

Corpus Analysis of Keywords in Indonesian English-Journal Articles on Religious Studies

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ABSTRACT

The recent emergence of English-language publications by academics at Indonesian State Universities (PTKIN) underscores the need for corpus-based analysis to systematically examine lexical and terminological patterns in academic discourse. The purpose of this study is to investigate the linguistic characteristics, terminological patterns, and transliteration issues found in English-language academic articles in the field of religious studies published by PTKIN in Indonesia. This study uses a corpus-based approach with AntConc tools to analyse word frequency, collocations, and keyword patterns, with a particular focus on Arabic-derived terms absorbed into Indonesian and transliterated into English. The study found recurring linguistic errors, including Indonesian grammatical interference, literal translation, inconsistent use of articles and determiners, non-standard capitalization and punctuation, and redundancy in glossary strategies. Furthermore, significant orthographic variation and inconsistent transliteration practices are found for Arabic-rooted terms such as wudhu/wudu, aqidah/Aqidah, and sharia/syariah, reflecting both linguistic adaptation and identity-driven choices. Semantic shifts are also evident when culturally rooted Islamic concepts are translated into English, leading to a narrowing of meaning or a partial loss of meaning.

Keywords : Corpus Analysis, Journal Articles, Religious Studies, Terminology

How to Cite : Saehu, A., & Fauzi, E. M. (2025). Corpus Analysis of Keywords in Indonesian English-Journal Articles on Religious Studies. *Seltics Journal: Scope of English Language Teaching Literature and Linguistics*, 8(2), 142–154. <https://doi.org/10.46918/seltics.v8i2.3038>

Article History : Received : 21-11-2025 | Revised : 14-12-2025 | Accepted : 25-12-2025

INTRODUCTION

In recent years, research in religious studies in Indonesia has increasingly been published in English as part of a broader effort by State Islamic Religious Universities (PTKIN) to enhance international visibility and participate more fully in global academic discourse (Azra, 2006; Effendy, 2018). This shift reflects a worldwide trend in which English has become the dominant medium for scholarly communication in the humanities, including the study of religion and contemporary socio-religious issues (Berglund, 2020; Turner, 2018). As Indonesian scholars contribute more actively to English-language journals, the integration of Indonesian-Arabic religious terminology within English texts presents unique linguistic and terminological challenges that have not been systematically explored.

The use of keywords within a scientific discipline is crucial for creating clear, efficient, and standardized communication among practitioners and academics. Appropriate keywords enable consistent, unambiguous communication of ideas, concepts, and theories, which is crucial for the development of scientific knowledge and interdisciplinary collaboration. Standardized terminology

helps reduce misunderstandings and increases the accuracy of theory application in practice. Wright (1997) argues that standardized terminology is an indispensable tool for ensuring accuracy in scientific communication and applied research. Therefore, the development and use of relevant terminology not only support efficient communication but also accelerate innovation and the application of science across global contexts.

Indonesian academics, as EFL Speakers, often face challenges in adapting technical terminology from English to local contexts or in conveying scientific concepts in English that conform to international standards. In this process, translation becomes an important instrument to bridge the language and academic culture gap. Baker (2018) emphasizes that translation in academic contexts involves not only translating words but also adapting terms to align with global scientific discourse. Furthermore, terminology challenges in academic writing by EFL speakers often stem from differences in language structure and the lack of internationally recognized terminology standards. For this challenge, translation can support EFL speakers in Indonesia in improving the quality of their academic writing, particularly by helping them use terminology accurately and contextually. Hatim and Munday (2004) add that translation in an academic context requires a systematic approach to terminology management to uphold standards of scientific discourse and cross-cultural understanding. Therefore, the application of translation science that focuses on the consistency of terminology use is very important for improving the quality of Islamic studies in English-language journals in Indonesia.

The use of corpus analysis offers a promising solution to the issue of terminological consistency in English-language Islamic studies journals in Indonesia. Corpus analysis enables the systematic identification of patterns in the use of specific terms in academic texts, thereby helping translators and academic authors understand the contexts in which terms are used correctly and consistently. Bowker and Pearson (2002) argue that a corpus-based approach to terminology management can improve translation accuracy and coherence by providing data-driven insights into term usage. Thus, the application of corpus analysis not only improves the quality of academic translations but also strengthens the position of Islamic studies in Indonesia in global discourse through consistent, accountable terminology.

