

Online-based Teaching of Arabic Translation in the Era of Covid 19 Pandemic Restrictions

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Abstract:

Background : COVID-19 outbreak has become a global pandemic as announced by the WHO. It sets the public to regulate social distancing as well as physical distancing. This realization within the public life engender working, teaching and all sorts of other activities to be carried out at home, work from home (WFH), and puts people to stay at home (SAH). Performed only at home, these activities require an online constructed data-based network which is new for some people affected with this regulation.

Materials and Method: The teaching of translation being focused in this study is also arranged inevitably at home on an online basis. Using descriptive analytical methods, this study analyzes this online-based teaching of Arabic translation. This study will also disclose the teaching process along with its twists and turns, its technical flaws due to lack of internet quota and its weak signal.

Results: This online teaching is arranged to fulfill the satisfactory performance required from both those parties. The material taught includes Arabic texts relating to COVID-19 and its socialization in groups with minimum number of participants not less than five students. This text, translated earlier in local language, is another effort to uphold local wisdom. Later, along with the description of the translation material, the students will be exposed to the combination between Islamic and local values. This online-based teaching is now seen necessary to apply not only in this era of outbreak, but also in settings other than it, as an alternative to traditional way of teaching where face-to-face interaction is compulsory.

Key Word: Arabic Teaching, COVID-19, Higher Learning, Online-based Teaching, Translation Studies

Date of Submission: 13-05-2020

Date of Acceptance: 25-05-2020

I. INTRODUCTION

At the end of 2019, a new type of corona virus called COVID-19 was born in Wuhan City, Hubei Province, China. Immediately after that, raging like fire burning furiously everything that stands in its way, it engulfs the whole world in a global outbreak fiercely. The New York Times (April 1, 2020) reported of how doctors in the emergency room described these days as "apocalyptic." The disease was symptomatic like ordinary influenza; coughing, fever and runny nose, so it was initially thought trivial, then only within several days the eyes of the world were wide-awake of its harrowing danger before many casualties (Shujat Ali, 2020). According to Andi Irawan (2020), the spread of corona must be taken into deep concern for two reasons. First, it spreads incessantly. Its cases broke out in a fast and dramatic surge. Secondly, lack of understanding of the effect of the virus has already caused social, economic and political turmoil. This last-mentioned problem was considered by Hun Sen, Cambodian Prime Minister, as to make excessive panic. He said that this panic is in fact more dangerous than the plague of the virus itself (Shannon Tiezzi, 2020). To agree with Hun Sen, Sepp Rothwangl (2020) introduced a new term to refer to this condition, namely "Panicdemia." Implied in this term a sign that this panic actually has generated more severe effect than the virus itself. With this phenomenon followed another termed as "Infodemiology" due to perceptual bias (Hu, Zhiwen & Yang, Zhongliang & Li, Qi & Huang, Yongfeng (2020). On the other hand, Rothwangl tried to convince and calm the public that the many deaths occurred during the outbreak were not solely due to COVID-19. This virus merely served a companion to old diseases already contracted by patients. He said, "the main causes of these deaths were age and previous disease that had existed in patients." He continued, "COVID-19 is only co-infected (the accompanying infection) and not the main cause of death (Sepp Rothwangl, 2020: 4)."

However, as Kevin Winthrop explained (2020), there were indeed more questions than answers. That this virus is as infectious as influenza is already very clear, but its fierce nature, how lethal and deadly, has only recently been an open book to many people. Humanity has never witnessed it this way since other pandemics

such as the black plague in the Middle Ages (James T. Eastman, 2009), or Spanish flu in the first half of the 20th century (Priyanto Wibowo, et.al., 2009), but its essence, likewise protocols to mitigate it, still causes debate

