linguistic gesture it becomes a religious and cultural practice deeply rooted in the social fabric of the santri community.

3.2.8. Eighth Section: The Prohibition of Accepting Help Without Learning

Table 8. Eighth Section: The Prohibition of Accepting Help Without Learning

No.	Arabic Text	Madurese Translation	English Translation
1.	جراية الطلاب تحرم على	<i>De’ santreb haram bukummab rangsumennab.</i>	Aid (food, allowances) for a student is forbidden.
2.	شخص بعلم نافع ما اشتغلا	<i>Santreb Anging se mabejeng ajiennab.</i>	for anyone who does not devote themselves to the pursuit of beneficial knowledge.

Shift in Meaning

In this translation as shown in Table 8, there is an expansion and reinforcement of meaning in the rendering of the term *tālib al-‘ilm* (seeker of knowledge), which is expressed as *santrèh malas* (lazy student) in the narrative context. The concept of *tabrīm* (prohibition) is also modulated into *haram bukummah*, emphasizing the normative aspect within the local legal religious framework. This strategy of modulation and explicitation strengthens the moral message of the source text, making it more relevant to the social context of Madurese Islamic boarding schools.

Cultural Adaptation

The term *rangsum* refers to the logistical provisions given to students, which in the Madurese Islamic boarding schools culture are closely associated with the responsibility to study. A student who enjoys such provisions without engaging in learning is referred to as *santrèh anging se mapejeng aciennah*, a phrase carrying a socially satirical tone. This adaptation demonstrates that translation also serves as a moral reinforcement tool, embedding social sanctions against passive and unproductive behavior within the Islamic boarding schools environment.

Contribution to Understanding

Through the use of firm local diction, the ethical message regarding the obligation to pursue knowledge becomes more communicative and grounded. For the Madurese community known for its values of diligence and honesty the prohibition against receiving facilities without studying is viewed as a moral violation. Thus, the translation not only transfers meaning but also reinforces the Islamic boarding schools' role as a moral and social character building institution.

From the perspective of dynamic equivalence, translator does not merely transfer literal meaning from the source language to the target language but also adjusts the message to fit the social context and local values, allowing the religious message to be more effectively internalized by the audience (Nida & Taber, 1974). The techniques of explicitation and modulation applied in the translation of this text concerning the prohibition of receiving aid without studying illustrate how Islamic principles of responsibility in seeking knowledge are transformed into the ethical framework of Madurese culture.

In this regard, terms such as *rangsumennah* and *santrèh mapejeng aciennah* are not merely lexical choices but reflections of the moral and social norms governing students in Madurese Islamic boarding schools. The language used in the translation functions as a medium of social control and ethical internalization, underscoring that learning is not merely a cognitive act but also a moral and spiritual one.

This finding aligns with the view of Saddono, who asserts that ethnic languages, including Madurese, play a crucial role in articulating and preserving the collective values and identity of their communities (Saddono, 2015). In the Islamic boarding schools context, such linguistic practices strengthen values such as hard work, responsibility, and respect for knowledge and teachers as integral elements of the social and religious order.

3.2.9. Ninth Section: Patience in Learning and the Consequences of Ignorance

Table 9. Ninth Section: Patience in Learning and the Consequences of Ignorance

No.	Arabic Text	Madurese Translation	English Translation
1.	وإن صبرت الجاهل تأثم به	<i>Lamun betta ka buduh dusab budunab.</i>	If you remain patient in ignorance (refusing to learn), then you are sinful because of it.

Shift in Meaning

The translation as shown in Table 9, demonstrates modulation and semantic sharpening. The phrase “وإن صَبَرْتَ الْجَاهِلُ” (if you remain patient in ignorance) is rendered as “*lamun betta ka buduh*”, emphasizing a passive attitude of allowing oneself to remain in ignorance. Meanwhile, “تَأْتُمْ” (you are sinful) is translated as “*dusab budunab*,” expanding the meaning from a purely theological domain to include social and cultural dimensions within the Madurese context.

