



Analysis of the Translation of Arabic Texts in the Book of Science: Balaghah Tarjamah Jauhar Maknun by Imam Akhdlori

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Abstract

Arabic texts can be understood in their meaning through the process of translation which require specific techniques. Translation techniques will offer resolutions to the translation difficulties encountered by translators. The purpose of this research is to describe the translation techniques from Arabic to Indonesian in the book "Ilmu Balaghah Tarjamah Jauhar Maknun" by Imam Akhdlori. This research is qualitative approach and descriptive analysis method. The researchers use literature review method to gather primary data from the SLT and the TLT in the book "*Ilmu Balaghah Tarjamah Jauhar Maknun*" by Imam Akhdlori, specifically focusing on Chapter One (the state of *isnad khabary*) and Section One (the meaning of *isnad khabary*). The data will be analyzed using the 18 translation techniques suggested by Molina and Albir. The data presentation will follow Nida and Taber's translation model. The findings of this research are as follow: In data (1), there are two words with borrowing technique, one word with transposition technique, one word with description technique, one word with common synonym technique, one phrase with reduction technique, and one word with substitution technique. In data (2), there is one word with borrowing technique, one word with transposition technique, one phrase with reduction technique, one word with substitution technique, and one phrase with linguistic amplification technique. In data (3), there is one word with borrowing technique, one phrase with modulation technique, two words with description technique, and one word with substitution technique. In data (4), there is one word with borrowing technique, one word with transposition technique, two words with transposition technique, and one word with linguistic amplification technique. In data (5), there are three words with borrowing technique, one phrase with modulation technique, one word with reduction

technique, one word with substitution technique, and one phrase with linguistic amplification technique.

Keywords: Arabic Language, Translation Techniques, Jauhar Makhnun.

تحليل ترجمة النصوص العربية في كتاب العلوم: بلاغة ترجمة

جوهر مكنون للإمام الأخدلوري

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ملخص

النصوص العربية يمكن فهم معناها من خلال عملية الترجمة. في عمليات الترجمة التي تتطلب استخدام التقنيات المحددة. من المتوقع ستوفر تقنيات الترجمة حلولاً لصعوبات الترجمة التي يواجهها المترجمون. يهدف هذا البحث إلى وصف تقنيات الترجمة من اللغة العربية إلى اللغة الإندونيسية في كتاب الترجمة جوهر المكنون لإمام الأخصري. يستخدم هذا البحث منهجاً نوعياً وأسلوب تحليل وصفي. في هذا البحث، يستخدم الباحث أسلوب استعراض الأدب للعثور على البيانات الأساسية من النص الأصلي والنص الهدف الذي يختص على الباب الأول (حالة إسناد خباري) في الفصل الأول (معنى إسناد خباري). ستم معالجة البيانات باستخدام تقنيات الترجمة المقترحة من قبل مولينا وألبير، والتي تتضمن ١٨ نوعاً من التقنيات. سيتبع تقديم البيانات نموذج الترجمة الذي اقترحه نيدا وتابري. أما الاستنتاجات والنتائج هي كما يلي: في البيانات الأولى كلمتان بتقنية الاقتراض، وكلمة واحدة بتقنية التحويل، وكلمة واحدة بتقنية الوصف، وكلمة واحدة بتقنية المرادف المشترك، وعبارة واحدة بتقنية الاختصار، وكلمة واحدة بتقنية الاستبدال. في البيانات الثانية كلمة واحدة بتقنية الاقتراض، وكلمة واحدة بتقنية التحويل، وعبارة واحدة بتقنية الاختصار، وكلمة واحدة بتقنية الاستبدال، وعبارة واحدة بتقنية الإطناب. في البيانات الثالثة كلمة واحدة بتقنية الاقتراض، وعبارة واحدة بتقنية التعديل، وكلمتان بتقنية الوصف، وكلمة

واحدة بتقنية الاستبدال. في البيانات الرابعة كلمة واحدة بتقنية الاقتراض، وكلمة واحدة بتقنية التحويل، وكلمتان بتقنية التحويل، وكلمة واحدة بتقنية الإطناب. في البيانات الخامسة ثلاث كلمات بتقنية الاقتراض، وعبارة واحدة بتقنية التعديل، وكلمة واحدة بتقنية الاختصار، وكلمة واحدة بتقنية الاستبدال، وعبارة واحدة بتقنية الإطناب.

الكلمات المفتاحية: اللغة العربية، تقنيات الترجمة، جوهر مكنون.

