

## Translation Study of Three-Word Lexical Bundles in the Book *At-Taqrīb Matan Abi Syuja'*

Muhammad Alfaiz Syahputra <sup>[1]</sup>, Muhammad Yunus Anis <sup>[2]</sup>

<sup>[1]</sup> alfaiz\_syahputra08@student.uns.ac.id

<sup>[1], [2]</sup> Universitas Sebelas Maret, Surakarta, Indonesia

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### Abstract

This study aims to describe and analyze the structure, function, translation techniques, methods, and ideology applied in the translation of three-word lexical bundles found in the book *At-Taqrīb Matan Abi Syuja'* (The Abridged Manual of Islamic Law by Abū Shujā'). In addition, this study seeks to reveal how recurring linguistic patterns in classical Arabic religious discourse interact with translation strategies and ideological orientation in the target language. This research is driven by the linguistic uniqueness of Arabic word groups, which differ significantly from those in other languages, such as English and Indonesian, in both their structural formation and communicative function. These differences create considerable challenges for translators, particularly when dealing with religious texts that require high levels of accuracy, consistency, and cultural sensitivity. To address this issue, a descriptive qualitative approach was used, involving data recording and sampling techniques to collect Arabic three-word groups, which were then analyzed using domain, taxonomy, component, and cultural theme analyses. The data were obtained from the chapter on prayer in *At-Taqrīb*, as this section contains a high density of formulaic expressions related to time, procedure, and legal instruction. The findings show that most three-word lexical bundles appear in the form of prepositional phrases that function primarily as markers of location and time in the text. These forms are followed by noun phrases and verb phrases, each contributing specific discourse functions within the legal explanation. These patterns indicate that Arabic lexical bundles not only fulfill syntactic purposes but also play a crucial role in forming text cohesion and conveying contextual meaning. From a translation perspective, translators tend to emphasize the source language through frequent use of literal and semantic translation techniques, with limited application of communicative or idiomatic methods. This preference reflects the translators' intention to preserve the original meaning, structure, and religious authority of the source text. It reflects an ideology of foreignization that aims to preserve the linguistic and cultural features of the Arabic text while minimizing adaptation to the target language. Such ideological positioning is particularly important in the translation of Islamic legal texts, where deviation from the source may affect theological interpretation. Overall, this study provides insight into the complex relationship between linguistic form, translation strategies, and ideological attitudes. The results show that translators' preference for source-oriented methods contributes to maintaining the sacred tone and authenticity of the text in religious discourse.

**Keywords:** function; ideology; method; structure; three-word lexical bundle; translation technique.

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### INTRODUCTION

Lexical bundles, often referred to as word sequences, have become a prominent topic of research in modern linguistics due to their essential role in shaping the fluency, coherence, and

naturalness of both spoken and written language. This concept was first introduced by Biber et al. (1999) in *Longman Grammar of Spoken and Written English*, where they defined lexical bundles as recurring combinations of three or more words that frequently appear together in discourse, without necessarily forming idiomatic expressions. These combinations of words are not random; rather, they reflect common patterns of language use that contribute to the way meaning and structure naturally form in communication. Experts such as Hyland (2018) and Istiasih (2022) further emphasize that lexical bundles function as cohesive devices that support text organization and rhetorical purposes. They can appear in different grammatical structures, most commonly as noun phrases, verb phrases, or prepositional phrases, and fulfill various discourse functions, such as connecting ideas, expressing relationships, and guiding readers through the text.

The importance of studying lexical bundles lies in their ability to reveal the linguistic and cognitive mechanisms underlying discourse formation. These recurring word combinations help to understand the way speakers and writers rely on conventional patterns to convey meaning efficiently and coherently. In academic writing, for example, lexical bundles often function as organizational and interpretive devices that structure arguments, demonstrate reasoning, and establish positions. Hyland (2018) categorizes these functions into three main types: research-oriented, text-oriented, and participant-oriented bundles, each reflecting different communicative purposes. Understanding these functions is invaluable in translation studies, as translators must interpret not only the literal meaning of lexical bundles but also their contextual and functional meanings across languages.

