



WASĀYĀ NĀFI'AH LI-IGHTINĀMI SHAHRI AL-KHAYRĀT SERMON BY SHEIKH FAYSAL AL-GHAZZĀWĪ: SHIFT IN MEANING IN THE INDONESIAN TRANSLATION

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Abstract

The translation of Arabic religious sermons into Indonesian often involves shifts in meaning and structure due to differences in linguistic, grammatical, and cultural systems between the two languages. This study examines meaning shifts in the Indonesian translation of the sermon *Wasāyā Nāfi'ah li-Ightinām Shahri al-Khayrāt* by Sheikh Fayṣal Al-Ghazzāwī, translated by Iqbal Kadir. Using a qualitative descriptive approach, the research compares the Arabic source text and its Indonesian target text to identify types of translation shifts and to evaluate their communicative effect. Data are collected through close reading and note-taking of parallel sermon texts from online sources, then analyzed contrastively. The findings reveal the occurrence of structure shifts, class shifts, unit shifts, and intra-system shifts that arise from differences in grammatical systems, lexical choices, and idiomatic tendencies between Arabic and Indonesian. These shifts are closely related to meaning-based translation strategies that balance form-focused rendering in doctrinal formulas with more flexible rendering in persuasive and rhetorical passages. The study concludes that such shifts are not translation errors but deliberate linguistic and communicative strategies to preserve the clarity, spiritual impact, and cultural relevance of religious messages for Indonesian readers.

تجريد

يُعَدُّ نقلُ الخطب الدينية من اللغة العربية إلى اللغة الإندونيسية عمليةً كثيِّرًا ما تنطوي على تحولاتٍ في المعنى والبنية، نتيجةً لاختلاف الأنظمة اللغوية والنحوية والثقافية بين اللغتين. تهدف هذه الدراسة إلى بحث التحولات الدلالية في الترجمة الإندونيسية لخطبة «وصايا نافعة لاغتنام شهر الخيرات» للشيخ فيصل الغزوي، التي ترجمها إقبال قادر. واعتمدت الدراسة منهجًا وصفيًا نوعيًا من خلال مقارنة النص العربي المصدر بالنص الإندونيسي الهدف؛ بهدف تحديد أنواع التحولات الترجموية وتقييم أثرها التواصلية. جُمعت البيانات عن طريق القراءة المتأنية وتدوين الملاحظات على النصوص المتوازنة للخطبة المتاحة عبر المصادر الإلكترونية، ثم حُلِّلت تحليلًا تقابليًا. وأظهرت النتائج وجود تحولات بنيوية، وتحولات في الفئة النحوية، وتحولات في الوحدة اللغوية، وتحولات داخل النظام، وهي تحولات تنشأ عن الاختلافات في الأنظمة النحوية، والاختيارات المعجمية، والميول الاصطلاحية بين العربية والإندونيسية. وترتبط هذه التحولات ارتباطًا وثيقًا باستراتيجيات ترجمة قائمة على المعنى، تُوازن بين المحافظة على الصياغة الأصلية في العبارات العقدية والدينية الثابتة، وبين قدر أكبر من المرونة في المقاطع الإقناعية والبلاغية. وتخلص الدراسة إلى أن هذه التحولات لا تمثل أخطاءً في الترجمة، بل تُعدُّ استراتيجيات لغوية وتواصلية مقصودة تهدف إلى الحفاظ على وضوح الرسائل الدينية، وتأثيرها الروحي، وملاءمتها الثقافية لدى القارئ الإندونيسي.

Keywords:

Cultural Context
Dynamic Equivalence
Translation Shift
Syaiq Faysal al-Ghazzawi

الكلمات المفتاحية :

السياق الثقافي
التكافؤ الديناميكي
التحول في الترجمة
الشيخ فيصل الغزوي

Kata kunci:

Konteks Budaya
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Pergeseran Terjemahan
Syaikh Faysal al-
Ghazzawi