The use of corpus analysis to examine the use of terms in specific scientific fields has also been conducted by Yuliawati, Suhardijanto, and Hidayat (2018). Their corpus study focused on the use of terminology in Indonesian-language scientific articles in the social sciences and humanities, using the Communicative Theory of Terminology (CTT). This study utilized an electronic corpus constructed from legal and administrative texts at the University of Indonesia. The corpus analysis procedure involved keyword, word cluster, and collocation analysis to identify linguistic and cognitive components within terminological units. The results showed that keyword and word-cluster analysis techniques were effective for exploring linguistic components, while collocation analysis revealed semantic preferences as part of the cognitive component. Using WordSmith Tools software, this study concluded that a corpus-based approach offers significant advantages for compiling, describing, processing, and presenting terminology, and provides an alternative method for creating glossaries and solving terminology problems for translators.

Technically, this terminology study is discussed in more depth using a semantic approach and corpus-based computerized development, as done by Chung (2003). His research explores a corpus-comparison approach to identify technical terms, utilizing the range and frequency of word forms. In this approach, ratios are used to compare the range and frequency of word forms between the technical corpus and the comparison corpus. This study also uses a rating scale to evaluate the approach's effectiveness. The analysis results show that the corpus comparison approach has a fairly

high success rate, with approximately 86% agreement, compared to the rating scale method. Furthermore, this approach is a simple, practical way to extract terms based on word types, making it an effective method for terminology identification.

The aforementioned studies prompted this study to focus on terminology in Islamic studies, using a corpus-based approach that emphasizes simple statistical descriptions rather than complex theoretical frameworks. As Bowker (2019) noted, the field of terminology has evolved significantly, and overly theoretical approaches may no longer be able to address practical needs. In this study, AntConc software was used to generate non-inferential statistical data, such as frequency, collocation, and keyword analysis, to describe patterns of term use in Islamic studies descriptively. This approach aims to provide a more practical and focused analysis, making the results more easily applicable to researchers' understanding and managing terminology in the same field.

Consistent patterns of terminology usage are crucial for academic communication, particularly in Islamic studies, which encompasses a range of theological, sociological, and historical perspectives. As Flowerdew (2015) points out, corpus-based approaches offer opportunities to identify lexical relationships that are often invisible to manual analysis. In this study, keyword analysis will help identify terms central to Islamic studies texts, while collocation analysis will provide insight into the semantic relationships among these terms. Thus, this study not only contributes to better terminology management but also provides empirical data to support the development of a relevant glossary for translators and academic writers.

Furthermore, this study contributes to the integration of corpus linguistics approaches into interdisciplinary studies, as suggested by Granger and Paquot (2010). By providing descriptive statistical data, this study opens the door to the development of more structured methods for terminology analysis, both for translation purposes and for further academic research. In the Indonesian context, where Islamic studies are often a primary research subject, this approach is crucial for strengthening global academic standing by using consistent, standardized terminology. With a strong theoretical foundation and measurable methods, this study provides a significant first step towards understanding and managing terminology in religious studies texts.

One important dimension of religious studies is understanding technical terminologies that are often unique to a particular tradition. Terms such as *ijtihad*, *fiqh*, *moksha*, and *nirvana* reflect not only theological concepts but also carry profound cultural and social dimensions. In this regard, terminology plays a vital role in accurately and consistently explaining these terms in both academic and cross-cultural contexts. Terminology, as a component of linguistics, provides a theoretical and methodological framework for analyzing and documenting terms, thus facilitating understanding among academics across disciplines (Cabr e, 1999).

METHODS

This study employed a corpus-based methodology integrating quantitative linguistic analysis and qualitative interpretive techniques. The corpus analysis constituted the primary procedure, involving the extraction of frequency lists, collocation patterns, and keyword behavior using AntConc (Anthony, 2014). These quantitative outputs were subsequently qualitatively interpreted to examine semantic patterns, terminological variation, and transliteration practices in English-language texts (McEnery & Hardie, 2012).

The dataset consisted of 315 English-language academic articles on religious studies drawn from 35 PTKIN journals indexed in SINTA, DOAJ, or Scopus. A purposive sampling strategy was applied across journal issues, selecting the early, middle, and final issues of each journal, and three articles from each

issue. This ensures temporal representativeness, capturing editorial development over time, and reflecting the full range of terminological practices within the journal's publication cycle. Articles were converted to plain text and cleaned of metadata, tables, references, and paratextual elements to preserve linguistic integrity during corpus processing.

