ANALYSIS OF COMMON ERRORS IN ARABIC-INDONESIAN TRANSLATION OF NONFICTION TEXTS (ARABIC-LANGUAGE DA'WAH MAGAZINES)

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ABSTRACT

This study aims to analyze common errors that occur in translating Arabic non-fiction texts into Indonesian, especially in texts in Islamic magazines. This study focuses on identifying and classifying types of errors based on lexical (vocabulary), grammatical (sentence structure), semantic (meaning), and cultural aspects. The approach used is descriptive qualitative with a literature study method, which is analyzed based on Peter Newmark's translation theory and the results of student translations of Arabic news texts. The results of the study show that most errors occur due to a mismatch between the translation method used and the context of the text. Lexical errors arise due to translating words out of context, while grammatical errors are caused by the direct application of Arabic sentence structures into Indonesian. Semantic and cultural errors are also often found due to a lack of understanding of idiomatic meanings and differences in cultural value systems. This analysis is expected to be used as evaluation material in the translation learning process and to improve translators' competence in producing accurate, communicative, and contextual translations.

Keywords: *Translation Errors, Non-fiction Texts, Arabic-Indonesian*

Introduction

Translation is an important process in conveying information from one language to another. (Ulin Nuha, 2022) In the context of Arabic-Indonesian linguistics, translation activities have their own challenges due to significant differences in linguistic and cultural systems. Translation is not only a matter of transferring word by word, but also conveying the meaning and message as a whole so that it can be understood by readers from different language backgrounds. Therefore, the ability to translate is not enough to master two languages, but also requires an understanding of the context, language structure, and culture of each party.

In practice, errors in the translation of Arabic texts into Indonesian are still common, especially in nonfiction texts such as articles or news from da'wah magazines. These errors can be grammatical, semantic, and even contextual. For example, the translator is too fixated on the rigid Arabic structure, resulting in sentences in Indonesian that are difficult to understand, awkward, or even misleading. This is an important concern, considering that da'wah texts aim to convey religious values that should be clear, precise, and easy to understand. (Wahidi, 2024)

Nonfiction texts from Arabic-language da'wah magazines often contain Islamic technical terms, cultural idioms, and a distinctive formal language style. Translators who lack understanding of the da'wah context, both linguistically and socio-religiously, are prone to making mistakes in conveying the true intent of the source text. As a result, the translated da'wah message can experience a shift in meaning or even fail to be conveyed correctly to the target readers.

Based on previous research, such as that conducted by Luthfi Anisatin et al. in the journal Al-Fathin (2023), it is known that translation errors in Arabic news are generally caused by the use of inappropriate methods. Many translators still use the word-for-word approach or literal translation without considering the context of the sentence as a whole. This results in uncommunicative and confusing translations, especially when the Arabic text uses complex or idiomatic sentence structures.

In addition, the lack of formal training and understanding of translation theory is also a common cause of errors. Many translation students or practitioners have not been equipped with knowledge of methods such as faithful translation, semantic translation, or communicative translation that can be used according to the needs of the text context. In fact, applying the right method can help convey the message more accurately and effectively.

Da'wah magazines as a form of media conveying religious information have an important role in fostering public understanding. (Tiawaldi & Abdul Wahab, 2017) Therefore, the translation must meet the standards of accuracy and clarity. Errors in translating religious terms or da'wah sentence structures can lead to misunderstandings among readers, which in turn can harm the purpose of da'wah itself.

This study aims to identify and analyze various forms of errors that commonly occur in the translation of Arabic-Indonesian texts in dakwah magazines. The research will also evaluate the translation methods used and provide suggestions for improvement so that the translation results in the future are more precise, clear and communicative. Thus, this research is expected to contribute to the development of Arabic to Indonesian text

translation practices, especially in the context of effective dissemination of religious information.

