



Article

# Comparative Analysis of Arabic-Indonesian and Arabic-English Translation Techniques in The Al-Hikam Aphorism

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## SUBMISSION TRACK

Received: February 15, 2023  
Final Revision: May 03, 2023  
Available Online: May 10, 2023

## KEYWORDS

Al-Hikam Aphorism, Arabic – English Translation, Arabic – Indonesian Translation, Systemic Functional Linguistics, Translation Method and Ideology, Translation Techniques.

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## ABSTRACT

This study examines the translation techniques used in the Arabic, Indonesian, and English languages. One of the studies in textual equivalence involves the translation of the information structure of Themes (starting point of speech) and Rheme (new information). Mapping the structure of the Themes and Rheme in the source language text (SL) will assist the translator in determining the flow of information and identifying the type of genre in both the source and the target text. Thus, the research problems can be stated as follows: (1) what the form of information structure is in Al-Hikam aphorisms, and (2) how to apply translation techniques in Al-Hikam aphorisms. The results show that Arabic-to-Indonesian and Arabic-to-English aphorism translations employ a variety of translation techniques. There are 1,169 different translation techniques utilised in Al-Hikam aphorisms (Arabic to Indonesian). Meanwhile, the number of translation techniques in Al-Hikam aphorisms (Arabic – English) amount to 962. On the other hand, the dominance of established equivalent techniques in Arabic – Indonesian and Arabic – English translations indicates that there are many terms or expressions that have been recognised in the dictionary or are commonly used to achieve equivalence from the source language to the target language, thereby increasing the readability of aphorism. The results of macro level data analysis indicate that translation of Al-Hikam's aphorisms in Arabic - Indonesian and Arabic - English tends to be oriented towards the target language and adopts the ideology of domestication.

## I. INTRODUCTION

The study of ideology is inextricably linked with the study of power relations, particularly since the development of deconstruction and cultural studies. The study of ideology also contributes to the study of translation (Fawcett 2001)(Fawcett 2001)(Fawcett 2001). Translation is the process of converting the source text into the target text. A translation can also be assumed as a text in a certain language that serves as the basis for the text production process to the target language for a particular purpose (Williams and Chesterman 2002). In this definition, it should be noted that “translation” has a certain “purpose”. The purpose of this translation is to provide an understanding

of an “area of study” through a comprehensive translation.

Chesterman explains in detail that the first area of translation study is the relationship between text analysis and translation. According to this explanation, the study of text analysis in translation can be divided into four types; (1) source text analysis, (2) comparison of translation and their source texts, (3) comparison of translation and untranslated texts, and (4) translation with commentary. The second analysis in this study is a comparative analysis of the translation product with the source texts. The term “translation comparison” is better understood as a comparison of multiple translation texts to the same language

or to the different language from its language source. Choosing the discussion focus is a factor to be considered when conducting a study about translation comparison. Thus, a researcher of translation comparison has to be careful in choosing the study focus. Comprehensive consideration must be given to the relationship between the problem formulations and the character of the text. Chesterman notes that these subjects cannot cover every aspect of the texts.

The aspects of the text can be investigated, for instance, from the stylistic side or syntax features in the text. Because one of the texts' characters can be investigated based on the stylistic side or syntactic features of the source text, it is crucial to investigate these aspects, which are then tested in the target text. In addition to these aspects, the study of text analysis can also be reviewed based on the translation problem. Chesterman provides numerous examples of this type of issue, including passive sentence translation, dialect translation, satire translation, figure of speech, allusion, and many others. The responsibility of the researcher in this case is to see how the translator addresses these issues with translation strategies that are selected and used by the translator. In terms of translation strategy, the analysis of the translation comparison can begin with what kind of strategy the translator employs, what impact that strategy has, and whether it results in a change or shift between the source and target text. Chesterman gives an example of the implementation of an explicitation strategy, i.e., how the explicitation strategy used by the translator is and if it will affect a change or shift between the source text and the target text.