II. LITERATURE REVIEW

Along with this macabre development in current world affairs, Arabic teaching in UIN Sunan Gunung Djati Bandung, a state higher learning institution in West Java Indonesia, is demanded to continue to make updates and innovations. As a part of national education, its teaching materials, educational facilities and infrastructure need to enhance to the optimum to gear up for the future challenges. According to Hubbard (2006: 98), model of learning that is supported by the use of instructional media shows a very significant impact on the ability of students to understand the material compared to the conventional system of instruction. Already a challenge nowadays is how to provide professional teaching resources as an effort to face the industrial revolution era 4.0 in the midst of corona virus epidemics. A research by Keow Ngang Tang (2020) suggests that soft skills acquired by lecturers are important. Among the findings by the research, teamwork and lifelong learning skills were the soft skills mostly needed. Regarding teamwork, Chanakan Sojayapan and Jintavee Khlaisang (2020) suggests team learning to tackle several problems, including social cohesion and learning difficulty itself. Researchers found that due to its uplifting effect of collaborative effort and process on students, team learning enhances the abilities of every group member to work and solve the problem together. On the other hand, feedback is also important. Because it enables students do more confident evaluation of how far they have achieved in their study. Therefore, according to C. Masantiah, et.al (2020), feedback should be considered among the best ways to enhance the students' self-evaluated accuracy. Other than that, as suggested by Chaidir Malik, et. al (2020: 25), teaching strategy is also part of the fundamental elements influencing the success of learning and its process.

This paper explains how the online-based teaching of Arabic translation works in progress despite the ongoing coronavirus pandemic 2019 (COVID-19). This disease is associated with acute respiratory syndrome coronavirus 2 (SARS-CoV-2). First identified in Wuhan in December 2019, it was declared a pandemic on March 11, 2020. It is rapidly spreading especially among senior citizens during close contact; Everyone is asked to pay attention to his or her distance to each other so that no further spread occurs. On 11 February, WHO in a press conference designated COVID-19 as the name of the disease. Preventive measures to reduce the chance of infection include staying at home, avoiding crowded places, frequently washing hands with soap and water and for at least 20 seconds, doing good respiratory hygiene and avoiding touching eyes, nose or mouth with unwashed hands. They also recommend to perform proper hand hygiene after coughing or sneezing, continue to implement social distancing strategies that aim to reduce the contact of infected people with large groups by closing schools and workplaces, limit travel and not hold large public meetings. The long-distance guidelines also suggest that people should be separated by at least a distance of 1.8 meters. Then in late March 2020, WHO and other health agencies began to replace the use of the term "social distance" with "physical distance", to clarify that the aim was to reduce physical contact while maintaining social relations, both virtual and physical (*Wikipedia.org*, April 10, 2020).

The Indonesian government established social distancing related to the COVID-19 outbreak: "It's time for us to work from home, learn from home, worship at home, it's time to work together to help and unite with one another, mutual cooperation," said President Jokowi, at 15/3 (*Tempo.com*, April 11, 2020). Relevant to the social distancing, the Government applies gradually in the territory of Indonesia large-scale social restrictions (PSBB), referring to Law Number 6 Year 2018 on Regional Quarantine. In this law, there are four forms of quarantine: (1) house quarantine, (2) hospital quarantine, (3) regional quarantine or commonly known as Lockdown and (4) large-scale social restrictions (CBSS). In the view of the Government, PSBB is a solution to prevent COVID-19 transmission. It means a limitation of certain activities in an area that is suspected its population of being infected with disease and/or contaminated in such a way as to prevent the possibility of spreading the disease (Aji Sofanudin, 2020).

The government's reason for not choosing a lockdown can be assumed by observers. The government is taking social restrictions due to economic factors. If the lockdown is chosen, the impact is large, the price paid is too expensive: the loss of state revenues in many sectors, many companies will lose money and be forced to lay off, exports and imports disrupted, and the number of people exposed to poverty will increase. The safety factor is also a consideration because it will have a detrimental effect (Riska Arum & Ame Raysara, 2020).

Since the Indonesian government stipulated the social distancing, most activities began at home, jobs including teaching and learning are arranged from home through online media. This is certainly in accordance with the advice of the Minister of Education and Culture (Mendikbud) Nadiem Makarim, that the SARS-CoV2 (COVID-19) corona virus pandemic disaster in the country forces teaching and learning activities (KBM) in the classroom to be abolished. Students are now to learn from home, meaning teaching and learning activities (KBM) are 100 percent carried out online (*Republika.co.id*, April 20, 2020). Because of this situation, the call for all parties to mobilize for the "infobahn education" to make it mainstream in 2025 has never been so timely

(Wahyudin darmalaksana, et.al. 2020: 2). That way the teaching and learning activities can still be arranged in Universitas Islam Negeri Sunan Gunung Djati Bandung as required.