Abstrak

Penerjemahan khutbah keagamaan dari bahasa Arab ke bahasa Indonesia sering kali menimbulkan pergeseran makna dan struktur akibat perbedaan sistem linguistik, gramatikal, dan budaya antara kedua bahasa tersebut. Penelitian ini mengkaji pergeseran makna dalam terjemahan khutbah *Waṣāyā Nāfi 'ah li-Ightinām Shahri al-Khayrāt* karya Syaikh Fayṣal Al-Ghazzāwī yang diterjemahkan ke dalam bahasa Indonesia oleh Iqbal Kadir. Dengan pendekatan kualitatif deskriptif, penelitian ini membandingkan teks sumber berbahasa Arab dan teks sasaran berbahasa Indonesia untuk mengidentifikasi jenis-jenis pergeseran terjemahan serta menilai dampak komunikatifnya. Data dikumpulkan melalui pembacaan cermat dan pencatatan terhadap teks khutbah paralel, kemudian dianalisis secara kontrastif. Hasil penelitian menunjukkan adanya structure shift, class shift, unit shift, dan intra-system shift yang muncul akibat perbedaan sistem gramatikal, pilihan leksikal, dan kecenderungan idiomatik antara bahasa Arab dan bahasa Indonesia. Pergeseran-pergeseran tersebut berkaitan erat dengan strategi penerjemahan yang berorientasi makna, yang memadukan kecenderungan mempertahankan bentuk pada bagian-bagian doktrinal dengan keluwesan pada bagian persuasif dan retorik. Penelitian ini menyimpulkan bahwa pergeseran tersebut bukan merupakan kesalahan penerjemahan, melainkan strategi linguistik dan komunikatif untuk menjaga kejelasan, daya spiritual, dan relevansi budaya pesan-pesan keagamaan bagi pembaca Indonesia.

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A. Introduction

The phenomenon of translating Friday sermons from Arabic into Indonesian has increasingly developed among Indonesian Muslim society, particularly through digital media and Islamic websites. This indicates the growing need of Muslims to understand the contents of sermons delivered by Arab scholars, especially those presented at Masjid Al-Haram. These sermons not only contain religious advice, but also convey moral, spiritual, social, and character-building teachings relevant to the lives of Muslim communities. Therefore, sermon translation has become an important medium for transmitting Islamic messages to non-Arab audiences. Recent studies also indicate that digital media reshape the reception and rhetorical packaging of religious messages, while globalization and information technology continue to transform the circulation and social use of Arabic beyond traditional settings (Azhari, 2026; Fajri & Zulhelmi, 2023).

One of the sermons translated into Indonesian is *Waṣāyā Nāfi'ah Li-Ightināmi Shahri Al-Khayrāt* by sheikh Fayṣal Al-Ghazzāwī, translated by Iqbal Kadir. This sermon discusses the importance of maximizing the month of Ramadan through increasing acts of worship, *mujāhadah*, *tazkiyatun nafs*, self-control, and performing righteous deeds. In addition, the sermon addresses contemporary social issues such as negligence caused by social media, weak self-control, and the importance of maintaining proper behavior during Ramadan. Thus, Ramadan is positioned not merely as an annual ritual of worship, but as a moment of spiritual and moral transformation for Muslims.

In this context, the sermon holds both practical and theoretical significance. Practically, it provides guidance for Muslims to experience Ramadan in a more meaningful way through the development of religious character, such as discipline in worship, self-control, honesty, social awareness, and purification of the heart. In modern society, which is increasingly exposed to digital distractions and declining spiritual quality, these messages remain highly relevant for strengthening moral and spiritual values. Theoretically, the sermon is also important for translation studies because it contains distinctive features of Arabic religious language, such as Qur'anic quotations, prophetic traditions, rhetorical structures, and religious diction that may lead to translation shifts when rendered into Indonesian. This communicative dimension is important because religious discourse can influence moral orientation, religious commitment, and social relations when its message is rhetorically accessible to the audience (Rahmatillah et al., 2024b), while public religious rhetoric also participates in the construction of social meaning and collective perception (Fajri, 2025).

Shifts in translation generally refer to changes in form or structure that occur due to differences in the linguistic systems of the source and target languages. In a general sense, shifting can be understood as a change experienced by an object, place, or characteristic, followed by certain resulting changes (Wuryantoro, 2018). In translation studies, Catford defines shift as a departure from formal correspondence between the source language and the target language caused by differences in linguistic systems (Catford, 1965). Similarly, shifts in translation can be understood as the alteration of linguistic rules from the source language to the target language in the process of meaning transfer (Wicaksono, 2020). This concept indicates that changes in form are often unavoidable in translation in order to achieve meaning equivalence, especially when dealing with languages that differ

significantly in grammatical structure and expression. Therefore, this study adopts Catford's theory of translation shifts as its main analytical framework. Recent Arabic-Indonesian research confirms that grammatical reconfiguration is frequently triggered by typological differences between Arabic and Indonesian and may function as a legitimate strategy for preserving meaning rather than as a defect in translation (Alhasni et al., 2026; Fadhilah et al., 2025; Listiani & Ashwary, 2025).