Studies that specifically discuss the translation of the information structure (Theme – Rheme) have been carried out by previous researchers including Aini et al. (2020), Biadi (2020), Ethelb (2019), Karini (2016), Wang (2014), and Kadhim and Al-shaibani (2013). The research is still in its early stages, with only one type of theme translation being discussed. This is as done by Karini (2016). The investigation of the themes in this study was limited to shifting Topical Themes from the Source Language (SL) text (English) into the Target Language (TL) text (Indonesian). In general, the study concluded that there was a shift in Topical Themes in the text of the bilingual children's book *Sangkuriang*. The study focused only on topical themes (marked and unmarked) and did not go into

detail about why topical themes in English change form and meaning in Indonesian. Meanwhile, studies on Interpersonal Themes and Textual Themes were not investigated in this study. This allows researchers to investigate how Interpersonal Themes and Textual Themes are translated from SL to TL. In general, this study contributes to future research on the "distribution of information" between the source and target languages that a translator should consider.

Previous research related to the development of themes (thematic progression) in Arabic has been reviewed by Almann (2016), Anis (2018a), Anis (2018b), Anis (2015). In this study, it is concluded that theme development is one way of organising text and it must be distinguished from cohesive devices. In this study, it was also determined that the structure of the Theme Rheme has an important role in building the element of cohesion in a text (theme-rheme relations play a significant role in building cohesion within a text). Almann's (2016) study on the annotation of theme development patterns in Arabic should be expanded to aesthetic language, specifically aphorisms. How does the pattern of developing the theme in the aphorism structure (which is dense in meaning and very concise) work, particularly when using a translation approach?

The studies related to the translation technique, method, and ideology that especially use Arabic and English were conducted by Hamdan et al. (2021), Akmaliah et al. (2020), Abidin et al. (2020), Farisi (2020), Munip (2018), Farisi (2018), Baharudin (2017), Ikbal et al. (2016), Farisi (2015), Thawabteh and Hreish (2014), Thawabteh (2013), and Masrukhi (2010). These studies used analysis of translation technique which is focused in poem, Malay Arabic idiom, Al-Qur'an, hagiography, Arabic prose in the form of novels, and the translation of the Arabic-Javanese yellow holy book. According to the author, there has yet to be a study that specifically discusses the technique, method, and quality of translation in Arabic aphorisms, particularly the translation technique of amplification in Al-Hikam aphorism (Arabic - Indonesian and Arabic – English). Ibn Athaillah As-Sakandariy is a writer of Al-Hikam. He was an Egyptian mystical author and hagiographer. He was a follower of Shafi'i and/or Maliki, the religious scholar, and was also a prominent member of the Shadililiya Thariqah. The Book of Aphoristic

Wisdom (Kitb Al-Hikam) is the most influential of his 20 extant works. This book of aphorism had been translated into the Javanese language by Mishbāch Zainil-Mushthafa Al-Bangilaniy Ath-Thubaniy and Pustaka Publisher in Indonesian and English.

Based on the reviews, there are numerous opportunities for researchers interested in thematic structures in Arabic. This is since previous researchers have left many unanswered questions, particularly concerning translation techniques in Al-Hikam's aphorism texts.

## II. METHODOLOGY

This research is a combination of linguistic research and translation research. This study uses a Systemic Functional Linguistics (SFL) approach to explore the structure or flow of information in Arabic texts (Al-Hikam aphorisms). In accordance with the objectives to be achieved, in a paradigmatic way, this study chose a qualitative research design. This research also uses ethnographic methods to collect some of the data. Research location (focus determined boundary) focused on Arabic text. In Al-Hikam's translated text, it was found that there are 435 aphorism clauses from Arabic (SL) which have been translated into various languages, namely Indonesian (TL1) and English (TL2). Therefore, the boundary of this research location is the "media" in the form of Al-Hikam aphorisms in Arabic - Indonesian and Arabic - English.

In this study, primary data consisted of two types of research data, e.g., linguistic data and translation data. Linguistic data is in the form of a detailed description of the information structure (Theme - Rheme) in Al-Hikam's aphorisms. The data sources of this study were taken from the aphorisms of Al-Hikam Arabic Indonesian and Arabic English. The translation data are the variants of translation technique (amplification). This study uses triangulation since the data comes from documents in the form of Al-Hikam Aphorisms and their translations, two sources as Arabic validators, two translation experts as assessors of translation techniques, shifts in form/meaning, and translation quality. Thus, this triangulation precisely looks at various places of assessment and sources. This study also uses a triangulation method as similar data were collected using different methods (Sutopo, 2002), namely the document analysis method and Focus Group

Discussion (FGD). The data analysis in this study used a qualitative content analysis of the Spradley model modified by Santosa (2017). The analysis phase begins after obtaining narrative data from document analysis, interviews, and questionnaires. This study uses analytical techniques consisting of domain analysis, taxonomic analysis, componential analysis, and analysis of cultural themes (Spradley, 1980).

