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Sundanese Melogat as Pedagogical Translanguaging in Kitab Kuning Recitation

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Abstract. This study aims to identify translanguaging patterns in Sundanese-melogat kitab kuning recitation and analyze their conceptual contribution to strengthening santri's kalām and qirā'ah competencies in traditional pesantren in Tatar Sunda. This research employed a descriptive qualitative approach with a library research design using the PRISMA protocol and thematic synthesis. The data were obtained from 35 final sources selected from 312 records retrieved through Google Scholar, Scopus, DOAJ, Moraref, and ERIC. The findings show that Sundanese melogat operates through three translanguaging patterns: receptive translanguaging in the text-meaning system, productive translanguaging in santri responses, and metalinguistic translanguaging in the explanation of Arabic grammatical rules. Based on these patterns, this study constructs a three-stage pedagogical model consisting of al-tamhīd, al-'arḍ, and al-taqyīm wa al-taṭbīq. Translanguaging in melogat contributes to kalām by reducing language anxiety, increasing willingness to communicate, and providing a safe space for oral participation. It also strengthens qirā'ah through lexical, syntactic, semantic, and metalinguistic scaffolding. This study concludes that Sundanese melogat should not be viewed merely as a traditional translation practice, but as a structured pedagogical translanguaging system that can be consciously managed, optimized, and empirically tested in pesantren-based Arabic learning.

Keywords: Arabic language learning, *kitab kuning*, melogat, pedagogical translanguaging, pesantren.

1 Introduction

Kitab kuning recitation is one of the most important intellectual traditions within the ecosystem of traditional Islamic pesantren education in Indonesia. In this tradition, Arabic is not merely learned as a foreign language, but also as the language of knowledge, the language of religion, and the main medium for transmitting classical Islamic authority. In Tatar Sunda, kitab kuning recitation has a distinctive character through the practice of Sundanese melogat, namely a system of interpreting Arabic texts by using Sundanese, Indonesian, and Arabic linguistic resources in an integrated manner. This practice has long existed in pesantren tradition, yet in contemporary Arabic-language pedagogy it is often viewed as an informal traditional practice rather than as a

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pedagogical resource with structure, function, and methodological potential that can be developed scientifically [1], [2].

Empirically, traditional pesantren have made a major contribution to maintaining Arabic learning based on classical texts. However, the success of pesantren in developing students' ability to read classical Islamic texts is not always directly proportional to their ability to produce Arabic actively. Many santri are able to participate in kitab kuning recitation for years, yet they still face limitations in kalām, especially in speaking confidence, constructing Arabic expressions actively, and communicating religious understanding orally. At the same time, their qirā'ah competence often remains dependent on the guidance of the kiai, local translation, and specific marking systems. This condition indicates the need to reinterpret melogat not merely as a translation technique, but as a multilingual practice that has the potential to support the strengthening of santri's kalām and qirā'ah competencies [3], [4].

In contemporary sociolinguistics and language pedagogy, the concept of translanguaging offers a relevant perspective for understanding the practice of Sundanese melogat. Translanguaging views multilingual speakers not as users of several rigidly separated languages, but as subjects who dynamically use their entire linguistic repertoire to construct meaning. From this perspective, melogat can be understood not merely as code-switching or literal translation from Arabic into Sundanese, but as an integrated semiotic system that connects Arabic texts, grammatical structures, local explanation, santri comprehension, and pedagogical interaction in the recitation process. This framework differs from code-switching because translanguaging emphasizes the holistic, purposeful, and meaningful use of linguistic repertoires in learning[5], [6].

The state of the art shows that previous studies on Arabic learning in pesantren have largely discussed sorogan, bandongan, kitab kuning mastery, and the characteristics of pesantren curricula. Other studies have begun to highlight the role of local languages in supporting the comprehension of Arabic texts. However, these studies generally remain descriptive and have not systematically positioned melogat within the framework of translanguaging pedagogy. Meanwhile, global translanguaging research has developed rapidly, but most studies still focus on English as a Foreign Language, bilingual education, or modern classroom contexts, while the context of Arabic as a classical-religious language in traditional pesantren remains underexplored [7], [8].

The research gap becomes clearer when Sundanese melogat is placed at the intersection of pesantren tradition, Arabic-language pedagogy, and translanguaging theory. First, there is no systematic synthesis of translanguaging patterns operating in Sundanese-melogat kitab kuning recitation. Second, the conceptual contribution of translanguaging practices to the strengthening of santri's kalām and qirā'ah has not been deeply examined. Third, melogat as a local intellectual tradition has not been sufficiently articulated as a planned, replicable, and testable pedagogical model in Arabic-language education. In fact, melogat has a distinctive pedagogical structure because it preserves Arabic syntactic order, uses local markers, and provides semantic mediation that is close to the linguistic experience of santri[9], [10]

The urgency of this study lies in the need to provide scientific legitimacy for Sundanese melogat as a pedagogical resource in pesantren-based Arabic learning. Multilingual practices in kitab recitation are often understood as a compromise caused by

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santri's limited Arabic comprehension. However, when viewed through the lens of translanguaging, these practices can be understood as pedagogical strategies that help santri enter Arabic texts gradually, reduce language anxiety, strengthen grammatical understanding, and open space for communicative participation. In this context, scaffolding theory and the Zone of Proximal Development explain that linguistic assistance provided by the kiai through Sundanese and Indonesian can function as a bridge between santri's actual ability and the targeted mastery of classical Arabic texts [11], [12].