In translating religious texts, meaning shifts frequently occur due to differences in grammatical systems, lexical structures, and cultural contexts between the source and target languages. A clear example is the translation of the Arabic phrase "سُوقُ الْمَغَانِمِ الْآخِرَةِ" into "*pasar kebaikan akhirat*" ("the marketplace of the good deeds of the Hereafter"). According to Catford's framework, this example demonstrates both a structure shift and a class shift. From Nida's perspective, the translation exemplifies dynamic equivalence, in which the translator chooses an expression that is more meaningful and accessible to the target audience rather than adhering to strict literalism. This indicates that translating religious discourse requires not only linguistic transfer but also sensitivity to theological meaning and the cultural background of Indonesian readers. Contemporary studies further show that religious translation requires attention to idiomatic meaning, interpretive orientation, local cultural expression, lexical-cultural competence, and target-reader acceptability (Asmilia et al., 2025; Ihsan & Abd Muid, 2025; Listimariam et al., 2025; Nadhifah, 2023; Unzila, 2025). Linguistic and cultural factors are particularly decisive in determining whether a translation is accurate, clear, and natural for its intended readers (Drazat et al., 2025; Poerwanto, 2024; Rachmawati, 2024). In religiously marked expressions, translators may therefore alternate between preserving sacred terminology and negotiating culturally intelligible equivalents according to communicative need (Mukminin & Sajarwa, 2025).

Sheikh Faysal Al-Ghazzāwī is an imam and khatib of Masjid al-Haram as well as an academic at Umm Al-Qura University in Makkah. According to Arab News, he was born in Makkah in 1965 and is known for his expertise in Qur'anic recitation (*qira'at*) and Islamic studies (News, 2019). As an imam of Masjid al-Haram, his sermons have broad influence among Muslims and frequently discuss moral values, purification of the soul, and the spiritual development of contemporary Muslim society (Practice, n.d.). Therefore, his sermons possess both theoretical and practical significance for academic study.

This study selects Iqbal Kadir's translation as the object of analysis because it has distinctive characteristics compared to other sermon translations available online. The translation provides a summary of the sermon's main points, allowing readers to understand its core themes systematically. In addition, it presents the complete Arabic text alongside the Indonesian translation. This completeness is rarely found in other versions, which often provide only partial Arabic texts or translations without the source text. Such completeness allows for a more comprehensive analysis of translation shifts between the source and target languages.

The formal object of this research is the meaning shifts found in the Indonesian translation of Sheikh Fayṣal al-Ghazzāwī's sermon. Meanwhile, the material object is the sermon entitled *Waṣāyā Nāfi'ah li-Ightinām Shahri al-Khayrāt*, originally delivered by Sheikh Fayṣal al-Ghazzāwī at Masjid al-Haram and disseminated through recorded live-stream videos uploaded by several YouTube accounts. The sermon was subsequently transcribed into written Arabic text by the website Khutabaa.com, which serves as the primary source text in this study. This study analyzes the Indonesian translation by Iqbal Kadir published on khutbahalharamain.blogspot.com, which is based on the Arabic transcript available on Khutabaa.com. Because the source sermon also circulates through recorded audiovisual media before being transcribed, source-text verification is especially important; research on Arabic da'wah video translation shows that auditory and phonetic misperception can affect the translated message before lexical and grammatical analysis even begins (Nisa' & Jannah, 2024).

Previous studies have shown that shifts in form and meaning are essential strategies in translation. Al-Mawla (2021) identified structure shift, class shift, and unit shift in the simultaneous interpretation of Justin Trudeau's speech (Al-Mawla, 2021). Al Rousan and Sharar (2024) emphasized the importance of dynamic equivalence in translating pragmatic meanings of discourse markers in spoken Jordanian Arabic (Al Rousan & Sharar, 2024). Napu (2024) revealed that translation practices in public signage involve both literal and free shifts as adaptations to multilingual audiences (Napu, 2024).

More broadly, Nwike and Agbedo (2021), in their study on the translation of Igbo-language film subtitles into English, demonstrated that Nida's dynamic equivalence effectively preserves contextual comprehensibility even when structural changes occur. They also connected Nida's theory with Gottlieb's subtitling strategies, such as transfer,

paraphrase, and expansion, to navigate cultural and linguistic gaps between the two languages (Nwike & Agbedo, 2021). In the literary domain, Mudaghmesh and Allawzi (2023) examined the translation of stylistic elements in George Eliot's *The Lifted Veil* into Arabic. Using both formal equivalence and dynamic equivalence, they showed that idioms, metaphors, and similes require careful strategy selection, such as paraphrase, idiom substitution, or literal translation, to maintain expressive nuance and ensure readability for the target audience (Mudaghmesh & Allawzi, 2023).