The material object of this research is the Al-Hikam aphorisms which has been translated from Arabic into Indonesian and from Arabic into English (Pustaka, 2016). Meanwhile, the formal object of this research is the "Amplification Technique" which is applied by the translator in the translation product of Al-Hikam aphorism (Arabic - Indonesia) and (Arabic - English), especially in the sentences or clauses. The total data of this research are 435 clauses that have thematic structure in 100 Al-Hikam aphorisms, Arabic - Indonesian and Arabic - English. In Arabic - Indonesian Al-Hikam aphorisms, 218 clauses are found. In the Arabic - English Al-Hikam aphorism, 217 clauses are found. Each clause contains a different thematic structure. Several types of themes found in the clause can be: (1) Unmarked Topical Themes, (2) Marked Topical Themes, (3) Interpersonal Themes, and (4) Textual Themes. Topical themes that occupy the position of the subject are also called Unmarked Topical themes. Topical Marked themes can be identified by determining whether there is other information in the form of circumcission in front of the subject, or if the theme is in the form of "non-subject" (Emilia 2014). Textual themes are useful for connecting one clause to the previous one, which is marked by the presence of conjunctions in front of the clause. Textual functions can be: (1) continuative, (2) conjunction (structural theme), and (3) conjunctive adjunct. Interpersonal themes are characterised by vocatives, interpersonal adjuncts, and other interpersonal expressions (Santosa 2003). The interpersonal theme has two functions, namely, to determine the closeness (close, intimate, formal) of interpersonal relationships between participants, especially the vocative form. The second function is to determine interpersonal transactions of giving/requesting information or giving/requesting goods or services. In this case the form of interpersonal adjuncts or word forms in English is used. The distribution of the selection of themes in the aphorisms of Al-Hikam Arabic - Indonesian and Arabic - English can be observed in Table 1a.

**Table 1: The distribution of Themes in the Aphorisms of Al-Hikam Arabic - Indonesian and Arabic – English**

Theme Type	Arabic (Source Language)		Indonesian (Target Language 1)		English (Target Language 2)	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Unmarked Topical Themes	205	54.6%	195	64.35%	189	59.62%
Marked Topical Themes	13	3.46%	23	7.59%	28	8.83%
Interpersonal Themes	40	10.66%	20	6.60%	12	3.78%
Textual Themes	117	31.2%	65	21.45%	88	27.76%
Total	375	100	303	100	317	100

The results of this study confirm that there is a significant relationship between the study of Systemic Functional Linguistics (SFL) and translation studies, which is evidenced by the relationship between thematic structure, theme development patterns, aphorism genres (as part of SFL studies) with translation techniques. The relationship between LSF studies and the translation studies can be seen from the data in Table 1a. The statistical data show that there is a decrease in the number of unmarked topical theme, interpersonal theme, and textual theme models in Arabic when the theme is translated into Indonesian and English. Meanwhile, there was a significant increase in the number of marked topical themes in Arabic when the themes were translated into Indonesian and English. One of the reasons for this decrease was the application of reduction translation techniques. Meanwhile, the increase in numbers is possible due to the existence of a modulation translation technique that changes the word order from the source language into the target language. Therefore, this study uses two approaches simultaneously (a hybrid approach), namely the linguistic approach and the translation approach.

When analysing the translation of the thematic structure from the Source Language (Arabic) into the Target Language (Indonesian) in Al-Hikam’s aphorisms, it was found that there was a significant shift in numbers between the two languages. The decrease in the number of thematic structures occurred in unmarked topical themes, interpersonal themes, and textual themes. The increase in the number was in the position of the marked topical theme. The total number of themes in general in Arabic is 375. After undergoing the translation process, the number of themes was reduced to 303, a decrease of around 72 types of themes. This indicates that there are types of themes that are

undergoing a process of “reduction” or category shift from the Source Language to the Target Language.

This phenomenon is also observed in the translation of Arabic-English aphorisms. The data shows that the number of themes in Arabic, in general, decreased when translated into English, from a total of 375 themes in Arabic to a total of 317 themes in English. It decreased by 58 themes. Several types of themes that have decreased in number when translated from Arabic into English are: (1) unmarked topical themes, (2) interpersonal themes, and (3) textual themes. Meanwhile, the number of marked topical themes has increased, both in Arabic-Indonesian aphorisms and Arabic-English aphorisms. The shift in the pattern of theme development from the source language (Arabic) to the target language (Indonesian and English) cannot be separated from the application of translation techniques as an important part of micro-translation analysis.