The urgency of this study is also related to strengthening santri's willingness to communicate in Arabic. Low kalām competence is often caused not only by limited vocabulary or grammatical mastery, but also by anxiety, lack of confidence, and limited safe spaces for trying to use the language. A recitation environment that allows the use of multilingual repertoires can help santri express their initial understanding in the language they master before gradually being directed toward more independent Arabic use. Thus, translanguaging in Sundanese melogat can be positioned as a transitional strategy that supports speaking confidence, rather than as an obstacle to the mastery of the target language [13], [14].

The novelty of this study lies in its attempt to construct Sundanese melogat as a translanguaging-based pedagogical model, not merely as an oral pesantren tradition or a kitab translation technique. This study develops a new reading that Sundanese melogat contains three translanguaging patterns: receptive translanguaging in the text-meaning system, productive translanguaging in santri responses, and metalinguistic translanguaging in the explanation of Arabic grammatical rules. From these three patterns, this study seeks to construct a three-stage pedagogical model, namely al-tamhīd, al-'arḍ, and al-taqyīm wa al-taṭbīq, as an operational framework for optimizing kitab kuning learning and strengthening santri's Arabic-language competencies.

Based on the above explanation, this study aims to identify translanguaging patterns operating in Sundanese-melogat kitab kuning recitation and to analyze their conceptual contribution to strengthening santri's kalām and qirā'ah competencies in traditional pesantren in Tatar Sunda. This study is expected to provide a theoretical contribution by extending pedagogical translanguaging into the context of Arabic as a classical-religious language. Practically, it is expected to offer a conceptual basis for kiai, ustaz, and pesantren curriculum developers to manage the melogat tradition more consciously, systematically, and purposefully without eliminating the richness of the Sundanese pesantren intellectual tradition.

2 Method

This study employed a descriptive qualitative approach with a library research design aimed at reviewing, selecting, analyzing, and synthesizing literature on translanguaging, pedagogical translanguaging, Arabic language learning, kitab kuning recitation, Sundanese melogat tradition, willingness to communicate, language anxiety, and scaffolding in the context of traditional pesantren. This design was chosen because the study does not rely on direct field data collection, but on a literature-based conceptual construction to explain translanguaging patterns in Sundanese-melogat kitab

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kuning recitation and their implications for strengthening santri's kalām and qirā'ah competencies. This approach enables the researcher to develop a systematic theoretical synthesis from sources across sociolinguistics, Arabic-language pedagogy, Islamic education, and pesantren studies[15]–[17].

To enhance transparency and traceability, this study adopted the Preferred Reporting Items for Systematic Reviews and Meta-Analyses or PRISMA protocol as the procedural framework for literature selection. PRISMA was used to ensure that the identification, screening, eligibility assessment, and inclusion of sources were reported systematically and reproducibly. Although PRISMA was initially developed for systematic reviews in biomedical research, it has been widely adapted in educational and social research to strengthen methodological rigor in literature selection. In this study, PRISMA was not used for quantitative meta-analysis, but to support procedural validity in qualitative library research.[18]–[20]

All data in this study were secondary data and were classified into two categories. The first category was conceptual-theoretical data, consisting of literature that discusses translanguaging, pedagogical translanguaging, scaffolding, the Zone of Proximal Development, language anxiety, and willingness to communicate. The second category was empirical-descriptive data, consisting of previous studies on Arabic language learning, kitab kuning recitation, sorogan and bandongan methods, melogat systems, local language use in pesantren, and Arabic learning in traditional Islamic education. This classification allowed the study not only to summarize previous literature, but also to connect translanguaging theory with pedagogical practices embedded in Sundanese pesantren tradition.

The literature search was conducted through five academic databases: Google Scholar, Scopus, DOAJ, Moraref, and ERIC. The keywords used included translanguaging, pedagogical translanguaging, Arabic language learning, pembelajaran bahasa Arab, kitab kuning, pesantren tradisional, melogat, Sundanese pesantren, willingness to communicate, foreign language anxiety, scaffolding, and Zone of Proximal Development. These keywords were used in Indonesian, English, and Arabic to reach multilingual literature relevant to the research focus. The retrieved literature was managed using Zotero to avoid duplication, facilitate source tracking, and maintain systematic reference documentation.

The inclusion criteria were as follows: (1) literature discussing translanguaging, multilingual pedagogy, code-switching, or multilingual practices in language education; (2) literature relevant to Arabic language learning, pesantren, kitab kuning, melogat, or traditional Islamic education; (3) articles published in reputable journals, Scopus- or SINTA-indexed articles, relevant academic proceedings, and academic books with strong theoretical contribution; (4) sources providing empirical data, conceptual arguments, or theoretical frameworks that could be synthesized; and (5) sources published between 1980 and 2026, with priority given to literature from 2010 to 2026. The exclusion criteria included: (1) sources unrelated to translanguaging or Arabic language learning; (2) popular writings without clear academic review; (3) sources lacking analyzable arguments or data; (4) duplicate records; and (5) sources with weak methodological quality or unclear analytical frameworks.