Recent Arabic-Indonesian translation research provides a more direct point of comparison. Alhasni et al. (2026) show that structural, functional, categorical, and unit transpositions in the Indonesian Ministry of Religious Affairs' Qur'an translation mediate typological differences between inflectional Arabic and analytic Indonesian while maintaining semantic equivalence, communicative clarity, and theological nuance. Similar attention to grammatical reconfiguration appears in Listiani and Ashwary (2025) and Fadhilah et al. (2025), while Sari Yunianti and Nanda (2023) demonstrate that imperative constructions in Islamic texts require careful technique selection and evaluation at the sentence level. Maulana (2025) likewise shows that dynamic equivalence can operate alongside purpose-oriented reformulation when formal correspondence is insufficient. These findings support the view that shifts should be assessed functionally rather than automatically treated as translation errors.

Religious translation also requires cultural and theological sensitivity. Nadhifah (2023) shows that idiomatic Qur'anic expressions often demand target-oriented procedures to secure equivalence; Ihsan and Abd Muid (2025) emphasize interpretive choices in Qur'anic translation; and Unzila (2025) demonstrates how vernacularization negotiates local cultural expression. Listimariam et al. (2025) find that the acceptability of religious terms depends on techniques that make expressions natural without erasing their religious reference. Related studies highlight the role of lexical-cultural competence and context in Arabic-Indonesian translation (Asmilia et al., 2025; Drazat et al., 2025; Poerwanto, 2024; Rachmawati, 2024). Mukminin and Sajarwa (2025) further distinguish between resistance, which preserves religious identity and sacred terminology, and negotiation, which adapts meaning to the target culture. Together, these studies help explain why formal equivalence may be retained in doctrinal formulas while dynamic equivalence becomes more prominent in persuasive passages.

Research on sermons and mediated religious discourse further strengthens the present study's focus. Zaki et al. (2024) show that rhetorical devices in sermons clarify ideas, intensify persuasion, and engage audiences, whereas Rahmatillah et al. (2024) demonstrate that religious messages can shape faith, moral conduct, and social relations. Nisa' and Jannah (2024) identify an additional challenge in translating video-based da'wah: errors at the listening and phonetic stage may influence the target text before lexical or structural transfer is analyzed. In the digital environment, Azhari (2026) argues that religious communication increasingly depends on rhetorical adaptation to contemporary media, while Fajri and Zulhelmi (2023) discuss how globalization and information technology reshape Arabic-language use. Fajri (2025) likewise emphasizes rhetoric as a mechanism for constructing social meaning in public discourse. These studies underscore that translating a contemporary sermon is simultaneously a linguistic, rhetorical, cultural, and media-mediated activity.

Although previous studies have examined translation shifts in political speeches, subtitles, and literary texts, studies focusing on meaning shifts in the translation of Arabic religious sermons into Indonesian remain limited. Furthermore, no previous research has specifically analyzed the Indonesian translation of Sheikh Fayṣal al-Ghazzāwī's sermon using the combined framework of Catford's translation shifts and Nida's dynamic equivalence. Therefore, this research aims to analyze the types of meaning shifts found in the Indonesian translation of *Waṣāyā Nāfi'ah li-Ightinām Shahri al-Khayrāt* and to explain the linguistic and communicative factors underlying those shifts. The novelty of this study lies not only in its object of analysis (namely a contemporary Arabic religious sermon) but also in its attempt to relate translation-shift analysis to the communicative function of Islamic preaching in Indonesian society.

Theoretically, this study contributes to translation studies by demonstrating how Arabic religious discourse undergoes structural and semantic adjustments when transferred into Indonesian while maintaining the theological and moral messages of the source text. Practically, this research is expected to provide insights for translators of Islamic texts in producing translations that are more accurate, communicative, and contextually understandable for Indonesian Muslim audiences without reducing the theological meaning of the source text. In addition, the findings may help readers better understand the spiritual, moral, and educational messages conveyed in the sermon,

particularly regarding self-discipline, purification of the soul, and religious awareness during Ramadan in contemporary Muslim society.