Translation technique is a special method used in translating the linguistic unit (micro level) of the source language to the target language. This translation technique used 18 techniques that are introduced by Molina and Albir (2002) which are: (1) adaption, (2) amplification, (3) borrowing, (4) calque, (5) compensation, (6) description, (7) discursive creation, (8) establish equivalence, (9) generalisation, (10) linguistic amplification, (11) linguistic compression, (12) literal translation, (13) modulation, (14) particularisation, (15) reduction, (16) substitution, (17) transposition, and (18) variation (Molina and Albir 2002; Elewa 2016).

The translation technique refers to the process of sentence translation and smaller translation units. It differs from method which focuses on the overall translation process of the text. This means

the material object from the translation techniques is a handling of text at the micro level, that is sentence that become small units in syntax while in the translation method is in the form of discourse.

Micro study in that translation technique is in accordance with the study by Molina and Albir (2002) showing that translation technique has several basic characteristics. These include (1) translation technique affects the translation result, (2)

translation technique compares the source language and target language, (3) translation technique affects the smaller text unit (micro) such as words, phrases, and sentences, (4) translation technique is discursive (logical), natural, and contextual, and (5) translation technique is functional. Figure 1 shows a flowchart of the methodology and theory for a more thorough understanding of the research method model and framework of this study.

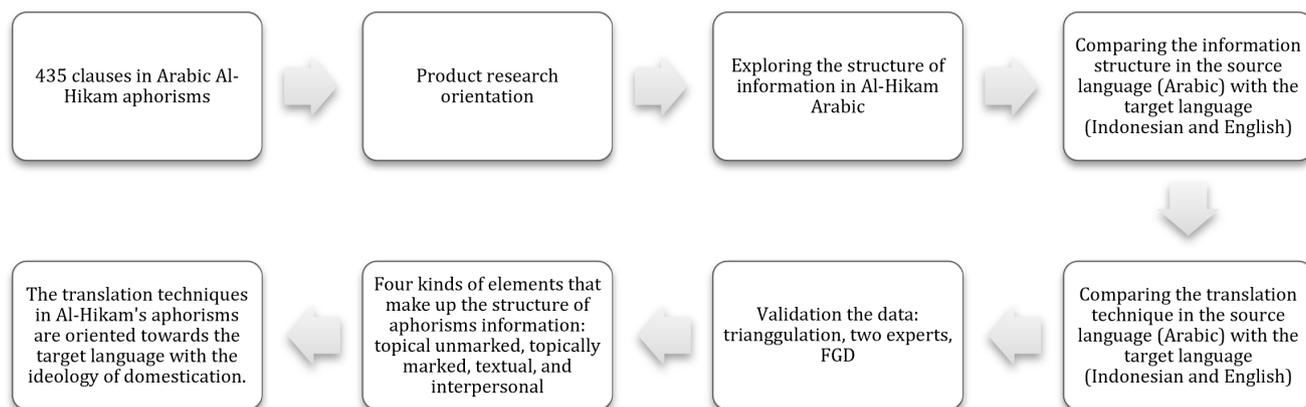


Figure1: Flowchart of Research Methodology and Theory

### III. RESULT

#### 3.1 Theme and Rheme in al-Hikam Aphorism

In this section, we will discuss in detail each example of the types of Theme and Rheme found in the aphorisms of Al-Hikam. Four types of Theme were found in the aphorisms of al-Hikam which become an important basis in determining the cohesion and coherence of a text, or textual equivalence (Baker 2018). An explanation of the types of themes above can be seen in the Table 2.