In this case, this study focuses on three-word groups found in the Arabic text *At-Taqrīb Matan Abi Syuja'* (The Abridged Manual of Islamic Law by Abū Shujā') and its translation into Indonesian. This study aims to explore how these word groups are formed, structured, and translated, as well as how translation techniques, methods, and ideological orientations influence the transfer of meaning from the source language to the target language. Given the structural and cultural differences between Arabic and Indonesian, in this context, the study of lexical bundle provides insight into how language patterns are preserved, adapted, or changed in the translation of religious texts. Thus, analyzing lexical bundles not only contributes to a better understanding of language patterns but also highlights the interaction between language, culture, and ideology in the translation process of religious discourse.

A translator is urged to know the methods to describe the aspects of translation in terms of syntax, morphology, semantics, and pragmatics. It is also related to Source Language (hereinafter SL) and Target Language (hereinafter TL) as the main sources to study one language with another. According to Newmark (1988), translation methods can be classified into eight types based on their orientation toward either the source language (SL) or the target language (TL). Translation methods are divided into two parts: the first method emphasizes SL, while the second method emphasizes TL. The methods primarily emphasize the source language, are: (1) word-for-word translation, (2) literal translation, (3) faithful translation, and (4) semantic translation, while the remaining methods emphasize the target language, including (1) adaptation translation, (2) free translation, (3) idiomatic translation, and (4) communicative translation. This classification highlights the continuum between preserving the formal and semantic features of the source text and achieving naturalness and communicative effectiveness in the target text. Drawn from these two aspects, the ideology of the translator becomes tangible since it is embedded in the translation method.

Venuti (1995) proposes two major poles of translation ideology, namely foreignization and domestication. Foreignization represents an ideological orientation that prioritizes the source language, with the aim of preserving the linguistic, cultural, and stylistic features of the original text in the translation. This approach allows elements of the source culture to remain visible in the target text, even if the result may appear less natural to the target audience. In contrast, domestication emphasizes the target language and its communicative norms, seeking to produce a translation that is fluent, natural, and easily accessible to readers in the target culture.

In addition to translation techniques and ideology, translation methods are also significant in the translation process. Translation techniques are divided into eighteen techniques and two different parts in terms of acceptability: semantic acceptability and communicative acceptability. Semantic meaning regards the fundamental meaning of a word, which is emphasized in the source

language. Meanwhile, communicative meaning refers to more flexible meaning (context-bound meaning) compared to semantic meaning

Several studies focused on the form and function of lexical bundles are conducted by Putri and Suhardijanto (2022), Budiwiyanto and Suhardijanto (2020), Biber and Barbieri (2007), Ayuni et al. (2022), and Tsaqifa and Roselani (2024). Most of these previous studies yielded results on the frequency, structure, and function of lexical bundle in general. In specific, the general forms obtained were verb phrases, noun phrases, prepositional phrases, adverbial phrases, and adjective phrases. The studies above show a dominance of a series of three- and four-words lexical bundle driven by the existence of more variations and functions.

Previous studies related to translation techniques, methods, and ideologies have been conducted by several experts. Mijselea (2023) examined Arabic-Indonesian translation techniques and methods with a focus on the preposition *ba'* (*ḥarf jarr ba'*/the preposition *ba'*), revealing that literal and equivalence techniques are most often used to maintain grammatical accuracy. Next, Pramesti et al. (2022) investigated how translation ideology and strategy manifest in captions, showing that translators frequently balance techniques to preserve meaning yet adapt for readability. Salafy (2021) identified that ideology plays a central role in choosing between word-for-word and semantic translation methods. Amalia and Herniti (2022) examined culturally-loaded words and found that foreignization is commonly employed to retain cultural nuances. Collectively, these studies show that Arabic-Indonesian translation tends to prioritize the preservation of meaning, grammatical structure, or cultural values from the source text, while still considering readability, contextual equivalence, and ideological alignment in the target language.

Many studies on translation have been conducted by previous authors, but existing studies are limited to micro-aspects of translation (Anis et al. 2023; Hidayat 2018; Junining et al. 2020). There are no specific studies discussing lexical bundle translation, especially in Arabic. Previous research on Arabic-Indonesian translation has mostly focused on syntactic analysis, linguistic teaching, and general translation of religious texts, such as At-Taqrīb. However, there is still a significant research gap in exploring three-word lexical bundles in Arabic texts and their translations into Indonesian, particularly in the context of religious discourse where linguistic patterns play a crucial role in meaning construction. Most existing studies have analyzed grammatical structures or translation techniques separately, without discussing the relationship between linguistic forms, translation strategies, and the translator's ideological orientation, even though these aspects are closely interconnected in the translation process. This gap highlights the need to examine lexical bundles as a linguistic phenomenon and indicator of translation behavior in Arabic-Indonesian fiqh discourse, and it underscores the importance of integrating linguistic and translational perspectives in order to achieve a more comprehensive understanding of religious text translation.