Cultural Adaptation

The term *buduh* in Madurese carries connotations of social disgrace and moral weakness, rather than mere intellectual ignorance. In Islamic boarding schools culture, ignorance is viewed as a form of negligence that diminishes personal and familial honor. The phrase *dusab phudhunab* strengthens the ethical dimension, suggesting that refusing to learn constitutes both a spiritual transgression and a social violation.

Contribution to Understanding

This translation reinforces the idea that learning is both a moral and social obligation. In Madurese Islamic boarding schools culture, willful ignorance is regarded as a deviation and a source of shame. Thus, the translation not only transfers religious meaning but also reaffirms the role of education as a means of social control and character formation.

From the perspective of dynamic equivalence, translation strategy seeks to preserve the emotional impact and normative values embedded in the source text (Nida & Taber, 1974). Modulation and metaphorization are employed not merely to clarify meaning linguistically, but also to internalize moral messages within the local Madurese value system.

These findings align with sociolinguistic ethnological studies, which assert that language functions not only as a medium of communication but also as an expression of ethics and social regulation (Saddono, 2015). By employing expressions such as *dusab budunah*, the translation does more than simply transfer Arabic text into Madurese it reinforces the cultural norm that neglecting the pursuit of knowledge is an ethical fault that cannot be justified within the Islamic boarding schools community.

After an in depth analysis of the nine main sections, the translation process of *Tarbiyatul Shiblyan* from Arabic into Madurese reveals various forms of meaning shifts and cultural adaptation strategies. These shifts are not merely linguistic but also sociocultural, reflecting the translator's effort to convey Islamic teachings while accounting for Islamic boarding schools values, norms, and cultural practices. Techniques such as modulation, transposition, amplification, and idiomatization are applied selectively to harmonize the religious messages with grounded local understanding. This adaptation effectively contributes to the internalization of Islamic values in the daily lives of students and the broader community. A summary of the semantic shifts, local cultural adaptations, and their contributions to the understanding of Islamic values is presented in the following table 10.

Table 10. Analysis: Semantic Shifts, Cultural Adaptation, and Contribution to the Understanding of Islamic Value

No.	Section	Shift in Meaning	Adaptation of Madurese Local Culture	Contribution to the Understanding of Islamic Values
1.	Obligation to Learn from an Early Age	Modulation: 'age seven' becomes <i>pettong taon</i> with an emphasis on obligation.	The age of learning is associated with the <i>mondok</i> (boarding) phase rather than biological age.	Society understands learning religion as a mandatory duty from an early age in local Islamic boarding schools.
2.	Priority of Religious Knowledge	Expansion: 'fiqh, tawhid, <i>tatakramah</i> ' as the core of knowledge.	Explicitly mentions the three primary sciences in Islamic boarding schools.	Strengthens the hierarchy of respected sciences within the Madurese Islamic boarding schools environment.
3.	Applying Knowledge with Sincerity	Modulation: 'ikhlas' translated as a concrete act, <i>pas lakonih elmunah</i> .	The value of sincerity is shown through practical behavior, not merely internal intention.	Sincerity is understood as a social practice rather than an abstract concept.
4.	Student's Ethics toward the Teacher	Transposition: calmness and silence translated as <i>medded nunduk</i> .	Represents the typical respectful posture of Madurese students when facing a <i>kiai</i> .	Students more easily emulate respectful behavior through familiar bodily gestures.
5.	Obedience to the Teacher's Commands	Expansion: disobedience includes social consequences.	Obedience is depicted as a moral duty within the hierarchical <i>kiai-santri</i> relationship.	The value of <i>sami'nā wa ata'nā</i> (we hear and we obey) is contextualized socially.
6.	Seeking the Teacher's Approval and Asking Politely	Modulation: polite inquiry translated as <i>mator de' ka gurunah</i> .	The use of polite language when asking reflects Madurese communicative etiquette.	Society values verbal courtesy as part of the learning process.