Introduction

Foreign language texts are often challenging for people to understand due to various factors, such as (1) linguistic factors, (2) non-linguistic factors, and (3) cultural factors.¹ Linguistic factors encompass variations in phonetics, grammatical structures, vocabulary, writing styles, and writing forms, including both spelling and Usmani script conventions. Meanwhile, non-linguistic factors are related to social and historical aspects.² More than 250 million people across 22 countries speak the Arabic language.³ Arabic is ranked as the 5th most spoken international language after Mandarin, Spanish, English, and Indian languages.⁴ Arabic plays a pivotal role as a language of science and is used for international communication.⁵

The challenges faced when translating texts from Arabic into Indonesian can be categorized into two main categories, namely (1) language constraints, which include morphological aspects, often related to the varied grammatical use of words and errors in

¹ Ruhmadi, A., & Al Farisi, M. Z. (2023). *Analisis Kesalahan Morfologi Penerjemahan Arab – Indonesia pada ChatGPT*. 4(1), 56–75. <https://doi.org/10.37680/aphorisme.v4i1.3148>, 56.

² Ranselengo, M., & Miolo, M. I. (2022). *KESALAHAN SISWA DALAM MENERJEMAHKAN MATERI BACAAN BAHASA ARAB KE DALAM BAHASA INDONESIA*. 1(1), 35–44, 37

³ Hastang. (2019). EFEKTIFITAS KAMUS BAHASA ARAB BERBASIS APLIKASI ANDROID DALAM MENERJEMAHKAN QIRAAH. *Didaktika*, 11(1), 112–120. <https://doi.org/10.30863/didaktika.v11i1.158>, 112.

⁴ Yahya dkk. (2020). De-Sakralisasi dalam Pembelajaran Bahasa Arab di Indonesia: Analisis Bahasa sebagai Identitas Agama. *JLA (Jurnal Lingua Applicata)*, 3(2), 57–70. <https://doi.org/10.22146/jla.57232>, 66.

⁵ Mubarak dkk. (2020). *Phrases in Arabic and Indonesian Language*. 14(1), 40–57. <https://doi.org/10.24042/albayan.v>, 38

identifying specific word types, syntactical aspects, generally linked to understanding and analyzing sentence structures, and semantic aspects, related to difficulties in finding suitable words in the target language (Indonesian). The second category is (2) non-language constraints, which encompass the content of the text and the context during the translation process.⁶

There are three types of translation classifications, namely (1) intralingual translation, (2) interlingual translation, and (3) inter-semiotic translation.⁷ The focus of this research is on the second category, which is translation from one language to another. Translation has a significant impact on the process of information exchange and discovery.⁸ Nowadays, everyone engages in translation because most reference literature is in foreign languages.⁹ In essence, translation emphasizes ensuring the message is conveyed through language transfer.¹⁰

⁶ Munip, A. (2010). Problematika Penerjemahan Bahasa Arab Ke Bahasa Indonesia ; Suatu Pendekatan Error Analysis. *Al-'Arabiyah*, 1(2), 1–14, 4.

⁷ Siregar, N. S., & Fitriani. (2019). Problematika Terjemah Menurut Al-Jahiz. *IJAS: Indonesian Journal of Arabic Studies*, 1(2), 16–31. <https://doi.org/10.24235/ijas.v1i2.4880>, 19.

⁸ Maisaroh dkk. (2019). Teknik Penerjemahan Kalimat Beridiom dalam Kamus Saku Idiom Arab-Indonesia Karya Nuriyatul Hidayah. *Journal of Chemical Information and Modeling*, 01(01), 84–90, 84.

⁹ Alam, A. (2020). Google Translate Sebagai Alternatif Media Penerjemahan Teks Bahasa Asing Ke Dalam Bahasa Indonesia. *Instruksional*, 1(2), 159–163. <https://doi.org/10.24853/instruksional.1.2.159-163>, 160.

¹⁰ Wardani dkk. (2019). Analisis Penerjemahan Lirik Lagu Sepatu ~Kutsu~. *Jurnal Pendidikan Bahasa Jepang Undiksha*, 4(2), 100. <https://doi.org/10.23887/jpbj.v4i2.13602>, 102.

Reader comprehension is determined by four aspects, namely (1) sentence structure, where easily understandable translations are composed of simple sentences, (2) spelling usage, meaning or intent in a translation will be understood when correct spelling is used, (3) the selection of common and popular vocabulary, translations that use commonly used vocabulary are easier to understand, and (4) explanations of specific terms, translations are made more understandable with specific explanations of terms that cannot be directly translated into the target language.¹¹ Translations of poems often rely on semantic and syntactic aspects to improve how their meanings are conveyed. Even though the structure may change, the expressed meaning remains understandable.¹²

Many studies have been conducted to examine translation techniques and methods. In this research, the researcher refers to six sources of literature, including a journal by Muhammad Apridho Hensa Utama and Moh. Masrukhi (2021), which discusses the analysis of translation techniques in the lectures of Habib Umar Bin Hafidz by applying Molina and Albir's translation techniques. Another journal by Fina Nur Fadhilah, M. Ja'far Shodiq, and Kristina Imron (2023) discusses the analysis of translation using Molina and Albir's techniques in Arabic texts related to grammar rules. There is also a journal by Yasmin Afifah and Sajarwa (2023) that discusses translation outcomes analyzed using Molina and Albir's techniques and the accuracy achieved.