Additionally, this research is urgent due to some research problems in the *fiqh* (Islamic law) book. For instance, there is a difference in the number of series of three-word lexical bundles in SL to TL, requiring an adjustment in the structure of its grammatical units in SL and TL. Then, in the context of translation, terms in the prayer chapter, such as time, is translated literally. Next, some terms are translated using conventional equivalents. In this paper, the author focuses on the form of three-word lexical bundle, only because this variant is the most commonly found compared to 4, 5, 6, 7-word lexical bundles. In this study, the author uses phrase units used in three-word lexical bundle, specifically the variants of noun phrases, verb phrases, and prepositional phrases that are the most commonly appeared in this book.

This study is designed to analyze the structure and function of three-word lexical bundles in At-Taqrīb Matan Abi Syuja' and examine how these linguistic units are translated from Arabic into Indonesian. In line with these objectives, this research addresses the following central question: How are three-word lexical bundles in At-Taqrīb Matan Abi Syuja' structured and functioned, and how are they translated from Arabic into Indonesian in terms of translation techniques, methods, and ideological orientation? Through this analysis, this study aims to provide a deeper understanding of the relationship between linguistic structure and translation strategies, thereby contributing to the development of Arabic-Indonesian translation studies, particularly in the context of religious texts. Unlike previous works that focus separately on grammatical or translational aspects, this research provides a comprehensive perspective by combining structural, functional,

and ideological analyses. It contributes to the broader understanding of Arabic–Indonesian translation by highlighting how lexical bundle translation reflects both linguistic tendencies and cultural values embedded in religious discourse.

## METHOD

This study employed a descriptive qualitative research design to analyze three-word lexical bundles found in the Arabic text *At-Taqrīb Matan Abi Syuja'* and its Indonesian translation. The research adopted a linguistic approach focusing on structural and translational features to reveal how lexical bundles were formed and rendered across languages. The data were collected through document analysis using both observation and note-taking techniques. The researcher conducted data reduction, which involved sorting the lexical bundle data so that the structure was appropriate and did not deviate from its type. Then, the authors conducted a data display to easily view the data and observed whether or not there were any errors in the previously reduced data. The population of three-word lexical bundles was 51 data, while the analysis sample consisted of 12 data to analyze the structure (3 data); function (4 data); translation technique, method, and ideology of translation (5 data). The inclusion criteria of bundles are that they must consist of three words or more and be structured like phrases, like noun phrases, verb phrases, and prepositional phrases. The researcher analyzed whether the data constituted lexical bundles by collecting all data according to their respective structures and functions, then reclassifying them according to the theory of lexical bundle structure and function in this study. The conclusions drawn in this study are in accordance with this research's theoretical framework. This resulted in the discovery of noun phrases, verb phrases, and prepositional phrases known as lexical bundle structures and the lexical bundle functions of these three phrase structures. Finally, the authors drew conclusions by validating the data through a validator to ensure that all data in the study were lexical bundles that were in accordance with their structures and functions.

## ANALYSIS

### The Structure of the three-word lexical bundle

According to Biber et al. (1999), a lexical bundle is an expression that is repeated, does not depend on its idiom, and does not depend on its structural status. Lexical bundles are simply sequences of word forms that are commonly used together in natural discourse. Generally, the phrase structure used to form lexical bundles consists of prepositional phrases, noun phrases, and verb phrases. In detail, the text in the form of *fiqh* books will also later be adjusted to the theory of lexical bundles found in both English and Indonesian. In addition, this study adopts a sub-classification of lexical bundle functions based on the characteristics of the text under analysis and explains the second classification accordingly. The first classification consists of: (1) location/time, (2) procedure, (3) quantification, (4) description, (5) topic, (6) choice, and (7) reference. The second classification includes: (1) transition signals, (2) resultative signals, (3) structuring signals, and (4) framing signals. However, based on the empirical findings of this study, only the functions of topic, location/time, reference, structuring signals, and framing signals are realized in the research data. Furthermore, this research classifies three forms of three-word lexical bundles in Arabic. Table 1 presents these forms as noun phrases, verb phrases, and prepositional phrases.