To complement corpus findings, secondary qualitative data were collected through interviews and observations involving journal editors and proofreaders. Interview data were analyzed using thematic coding, which identified recurring patterns in terminology choices, transliteration policies, and editorial strategies. Observations of editing and proofreading workflows further contextualized how terminology decisions are enacted in practice.

During interpretation, qualitative insights were triangulated with corpus results to explain patterns that could not be inferred from statistics alone, such as editors' rationales for inconsistent transliteration, their reliance on institutional style preferences, and the influence of Indonesian linguistic norms on English usage. This integrated approach strengthened explanatory validity by linking quantitative textual patterns with the sociolinguistic and editorial processes that shape them.

FINDINGS AND DISCUSSIONS

The findings of this study reveal several interconnected linguistic patterns that shape the English-language academic writing produced by Indonesian scholars in the field of religious studies. First, Indonesian grammatical structures frequently appear in English sentences, reflecting L1 transfer and the influence of Indonesian rhetorical conventions on academic expression. Second, the corpus shows extensive use of English transliterations of Indonesian terms derived from Arabic, many of which exhibit inconsistent spelling, capitalization, and glossary practices across texts. Third, the analysis identifies notable semantic shifts when Arabic-origin Islamic concepts are translated into English, often resulting in narrowed meanings or partial loss of theological nuance.

Indonesian Grammar in Journal Articles in The Field of Religious Studies

Indonesian grammar occasionally appears in English-language journal articles on religious studies in Indonesia, and several interrelated linguistic and socio-cultural factors can explain this. First, many journal authors are local Indonesian academics who think and write within the framework of the Indonesian language and culture, so that L1 grammatical structures are often carried over into English academic writing (Wulandari, 2014). Second, most of these articles originate from Indonesian texts that are translated literally, without the syntactic and stylistic adjustments typical of academic English, resulting in sentences that reflect Indonesian patterns, such as the placement of subjects and predicates, or the omission of certain grammatical elements (Floranti and Adiantika, 2019). Furthermore, the studies often focus on the Islamic and Indonesian contexts, for example, local terms, religious practices, or national policies. Authors tend to maintain linguistic styles and expressions that reflect the academic and cultural identities being studied, which, in turn, indirectly influence the grammatical forms in English scientific writing (Siregar, 2020).

As a result of these intertwined linguistic, cultural, and translational dynamics, several recurring patterns of grammatical and stylistic irregularities can be observed in PTKIN English-language academic writing. These patterns manifest not only in the transfer of Indonesian syntactic structures into English, but also in literal translation strategies, inconsistent transliteration practices, non-standard use of articles and determiners, and deviations from conventional English capitalization and punctuation. In addition, redundant glossing of local terms and minor syntactic errors further reduce clarity, cohesion, and naturalness in scholarly discourse. The following sections outline the most prominent types of

linguistic irregularities identified in the corpus, providing concrete examples and explanations for how these features emerge and how they affect the overall quality of academic writing in this field.

1. Interference From Indonesian Language Structure (L1 Transfer)

The phenomenon of L1 transfer (interference with Indonesian language structures) is one of the main causes of grammatical irregularities in English-language journal articles written by Indonesian academics in the field of religious studies. This interference occurs when writers unconsciously transfer Indonesian thought patterns and syntactic structures into English sentences. In Indonesian, sentence structure tends to be flexible and less reliant on grammatical markers such as articles or prepositions, whereas in English, these structures are crucial for clarity of meaning. As a result, when Indonesian writers write or translate sentences directly, the phrase order, inter-clause relationships, and word choice often follow Indonesian logic, rather than English grammatical logic (Wulandari, 2014). This results in sentences that are lexically understandable but feel awkward or "unnatural" to English-speaking readers.

One of the most common manifestations of this interference is the use of word order and sentence structure that resemble Indonesian patterns, such as the sentence "the children will write down the knowledge they get from 10. Ablution and Prayer Dzuhur Children with special needs felt the." This sentence demonstrates how elements of a list or agenda of activities in Indonesian are translated literally into English without syntactic adjustments. In the original context, a phrase like "10. Ablution and Dzuhur Prayer" might be part of a locally valid list of learning activities. However, when translated directly as "10. Ablution and Dzuhur Prayer," its structure and capitalization lose their natural English grammatical integrity. This pattern indicates that the writer did not fully process the sentence structure according to the rules of the target language (English), but retained the enumerative and contextual narrative format of Indonesian (Floranti and Adiantika, 2019).