B. Research Methods

This study employs a qualitative approach using the *simak* (observational) method as the data collection technique. The data were collected by examining the Arabic sermon text entitled *Waṣāyā Nāfi'ah li-Ightinām Shahri al-Khayrāt* published on Khutabaa.com along with its Indonesian translation prepared by Iqbal Kadir on khutbahalharamain.blogspot.com. The researcher carefully identified, selected, and documented linguistic units containing potential meaning shifts between the source text and the target text using the note-taking technique.

The data analyzed in this study consist of words, phrases, clauses, and sentences that indicate shifts in meaning, structure, or communicative expression in the translation process. These data were selected based on their relevance to Catford's theory of translation shifts and Nida's concept of dynamic equivalence. Data validity was maintained through repeated reading, cross-checking between the Arabic source text and the Indonesian translation, and consultation with Arabic linguistic references to ensure the accuracy and equivalence of meaning.

To analyze the meaning shifts found in the sermon translation, this study applies the *padan* (comparative-referential) method by comparing the source text (Arabic) and the target text (Indonesian). The analysis refers to Catford's theory of translation shifts and Nida's dynamic equivalence theory. Linguistic concepts and references from Arabic language scholars were employed as analytical tools to interpret the equivalence and shifts of meaning occurring in the translation.

C. Result and Discussion

In the analysis of the Indonesian translation of the sermon *Waṣāyā Nāfi'ah Li-Ightinām Shahri al-Khayrāt* by Dr. Faishal Ghazawi, various forms of meaning shifts were identified from Arabic (the source language) to Indonesian (the target language). This analysis employs Catford's theoretical framework on translation shifts, which includes level shifts and category shifts (Catford, 1965), as well as Eugene Nida's theory of meaning equivalence, namely formal equivalence and dynamic equivalence (Nida, 1964). All

analytical data were taken directly from the sermon text and its translated version, which serve as the objects of this study.

Table of Meaning Shift Analysis

No	Arabic Text	Indonesian Translation	Type of Shift (Catford)	Equivalence (Nida)	Explanation
1	سُوقَ الْمَغَانِمِ الْآخِرَوِيَّةِ	pasar kebaikan akhirat	Class Shift (ism + na't → nominal phrase), Unit Shift	Dynamic equivalence	The metaphorical expression 'سُوقَ الْمَغَانِمِ الْآخِرَوِيَّةِ' literally means 'the market of rewards of the Hereafter.' In the translation, it is rendered as 'pasar kebaikan akhirat' ('marketplace of good deeds of the Hereafter') to make the religious idiom more easily understood by Indonesian readers.
2	وَفُرْصًا لِلتَّزَوُّدِ مِنَ الطَّاعَاتِ	momentum untuk membekali diri dengan ketaatan	Class Shift (ism → verbal phrase), Structure Shift	Dynamic equivalence	The word 'فُرْصًا' (opportunity) is changed to 'momentum,' and 'التزود من الطاعات' is rendered as the verbal phrase 'membekali diri dengan ketaatan' ('to

No	Arabic Text	Indonesian Translation	Type of Shift (Catford)	Equivalence (Nida)	Explanation
					equip oneself with obedience'). This clarifies the spiritual intention of the text in a more communicative manner.
3	فَصَامَهُ؟	dan berpuasa?	Unit Shift (fi'il → phrase), Intra-system Shift (tense)	Dynamic equivalence	The verb 'فَصَامَهُ' is translated as the phrase 'dan berpuasa?', instead of the past-tense form such as 'lalu dia pun berpuasa'. This adjustment corresponds to the interrogative style used in hadith narration.
4	فَإِنَّ سُوقَ الْمَغَانِمِ الْأُخْرَوِيَّةِ قَائِمَةٌ...	karena pasar kebaikan akhirat telah dibuka...	Structure Shift, Addition (addition of temporal meaning)	Dynamic equivalence	The translation adds the temporal element 'telah dibuka,' which is not explicit in the source text, in order to reinforce the contextual meaning

No	Arabic Text	Indonesian Translation	Type of Shift (Catford)	Equivalence (Nida)	Explanation
					of <i>'قائمة'</i> as active and ongoing.
5	أَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ...	Aku juga bersaksi bahwa Muhammad adalah hamba dan utusan- Nya...	Structure Shift, Unit Shift (the unit of the shahada → a narrative expression)	Formal equivalence	The translation preserves the declarative form of the shahada within the narrative sentence structure of Indonesian, with only minimal changes to the sentence structure for smoother readability.
6	الْحَمْدُ لِلَّهِ وَاسِعِ الْعَطَايَا وَجَزِيلِ الْهِبَاتِ	Segala puji bagi Allah yang pemberian-Nya luas dan anugerah-Nya melimpah	Class Shift (isim maṣdar → descriptive phrase), Structure Shift	Dynamic Equivalence	The expressions <i>'وَاسِعِ الْعَطَايَا'</i> and <i>'جَزِيلِ الْهِبَاتِ'</i> literally mean 'yang luas pemberian-Nya' and 'yang banyak hibah-Nya'. The translation changes the structure and word class into free descriptive expressions. Although the form changes, the