Table 1. Structure of Three-Word Lexical Bundle

Phrase form	Data
Noun Phrase (Noun-Based Bundle)	ثَلَاثُ نَوَافِلَ, شَرَائِطُ وَجُوبِ الصَّلَاةِ, وَقْتُ صَلَاةِ الْمَغْرِبِ, ثُلُثُ اللَّيْلِ الْأَوَّلِ, مَوَاقِيتُ الصَّلَاةِ الْخَمْسِ شَرَائِطُ وَجُوبِ الْجُمُعَةِ, مُؤَكَّدَاتُ The times of the five daily prayers, the first third of the night, the time of Maghrib prayer, the conditions for the obligation of prayer, three strongly recommended voluntary prayers, the conditions for the obligation of Friday prayer.
Verb Phrase (Verb-Based Bundle)	مَا رَوَاهُ الْبُخَارِيُّ, مَا يَقُولُ الْمُؤَذِّنُ, كَمَا سَيَأْتِي, مَا رَوَاهُ الْمُسْلِمُ, مَا رَوَاهُ الْبُخَارِيُّ What Al-Bukhari narrated, what Muslim narrated, as will be mentioned later,

Prepositional Phrase (Prepositional- Based Bundle)	<p>what the muezzin says, what Al-Bukhari narrated.</p> <p>على شَفَةِ, في جوفِ اللَّيْلِ, في بيتهِ, في وقتٍ واحدٍ, و في رواية, عَنِ وَسْطِ السَّمَاءِ, عَنِ مَوَاقِيْتِ الصَّلَاةِ فِي الرُّكْعَةِ الْآخِرَةِ, إِلَى جِهَةِ السَّمَاءِ, فِي أَذَانِ الْفَجْرِ, عَلَى طَهَارَةِ الثَّوْبِ, فِي شَهْرِ رَمَضَانَ, الْأَيْمَنِ</p> <p>Regarding the times of prayer, regarding the middle of the sky, and in another narration, at one time, in his house, in the middle of the night, on his right side, during the month of Ramadan, on the purity of his clothes, at the time of the dawn prayer, towards the sky, in the last <i>rak'ah</i>.</p>
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### Noun Phrase (Noun-Based Bundle)

The most commonly encountered form of lexical bundle is noun-based. This is due to its more frequent appearance in previous research. Its form consists of (Noun + Noun (Attribute) + (Noun (Attribute 2)). Then, the three-word lexical bundle in Arabic in the form of noun phrases with a topic function tends to be research-oriented, meaning the type of text used is oriented towards research, commonly found in research texts. Here, the topic function serves as a marker to limit specific issues that usually exist in research, so that the subsequent topic can continue without being mixed with the previous topic and different discussions. The following is an example of a three-word lexical cluster in Arabic from the book *at-Taqrīb*.

- مَوَاقِيْتِ الصَّلَاةِ الْخَمْسِ
- *Kelima waktu shalat*
- The five prayer times

In the data above, it is evident that the lexical group takes the form of noun phrases. However, if classified further, it will consist of different phrase units, namely, *washfiy* (descriptive) phrases or *na'at-man'ut* (adjective-noun) phrases. Here, the function of the topic serves as a marker for the subsequent discussion, which pertains to the five prayer times, indicating that the lexical group forms a specific topic marked by a change in the discussion within a text.

### Verb Phrase (Verb-Based Bundle)

The form of lexical bundle is often found with verb phrases that begin with the marker "yang" (that/which) and generally start with passive verbs, such as "*diperintahkan*" (commanded), "*diriwayatkan*" (narrated), etc. Its structure is (yang) + (Verb) + (Noun/subject). Then, there are three-word lexical bundles in Arabic that are verb phrases with a referential function that tends to be research-oriented. Here, the reference serves as a marker for the emergence of a new entity that performs an action or serves as an object that is subjected to something. The following is an example of a three-word lexical cluster in Arabic from the book *at-Taqrīb*.