Based on Table 2, it can be concluded that

Table 2. Arabic – English

Topical Themes Arabic	English
<i>Ijtihāduka fīmā dhumina laka wa taqshīruka fīmā thuliba minka</i> Unmarked Topical Themes	<i>You are striving for what has already been guaranteed to you, and your remissness in what is demanded of you</i> Unmarked Topical Themes
<i>dalīlun ‘alā inthimāsīl-bashīrati minka</i> Rheme	<i>are signs of the blurring of your intellect</i> Rheme

(Pustaka 2016, 7)

the unmarked topical theme in Arabic, namely *Ijtihāduka fīmā dhumina laka wa taqshīruka fīmā thuliba minka* by using the *idhafah* pattern and occupying the position of *mubtada'*, is translated into English into *You are striving for what has already been guaranteed to you, and*

*your remissness in what is demanded of you* in the form of phrases and added descriptions in Arabic. The phrase occupies the position of the subject. Thus, unmarked topical themes in Arabic (SL) are translated with the same type and realisation in English (TL), both as subjects and in the same form, namely phrases. The data explains the attitude of wise people who do not interfere in matters that are already the right of Allah. The aphorisms in Table 2 tried to explain to the reader that a strong determination alone will not produce anything except with destiny and permission from Allah *subhanahu wa ta'ala* (SWT). Thematic structure is a process of developing elements from known elements to unknown or less well-known elements, or in other words from Theme to Goal of speech (Vinay and Darbelnet 1995).

Based on Table 3, it is found that there are topical themes marked only in English (Target Language), namely 'if what was promised'. The marked topical theme comes from the translation of Arabic (SL) in the form of multiple or multiple themes (textual + interpersonal + unmarked topical), namely (*wa + in + ta'ayyana*). This is proof that a shift in the type of theme in a multilingual utterance is a sure thing to happen. Marked topical themes are unusual forms in a particular language. Marked

topical themes are themes that are complementary or adjuncts and are not the subject of a particular clause. The data in Table 3 explains that promises that are not fulfilled by Allah SWT on time should not make people doubt. Because in Sufi teachings, doubt can ruin everything.

Based on the data in Table 4, it is found that there is a phenomenon of interpersonal themes, both in Arabic (SL) and the target language (TL). The interpersonal theme shows the closeness of interpersonal relationships between participants. In Arabic it is manifested in the particle /inna/ 'really' which is used to emphasise existence. Meanwhile,

**Table 3: Arabic – English Marked Topical Themes**

Arabic		English	
<i>wa 'in zamanuhu</i>	Textual Interpersonal Topical	<i>ta'ayyana</i>	Topical
Rheme		<i>If what was promised</i> Topical Theme Marked	
<i>li'allā</i>	Interpersonal	<i>yakūna</i>	Topical
		<i>does not occur, even though the time for its occurrence had been fixed, then that must not make you doubt the promise.</i> Rheme	
<i>Dzālika qadhan fi bashīratika wa ikhmādan linūri sarīratika</i>			
Rheme		(Pustaka 2016, 13)	

**Table 4: Arabic – English Interpersonal Themes**

Arabic			English		
<i>Fa innahu mā fatahahā</i>	Textual Int. Int. Topical	<i>For, in truth, He</i>	Textual Interpersonal Top		
<i>laka illā wa huwa yurīdu an yata'arrafa ilaika,</i>			<i>has not opened it for you but out of a desire to make Himself known to you.</i>		
Rheme		Rheme			
(Pustaka 2016, 15)					

in English, the form of 'in truth' is used to realise the interpersonal theme. The data in Table 4 explains that God's wisdom has nothing to do with the deeds that have been done by humans. The form /in truth/ in the data shows the reader that Allah SWT will open the door for *makrifat* or knowledge because Allah SWT essentially wants to introduce himself to His servants. The form /in truth/ has similarities to /inna/ in Arabic, which is used to emphasise meaning. Thus, it can be said to be equivalent and commonly used in both languages.

The things that are most emphasised in the study of interpersonal themes are of two kinds, the first is related to the interaction between the speaker and the speech partner, such as in the vocative form, and the second is related to the speaker who is evaluating comments on the subject being discussed (Bardi 2008, 499). Related to the

data, the study of interpersonal themes is more inclined to the study of evaluating comments on the subject discussed, which is related to the study of comments and modal adjuncts. Vocatives in Arabic are widely used in *jumlaturun-nida* (calling sentences) using the particle /ya/ (يا) such as /yā maryam/ 'O Mariam/'. Meanwhile, studies related to comments and modal adjuncts in Arabic are closely related to the expressions of speakers or writers regarding justification or an attitude regarding the substance of a message. In Arabic, adjuncts are often used in the form of prepositional phrases, namely /minal-mumkin/ (من الممكن) (of the certain = certainly) and /minal-mu'akkad/ (من المؤكد) (of the probable = probably) (Bardi, 2008).

