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Meaning Equivalence in Pegon Translation of Lubabul Ḥadith: Analysis Based on Mashadi Said's Translation Theory

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Abstract:

This study aims to examine the quality of meaning equivalence in *Pegon* translations of *Lubabul Ḥadis* by *Jalaluddīn al-Suyuṭi* using *Mashadi Saʿid's* translation framework. Pegon has historically functioned as an essential medium of Islamic literacy in Javanese *pesantren*, enabling access to Arabic religious texts through localized translation. However, previous studies indicate that lexical archaism, literal translation strategies, and socio-linguistic change have reduced *Pegon's* semantic accessibility for contemporary *santri*. This research employs a qualitative library research design based on close reading and comparative textual analysis of Arabic and *Pegon* texts. Data were analyzed using *Mashadi Saʿid's* criteria of accuracy, clarity, naturalness, and dynamic equivalence. The findings show that *Pegon* originally functioned as an epistemic and pedagogical bridge but is increasingly weakened by obsolete vocabulary. *Pegon* translations largely maintain semantic accuracy but often lack clarity and naturalness due to rigid Arabic syntactic calques. In addition, socio-cultural and generational shifts reduce the ethical and communicative impact of *Pegon*-translated hadith teachings. This study contributes to Islamic philology by integrating modern translation theory into *Pegon* studies and highlights translation quality as a key issue in *pesantren* literacy. It recommends adaptive strategies such as contextual glossaries and annotated translations to revitalize *Pegon's* pedagogical relevance.

Key Words: *Pegon Script, Hadith Translation, Islamic Philology, Pesantren Literacy, Translation Quality*

Abstrak:

Penelitian ini bertujuan untuk mengkaji kualitas kesetaraan makna dalam terjemahan Pegon dari Lubabul Ḥadis oleh Jalaluddīn al-Suyuṭi menggunakan kerangka terjemahan Mashadi Saʿid. Pegon secara historis berfungsi sebagai media penting literasi Islam di pesantren Jawa, memungkinkan akses ke teks-teks agama Arab melalui terjemahan lokal. Namun, penelitian sebelumnya menunjukkan bahwa kuno leksikal, strategi terjemahan literal, dan perubahan sosio-linguistik telah mengurangi aksesibilitas semantik Pegon untuk santri kontemporer. Penelitian ini menggunakan desain penelitian perpustakaan kualitatif berdasarkan pembacaan dekat dan analisis tekstual komparatif teks Arab dan Pegon. Data dianalisis menggunakan kriteria akurasi, kejelasan, kealamian, dan kesetaraan dinamis Mashadi Saʿid. Temuan

menunjukkan bahwa Pegon awalnya berfungsi sebagai jembatan epistemik dan pedagogis tetapi semakin melemah oleh kosakata yang sudah usang. Terjemahan Pegon sebagian besar mempertahankan akurasi semantik tetapi seringkali kurang jelas dan kealamian karena kalkul sintaksis Arab yang kaku. Selain itu, pergeseran sosial budaya dan generasi mengurangi dampak etis dan komunikatif dari ajaran hadis yang diterjemahkan oleh Pegon. Studi ini berkontribusi pada filologi Islam dengan mengintegrasikan teori terjemahan modern ke dalam studi Pegon dan menyoroti kualitas terjemahan sebagai isu kunci dalam literasi pesantren. Ini merekomendasikan strategi adaptif seperti glosarium kontekstual dan terjemahan beranotasi untuk merevitalisasi relevansi pedagogis Pegon.

Kata Kunci: *Skrip Pegon, Terjemahan Hadis, Filologi Islam, Literasi Pesantren, Kualitas Terjemahan*

PENDAHULUAN

Religious literacy plays a crucial role in shaping ethical awareness, spiritual understanding, and intellectual development within Muslim societies, particularly in traditional Islamic educational institutions such as pesantren in Indonesia. One distinctive form of religious literacy that has long been preserved in Javanese pesantren is the use of the Pegon script, an adaptation of Arabic script for writing local languages. Pegon historically functioned as an effective medium for transmitting Islamic knowledge, enabling students to access religious texts without complete mastery of Arabic grammar and morphology (Sahal & Zuhdy, 2018). However, rapid socio-linguistic transformation in contemporary Indonesian society has increasingly challenged the effectiveness of Pegon as a medium of meaning comprehension. While Pegon remains readable at a technical level, its semantic accessibility has been weakened by archaic vocabulary and rigid translation structures. Previous studies indicate that literacy practices which fail to adapt to changing linguistic realities risk becoming ritualistic rather than meaningful (Mahfudh & El Tiganiy, 2024). Therefore, examining the quality of meaning conveyed through Pegon translations is essential to sustain the relevance of Islamic literacy for contemporary Muslim learners.