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The literature selection process followed four PRISMA stages. In the identification stage, 312 records were retrieved from the five academic databases. In the screening stage, 47 duplicate records were removed, and titles and abstracts were evaluated to exclude irrelevant sources. In the eligibility stage, the full texts of candidate sources were reviewed based on the inclusion and exclusion criteria. In the included stage, 35 final sources were selected for synthesis. These final sources were grouped into three thematic clusters: literature on translanguaging and multilingual pedagogy, literature on Arabic language learning and pesantren, and literature on willingness to communicate, language anxiety, and scaffolding. This selection process shows that the sources were not chosen randomly, but through a systematic and traceable procedure.

Data were analyzed using thematic synthesis. This technique was selected because the study aims to construct a conceptual synthesis from qualitative, conceptual, and empirical-descriptive literature. The analysis was conducted in three stages. First, line-by-line coding was carried out by reading each source carefully and coding important ideas related to translanguaging patterns, melogat, scaffolding, kalām, and qirā'ah. Second, descriptive themes were developed by grouping initial codes into themes such as melogat as scaffolding, local language mediation, trilingual repertoires, anxiety reduction, willingness to communicate, and metalinguistic translanguaging. Third, analytical themes were constructed by integrating the descriptive themes into higher conceptual patterns, namely receptive translanguaging, productive translanguaging, metalinguistic translanguaging, and the three-stage pedagogical model: al-tamhīd, al-'arḍ, and al-taqyīm wa al-taṭbīq [15].

The trustworthiness of the study was maintained through four strategies: credibility, transferability, dependability, and confirmability.[21], [22] Credibility was strengthened through the use of the PRISMA protocol, cross-disciplinary source triangulation, and comparison across literature. Transferability was supported by providing sufficient contextual description of the multilingual ecology of Sundanese pesantren, the melogat system, and kitab kuning learning. Dependability was maintained by documenting the search, selection, coding, and synthesis processes systematically. Confirmability was ensured through researcher reflexivity, especially by acknowledging the researcher's epistemological position as a scholar familiar with Sundanese pesantren tradition, while keeping interpretations grounded in the reviewed literature rather than subjective assumptions [23].

Methodologically, this study has limitations because it is a library research study; therefore, the findings on translanguaging patterns and the three-stage pedagogical model have not yet been verified through direct observation in pesantren. Consequently, the claims of this study are conceptual-propositional rather than final empirical claims of effectiveness. However, the strength of this study lies in its attempt to construct a systematic theoretical and methodological foundation for understanding Sundanese melogat as a pedagogical translanguaging practice. Thus, the findings can serve as a basis for further research, such as case studies, ethnographic studies of kitab recitation classrooms, interactional discourse analysis, or quasi-experimental designs to test the effectiveness of the proposed model in traditional pesantren in Tatar Sunda.

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3 Results

3.1 Translanguaging Patterns in Sundanese-Melogat Kitab Kuning Recitation

The first finding shows that Sundanese-melogat kitab kuning recitation operates through three simultaneous translanguaging patterns: receptive translanguaging, productive translanguaging, and metalinguistic translanguaging. These three patterns indicate that melogat is not merely a word-for-word translation from Arabic into Sundanese, but an integrated multilingual pedagogical system involving Arabic, Sundanese, and Indonesian. In this practice, Arabic functions as the source language of the classical Islamic text, Sundanese functions as the local semantic and syntactic mediator, while Indonesian often supports broader explanation and contextualization. Therefore, melogat can be understood as a structured translanguaging practice that enables santri to access Arabic texts through their full linguistic repertoire [5].

The first pattern is receptive translanguaging, which appears in the process of meaning-making when the kiai reads and explains the kitab kuning text through the Sundanese melogat system. This pattern is mainly used to support santri's comprehension of Arabic texts. In the melogat system, markers such as Ari, Eta, and Anu function as semantic and syntactic bridges that help santri identify grammatical relations in Arabic sentences. These markers enable santri to recognize the function of subjects, predicates, and objects without fully depending on formal grammatical terminology at the early stage. Thus, receptive translanguaging helps santri understand Arabic texts by preserving Arabic syntactic order while providing familiar Sundanese mediation [1], [24].

The second pattern is productive translanguaging, which appears in santri's responses during recitation, discussion, and meaning negotiation. Santri do not merely receive the kiai's explanation passively; they also use their multilingual repertoire to ask questions, repeat meanings, clarify concepts, and express their understanding. In this process, santri may combine Arabic terms, Sundanese explanations, and Indonesian expressions to construct meaning. This pattern is important because it shows that translanguaging in kitab kuning recitation is not only a teacher-centered practice, but also a learner-centered process that provides santri with space to participate actively. Productive translanguaging therefore has potential to support the development of kalām, especially by reducing the psychological pressure to speak only in Arabic from the beginning [25], [26].

The third pattern is metalinguistic translanguaging, which appears when the kiai explains Arabic grammatical rules through Sundanese or Indonesian. In this pattern, local language is used not only to translate meaning, but also to explain how Arabic works as a linguistic system. The kiai may explain nahwu, sharaf, sentence structure, word function, and grammatical relations by using familiar linguistic analogies from Sundanese. This pattern is pedagogically important because it helps santri develop grammatical awareness through a language they already understand. In other words, metalinguistic translanguaging enables santri to reflect on Arabic grammar without being immediately burdened by abstract Arabic grammatical terminology [27], [28].

