Samarah: Jurnal Hukum Keluarga dan Hukum Islam
Volume 10. No. 3. November 2026
ISSN: 2549 – 3132; E-ISSN: 2549 – 3167
DOI: 10.22373/mztj2c54

Understanding Sources of Islamic Law through the Arabic Language: Translanguaging in Higher Education Instruction in South Sulawesi

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Abstract: Arabic in Indonesian Islamic higher education is learned not only as a foreign language but also as a medium for approaching the Qur'an, hadith, tafsir, fiqh, and the wider Arabic Islamic scholarly tradition. This study examines how translanguaging mediates that access without equating language learning with the authority to perform Islamic legal interpretation. Using a qualitative case study at IAIN Parepare, data were drawn from classroom observations, semi-structured interviews with students, lecturers, programmed leaders and curriculum administrators, as well as document study. The data were analyzed using a multidisciplinary approach as proposed by M. Amin Abdullah, which revealed three interconnected thematic patterns. First, Arabic acquires religious-epistemic meaning because students associate it with authoritative Islamic texts, while Indonesian provides interpretive scaffolding for concepts that cannot yet be processed independently in Arabic. Second, academic translanguaging supports gradual access to Arabic scholarly and legal knowledge through guided reading, grammar, translation, digital resources, and discussion, although students remain strongly dependent on course materials. Third, communicative translanguaging enables participation through group work, presentations, teaching assistance, and digital practice, but productive Arabic remains uneven. The study argues that translanguaging functions as epistemic mediation: it can move learners from recognition of Arabic's sacred authority toward increasingly independent engagement with Arabic-based Islamic knowledge and in line with a multidisciplinary approach. Its contribution to Islamic legal education lies at the preparatory level of textual access, not in claiming juristic competence. Pedagogically, translanguaging should therefore be designed directionally, with Indonesian support gradually converted into Arabic reading, explanation, discussion, and writing.

Keywords: Islamic law, Arabic language, Islamic higher education, translanguaging, multidisciplinary approach

‖ Submitted: August 14, 2026 ‖ Accepted: November 05, 2026 ‖ Published: November 06, 2026

DOI: 10.22373/mztj2c54

Abstrak: *Bahasa Arab di perguruan tinggi keagamaan Islam Indonesia dipelajari bukan hanya sebagai bahasa asing, tetapi juga sebagai medium untuk mendekati Al-Qur'an, hadis, tafsir, fikih, dan tradisi keilmuan Islam berbahasa Arab. Penelitian ini mengkaji bagaimana translanguaging memediasi akses tersebut tanpa menyamakan pembelajaran bahasa dengan kewenangan melakukan penafsiran hukum Islam. Penelitian menggunakan studi kasus kualitatif di IAIN Parepare dengan data berupa observasi kelas, wawancara semi-terstruktur dengan mahasiswa, dosen, pengelola program studi dan kurikulum, serta studi dokumen. Data dianalisis menggunakan pendekatan multidisiplin sebagaimana digagas oleh M. Amin Abdullah, sehingga secara tematik menemukan tiga pola yang saling terkait. Pertama, bahasa Arab memperoleh makna religius-epistemik karena mahasiswa menghubungkannya dengan teks-teks otoritatif Islam, sedangkan bahasa Indonesia menjadi penyangga interpretatif bagi konsep yang belum dapat diproses secara mandiri dalam bahasa Arab. Kedua, translanguaging akademik mendukung akses bertahap pada pengetahuan keislaman dan hukum Islam melalui pembacaan terbimbing, tata bahasa, penerjemahan, sumber digital, dan diskusi, meskipun mahasiswa masih bergantung pada materi perkuliahan. Ketiga, translanguaging komunikatif memungkinkan partisipasi melalui kerja kelompok, presentasi, asistensi mengajar, dan praktik digital, tetapi produksi bahasa Arab mandiri masih tidak merata. Penelitian ini berargumen bahwa translanguaging bekerja sebagai mediasi epistemik yang menghubungkan pengakuan terhadap otoritas bahasa Arab dengan keterlibatan yang semakin mandiri pada pengetahuan Islam berbasis teks Arab, dan sesuai dengan pendekatan multidisiplin. Kontribusinya terhadap pendidikan hukum Islam berada pada tahap persiapan akses tekstual, bukan pada klaim kompetensi ijtihad atau istinbāṭ.*
Kata Kunci: *Hukum Islam, Bahasa Arab, pendidikan tinggi Islam, translanguaging, pendekatan multidisiplin*

Introduction

Arabic occupies an unusual position in Indonesian Islamic higher education. It is taught as a language with its own grammatical, lexical, receptive, and productive demands, yet its value is rarely exhausted by communicative competence alone. [1] Students encounter Arabic as the language of the Qur'an and hadith, as a principal language of tafsir and fiqh, and as a medium through which

[1] Tholkhatul Khoir et al., "The Narrowing Spaces for Islamic Knowledge at Islamic Higher Education in Indonesia: Opportunity and Challenge," *Higher Education* 90, no. 4 (2025), p. 1145–73. Mahyudin Ritonga et al., "Arabic Language Learning Reconstruction as a Response to Strengthen Al-Islam Studies at Higher Education," *International Journal of Evaluation and Research in Education* 10, no. 1 (2021), p. 355–63. Halimi, et.al., "The Transformation of Indonesian Islamic Literature: The Role of Arabic-Islamic Literary Tradition in Shaping Indonesian Spiritual and Cultural Thought," *Miqot: Jurnal Ilmu-ilmu Keislaman* 50, No. 1 (2026).

DOI: 10.22373/mztj2c54

large parts of the classical Islamic intellectual tradition are transmitted.[2] Studies of Arabic education in Indonesia have therefore repeatedly connected Arabic competence with access to Islamic studies, religious education, and classical texts. This dual position matters analytically: when students learn Arabic in a State Islamic Higher Education Institution, they are simultaneously learning a linguistic system and approaching a textual tradition that carries religious and normative authority.[3]

The relationship becomes especially important for Islamic legal knowledge. Islamic law is not reducible to linguistic competence, and competence in Arabic does not by itself confer the authority to derive legal rulings. Nevertheless, the foundational sources and a substantial portion of the juristic tradition are Arabic-based. Research published in scholarly journals concerning Acehnese *ʿulamāʾ* highlights the central role of the Arabic language—along with its associated linguistic disciplines in the practice of *istinbāṭ* (legal derivation) among trained scholars. The present study operates at a different level. Its participants are students and lecturers in Arabic language education rather than jurists engaged in issuing fatwas. [4] The relevant question is therefore not whether classroom translanguaging produces legal authority, but whether and how it creates the linguistic and interpretive conditions through which learners can begin to access religious and Islamic legal knowledge.