A major problem underlying contemporary Pegon literacy is the widening gap between reading competence and semantic understanding among santri. Although many students can still pronounce Pegon texts fluently, they frequently struggle to comprehend their intended meanings accurately. This problem is primarily caused by the persistence of archaic lexical items and translation patterns that closely mirror Arabic syntactic structures, resulting in unnatural expressions in the target language. Research on pesantren literacy practices confirms that students often depend heavily on oral explanations from teachers rather than developing independent textual comprehension skills (Isniyatun Niswah et al., 2025). Such dependency suggests that Pegon translations no longer function optimally as autonomous tools for meaning-making. The situation becomes particularly problematic when Pegon translations prioritize literal equivalence over semantic clarity, potentially distorting the intended message of Islamic texts. Without systematic evaluation and

improvement of translation quality, Pegon literacy risks losing its pedagogical effectiveness and communicative function in religious education.

Field observations in pesantren learning environments reveal a paradoxical phenomenon in Pegon-based instruction. Classical texts such as Lubābul Ḥadīth by Jalāluddīn al-Suyūṭī continue to be widely taught and memorized, yet students' comprehension often remains superficial. Santri are trained to read Pegon accurately through traditional methods such as bandongan and sorogan, but meaning construction largely relies on teachers' oral interpretations rather than textual understanding. Several empirical studies report that Pegon translations frequently retain Arabic word order and grammatical patterns, making them syntactically awkward and pragmatically opaque for contemporary readers (Mahfudh & El Tiganiy, 2024; Olivia & Ali, 2025). Consequently, students may recite Pegon texts correctly while misinterpreting or failing to grasp their substantive meanings. This phenomenon indicates that the challenge of Pegon literacy is not merely technical but semantic and communicative, necessitating scholarly attention to translation quality and meaning equivalence.

Previous scholarship on Pegon has primarily focused on its historical development, sociolinguistic significance, and pedagogical role within pesantren culture. Pegon has been examined as a cultural symbol of Islamic learning in Java and as a tool for preserving religious identity (Sahal & Zuhdy, 2018). Other studies have highlighted its function in facilitating access to Arabic texts and strengthening traditional learning models (Bashirotul, 2025). In the context of Lubābul Ḥadīth, existing research primarily concentrates on hadith authenticity, moral education, and character development for modern youth, including Generation Z (Roidah & Izzah, 2024). These studies provide valuable insights into the ethical and educational dimensions of the text. However, they tend to treat Pegon translations as neutral conduits of meaning, rather than as interpretive products that require critical evaluation. As a result, the linguistic and translational dimensions of Pegon texts remain underexplored.

Despite growing interest in Pegon literacy, systematic evaluation of Pegon translations using modern translation theories remains limited. Existing studies rarely assess whether Pegon translations achieve meaning equivalence, clarity, and naturalness in the target language. Research on pesantren literacy often emphasizes reading fluency and cultural preservation, while neglecting semantic accuracy and communicative effectiveness (Isniyatun Niswah et al., 2025). Moreover, translation studies in Islamic texts tend to focus on Arabic–Indonesian translations, leaving Pegon as a marginal object of inquiry. This gap is significant because Pegon translations are not merely linguistic artifacts but pedagogical instruments that shape students' understanding of religious teachings. Without rigorous analysis grounded in translation quality assessment, it is difficult to determine whether Pegon translations still fulfill their intended educational

function. Therefore, a study that integrates Pegon literacy with contemporary translation theory is both necessary and timely.