These three patterns demonstrate that Sundanese melogat is more complex than conventional code-switching. Code-switching usually refers to alternation between named

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languages in interaction, whereas translanguaging refers to the strategic and holistic use of the speaker's entire linguistic repertoire for meaning-making. In the context of kitab kuning recitation, Arabic, Sundanese, and Indonesian do not function as separate and competing systems. Instead, they operate as an integrated pedagogical resource. This supports the view that multilingual learners do not simply move between isolated languages, but use available linguistic resources dynamically to construct understanding [5].

However, the use of translanguaging in melogat also needs to be managed carefully. If local language mediation is used without clear pedagogical direction, santri may remain dependent on Sundanese explanations and may not gradually develop autonomous Arabic competence. This concern is consistent with the critique that translanguaging should not erase the importance of developing target-language proficiency[29]. Therefore, Sundanese melogat should be understood as transitional scaffolding, not as the final goal of Arabic learning. Its function is to guide santri from assisted comprehension toward more independent qirā'ah and gradually more confident kalām.

Table 1
Translanguaging Patterns in Sundanese-Melogat Kitab Kuning Recitation

Pattern	Main Practice	Pedagogical Function	Implication
Receptive translanguaging	The kiai explains Arabic texts through Sundanese melogat markers such as Ari, Eta, and Anu.	Helps santri understand Arabic meaning and syntactic structure through familiar linguistic mediation.	Strengthens initial qirā'ah comprehension and reduces cognitive burden.
Productive translanguaging	Santri respond, ask questions, and discuss meaning using Arabic, Sundanese, and Indonesian resources.	Provides space for active participation and meaning negotiation.	Supports confidence, participation, and potential development of kalām.
Metalinguistic translanguaging	The kiai explains Arabic grammar through Sundanese or Indonesian analogies.	Develops grammatical awareness by connecting Arabic rules with familiar language structures.	Strengthens nahwu-sharaf understanding and supports deeper qirā'ah.
Integrated repertoire	Arabic, Sundanese, and Indonesian operate together in the recitation process.	Creates a holistic multilingual learning environment.	Positions melogat as a planned pedagogical resource rather than informal translation.
Transitional scaffolding	Local language support is gradually reduced as santri gain competence.	Prevents dependency on local language mediation.	Supports movement toward autonomous Arabic reading and speaking.

Based on Table 1, Sundanese-melogat kitab kuning recitation contains systematic translanguaging patterns that operate at receptive, productive, and metalinguistic levels. The main strength of this finding is that melogat can be reinterpreted as a pedagogically meaningful multilingual system. It does not merely help santri translate Arabic texts, but also supports comprehension, participation, grammatical awareness, and gradual language development. This confirms that Sundanese melogat deserves scientific

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recognition as a structured pedagogical translanguaging practice in traditional pesantren Arabic learning.

3.2 The Three-Stage Pedagogical Model: Al-Tamhīd, Al-'Arḍ, and Al-Taqyīm wa Al-Taṭbīq

The second finding concerns the construction of a three-stage pedagogical model derived from the translanguaging patterns identified in Sundanese-melogat kitab kuning recitation. This model consists of al-tamhīd as the pre-recitation stage, al-'arḍ as the core recitation stage, and al-taqyīm wa al-taṭbīq as the evaluation and application stage. The model shows that melogat is not merely an inherited oral tradition, but a structured pedagogical process that can be planned, implemented, and evaluated. Each stage has a different translanguaging function, yet all stages are connected in a gradual movement from assisted comprehension toward more independent Arabic reading and expression.

The first stage, al-tamhīd, functions as the preparation stage before santri enter the main kitab text. At this stage, the kiai or teacher activates santri's prior knowledge by introducing key Arabic vocabulary, relevant Sundanese equivalents, and Indonesian contextual explanations. This stage is important because santri often face difficulty when directly encountering classical Arabic texts without linguistic and conceptual preparation. Through trilingual activation, santri are given initial access to meaning before dealing with the full complexity of Arabic syntax and grammar. This process is consistent with the idea of scaffolding, in which learners are supported through familiar linguistic resources before gradually moving toward more complex target-language competence [30]

The second stage, al-'arḍ, is the core stage of kitab kuning recitation. In this stage, the kiai reads the Arabic text, provides melogat through Sundanese markers such as Ari, Eta, and Anu, explains the meaning contextually, and guides santri to imitate or repeat the reading. This stage combines receptive, productive, and metalinguistic translanguaging simultaneously. Arabic remains the main textual source, Sundanese functions as the semantic and syntactic bridge, while Indonesian may be used to clarify broader meanings or contemporary relevance. The strength of this stage lies in its ability to maintain the authority of Arabic texts while providing accessible linguistic mediation for santri. In this way, al-'arḍ becomes the central translanguaging space where Arabic, Sundanese, and Indonesian operate together as a pedagogical system [31].

The third stage, al-taqyīm wa al-taṭbīq, functions as the evaluation and application stage. At this stage, santri are encouraged to read parts of the text independently, explain meanings, discuss grammatical structures, and apply their understanding in oral or written responses. The emphasis gradually shifts from teacher support to santri autonomy. Productive and metalinguistic translanguaging become more dominant because santri are expected to demonstrate understanding, negotiate meaning, and use their linguistic repertoire to express comprehension. This stage is important because it prevents melogat from becoming permanent dependence on local-language mediation.