Through this study, it is also expected that translators, especially students or practitioners of Arabic-Indonesian translation, can be more aware of the importance of accuracy and cultural sensitivity in translation. Especially in the context of Islamic propagation, the messages conveyed in the text are not only informative, but also educative and spiritual. Therefore, a good translation is not only required to be linguistically correct, but also accurate in conveying the meaning and values contained therein. (Syam et al., 2023)

Research Methods

This research uses a qualitative approach with a library research method. The qualitative approach was chosen because this research does not aim to measure numerically, but to describe, analyze, and interpret the errors in Arabic-Indonesian nonfiction text translation in depth. The main focus of this research is to understand the phenomenon of translation errors based on theoretical studies and text analysis results, not to test hypotheses statistically. With this approach, the data obtained can be examined contextually and holistically.

The literature study method is conducted by collecting data from various written sources relevant to the research topic, such as student translations of Arabic news or da'wah texts, scientific journals, translation theory books, and previous research articles. The main data came from documents translated from Arabic to Indonesian, especially informative nonfiction texts such as news or da'wah articles. Each document is analyzed based on lexical, grammatical, semantic, and cultural structures to find the forms of errors that occur. (Soekarba, 2019)

The data analysis technique was conducted qualitatively with the following steps: (1) identifying the errors in the translation; (2) classifying the errors based on the predetermined categories, namely lexical, grammatical, semantic, and cultural errors; (3) providing explanations and examples of each error; and (4) evaluating the causes of errors based on relevant translation theories, such as Newmark's translation method. The data that has been analyzed is then described in descriptive form to provide an overall picture.

Through this method, the research is expected to contribute to the understanding of translation errors theoretically and practically. The literature study allows the researcher to explore a variety of references, resulting in a more comprehensive analysis. In addition, this method is also suitable for analyzing linguistic phenomena and translation errors that require thoroughness in understanding the text as well as the accompanying cultural and linguistic contexts.

Results And Discussion
A. Definition Of Nonfiction Text And Types Of Errors In Translation

Nonfiction text is a type of writing that presents facts, actual information, and objective data that can be proven true. In this context, the nonfiction text in question is Arabic news published in a da'wah website or magazine. Unlike fiction texts that are imaginative, nonfiction texts are reality-oriented and aim to convey information to readers clearly and as it is. Therefore, the translation of nonfiction texts, especially from Arabic to Indonesian,

requires high accuracy to avoid distortion of meaning that can interfere with the understanding of the information.

Errors in the translation of nonfiction texts from Arabic to Indonesian can appear in various forms. (Rosyidi & Setyabudi, 2015) These errors are generally caused by the lack of understanding of grammatical rules, discourse context, and the lack of mastery of appropriate translation methods. The research analyzed in the documents shows that these errors generally occur because translators are too attached to one particular translation method without considering the target language structure as a whole. This causes the translation to be rigid, unnatural, and even confusing to the reader.

One of the most common types of error is the error caused by the word-for-word translation method. In this method, the translator only looks for lexical equivalents of words without paying attention to the context of meaning or sentence structure in Indonesian. This error occurs because the translator translates each word one by one without considering the standard terms applicable in the target language. (Rorong & Suci, 2019)

The next type of error is due to the literal translation method, which is translating by adjusting the grammar of the target language, but maintaining the grammatical construction of the source language. In practice, this method often leaves the meaning imprecise or awkward. Errors also arise when using the faithful translation method, which maintains the contextual meaning intact, but often ignores readability in the target language. This kind of error occurs because the translator fails to recognize the cultural meaning or idiom in the source language and imposes a literal equivalent into Indonesian.

Furthermore, semantic errors are also often found in Arabic-Indonesian nonfiction texts. These errors usually occur because the translator does not understand the context of the discourse as a whole. The choice of words that are not common in the target language can confuse the reader and obscure the meaning of the text. In other cases, translations such as "after sunset to Muzdalifah" also lead to ambiguous meanings, as if the sun moved to Muzdalifah. (Nurkholis, 2018)

Overall, the translation of nonfiction texts from Arabic to Indonesian requires attention to the translation methods used. The translator should be able to adjust the choice of method based on the context, the type of text, and the purpose of communication. The most common error found is due to the reliance on word-for-word and literal methods, without paying attention to the appropriateness of meaning in the target language. Therefore, it is important for translators to master translation theory, understand the sentence structure in both languages, and be sensitive to context and culture in order to make the translations accurate, communicative, and easy to understand.