This question emerges from a persistent pedagogical problem. Students entering Islamic higher education come from heterogeneous educational backgrounds, including pesantren, madrasah, general senior high schools, and vocational schools. Their prior experience with Arabic consequently varies widely. Some students are familiar with basic grammar and Arabic religious vocabulary, while others require substantial support even to identify sentence structures or follow short texts. Arabic grammar itself can become a barrier when instruction is disconnected from meaningful textual use, whereas structured

[2] Mohamad Abdalla, "Exploring Tarbiyah in Islamic Education: A Critical Review of the English- and Arabic-Language Literature," *Education Sciences* 15, no. 5 (2025). Abdul Aziz, et.al., "Implementation of the Ta'zir Principle in Applying the Arabic Language: A Study of Students at Islamic Boarding School of Daarul Faqih Tahfidz Qur'an, *El-Usrah: Jurnal Hukum Keluarga* 8, No. 2 (2025).

[3] Heni Verawati and Uswatun Hasanah, "The Modern Reform of Arabic Learning Paradigm and Its Contribution toward the Development of Islamic Studies," *Al-Lisan* 6, no. 1 (2021), p. 71–84. Abd. A Rekan et al., "Arabic Language Curriculum as a Foundation for Strengthening Religious Education in Public Higher Education," *Jurnal Pendidikan Agama Islam* 22, no. 1 (2025), p. 97–121.

[4] Buhori Muslim et al., "The Arabic Language Contribution to the Istinbath in Islamic Law of Acehnese Scholars," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 1 (2022), p. 224–43. Rusdi Abdullah, et.al., "Islamic Family Law and Its Teaching in Pesantren: Kiai Perspectives on Santri Understanding of the Law in Kalimantan," *El-Usrah: Jurnal Hukum Keluarga* 9, No. 2 (2026), p. 951-975.

DOI: 10.22373/mztj2c54

grammar and *qirāʾat al-kutub* instruction can improve access to classical materials.[5] In the original field data from IAIN Parepare, this variability was visible in students' own statements: several described their Arabic competence as confined to course materials and acknowledged only partial comprehension of Arabic religious texts.

A monolingual teaching model offers only a partial explanation of how such students actually learn. Classroom observations showed that Arabic and Indonesian were used in patterned interaction: Arabic supplied target forms, key concepts, textual excerpts, vocabulary, and performance tasks, while Indonesian was used to explain grammar, clarify meanings, organize group work, translate difficult concepts, and reflect on learning. Translanguaging provides a useful conceptual language for examining this practice because it focuses on how multilingual learners mobilize their repertoires to build meaning rather than treating all movement between named languages as pedagogical failure. State-of-the-art scholarship distinguishes between more bounded and more fluid conceptualizations of translanguaging, but both recognize that multilingual resources can perform substantive educational functions. Empirical studies also show that translanguaging can support reading comprehension, literacy development, participation, and meaning-making when it is purposefully designed.[6]

The Arabic context, however, complicates the standard account. Much of the international literature on translanguaging has developed in English-medium, bilingual, or migration-related settings. In Indonesian Islamic education, Arabic is simultaneously a target language, a scholarly language, and a sacred textual language. Recent research has begun to show this specificity. Studies in pesantren-based bilingual education identify the movement among Arabic, English, Indonesian, and local languages as a practical pedagogical resource, while work on tafsir classrooms demonstrates that multilingual mediation can help learners connect Arabic wording with interpretation and cultural understanding.[7] Research focused specifically on Arabic language learning

[5] Sultan Almelhes, "Enhancing Arabic Language Acquisition: Effective Strategies for Addressing Non-Native Learners' Challenges," *Education Sciences* 14, no. 10 (2024), p. 1116. Ade Arip Ardiansyah et al., "Streamlining Arabic Grammar to Facilitate Mastery of Qirâ'at Al-Kutub for University Students," *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 11, no. 2 (2024), p. 221–33.

[6] Alexis Goli, "Translanguaging Instruction and Reading Comprehension Skills of Japanese EFL Learners: A Quasi-Experimental Study," *Journal of Language and Education* 9, no. 1 (2023): 59–75. Madeleine Campbell and Alexandra Tigan, "Translanguaging and Product-Oriented Drama: An Integrated Pedagogical Approach for Language Learning and Literacy Development," *International Journal of Bilingual Education and Bilingualism* 25, no. 10 (2022), p. 3745–57.

[7] Moh. S Buchori et al., "Translanguaging in Arabic Language Learning: Patterns, Impacts, and Pedagogical Implications for Students," *Lugawiyyat* 7, no. 2 (2025), p. 32–43.

DOI: 10.22373/mztj2c54

likewise reports that translanguaging can support comprehension and participation while raising the question of whether students eventually become able to produce Arabic independently.[8] What remains less developed is the connection between these multilingual practices and the students' access to the Arabic-based knowledge traditions in which Islamic legal concepts are embedded.

This gap is highly relevant to a multidisciplinary approach in the study of Islamic sciences. Various published studies demonstrate that knowledge of Islamic law is not shaped solely within courts or formal legal institutions, but also within educational settings spaces where texts, concepts, legal consciousness, and interpretive practices are taught and disseminated. Research on Islamic legal education, multidisciplinary Islamic education, students' awareness of *jināyah* (Islamic criminal law), and *baḥtsul masāʾil* (collective deliberation on religious issues) within traditional Islamic institutions demonstrates that education can serve as a substantive space for the formation, transmission, and contextualization of Islamic legal knowledge. These studies do not make all educational activity into legal analysis; rather, they clarify the educational processes through which legal concepts, normative texts, and interpretive traditions become accessible and socially meaningful.[9]

Against this background, the present article reframes an empirical study of Arabic learning at IAIN Parepare around a bounded question: how does translanguaging mediate students' access to religious, academic, and communicative meanings that connect Arabic learning with Islamic textual and legal knowledge? Three research questions guide the analysis. First, how is Arabic constructed as a religious and epistemic language in classroom and participant accounts? Second, how do Indonesian explanation, curriculum structures, and digital resources mediate academic access to Arabic-based Islamic scholarship, including fiqh and related texts? Third, how do collaborative and experiential practices move learners from mediated comprehension toward productive Arabic use? The central argument is that translanguaging in this setting functions as epistemic mediation. It can create a bridge from Indonesian-supported understanding to progressively more direct engagement with Arabic religious and scholarly texts, but that bridge remains educational and preparatory: it should not be confused with the specialized methodological competence required for juristic *istinbāṭ*.