Furthermore, the omission of conjunctions and determiners (a, an, the) also reflects another form of first language transfer. In Indonesian, the meaning of interphrasal relationships can often be understood without explicit connectors, whereas in English, conjunctions such as after, while, or because are crucial for maintaining sentence cohesion and coherence. Similarly, Indonesian writers often don't feel the need to add articles because there are no direct equivalents for a/an/the in Indonesian. As a result, sentences like "performed ablution to pray two rak'ahs" appear without the necessary conjunctions or articles, such as "after performing an ablution, they prayed two rak'ahs." This phenomenon demonstrates how the first-language system influences the formation of sentence structures in the second language, particularly in academic settings where writers attempt to translate ideas into scientific English without fully internalizing its grammatical conventions (Siregar, 2020).

2. Literal Translation

The phenomenon of literal translation is a form of linguistic irregularity frequently found in English-language academic writing by Indonesian authors, particularly in the field of religious studies. This type of translation occurs when writers directly translate sentences or phrases from Indonesian into English without adjusting the syntactic structure, idiom, or style typical of academic English. In the context of academic writing, this strategy often arises when writers want to retain the original meanings of local religious concepts or practices but do not undergo restructuring to adapt them to the grammar and academic discourse of the target language. As a result, the resulting sentences are often lexically correct but unnatural in English construction. For example, a phrase like "do toothbrush and ablution activities" clearly follows the Indonesian pattern ("*melakukan aktivitas sikat gigi dan*

wudhu"), but is not idiomatic in more natural English, such as "perform teeth-brushing and ablution rituals" or "carry out ablution and toothbrushing activities" (Floranti and Adiantika, 2019). This problem stems from fundamental differences between the Indonesian and English systems of expression in the construction of verbal phrases and word relationships. In Indonesian, verbs like "*lakukan*" or "*bentuk*" are versatile and can be combined with almost any action noun, while in English, each collocation demands a specific semantic fit. When writers translate literally, they often retain noun-verb pairs that are idiomatically inappropriate in English, for example, "make prayer" instead of "perform prayer" or "do ablution" instead of "perform ablution." This pattern indicates a lack of sensitivity to the target language's natural collocations and the dominant influence of the source language (L1 transfer) in the scientific translation process. As a result, such writing not only sounds awkward to international readers but also undermines the text's academic credibility, as it implies a direct translation without linguistic editing (Wulandari, 2014).

A broader impact of this literal translation is the emergence of semantic redundancy and ambiguity in academic discourse. The repetition of dual-function nouns, such as "*wudhu* (ablution) activities," results in sentences that are semantically correct but linguistically inefficient. In academic English, this kind of redundancy violates the principles of clarity and precision. Furthermore, literal translation tends to preserve the enumerative narrative rhythm of Indonesian, structuring sentences as lists of activities or steps, thereby obscuring the argumentative function of scientific writing. As a result, the text becomes informative but not academically persuasive. This phenomenon demonstrates that literal translation is not simply a technical linguistic issue but also reflects the tension between the need to preserve local cultural-religious meanings and the need to conform to international academic rhetorical norms (Siregar, 2020).

3. Orthographic Consistency in Transliteration

The phenomenon of orthographic and transliteration inconsistencies is a significant issue in English-language academic writing that addresses Islamic studies in Indonesia. In many journal articles, Arabic-Islamic terms such as *aqidah* (belief), *Aqidah* (belief), *wudhu* (ablution), *wudu* (ablution), or *ablution* often appear in various spellings, even within the same corpus. This inconsistency typically arises from differences in transliteration standards used by publishing institutions, authors' confusion in determining standard forms, and attempts to adapt the terms for better understanding by international readers. In practice, authors often use dual forms such as *wudhu* (ablution) or *zakat* (almsgiving) as a glossing strategy, providing English equivalents within the text to aid comprehension. However, when this strategy is not consistently employed, readers can be confused about whether the term is a technical term adopted permanently, a local term requiring clarification, or simply a temporary translation (Nida and Taber, 1982; Al-Khresheh, 2020). This consistency issue reflects the clash between the Arabic writing system, academic transliteration conventions, and Indonesian writing customs. In the Indonesian context, Arabic transliterations often follow the Ministry of Religious Affairs guidelines, such as 'aqidah, ṣalāt, or wuḍū', but in English-language articles, many authors opt for simpler forms, such as 'aqidah' or 'wudhu', for ease of typing and reading. This discrepancy indicates a shift from scholarly standards to pragmatic practices, in which convenience and typing habits are prioritised over academic accuracy (Asrori, 2016). On the other hand, some authors choose to write full translation equivalents, such as 'ablution', without including local terms, assuming they are already well-known in English-language Islamic literature. This disharmony between transliteration and translation strategies demonstrates a lack of editorial uniformity in Indonesian academic publications, particularly in the field of religious studies.