**Table 5: Arabic – English Textual Themes**

Arabic		English	
<i>Fa huwa</i>	Textual Topical Unmarked	<i>For He</i>	Textual Topical Unmarked
<i>dhamana laka-ijābata fimā yakhtāruhu laka, Lā fimā takhtāru linafsika wa fil-waqtil-ladzī yurīdu, lā fil-waqtil-ladzī turīdu</i>		<i>has guaranteed you a response in what He chooses for you, not in what you choose for yourself, and at the time He desires, not the time you desire.</i>	
Rheme		Rheme	
(Pustaka 2016, 11)			

Based on Table 5, it can be seen that there is a phenomenon of textual theme data in both Arabic (SL) and English (TL). The textual theme is useful for connecting one clause with the previous one, which is indicated by the presence of a conjunction in front of the clause. These elements can be textual functions. In Arabic, this Textual Theme is usually used in the form of a conjunctive adjunct in the form of particles /wa/, /idzā/, in English such as: then, however, nevertheless, therefore (Bloor and Bloor 2004). Textual themes are: conjunctions, adverbials, modalities, and transitional phrases, such as: /wa akhīran/ - finally, /tsumma ta'tiy ba'da dzalik/ – then follows (Ethelb 2019).

The textual theme /fa/ is found in the Source Language (SL) - Arabic. Lexically, /fa/ is a particle in Arabic, which is translated into /maka/ in Indonesian and translated into /therefore/, /so/, and /thus/ in English. However, the textual theme /fa/ in SL is translated into /for/. The data in Table 4 explains that the delay in giving Allah SWT should not weaken the human spirit to continue to ask Allah SWT. So, it is expressed by using /fa huwa dhamana laka-ijabata/, 'because He guarantees' where in this data there is a textual theme /fa/ which

is used as a connector from the previous clause. The textual theme is translated into English as /for He has guaranteed you/. In this case the textual theme /for/ is a continuation of the previous clause (let that not be the cause for your despairing for He has guaranteed you).

Based on the formulation of the problem, data analysis, and discussion, the following conclusions can be drawn. First, in the aphorisms of Al-Hikam Arab-Indonesian data, there are 218 clauses found. Each clause contains a different thematic structure. Several types of themes found in the Source Language (Arabic) can be: (1) Unmarked Topical Themes amounted to as much as 205 or 54.6%, (2) Topical Marked Themes 13 or 3.46%, (3) Interpersonal Themes amounted to 40 or 10.66%, and (4) Textual Themes amounted to 117 or 31.2%.

Meanwhile, these types of themes were translated into Target Languages (Indonesian and English), with the following results in Indonesian: (1) Unmarked Topical Themes amounting to a total of 195 or 64.35%, (2) Marked Topical Themes amounting to a total of 23 or 7.59%, (3) Interpersonal Themes amounting to 20 or 6.60%, and (4) Textual Themes amounting to 65 or 21.45%. The Thematic Structure in Al-Hikam's Arabic-English Aphorisms has a distinctive form and character. In the Arabic-English aphorisms of Al-Hikam, there are 217 clauses in the data. Like the aphorisms of Al-Hikam Arabic – Indonesia, in each clause there are types of themes, such as: (1) Unmarked Topical Themes (unmarked) amounting to 189 or 59.62%, (2) Marked Topical Themes (marked) amounting to 28 or 8.83%, (3) Interpersonal Themes amounting to 12 or 3.78%, and (4) Textual Themes amounting to 88 or 27.76%.

The high percentage of unmarked Topical Themes shows that textually the distribution of information on Arabic – Indonesian and Arabic – English aphorisms is organised in a coherent and systematic manner through placing the subject in front of the clause as a tool to emphasise the main issues discussed in it, especially for language clauses. In addition, it can also be seen that the subject matter that is used as the theme of the clause is in the subject itself.

### **3.2 The Translation Technique in Al-Hikam Aphorism**

In the next analysis, the thematic structures in Arabic are translated into Indonesian and English

using certain types of translation techniques. Translation techniques have a fairly fundamental role in the study of micro translation. The study of translation methods and ideology, for example, has a fairly strong relationship with micro translation analysis. The micro study in translation techniques is in accordance with what has been studied by Molina & Albir (2002), that translation techniques have several basic characteristics, namely: (1) translation techniques affecting the translation results, (2) translation techniques compared between Source Language (SL) and Indonesian. Targets (TL), (3) translation techniques affecting smaller text units (micro) such as: words, phrases, and sentences, (4) translation techniques are discursive (logic), natural, and contextual, (5) translation techniques are functional.

