



Translating *Turats*, Reflecting Modernity: An Indonesian *Naqli–Aqli* Epistemology of Translation Tasks and Portfolio Assessment in Arabic Language Education

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Abstract

Translation has long linked Arabic and Indonesian learners to Islamic knowledge, from the Graeco-Arabic translation movement to the interlinear glossing of classical texts in pesantren, yet modern Arabic classrooms rarely connect this heritage with current translation theory and portfolio assessment. This conceptual article asks how an Indonesian epistemology can integrate *naqli* (transmitted) and *aqli* (rational) sources of knowledge in designing translation tasks and portfolios for Arabic learners. Using a philosophy-of-science lens, it compares heritage practices of translation and self-accounting (*muhasabah*) with modern work on translation in language teaching, translation quality, portfolio assessment and self-regulated learning. No field data are available, so the analysis is conceptual, and a constructed set of translation items is used only as a clearly labelled illustration. The article proposes a portfolio design built on collection, selection and reflection, a table of components and criteria that includes scholarly trust (*amanah*), and four testable propositions. It also states risks, including a return to grammar-translation habits and a romanticized reading of the heritage. The framework is a hypothesis for later design-based research, not an empirically established model.

Keywords

Translation; Portfolio assessment; Naqli–aqli integration; *Turats*; Arabic language education

مستخلص البحث

تبحث هذه الورقة في توظيف مهام الترجمة وملفات الإنجاز في تعليم اللغة العربية بإندونيسيا من منظور معرفي يجمع بين النقل والعقل. وتنطلق من تراث الترجمة في الحضارة الإسلامية ومن ممارسة الترجمة بين السطور في المعاهد الإسلامية بالأرخبيل الإندونيسي، وتقابله بنظريات الترجمة الحديثة ومبادئ التقويم بملف الإنجاز والتعلم المنظم ذاتيًا. واتبعت الدراسة منهج التحليل المفهومي المقارن، وقدمت أمثلة توضيحية من صنع الباحثين، وليست بيانات ميدانية. وتقترح تصميمًا لملف إنجاز يقوم على الجمع والاختيار والتأمل، ويربط بين المحاسبة الذاتية والتغذية الراجعة، ويشمل معايير الدقة والاتساق والملاءمة التداولية والأمانة العلمية. وتبقى الاستنتاجات تصورية وتتطلب اختبارًا تجريبيًا في الفصول الدراسية.

كلمات أساسية: الترجمة؛ ملف الإنجاز؛ التكامل بين النقل والعقل؛ التراث؛ تعليم اللغة العربية

1. Introduction

1.1. Background and significance

Translation is one of the oldest ways in which Arabic has been taught and learned in Indonesia. Students in pesantren have long read Arabic texts with meanings written between the lines in a local language, a practice described in studies of the kitab tradition (Fitriyah & Fauzi, 2020; Bruinessen, 1995), and Malay-Indonesian scholars participated in networks through which Arabic works were translated and explained (Azra, 2004; Riddell, 2001). At the same time, translation has a mixed standing in modern language pedagogy, where the grammar-translation method was criticised and displaced (Richards and Rodgers, 2014), although recent work argues that translation can be a purposeful classroom activity (Cook, 2010; Laviosa, 2014). The Common European Framework's companion volume even lists mediation, including translating a text, among language activities (Council of Europe, 2020).

Portfolio assessment adds a second question. A portfolio gathers a learner's work overtime, with the learner taking part in choosing and judging it (Fauzi & Anindiati, 2020; Paulson et al., 1991; Hamp-Lyons & Condon, 2000). It resembles an Islamic educational practice of self-examination, muhasabah, that the tradition associates with al-Muhasibi (Smith, 1935), yet the two have rarely been related. A philosophy-of-science question underlies both topics: on what grounds can a teacher judge a translation, and on what grounds can a learner judge their own growth as a translator?

1.2. Previous scholarship

Heritage scholarship has documented the Graeco-Arabic translation movement as a sustained, patronised and institutionally organised enterprise in early Abbasid society (Gutas, 1998), and has argued that translated knowledge was reworked into new science (Saliba, 2007). In the nineteenth century, translation was again central to the Arabic intellectual revival (Hourani, 1983; Hill, 2020). For Southeast Asia, Riddell (2001) studied the transmission of Islamic texts into Malay-Indonesian languages, and Bruinessen (1995) described the use of translations and glosses in pesantren study. Indonesian integrative thought supplies the philosophical frame: Abdullah (2006) proposed an integrative–interconnective approach, Kartanegara (2005) a holistic integration of the sciences, and Kuntowijoyo (2006) a proactive scientification of Islam in place of reactive Islamization.