- مَا رَوَاهُ الْبُخَارِيُّ
- *Yang diriwayatkan Bukhari*
- Which was narrated by Bukhari

In the data above, it can be seen that the lexical group takes the form of a passive verb phrase. The structure of the phrase is (which) + (passive verb) + (subject). Furthermore, the function of the lexical group is as a reference, indicated by the emergence of a certain entity. In the data above, the entity that appears is the one performing an action, namely "Bukhari."

### Prepositional Phrase (Preposition-Based Bundle)

The third form of lexical group is preposition-based. It consists of a preposition placed at the beginning of a phrase, followed by another noun as a complement. Its structure is (preposition/*charf* + (Noun) + (Noun/*Na'at*). Then, the three-word lexical group in Arabic that is a prepositional phrase with a location/time function tends to be research-oriented, meaning the type of text used is often found in research texts. Here, the location/time function serves as a marker to indicate a time or place and is mostly presented in the form of prepositional phrases, such as "In the hospital." The following is an example of a three-word lexical group in Arabic from the book *at-Taqrīb*.

- في جوف الليل
- Pada pertengahan malam
- In the middle of the night

In the data above, it can be seen that this is a *syibbul jumlah* or prepositional phrase. This can be seen from its form, which is (Preposition) + (Noun) + (Noun/attribute 1). The function of this lexical cluster is in the form of location/time, where this indicates a specific time marked by the phrase "midnight," and is reinforced by the preposition to indicate the explanation. Here, the explanation is a time description.

### The function of three-word lexical bundles

The function of the three-word lexical bundle is found in the research data. There are five types of functions identified in this study. Based on text-oriented analysis, there are two forms, namely structuring signals and framing signals. Meanwhile, based on research-oriented analysis, there are topic, location/time, and reference. Below is the function of location/time in the lexical group in the form of prepositional phrases, as only this form of phrase corresponds to the function of location/time.

- في بيته
- Di rumahnya (Muhammad)
- In his house (Mohammed)

In the example above, there is a lexical bundle with a location/time function that indicates information/markers related to a place or time, as shown in the example above. This location/time function is usually used in preposition-based forms, which generally indicate an adverbial phrase.

Furthermore, the topic function is found in lexical bundles. Most of these functions use lexical bundles in the form of noun phrases or prepositional phrases. To differentiate it from the previous examples, the following is an example in a noun phrase:

- وقت صلاة المغرب
- Waktu Shalat Maghrib
- At the time of Maghrib (sunset) prayer

In the data above, the lexical bundle uses the noun phrase form with the function of a topic. The function of a topic is to indicate a new discussion in a text. Here, the new discussion that occurs regards "the time of the Maghrib prayer," which becomes a new topic in the *at-Taqrīb* book's text regarding that prayer time. This is what makes the lexical group above have the function of a topic.

Furthermore, there is the lexical bundle with a referential function, where reference is defined as a marker of the emergence of a new entity or a reference that performs an action. The following is an example:

- ما رواه البخاري
- Yang diriwayatkan Bukhari
- Which was narrated by Bukhari

In the data above, there is a lexical group in the form of a verbal phrase, which is formed from the marker (that) + verb. In this example, it is stated that the referential function is obtained with the presence of an entity that serves as a reference in the text. Here, the entity that appears is a person who narrates, namely, "Bukhari." This is what makes this lexical group have a referential function.

Lexical bundles have two orientations, namely text-oriented lexical bundles that are oriented towards the text and research-oriented lexical bundles with its own characteristics, such as the presence of time indicators, specific topics, etc. Meanwhile, text-oriented lexical bundles are often used as a signal in the form of structuring, like /in this case/ and framing /based on this provision/ within a text. The following is an example.

- في موضع الجهر

- Dalam shalat jahr
- In *jahr* prayer (i.e., obligatory prayer in which the imam reads the recitation aloud)

The data above shows a lexical cluster with the function of structuring signals. This function is used as a marker to guide the reader to parts of the text. In the example above, this text indicates something in the text directing the reader to another part in the prayer, in the context that all readings are recited aloud when performing prayers, such as *Subh* (dawn prayer), *Maghrib* (sunset prayer), and *Isya* (night prayer). This shows that the phrase intends to indicate parts of the text related to prayer to the reader. Furthermore, the lexical cluster has the function of framing signals, where the function serves as a marker of boundaries or the scope of discussion in the text, such as /based on the provisions in/. In the example of this research data, the structure of the lexical cluster is in the complete form /على لسان مُحمَّد / (as stated by Muhammad), which is perfectly formed in the phrase level and is coherent.