[8] Albatool Ahmad Alhazmi, "Translanguaging: A Promising Approach to Enhance English Learning in Saudi Arabia," *Journal of Language Teaching and Research* 15, no. 4 (2024), p. 1217–26.

[9] Yusuf Obaid et al., "Revealing Identity to Form Student Character: Application of the Hidden Curriculum in Islamic Legal Education," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 3 (2024), p. 1782–99.

DOI: 10.22373/mztj2c54

This study employs a qualitative case study design to examine translanguaging as a contextual practice within Arabic language instruction at IAIN Parepare, Indonesia. To analyze the data, a multidisciplinary approach as proposed by M. Amin Abdullah is utilized. According to Abdullah, a multidisciplinary approach involves the application of various distinct approaches, wherein each discipline maintains its own boundaries while collaborating to address a specific issue. [10] A multidisciplinary study explores the interconnections between different fields of knowledge, with each discipline operating according to its own specific principles and methodologies. In the context of this research, while the Arabic language serves as the primary focus, other academic disciplines such as *tafsir*, *hadith*, and Islamic law—are also incorporated.[11] These fields are inherently linked and interconnected within the broader framework of Islamic studies.

A case study design is considered appropriate for this research, as the study focuses on how multilingual resources function within a specific institutional setting one where Arabic is taught as a foreign language while simultaneously serving religious and scholarly purposes. The unit of analysis was not individual language achievement but the practices through which Arabic, Indonesian, Islamic terminology, classroom interaction, curriculum arrangements, and digital resources were combined to make meaning.

The study drew on three forms of data: classroom observation, semi-structured interviews, and document analysis. Observations focused on lecturer explanations, vocabulary and grammar clarification, responses to Arabic texts, group discussions, presentations, listening and speaking activities, and the use of digital materials. Interviews involved students, Arabic lecturers, programme leaders, and curriculum administrators. Questions addressed the perceived role of Arabic, the use of Indonesian during learning, students' ability to engage with Arabic texts and references, collaborative and digital learning, and experiences with *Merdeka Belajar Kampus Merdeka* (MBKM) activities. Documents included curriculum materials, MBKM guidelines, course outlines, institutional cooperation documents, and learning resources. Interview records directly cited in the findings were collected between May and August 2024; observations and

[10] M. Amin Abdullah, *Multidisiplin, Interdisiplin dan Transdisiplin: Metode Studi Agama dan Studi Islam di Era Kontemporer,* Yogyakarta: IB Pustaka, 2020. M. Amin Abdullah, "Islamic Studies in Higher Education in Indonesia: Challenges, Impact and Prospects for the World Community," *al-Jamiah* 55 No. 2 (2017).

[11] M. Amin Abdullah, "The Intersubjective Type of Religiosity: Theoretical Framework and Methodological Construction for Developing Human Sciences in a Progressive Muslim Perspective," *al-Jamiah* 58 No. 1 (2020). M. Amin Abdullah, "Islam as A Cultural Capital in Indonesia and The Malay World: A Convergence of Islamic Studies, Social Sciences and Humanities," *Journal of Indonesian Islam* 11, No. 2 (2017).

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institutional documents provided triangulating evidence for the same instructional context.

Participants were selected purposively because they had direct roles in Arabic learning, teaching, curriculum management, or related MBKM activities. To improve consistency with the stated ethics procedure, the revised analysis uses role-based codes rather than personal names: S1-S5 refer to student interview records; L1-L2 to lecturers; P1 to a programme leader; and C1 to a curriculum administrator. These codes identify the interview records explicitly used as evidence in this article and should not be interpreted as a census of every person who contributed contextual information. This distinction avoids inferring a participant total that is not supported by the archived study record.

The data were analysed thematically. Following familiarization, recurrent practices and meanings were coded, including Arabic as religious authority, Indonesian explanation, partial textual comprehension, Arabic for academic references, grammar-mediated reading, group translanguaging, digital mediation, and constraints on independent Arabic production. Codes were compared across interviews, observations, and documents and then organized into three themes: religious-epistemic meaning, academic access to Islamic scholarly and legal knowledge, and communicative development. The analytic sequence follows Braun and Clarke's thematic approach while using iterative comparison and triangulation to strengthen trustworthiness.[12] Consistency was further supported through repeated reading, comparison of data sources, and peer discussion of the coding and thematic interpretation.[13]

The Islamic-law framing introduced in this revised article is an analytical reframing of evidence already present in the dataset rather than a retroactive addition of legal data. The original material repeatedly linked Arabic to the Qur'an, *hadith, tafsir, fiqh, turāth,* Islamic scholarship, and religious identity. The analysis therefore asks what these links imply for access to Islamic legal knowledge while maintaining a strict boundary: it does not claim that participants performed legal reasoning, issued legal opinions, or acquired the methodological authority associated with ijtihad or *istinbāṭ*. This boundary is essential for preserving the substance of the original language-learning study while clarifying its multidisciplinary relevance to Islamic legal education.

The research followed voluntary participation, informed consent, confidentiality, and academic-use principles. Participants were informed about the purpose and use of the data and their right to withdraw. Personal identifiers were removed from the revised presentation, and quotations are attributed only to role-based codes. The analysis reports classroom and institutional information

[12] Lorelli S Nowell et al., "Thematic Analysis: Striving to Meet the Trustworthiness Criteria," *International Journal of Qualitative Methods* 16, no. 1 (2017), p. 1–13.

[13] Virginia Braun and Victoria Clarke, "Using Thematic Analysis in Psychology," *Qualitative Research in Psychology* 3, no. 2 (2006), p. 77–101.

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only to the extent required to explain Arabic learning practices and does not disclose sensitive personal information.