This study introduces a novel analytical perspective by applying Mashadi Said's translation theory to the evaluation of Pegon translations in Lubābul Ḥadīth. Mashadi Said emphasises four key criteria for translation quality: accuracy, clarity, naturalness, and dynamic equivalence. While these principles align with established translation theories such as Kelly's dynamic equivalence and House's functional-pragmatic model (Kelly, C., et al., 2021; House, 2014), they have rarely been applied to classical Pegon texts. By employing this framework, the present study positions itself at the intersection of Islamic philology and modern translation studies. This approach allows for a more nuanced assessment of how meaning is transferred, transformed, or distorted in Pegon translations. Addressing this issue is crucial, as ineffective translation strategies may hinder students' engagement with hadith texts and weaken the communicative transmission of Islamic teachings in contemporary contexts.

Based on the foregoing discussion, this study addresses two main research questions. First, which Pegon expressions in Lubābul Ḥadīth potentially cause misunderstanding among contemporary santri due to archaic vocabulary and literal syntactic structures? Second, how does the quality of Pegon translation measure against Mashadi Said's criteria of accuracy, clarity, naturalness, and dynamic equivalence? The central argument of this study is that excessive literalism in Pegon translation reduces semantic accessibility and pragmatic relevance for modern readers. By employing a qualitative descriptive approach through textual comparison and interpretive analysis, this research seeks to demonstrate that communicative recontextualization is essential to preserving Pegon's effectiveness as a medium of religious instruction. Rather than undermining tradition, such recontextualization strengthens the pedagogical function of Pegon texts.

Academically, this study advances Islamic philology in the Indonesian context by foregrounding translation quality as a critical dimension of Pegon literacy. It also enriches translation studies by extending modern translation theory to underexplored classical religious texts. In practice, the findings are expected to inform pesantren educators and curriculum developers of the need for more reader-oriented Pegon translations that maintain fidelity to source texts while enhancing comprehensibility. Ultimately, this research supports the revitalisation of Pegon literacy so that hadith teachings can be effectively communicated to contemporary santri. By bridging classical tradition and modern translation theory, the study offers a sustainable model for preserving Islamic textual heritage in an evolving linguistic landscape.

METODE PENELITIAN

This study employs a qualitative research design with a library research approach, focusing on textual analysis of Pegon translation in Lubabul Ḥadis by Jalaluddin al-Suyuti. Library research is considered appropriate because the primary object of investigation is a written text rather than social behavior or lived experiences. This approach enables in-depth interpretation of linguistic phenomena, particularly the construction of meaning and the translation strategies embedded in classical texts (Zed, 2022; Sari & Widodo, 2023). A qualitative design is employed to explore how meaning is transferred from Arabic, the source language, into Pegon, the target language, and to identify translation patterns that may cause semantic ambiguity for contemporary santri. Previous studies affirm that qualitative textual analysis is particularly effective for examining meaning equivalence, semantic shifts, and translation adequacy in religious and classical texts (Mahfudh & El Tiganiy, 2024; Rahman & Fauzi, 2021). Therefore, this design enables a systematic and contextual interpretation of Pegon translation practices within pesantren literacy traditions.

Data were collected exclusively through documentary analysis, without involving field observation or interviews. The primary data source is Lubābul Ḥadīś Pegon translation published in Tuban, with Pegon text functioning as the central unit of analysis. The Arabic hadith serves as the source text for comparison. The data collection process involved several stages: (1) comprehensive reading of the Pegon text, (2) identification and selection of Pegon lexical items, phrases, and clauses that potentially hinder comprehension, and (3) systematic documentation of these units for analysis. This technique aligns with recent qualitative textual studies emphasising close reading and purposive data selection in religious text research (Hakim & Anwar, 2022; Nurhayati et al., 2024). Subsequently, selected Pegon data were transliterated into the Latin script in accordance with the official Arabic–Latin transliteration guidelines issued by the Indonesian Ministry of Religious Affairs and the Ministry of Education and Culture (Joint Decree No. 158/1987) to ensure consistency and academic standardisation.