The following is a table regarding the functions of lexical bundles distinguished by their orientation, namely, research-oriented and text-oriented.

Table 2. The Functions of Three-Word Lexical Bundles

Research-oriented	
Structuring Signals	منها حديثٌ، و عند البيهقي، على طهارة الثوب، بإسنادٍ صحيح، وفي رواية And in a narration, with a sound chain of transmission, regarding the purity of the garment, and in Al-Bayhaqi, there is a hadith from it.
Framing Signals	كما سيأتي، على لسان مُحمَّد On the tongue of Muhammad, as will be explained later.
Text-oriented	
Topic	شُرَاطُ، وَقْتُ صَلَاةِ الْمَغْرِبِ، طُلُوعُ الْفَجْرِ الثَّانِي، عَنْ مَوَاقِيتِ الصَّلَاةِ، مَوَاقِيتِ الصَّلَاةِ الْخَمْسِ، عَنْ كَيْفِيَّةِ الصَّلَاةِ ثَلَاثُ نَوَافِلَ مُؤَكَّدَاتٍ، وَجُوبِ الصَّلَاةِ Regarding the manner of prayer, the times of the five daily prayers, the times of prayer, the rising of the second dawn, the time of the Maghrib prayer, the conditions for the obligation of prayer, three strongly recommended voluntary prayers
Location/Time	في، في شَهْرِ رَمَضَانَ، عَلَى شَقَةِ الْأَمْنِ، فِي جَوْفِ اللَّيْلِ، فِي بَيْتِهِ، فِي وَقْتٍ وَاحِدٍ، عَنْ وَسْطِ السَّمَاءِ، ثُلُثُ اللَّيْلِ الْأَوَّلِ في جَلْسَةٍ، في النصف الآخر، مِنْ شَهْرِ رَمَضَانَ، في الجُلُوسِ الْأَخِيرِ، في الرَّكْعَةِ الْآخِرَةِ، إِلَى جَهَةِ السَّمَاءِ، أَذَانُ الْفَجْرِ في غَزْوَةِ تَبُوكَ، في وَقْتِ الْأَوَّلِ، مِنَ الصَّفِّ الْأَوَّلِ، في هذه الأوقاتِ، على فَخْذِهِ الْيُمْنَى، الْآخِرَةِ The first third of the night, from the middle of the sky, at one time, in his house, in the middle of the night, on his right side, in the month of Ramadan, at the dawn prayer, towards the sky, in the last rak'ah, in the last sitting, of the month of Ramadan, in the other half, in the last sitting, on his right thigh, at these times, from the first row, at the time of the first, in the Battle of Tabuk.
Reference	ما رواه البخاري، ما يقول المؤدّن، ما رواه المسلم، ما رواه البخاري What Al-Bukhari narrated, what Muslim narrated, what the muezzin says, what Al-Bukhari narrated.

The table shows that the most dominant function of the three-word lexical group is in the function of location/time, because the book *At-taqrib* discusses many issues related to time, namely prayer times, the beginning and end of prayer times, the number of prayers, etc. The least is the framing signal function, because the majority of text forms tend to focus on functions, such as topic, location/time, and reference.

### Translation techniques of three-word lexical bundles

In the table, out of the eighteen types of translation techniques, five translation techniques for three-word lexical bundles are identified in this study. These are literal translation, calque, borrowing, common equivalent, and linguistic amplification. The most dominant technique in the three-word lexical bundle in Arabic is the literal translation technique, while the least used is

linguistic amplification. This indicates that the translator tends to favor SL over TL. Below are some findings from the analysis related to translation techniques for three-word lexical bundles.

- عَنْ وَسْطِ السَّمَاءِ
- *Dari Tengah langit*
- From the middle of the sky

In the data above, the translator translated the phrase literally, which was translated according to the usual literal meaning used in TL. Then the arrangement of the translation of the phrase did not yield results in TL, thus forming the same structure in SL. The following section presents examples of three-word lexical bundles translated using the calque translation technique. Calque appears in one of the noun phrases, showing that Arabic patterns are transferred into Indonesian where equivalents exist.