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Instead, translanguaging is positioned as transitional scaffolding that gradually supports santri toward stronger qirā'ah and more confident kalām.

This three-stage model also addresses a major concern in translanguaging pedagogy, namely the risk that excessive reliance on the first language may reduce target-language development. In this model, Sundanese and Indonesian are not used as substitutes for Arabic, but as planned pedagogical bridges. The purpose is not to replace Arabic competence, but to help santri enter Arabic texts more meaningfully and gradually develop autonomy. Therefore, the model offers a balanced position between rigid monolingual instruction and uncontrolled multilingual use. Translanguaging is managed intentionally so that it supports Arabic learning rather than weakens it [32]

The three-stage model also shows the pedagogical potential of Sundanese melogat as a historically rooted yet academically developable system. In traditional pesantren practice, melogat has often been carried out intuitively based on the kiai's experience and inherited teaching tradition. Through this model, however, melogat can be articulated as a planned instructional sequence. The model allows teachers to design pre-recitation preparation, manage core recitation activities, and conduct evaluation and application more systematically. This provides an operational framework for transforming melogat from informal tradition into a pedagogical model that can be reflected upon, improved, and replicated in similar pesantren contexts.

Table 2
The Three-Stage Pedagogical Model in Sundanese-Melogat Kitab Kuning Recitation

Stage	Main Activity	Dominant Translanguaging Pattern	Pedagogical Function
Al-tamhīd	Activating prior knowledge, introducing Arabic vocabulary, connecting Arabic terms with Sundanese and Indonesian meanings.	Receptive translanguaging	Prepares santri cognitively and linguistically before entering the kitab text.
Al-'arḍ	Reading Arabic texts, applying Sundanese melogat markers, explaining meaning, guiding repetition and grammatical understanding.	Receptive, productive, and metalinguistic translanguaging	Provides guided comprehension, grammatical mediation, and active meaning negotiation.
Al-taqyīm wa al-taṭbīq	Independent reading, meaning explanation, discussion, reflection, and application of understanding.	Productive and metalinguistic translanguaging	Encourages santri autonomy, strengthens qirā'ah, and supports kalām development.

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Gradual release	Teacher support is gradually reduced as santri gain competence.	Transitional scaffolding	Prevents dependence on local-language mediation and supports Arabic autonomy.
Pedagogical orientation	Arabic remains the target, while Sundanese and Indonesian function as bridges.	Planned pedagogical translanguaging	Positions melogat as structured support, not as a replacement for Arabic mastery.

Based on Table 2, the three-stage pedagogical model shows that Sundanese melogat can be managed as a systematic translanguaging-based learning strategy. Al-tamhīd prepares santri through trilingual activation, al-'arḍ provides structured textual and grammatical mediation, while al-taqyīm wa al-taṭbīq guides santri toward independent reading and expression. This finding confirms that melogat has strong pedagogical potential when it is not left as an intuitive practice, but organized as a conscious instructional model for strengthening kitab kuning learning, qirā'ah competence, and kalām confidence.

3.3 Contributions to Kalām and Qirā'ah Competencies

The third finding shows that translanguaging in Sundanese-melogat kitab kuning recitation contributes conceptually to the strengthening of kalām and qirā'ah competencies through two main mechanisms: reducing language anxiety and providing multilayered scaffolding. In this context, melogat does not directly replace Arabic language mastery, but creates a gradual learning pathway that helps santri understand Arabic texts, negotiate meaning, and develop confidence before moving toward more autonomous Arabic use. This finding is important because traditional pesantren learning is often strong in textual comprehension but still faces challenges in encouraging active oral production in Arabic.

The contribution to kalām is mainly related to the creation of a psychologically safer learning environment. Santri often hesitate to speak Arabic because they fear making mistakes, lack vocabulary, or feel pressured by the expectation to use Arabic correctly from the beginning. Through translanguaging, santri can first express their understanding using Sundanese, Indonesian, or mixed linguistic resources before gradually being guided toward Arabic expressions. This process reduces anxiety and increases students' willingness to communicate, because they are not forced to produce Arabic immediately without support. In this sense, melogat functions as a bridge between passive comprehension and active expression [11], [14]

The development of kalām also occurs through productive translanguaging, especially when santri respond to the kiai's questions, repeat meanings, ask for clarification, or discuss the content of the kitab with peers. These responses may begin with Sundanese or Indonesian explanations, but they still involve Arabic terms, grammatical labels, and religious concepts from the kitab. This mixed response allows santri to

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participate orally without being completely blocked by limited Arabic competence. Over time, this participation can become a foundation for more confident Arabic speaking because santri already possess conceptual understanding before being asked to formulate expressions in Arabic. Studies on translanguaging classrooms show that flexible multilingual pedagogy can increase participation, engagement, and conceptual understanding [25], [26], [31].

The contribution to qirā'ah is more directly visible in the scaffolding function of the melogat system. Sundanese markers such as Ari, Eta, and Anu help santri recognize grammatical relations in Arabic texts. These markers support santri in identifying sentence components, understanding word functions, and following Arabic syntactic order without immediately depending on abstract grammatical terminology. In this process, qirā'ah is strengthened not only through translation, but through guided grammatical awareness. Melogat therefore provides lexical, syntactic, and semantic scaffolding that helps santri enter the structure of classical Arabic texts gradually.