Modern scholarship offers other tools. Nida (1964) distinguished formal and dynamic equivalence, Venuti (2008) contrasted domesticating and foreignising strategies, Baker (2018) organised equivalence from word level to pragmatic level, Hatim and Mason (1990) and Hatim (1997) connected translation to text and discourse, Pym (2014) surveyed theories of equivalence and purpose, and House (2015) treated translation quality assessment. In portfolio research, Little (2005) described the European Language Portfolio as a way to involve learners in assessment, Barrett (2007) studied electronic portfolios and learner engagement, and Zimmerman (2002) described the phases of self-regulated learning. Schön (1983) provided a general account of reflective practice.

1.3. Gap and distinct contribution

Heritage and modern scholarship rarely meet. Studies of translation history seldom discuss how their practices could structure a learner's task, while studies of translation in language teaching and of portfolios seldom take account of the learners' own tradition of translation and self-accounting. The distinct contribution of this article is to treat both as epistemic

resources for a single design for Arabic classrooms in Indonesia, to specify where they align and conflict, and to state what evidence would support the design.

1.4. Research objective and contribution

The objective is conceptual: to develop a *naqli-aqli* framework for translation tasks and portfolio assessment in Arabic language education. The contribution is fourfold: (a) a philosophy-of-science grounding that separates integration from Islamization and juxtaposition; (b) a portfolio design aligning heritage and modern constructs (Table 1); (c) a double-lens reading of constructed translation items (Table 2); and (d) four propositions open to empirical testing.

1.5. Research questions and article organization

Research questions: (RQ1) Which heritage and modern resources can ground translation tasks and portfolio assessment in Arabic education? (RQ2) How can they be combined in a portfolio design without losing their differences? (RQ3) Which risks and testable propositions follow for Indonesian classrooms?

Section 2 explains the method and the status of the illustration. Section 3 presents the framework, the portfolio design and the illustrative analysis. Section 4 discusses implications and tensions, Section 5 states strengths and limits, and Section 6 concludes.

2. Methods

2.1. Conceptual design and analytic stance

The study is a conceptual analysis in the philosophy-of-science tradition. It clarifies concepts, compares their justificatory grounds and derives propositions; it does not test a hypothesis. Three commitments guide it. First, knowledge about translation and learning is situated in a community's epistemic practices (Kuhn, 2012; Harding, 1991), and the plurality of such practices is a resource (Santos, 2014; Connell, 2007). Second, plurality is not relativism: following Lakatos (1978), heritage and modern accounts are compared as research programmes by their power to explain and to guide practice. Third, integration means disciplined dialogue and not the relabelling of modern constructs in Islamic vocabulary, close to Kuntowijoyo's (2006) preference for a proactive scientification of Islam.

2.2. Sources and selection of texts

The corpus is purposive and small. Heritage sources were chosen for their bearing on translation and on self-examination: Gutas (1998) and Saliba (2007) on the translation movement, Hourani (1983) and Hill (2020) on the Arabic revival, Bruinessen (1995), Riddell (2001) and Azra (2004) on the Indonesian setting, and Smith (1935) on al-Muhasibi. Modern sources were chosen for conceptual centrality in translation studies, translation in language teaching, portfolio assessment and self-regulated learning. Policy documents were limited to the national education law and the madrasah curriculum decree for Arabic (Republik Indonesia, 2003; Kementerian Agama Republik Indonesia, 2019). No systematic database search was run, so the selection illustrates the argument and does not represent the field.

2.3. Analytic procedure

Analysis had four steps. (1) Concept extraction identified key constructs in both bodies of literature. (2) Epistemic classification assigned each construct to a main ground of justification, using Al-Jabiri's (1986) bayani (textual-explanatory), burhani (demonstrative) and 'irfani (intuitive) systems as a heuristic and not as a verdict. (3) Alignment and critique paired constructs that do comparable work and recorded conflicts. (4) Proposition building and illustration derived testable propositions and applied the double lens to constructed translation items.