Table 1: Data Sources Retained in The Revised Analysis

Source	Evidence used	Analytical role
Students (S1-S5)	Perceptions of Arabic, partial textual access, course-based competence, group work, teaching assistance	Learner meaning-making and limits of independent Arabic use
Lecturers (L1-L2)	Interdisciplinary potential, classroom explanation, cooperative learning and task roles	Pedagogical design and mediation
Programme/curriculum leaders (P1, C1)	MBKM implementation, teaching assistance, exchange and institutional cooperation	Institutional opportunities and constraints
Classroom observations	Arabic-Indonesian alternation, grammar/vocabulary clarification, discussion, presentation and digital media	Observed translanguaging practices
Curriculum and institutional documents	Course structures, MBKM guidelines, learning resources and cooperation arrangements	Contextual triangulation and curricular framing

Translanguaging is used here neither as a celebration of unrestricted language mixing nor as a synonym for translation. It refers to the strategic mobilization of linguistic and semiotic resources in order to understand, discuss, and produce knowledge. This distinction is important because the classroom practices observed at IAIN Parepare were directional. Indonesian was often used to open access to difficult Arabic forms and concepts, but Arabic remained the target language for reading, vocabulary, presentation, speaking, and writing. Research on translanguaging has cautioned against treating multilingual practice as evidence that pedagogical goals no longer require attention to target-language development.[14] The productive question is therefore not whether Indonesian

[14] Mayez Almayez, "Translanguaging at a Saudi University: Discrepancy between English Language Teachers' Attitudes and Self-Reported Pedagogical Practices," *Asian-Pacific Journal of Second and Foreign Language Education* 7 (2022), p. 20.

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should disappear from the Arabic classroom, but how its use can be structured so that comprehension does not become permanent dependence.[15]

In this study, epistemic mediation describes the process through which language resources enable learners to approach a body of knowledge that they cannot yet access independently in its source language. The term is particularly useful for Arabic in Islamic higher education. When an Arabic phrase from a religious text is glossed in Indonesian, connected to prior Islamic learning, discussed collaboratively, and then re-expressed in Arabic, the languages are not merely alternating. They are performing different epistemic functions: Arabic anchors the learner to a source text and its technical vocabulary, while Indonesian temporarily supports interpretation, conceptual linkage, and reflection. Digital videos, dictionaries, online resources, and visual cues can add further modes of mediation.

The legal relevance of this process is bounded but real. Muslim and colleagues show that advanced Arabic competence is integral to the linguistic sciences used by Acehnese scholars in legal *istinbāṭ*. At student level, however, the immediate pedagogical issue is more basic: access to the vocabulary, sentence structures, textual genres, and scholarly conventions through which Islamic legal ideas are encountered. Translation studies in pesantren similarly indicate that local meaning systems can mediate comprehension of Arabic texts rather than simply reproduce word-for-word equivalence.[16] This article therefore uses the phrase access to Islamic legal knowledge to describe a preparatory educational relationship with Arabic-based normative and juristic sources. It does not use the stronger expressions legal competence, ijtihad competence, or legal *istinbāṭ* because the dataset does not support those claims.

The framework can be represented as a four-stage pedagogical movement. The first stage is recognition: students identify Arabic as a language of religious and scholarly authority. The second is mediated interpretation: Indonesian explanation, translation, prior religious knowledge, and digital support make Arabic forms intelligible. The third is academic contextualization: learners connect Arabic texts and terminology to tafsir, hadith, fiqh, turāth, and disciplinary references. The fourth is productive re-articulation: students are expected to explain, summarize, discuss, present, or write increasingly in Arabic. The findings show that the first three stages are comparatively visible at IAIN

[15] Mohammad Awad Al-Dawoody Abdulaal, "A Shift from a Monoglossic to a Heteroglossic View: Metalinguistic Stego-Translanguaging Lens Approach," *Arab World English Journal* 11, no. 4 (2020), p. 461–73.

[16] Ahmad Ammar et al., "The Contribution of Pesantren's Meaning Symbols and Their Effects on Translation of Arabic Text," *Arabi: Journal of Arabic Studies* 7, no. 2 (2022), p. 182–97. Abd. Manaf, et.al., "The Tarjīḥ Method of Imām Nawāwi in Resolving Differences of Opinion in the Shāfi'ī School of Thought," *Al-'Adalah* 21, No. 2, (2024), p. 299-322.

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Parepare, whereas the fourth remains uneven. This imbalance is the central pedagogical tension around which the results are organized.

Religious-Epistemic Meaning: Arabic as an Entry to Islamic Normative Sources

The first theme concerns the religious-epistemic status attributed to Arabic. Across interviews and observations, students and lecturers did not describe Arabic merely as one foreign language among others. They connected it with the Qur'an, hadith, tafsir, worship, Islamic symbols, classical Islamic literature, and Muslim identity. This association gave Arabic a form of authority before students possessed the proficiency required for independent reading. In other words, the value of Arabic was recognized at a symbolic and epistemic level even when practical competence remained partial. This distinction is important because it explains why students could strongly affirm the religious importance of Arabic while simultaneously relying on Indonesian to articulate that importance.

S1 stated, "Learning the Arabic language can strengthen our Islamic identity, as it enables us to understand religious teachings and various other religious symbols."[17] The statement establishes a direct link between Arabic, Islamic teaching, and identity, but the link is explained in Indonesian. S2 similarly described Arabic as "The key to understanding and deepening religious knowledge" and added that when encountering Arabic *nash*, "We can understand it, little by little."[18] The phrase captures the actual level of access more precisely than a generalized claim of mastery: the student can approach the text, recognize elements of meaning, and build understanding gradually, but does not claim unmediated comprehension.

This pattern is a clear form of translanguaging. Arabic carries the source-textual and symbolic load, while Indonesian carries much of the interpretive and reflective load. Rather than reading the use of Indonesian as a simple deficit, the data suggest that it functions as a bridge between textual authority and learner comprehension. Research on tafsir education in Indonesia reports a comparable pattern, where Arabic, Indonesian, and other linguistic resources are combined to support interpretation of Qur'anic material.[19] *Pesantren*-based translanguaging research similarly shows that multilingual resources can maintain engagement

[17] Interview with S1, Student of Arabic Language at IAIN Parepare, 2025.
[18] Interview with S2, Student of Arabic Language at IAIN Parepare, 2025.
[19] Imam Nurseha, "Translanguaging Practices in Pesantren-Based Bilingual Education: Bridging Arabic, English, and Local Languages," *JALIE: Journal of Applied Linguistics and Islamic Education* 9, no. 2 (2025), p. 213–30.

DOI: 10.22373/mztj2c54

with Arabic while facilitating understanding among learners with varied repertoires.[20]

At the same time, the findings do not support a romanticized view of mediation. S3 reported that students' Arabic competence was still largely limited to course materials,[21] while S4 described mastery as "pretty good" but likewise tied it to formal learning materials.[22] Classroom observation also showed that the integration of Islamic and cultural meanings was recognized more consistently in discourse than in sustained Arabic performance. These findings indicate a gap between religious recognition and textual autonomy. Arabic is already meaningful as a sacred and scholarly language, but students often experience that meaning through Indonesian explanation rather than direct Arabic interpretation.