No	Arabic Text	Indonesian Translation	Type of Shift (Catford)	Equivalence (Nida)	Explanation
					meaning remains well conveyed.
7	فَلْتَرْغَبْ إِلَيْهِ أَنْ يُلْهِمَنَا وَيُورِثَنَا شُكْرَهَا	maka mari kita berharap kepada-Nya agar Dia berkenan memberikan inspirasi dan anugerah syukur kepada- Nya	Unit Shift (jumlah fi'liyah → compound sentence), Intra-system Shift	Dynamic Equivalence	The dense Arabic verbal sentence structure is expanded into a compound sentence in Indonesian. This adjustment is made so that the message of supplication and request can be more easily understood.
8	جَعَلَ فِي أَيَّامِ الْحَيَاةِ مَوَاسِمَ خَيْرَاتٍ	yang menjadikan hari-hari sebagai musim kebaikan	Structure Shift	Formal Equivalence	The Arabic grammatical structure is retained in the arrangement of the Indonesian phrase. The translation remains close to the original structure, although slightly adjusted.
9	وَاللَّهِمَّ اجْعَلْهَا أَمِنَةً مُطْمَئِنَّةً	Ya Allah, jadikanlah negeri ini aman dan tentram	Class Shift (adjectives → nominal phrase), Structure Shift	Dynamic Equivalence	The two adjectives 'أَمِنَةً مُطْمَئِنَّةً' are changed into two descriptive nouns so that the expression sounds more natural

No	Arabic Text	Indonesian Translation	Type of Shift (Catford)	Equivalence (Nida)	Explanation
					to Indonesian readers. The spiritual effect and contextual meaning are still preserved.

Data 1: The phrase *سُوقُ الْمَغَانِمِ الْآخِرَةِ* is translated as *'pasar kebaikan akhirat'*. In Arabic, this phrase is a combination of two nouns and one adjective that forms a structure called *idāfah* (genitive construction), in which *'pasar'* (*sūq*) is connected to *'keuntungan akhirat'* (*al-magānim al-ukhrāwiyyah*). However, in the translated version, that structure is changed into a descriptive phrase in Indonesian. Two types of shifts occur: class shift, because the combined structure of nouns and an adjective in Arabic is changed into a nominal phrase in Indonesian; and unit shift, because the short Arabic form is expanded into a phrase with a more complex structure in the target language. The word *magānim*, which originally means *'rampasan'* or *'keuntungan besar'*, is translated into *'kebaikan'* to avoid negative meaning and to match the religious context. This translation follows the dynamic equivalence approach because it emphasizes meaning that is relevant and spiritually comprehensible for Indonesian readers.

Data 2: The phrase *وَفُرْصَةً لِلتَّوَدُّدِ مِنَ الطَّاعَاتِ* is translated as *'momentum untuk membekali diri dengan ketaatan'*. Literally, this phrase means *'opportunity to take provisions from acts of obedience'*. In the translated version, the word *'فُرْصَةً'* (opportunity) is changed to *'momentum'*, a term more commonly used in modern discourse. In addition, the original form is a nominal phrase, whereas in the translation it becomes a verbal phrase. This is what is called a class shift. A structure shift also occurs because the compact Arabic form is reorganized into a more flexible Indonesian sentence. This shift is functional so that readers can more easily understand the purpose of the advice in the sermon, thus employing the dynamic equivalence approach.

Data 3: The phrase *فَصَامَهُ؟* is translated as *'dan berpuasa?'*. This is a short quotation which, in Arabic, uses the *fi'il māḍī* (past verb form), meaning 'then he fasted'. However, in the translation, this past form is changed into a neutral interrogative sentence. A unit shift occurs, because a single verb is translated into a complete sentence. In addition, an intra-system shift occurs because the aspect of time (past) is changed into a general form. This shift is made so that the sentence sounds more vivid and aligns with the narrative style used in the delivery of hadith or sermons. The approach used is dynamic equivalence, because it emphasizes communicative effect and comprehensibility for the audience.