III. METHODS AND MATERIAL

This paper studies how teaching and learning activities were carried out in the wake of the COVID-19 outbreak. How teaching materials and their evaluations are at work is its core concern. This paper will see the obstacles of teaching and learning activities from home, how teachers and students solve the problems, and how they may benefit this online-based teaching at the end of the day. Its purpose is to see the relation between teaching of Arabic translation with the current pandemic of the COVID-19 in the light of the vision and mission of faculty of Adab and Humanities in particular, as well as UIN Sunan Gunung Djati Bandung's in general. It is hoped that this study may become a consideration for the development of online-based teaching in more convenient conditions in the future.

This research is a qualitative research field using a descriptive analytical approach, conducted to describe a social phenomenon that prioritizes data collection techniques through observation and interviewing informants. It aims to explain and analyze the implementation of Arabic translation teaching which relies on an online-based network.

Universities under the auspices of the Ministry of Religion, PTKIN (*perguruan tinggi keagamaan Islam negeri*, a whole bunch of Islamic institutions for higher learning), apply Arabic as compulsory subject that must be mastered by students. This is a benchmark for other tertiary institutions because the subject is indispensable and beneficial in the religious field oriented towards studies of al-Qur'ān and al-Hadīth. On the other hand, translation activity is one of language skills besides listening, writing and reading. And given the importance of translation activities, in the department of Arabic language and literature UIN Sunan Gunung Djati Bandung, Translation courses (named *Tarjamah*, an Arabic equivalent term) are put among the main competencies required. The followings below are the department courses details (Panduan Akademik 2017):

No	Kode	Mata Kuliah	SKS	No	Kode	Mata Kuliah	SKS
1	KU502001	Bahasa Arab 'Amiyah	2	25	KU502025	Pengkajian Drama Arab	2
2	KU502002	Balaghah	2	26	KU502026	Pengkajian Prosa Arab	2
3	KU502003	Editing	2	27	KU502027	Pengkajian Puisi Arab	2
4	KU502004	Filsafat Bahasa	2	28	KU502028	Pragmatik	2
5	KU502005	Fonologi	2	29	KU502029	Qiraah	4
6	KU502006	Istima`	4	30	KU502030	Sastra Bandingan	2
7	KU502007	Jurnalistik	4	31	KU502031	Sastra Indonesia	2
8	KU502008	Kalam	4	32	KU502032	Sastra Sunda	2
9	KU502009	Kemahiran Membaca Bahasa Arab	2	33	KU502033	Sejarah Sastra Arab	2
10	KU502010	Kemahiran Menulis Bahasa Arab	2	34	KU502034	Semantik	2
11	KU502011	Kitabah	4	35	KU502035	Semiotik	2
12	KU502012	Komputer Terapan	2	36	KU502036	Sharaf	2
13	KU502013	Kritik Sastra Arab	2	37	KU502037	Sintaksis	4
14	KU502014	Linguistik Umum	2	38	KU502038	Sosiolinguistik	2
15	KU502015	Lintas Budaya	2	39	KU502039	Stilistika	2
16	KU502016	Masyarakat dan Kebudayaan Arab	2	40	KU502040	Teori Filologi	2
17	KU502017	Menulis Jurnal	2	41	KU502041	Teori Sastra Arab	4
18	KU502018	Menulis Karya Ilmiah	4	42	KU502042	Teori Terjemah	2
19	KU502019	Menulis Kreatif	2	43	KU502043	Terjemah Arab-Indonesia	2
20	KU502020	Metode Penelitian Bahasa	4	44	KU502044	Terjemah Idiomatik	2
21	KU502021	Metode Penelitian Sastra	2	45	KU502045	Terjemah Indonesia-Arab	2
22	KU502022	Morfologi	2	46	KU502046	Terjemah Lisan	2
23	KU502023	Nahwu	2	47	KU502047	Terjemah Profesi	2
24	KU502024	Pengantar Ilmu Sastra	2	48	KU502048	Wirausaha	2

The table shows courses in translation and its various fields: Translation of Theory, Arabic-Indonesian Translation, Idiomatic Translation, Indonesian-Arabic Translation, Oral Translation, and Professional Translation. The study credits for each subject are two (Data Kurikulum 2017).

On the other hand, the following are the vision, mission, and goals of UIN Sunan Gunung Djati Bandung:

Vision

"To become an excellent and competitive State Islamic University in ASEAN in 2025 which bases science upon revelation guiding it in the framework of good morality".

Mission

- To organize and maintain professional, accountable and competitive higher education at national and ASEAN levels in order to strengthen national development;
- To organize lectures, research and scientific studies with framework which bases science upon revelation guiding it to develop knowledge and technology;
- To organize community service to develop and empower people towards a democratic and equitable civil society order;
- To organize a three-fold devotion of higher learning concerned with the establishment of entrepreneurial spirit among the academic community.