B. Vocabulary *(Lexical)* Errors

Vocabulary or lexical error is one of the main causes of errors in the translation of nonfiction texts from Arabic to Indonesian. This type of error occurs when the translator chooses an equivalent word that does not match the actual meaning or is inappropriate in the context of use. Since nonfiction texts such as news or da'wah articles are informative and factual, errors in vocabulary translation can cause serious distortion of information and mislead readers. Lexical accuracy is very important to keep the message intact in the target language.

One of the main causes of lexical errors is the inaccuracy in recognizing the meaning of words based on the context of the sentence. For example, in the review file it was found that the word "ذَر" was translated as "head", whereas in the context the correct word is "director". This error arises because the translator only refers to the general meaning or dictionary meaning without considering the meaning of terms used in the institutional or governmental world. In fact, in news texts, terms such as position or role must be translated specifically so as not to cause erroneous meanings. (Nawawi, 2012)

In addition, lexical errors can also be caused by the use of words that are not common in Indonesian or less recognized by the general public. An example is the use of the word "nafra" to translate the term "أَفْرَج", which is actually more accurately translated as "jumrah throwing". The use of foreign terms that do not explain their meaning can make ordinary readers not understand the meaning conveyed. In the context of da'wah texts or religious news, this can be very crucial because it involves understanding worship rituals.

Lexical errors often arise due to literal translation without paying attention to idioms or typical expressions in Arabic. These literal translations are not only confusing but can also lead to distorted meanings. In nonfiction texts, especially formal ones such as news or reports, such errors can lower the credibility of the text and lead to misinterpretation. Lack of mastery of the difference between denotative and connotative meanings is also a common cause of lexical errors. Many Arabic words have broad meanings that can change depending on the context. When translators are unable to capture these nuances, the translation falls flat or even deviates from the author's original intent. Nonfiction texts demand great sensitivity in this regard as the message conveyed must be as accurate as possible to the original source.

In some cases, lexical errors also arise because translators rely too much on automatic translation tools such as Google Translate, which are often unable to distinguish between context and idiomatic meaning. While these tools are useful as an initial reference, the results still need to be manually reviewed by a translator with sufficient language competence. The absence of a re-editing process also exacerbates the appearance of vocabulary errors in the final translated text.

Thus, it can be concluded that vocabulary errors in the translation of nonfiction texts stem from various factors such as lack of understanding of the context, limited vocabulary of the translator, literal translation, and lack of adjustment to the target language customs. To overcome this, the translator is required not only to master two languages, but also to understand the terminology, culture, and social context surrounding the text. This is important so that the translation is not only grammatically correct, but also meaningfully accurate and easily understood by the reader. Here is a table explaining this:

No.	Sentence	Wrong Translation	Correct Translation	Lexical Error Explanation
1	لا ريب أن التغيير سنة كونيةماضية	There is no doubt that change is a great sin	There is no doubt that change is the sunnatullah	The word "سنة" in this context means "natural law" or "God's decree", not "sin". The error occurred because the

				translator mistakenly chose the lexical meaning of the word.
2	تسير على وفق منهجها الدعوي	Walks in accordance with the violence of its preaching	Runs according to the da'wah method	The word "منهج" means "method" or "manhaj", not "violence". The translator chose the wrong word because he misunderstood the context.
3	فكلما عظمت النعمة وجب شكرها	Whenever a favor is great, it is obligatory to torture it	Whenever a favor is great, it is obligatory to be grateful for it	The error is in the word "شكر" which means "to give thanks", not "to torture". This is a serious lexical error as it creates conflicting meanings.
4	لا نزال نعيش حالة من الجمود	We are still living in the cold	We still live in a state of stagnation	The word "الجمود" lexically means "freezing" or "stagnation" in a figurative sense, not "cold" physically.
5	تحتاج إلى رؤية تجديدية	Requires updated vision	Requires a vision of renewal	The error is in the word "رؤية" which means "vision" in this context, not "sight" literally. This is a mistake selection of contextual lexical meaning.