For the present article, the legal significance of this theme lies in the nature of the texts to which Arabic provides access. The Qur'an and hadith are not simply religious symbols; they are foundational sources within Islamic legal thought. Tafsir, *fiqh*, and the wider *turāth* also contain the conceptual vocabulary through which legal and normative questions are historically discussed. Muslim et al. demonstrate the advanced end of this continuum in their analysis of Arabic linguistic knowledge and legal *istinbāṭ* among Acehnese scholars. The IAIN Parepare data concern an earlier educational stage. Students are learning to recognize, decode, and contextualize Arabic source language. This can reasonably be described as a preparatory layer of legal-textual access, but not as juristic reasoning itself.[23]

The distinction also clarifies the role of identity. Arabic contributes to Islamic identity partly because it links learners to authoritative texts and ritual language, but identity does not automatically imply comprehension. The pedagogical task is to convert symbolic attachment into increasingly disciplined textual practice. That conversion requires attention to vocabulary, grammar, context, and the conventions of scholarly reading. Studies of Arabic curricula in higher education similarly argue that Arabic can strengthen religious education when it is aligned with substantive Islamic learning rather than taught as an isolated linguistic requirement. The present findings add that translanguaging can support this alignment if it is used deliberately as a staged bridge instead of remaining an indefinite substitute for Arabic engagement.[24]

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[20] Usep Dedi Rostandi, et.al., "Translanguaging Practices among English, Indonesian, and Arabic: Enhancing a Holistic Approach to Tafsir in an Indonesian Interpretation Classroom," *Indonesian Journal of Applied Linguistics* 15, no. 1 (2025), p. 224–35.

[21] Interview with S3, Student of Arabic Language at IAIN Parepare, 2025.

[22] Interview with S4, Student of Arabic Language at IAIN Parepare, 2025.

[23] Muslim et al., "The Arabic Language Contribution to the Istinbath in Islamic Law of Acehnese Scholars."

[24] Rekan et al., "Arabic Language Curriculum as a Foundation for Strengthening Religious Education in Public Higher Education."

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A productive model would begin with bilingual access but end each learning cycle with a small Arabic output. A short Qur'anic, hadith, or *fiqh*-related passage can first be read in Arabic, glossed through Indonesian, and discussed in relation to relevant religious concepts. Students can then identify key Arabic terms, reconstruct the central proposition, and produce a brief Arabic explanation or summary proportionate to their proficiency. Such sequencing preserves the interpretive advantages of Indonesian while making the direction of learning explicit. It also avoids the false choice between a rigid Arabic-only ideology and an Indonesian-dominant classroom that never requires independent Arabic production.

Table 2: Religious-Epistemic Access Mediated Through Translanguaging

Evidence	Mediating practice	Meaning/implication
S1: Arabic strengthens Islamic identity and helps understand religious teachings and symbols.	Religious value articulated in Indonesian while Arabic remains the valued source language.	Symbolic recognition precedes independent textual access.
S2: Arabic is a key to religious knowledge; Arabic nash are understood "a little bit (in understanding)."	Partial Arabic comprehension combined with Indonesian reflection and guided interpretation.	Access to normative texts is gradual rather than autonomous.
S3-S4: competence remains largely tied to course materials.	Structured materials and Indonesian explanation stabilize comprehension.	Religious literacy remains dependent on pedagogical scaffolding.
Observation: Islamic/cultural integration is present but not fully realized in classroom practice.	Arabic terms, Indonesian explanation and prior Islamic knowledge are combined.	Religious meaning is recognized more strongly than it is produced in Arabic.
L1: Arabic has interdisciplinary potential for Islamic studies.	Institutional discourse connects Arabic with wider disciplinary knowledge.	Arabic functions as potential epistemic capital for Islamic scholarship.

DOI: 10.22373/mztj2c54

Academic Meaning: Mediated Access to Islamic Scholarly and Legal Traditions

The second theme concerns the academic function of Arabic. Participants recognized Arabic as a means of approaching books, journals, classical texts, and Islamic scholarship, yet they also described substantial dependence on lecturer guidance and structured materials. The relevant data repeatedly connected Arabic with *turāth, tafsir, fiqh, hadith*, and broader Islamic intellectual traditions. This is the point at which the article's Islamic-law relevance becomes most explicit: *fiqh* is part of the knowledge environment students are expected to approach, but access remains educationally mediated by language instruction.

Students' difficulty was not simply a lack of vocabulary. Arabic academic literacy requires simultaneous attention to morphology, syntax, semantic relations, genre, and disciplinary context. S2's statement about understanding Arabic texts "can understand a little bit of what is read"[25] and S3-S4's emphasis on course-based mastery indicate that recognition of words or grammatical forms does not automatically become sustained academic reading.[26] Research on *qirāʾat al-kutub* at university level likewise shows that simplifying and organizing grammar instruction can improve students' engagement with classical Arabic texts. A related study on reading classical Islamic books shows the importance of linking Arabic learning models with the actual task of reading disciplinary texts.[27] These studies reinforce the interpretation that grammar is most useful when it operates as a tool for textual access rather than as an end in itself.[28]

Indonesian performs several functions in this academic process. It is used to explain grammatical rules, clarify technical terms, compare possible meanings, and connect Arabic passages to concepts students already know. In group discussions, Indonesian also provides a space for testing interpretations before students formulate Arabic responses. This does not mean that every use of Indonesian is equally productive. If explanation ends in Indonesian, students may understand content without developing the ability to summarize or discuss it in Arabic. The data therefore point to a distinction between translanguaging for access and translanguaging for transition. The former opens the text; the latter

[25] Interview with S2, Student of Arabic Language at IAIN Parepare, 2025.

[26] Interview with S3 & S4, Student of Arabic Language at IAIN Parepare, 2025.

[27] Isop Syafei, et.al., "The Development of Student Reading Skills in Arabic for Reading Islamic Classical Books Using the Arabic Learning Model at Indonesian Islamic Boarding Schools," *Theory and Practice in Language Studies* 14, no. 5 (2024), p. 1381–92.

[28] Ardiansyah et al., "Streamlining Arabic Grammar to Facilitate Mastery of Qirâ'at Al-Kutub for University Students." Muassomah Muassomah, et.al., "The Linguistic Construction of Gender: Masculinity and Femininity in Arabic Grammar," *Theory and Practice in Language Studies* 15, No. 4 (2025).