Goal

- Manifestation of higher learning that is professional, accountable, and competitive at the national and ASEAN level in order to strengthen national development;
- Manifestation of the lecture process, research and scientific studies with framework which bases science upon revelation guiding it to develop knowledge and technology;
- Manifestation of community service to develop and empower society towards a democratic and equitable civil society order;
- Manifestation of entrepreneurial spirit among the academic community of UIN Sunan Gunung Djati Bandung. (Visi & Misi - UIN Sunan Gunung Djati Bandung 2020)

Here are the Vision and Mission of the Faculty of Adab and Humanities as follows:

Vision

"To become excellent and competitive in Adab and Humanity Studies based on Islamic Local Treasure the ASEAN level in 2025"

Mission

- Organizing academic and professional teaching activities in the field of Adab and Humanities which are integrative-holistic and capable to develop the local treasures of Islam
- Conducting integrative-holistic studies and research in the field of Adab and Humanities which are oriented towards the development of local Islamic treasures.
- Disseminating and utilizing the results of the scientific study for the development of the community, especially in the context of local Islamic treasures.

Purpose

- Produce graduates of first degree in Humanities (S.Hum) and bachelor's degree (A.Md.) who are professional and competitive in the field of Adab and Humanities accompanied by firmness of faith, morality (*akhlaqul karimah*) and scientific excellence so that they are able to compete with any graduates from other faculties and study programs, both at the local, national level, and regionally.
- Produce graduates of first degree in Humanities (S.Hum) and bachelor's degree who are able to develop science and technology in an integrated manner in the fields of Adab and Humanities based on the local treasure of Islam.
- Produce graduates of first degree in Humanities (S.Hum) and bachelor's degree who are able to devote their knowledge in the midst of society in an integrated manner in the Adab and Humanities fields based on local Islamic treasures (uinsgd.ac.id, 2020).

In time where online learning materials are recommended and encouraged by Universitas Islam Negeri Sunan Gunung Djati Bandung, learning through e-knowing with pages provided by the campus (accessed in <https://lms.uinsgd.ac.id/login/index.php>, and through the zoom meeting), interactions through the Whats-App (WA) group are more preferable. It makes it easier for students and lecturers constrained by credit quota and signal connections. Using zoom meeting on translation learning is very often hampered by signal connection so that some students cannot join in the learning process.

Teaching activities are carried out by means of reviews, lectures, assignments and group discussions. Assignment of group discussions on the translation material is done online through WA groups for each class, with the technique of presenter students sending their paper assignments through WA in the form of doc files and power points, then the discussion goes on, and questions are written in through WA chat. Over time, the technique of discussion changes, that is, the material was still sent through the WA group but the presentation and presentation of the paper were done through voice notes. Likewise, the students who ask a question can also channel it via voice notes, or else, WA chat is also allowed. That way, the lecturer conducts a review also via voice note and WA-chats. The assignment material is written in both individual communication and groups.

In addition to the discussion material, assignments are also made for translating exercises both individually and in groups. Group assignments can encourage students to interact virtually with their friends to work together to complete assignments.

Material used in the courses is material related to COVID-19 taken from material uploaded on WhatsApp. The assignment of individual assignments with material on COVID-19 has the purpose of socializing or realizing the values of the Vision and Mission of the Faculty of Adab and UIN Sunan Gunung Djati Bandung in the COVID-19 era. These materials are as follows:

Material 1:

توصيات مهمة من علماء النفس

Saran-saran Penting dari Para Ahli Jiwa.