Furthermore, there's a journal by Ahmad Kirom and Siti Ngaisah (2023) that focuses on the analysis of translation in the poetry of Shaykh Ahmad Bin Yahya An-Najmiy using Molina and Albir's techniques. Additionally, a journal by Dolla Sobari (2020) explores the analysis of Arabic text translation related to pearls and proverbs with specific translation procedures, methods, and ideologies. Finally, a journal by Anita Rahma, Diah Kristina, and Sri Marmanto (2018) delves into the analysis of Javanese text translation in the subtitles of a Batman film, using adaptation and variation translation techniques.

¹¹ Sobari, D. (2020). Analisis Penerjemahan Teks Berbahasa Arab dalam Buku Mahfuzhat : Kumpulan Kata Mutiara, Peribahasa Arab-Indonesia. *Tamaddun:*

Among the various studies mentioned above, this research focuses on a different object, namely the Arabic text in the book "Ilmu Balaghah Tarjamah Jauhar Maknun" by Imam Akhdlori. This research also incorporates the Nida and Taber translation model, which consists of three stages: (1) analysis of the Source Text (BaSu), (2) message transfer, and (3) restructuring. The hope is that this study can contribute by introducing new elements (innovations) to the field of translation research.

Furthermore, this research contributes to the advancement in the field of translation, particularly in the translation of poetry. The objective of this study is to provide a description of the analysis of translation techniques from Arabic to Indonesian in the book "Ilmu Balaghah Tarjamah Jauhar Maknun" by Imam Akhdlori. Jauharul maknun is a poetic work that discusses the beauty of literature composed by Sheikh Abdur Rahman Al-Akhdhari.¹³

Method

This research utilizes the translation technique theory proposed by Molina and Albir. To analyze and classify how the process of finding equivalents works, techniques are needed.¹⁴ Techniques are methods of transferring the message at the word, phrase, clause, or sentence level from the source language to the target language.¹⁵

Jurnal Kebudayaan Dan Sastra Islam, 20(2), 97–112.
<https://doi.org/10.19109/tamaddun.v20i2.6674>, 99.

¹² Kirom, A., & Ngaisah, S. (2023). Pembelajaran Bahasa Arab Melalui Metode Penerjemahan Arab-Indonesia Dalam Syair Syaikh Ahmad Bin Yahya An-Najmiy. *AL MIKRAJ*, 3(2), 127–138. <https://ejournal.insuriponorogo.ac.id>, 129.

¹³ Syamsul Hadi, M., & Muhid, A. (2022). Nilai-Nilai Pendidikan Karakter Dalam Pembelajaran Kitab Balaghah Di Pesantren: Literature Review. *Risalah, Jurnal Pendidikan Dan Studi Islam*, 8(1), 35–51. <https://doi.org/10.31943/jurnal>, 36.

¹⁴ Tajudin. (2021). *Metode dan Teknik Penerjemahan Arab-Indonesia* (O. Khadijah (ed.)). Unpad Press., 156.

¹⁵ Akmaliyah dkk. (2020). Seni Menerjemahkan Puisi: Studi Kasus Terjemahan Arab atas Dua Sajak Karya Sapardi Djoko Damono oleh Usman Arrumy. *Al-*

There are 13 techniques, which are then grouped into two types: (1) direct techniques and (2) indirect techniques. Direct techniques are divided into three subtypes: (1) borrowing, (2) calque, and (3) literal translation. Indirect techniques are further divided into 10 subtypes: (1) transposition, (2) modulation, (3) adaptation, (4) description, (5) discursive creation, (6) common sense equivalence, (7) generalization, (8) particularization, (9) reduction, and (10) substitution.¹⁶ In other literature, the translation techniques proposed by Molina and Albir include 18 techniques, with the addition of the remaining five from the 13 techniques mentioned, namely (1) amplification, (2) compensation, (3) linguistic amplification, (4) variation, and (5) linguistic compression.¹⁷

In presenting data analysis and the translation process, the Nida and Taber translation model is utilized. The translation process is a series of activities that a translator performs when transferring the message from the Source Text (BaSu) to the Target Language (BaSa).¹⁸ The translation process is divided into three stages, namely (1) analysis, the translator analyses the source language text in terms of existing grammatical relationships, the meaning of words and a series of words to understand the meaning or content as a whole, (2) transfer, namely moving concepts, meanings and messages from the source language into the language target in the translator's mind and (3) restructuring, namely arranging the concepts, meanings and messages in the translator's mind written into the target language according to the writing rules in the target language.¹⁹

Result and Discussion

Tsaqafa : Jurnal Ilmiah Peradaban Islam, 17(2), 140–146.
<https://doi.org/10.15575/al-tsaqafa.v17i2.6398>, 141-142.