Based on the results of the Focus Group Discussion that have been carried out, the results of applying the existing translation techniques in Arabic-Indonesian aphorisms with Arabic-English aphorisms have different results. This is due to differences in the translator's point of view in an effort to achieve equivalence in the smallest language units of the source language (Arabic), such as words and phrases, so that they can be commensurate, accurate, legible and acceptable in the target language (Indonesian and English), citing opinions from Molina and Hurtado (2002), namely how equivalence in translation can work in relation to the source text (how translation equivalence works in relation to the original text). Furthermore, this relation is not only limited to text, but also how translation can work in relation to context and process (Molina and Albir 2002)(Molina and Albir 2002)(Molina and Albir 2002). Thus, there are three categories that play a significant role in the translation of Al-Hikam's aphorisms, the first is related to (1) the textual category, especially those related to aspects of cohesion, coherence, and thematic progression patterns, as explained in the previous study. Then (2) the contextual category which emphasises the extra-textual aspect and its relation to the context of the source language and the translation product. (3) The process category is designed to answer two basic questions, first, what choices are made by translators in terms of translation methods and second, how a translator solves problems that arise in the translation process, such as what strategy is chosen by a translator. To achieve these three categories in the study of Al-Hikam's aphorism translation products

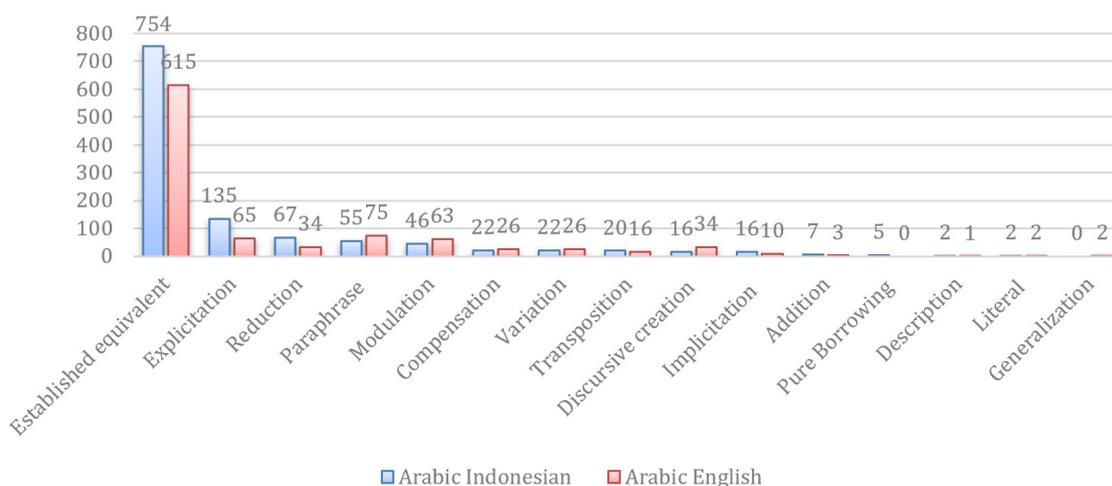
requires attention and a comprehensive study of textual micro-units. Therefore, in this section, micro-analysis of translation will be presented, particularly related to the translation techniques in al-Hikam (Arabic – Indonesian) and (Arabic – English) aphorisms.

The research findings generally show that: (1) In Arabic – Indonesian Al-Hikam aphorism, several amplification techniques are found which are: explicitation, paraphrase, and addition. (2) In Arabic – English Al-Hikam aphorism, several amplification techniques are found which are: paraphrase, explicitation, and addition. Those sequence are sorted from the most dominant. (3) The explicitation technique is at the highest position

in the Arabic - Indonesian Al-Hikam aphorism, at around 11.54%, while the amplification paraphrase technique is at the highest position in the Arabic - English Al-Hikam aphorism, at 7.79%. The detail of this is illustrated in Table 5. (4) The high explicitation technique in the Indonesia language demonstrates that there are many language units in Indonesian, as a result of Arabic translation. The meaning should be explicitly translated so that the readers understand more about Al-Hikam aphorism. Meanwhile, the dominance of paraphrase technique in English shows that there are a lot of language units that have to be replaced, without changing the meaning, so that the readability of aphorism is higher.