1. اعزل نفسك عن الأخبار حول فايروس كورونا، فكل ما تحتاج إلى معرفته، أصبحت الآن تعرفه بالفعل.
1. Jauhkan diri Anda dari berita tentang virus corona. Segala yang perlu anda ketahui, kini anda memang sudah mengetahuinya.
2. لا تبحث عن عدد الموتى، فهذه ليست مباراة لكرة القدم لكي تعرف النتيجة النهائية. تجنب ذلك ...
2. Jangan mencari jumlah yang mati, karena ini bukan pertandingan sepak bola untuk mengetahui hasil akhir ... Hindari itu.
3. لا تبحث عن معلومات إضافية على الإنترنت، لأنها ستضعف حالتك الذهنية.
3. Jangan mencari informasi tambahan di Internet, karena itu akan melemahkan kondisi mental anda.
4. تجنب إرسال رسائل مرعبة ومحبطة، إذ أن بعض الناس ليس لديهم نفس القوة العقلية التي تملكها، فبدلاً من مساعدتهم، ستقوم بتنشيط الأمراض لديهم، كالاكتئاب مثلاً.
4. Hindari mengirim pesan yang menakutkan dan membuat frustrasi, karena beberapa orang tidak memiliki kekuatan mental yang sama seperti anda. Anda sudah tidak membantu mereka, anda bahkan akan merangsang penyakit mereka, misalnya depresi.
5. استمع وأرح قلبك بصوت القرآن الكريم في المنزل، وبحث عن ألعاب للترفيه عن الأطفال، وتبادل الأحاديث معهم وارو القصص لهم.
5. Dengarkan dan hibur hati anda dengan suara Al-Quran di rumah, cari permainan untuk menghibur anak-anak, bertukar percakapan dengan mereka dan cerita kisah2 kepada mereka.
6. حافظ على الانضباط في المنزل عن طريق غسل يديك بانتظام بالماء والصابون والتنبيه بذلك على كل شخص يعيش معك.
6. Pertahankan disiplin di rumah dengan mencuci tangan dengan sabun dan air secara teratur dan memperingatkan semua orang yang tinggal bersama Anda.
7. سيساعد مزاجك الإيجابي على حماية جهازك المناعي، حيث ثبت أن الأفكار السلبية تضعف جهازك المناعي وتجعله عاجزاً عن مقاومة الفايروسات.
7. Suasana hati positif anda akan membantu melindungi sistem kekebalan tubuh Anda, karena pikiran negatif telah terbukti melemahkan sistem kekebalan tubuh Anda dan membuatnya tidak dapat melawan virus.
8. الأهم من كل ذلك، أن تؤمن إيماناً راسخاً بأن هذا الوباء سوف يمر وسنكون جميعاً في أمان ...!
8. Yang paling penting dari semuanya adalah Anda sangat yakin bahwa epidemi ini akan berlalu dan kita semua akan selamat ...!

كن إيجابياً ... كن آمناً ...

Bersikaplah positif ... jagalah keamanan...

أرسله مولانا الشيخ أحمد الهجين حفظه الله، م 2020 أبريل 3

Kiriman Maulana Syekh Ahmad al-Hajin hafizhahullah, 3 April 2020 M.

Diterjemahkan oleh Hilma Rosyida Ahmad.

Material 2:

**قوي مناعة جسمك
ولا تخف من كورونا**

حسب توجيه الأطباء المختصون من خلال ما يلي :

- ١- شرب الماء بكميات كبيرة يومياً .
- ٢- شرب عصير الليمون .
- ٣- تناول الزنجبيل .
- ٤- تناول البصل .
- ٥- تناول الثوم .
- ٦- تناول الفلفل الحلو الأحمر .
- ٧- تناول بذور عباد الشمس .
- ٨- الحصول على فيتامين D من خلال التعرض الى اشعة الشمس المباشرة بمعدل ١٥ دقيقة يومياً .
- ٩- اخذ الحصة الكافية من النوم وبمعدل ٧-٨ ساعات يومياً .
- ١٠- غسل الفواكه والخضر من خلال خلط خل التفاح مع الماء .
- ١١- المواضبة على غسل اليدين بالماء والصابون .

عافانا الله واياكم وابعد هذا البلاء عن الجميع ..

This individual assignment is carried out to socialize reinforcement in the COVID-19 era with the approach of Islamic values in the community where students are located which is done virtually, or students form a virtual community as a means of socialization, while the individual tasks of the individual students are as follows:

1. Students choose assignment material from two existing materials
2. Students can do it individually
3. Students as individuals create virtual groups in WA or Line with at least 5 members (including students) consisting of members of the community around their homes, or friends of their school alumni (not friends in their department of Arabic Literature UIN Bandung)
4. Students translate the text about COVID-19 into Sundanese, while being given an additional description with Islamic perspective values.
5. The results of the text translation in Arabic that have been translated into Sundanese are socialized on WA or Line groups
6. Task notes on WA groups or lines and other social media as well as videos sent via email or WA.