Data 4: The sentence *فَإِنَّ سَوَقَ الْمَغَانِمِ الْأُخْرَوِيَّةِ قَائِمَةٌ* is translated as *'karena pasar kebaikan akhirat telah dibuka...'*. In Arabic, the word *قَائِمَةٌ* means 'standing' or 'ongoing'. However, in Indonesian, the translator interprets it as *'telah dibuka'*, an expression indicating that the opportunities for good deeds have begun and are ready to be utilized. Here, a structure shift occurs because the sentence structure is altered according to Indonesian stylistic norms. In addition, there is an addition in the form of the word *'telah'*, which does not appear in the Arabic text but is used to reinforce the temporal nuance and context. This approach employs dynamic equivalence because its main focus is to convey meaning clearly rather than translate literally.

Data 5: The sentence *أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ* is translated as *'Aku juga bersaksi bahwa Muhammad adalah hamba dan utusan-Nya...'*. This sentence is part of the shahada, which has a fixed structure in Islam. In Arabic, its form is concise and sacred. In the translation, this structure is slightly modified to match Indonesian sentence patterns. A structure shift occurs due to the changes in grammatical form, and a unit shift occurs because a structure that normally stands independently becomes part of the narrative. Although the form changes, the meaning and sacredness are preserved. Therefore, the approach used is formal equivalence, because the translation still seeks to maintain the form and content of the message proportionally.

Data 6: The phrase *الْحَمْدُ لِلَّهِ وَاسِعٌ الْعَطَايَا وَجَزِيلُ الْبَرَكَاتِ* is translated as *'Segala puji bagi Allah yang pemberian-Nya luas dan anugerah-Nya melimpah'*. This phrase is an expression of praise to Allah in the classical structure of Arabic. In the translation, its form is changed into a more natural descriptive phrase in Indonesian. A class shift occurs because the *maṣḍar*

is changed into an adjectival phrase, and a structure shift occurs because the original sequential structure is modified for easier reading. This shift reflects the use of dynamic equivalence, as it prioritizes readability and rhetorical impact for Indonesian audiences.

Data 7: The sentence *'فَلْتَرْغَبْ إِلَيْهِ أَنْ يُلْهِمَنَا وَيُوَفِّرَ عَلَيْنَا شُكْرَهَا'* is translated as *'maka mari kita berharap kepada-Nya agar Dia berkenan memberikan inspirasi dan anugerah syukur kepada-Nya'*. In the Arabic text, this sentence is an exhortation (*fi'il amr*) that uses a compact structure. In the translation, this form of invitation is changed into a compound sentence that is more accommodating and inviting for readers. A unit shift occurs because the short Arabic sentence is expanded into a longer structure, and an intra-system shift occurs because the stylistic form changes from formal-classical to narrative and communicative. This approach employs dynamic equivalence because it prioritizes contextual suitability and the stylistic norms of the target language.

Data 8: The sentence *'جَعَلَ فِي أَيَّامِ الْحَيَاةِ مَوَاسِمَ خَيْرَاتٍ'* is translated as *'yang menjadikan hari-hari sebagai musim kebaikan'*. This sentence in Arabic is composed with a typical structure that emphasizes spiritual meaning through a metaphorical expression. The translation is fairly close to the original form, with minor adjustments in word structure. A minor structure shift occurs, but there is no change in meaning or word class. Therefore, the approach used is formal equivalence, because the focus is on preserving the form and content of the message literally.

Data 9: The sentence *'وَاللَّهُمَّ اجْعَلْهَا أَمِنَةً مُطْمَئِنَّةً'* is translated as *'Ya Allah, jadikanlah negeri ini aman dan tentram'*. In Arabic, this sentence consists of two adjectives that describe the ideal condition of a land. In the translation, these two adjectives are changed into nominal phrases in Indonesian. A class shift occurs because of the change in word class, and a structure shift occurs because the Arabic style of supplication is adjusted into a form of supplication commonly used in Indonesian. This translation aims to convey the spiritual message naturally, thus employing the dynamic equivalence approach.

The findings indicate that dynamic equivalence is more dominant than formal equivalence in the Indonesian translation of the sermon. This tendency appears because the translator prioritizes communicative clarity and contextual comprehensibility for Indonesian readers rather than maintaining the original Arabic grammatical structure literally. Such a strategy is evident in Data 1, Data 2, Data 3, Data 4, Data 6, Data 7, and Data

9, where metaphorical expressions, compact Arabic structures, classical religious diction, and supplicatory expressions are reformulated into more natural Indonesian forms. These shifts demonstrate that the translator attempts to adapt the sermon's spiritual and persuasive message to the linguistic and cultural background of the target audience. This pattern is consistent with recent evidence that transposition can preserve semantic equivalence, communicative clarity, and theological nuance despite formal change (Alhasni et al., 2026), and that target-oriented handling of idiomatic religious expressions can improve contextual equivalence (Nadhifah, 2023).