2.4. Status of the illustrative analysis

The translation items in Table 2 were written by the authors to show how the framework would operate on problems that are plausible for Indonesian learners, such as loan words whose meanings have shifted, tense and aspect, and condensed classical wording. They are not data, were not collected from learners and carry no frequency information. No participants were involved, so ethical review was not required. Figure 1 summarises the analytic design.

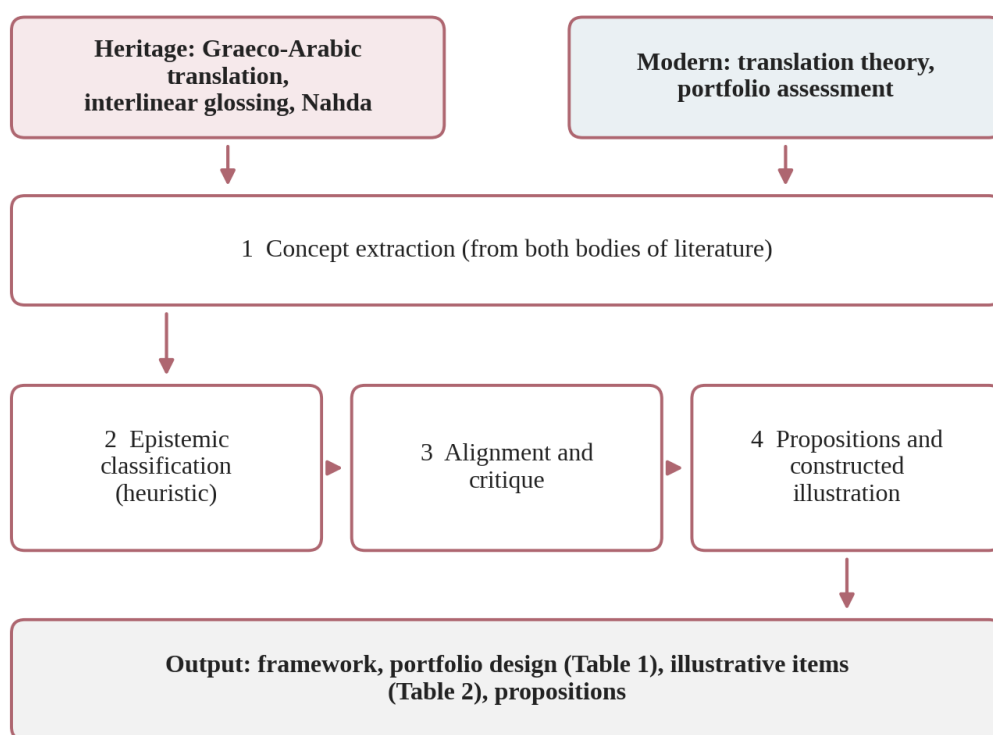


Figure 1. Analytic design of the conceptual study. Boxes show analytic steps; no empirical data are involved.

3. Results

The analysis yields a framework with three layers. The epistemic layer names the grounds on which a translation or a learner's growth is judged. The portfolio layer specifies components that give the evidence. The assessment layer states criteria that include linguistic, textual, pragmatic and ethical dimensions. Figure 2 presents the model and Table

1 aligns the components with heritage and modern constructs. The framework is a set of hypotheses derived from conceptual analysis and has not been tested.