IV. RESULT AND DISCUSSIONS

The nature of translation is often debatable due two points of concern; whether it is word by word transfer or rather the message between the lines is what matters. Dweik and Thalji (2015, 50) defines translation as the process of replacing the original text (SL) into translation (TL). It is in line with Akmaliah (2016, 125) whose opinion that states that the function of the translation is to transfer thought, knowledge, ideas, culture, etc. In this process, translators are required to produce equivalent translations. This search for equivalence is undeniably the main purpose of translation (Pamungkas, Musthafa and Nurhasan 2019, 2), with the intention that SL meaning can be conveyed in TL properly. From this, it is clear that equivalence does not mean that words are always translated into other words. Instead, the essence of equivalence is to present meaning in TL

that are in a way similar to meaning, though different in shape, in SL (Pamungkas and Akmaliyah 2019, 78), because translation is a transfer of ideas without the content or purpose of the original text altered (Napu and Hasan 2019, 2).

Translating study and information materials today is still very much needed (Siti Shalihah, 2017). But translating with results that are convenient to read and providing insight to the reader is not easy. A veteran translator (Yoce Aliah Darma, 2007: 679) gives an explanation of the skills needed as prerequisites to a good translator as follows:

1. Reading skills. This skill needs to be trained especially regarding source language discourse from various disciplines and levels of difficulty. A motivation for the purpose of increasing understanding both literal and contextual is the focus. Increasing these skills will also upgrade the ability to understand the rules of semantics, pragmatics, and textuality.
2. Writing skills. A good understanding of messages from a foreign language text is not necessarily sufficient to translate into the language of the reader. A translator also needs to balance out the reader's language skills. Translators are expected to increase the potential to find the equivalent translation meaning that is precise, clear, and reasonable. By ways meticulously designed, this potential may grow at large to minimize misunderstanding on the part of the reader.

Recognized as a fast track of the transfer of knowledge, translation needs everyone's time and capacity to make exact translation to these materials. Translators with the ability to master both the source and target languages are still needed nowadays for being scarce. Translating one sentence into a language of target is not as easy as turning the palm of the hand, each language has its own rules. When translating Arabic sentences into Indonesian, for example, it is necessary to master their respective patterns and techniques. There are also different rules of word series in both Arabic and Indonesian sentences (Akmaliyah, 2016).

On the other hand, sometimes and not necessarily occurs elsewhere, it is tempting to take advantage of technological advances through machine-based translator utilities such as Google translate to facilitate a work. (Rizka Eliyana Maslihah, 2018, Fauziyah, Asmaul, Irhamni, and Ali Ma'sum. 2012). In fact, since the technology is mechanical, it does not invite "human involvements," it bears "unhuman" mistakes, so it cannot be used wholly independent of use intervention (Wati Susiawati, 2017). These mistakes may line up very long starting from the sides of morphology, syntax, orthography, to the choice of words (diction), which effect virtually on meanings (Sahya Husein, 2014). Not to mention that relying merely on this instant translator makes true an accusation that this activity is allegedly representing a disagreeable way of thinking, a sloppy and underdeveloped creativity.

Efforts are still needed to create qualified translators. Supported by materials that are abundantly scattered about the methods and ways of translating, a student can practice him/her-self to become a professional translator. Books that are rich in resources such as *Wawasan dan Teknik Terampil Menerjemahkan* (Akmaliyah. 2012), *Teori & Praktik Terjemahan Indonesia-Arab* (Akmaliyah, 2017) can help achieve this goal.

Akmaliyah's writing (2016: 131), for example, can help understand the model and technique of translating Arabic sentences into Indonesian. Despite different structures, in terms of nominal and verbal sentences, the two languages store similarities in the SPOK (Subject, Predicate, Object and Adverb). Relying on Arabic Grammar, establishing SPOK in Arabic is as easy as in Indonesian, can be done by firstly finding the subject and predicate in the sentence, then another word inserted is an object and/or adverb. The example given by Akmaliyah in the article makes this theory more applicable:

أحمد يكتب المقالة كتابة جيدة ووظيفة من أستاذه

To discern the meaning of the sentence can be started by setting the subject, in this case أحمد, as *mubtadā* or subject, and the predicate or *khobar* is the verb يكتب, while other words, first المقالة becomes an object, and the second وظيفة من أستاذه become an explanation. Then following the SPOK, the sentence is translated into Indonesian into "Ahmad writes papers in good form as the task from his teacher."