Another contribution to qirā'ah lies in the combination of teacher modeling, guided repetition, and gradual release. The kiai first models the reading of the Arabic text, then provides melogat and contextual explanation, after which santri are guided to repeat, imitate, and eventually read parts of the text more independently. This sequence reflects the principle of scaffolding within the Zone of Proximal Development, where learners move from assisted performance toward independent competence. In this sense, melogat helps santri not only understand meaning, but also develop reading fluency, grammatical sensitivity, and confidence in approaching kitab kuning texts [30].

However, the contribution of translanguaging to kalām and qirā'ah must be understood critically. If Sundanese or Indonesian mediation is used without clear pedagogical direction, santri may become overly dependent on local-language explanations and fail to develop stronger Arabic autonomy. Therefore, translanguaging should be positioned as planned transitional support, not as a permanent substitute for Arabic. This means that the teacher needs to reduce linguistic assistance gradually and encourage santri to increase their use of Arabic in reading, explaining, and discussing the kitab. This position responds to critiques that translanguaging must not weaken the development of target-language proficiency [29], [32].

Table 3
Contributions of Translanguaging to Kalām and Qirā'ah Competencies

Competency Aspect	Translanguaging Mechanism	Contribution	Pedagogical Implication
Kalām confidence	Santri may express initial understanding through Sundanese, Indonesian, and Arabic terms.	Reduces fear of speaking and increases willingness to communicate.	Teachers should create safe multilingual spaces before guiding students toward Arabic expression.
Oral participation	Santri ask questions, respond, and discuss using their full linguistic repertoire.	Encourages active involvement in meaning-making.	Productive translanguaging can become a bridge toward Arabic speaking practice.

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Qirā'ah comprehension	Melogat markers such as Ari, Eta, and Anu mediate Arabic syntax and meaning.	Helps santri understand grammatical relations and text structure.	Melogat should be used as structured scaffolding for reading classical Arabic texts.
Grammatical awareness	Arabic grammar is explained through Sundanese or Indonesian analogies.	Makes nahwu-sharaf concepts more accessible.	Metalinguistic translanguaging can deepen understanding of Arabic rules.
Reading autonomy	Teacher support is gradually reduced through guided reading and independent reading.	Supports movement from assisted comprehension to independent qirā'ah.	Translanguaging should be transitional, not permanent dependence.
Target-language development	Arabic remains the final orientation, while local languages function as bridges.	Balances comprehension support with Arabic competence development.	Teachers need to manage gradual release toward Arabic use.

Based on Table 3, translanguaging in Sundanese melogat contributes to kalām by reducing anxiety, increasing participation, and creating a safe space for oral expression. It contributes to qirā'ah by providing lexical, syntactic, semantic, and grammatical scaffolding that helps santri understand classical Arabic texts more systematically. The main argument of this finding is that melogat becomes pedagogically powerful when it is managed as transitional scaffolding: it begins with multilingual support, strengthens understanding, builds confidence, and gradually directs santri toward more autonomous Arabic reading and speaking.

3.4 Cultural Legitimacy, Pedagogical Implications, and Future Research Agenda

The fourth finding shows that Sundanese melogat in kitab kuning recitation is not only a pedagogical technique, but also a cultural-intellectual tradition that deserves scientific legitimacy. For a long time, melogat has functioned as a medium for transmitting Islamic knowledge in Sundanese pesantren, especially by connecting Arabic classical texts with local linguistic and cultural understanding. In this sense, melogat should not be viewed as a weak substitute for Arabic mastery, but as a historically rooted pedagogical resource that enables santri to enter the world of classical Islamic scholarship through the linguistic resources they already possess. This finding confirms that local language use in pesantren is not merely accidental, but part of a broader intellectual ecology in which Arabic, Sundanese, and Indonesian interact to support religious learning.

The cultural legitimacy of melogat is closely related to the long history of Islamic knowledge transmission in West Java. Sundanese pesantren have used local language, Pegon script, and oral-textual traditions to make Arabic religious texts accessible to santri and local Muslim communities. This tradition shows that Islamic scholarship in pesantren has never been purely monolingual. Instead, it has always involved

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negotiation between Arabic textual authority and local linguistic-cultural interpretation. Therefore, translanguaging theory provides an academic language to explain what pesantren have practiced for generations: the use of multiple linguistic resources as an integrated system for understanding, teaching, and transmitting Islamic knowledge.

Pedagogically, this finding implies that kiai and pesantren teachers can manage melogat more consciously and systematically. Rather than allowing melogat to operate only as inherited intuition, teachers can organize it through clear stages, specific learning objectives, and gradual movement toward Arabic autonomy. In practice, this means preparing vocabulary and conceptual bridges before recitation, using Sundanese markers strategically during recitation, encouraging santri to respond and discuss meanings, and gradually reducing local-language support when students begin to develop stronger qirā'ah and kalām competence. Thus, melogat can be transformed from an informal tradition into a reflective pedagogical model.