- وَقْتُ صَلَاةِ الْمَغْرِبِ
- *Waktu shalat maghrib*
- Time for maghrib prayer

In the data above, the translator translated the phrase using the calque technique. This is indicated by the style of language used in the target language. The words "time" and "prayer" are indeed borrowed from the source language, but these vocabulary items have been frequently used in the target language without needing to and imparting a sense of the source language into the target language, even though the target language has the same meaning for those words. Furthermore, the borrowing technique used by the translator in translating three-word lexical bundles that appeared, such as prepositional phrases.

- بِإِسْنَادٍ صَحِيحٍ
- *Dengan Isnad Shahih*
- With Isnad Shahih

In the data above, it can be seen that the translator uses the technique of pure borrowing because they use vocabulary equivalents that adjust to the spelling in the source language. Words like "*Isnad*" (a list of people passing Islamic traditions) and "*Shahih*" (genuine/authentic/correct) do not fully follow the spelling, but these words have a spelling that is very similar to the words in the source language, leading to the conclusion that the translator attempts to borrow the source language equivalents without any changes at all. Furthermore, the common equivalence technique used by translators in translating three-word lexical bundles tends to favor the TL, where the translator makes changes to the SL using vocabulary that is common in the TL.

- مَوَاقِيتُ الصَّلَاةِ الْخَمْسِ
- *Kelima waktu shalat*
- The five prayer times

In the data above, the translator used the common equivalence technique to emphasize focus on the SL. From a structural perspective, this is a nominal phrase. The next one is the linguistic amplification technique that appears in a prepositional phrase. Linguistic amplification shows that Arabic patterns are not transferred perfectly into Indonesian, where equivalents exist, creating some distortions in the target language.

- فِي لَيْلَةٍ مُطِيرَةٍ
- *Ketika hujan di malam hari*
- *When it rains at night*

In the data above, the analysis results regarding the translator's translation technique indicate the technique of linguistic amplification, which is one of the translation techniques that emphasizes focus on the SL. This technique is certainly used by adding linguistic elements found in the source text, making it longer or even different from the TL. Table 3 shows the translation techniques used in translating three-word lexical bundles.



Table 3. Translation Techniques of Three-Word Lexical Bundles

Translation Technique	Researched Data
	An Emphasis on SL
Literal	شَرَاظَ وَجُوبٍ , فِي بَيْتِهِ , طُلُوعُ الْفَجْرِ الثَّانِي , عَنْ وَسْطِ السَّمَاءِ , عَنْ مَوَاقِيتِ الصَّلَاةِ فِي عَهْدِ الرَّسُولِ اللَّهِ , فِي الرَّكْعَةِ الْآخِرَةِ , مَا رَوَاهُ الْبُخَارِيُّ , الصَّلَاةِ Regarding the times of prayer, regarding the middle of the sky, the rising of the second dawn, in his house, the conditions for the obligation of prayer, what Al-Bukhari narrated, in the last rak'ah, during the time of the Messenger of God
Borrowing	بِإِسْنَادٍ صَحِيحٍ
	With a sound chain of transmission
Calque	مِنْ صَلَاةِ الظُّهْرِ , فِي صَلَاةِ الصُّبْحِ , وَقْتُ صَلَاةِ الْمَغْرِبِ The time for Maghrib prayer is within the time for Fajr prayer, which is part of Dhuhr prayer.
	An Emphasis on TL
Common Equivalence	فِي جَوْفٍ , فِي وَقْتٍ وَاحِدٍ , وَ فِي رَوَايَةٍ , ثُلُثُ اللَّيْلِ الْأَوَّلِ , مَوَاقِيتِ الصَّلَاةِ الْخَمْسِ , اللَّيْلِ The times of the five daily prayers are the first third of the night, and in another narration, at one time, in the middle of the night.
Linguistic Amplification	فِي لَيْلَةٍ مُطَيَّرَةٍ , فِي الْجُلُوسِ الْآخِرِ , عَلَى شَقَّةِ الْأَيْمَنِ On the right side, in the last sitting, on a rainy night

The table above shows that the most dominant translation technique is literal translation. It can be concluded that the translator strives to maintain the structure present in the source text, while making sure that readers can easily and clearly understand the meaning and significance.