Data analysis was conducted using a qualitative descriptive-analytic technique. First, the Pegon translations were systematically compared with the corresponding Arabic source texts to identify translation patterns and structural shifts. Second, the identified Pegon expressions were evaluated using Mashadi Said's translation theory, which emphasises four key criteria: accuracy, clarity, naturalness, and dynamic equivalence. This analytical framework enables the researcher to assess whether the Pegon translation successfully conveys the source text's intended meaning while remaining accessible and communicative to contemporary readers. Comparative textual analysis has been widely employed in recent translation studies to examine semantic distortion and literalism in religious translations (Rahman & Fauzi, 2021; Widodo & Kurniawan, 2023). All findings were presented descriptively, allowing for systematic

interpretation of meaning equivalence and identification of translation tendencies that may affect santri's understanding of hadith texts in pesantren contexts.

To ensure data trustworthiness, this study applied several qualitative validity strategies. Source triangulation was conducted by cross-checking Pegon translations with the original Arabic texts and relevant scholarly interpretations. Theoretical triangulation was employed by situating Mashadi Said's theory within the broader discourse of translation studies, including dynamic equivalence and functional approaches (Hu, Z., 2021). In addition, analytic rigour was maintained by consistently applying evaluation criteria across all data units, thereby ensuring transparency and replicability. Peer-reviewed journal references were used as comparative benchmarks to minimise researcher bias. These procedures align with recent methodological standards in qualitative library-based research and translation studies (Sari & Widodo, 2023; Nurhayati et al., 2024), thereby strengthening the credibility and academic reliability of the research findings.

RESULT AND DISCUSSION
Result

This section presents and discusses the study's key findings on the quality and contemporary relevance of Pegon translations in Lubābul Ḥadīṡ. Guided by Mashadi Saʿīd's translation framework, which emphasises accuracy, clarity, naturalness, and dynamic equivalence, the analysis integrates textual evidence from Pegon–Arabic comparisons with insights from existing translation and Islamic education literature. The findings are organised into three interrelated themes: (1) the historical function of Pegon as an epistemic and pedagogical bridge and the challenges posed by lexical archaism, (2) the tension between semantic accuracy and communicative adequacy in Pegon translations, and (3) the impact of socio-cultural and generational shifts that necessitate the revitalisation of Pegon translation practices. Together, these findings provide a comprehensive understanding of how Pegon translations continue to preserve textual fidelity while simultaneously facing limitations in ensuring effective ethical and pedagogical transmission for contemporary santri, thereby highlighting both the enduring value and the urgent need for adaptive strategies in Pegon-based hadith education.

Pegon as an Epistemic–Pedagogical Bridge: Lexical Archaism and Declining Comprehensibility.

Pegon has historically functioned as an epistemic and pedagogical bridge, enabling pesantren scholars to transmit Arabic Islamic knowledge in a linguistically accessible form to Javanese santri. Through interlinear translation, Pegon enabled learners to follow Arabic texts while simultaneously grasping their meaning, syntax, and ethical intent in their local language. This practice

positioned Pegon not merely as a script but as a pedagogical technology that mediated religious knowledge across linguistic and cultural boundaries. Previous studies affirm that Pegon played a central role in sustaining Islamic learning traditions in Java by reducing linguistic elitism and facilitating gradual mastery of Arabic texts (Rohman et al., 2022; Alrymayh, 2024). However, the effectiveness of this epistemic function is increasingly challenged by linguistic changes that distance contemporary learners from the lexical world of classical Pegon.

One of the most significant findings of this study is the growing lexical archaism within Pegon translations of Lubābul Ḥadīṡ, particularly in the Tuban edition. Numerous lexical items, such as pepaese, angas, and sungsumi, retain their historical semantic reference but have become unfamiliar to most contemporary santri, particularly those from Generation Z or non-Javanese backgrounds. These archaic forms are visually evident in the Pegon manuscript excerpts examined in this study (see Figure 1), where the lexical choices reflect older layers of Javanese usage no longer active in everyday communication. This finding aligns with research on linguistic attrition in Javanese religious manuscripts, which emphasizes that lexical erosion significantly affects comprehension despite formal reading proficiency (Rędzioch-Korkuz, 2023; Saad, M. L. I. H. M. et al., 2024).