C. Sentence Structure Errors *(Grammatical)*

Sentence structure or grammatical error is a very common type of error in the translation of nonfiction texts, especially from Arabic to Indonesian. This error arises when the translator is unable to construct sentences in the target language in accordance with the correct grammatical rules. Whereas in nonfiction texts such as news or da'wah articles, a good sentence structure is very important to convey information clearly, logically, and easily understood by readers. Sentences that are not well structured can cause the meaning to become blurred, confusing, or even change from the original intent. (Mazidatulfaizah, 2021)

The main cause of grammatical errors is the difference in grammatical systems between Arabic and Indonesian. Arabic has a very distinctive sentence structure, such as the fi'il-fa'il-maf'ul (verb-subject-object) arrangement, while Indonesian generally uses the subject-predicate-object pattern. When the translator does not adjust this arrangement properly, the translation becomes awkward or unnatural. For example, a sentence was found in the file that was translated as "after sunset to Muzdalifah", when what was meant was "after

sunset, the pilgrims move to Muzdalifah". Grammatical errors like this obscure the action and break the logic of the sentence.

In addition to sentence structure, grammatical errors also occur in the choice of word forms that are not in accordance with their syntactic function. For example, the selection of the passive form when what is meant is active, as in the word "confirmed" when it should be "confirmed". (Nasikul Mustofa Efendi & Makhisoh, 2023) In nonfiction texts, the use of active and passive forms is not only related to grammar, but also affects the focus of information and the clarity of the subject in the sentence.

This error often occurs because the translator does not understand exactly who the actor is in the Arabic sentence, which is often not explicitly indicated. Another factor that causes sentence structure errors is translation that is too fixated on the word order in the source language. When each word is translated one by one without restructuring the sentence according to Indonesian rules, the result becomes rigid and uncommunicative. (Maylisa Putri Tambunan et al., 2023)

Inappropriate use of conjunctions, prepositions, and discourse markers are also included in grammatical errors. Many translated sentences feel overlapping or incoherent because the translator has chosen the wrong conjunctions or ignored the cohesion between sentences. For example, the use of the phrase "and we also like to help" in a diplomatic context sounds informal and grammatically incorrect. A good translation should consider the language style as well as the unity of the sentence structure in the context of the whole text.

Grammatical errors also occur when the translator does not understand the grammatical function of Arabic words, such as mudhaf-mudhaf ilaih (genitive conjunction), isim maushul (conjunction), and idhafah (possessive construction). Errors in recognizing the relationship between these sentence elements cause the meaning relationship in the sentence to be misdirected. In nonfiction texts, such errors are very risky because they can change the meaning of the information conveyed.

Thus, sentence structure errors in the translation of nonfiction texts are caused by the incongruity of sentence structure, wrong choice of word forms, as well as failure to adapt the source grammar to the target language. To avoid these errors, translators need to have a strong understanding of the grammar of both languages, as well as the skills to reorder sentences without changing the meaning. The translator must also be able to place the subject, predicate, and object appropriately so that the sentences in Indonesian remain logical, communicative, and in accordance with the applicable language rules. The following is a table explaining this:

No.	Sentence	Wrong Translation	Correct Translation	Explanation Of Grammatical Errors
1	بعد غروب الشمس إلى مزدلفة	After sunset to Muzdalifah	After sunset, pilgrims move to Muzdalifah	The error in the structure is because it seems as if the sun has moved to Muzdalifah. In fact, it was the pilgrims who moved. The structural error causes

				ambiguity.
2	تم تأكيد الخبر من الجهات الرسمية	News confirmed by official	Officials have confirmed the news	The use of the passive form "confirmed" is inappropriate because it focuses on an important subject, namely the official party as the perpetrator of the action. It should be active for clarity.
3	أن الحكومة قررت إلغاءالتجمعات	That the government decided to cancel the crowd	The government has decided to cancel the crowd	The sentence is not grammatical because it lacks the connecting element "for". The structure is not in accordance with Indonesian grammar.
4	ويستمر التعليم عن بعد في المدارس الإسلامية	And continue distance education in Islamic schools	Distance education continues to be implemented in Islamic schools	The sentence structure is not in accordance with the Indonesian SPOK structure. Errors in the placement of predicates and subjects cause blurred meaning.
5	وأعلن المتحدث الرسمي أن ستستمر	And the official spokesperson announced that the procedure will continue	The official spokesperson announced that the procedure will continue	The translation is not natural and too literal. Sentence construction needs to be adjusted to be more communicative and in accordance with the rules of the target language.

D. Meaning *(semantic)* errors

Meaning error or semantic error in nonfiction text translation is an error that occurs when the meaning conveyed in the target language does not match the intended meaning in the source language. This error is crucial because nonfiction texts such as news or proselytizing articles convey factual information that must be understood accurately. When there is a deviation in meaning, the core message of the text becomes blurred, distorted, or even misleads the reader. Semantic errors usually occur due to the translator's lack of understanding of the sentence context, cultural setting, and nuances of meaning in the source language.

The main cause of semantic errors is the literal translation of words or phrases without considering the context in which they are used. For example, in the file we found the word "فرج " translated as "nafra". In fact, in the context of the Hajj ritual, the term is more accurately translated as "throwing jumrah". This error not only confuses the lay reader, but can also obscure very important meanings in proselytizing texts or religious news. In

nonfiction texts, choosing the right words according to the context is key for the information to be understood correctly.

Semantic errors also arise when translators are unable to distinguish between denotative and connotative meanings. (Malik et al., 2022) The Arabic language has many words that contain connotative or idiomatic meanings, and if they are not interpreted correctly, the translation will be misleading. Translators who only translate based on the lexical meaning of words without understanding idiomatic expressions will produce semantically incorrect translations. In addition, semantic errors can also occur because the translator fails to capture the implied meaning in the sentence. In Arabic, the meaning of a sentence often lies not only in its individual words, but also in the overall discourse structure. When the translator does not understand the context of the discourse as a whole, he will tend to translate the parts of the sentence separately, so that the overall meaning becomes fragmented and distorted. This kind of error is often found in news texts, where information must be conveyed concisely and logically. (Kaharuddin, 2019)

Another factor that contributes to semantic errors is the translator's lack of knowledge of the cultural background, history, and use of typical terms inherent in the Arabic-speaking community. Some terms in da'wah texts, for example, have special meanings that cannot be translated literally. Without an understanding of the cultural context, the translator will tend to use the wrong or unusual word equivalents in the target language, making the message ineffective.

Errors in the use of semantic structure also occur when the translator translates parts of the sentence illogically. For example, in the sentence "after sunset to Muzdalifah", this structure is semantically misleading because it gives the impression that it is the sun that moves to Muzdalifah, not the pilgrims. Whereas the actual meaning is "after sunset, the pilgrims move towards Muzdalifah". This error shows that in addition to vocabulary, understanding the semantic structure of sentences is very important in maintaining clarity of meaning.