DOI: 10.22373/mztj2c54

deliberately returns learners to the target language after meaning has been negotiated.

This distinction is particularly significant for Islamic legal knowledge because Arabic terms often carry disciplinary meanings that are not fully captured by a single Indonesian equivalent. Terms occurring in fiqh, *uṣūl al-fiqh*, hadith, and tafsir acquire meaning through textual and conceptual relations. The present dataset does not contain detailed analysis of legal terminology, so the article does not infer mastery of such terms. It does show, however, that students encounter Arabic as a gateway to those scholarly domains and that Indonesian is the main interpretive language through which early comprehension is stabilized. In this sense, translanguaging functions as a preliminary academic infrastructure for later engagement with Islamic legal texts.

Curriculum flexibility through MBKM adds an institutional dimension. IAIN Parepare had guidelines for student exchange, teaching assistance, courses outside the study programme, and institutional cooperation. These arrangements widened the environments in which Arabic could potentially be used. Yet the evidence also showed a gap between formal opportunity and language-specific outcomes. Arabic was not consistently prioritized as a cross-disciplinary elective, and student exchange reported in the data was limited largely to online participation in a course. Teaching assistance was more directly relevant because it required students to mobilize Arabic in a professional educational setting. Thus, curriculum flexibility created an enabling structure, but it did not by itself guarantee deeper Arabic academic literacy.

These finding matters because policy language can easily be mistaken for pedagogical achievement. A flexible curriculum may increase mobility, course choice, and collaboration without necessarily increasing the amount or quality of Arabic reading. The issue is therefore not whether MBKM is beneficial in principle, but whether its activities contain explicit language outcomes. For students whose future academic work may involve tafsir, hadith, *fiqh*, Islamic history, or other Arabic-based disciplines, mobility should be connected to demonstrable textual practices: reading authentic excerpts, using Arabic references, presenting Arabic summaries, and documenting the vocabulary and conceptual structures encountered across contexts.

Digital resources constitute a second institutional support. Observations indicated that classrooms had internet connectivity and LED facilities, while participants referred to videos, learning applications, online platforms, and collaborative digital work. Digital media expand the translanguaging repertoire because a learner can move among Arabic audio, written text, Indonesian

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explanation, visual cues, electronic dictionaries, and online reference materials.[29] Studies of Arabic e-learning and LMS use demonstrate the potential of digital environments to support Arabic language skills, while research during the COVID-19 period documented a broader shift toward mediated and technology-dependent Arabic learning in Indonesian universities.[30]

The same affordances carry a risk: easy translation can reduce productive struggle. A student may obtain the general meaning of a passage without examining morphology, syntactic relations, or the disciplinary use of a term. The original findings already warned that digital support should not remain at the level of superficial translation. A stronger design would require students to compare translations, verify meanings in context, identify the Arabic evidence for an interpretation, and then produce a short Arabic explanation. Digital translanguaging becomes academically valuable when it makes source-text relationships more visible, not when it hides them behind instant output.

The findings therefore support a sequenced model of academic translanguaging. In the first step, students encounter a short authentic Arabic text relevant to an Islamic discipline. In the second, difficult vocabulary and grammar are clarified through bilingual notes and lecturer guidance. In the third, students discuss the argument or concept in Indonesian to establish comprehension. In the fourth, they return to the Arabic text to locate linguistic evidence, key terminology, and textual organization. In the fifth, they produce an Arabic summary, explanation, or oral account. This cycle operationalizes epistemic mediation because Indonesian is used to deepen access while Arabic remains the final site of textual accountability and academic production.

Such a model aligns with broader efforts to reconstruct Arabic learning so that it strengthens Islamic studies rather than remaining disconnected from disciplinary needs. Ritonga and colleagues argue for aligning Arabic objectives, content, implementation, and evaluation with al-Islam studies in higher education. The present study extends that argument by specifying a multilingual mechanism through which alignment may occur. Arabic does not need to be protected from all Indonesian use; instead, Indonesian can be assigned a temporary, explicit role within a pathway toward Arabic-based academic engagement. This is particularly relevant where students begin with markedly different levels of prior Arabic preparation.[31]

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[29] Wildana Wargadinata et al., "Mediated Arabic Language Learning for Higher Education in COVID-19 Situation," *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature* 3, no. 1 (2020), p. 59–78.

[30] Moh. Ismail, et.al., "The Impact of Learning Management System `arabi.Id' Web-Based Application on Developing Arabic Language Skills," *Al-Ta'rib* 11, no. 2 (2023), p. 213–32.

[31] Ritonga et al., "Arabic Language Learning Reconstruction as a Response to Strengthen Al-Islam Studies at Higher Education."

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Table 3: Academic, curricular, and digital mediation of Arabic-based knowledge

Domain	Evidence from the study	Interpretive implication
Arabic texts and references	Arabic is associated with journals, books, classical texts, tafsir, fiqh, hadith and Islamic scholarship.	Arabic is treated as a disciplinary access language, not only a course subject.
Grammar and vocabulary	Complex structures are clarified through Indonesian and lecturer guidance.	Linguistic explanation is productive when it supports authentic textual reading.
Student competence	Students report partial understanding and dependence on course materials.	Academic literacy remains mediated and developing.
MBKM and mobility	Teaching assistance and exchange provide broader learning environments, but Arabic-specific outcomes are uneven.	Institutional flexibility requires explicit language-literacy targets.
Digital resources	Internet, videos, applications and online platforms combine Arabic input with Indonesian and multimodal support.	Digital translanguaging expands access but may encourage superficial translation unless tasks require source-text verification.
Interdisciplinary potential	Arabic is viewed as relevant to wider Islamic studies and scholarly references.	The curriculum can connect language outcomes with Arabic-based disciplinary knowledge, including Islamic legal knowledge.

Communicative Meaning: From Indonesian Scaffolding to Arabic Production

The third theme concerns communication. The classroom data showed that Arabic communicative meaning developed through group discussion, presentations, role-based cooperative learning, teaching assistance, and digital practice. These activities are important because they shift Arabic from an object of explanation to a medium of action. Yet they also revealed a recurring sequence: students frequently used Indonesian to plan, negotiate roles, clarify instructions, and establish a shared understanding before producing Arabic in the visible task. Translanguaging therefore reduced the entry barrier to participation, especially for students who were reluctant to speak before they had organized meaning in a more familiar language.