The pedagogical consequences of lexical obsolescence are further compounded by the persistence of Arabic syntactic calque in Pegon translations. In many cases, Pegon sentences mirror Arabic word order and grammatical structure too closely, producing constructions that are technically faithful yet pragmatically opaque for modern readers. This phenomenon is illustrated in the interlinear translation patterns shown in Figure 2, in which Pegon syntax directly follows Arabic structures, thereby reducing clarity and naturalness. Similar tendencies have been documented in pesantren translation practices, where fidelity to source language form often takes precedence over reader-oriented clarity (Ghozali, 2020; Al-Hamzi, A.M.S. et al., 2025). As a result, santri may successfully decode the text phonologically while failing to internalise its ethical and spiritual message.
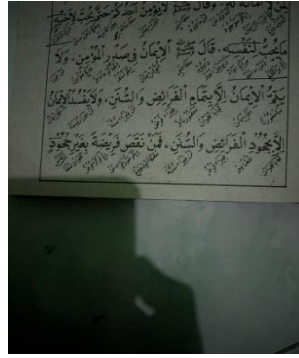
These linguistic challenges directly affect the pedagogical effectiveness of Pegon as a medium for hadith instruction. Lexical unfamiliarity and syntactic rigidity weaken students' engagement with the text, limiting their ability to grasp the moral and spiritual dimensions embedded in the hadiths. Empirical evidence from the analyzed manuscript samples demonstrates that many santri rely on rote reading without achieving meaningful comprehension, a phenomenon clearly reflected in the lexical examples presented in Figure 3. This finding corroborates earlier studies that highlight that comprehension gaps in religious education often stem not from a lack of exposure but from misalignment between linguistic form and learners' cognitive frameworks (Ariefian et al., 2023).
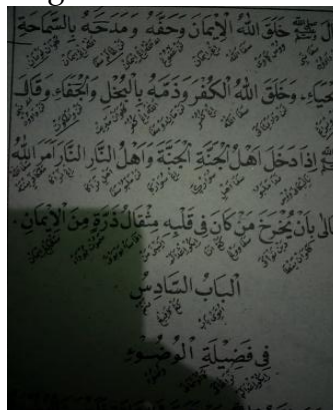

From a theoretical perspective, these findings support Mashadi Sa'id's translation framework, particularly the emphasis on clarity, naturalness, and dynamic equivalence as essential components of effective meaning transfer. While Pegon translations in Lubābul Ḥadīṡ often achieve semantic accuracy, they frequently fall short in producing equivalent communicative and pedagogical effects for contemporary readers. Practically, this suggests the need for systematic interventions, including the development of contextual glossaries, adaptive retranslation strategies, and pedagogical scaffolding that bridges classical Pegon with modern linguistic competence. Such efforts would not undermine the authenticity of Pegon tradition but rather revitalise its function as a living epistemic bridge capable of sustaining moral and spiritual transmission in contemporary pesantren education.

Semantic Accuracy without Communicative Adequacy: Limitations of Pegon Translation Equivalence