Thus, semantic errors in the translation of nonfiction texts are the result of translation that does not pay attention to the discourse context, idiomatic meaning, and cultural setting. (Jamil & Rahim, 2020) To avoid these errors, the translator must have a good interpretation ability of the meaning in the source language, as well as the skill to retell the meaning in the target language sentence structure that is appropriate and easy to understand. Thoroughness in understanding the context and semantic sensitivity are the keys to successful translation of informative and communicative nonfiction texts. The following table explains this:

E. *Culture* Mistake

Cultural error in nonfiction text translation is a type of error that occurs due to the translator's failure to understand and adapt the cultural elements contained in the source language into the target language. Language is not only a verbal communication tool, but also a reflection of the culture of the society. In nonfiction texts, especially Arabic news or da'wah articles, there are many terms, expressions, or cultural references that cannot be directly translated into Indonesian. If the translator does not recognize the cultural values inherent in the source text, the translation can be irrelevant, even misleading the reader. (Izzah et al., 2021)

Cultural errors usually occur because the translator uses a literal equivalent of the word, whereas the word or phrase has a very contextual meaning and is closely related to Arabic culture. For example, translating the phrase "زيرهوزراء" simply as "the ministers", without conveying the nuance that the phrase refers to the "cabinet" in the government system. (Hashim et al., 2020) In fact, in the context of Arab political culture, government structures have distinctive designations that need to be translated adaptively so that the meaning matches the understanding of Indonesian readers. Ignorance of this cultural structure results in biased or incomplete information.

Another example of cultural error is when the translator retains Arabic terms that are not commonly used in Indonesian, such as translating "nafra" directly without explanation, whereas in the context of Hajj, this term should be interpreted as "throwing jumrah" in order to be understood by lay readers. The use of foreign terms without cultural conversion causes information discrepancies and makes it difficult for readers who do not have a background in Arabic culture to understand the message of the text.

Cultural errors also arise in the translation of idioms or typical expressions that have no direct equivalent in Indonesian. The inaccuracy in translating such cultural idioms will make the text feel foreign, unnatural, and even confusing. (Hidayat, 2014) The main causative factor of this cultural error is the translator's lack of insight into Arabic culture and the lack of cultural adaptability in the translation process. Many translators only focus on linguistic aspects, without paying attention to the cultural dimensions attached to certain words or phrases. In the context of nonfiction texts such as da'wah news, this becomes crucial because readers are expected to understand not only the language, but also the message and the socio-cultural context as a whole.

In addition, cultural errors are often exacerbated by the tendency of translators to maintain the form of the source language without naturalizing it into the target language. This causes the translated text to feel rigid and not grounded in the Indonesian cultural context. For example, the use of administrative terms or honorary titles in Arabic culture must be adjusted to the equivalent terms in the Indonesian social system. Otherwise, readers will find it difficult to grasp the position, function or role of the character mentioned in the text.

Thus, cultural errors in the translation of nonfiction texts are the result of the translator's lack of understanding of the cultural context, inaccuracy in adjusting cultural idioms and terms, and the translator's weak adaptability in bridging two different cultures. To avoid these mistakes, translators need to develop intercultural competence and enrich the sociocultural insights of both languages. Only in this way, the message in nonfiction texts can be conveyed accurately, naturally, and remain relevant to readers from different cultural backgrounds. (Fahmi, 2016)

F. Purpose of Analyzing Errors

The main purpose of analyzing errors in the translation of nonfiction texts is to identify, classify, and understand the forms of errors that occur during the language transfer process from the source text to the target text. (Basit & Jamil, 2022) By conducting this analysis, translators, teachers, and students can understand the weak points in translation, whether related to linguistic aspects such as vocabulary, sentence structure, meaning, or cultural aspects. This error analysis is especially important in the context of translating

nonfiction texts, which demand accuracy, clarity, and fidelity to the factual information conveyed in the original text.

One important goal of error analysis is to raise the translator's awareness of the complexities and challenges of the translation process. Translation is not just a matter of transferring words from one language to another, but also a matter of capturing the meaning, context and cultural nuances inherent in the source text. By understanding frequent errors, translators can avoid the same pattern of errors in the future and improve their translation strategies. (Daud & Abdul Pisal, 2014)

Error analysis also serves as an evaluative tool in the translation learning process, especially for students or novice practitioners. Through this activity, they can see concretely the types of errors that arise from their work, as well as get feedback for improvement. For example, by finding lexical errors, they can be directed to strengthen their vocabulary and understanding of context; or when grammatical errors are found, they can improve their understanding of the correct target language structure.