The linguistic and academic implications are significant. Inconsistencies in orthography and transliteration not only diminish readability and scholarly credibility but also create terminological ambiguity. International readers, especially those without a background in Islamic studies in Southeast Asia, may be unsure whether ablution (wudu) refers to the same concept or has different nuances of meaning. As a result, the meaning of religious terms that should be fixed and consistent becomes unclear. In the context of global academic publications, consistency of terms is part of textual cohesion and terminological clarity, which are prerequisites for quality scientific writing (Hyland, 2009). Therefore, stronger editorial policies and greater linguistic awareness are needed to maintain orthographic and translational stability in English-language academic writing that includes Arabic-Islamic terms.

4. The Problem of Articles (a/an/the) and Determiners

Problems with the use of articles (a/an/the) and determiners constitute one of the most common grammatical errors in English academic writing by Indonesian authors, particularly in the field of religious studies. These errors typically appear in the form of omission or misuse of articles that function to signal the specificity and clarity of nominal reference. A frequently occurring example is a sentence such as *“performed ablution to pray two rak’ahs,”* which not only omits an article but also lacks an appropriate syntactic connector, as would be required in expressions like *“after performing ablution”* or *“having performed ablution, they prayed two rak’ahs.”* Similar errors can also be observed in examples such as *“Make wudhu (ablution), (b) learn how to pray,”* where the list-like structure closely resembles a literal translation of instructions or activity agendas in Indonesian. This phenomenon reflects a tendency among writers to retain the concise, efficient sentence structure characteristic of Indonesian while overlooking the functions of determiners as markers of grammatical relations and as introducers of new information in English (Dulay, Burt, & Krashen, 1982; Swan, 2005).

One of the main factors influencing these errors is first-language interference (L1 transfer). In Indonesian, articles such as *a/an/the* have no direct equivalents, leading writers to disregard the need for English markers of definiteness. A sentence like *“perform prayer after ablution”* is considered semantically complete in Indonesian (*melakukan salat setelah wudhu*), whereas in English, the addition of articles such as *“the prayer”* or *“an ablution”* serves an important discourse function by distinguishing specific from generic reference. When Indonesian article-free structures are translated directly, the result is often a sentence that sounds stiff, flat, or non-idiomatic to native English readers. These errors demonstrate that proficiency in English academic writing requires not only lexical knowledge but also an understanding of the pragmatic functions of articles in guiding reader interpretation (Ionin, Ko, & Wexler, 2004).

From a discourse perspective, the omission of articles and determiners results in academic texts losing the cohesion and naturalness that characterize internationally accepted scholarly writing. When sentences are written without articles or adopt list-like, procedural structures, the writing style tends to resemble instructional manuals or activity reports rather than analytical or argumentative prose. As a result, the text reads as a literal translation from Indonesian rather than as an academic text composed in English as a language of thought. In the context of international publication, this diminishes the perceived professionalism and academic credibility of the writing. Therefore, academic writing instruction should emphasize the importance of article use as part of discourse marking and information structuring, so that texts are not only grammatically correct but also effective in establishing cohesion and a logical flow of argumentation (Hyland, 2016).

5. Capitalization and Punctuation that do not Conform to British Conventions

Capitalization and punctuation issues that do not conform to English conventions are a common grammatical irregularity found in English-language academic writing by Indonesian authors, particularly in the field of religious studies. A common characteristic is the inconsistent use of capital letters mid-sentence, for example, Aqidah (Aqidah), Faith (Faith), or Ablution (Ablution) are capitalized even when they are not at the beginning of a sentence or are not proper nouns. This error often occurs because of the strong influence of Indonesian or transliterated Arabic writing habits, which use capitalization to show respect for religious terms. Furthermore, structures such as "10. Ablution and Prayer Dzhuhur" reflect the writing pattern of activity lists or curriculum points, translated directly without adjustment to English academic writing conventions, in which numbers and list headings should not be integrated into the main sentence. This pattern suggests that the text retains the format of an administrative document or activity report rather than that of an argumentative or narrative academic text (Swales and Feak, 2012).