¹⁶ Tajudin. (2021). *Metode dan Teknik...*, 158-172.

¹⁷ Fajar Subhan, R. (2020). Kosakata Pada Kemasan Dan Teknik Penerjemahannya Ke Dalam Bahasa Arab. *Jurnal CMES*, 13(1), 52.
<https://doi.org/10.20961/cmcs.13.1.44561>, 55.

¹⁸ Pantouw, L. A. A., Warouw, M. P., & Marentek, A. (2019). *Penerjemahan Teks Medis Bahasa Inggris Ke Bahasa Indonesia Oleh Mahasiswa.*, 7.

¹⁹ Akhlak, H. B. (2022). *Penerjemahan Komunikatif...*, 13-14.

Here are the results and discussions related to the analysis of translations using the techniques proposed by Molina and Albir with the Nida and Taber²⁰ translation model for five translation outcomes by H. Moch Anwar in the book 'Ilmu Balaghah Tarjamah Jauhar Maknun Karya Imam Akhdlori' in chapter one (the state of the isnad khabary), section one (the meaning of isnad khabary).

Table 1.1. Nida dan Taber Translation Model

No	Source Text	Target Language
1.	الْحُكْمُ بِالسَّلْبِ أَوْ الْإِيجَابِ إِسْنَادُهُمْ	Hukum dengan salab (nafi) atau ijab (itsbat) Isnad mereka.
2.	وَ قَصْدُ ذِي الْخُطَابِ	Dan maksud yang memiliki pesan...
Restructuring Translation Text		
الْحُكْمُ بِالسَّلْبِ أَوْ الْإِيجَابِ ﴿﴾ إِسْنَادُهُمْ وَقَصْدُ ذِي الْخُطَابِ / al-ḥukmu bis-salbi awi-l-ījābi, isnāduhum wa qaṣḍu zī-l-khiṭābi / 'Isnad khabary menurut para Ulama ialah menghukumi dengan salab (nafi) atau ijab (itsbat). Adapun tujuan mukhatib/mutakallim ialah...'		

In the Nida and Taber translation process, it is divided into three stages: (1) text analysis, (2) message transfer, and (3) restructuring.²¹ The first and second stages, text analysis and message transfer, in Table 1.1, contain two clauses. The first clause is found in إسنادهم الحكم / *isnāduhum al-ḥukmu bi al-salbi awi-l-ījābi*/. The subject is إسنادهم / *isnāduhum* / 'Isnad khabary menurut para Ulama ialah' and its predicate is الحكم بالسلب أو الإيجاب / *al-ḥukmu bi al-salbi awi-l-ījābi* / 'menghukumi dengan salab (nafi) atau ijab (itsbat)'.

²⁰ Tajudin. (2021). *Metode dan Teknik...*, 158-186

²¹ Tajudin. (2021). *Metode dan Teknik...*, 181

The second clause is *وقصد ذي الخطاب / wa qaṣḍu ḏī-l-khiṭābi / 'Adapun tujuan mukhatib/mutakallim ialah...'* As for the subject, its predicate is in the following verse. After the first and second stages are completed, the next step is the third stage, which is restructuring into: *'Isnad khabary menurut para Ulama ialah menghukumi dengan salab (nafi) atau ijab (itsbat). Adapun tujuan mukhatib/mutakallim ialah...'*

Table 1.2. Molina dan Albir Translation Technique

Source Text	Target Language	Technique	Description
الحكم / al-ḥukmu /	Menghukumi	Transposition	Nominal become verb
السلب / al-salbi /	Salab	Borrowing	Pure
الإيجاب / al-ijābi /	Ijab	Borrowing	Pure
إسنادهم / isnāduhum /	'Isnad khabary menurut para Ulama ialah' ...	Description	The form of its description is in the form of complex phrases.
و / wa /	Adapun	Substitution	Substituted with "adapun"
قصد / qaṣḍu /	Tujuan	Common sense equivalence	'Tujuan' is more commonly used
ذي الخطاب / ḏī-l-khiṭābi /	Mutakallim	Reduction	Reduced to 'mutakallim' or speaker.

The word *الحكم* is a word that being translated using the transposition technique. The word is translated as *'menghukumi'* rather than *'hukum'*. In this case, the translator translates a noun class into a verb class.²² The word *السلب* and *الإيجاب* are words that being translated using the borrowing technique. Both words are translated as *'salab'* and *'ijab'*. In this case, the borrowing is of a pure type.²³ The phrase *إسنادهم* is a phrase translated using the description technique. The phrase is translated descriptively in the Target

²² Fajar Subhan, R. (2020). Kosakata Pada..., 56.

²³ Fajar Subhan, R. (2020). Kosakata Pada..., 55.