Another goal of error analysis is to improve the quality of translated nonfiction texts to make them more communicative, natural, and in accordance with Indonesian language rules. In many cases, small errors such as inappropriate word choice, awkward sentence structure, or the use of unfamiliar cultural terms can reduce the effectiveness of communication in the translated text. By analyzing these errors, the translator can improve his/her translation style so that the message can be received by the reader fully and without bias.

Error analysis also plays a role in the development of teaching materials and curriculum in the field of translation studies. The results of this analysis can be used as a basis for designing learning strategies, translation practice exercises, and selection of teaching materials that meet the competency needs of translators. Error data collected from various student translations, for example, can be used as a reference to build training modules or workshops to improve translation skills that are more focused and based on real needs in the field.

In addition, through error analysis, it is possible to reflect on the translation methods that have been used so far. Sometimes, certain methods such as word-for-word translation or literal translation are still dominantly used even though they are not suitable for certain texts. By knowing that these methods actually cause many errors, translators can be more selective and flexible in choosing the most appropriate method according to the context. This will be helpful in creating translations that are not only linguistically correct but also functionally effective. (Agustina, 2023)

Overall, the purpose of translation error analysis is not to find mistakes, but to improve, learn and enhance the quality of translation in a sustainable manner. Through this activity, translators are expected to produce translations that are not only linguistically correct, but also meaningfully accurate and culturally relevant. This analysis also serves as a bridge between theory and practice, so that translation is not done mechanically, but with full awareness of linguistic values and cross-cultural communication. Here is a table for this explanation:

No.	Destination	Explanation
1	Error Identification and Classification	Identifying the types of errors (lexical, grammatical, semantic, cultural) that occur in translation. This helps to understand weak points and areas that need improvement.
2	Raising Translator Awareness	Promotes understanding that translation is a complex process involving language, meaning and cultural aspects. Mistakes give insight into the real challenges in the field.
3	Evaluation of the Learning Process	To be a reflective and evaluative tool in teaching and learning activities. Students and practitioners can measure the extent of their understanding of translation theory and practice.
4	Improving Translation Quality	Errors are corrected to make the translation more accurate, communicative, natural, and in accordance with the rules of the target language.
5	Curriculum and Material Development	The results of the error analysis serve as a reference for developing relevant teaching materials, practical exercises, and curriculum based on actual needs and challenges.
6	Reflection on the Methods Used	Analysis shows whether methods such as literal, word-for-word or communicative are appropriate. Helps translators choose an effective approach.
7	Bridging Theory and Practice	Connecting theoretical understanding with practical realities in the field. Encourage the contextual and non-rigid use of theory in the translation process.

Conclusion

Based on the analysis, it can be concluded that errors in the translation of Arabic-Indonesian nonfiction texts, especially in da'wah magazines, generally occur due to the lack of compatibility between the translation method used and the context of the source text. These errors include lexical, grammatical, semantic, and cultural aspects. Many translators still tend to use the word-for-word or literal method without considering the sentence structure and language style in Indonesian, resulting in a rigid, uncommunicative, and even misleading translation.

In addition, errors occur due to a lack of understanding of the context of meaning and idioms that are unique to Arabic. Translators often translate religious terms or cultural expressions in a literal manner without proper adaptation in the target language. This causes significant distortion of meaning, especially in educational and informative da'wah

texts. Such errors can obscure the core message of the text, harm the reader's understanding, and reduce the quality of communication in conveying Islamic values.

Therefore, this study emphasizes the importance of translators to understand translation theory thoroughly, including appropriate methods such as semantic or communicative translation which is more contextualized. Translators are also required to have cultural sensitivity as well as sentence restructuring skills so that the translation is not only accurate in terms of language, but also relevant and easily understood by Indonesian readers. The findings are expected to be used as evaluation and development materials in the practice and learning of Arabic-Indonesian text translation in the future.

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