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S2 described group work for Arabic presentations, while S1 referred to discussion of daily activities followed by class presentation.[32] L2 described cooperative learning in which students were assigned roles such as visual maker, presenter, and note taker.[33] P1 linked collaborative learning with confidence and communication. These examples show that Indonesian was not merely inserted randomly between Arabic utterances. It often functioned backstage: the group used it to plan and coordinate, while Arabic became the language of the task product.[34] This distinction helps explain why translanguaging may enhance participation even when the final objective remains Arabic performance.

International translanguaging research supports this participatory function. Product-oriented drama research has shown that multilingual and multimodal resources can create learning opportunities around target-language performance, while quasi-experimental research reports gains in reading comprehension when learners are allowed to use their wider repertoires strategically.[35] These studies are not directly about Arabic or Islamic education, but they help interpret the observed mechanism: a learner can use one language to organize cognition and interaction while still being accountable for target-language output.[36]

Teaching assistance created a particularly valuable communicative setting because it moved Arabic beyond the university classroom. Students involved in school-based teaching had to prepare materials, explain language points, engage pupils, coordinate with teachers, and reflect on their teaching experience. S5 described the activity as a means of maximizing Arabic teaching skill, and institutional data indicated placements in madrasah and *pesantren* contexts. Arabic functioned simultaneously as content and as a limited instructional medium, while Indonesian supported classroom management, explanation, and reflection.[37] This is a more authentic communicative ecology than isolated sentence practice because language is attached to professional responsibility.

The same principle can be applied to Arabic for Islamic legal knowledge. Students do not need to simulate juristic authority. They can instead practice explaining the meaning of a short *fiqh*-related passage, identifying key Arabic terms in a hadith used in legal discussion, or presenting the structure of an Arabic

[32] Interview with S1 & S2, Student of Arabic Language at IAIN Parepare, 2025.
[33] Interview with L2, Lecture of Arabic Language at IAIN Parepare, 2025.
[34] Interview with P1, Programme/Curriculum Leaders of Arabic Language at IAIN Parepare, 2025.
[35] Campbell and Tigan, "Translanguaging and Product-Oriented Drama: An Integrated Pedagogical Approach for Language Learning and Literacy Development."
[36] Goli, "Translanguaging Instruction and Reading Comprehension Skills of Japanese EFL Learners: A Quasi-Experimental Study."
[37] Interview with S5, Student of Arabic Language at IAIN Parepare, 2025.

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scholarly argument. The communicative objective is not to issue a ruling but to demonstrate accurate textual understanding in Arabic. This distinction allows Arabic pedagogy to become relevant to Islamic-law education without crossing the evidentiary and professional boundaries of the study.

A conceptual framework for teaching Arabic as a second language emphasizes the need to connect linguistic knowledge with meaningful communicative contexts rather than treating grammar and communication as separate domains. The IAIN Parepare findings support this view but add a multilingual dimension. For students with uneven prior proficiency, an Indonesian-supported planning phase can make communicative tasks more accessible. The pedagogical requirement is that the task should not end there. Each activity needs an Arabic production phase and a feedback phase that identifies which parts of the intended meaning were successfully transferred into Arabic and which remained dependent on Indonesian.[38]

Assessment should consequently distinguish comprehension support from output competence. A student who can explain an Arabic passage accurately in Indonesian has demonstrated understanding, but not the same competence as a student who can also summarize the passage in Arabic. Both achievements are educationally meaningful and should not be conflated. A staged rubric can therefore assess (1) comprehension of source meaning, (2) identification of Arabic evidence and terminology, (3) accuracy of Arabic reformulation, and (4) communicative clarity. Such assessment would make translanguaging visible as a pathway rather than an invisible accommodation.

Digital speaking and listening activities can reinforce the same progression. Students can watch or listen to short Arabic material, use Indonesian to establish the main meaning, identify Arabic expressions, and then record a short Arabic response. Repetition can gradually reduce the amount of Indonesian planning required. The aim is not a sudden ban on Indonesian but a measurable shift in the proportion and complexity of meaning that students can independently process and produce in Arabic. This directional principle is the communicative counterpart of the epistemic mediation identified in the first two themes.

Table 4: Communicative and Experiential Translanguaging

Activity/evidence	Role of Indonesian	Arabic outcome sought
Group presentations (S1, S2)	Planning, role allocation and meaning negotiation.	Arabic vocabulary, sentences, presentation content and oral performance.

[38] Sultan Almelhes and H Alsaiari, "A Conceptual Framework for Teaching Arabic as a Second Language," *Theory and Practice in Language Studies* 14, no. 7 (2024), p. 2110–18.

DOI: 10.22373/mztj2c54

Cooperative learning (L2)	Coordination among visual maker, presenter and note taker.	Structured Arabic classroom participation.
Confidence-building (P1)	Low-risk space to clarify meaning before performance.	Greater willingness to speak and present in Arabic.
Teaching assistance (S5; institutional data)	Pedagogical explanation, classroom management and reflection.	Arabic as teaching content and increasingly as instructional communication.
Digital listening/speaking	Initial comprehension, note-making and translation checking.	Arabic retelling, summary or recorded response.
Islamic-text task	Conceptual discussion without claiming juristic authority.	Accurate Arabic explanation of terminology, textual meaning or argument structure.

Synthesis, Multidisciplinarity, and Interconnection in the Study of Islamic Sciences: An Ideal Model

Taken together, the three themes show that translanguaging at IAIN Parepare is neither merely remedial nor automatically emancipatory. It performs a specific educational function: it distributes different kinds of work across available linguistic and semiotic resources. Arabic anchors students to the language of source texts, scholarly terminology, and target-language performance. Indonesian supports explanation, conceptual negotiation, reflection, and task organization. Digital resources add visual, auditory, lexical, and translational assistance. The pedagogical value arises from how these resources are sequenced, not from the mere presence of multiple languages.

The study therefore proposes a staged model of epistemic access. Stage one is symbolic-religious recognition: students understand why Arabic matters for Islam and associate it with authoritative texts. Stage two is bilingual interpretation: Indonesian and other supports make Arabic vocabulary, grammar, and textual meaning accessible. Stage three is disciplinary contextualization: learners connect Arabic material to *tafsir, hadith, fiqh, turāth*, and academic references. Stage four is productive re-articulation: learners explain, summarize, discuss, or write the relevant content in Arabic. The empirical findings suggest that stages one to three are established more strongly than stage four. The resulting challenge is not to eliminate translanguaging but to make it increasingly productive of Arabic autonomy.