The second major finding of this study demonstrates that Pegon translations in Lubābul Ḥadīṡ generally maintain semantic accuracy with respect to the Arabic source text, yet frequently fail to achieve clarity, naturalness, and dynamic equivalence for contemporary readers. Lexical analysis shows that many Pegon renderings successfully preserve the core denotative meanings of Arabic lexemes. Terms such as loman for generosity (karam) and penyono for suspicion (ẓann) illustrate a high degree of semantic fidelity, confirming that Pegon translators possessed strong command of both Arabic semantics and classical Javanese vocabulary. This pattern is evident in the interlinear translation samples presented in Figure 4, where Pegon equivalents correspond closely to the source meanings at the lexical level. These findings align with studies emphasising the semantic reliability of traditional pesantren translations, which prioritise faithfulness to the source text as a marker of scholarly authority (Rohman et al., 2022; Rędzioch-Korkuz, 2023).
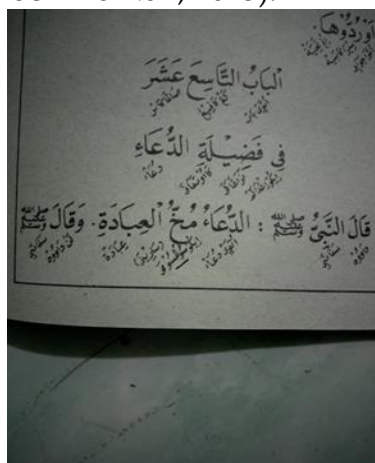
Despite this semantic accuracy, the study reveals persistent problems of clarity and naturalness stemming from structural calques from Arabic and from the use of region-specific or archaic Javanese expressions. Many Pegon sentences replicate Arabic word order, nominal constructions, and prepositional patterns, resulting in syntactic forms that are cognitively demanding for modern santri. As shown in Figure 5, Pegon clauses often mirror Arabic sentence structures without sufficient adaptation to contemporary Javanese syntax, thereby reducing readability. This finding supports earlier observations that pesantren translation traditions tend to privilege formal equivalence over functional readability (Muhammad Jamil, 2024; Al-Hamzi, A.M.S. et al., 2025). However, this study extends previous research by demonstrating that such syntactic rigidity no longer aligns with the linguistic competence of today's learners, particularly those exposed primarily to standardised Indonesian rather than classical Javanese.
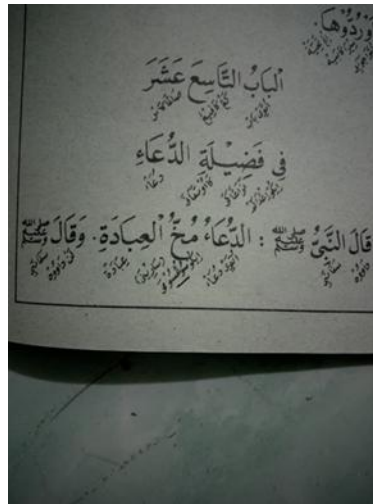
The lack of clarity and naturalness directly affects the communicative effectiveness of Pegon translations. Although santri may recognise individual lexical meanings, they often struggle to integrate them into a coherent understanding of the hadith's message. This phenomenon is particularly evident in ethical and affective expressions, where emotional nuance and moral emphasis are essential. According to Mashadi Saʿid's translation framework, successful translation must evoke a comparable communicative and ethical response in the target audience. However, the Pegon translations analyzed frequently fail to achieve this dynamic equivalence, as illustrated in Figure 6, where literal renderings obscure the pragmatic force of the hadith. This finding partially diverges from studies that view Pegon primarily as a successful pedagogical medium (Sulistiani & Rosidin, 2023), suggesting instead that its effectiveness is context-dependent and increasingly constrained by generational linguistic shifts.
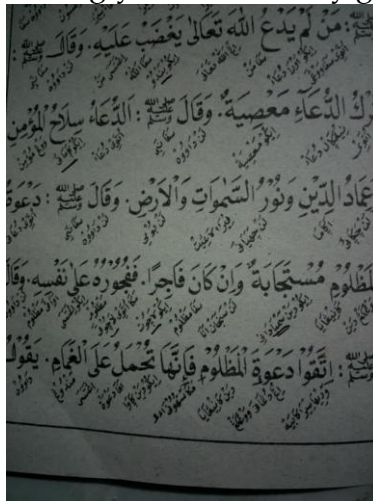
Compared with prior work, this study corroborates international translation scholarship that distinguishes semantic accuracy from communicative adequacy. Similar to findings in Qur'anic and hadith translation studies, literal accuracy does not automatically guarantee reader comprehension or affective engagement (Alrymayh, 2024; Ariefian et al., 2023). However, unlike many studies that focus on modern target languages, this research highlights a unique intra-traditional challenge: a translation that was once communicatively

effective has gradually lost its functional equivalence due to sociolinguistic change. This positions Pegon translation not as a failed system but as a historically successful model that now requires recalibration.

Theoretically, these findings reinforce Mashadi Saʿid's argument that translation quality must be evaluated holistically, integrating accuracy, clarity, naturalness, and dynamic equivalence rather than privileging semantic fidelity alone. Pegon translations in Lubabul Ḥadis demonstrate strong accuracy but weaker performance on reader-oriented criteria. Practically, this suggests the need for pedagogical strategies such as adaptive retranslation, parallel glossing, or annotated editions that maintain semantic precision while enhancing clarity and communicative impact. Such interventions would allow Pegon to continue functioning as a meaningful bridge between Arabic hadith texts and contemporary santri, without sacrificing the intellectual integrity of the pesantren scholarly tradition.