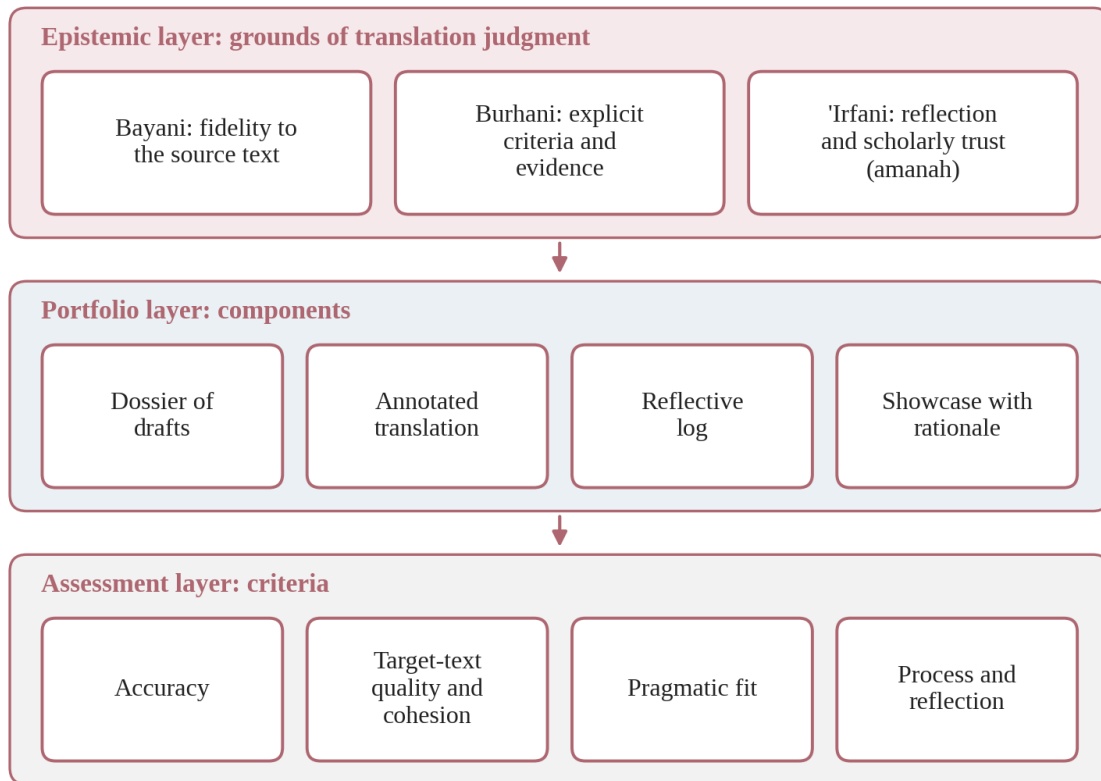


Figure 2. Author-developed model: epistemic, portfolio and assessment layers of a naqli–aqli framework for translation tasks and portfolios.

The pairings in Table 1 are functional and not genealogical. They do not claim that earlier translators or scholars practised portfolio assessment, only that heritage practices and modern constructs address comparable problems of evidence, judgment and reflection.

Table 1. Portfolio components aligned with heritage and modern constructs

Component	Translation task	Heritage anchor (naqli)	Modern construct (aqli)	Evidence and criteria
Dossier of drafts	Successive versions of a short Arabic–Indonesian translation with feedback attached	Revision and correction of translated works in the translation movement (Gutas, 1998)	Portfolio as a purposeful collection showing effort and progress (Paulson et al., 1991)	Dated drafts; changes traceable to feedback
Annotated translation	A short classical passage with interlinear gloss, then a fluent modern rendering	Interlinear glossing of kitab (Bruinessen, 1995)	Formal and dynamic equivalence (Nida, 1964); overt and covert translation (House, 2015)	Accuracy of meaning; explicit choices explained in notes
Reflective log	Entries on what was difficult, what changed and what	Muhasabah as regular self-accounting (Smith,	Reflection and self-regulated learning (Schön, 1983;	Specific entries that lead to a next action

	remains unclear	1935)	Zimmerman, 2002)	
Mediation task	Explaining the gist of an Arabic text to an Indonesian reader	Translation as transmission of knowledge to a new audience (Riddell, 2001)	Mediation of a text (Council of Europe, 2020)	Fit to purpose and reader; selection of essentials
Feedback record	Teacher and peer comments with the learner's response	Review and discussion with study partners in pesantren study culture (Dhofier, 1982)	Learner involvement in assessment (Little, 2005)	Learner response states one action
Showcase selection	Two or three pieces chosen with a written rationale	Scholarly trust (amanah ilmiyyah) in representing a source faithfully	Selection and reflection in portfolio practice (Hamp-Lyons and Condon, 2000; Barrett, 2007)	Reasons that cite criteria and evidence

The table is an author-developed conceptual alignment, not an empirical finding. Heritage anchors are interpretive links, not claims about historical practice.