Linguistically, this phenomenon reflects the transfer of writing conventions from L1 (Indonesian) to L2 (English). In the Indonesian academic context, capitalization is often used to mark important terms, whereas in English it is more restrictive, limited to proper nouns and the beginning of sentences. Similarly, regarding punctuation, Indonesian writers often emulate the style of reports or procedural texts by incorporating numbers, periods, and descriptive phrases without adjusting sentence structure. As a result, the resulting sentences often lack syntactic integrity and appear as if they were part of a list or field notes. This can give the impression that the text has not undergone a formal editing process in accordance with the standards of academic English discourse, which emphasize regular punctuation as part of textual cohesion and readability (Halliday and Matthiessen, 2014).

The impact on academic discourse is significant. Unconventional capitalization and punctuation disrupt the flow of information and the rhythm of the reading, forcing readers to pause to decipher whether the capitalized word has a specific meaning or is simply a formatting error. Furthermore, these errors also signal the text's origins as a literal translation of a list or research report format that has not been adapted to a scientific narrative. In international publications, such inconsistencies can undermine perceptions of academic professionalism and credibility, as the writing style is seen as failing to adhere to the discourse conventions of academic English. Therefore, cross-cultural academic writing training should emphasize the importance of appropriate capitalization, punctuation, and narrative formatting conventions to ensure that scholarly work is not only content-accurate but also compliant with global academic communication norms (Hyland, 2016).

6. Redundancy or Frequent Combination of Local Terms and Translations in Brackets

The phenomenon of redundancy, or the combination of local terms with parenthetical translations, is a characteristic feature of English-language academic writing by Indonesian authors in the field of religious studies. This pattern is evident in the frequent repetition of terms such as wudhu (ablution), aqidah (faith), or zakat (almsgiving), even though their contextual meanings are clear from the outset. This use is generally intended to help non-Indonesian readers understand specific religious terms that lack direct English equivalents. However, when this glossing pattern is applied excessively or inconsistently, for example, using wudhu (ablution) at the beginning, then wudu or ablution alternately in other sections, the text becomes inefficient and confusing. This redundancy disrupts the flow of the academic narrative. It diminishes the naturalness of scholarly English, as writing styles that overuse glosses tend to resemble annotated translations rather than complete academic texts (Nida and Taber, 1982).

Linguistically and sociocultural, this pattern reflects the authors' attempt to balance the accuracy of cultural meaning with the demands of international readability. Authors often wish to retain local terms because they convey theological or social meaning that cannot be fully translated, such as "wudu," which is not synonymous with "washing" or ritual cleansing. On the other hand, they also feel the need to include a translation so that non-Muslim readers understand the context. This tension demonstrates a high level of semantic awareness, but it is not matched by editorial skill in managing terminology. In international academic practice, the common convention is to explain a local term only once, usually on its first occurrence, and then to use a single, consistent form for both the local term and its translation. When this strategy is not followed, the text becomes repetitive and suggests a lack of stylistic editing (House, 2015).

From an editorial and academic rhetoric perspective, the excessive use of local terms and their translations indicates a lack of editorial intervention in the publishing process and weak enforcement of standardized style guidelines. Ideally, journal editors should ensure that local terms are explicitly defined at the beginning of the article and then used consistently without repetition of glosses at each occurrence. This approach not only improves the efficiency of the text but also strengthens terminological clarity and academic professionalism. In other words, inconsistency in handling local terms is not merely a linguistic issue but also reflects the unstable integration of local academic identity with international conventions of scientific writing (Hyland, 2016).