Sociocultural Shifts and the Need for Revitalising Pegon Translation Practices

The third major finding of this study highlights that shifts in socio-cultural and linguistic contexts necessitate the revitalisation of Pegon translation practices to sustain the ethical and pedagogical functions of hadith texts. Pegon translations of the Lubabul Ḥadis were produced initially within a relatively homogeneous Javanese-speaking environment, where shared linguistic competence and cultural values facilitated effective moral transmission. However, contemporary pesantren communities are increasingly heterogeneous, consisting of santri from diverse regional, linguistic, and educational backgrounds. This sociolinguistic diversification directly affects comprehension, as evidenced by variation in the interpretation of morally charged terms such as loman and ora eman, which are interpreted unevenly across regions. These disparities are clearly illustrated in Figure 7, which presents comparative Pegon lexical usage and its differential reception among santri. This finding aligns with sociolinguistic studies emphasising that religious literacy is profoundly shaped by local language ecology (Rędzioch-Korkuz, 2023; Syam, C., et al., 2023). However, it also reveals new challenges that have not been sufficiently addressed in earlier Pegon-focused research.
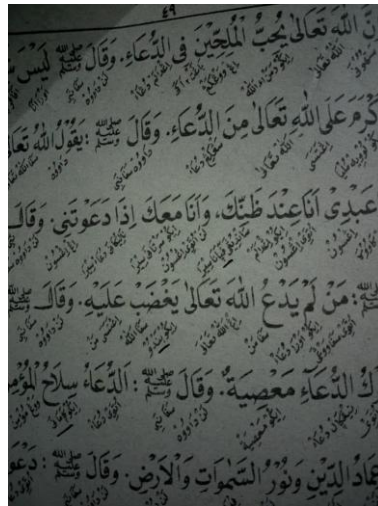
Beyond regional variation, the study reveals that generational shifts in values and communicative habits significantly weaken the transformative power of Pegon-translated moral teachings. Many ethical injunctions in Lubabul Ḥadis, such as restraint from suspicion, patience, and generosity, stand in tension with contemporary digital culture, which often normalises impulsivity, rapid judgment, and performative moral expression. Although Pegon translations retain semantic accuracy, their moral force is diluted when the linguistic form no longer resonates with the lived experiences of modern santri. This disjunction is exemplified in Figure 8, where Pegon-rendered moral expressions fail to elicit the intended ethical reflection among younger readers. While previous studies have praised Pegon's effectiveness in character education (Berges Puyo, J., 2020; Mahfudh, S., & El Tiganiy, A. A., 2024), the present findings suggest that such effectiveness is historically contingent and increasingly constrained by changing socio-cultural realities.
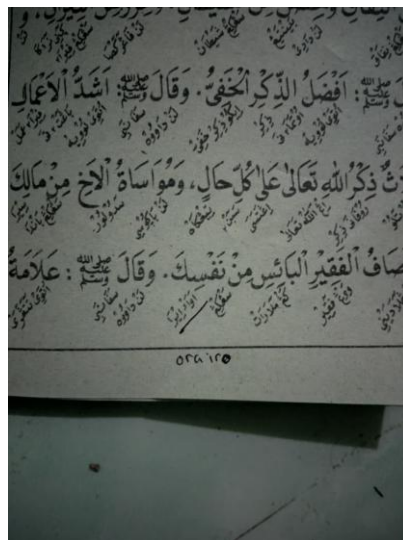
From a comparative perspective, this study both confirms and extends existing literature on religious translation and pedagogy. Consistent with translation studies emphasising reader reception, the findings support the argument that ethical texts must be communicatively relevant to achieve their transformative aims (Alrymayh, 2024; Ariefian et al., 2023). However, unlike

much of the existing scholarship that focuses on translation between distant languages, this research reveals a subtler intra-cultural challenge: Pegon translations are becoming opaque not because they are foreign, but because they are temporally and sociolinguistically distant. This nuance differentiates the present study from earlier pesantren research, which often assumes continuity between classical linguistic forms and contemporary comprehension without critically examining generational change.