In contrast, formal equivalence is mainly maintained in expressions closely related to Islamic doctrine, ritual language, and sacred formulations, as seen in Data 5 and Data 8. In these cases, the translator preserves the original wording and structure more carefully in order to maintain theological accuracy and religious solemnity. This pattern suggests that the translator applies different translation strategies depending on the function of the text segment. Sections containing doctrinal or liturgical elements tend to retain formal equivalence, whereas advisory and motivational sections are translated more dynamically. The distinction also parallels recent research showing that religious translation may alternate between preserving sacred terminology and negotiating culturally intelligible equivalents according to the function of the expression (Listimariam et al., 2025; Mukminin & Sajarwa, 2025; Unzila, 2025).

Furthermore, the analysis shows that structure shift and class shift are the most dominant types of translation shifts found in the sermon. These shifts mainly occur because Arabic and Indonesian possess different grammatical systems and stylistic conventions. Arabic religious discourse frequently employs concise rhetorical structures, metaphorical diction, and complex nominal constructions, while Indonesian tends to prefer more explicit and reader-friendly expressions. Therefore, the shifts identified in this study should not merely be viewed as linguistic changes, but also as adaptive strategies to preserve the communicative effectiveness and spiritual impact of the sermon in the target language. This result accords with Arabic-Indonesian contrastive and transposition studies, which identify structural reordering and category changes as recurrent responses to typological differences between the two languages (Fadhilah et al., 2025; Listiani & Ashwary, 2025; Sari Yuniarti & Nanda, 2023).

Overall, the findings show that translation shifts in the sermon function as adaptive strategies to maintain the communicative and spiritual effectiveness of the original message in Indonesian. The translator balances dynamic and formal equivalence depending on the function of each text segment, so that readability for target readers can be achieved without neglecting theological accuracy and the sacred nuance of the source text. Because sermon language is persuasive and audience-oriented, preserving rhetorical force is as important as lexical correspondence; recent studies of khutbah and digital da‘wah similarly emphasize communicative effect, moral reception, and adaptation to contemporary media (Azhari, 2026; Rahmatillah et al., 2024a; Zaki et al., 2024).

D. Conclusion

This study analyzes the meaning shifts in the Indonesian translation of the sermon *Waṣāyā Nāfi‘ah li-Ightinām Shahri al-Khayrāt* by Sheikh Fayṣal al-Ghazzāwī, translated into Indonesian by Iqbal Kadir. Based on Catford’s theory of shifts and Nida’s theory of equivalence, the findings show that the translation process does not merely involve transferring meaning literally, but also requires the translator to adjust form and structure in order to maintain the effectiveness of message delivery in the target language.

From the analysis, various types of shifts are identified, such as structure shift, class shift, unit shift, and intra-system shift. These shifts occur due to differences in the linguistic systems of Arabic and Indonesian in terms of grammar, word classes, and idiomatic expressions. For instance, the metaphorical phrase *سُوقُ الْمَغَانِمِ الْأُخْرَوِيَّةِ* is translated into *‘pasar kebaikan akhirat’*, indicating shifts in form and word class to clarify the religious meaning for Indonesian readers. In terms of meaning equivalence, the translator tends to use dynamic equivalence as proposed by Eugene Nida, especially in sections that require reinforcement of communicative, spiritual, and rhetorical aspects. However, in certain parts that are doctrinal or related to fixed formulas in Islam, such as the shahada, the formal equivalence approach is still used to preserve the purity of the text.

Thus, it can be concluded that the shifts in this sermon translation are not errors, but linguistic and communicative strategies to convey religious messages accurately and effectively to audiences of different languages and cultures. This study highlights the importance of sensitivity to cultural context, linguistic structure, and communicative purpose in the translation of religious texts, particularly from Arabic into Indonesian.

Practically, this study contributes to a better understanding of how Arabic religious sermons are adapted into Indonesian through communicative and culturally appropriate translation strategies. The findings demonstrate that translation plays a significant role not only in transferring linguistic meaning, but also in preserving the spiritual, moral, and persuasive values contained in Islamic sermons. Therefore, context-sensitive translation is essential to ensure that religious teachings can be accurately understood and meaningfully implemented within Indonesian Muslim society.

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