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Language (*BaSa*), which is translated as ‘*isnad mereka*’ with the explanation that the intended *isnad* is *isnad khabary*, and ‘*mereka*’ refers to scholars of *balaghah*. After restructuring, the translation will be ‘*Isnad khabary menurut para Ulama (ahli balaghah) ialah...*’.²⁴

Particle *و* comes from particles that translated using substitution techniques. The translation of this particle is substituted from ‘*dan*’ to ‘*adapun*’.²⁵ The word *قصد* is a word that translated using common equivalence techniques. This word is translated as ‘*tujuan*’ not ‘*maksud*’. The use of the term ‘*tujuan*’ has been commonly used both in the target language compared to the word ‘*maksud*’.²⁶ The phrase *ذِي الْخَطَابِ* are words that translated using reduction techniques. This phrase is translated as ‘*mutakallim*’ or the person who speaks, not ‘*orang yang memiliki pesan*’ because the word ‘*mutakallim*’ or the person who speaks already contains meaning *ذِي الْخَطَابِ* / ‘*pemilik pesan*’.²⁷ The phrase *و قَصْدُ ذِي الْخَطَابِ* / ‘*Adapun tujuan mukhatib/mutakallim ialah...*’ is the subject whose predicate is in the next stanza.

Table 2.1. *Nida dan Taber Translation Model*

No	Source Text	Target Language
1.	إِفَادَةُ السَّامِعِ نَفْسَ الْحُكْمِ	Faidah pendengar akan dzat hukum
2.	أَوْ كَوْنٌ مُخْبِرٌ بِهِ ذَا عِلْمٍ	Atau memberi tahu bahwa pembicara pun mengetahui
Restructuring Translation Text		
إِفَادَةُ السَّامِعِ نَفْسَ الْحُكْمِ ﴿﴾ أَوْ كَوْنٌ مُخْبِرٌ بِهِ ذَا عِلْمٍ		

²⁴ Fajar Subhan, R. (2020). Kosakata Pada..., 56.

²⁵ Fajar Subhan, R. (2020). Kosakata Pada..., 56.

²⁶ Fajar Subhan, R. (2020). Kosakata Pada..., 56.

²⁷ Fajar Subhan, R. (2020). Kosakata Pada..., 56.

*/ifādatu-s-sāmi 'i nafs al hūkmi au kauna mukhbirin bihi zā 'ilmin/
'memberi faedah kepada pendengar akan dzat hukum atau memberi tahu
bahwa pembicara pun mengetahui'*

In the translation process, Nida and Taber divided it into three stages, namely (1) text analysis, (2) message transfer and (3) restructuring.²⁸ The first and second stages are text analysis and message transfer, the data in table 2.1 is the predicate of the subject in عجز / 'ajuz/ 'second half of the stanza' in data table 1.1 *وقصد ذي الخطاب / wa qaşdu zī-l-khiṭābi / 'Adapun tujuan mukhatib/mutakallim ialah...'*. After the first and second stages have been carried out, the next step is the third stage, namely restructuring to become *وقصد ذي الخطاب إفادة السامع نفس الحكم أو كون مخبر به ذا علم / wa qaşdu zī-l-khiṭābi ifādatu-s-sāmi 'i nafs al hūkmi au kauna mukhbirin bihi zā 'ilmin / 'Adapun tujuan mukhatib/mutakallim ialah memberi faedah kepada pendengar akan dzat hukum atau memberi tahu bahwa pembicara pun mengetahui'*.

Table 2.2. Molina dan Albir Translation Technique

Source Text	Target Language	Technique	Description
إفادة <i>/ifādah/</i>	Faedah	Borrowing	Naturalized
إفادة السامع <i>ifādatu-s-sāmi 'i/</i>	Faedah kepada pendengar	Linguistic Amplification	Adding the word 'kepada'
نفس <i>/nafs/</i>	Dzat	Substitution	Substituted into 'dzat'
مخبر <i>/mukhbirin /</i>	Memberi tahu	Transposition	Nouns become verbs
ذا علم <i>/zā 'ilmin/</i>	Mengetahui	Reduction	Reduced to 'mengetahui'

The word إفادة is a word that is translated using borrowing techniques from the derivation of the language itself, namely فائدة */fā'idah/* 'faedah'. In this word the type of borrowing is naturalized.²⁹ The phrase إفادة السامع is a phrase that is translated using linguistic

²⁸ Tajudin. (2021). *Metode dan Teknik...*, 181

²⁹ Fajar Subhan, R. (2020). *Kosakata Pada...*, 55.