The findings further underscore the urgent need for adaptive strategies to revitalise Pegon translation practices without abandoning their traditional form. Evidence from the analysed manuscript samples suggests that contextual glossaries, explanatory annotations, and adaptive paraphrasing could significantly enhance comprehension while preserving Pegon's symbolic and scholarly value. The practical necessity of such interventions is demonstrated in Figure 9, which shows how the absence of contextual explanation leads to misinterpretation or superficial understanding of key ethical concepts. This supports pedagogical research advocating scaffolded literacy practices in religious education, where classical texts are mediated through contemporary explanatory frameworks (Onet, A.-E., & Ciocoi-Pop, A.-B., 2023; Salamatun, 2024).
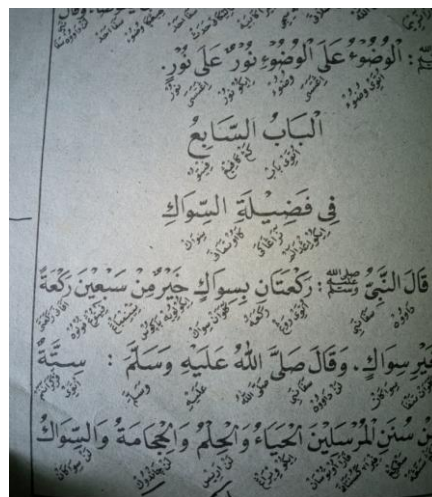
Theoretically, this study reinforces Mashadi Saʿid's translation framework by demonstrating that dynamic equivalence must be understood not only linguistically but also socio-culturally and generationally. Translation quality, particularly in ethical and religious texts, cannot be separated from the audience's cultural horizon and communicative norms. Practically, the findings call for a reconceptualisation of Pegon as a living pedagogical tradition rather than a fixed translational artefact. Revitalising Pegon through adaptive strategies allows pesantren to maintain continuity with classical scholarship while ensuring that the ethical teachings of hadith remain intelligible, impactful, and transformative for contemporary santri.

CONCLUTION

This study concludes that Pegon translations in Lubabul Ḥadis continue to demonstrate strong semantic fidelity to the Arabic source text but face significant challenges in ensuring clarity, naturalness, and dynamic equivalence for contemporary santri. The findings reveal that Pegon historically functioned as an epistemic and pedagogical bridge within pesantren education; however, this function has been weakened by lexical archaism, rigid syntactic calques, and socio-cultural shifts affecting modern learners. Although many Pegon lexical choices remain semantically accurate, their communicative effectiveness has declined due to generational changes in language use and moral perception. Consequently, Pegon translations risk becoming formally correct yet pedagogically opaque, limiting their ability to transmit the ethical and spiritual messages of hadith texts effectively. From a theoretical perspective, this study reinforces Mashadi Saʿid's translation framework by demonstrating that translation quality must be assessed holistically rather than solely on semantic accuracy. The findings show that dynamic equivalence in religious translation is not only a linguistic concern but also a socio-cultural and generational one. By applying Mashadi Saʿid's criteria to Pegon texts, this research extends modern translation theory into the domain of Islamic philology and classical pesantren literacy, thereby contributing to interdisciplinary scholarship that bridges translation studies, sociolinguistics, and Islamic education.

In practice, the study highlights the urgent need to revitalise Pegon translation practices within pesantren education. Contextual glossaries, adaptive paraphrasing, annotated translations, and pedagogical explanations are essential to enhance comprehension while preserving Pegon's traditional form and symbolic value. Such strategies would enable Pegon to remain a meaningful instructional medium rather than a purely ritualistic script. By aligning textual fidelity with reader-oriented clarity, pesantren educators can strengthen santri's engagement with hadith texts and ensure that their ethical teachings remain relevant and transformative in contemporary contexts. Despite its contributions, this study is limited to textual analysis of Pegon translations in a single work and edition. Future research may expand the scope by examining Pegon translations across regions, texts, and pesantren traditions, and by integrating reception studies to explore santri's lived experiences in interpreting Pegon texts. Further comparative research involving Pegon, Arabic–Indonesian translations, and digital learning media would also enrich understanding of how Islamic textual heritage can be sustainably preserved amid ongoing linguistic and cultural change.

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