Table 2. Double-lens reading of constructed translation items (illustration only)

Constructed item (not learner data)	Translation problem	Epistemic reading	Reflective prompt
المسألة الخلافية rendered as 'masalah khilafiyah'	Loan word with shifted meaning: Indonesian masalah usually means a problem, whereas Arabic مسألة in scholarly use means a question or issue for discussion	Bayani: check the term in its source context. Burhani: compare uses in a corpus or dictionary entry	Which sense of the word did I assume, and what evidence did I check?
كلامنا لفظ مفيد كاستقم (a line from a widely studied grammar poem) rendered in Indonesian prose	Condensed verse needs explication of what the Arabic leaves implicit	Bayani: the line is a definition to be rendered faithfully. 'Irfani: judge whether the explanation serves the reader without altering the claim	Which words did I add, and does each addition keep faith with the source?
'Siswa itu belajar di perpustakaan kemarin' rendered as كان الطالب يدرس في المكتبة أمس	Tense and aspect: Indonesian marks time with an adverb, Arabic needs a verb form that fixes time and aspect	Burhani: compare verb forms and test which fits the intended meaning	Why did I choose this verb form rather than the simple past?
'Mohon maaf atas keterlambatan saya' rendered as أعذر عن تأخري	Pragmatic register: the Indonesian formula is polite and formal, and the Arabic choice must fit the addressee	Bayani: usage in classical and modern texts. 'Irfani: sensitivity to the addressee and to adab	Who is the reader, and what tone does this version create?
A learner's gloss that copies the Arabic word order into Indonesian	Word-for-word rendering produces an awkward target text	Heritage gloss serves study of the source; a fluent version serves the reader. Both purposes can be legitimate (Venuti, 2008; Nida, 1964)	For whom is this version written, the student of the source or the reader of the target?

Items were constructed by the authors for demonstration. They are not learner data, and every reading is a hypothesis to be tested against further evidence.

3.1. Epistemic grounds: bayani, burhani and 'irfani in translation judgment

Al-Jabiri's triad (Al-Jabiri, 1986) gives a vocabulary for the grounds of a translation judgment. A bayani ground rests on the authority of the source text and on the explanatory tradition around it: the claim that a technical term must be rendered in line with its use in the discipline rests on such a ground. A burhani ground rests on demonstration from evidence: the claim that a verb form fits the intended time reference can be tested by comparing alternatives in context. An 'irfani ground rests on sensitivity and trust, the translator's awareness of the reader and of the responsibility of representing a source faithfully. Each ground has a characteristic failure. Bayani reasoning can freeze into literalism, burhani reasoning into mechanical checking, and 'irfani reasoning into impression.

Translation theory has long debated a similar tension. Nida (1964) set formal against dynamic equivalence, and Venuti (2008) criticised domestication that hides the foreign source. The heritage also contains such a contrast, since the translation movement is commonly described as having moved between more literal and more sense-oriented methods (Gutas, 1998). The framework does not choose between them. It asks learners to say which purpose a translation serves and to defend the choice, which is the kind of reasoning that the three grounds make visible.

3.2. Translation tasks in the Indonesian classroom

Translation tasks in Arabic classrooms in Indonesia can draw on two practices at once. The interlinear gloss of the pesantren kitab tradition serves the study of the source: it keeps the Arabic wording visible and attaches meaning to it (Bruinessen, 1995). A modern rendering for a reader serves a different purpose, and the CEFR companion volume's mediation scales treat such rendering as a language activity in its own right (Council of Europe, 2020). The annotated translation in Table 1 combines the two: the learner first glosses the source, then writes a fluent version, and finally explains the choices. This sequence uses the heritage practice as the first stage of a task and not as a competitor to modern translation teaching.

Arguments for translation in teaching suggest that such tasks can develop awareness of both languages and are not simply a reversion to grammar-translation (Cook, 2010; Laviosa, 2014). They also match Baker's (2018) view that equivalence operates at several levels, from the word to the pragmatic. The constructed items in Table 2 illustrate several of these levels, including the loan word whose meaning has shifted between Arabic and Indonesian, the difference in marking of time, the condensed wording of verse and the choice of register. Each item carries a reflective prompt that asks the learner to name the evidence they used.

3.3. Portfolio as collection, selection and reflection

Paulson et al. (1991) defined a portfolio as a purposeful collection of student work that shows effort, progress and achievement, with the student taking part in selecting its content and judging its merit. Hamp-Lyons and Condon (2000) emphasised collection, selection and reflection as its core activities. In language education, Little (2005) argued that the European Language Portfolio involves learners in assessment and builds on their own judgments, and Barrett (2007) reported that electronic portfolios can support engagement when reflection is structured. A portfolio, however, does not guarantee reflection: entries can become descriptive lists unless prompts require learners to cite evidence and to name a next action.