7. Minor Mistakes in Grammatical Categories (Syntax/Phrase Structure)

Minor grammatical errors (syntax/phrase structure) are a form of grammatical irregularity that frequently appears in English-language academic articles by Indonesian authors, particularly in the field of religious studies. These errors typically do not drastically alter meaning, but they do affect sentence structure and readability. Key characteristics include unclear clause boundaries, the use of commas to join two independent clauses without an appropriate conjunction (comma splice), and sentence fragments. A typical example is a sentence like "is All-Seeing, and demonstrations of the practices of wudhu (ablution) and hajj (pilgrimage)," which is actually a fragment of a list or explanation, not a complete sentence. This structure indicates incomplete editing or copy-pasting of a list of activities, resulting in the sentence missing the main predicate and failing to meet the requirements of complete English syntax (Quirk et al., 1985).

This phenomenon is often rooted in differences in the concept of sentence structure between Indonesian and English. In Indonesian, ideas can be loosely structured by combining phrases or clauses without explicit conjunctions, while in English, relationships between clauses must be clearly marked through subordination or coordination. As a result, writers who think within an Indonesian framework often write sentences that sound natural to native speakers but appear fragmented to English-speaking readers. For example, a list sentence like "Ablution before prayer, fasting in Ramadan, pilgrimage to Mecca" sounds like a fairly clear set of ideas in the Indonesian context. Still, in English academic writing, it is considered a sentence fragment because it lacks a main verb connecting its elements. This pattern demonstrates that L1 interference not only affects word choice but also disrupts clause structure and inter-sentence cohesion (Dulay, Burt, and Krashen, 1982).

The impact on academic style is significant. Sentences with blurred or broken clause boundaries cause the text to lose logical cohesion, making it difficult for readers to follow the flow of the argument. Furthermore, frequent comma splices, for example, in the sentence "The Prophet teaches patience; people must follow his example.", demonstrate an inability to distinguish between independent and dependent clauses, which in academic language is considered a fundamental syntactic error. Minor

errors like these often escape local editing processes because they are not regarded as serious, even though internationally they can diminish a writer's linguistic credibility. Therefore, the ability to understand and correct syntactic structures is crucial in English academic writing training, especially for writers from bilingual contexts such as Indonesia, so that the resulting text is not only content-correct but also aligned with global grammatical conventions (Hyland, 2016).

Keywords with English Transliteration from Indonesian Originating from Arabic

The use of Arabic keywords transliterated into Indonesian is a distinctive characteristic of Islamic scholarship in Indonesia. Linguistically, this phenomenon emerged because Arabic served as the primary source of terms in the fields of religion, Islamic law, and social ethics in Indonesia since the Islamization of the archipelago. Terms such as *akhlak*, *adab*, *amal*, *iman*, *hukum*, and *tafsir* have been phonologically and morphologically absorbed into Indonesian, then transliterated back into English in the context of academic writing (*akhlak* → *akhlaq*; *syariah* → *sharia*; *ustadz* → *ustadzah*). This adaptation process demonstrates what is known as multi-layered lexical borrowing (Haspelmath and Tadmor, 2009), in which Arabic lexical elements undergo a stage of domestication at the local level before entering the global realm through English-language academic works. In the corpus of academic articles by Indonesian authors, transliterations such as *Aqidah*, *Ṣaḥīḥ*, *Ahkam*, *Ulama*, and *Tafsir* are often rendered in forms that approximate classical Arabic spelling.

In contrast, other transliterations, such as *Adab*, *Akhlak/Akhlaq*, and *Amal*, reflect Indonesian orthography. Cases such as *Akhlak/Akhlaq* and *Syariah/Sharia/Shari'a* demonstrate that there is no consensus on transliteration yet. These differences in transliteration systems, according to Owens (2019), reflect not only phonetic variations but also the authors' ideological positions toward the center of Islamic scholarship: whether they are closer to classical Arabic, modern Indonesian, or Western academic conventions. Furthermore, terms like *Baznas*, *Pesantren*, and *Dayah* combine Arabic elements with local institutional realities, demonstrating the layers of locality in the representation of Islam in Indonesia (Feener, 2013).

Linguistically, these transliteration variations demonstrate the complexity of the phonological adaptations of Arabic letters that lack direct equivalents in English, such as *ḥ*, *kh*, *q*, and *ṣ*. Orthographic adaptations such as the use of *sy* (for *shīn*) and *kh* (for *khā'*) reflect the distinctive transliteration patterns of Indonesian (Alwi et al., 2017). From an academic perspective, this diversity of transliterations has implications for the readability and consistency of terminology, particularly in the indexing process of international scientific articles. As Suleiman (2013) highlights, inconsistent use of Arabic terms in academic publications can create semantic ambiguity, particularly for non-Muslim readers unfamiliar with the context of Islamic terminology.