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amplification techniques. This phrase has an additional word when translated, namely the word ‘to’ so that the translation becomes ‘*faedah kepada pendengar*’.³⁰ The word *نفس /nafs/* are words that are translated using substitution techniques. This word is translated from ‘*jiwa*’ to ‘*dzat*’.³¹

The word *مخير* is a word that is translated using transposition techniques. This word is translated as ‘*memberi tahu*’ rather than ‘*pemberi informasi*’. In this case the translator translates the noun word class into a verb word class.³² The phrase *ذا علم* is translated using reduction techniques. This phrase is translated as ‘*mengetahui*’, not ‘*orang yang memiliki ilmu*’ because the word ‘*mengetahui*’ already contains meaning ‘*pemilik ilmu*’.³³

Table 3.1. Nida dan Taber Translation Model

No	Source Text	Target Language
1.	فَأَوْلُ فَايِدَةٌ	Maka pertama itu faidah
2.	وَالثَّانِي لَازِمُهَا عِنْدَ ذَوِي الْأَذْهَانِ	Dan kedua lazimnya menurut yang memiliki akal
Restructuring Translation Text		
فَأَوْلُ فَايِدَةٌ وَالثَّانِي ﴿﴾ لَازِمُهَا عِنْدَ ذَوِي الْأَذْهَانِ		
<i>/fa awwalun fāidatun wa al-sānī lāzimuhā ‘inda zawī-l-azhānī/</i> ‘maksud yang pertama (<i>ifadah-sami</i>)’ ialah <i>ifadatul khabar</i> (dengan maksud pendengar mengerti dengan berita itu) dan yang kedua lazimul-khabar menurut orang-orang yang berakal’		

In the translation process, Nida and Taber divided it into three stages, namely (1) text analysis, (2) message transfer and (3)

³⁰ Fajar Subhan, R. (2020). Kosakata Pada..., 56.

³¹ Fajar Subhan, R. (2020). Kosakata Pada..., 56.

³² Fajar Subhan, R. (2020). Kosakata Pada..., 56.

³³ Fajar Subhan, R. (2020). Kosakata Pada..., 56.

restructuring.³⁴ The first and second stages are text analysis and message transfer. The data in table 3.1 contains two clauses. The first clause, namely فاول فائدة. Its subject is فاول ‘maksud yang pertama (ifadah-sami)’ ialah’ and the predicate is فائدة ‘ifadatul khabar/ dengan maksud pendengar mengerti dengan berita itu’.

The second clause is والثاني لازمها عند ذوي الأذهان, its subject is والثاني ‘dan yang kedua’ and the predicate is لازمها عند ذوي الأذهان ‘lazimul-khabar/ menurut orang-orang yang berakal’. After the first and second stages have been carried out, the next step is the third stage, namely restructuring into ‘maksud yang pertama (ifadah-sami)’ ialah ifadatul khabar (dengan maksud pendengar mengerti dengan berita itu) dan yang kedua lazimul-khabar menurut orang-orang yang berakal’.

Table 3.2. Molina dan Albir Translation Technique

Source Text	Target Language	Technique	Description
أول /fa awwalun/	Yang pertama (Ifadah sami')	Description	The short form of the essay is in the form of a phrase
فائدة /fāidatun/	Ifadatul khabar (dengan maksud pendengar mengerti dengan berita itu)	Description	The short form of the essay is a complex phrase
لازم /lāzīm/	Lazim	Borrowing	Pure
عند /‘inda/	Menurut	Substitution	Substituted for 'menurut'
ذوي الأذهان /zawī-l-azhāni/	Orang-orang yang berakal	Modulation	Changing point of view

The word أول and فائدة are words that are translated using description techniques which translated descriptively in *BaSa*. The word أول translated as ‘yang pertama’ the first here means (ifadah-sami’). The word فائدة translated as ‘ifadatul khabar’ the meaning is ‘pendengar mengerti dengan berita itu’.³⁵

³⁴ Tajudin. (2021). *Metode dan Teknik...*, 181

³⁵ Fajar Subhan, R. (2020). *Kosakata Pada...*, 56.

The word لازم in the phrase لازمها are words that are translated using borrowing techniques. This word is translated as 'lazim'. In this case the type of borrowing is pure.³⁶ The word عند is translated using substitution techniques from 'ketika' to 'menurut'.³⁷ The phrase ذوي الأذهان is a phrase that is translated using modulation techniques. The translator changed his point of view when translating this phrase, from 'yang memiliki pikiran-pikiran' to 'orang-orang yang berakal'.³⁸

Table 4.1. Nida dan Taber Translation Model

No	Source Text	Target Language
1.	وَرُبَّمَا أُجْرِيَ مَجْرَى الْجَاهِلِ مُخَاطَبٌ	Dan kadang-kadang diperlakukan seperti orang bodoh, mukhathab
2.	إِنْ كَانَ غَيْرَ عَامِلٍ	Kalau ada yang tidak beramal
Restructuring Translation Text		
<p>وَرُبَّمَا أُجْرِيَ مَجْرَى الْجَاهِلِ ﴿﴾ مُخَاطَبٌ إِنْ كَانَ غَيْرَ عَامِلٍ /wa rubbamā ujria majra al-jāhili mukhāṭabun in kāna gaira 'āmili/ 'dan kadang-kadang diperlakukan seperti orang bodoh saja, yaitu mukhathab yang alim (mengerti) kalau ia tidak mengamalkan ilmunya'</p>		

In the translation process, Nida and Taber divided it into three stages, namely (1) text analysis, (2) message transfer and (3) restructuring.³⁹ The first and second stages are text analysis and message transfer. The data in table 4.1 contains two clauses. The first clause is *مخاطب الجاهل مجرى الجاهل*, its subject is *مخاطب* 'mukhathab

³⁶ Fajar Subhan, R. (2020). Kosakata Pada..., 55.