1090 Fauzi & Hanafi, *Naqli–Aqli Epistemology of Translation and Portfolio in Arabic Education* Muhasabah provides a heritage analogue for the reflective component. In the tradition associated with al-Muhasibi, self-accounting is a regular examination of one's states and acts (Smith, 1935). Pedagogically it corresponds to the self-reflection phase of self-regulated learning (Zimmerman, 2002) and to reflection on one's practice (Schön, 1983). Linking a muhasabah entry to each feedback record turns the portfolio into a record of decisions. The tradition adds an ethical colouring that a purely technical portfolio lacks: the learner is accountable not only for accuracy but for faithfulness to the source, which the framework names amanah. Figure 3 shows the cycle.

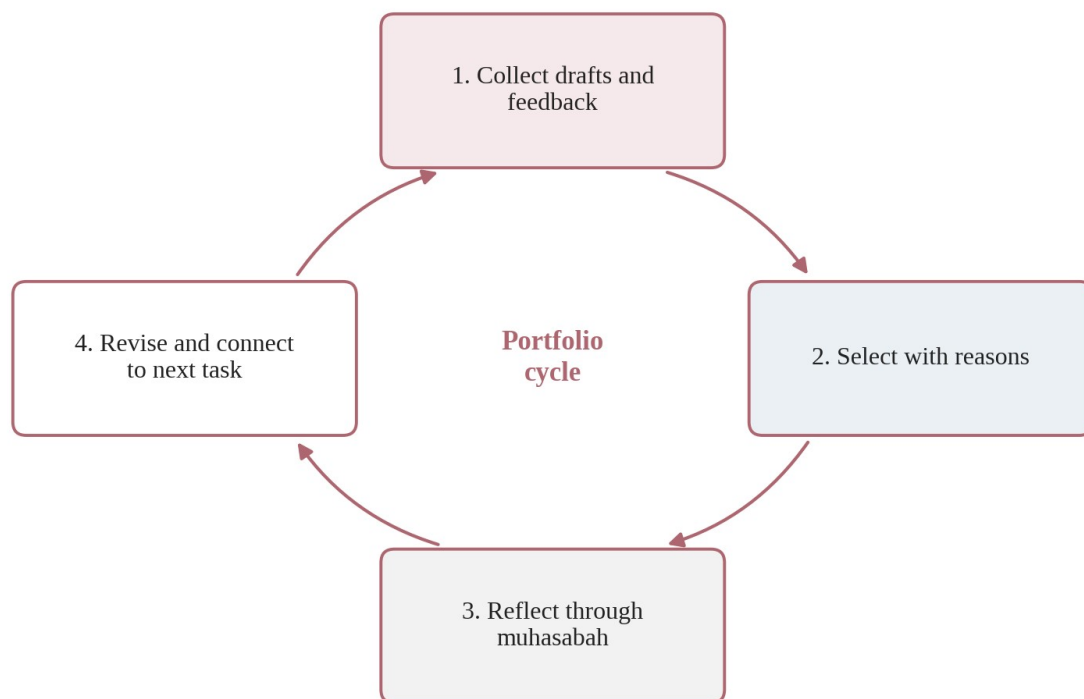


Figure 3. Portfolio cycle. Arrows show the proposed order of moves; the cycle is a design proposal, not an observed process.

Four propositions follow and are offered for testing. P1 (purposeful rendering): learners who must state the purpose of a translation will justify their choices with more evidence than learners who do not. P2 (reflection tied to feedback): portfolios in which each reflective entry responds to a feedback record will show more revisions that follow comments than portfolios with free-standing reflections. P3 (double lens): combining a heritage-style gloss with a fluent rendering will improve both source understanding and target-text quality relative to a fluent rendering alone. P4 (ethical framing): presenting accuracy as amanah as well as a criterion will increase learners' stated care in explaining departures from the source.

4. Discussion

4.1. Integration without syncretism

An integrative design can be accused of joining incommensurable frameworks. Kuhn (2012) argued that paradigms embody different standards of problem and solution, whereas Feyerabend (1975) defended methodological pluralism, and Lakatos (1978) proposed that

research programmes be judged by their progressive predictions. On the Lakatosian reading adopted here, the framework neither declares heritage and modern accounts equivalent nor subordinates one to the other. It states propositions on which the design could succeed or fail, which makes the integration a scientific proposal and not only a cultural preference.