7.	Respecting Knowledge and Avoiding Debate	Omission with Idiomatic Addition: logical meaning is condensed and replaced with local idiom.	Rejection of argumentation is expressed as <i>jek' tokaran</i> ('do not quarrel').	Knowledge is positioned as a means of unity, not conflict.
8.	Prohibition of Receiving Aid without Learning	Expansion + Ethical Emphasis: aid for idle students is forbidden.	Clarified through the expression <i>de' santreb haram hukummah rangsummah</i> .	Students understand that effort and study are moral prerequisites for receiving facilities.
9.	Patience and the Consequences of Ignorance	Transposition: ignorance rendered as <i>phuduh</i> with negative connotations.	Accompanied by a stern oral warning in cultural form.	Ignorance is seen not merely as a lack of knowledge but as a potential sin.

3.3. Translation as a Linguistic and Socio-Cultural Practice in *Tarbiyatus Shibyan*

Based on the analysis of meaning shifts and cultural adaptations, this study demonstrates that the translation of *Tarbiyatus Shibyan* into Madurese is not merely a linguistic transfer but a cultural strategy aimed at internalizing Islamic values within the Islamic boarding schools community. Techniques such as modulation, transposition, and expansion of meaning are consistently employed to bridge classical Arabic discourse with local Madurese realities. Lexical adaptations such as *pettong taon*, *mator*, *budub*, and *rangsum* illustrate how local language possesses strong expressive capacity in conveying Islamic ethical norms in a socially grounded manner.

This finding supports recent discussions in religious translation studies that emphasize the centrality of socio cultural context in shaping translational choices. Comparable patterns are observed in audiovisual translation, where culturally bound expressions and sensitive elements require strategic mediation aligned with audience expectations and socio cultural norms (El-Farahaty & Alwazna, 2024). In the field of religious translation, scholars argue that rendering sacred texts necessitates contextual negotiation beyond semantic equivalence, particularly when addressing culturally embedded audiences (Bekouche & A. Kadim Elsaid, 2024). Likewise, recent studies on the translation of classical Islamic works demonstrate that translation entails the negotiation of religious identity and communal meaning rather than mere textual transfer (Mukminin et al., 2025). In this respect, the Madurese translation of *Tarbiyatus Shibyan* reflects a culturally responsive practice in which linguistic shifts are inseparable from processes of value transmission and ethical internalization.

These findings both align with and depart from previous studies. Anis and Saddhono demonstrate that Arabic–Javanese translation in *Bidayatul Hidayah* serves to preserve local linguistic wisdom through strategic adaptation (Anis & Saddhono, 2016). Their study successfully maps translation techniques but remains primarily textual in orientation, focusing on strategy identification rather than examining how translation operates within lived pedagogical practice. In

contrast, the present study integrates textual analysis with interviews and participant observation, showing how translation strategies function not only at the linguistic level but also as mechanisms for shaping moral consciousness within the Islamic boarding schools environment. This pedagogical dimension resonates with the findings of Thawabteh and Al-Adwan, who argue that translation practices in educational contexts inevitably shape interpretive framing and influence value transmission, particularly when mediating culturally embedded discourse (Thawabteh & Al-Adwan, 2021).

More broadly, this approach aligns with recent scholarship in translation and religion, which identifies a methodological shift from viewing translation merely as a technical operation toward understanding it as a socially and culturally embedded practice situated within the contexts of production and reception of religious texts (O'Connor, 2021).

Similarly, Irhamni highlights that the *lafadzīyah* translation model in Javanese Islamic boarding schools maintains doctrinal fidelity while ensuring cultural acceptability (Irhamni, 2011). However, Irhamni's emphasis lies in safeguarding textual integrity and educational continuity. The present study moves beyond fidelity and acceptability to demonstrate how meaning shift particularly amplification and modulation actively construct ethical narratives within the Madurese socio cultural framework. A comparable perspective is offered by Al-Adwan and Al-Jabri, who demonstrate that metaphor translation requires pedagogical and cultural recalibration to achieve functional meaning within the target community (Al-Adwan & Al-Jabri, 2023). Their findings further support the view that translation operates as a negotiated act of cultural interpretation rather than as literal substitution.

Thus, while Irhamni frames translation primarily as preservation of tradition, this study conceptualizes translation as dynamic socio cultural negotiation. This position aligns with Zhao, Li, and Wen, who propose culturally responsive translation as a socially situated process of meaning making that extends beyond textual mediation (Zhao et al., 2025). From this perspective, translation participates in constructing ethical and communal realities a pattern clearly observable in the Madurese Islamic boarding schools context.