Furthermore, this transliteration phenomenon is not only a linguistic issue but also a representation of academic and cultural identity. Maintaining terms such as *Aqidah*, *Adab*, or *Tawhid* in their original forms marks an attempt by Indonesian Muslim scholars to assert their epistemological identity amidst the hegemony of Western discourse in scientific writing. Thus, transliteration serves as a discursive marker (Fairclough, 2003) that affirms the presence of the Nusantara Islamic intellectual tradition in the global academic space. However, to increase credibility and consistency, it is recommended that authors adhere to standard transliteration systems such as ALA–LC Romanization or the IJMES Transliteration Guide, which maintain authenticity without sacrificing international academic readability (IJMES Editorial Office, 2020).

The Shift in Meaning of Arabic Terms After Translation into English

In translating Arabic terms into English, particularly via Indonesian, semantic shifts often occur, both conceptual and pragmatic. Classical Arabic terms such as *adab*, *akhlak*, *aqidah*, or *taqwa* have distinctive theological and moral connotations in Islamic discourse, but when translated into English as *morality*, *ethics*, *creed*, or *piety*, their spiritual and epistemological meanings are often diminished. According to Baker (2018), this phenomenon is common in cross-cultural translation when the source term carries a culture-bound meaning that cannot be fully compensated for by the target term. In the Indonesian academic context, the translation of Arabic terms is not only linguistic but also ideological, as authors strive to preserve the Islamic "soul" of the term while adapting it to the expectations of a global, English-speaking readership.

Corpus data show that semantic equivalents such as *Adab* (Morality), *Aqidah* (Faith), *Amal* (Good Deeds), and *Tawhid* (Monotheism) are often paired in scholarly texts. This pattern demonstrates what Hatim and Mason (1997) call a dual representation strategy, an attempt to retain the original term while clarifying its meaning for foreign readers. However, the consequence is a narrowing of the dimensions of meaning: for example, *adab* in the Islamic tradition is not simply social morality, but encompasses epistemic, spiritual, and cultural behavioral codes not fully encompassed by the word "morality" (Rosenthal, 2010). Similarly, *aqidah*, as an Islamic theological belief system, is more complex than the terms "creed" or "faith" in the Christian tradition, which are often associated with personal doctrine.

This shifting phenomenon indicates a negotiation between local Muslim academic identities and global scientific standards. Pragmatically, Indonesian writers in religious studies tend to retain Arabic terms to convey religious legitimacy and scientific authority. At the same time, translations into English are undertaken to ensure cross-cultural understanding. According to van Leeuwen (2008), this constitutes a form of recontextualization, in which theological terms are transferred to an academic context, with adjustments to suit the scientific genre. However, without adequate conceptual clarification, such translations can lead to ambiguity or interpretations that deviate from their original meaning. Therefore, best practice in international academic publications is to include operational definitions at the beginning of the text to help readers understand the epistemological context of terms originating in the Islamic tradition (Haroon, 2021).

CLOSING

This study concludes that English-language PTKIN journal articles on religious studies exhibit recurring linguistic patterns influenced by Indonesian grammatical structures, transliteration habits, and cross-cultural translation challenges. Corpus findings show that irregularities, such as article omission, literal translation, inconsistent capitalization, and fragmented syntax, largely stem from L1 interference, reducing clarity and limiting international readability.

Transliteration inconsistency emerges as a central issue. Arabic-derived terms (e.g., *aqidah*, *adab*, *tafsir*, *wudu*) appear in multiple orthographic forms, reflecting the absence of unified standards. These variations weaken textual cohesion, hinder indexing, and disrupt terminological precision. The common practice of pairing Indonesian Islamic terms with English glosses aims to maintain cultural authenticity, though often at the expense of conciseness and stylistic consistency.

The study also identifies semantic shifts when key Islamic terms are translated into English, frequently leading to conceptual narrowing those risks misrepresenting theological meanings for international readers. Clearer definitions and more consistent editorial guidance are therefore essential.

Finally, this research demonstrates the value of corpus-based methods in revealing systematic linguistic and terminological patterns. The findings underscore the urgent need for standardized transliteration, stronger language editing protocols, improved academic writing training, and consistent terminology management. Addressing these gaps will significantly strengthen the quality, accuracy, and global visibility of Indonesian Islamic scholarship.

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