### Translation of Method and Ideology of Three-Word Lexical Bundle

In the findings, the author identified several translation methods used in translating three-word lexical bundles. In *At-Taqrīb*, there is a domination of the literal method, as the translator tried to emphasize the real meaning of phrases in SL, meaning that most phrases in SL cannot be translated completely if they are followed by the culture in TL. Furthermore, there is a domination of the foreignization ideology in *At-Taqrīb*, because this study focuses on the “Chapter of Prayer” in the book *At-Taqrīb*, where there are frequent appearances of phrases talking about the time of prayers, the types of prayers, and the names of prayers. Most of the terminologies used were not found in TL or the Indonesian language; thus, the translator kept the original terminologies from SL or the Arabic language.

Table 4. Translation Method and Ideology of Three-Word Lexical Bundles.

Method	Ideology	Research Data
<b>SL Emphasis</b>		فِي شَهْرِ رَمَضَانَ, عَنْ كَيْفِيَّةِ الصَّلَاةِ , وَقْتُ صَلَاةِ الْمَغْرِبِ
Word-for-word		
	Foreignization	The time of Maghrib prayer, and how to perform it, during the month of Ramadan
Semantic		طُلُوعُ الْفَجْرِ الثَّانِي The second dawn
<b>TL Emphasis</b>		عَلَى شَقَّةِ الْأَيْمَنِ , فِي وَقْتٍ وَاحِدٍ
Idiomatic		
	Domestication	At the same time, on the right side
Communicative		, فِي الْجُلُوسِ الْآخِرِ , كَمَا سَبَقَتْ As will come, in the final sitting,

The data in Table 4 demonstrate that translation methods emphasizing the source language are more dominant than those emphasizing the target language in the translation of three-word lexical bundles in *At-Taqrīb*. The frequent use of word-for-word and semantic methods indicates the translator's strong orientation toward preserving the original linguistic structure and meaning of the Arabic text. This tendency is particularly evident in religious expressions related to prayer, time, and ritual practices, where maintaining terminological accuracy is essential. Although target-language-oriented methods such as idiomatic and communicative translation are also employed, their occurrence is comparatively limited and appears mainly in contexts where greater naturalness and readability are required. Overall, the distribution of methods presented in the table reinforces the conclusion that the translation strategy adopted in this text is predominantly source-oriented, which in turn reflects the translator's ideological preference for foreignization in rendering Islamic legal discourse.

## CONCLUSION

The findings of this study indicate that three-word groups in *At-Taqrīb Matan Abi Syuja'* are dominated by prepositional phrase structures, which primarily serve to indicate location and time. These patterns reflect consistent linguistic tendencies in Arabic-Indonesian religious discourse, suggesting that prepositional groups play a central role in organizing meaning and cohesion. In terms of translation, the analysis shows that literal translation techniques are the most commonly used, supported by word-for-word and semantic methods. This indicates translators' preference for the ideology of foreignization, which aims to preserve the grammatical form and theological nuances of the Arabic source text while ensuring the accuracy of the text. This study contributes a new perspective by combining lexical bundle analysis with translation studies in the context of Arabic-Indonesian religious text, a combination that has rarely been explored in previous research. These findings highlight the importance of analyzing how recurring linguistic patterns interact with translation strategies and ideological choices. These findings indicate that translators of Islamic texts need to be aware of the ideological orientations of foreignization and domestication, which influence their translation choices and shape readers' interpretation of sacred meanings. This awareness will promote a balance between linguistic accuracy and cultural sensitivity in religious translation.

Further research can be developed in several ways. First, by analyzing longer lexical bundles, such as sequences of four, five, six, or seven words, to see how the level of complexity affects meaning and translation strategies. Second, this research can be applied to other Arabic religious texts, especially different *fiqh* texts, in order to compare how lexical bundles function in various works. Third, it would be very useful to conduct a comparative corpus study involving several translators or translation versions to understand how translation choices can reflect different styles and ideologies. Through this line of research, future studies can deepen our understanding of the relationship between language patterns and translation methods in Arabic-Indonesian religious texts, as well as strengthen the development of linguistics and translation studies.

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