³⁷ Fajar Subhan, R. (2020). Kosakata Pada..., 56.

³⁸ Fajar Subhan, R. (2020). Kosakata Pada..., 56.

³⁹ Tajudin. (2021). *Metode dan Teknik*..., 181

yang alim (mengerti)'. Its predicate is أُجْرِي 'diperlakukan'. Its description is مجرى الجاهل 'seperti orang bodoh saja'. The second clause is إن كان غير عامل which إن 'kalau' as a *syarṭiyyah* particle while كان as a verb ناقص. The verb ناقص is a verb that cannot function as a predicate but is only an auxiliary verb.⁴⁰ There is an internal subject from verb كان that does not appear because it is already represented by a suffix marker َ /-a/ which indicates the masculine third persona. Its destiny is هو which refers to مخاطب 'mukhathab yang alim (mengerti)' that contained in the previous clause and functions as the subject. Its predicate is غير عامل 'tidak mengamalkan ilmunya'. After the first and second stages have been carried out, the next step is the third stage, namely restructuring to become 'dan kadang-kadang diperlakukan seperti orang bodoh saja, yaitu mukhathab yang alim (mengerti) kalau ia tidak mengamalkan ilmunya'.

Table 4.2. Molina dan Albir Translation Technique

Source Text	Target Language	Technique	Description
أجري /ujria/	Diperlakukan	Substitution	Substituted for 'diperlakukan'
مجري /majra/	Seperti	Substitution	Substituted for 'seperti'
الجاهل /al-jāhili/	Orang bodoh	Linguistic Amplification	Added the word 'orang'
مخاطب /mukhāṭabun/	Mukhathab	Borrowing	Pure
عامل /'āmili/	Mengamalkan	Transposition	Nominal become verb

The words أُجْرِي and مجرى are words that are translated using substitution techniques. The word أُجْرِي the translation is substituted from 'melaksanakan' to 'diperlakukan'. The word مجرى is translated substitutely from 'tempat/waktu pelaksanaan' to 'seperti'.⁴¹ The words الجاهل is translated using linguistic amplification techniques.

⁴⁰ Nur, T. (2019). *Morfologi Bahasa Arab: Tinjauan Deskriptif* (F. Lukman (ed.)). Unpad Press., 108.

⁴¹ Fajar Subhan, R. (2020). *Kosakata Pada...*, 56.

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This word has the additional word ‘orang’ so the translation becomes ‘orang bodoh’.⁴²

The word مخاطب are words that are translated using borrowing techniques. This word is translated as ‘mukhathab’ without any changes and is not translated as ‘yang diajak bicara’. In this case the type of borrowing is pure.⁴³ The word عامل is translated using transposition techniques. This word is translated as ‘mengamalkan’ not ‘yang beramal’. In this case the translator translates the noun word class into a verb word class.⁴⁴

Table 5.1. Nida dan Taber Translation Model

No	Source Text	Target Language
1.	كَقَوْلِنَا لِعَالِمٍ ذِي عَفْلَةٍ	Seperti ucapan kita kepada orang yang mengetahui yang memiliki kelalaian
2.	الذِّكْرُ مِفْتَاحُ لِبَابِ الْحَضْرَةِ	Mengingat itu alat untuk membuka pintu ke hadirat Allah
Restructuring Translation Text		
كَقَوْلِنَا لِعَالِمٍ ذِي عَفْلَةٍ ﴿﴾ الذِّكْرُ مِفْتَاحُ لِبَابِ الْحَضْرَةِ		
/ka qaulinā li ‘ālimin zī gaflatin al- zikru miftāhun li bāb al-ḥaḍrati/ 'seperti kata kita kepada orang alim yang lupa kepada Tuhan: Dzikir itu merupakan kunci bagi pembuka pintu ke hadirat Allah'		

In the translation process, Nida and Taber divided it into three stages, namely (1) text analysis, (2) message transfer and (3) restructuring.⁴⁵ The first and second stages are text analysis and message transfer. The data in table 5.1 are direct sentences. Direct

⁴² Fajar Subhan, R. (2020). Kosakata Pada..., 56.

⁴³ Fajar Subhan, R. (2020). Kosakata Pada..., 55.