This model locates the article within Islamic legal education without overstating its findings. Islamic legal knowledge depends on access to normative

DOI: 10.22373/mztj2c54

and juristic texts, but legal interpretation requires specialized methodologies, scholarly formation, and disciplinary authority. The contribution of Arabic learning lies earlier in that chain. It equips students with linguistic resources that can make Islamic legal texts and terminology more accessible. Muslim et al.'s study of Acehnese scholars demonstrates what advanced Arabic competence can contribute at the level of legal *istinbāṭ*; the present study identifies a pedagogical process through which future students of Islamic disciplines may begin developing the textual access on which more advanced study depends.[39]

This limited perspective also aligns with multidisciplinary insights from various scholarly studies. Studies on hidden curriculum in Islamic legal education and interdisciplinary Islamic education demonstrate that educational settings shape how Islamic legal ideas are learned, interpreted, and connected to practice.[40] Research on student awareness of *jinayah* further shows that the relationship between Islamic legal knowledge and student practice can itself be studied as an educational problem. The present article adds the linguistic layer that precedes or accompanies such learning: students need practical routes into the Arabic textual world from which many Islamic legal concepts derive.[41]

The institutional implication is that Arabic curricula in Islamic higher education should specify which forms of disciplinary access they intend to develop. A generic objective such as mastering Arabic is too broad. Courses can instead identify progressively demanding outcomes: understanding key terminology in an Arabic Islamic text; identifying grammatical relations that affect meaning; comparing an Indonesian explanation with the Arabic wording; summarizing a short Arabic scholarly passage; and presenting its central argument in Arabic. For students who later study Islamic law, these outcomes would not replace fiqh or *uṣūl al-fiqh* methodology, [42] but they would reduce linguistic distance from the texts used in those fields.

In this regard, the Arabic language serves as an essential foundational tool for understanding the primary sources of Islamic studies—such as tafsir, hadith, and Islamic law—as found in classical texts (*turāth*) and academic references. As Amin Abdullah has emphasized, it is time to adopt a

[39] Muslim et al., "The Arabic Language Contribution to the Istinbath in Islamic Law of Acehnese Scholars."

[40] Muhiddin Bakri, "Religious Moderation as Pedagogical Communication in Islamic Higher Education: Curriculum Integration, Digital Literacy, and Academic Culture," *Journal of Communication and Education Studies* 1, no. 2 (2026), p. 126–39.

[41] Muhammad Shabir U et al., "Students' Level of Awareness in the Practice of Jinayah Knowledge at Universitas Islam Negeri Alauddin, Makassar: Perspectives from Islamic Law and Islamic Education," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 10, no. 1 (2026), p. 49–69. Ira Nurliza, et.al., 'Formulation of Criminal Sanctions against Alcohol Drinkers in the Jinayah Qanun in Aceh," *Syariah: Jurnal Hukum dan Pemikiran* 22, No. 2 (2022).

[42] Asmuni, Asmuni, "Dynamics Response of Indonesian Islamic Law to the Protection of Intellectual Property Rights," *Ulumuna* 27, No. 2 (2024), p. 876-904.

DOI: 10.22373/mztj2c54

multidisciplinary and interconnected approach to the study of Islamic disciplines, one that seeks to achieve a synthesis as an ideal model for the study of Islam. [43] Consequently, an understanding of Islamic sources will not be partial or incomplete; rather, it will yield a comprehensive and holistic grasp of the subject matter.

The pedagogical implication is equally specific. Translanguaging should be planned with an exit condition. Indonesian support is justified when it enables students to understand a form or concept that would otherwise remain inaccessible, but each episode of support should be followed by a target-language task appropriate to the learner's level. The exit condition might be identifying Arabic evidence, completing a sentence, orally explaining a term, summarizing a paragraph, or writing a short academic response. This design prevents translanguaging from becoming a permanent parallel track in which sophisticated understanding develops in Indonesian while Arabic remains limited to isolated vocabulary and grammar exercises.

Finally, the model explains why the three original dimensions—religious, academic, and communicative should be retained rather than replaced by a purely legal framing. Religious meaning explains why Arabic carries authority and identity value. Academic meaning explains how learners approach texts, references, and disciplinary traditions. Communicative meaning explains whether mediated comprehension is converted into language use. Islamic legal knowledge intersects these dimensions because it is part of the Arabic-based scholarly environment, but the language-learning process remains the empirical core. This balance preserves the original study while making its relevance to Islamic-law scholarship explicit and defensible.

Conclusion

This study shows that translanguaging in Arabic learning at IAIN Parepare operates as epistemic mediation across three connected domains. Religiously, students identify Arabic with the Qur'an, hadith, worship, Islamic identity, and authoritative Islamic texts, but much of that meaning is still articulated through Indonesian. Academically, Arabic is understood as a gateway to Islamic scholarship, including *tafsir*, *fiqh*, *hadith*, *turāth*, and disciplinary references, while actual access remains dependent on lecturer guidance, course materials, grammar explanation, and digital support. Furthermore, this highlights the significant position of the Arabic language in relation to other Islamic sciences within the methodology of Islamic studies—specifically the multidisciplinary approach as conceptualized by Amin Abdullah. Communicatively, group work, presentations, teaching assistance, and digital practice create opportunities for

[43] M. Amin Abdullah, *Multidisiplin, Interdisiplin dan Transdisiplin*. M. Amin Abdullah, "Islamic Studies in Higher Education in Indonesia.

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Arabic production, yet students frequently rely on Indonesian during planning and meaning negotiation. The article's contribution to Islamic legal education is deliberately bounded. The findings do not demonstrate juristic competence or legal *istinbāṭ*. They demonstrate an earlier educational process through which learners acquire access to the Arabic language of normative and scholarly sources relevant to Islamic law. Translanguaging is most productive when it is directional: Indonesian and multimodal resources should open difficult texts, but learning cycles should return students to Arabic for evidence identification, explanation, discussion, and writing. In this way, multilingual support becomes a bridge toward greater Arabic autonomy rather than an endpoint. The study is limited to one Islamic higher education institution and to qualitative evidence drawn from interviews, observations, and documents. It did not use classroom recordings to quantify language choice, nor did it test students' longitudinal development in reading legal or religious texts. Future research can compare Arabic programmes across Islamic universities, analyze recorded classroom interaction, and test staged translanguaging tasks using authentic *fiqh* or other Islamic scholarly texts. Such work would clarify how linguistic mediation develops into sustained disciplinary literacy while preserving the distinction between access to Islamic legal knowledge and the specialized competence required for legal interpretation.

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