At the institutional level, the findings suggest that pesantren curriculum development should not eliminate local linguistic traditions in the name of Arabic purity. Instead, pesantren can position melogat as a structured scaffolding strategy for Arabic learning. This is important because many traditional pesantren already possess rich pedagogical practices, but these practices are rarely documented, analyzed, or developed into formal instructional models. By articulating melogat through translanguaging pedagogy, pesantren can strengthen their traditional identity while also improving the methodological quality of kitab kuning learning.

The transferability of this model is also significant. Although this study focuses on Sundanese melogat in Tatar Sunda, similar practices exist in other pesantren traditions, such as Javanese, Madurese, Bugis, and Minangkabau contexts. Each region may have different local markers and linguistic structures, but the pedagogical principle is similar: Arabic texts are mediated through local linguistic resources to support comprehension and learning participation. Therefore, the model developed from Sundanese melogat can become a starting point for comparative studies on regional translanguaging practices in Indonesian pesantren.

However, this study also recognizes important limitations. Since the research is based on library research and thematic synthesis, the proposed patterns and pedagogical model remain conceptual and propositional. They have not yet been verified through classroom observation, discourse analysis, or experimental testing in actual pesantren settings. Therefore, future research needs to conduct empirical studies in Sundanese pesantren to examine how receptive, productive, and metalinguistic translanguaging occur in real interaction. Future studies may also compare pesantren that manage melogat systematically with pesantren that use melogat intuitively, in order to assess whether structured pedagogical translanguaging produces stronger outcomes in kalām and qirā'ah.

Table 4
Cultural Legitimacy, Pedagogical Implications, and Future Research Agenda

Aspect	Finding	Interpretation	Implication

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Cultural legitimacy	Melogat is part of the Sundanese pesantren intellectual tradition.	Local language use is not a weakness, but a cultural-pedagogical resource.	Melogat deserves scientific recognition in Arabic pedagogy.
Knowledge transmission	Arabic texts are mediated through Sundanese, Indonesian, and pesantren oral traditions.	Pesantren learning has historically operated through multilingual practices.	Translanguaging theory can explain long-standing pesantren practices academically.
Pedagogical implication	Melogat can be organized through planned stages and gradual release.	Local-language support should be structured, not random.	Kiai and teachers can use melogat as intentional scaffolding.
Curriculum implication	Pesantren can integrate melogat into kitab kuning pedagogy without reducing Arabic authority.	Tradition and pedagogical innovation can support each other.	Melogat can strengthen both pesantren identity and learning quality.
Transferability	Similar logat traditions exist in Javanese, Madurese, Bugis, and other pesantren contexts.	The model may be adapted to other regional pesantren traditions.	Comparative studies across pesantren regions are needed.
Future research	The model requires empirical validation through observation, discourse analysis, or quasi-experimental design.	Current findings are conceptual-propositional.	Further research should test the model's impact on kalām and qirā'ah.

Based on Table 4, Sundanese melogat has cultural, pedagogical, and theoretical significance. Culturally, it reflects the intellectual heritage of pesantren in Tatar Sunda. Pedagogically, it provides structured scaffolding for Arabic text comprehension and oral participation. Theoretically, it expands translanguaging pedagogy into the domain of Arabic as a classical-religious language. The main contribution of this finding is that melogat should no longer be treated merely as an inherited informal practice, but as a pedagogical system that can be documented, optimized, and empirically tested in future pesantren-based Arabic learning research.

4 Discussion

The findings of this study show that Sundanese-melogat kitab kuning recitation can be understood as a structured form of pedagogical translanguaging rather than merely a traditional translation practice. The three identified patterns—receptive, productive, and metalinguistic translanguaging—demonstrate that Arabic, Sundanese, and Indonesian function together as an integrated learning repertoire. This confirms that melogat is not simply code-switching, because the languages involved do not operate as separate systems used alternately, but as interconnected semiotic resources for constructing

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meaning, explaining grammar, supporting participation, and guiding santri toward Arabic text comprehension [5].

The first important argument developed from the findings is that melogat has a strong pedagogical structure. In receptive translanguaging, the kiai uses Sundanese markers such as Ari, Eta, and Anu to mediate Arabic syntactic relations and semantic meaning. This practice helps santri understand the structure of Arabic sentences without immediately requiring full mastery of abstract grammatical terminology. In productive translanguaging, santri use their multilingual repertoire to respond, ask questions, and negotiate meaning. Meanwhile, metalinguistic translanguaging enables the kiai to explain nahwu and sharaf through familiar linguistic analogies. These patterns indicate that melogat works simultaneously as a tool for comprehension, participation, and grammatical reflection [27].

The second argument concerns the three-stage pedagogical model: al-tamhīd, al-ʻarḍ, and al-taqyīm wa al-taṭbīq. This model provides an operational framework for transforming melogat from an inherited intuitive practice into a planned pedagogical strategy. In the al-tamhīd stage, santri's prior knowledge is activated through trilingual preparation. In the al-ʻarḍ stage, Arabic texts are read, interpreted, and explained through coordinated translanguaging. In the al-taqyīm wa al-taṭbīq stage, santri are encouraged to read, explain, discuss, and apply their understanding more independently. This sequence reflects the principle of scaffolding because teacher support is gradually reduced as santri develop stronger competence.