Another useful article is "Analisis Strategi Penerjemahan Dalam Terjemahan Dīwān Al-Imām Al-Syāfīr" (MI Pamungkas & Akmaliyah, 2019: 76-95). This article revives the classic division of translation models between formal equivalence and dynamic equivalence. The translation model of formal equivalence means the translator produces a translation in the same form as the Source Language (SL) text, for example if the SL text is a poem then the translation is in poem too. Whereas the dynamic equivalence model emphasizes the delivery of SL main messages into the Target Language (TL). Therefore, the translation result is not always the same as SL, because its main purpose is to produce translations that are easily accepted by the reader. An example is the translation of poetry from the Imām Shāfīr:

شكوت الى وكيع سوء حفظي * فأرشدني إلى ترك المعاصي
وأخبرني بأن العلم نور * ونور الله لا يهدي لعاصي

Translation using Dynamic Equivalence:

I complained to Waki' about my bad memorization; Then he advised me to leave immorality; He told me that knowledge is light; And, the light of Allah is not given to immoral practitioners

Translation using Formal Equivalence:

The teacher advised: Leave immortality, if you want to memorize strongly.

Thus, it can be seen that translations that use the dynamic equivalence approach transfer the core message without moving the form of the text in the form of poetry, as long as the SL message is delivered, the translation becomes delivered with this approach. Whereas translations that use the formal equivalence approach produce TL translations in poetic form, in accordance with the SL text form which is also a poem (MI Pamungkas & Akmaliah, 2019: 79). It is no problem of choice. No choice is better or worse here. The problem remains is the purpose of delivering the text; whether the contents of the message are heeded or the external expression of the message you want to emphasize.

The socialization of the translation of Arabic texts in Sundanese is as an application of the vision and mission of the Adab and Humanities Faculty, while the additional description of the values of the Islamic perspective on the Sundanese translation reflects the values of the mission of UIN Sunan Gunung Djati Bandung.

Preparation and development for online learning takes more time than face-to-face learning, this applies to initial meetings because there are many things that need to be prepared (Freeman 2015). Online information technology-based learning media (online) is considered to be more communicative, transformative, accurate, simple, flexible, informative, and global in nature compared to manual or conventional media (Azzuhri, 2009: 11). This is because students not only get transfer of knowledge from the instructor in a linear way, and in certain situations and conditions that are limited. This is in line with what was stated by Clark (1983: 445), that the use of online-based technology in learning really helps the transfer of material efficiently and effectively without being limited by space and time.

Viewed from another perspective, this online-based student learning can sometimes demote the discipline due to several limitations; lack of internet data packages, weak network signal, and also for some, slightly remote access to media provider coverage (Siahaan, 2005: 40-41). In addition, very often limited level of knowledge on the side of the teachers or educators vis-a-vis the use of this rather "advanced technology" or online-based intricacies, becomes an "additional burden" or troublesome (Putrawangsa and Hasanah, 2018).

Rules that may apply in the faculty of Adab and Humanities in particular and the provisions of UIN Sunan Gunung Djati Bandung are *the first* assessment of assignments in the form of individual assignments, *the others*, group assignments, Midterm Examinations (UTS) carried out individually verbally or in writing. Likewise, assessment carried out at the Final Semester Examination (UAS) individually both verbally and in writing.

Assignment material and exam questions for UTS and UAS are given through Whats-App groups and the answers are delivered by students via email designated by the lecturer. Feed backs on the results of individual and group assignments are given by lecturers through WA groups or by email. At the time of assignment collection, the lecturer gives a deadline for the collection to keep the values of discipline and responsibility in the implementation of this online-based Arabic translation learning.

V. CONCLUSION

The teaching process is carried out online along with its twists and turns, its technical flaws due to internet quota and its weak signal at the premises of both teachers and students. This online teaching is arranged to fulfill the satisfactory performance required from both those parties. The material taught includes Arabic texts relating to COVID-19 and its socialization in groups with minimum number of participants not less than five students. This text, translated earlier in local language, Sundanese, is an effort to uphold local wisdom. Later, along with the description of the translation material, the students will be exposed to the combination between Islamic and local values. Together, it is done to connect this teaching subject of Arabic translation with the faculty vision to develop local Islamic treasures, also with vision and mission of Universitas Islam Negeri Sunan Gunung Djati Bandung to become an excellent and competitive state Islamic university. This online-based teaching is now seen necessary to apply not only in this era of outbreak, but also in settings other than it, as an alternative to traditional way of teaching where face-to-face interaction is compulsory.

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