The contrast with Islamization is also practical. Al-Attas (1980) and Al-Faruqi (1982) represent programmes that sought to re-found knowledge on Islamic premises, whereas the Indonesian proposals of Abdullah (2006), Kartanegara (2005) and Kuntowijoyo (2006) emphasise connection among disciplines and the proactive production of knowledge. The framework follows the latter line by asking what the heritage can contribute as a source of testable constructs for translation and reflection.

4.2. Risks: grammar-translation, romanticism and workload

Three risks deserve attention. The first is a return to grammar-translation habits, in which translation replaces communicative use of the language. The framework answers this by tying translation to purpose and to mediation, but the risk remains. The second is romanticism: describing interlinear glossing or the translation movement as ideal methods without evidence, when the heritage is varied and its practices were not designed for modern learners. The third is workload: portfolios demand time from learners and teachers, and Little (2005) and Barrett (2007) both indicate that their value depends on how reflection is structured. A short portfolio with few, well-chosen components may be more realistic than a large one.

4.3. Indonesian situatedness

'Epistemologi keindonesiaan' is used here in a modest sense: the situated conditions under which Arabic knowledge is produced and taught in Indonesia, and not a closed national doctrine. These conditions include the Nusantara networks through which Arabic texts circulated and were translated (Azra, 2004; Riddell, 2001), the pesantren culture of kitab study (Dhofier, 1982; Bruinessen, 1995), a national education law that defines educational aims in terms of faith, piety, noble character and knowledge (Republik Indonesia, 2003), and the madrasah curriculum for Arabic (Kementerian Agama Republik Indonesia, 2019). Madjid's (1987) joint treatment of Islamic commitment, modernity and Indonesian identity provides a vocabulary for such situatedness. The presence of many Arabic-origin words in Indonesian makes translation tasks especially suitable for exploring shifts of meaning, although the extent and type of such shifts in learners' work is an empirical question.

4.4. Implications for teaching and research

For teacher education, the framework suggests preparing Arabic teachers to design translation tasks with a stated purpose and reader, to build portfolios whose reflective entries respond to feedback, and to give criteria that include accuracy, target-text quality, pragmatic fit and process. For research, the propositions can be tested in design-based studies comparing portfolios with and without linked reflection, with independent rating of translations against an explicit rubric, analysis of revision after feedback and learner reports. Rater training and agreement must be reported, and delayed or transfer tasks are needed to show durable effects.

4.5. Methodological cautions for later empirical work

Constructs must be operationalised separately: accuracy, fluency, pragmatic fit and reflection quality are different variables, and a high-quality portfolio does not show independent translation ability unless the conditions of production are described. Digital tools and automatic translation complicate the question of authorship, and later studies

1092 Fauzi & Hanafi, *Naqli–Aqli Epistemology of Translation and Portfolio in Arabic Education* should specify which parts of a piece were produced without such help. Researchers should also disclose their own position within the traditions discussed.

5. Strengths, Limitations, and Research Integrity

The strengths of the article are a clearly stated epistemic stance, an explicit alignment of heritage and modern constructs that marks interpretive links as such, and propositions that can be falsified. The main limitation is the absence of empirical data. The sources are purposive and were not drawn from a systematic search, and heritage materials are read through translations and secondary studies, so a fuller treatment would engage the primary texts. The constructed items say nothing about the frequency of any difficulty or about any group of learners.

As for integrity, every example that is not taken from the cited literature is identified as constructed, no participants were involved and no results are reported. The authors work within the Indonesian Arabic-education community whose practices are discussed, so the framework reflects a situated perspective that independent readers should examine.

6. Conclusion

Translation tasks and portfolios can be designed for Arabic classrooms in Indonesia with two epistemic resources at once. This article has argued that heritage practices of translation, glossing and self-accounting, and modern work on translation quality, mediation, portfolios and self-regulated learning, can be aligned by function while keeping their different warrants. The proposed portfolio of collection, selection and reflection, with criteria that include amanah, makes the integration usable, and four propositions make it testable. The framework is conceptual and illustrated with constructed material; it should be read as a research agenda for classroom studies, not as evidence that the design improves translation ability or learning.

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