⁴⁴ Fajar Subhan, R. (2020). Kosakata Pada..., 56.

⁴⁵ Tajudin. (2021). Metode dan Teknik..., 181

sentences are sentences that closely imitate what someone is saying.⁴⁶ The data in table 5.1 contains one clause, namely *الذكر مفتاح لباب الحضرة* which its subject is *الذكر* ‘*Dzikir itu merupakan*’. Its predicate is *مفتاح الحضرة* that means ‘*kunci bagi pembuka pintu ke hadirat allah*’.

After the first and second stages have been carried out, the next step is the third stage, namely restructuring to become ‘*seperti kata kita kepada orang alim yang lupa kepada Tuhan: Dzikir itu merupakan kunci pembuka pintu ke hadirat Allah*’.

Table 5.2. Molina dan Albir Translation Technique

Source Text	Target Language	Technique	Description
قول /qaulinā/	Kata	Substitution	Substituted into ‘kata’
عالم /ālimin/	‘Alim	Borrowing	Pure
ذي غفلة /zī gaflatin/	Yang lupa	Modulation	Changing point of view
الذكر /al- zikru/	Dzikir	Borrowing	Naturalized
مفتاح /miftāhun/	Kunci	Reduction	Reduced into ‘kunci’
لباب الحضرة /li bāb al- ḥaḍrati/	Bagi pembuka pintu ke hadirat Allah	Linguistic Amplification	Addition of the words ‘pembuka’ and ‘Allah’
الحضرة /al-ḥaḍrati/	Hadirat	Borrowing	Naturalized

The word *قول* in the phrase *كقولنا* is a word that is translated using substitution techniques from ‘*ucapan*’ to ‘*kata*’.⁴⁷ The phrase *ذي غفلة* is a phrase that is translated using modulation techniques. The translator changed his point of view when translating this phrase from ‘*yang memiliki kelalaian*’ to ‘*yang lupa*’.⁴⁸

The word *مفتاح* is translated using reduction techniques. This word is translated as ‘*kunci*’ but it is not ‘*alat untuk membuka*’, because the word ‘*kunci*’ already contains meaning ‘*alat untuk*

⁴⁶ Nur, T. (2018). *Sintaksis Bahasa Arab* (H. Fikri (ed.); 1st ed.). Unpad Press. <http://press.unpad.ac.id>, 137.

⁴⁷ Fajar Subhan, R. (2020). *Kosakata Pada...*, 56.

⁴⁸ Fajar Subhan, R. (2020). *Kosakata Pada...*, 56.

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membuka'.⁴⁹ The word عالم in the phrase لعالم, is translated using borrowing techniques which translated as 'orang alim' not 'orang yang mengetahui' and in this case the type of borrowing is pure. The word الذكر translated as 'dzikir' not 'mengingat'.

This is due to the collection that occurs due to the existence of phonological elements that are somewhat different between the two languages and in this case the type of borrowing is naturalized lending. The word الحاضرة is translated as 'hadirat' not 'datang' or something else. This is due to the collection that occurs due to the existence of phonological elements that are somewhat different between the two languages that in this case the type of borrowing is naturalized lending.⁵⁰ The phrase لباب الحاضرة is a phrase that is translated using linguistic amplification techniques. This phrase has additional words when translated, namely the word 'pembuka' and the word 'Allah' so that the translation becomes 'bagi pembuka pintu ke hadirat Allah'.⁵¹

Conclusion

Based on the description that has been presented, the conclusion of this article is that of the 18 types of translation techniques by Molina and Albir, only eight techniques are used, namely (1) borrowing techniques, (2) transposition techniques, (3) modulation techniques, (4) description techniques, (5) common equivalence techniques, (6) reduction techniques, (7) substitution techniques and (8) linguistic amplification techniques. For details of the eight techniques, in data (1) there are two words with borrowing techniques, one word with transposition techniques, one word with description techniques, one word with common equivalence techniques, one phrase with reduction techniques and one word with substitution techniques. In data (2) there is one word using the

⁴⁹ Fajar Subhan, R. (2020). Kosakata Pada..., 56.

⁵⁰ Fajar Subhan, R. (2020). Kosakata Pada..., 56.

⁵¹ Fajar Subhan, R. (2020). Kosakata Pada..., 56.

borrowing technique, one word using the transposition technique, one phrase using the reduction technique, one word using the substitution technique and one phrase using the linguistic amplification technique. In data (3) there is one word with a borrowing technique, one phrase with a modulation technique, two words with a description technique, one word with a substitution technique. In data (4), one word uses a borrowing technique, one word uses a transposition technique, two words use a transposition technique and one word uses a linguistic amplification technique. In data (5) there are three words with borrowing techniques, one phrase with modulation techniques, one word with reduction techniques, one word with substitution techniques and one phrase with linguistic amplification techniques.

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