The findings also show that translanguaging in melogat contributes to kalām by reducing language anxiety and increasing santri's willingness to communicate. Santri often hesitate to speak Arabic because of limited vocabulary, fear of errors, and pressure to produce correct Arabic immediately. Through multilingual support, santri can first express their understanding in Sundanese or Indonesian while gradually incorporating Arabic terms and expressions. This creates a safer communicative space and may strengthen oral participation. In this sense, melogat can function as a bridge from passive understanding toward active expression, especially when the teacher intentionally guides santri toward more Arabic use over time.

In relation to qirā'ah, melogat provides multilayered scaffolding. Lexically, it helps santri access Arabic vocabulary through familiar local equivalents. Syntactically, it helps identify grammatical functions through markers such as Ari, Eta, and Anu. Semantically, it supports meaning construction through Sundanese and Indonesian explanations. Metalinguistically, it helps santri understand Arabic grammatical rules through comparison with familiar language structures. Therefore, the contribution of melogat to qirā'ah is not limited to translation, but includes the development of grammatical awareness, reading confidence, and gradual autonomy in reading classical Arabic texts [33].

However, this discussion must also recognize the critical limitation of translanguaging. If local language support is used without clear pedagogical direction, santri may become dependent on Sundanese or Indonesian mediation and may not develop sufficient Arabic autonomy. This concern is consistent with critiques of translanguaging that emphasize the need to maintain target-language development. Therefore, melogat should be positioned as transitional scaffolding, not as a permanent substitute for

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Arabic mastery. The proposed three-stage model responds to this risk by gradually moving santri from assisted comprehension to independent qirā'ah and more confident kalām.

Theoretically, this study extends pedagogical translanguaging into a relatively underexplored context: Arabic as a classical-religious language in traditional pesantren. Much translanguaging research has focused on EFL, bilingual classrooms, or heritage language settings, while pesantren-based Arabic learning remains underrepresented. By analyzing melogat through translanguaging theory, this study shows that local Islamic educational traditions can contribute to broader debates in multilingual pedagogy. The novelty lies in positioning melogat as a historically rooted but academically developable pedagogical system, rather than as an informal or non-scientific traditional practice [34]

Practically, the findings imply that kiai, ustaz, and pesantren curriculum developers can manage melogat more consciously. The practice can be strengthened by designing pre-recitation vocabulary preparation, using melogat markers consistently, encouraging santri responses, integrating grammatical reflection, and gradually reducing local-language mediation. At the institutional level, pesantren may develop learning guidelines that preserve the cultural identity of melogat while improving its methodological clarity. This approach allows pesantren to maintain their intellectual tradition while responding to contemporary Arabic-language pedagogy.

Overall, this study argues that Sundanese melogat deserves scientific recognition as a pedagogical translanguaging practice. It is not merely a traditional method for translating kitab kuning, but a structured multilingual system that supports comprehension, participation, grammatical awareness, and gradual Arabic competence. Its main contribution lies in bridging pesantren tradition and contemporary translanguaging pedagogy. Future empirical research is needed to test the proposed model through classroom observation, interactional discourse analysis, case studies, or quasi-experimental research in pesantren settings.

5 Conclusion

This study concludes that Sundanese-melogat kitab kuning recitation can be understood as a structured form of pedagogical translanguaging that operates through the integration of Arabic, Sundanese, and Indonesian linguistic resources. The practice of melogat is not merely a traditional translation technique, but a multilingual pedagogical system that supports santri in understanding classical Arabic texts, negotiating meaning, developing grammatical awareness, and gradually strengthening Arabic competence. The three translanguaging patterns identified in this study receptive, productive, and metalinguistic show that melogat functions simultaneously as a tool for comprehension, participation, and reflection in pesantren-based Arabic learning.

The main contribution of this study lies in the construction of a three-stage pedagogical model consisting of al-tamhīd, al-'arḍ, and al-taqyīm wa al-taṭbīq. This model positions melogat as planned transitional scaffolding. In the al-tamhīd stage, santri's prior knowledge is activated through trilingual preparation. In the al-'arḍ stage, Arabic texts

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are mediated through Sundanese markers, contextual explanation, and guided reading. In the al-taqyīm wa al-taṭbīq stage, santri are encouraged to move toward independent qirā'ah and more confident kalām. Thus, melogat should not be viewed as a barrier to Arabic mastery, but as a bridge that helps santri move gradually from assisted understanding to more autonomous Arabic use.

Theoretically, this study extends pedagogical translanguaging into the context of Arabic as a classical-religious language in traditional pesantren, a domain that remains underexplored in translanguaging studies. Practically, the findings provide a conceptual basis for kiai, ustaz, and pesantren curriculum developers to manage melogat more consciously, systematically, and pedagogically. The study also gives scientific legitimacy to Sundanese melogat as part of the pesantren intellectual tradition that deserves to be documented, developed, and optimized.

This study is limited to library research and thematic synthesis, so the proposed model remains conceptual and propositional. Future research is recommended to conduct empirical studies through classroom observation, interactional discourse analysis, case studies, or quasi-experimental research in Sundanese pesantren. Further studies may also examine the transferability of this model to other pesantren traditions, such as Javanese, Madurese, Bugis, or Minangkabau contexts, in order to strengthen the broader contribution of regional translanguaging practices to Arabic-language pedagogy in Indonesia.

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