From an ethnolinguistic perspective, this insight aligns with Fauziah's analysis of Madurese oral literature, which demonstrates how local linguistic forms encode relational hierarchy and moral values within communal life (Fauziah, 2024). When such expressions are mobilized in translation, they function not merely as lexical selections but as culturally resonant interpretive frameworks that activate shared moral understandings.

Similarly, Romadlani and Zakiyah argues that Madurese linguistic expressions embody relational and spiritual values embedded in social structure (Romadlani & Zakiyah, 2023). However, while examines these expressions independently of translation processes, the present study situates them within the act of translating a classical Arabic religious text. This shift in analytical focus generates a significant insight: cultural expressions such as *medded nunduk* and *rangsum* do not simply reflect Madurese identity but operate as interpretive instruments that reactivate Islamic ethical teachings within a localized moral universe.

Comparable tendencies are evident in studies of vernacular Qur'anic interpretation, where local linguistic strategies sustain religious meaning within community norms and hierarchical structures (Huda et al., 2025). This parallel reinforces the argument that local language adaptation does not dilute doctrinal authority; rather, it recontextualizes and strengthens it through culturally embedded modes of meaning making.

Therefore, unlike earlier research that primarily addresses 1) translation techniques (Anis & Saddhono, 2016), 2) pedagogical preservation (Irhamni, 2011), or 3) ethnolinguistic characterization (Romadlani & Zakiyah, 2023), this study synthesizes textual, pedagogical, and socio cultural dimensions. It positions translation as a lived practice embedded in community interaction, value transmission, and character formation. In this way, the translation of *Tarbiyatus Shibyan* exemplifies how local language adaptation does not dilute Islamic teachings but strengthens their experiential relevance within the Madurese Islamic boarding schools educational ecosystem.

Beyond its empirical contribution, this study offers a theoretical implication for translation studies by demonstrating that translation in religious educational contexts should be understood not merely as a process of semantic equivalence, but as a form of socio cultural mediation. While dynamic equivalence theory explains how meaning is adjusted to produce a similar reader response, the findings of this study suggest that in Islamic boarding schools contexts, translation also functions as a mechanism of value formation and habit construction. In this sense, translation operates at three interconnected levels: textual transformation, cultural adaptation, and ethical internalization. This integrated perspective expands the scope of Arabic–local language translation studies by positioning translation as a lived pedagogical practice embedded in communal structures, rather than as an isolated linguistic operation. Consequently, the case of *Tarbiyatus Shibyan* illustrates how classical Islamic texts remain authoritative and relevant through culturally responsive translation practices.

4. CONCLUSION

This study aimed to examine how Madurese local culture is integrated into the translation of Tarbiyatus Shibyan, particularly in the chapter *Adab al-Ta'allum* (Ethics of Students in Seeking Knowledge), and to identify the translation strategies used to contextualize Islamic educational values within the Islamic boarding schools environment. Employing a qualitative research design with a content analysis approach, this study analyzed the Arabic and Arabic–Madurese versions of the text, supported by interviews, participant observation, and documentation.

The findings reveal that the translation does not merely function as a linguistic transfer but operates as a socio cultural adaptation that aligns Islamic teachings with the lived realities of the Madurese Islamic boarding schools community. Through amplification, modulation, cultural equivalence, and contextual reinterpretation, the translator integrates local expressions, idioms, and pedagogical structures into the text. The use of Madurese language makes moral messages more accessible and facilitates the internalization of values such as *iman* (faith), *akhlak* (morality), *ibadah* (worship), and *tarbiyah* (Islamic education) among *santri*.

Furthermore, the translation serves as a medium of character formation and as a mechanism for preserving local linguistic and cultural identity within the framework of Islamic scholarship. It demonstrates that regional languages can function as effective bridges for contextualizing religious teachings without diminishing their doctrinal substance.

This study contributes to the field of Arabic–Madurese translation studies by highlighting translation as a dynamic linguistic and socio cultural practice. It also enriches discussions on the role of local languages in transmitting Islamic educational values and offers a model for understanding how religious texts can be culturally adapted while maintaining their theological foundations.

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