**Table 6: The distribution of translation techniques: Arabic - Indonesian and Arabic - English**

No.	Translation Techniques	Arabic – Indonesian		Arabic – English	
		Frequency	Percentage	Frequency	Percentage
1	Established equivalent	754	64.49	615	63.92
2	Explicitation	135	11.54	65	6.75
3	Reduction	67	5.73	34	3.53
4	Paraphrase	55	4.70	75	7.79
5	Modulation	46	3.93	63	6.54
6	Compensation	22	1.88	26	2.70
7	Variation	22	1.88	16	1.66
8	Transposition	20	1.71	16	1.66
9	Discursive creation	16	1.36	34	3.53
10	Implication	16	1.36	10	1.03
11	Addition	7	0.59	3	0.31
12	Pure Borrowing	5	0.42	0	0
13	Description	2	0.17	1	0.10
14	Literal	2	0.17	2	0.20
15	Generalisation	0	0	2	0.20
<b>Total</b>		<b>1.169</b>	<b>100</b>	<b>962</b>	<b>100</b>



**Figure 2 Arabic - Indonesian and Arabic – English Translation Technique**

The established equivalent technique is a translation technique that uses terms or expressions that have been recognised in the dictionary or are commonly used to achieve equivalence from the source language into the target language. Established equivalent techniques in Arabic-Indonesian data had been found to be at a total of 754. Meanwhile, in the data of Arabic-English aphorisms, 615 techniques were found. Thus, this type of technique is more commonly found in Arabic-Indonesian aphorisms.

**Table 7. Established Equivalent Technique**

Arabic	إِرَادَتُكَ التَّجْرِيدَ مَعَ إِقَامَةِ اللَّهِ إِيَّاكَ فِي الْأَسْبَابِ مِنَ الشَّهْوَةِ الْحَقِيَّةِ،	
English	Your desire for isolation, even though God has put you in the world to gain a living, (Theme)	is a hidden passion. (Rheme)

In the sample Table 7 data, it is found that there is an established equivalent technique phenomenon in the word /irādatu + ka/ (إرادتك). The phrase comes from the word /irādatun/ plus *dhamir* /ka/, the masculine pronoun for the second person singular. The word *irādatun* in several Arabic-English dictionaries is commonly paired with the following words: will, volition, wish, and desire. In Arabic the word *irādatun* (إرادة) is matched with the words /masyī'atun/ (مشيئة), /ikhtiyārun/ (اختيار), and /raghbatun/ (رغبة). The word comes from the root verb /a – rā – da/ (أراد) which is equivalent to the words: to want, wish, desire, will, be willing (to); to seek, aim at; to intend, purpose, mean, have in mind. In the English Arabic dictionary, the word *irādatun* is formed into the phrase *quwwatul-irādah* (قُوَّةُ الْإِرَادَةِ) which translates to 'willpower' (Baalbaki 2009)(Baalbaki 2009)(Baalbaki 2009).

**Table 8. Paraphrasing Technique**

Arabic	أَرِحْ نَفْسَكَ مِنَ التَّدْبِيرِ ، فَمَا قَامَ بِهِ غَيْرُكَ عَنْكَ لَا تَقُمْ بِهِ لِنَفْسِكَ	
English	Rest yourself from self- direction, (Theme)	for what Someone else has carried out on your behalf you must not yourself undertake to do it. (Rheme)

The paraphrasing technique contains two important things, namely: (1) expressing it in another way without changing the message, and (2) giving a different emphasis. The application

of the paraphrasing technique in the second clause can be seen from the sequence position between Arabic and English. In Arabic, the focus of the second clause is in the phrase /fa + mā qāma bihil/, the focus of Arabic aphorisms is on the word /mā/ or 'something (thing)', while the focus of English is on 'someone else'. A total of 55 techniques for paraphrasing were discovered in the Arabic aphorism data and translated into Indonesian. Meanwhile, this technique can be found in the Arabic aphorism data, which has 75 techniques translated into English. Thus, it can be concluded that the data in Arabic-English aphorisms do more of the paraphrasing process.

**Table 9. Reduction and Implication Technique**

Arabic	فَلَا تُبَالِ مَعَهَا إِنْ قَلَّ عَمَلُكَ	
English	pay no need (Theme)	If your deeds do not measure up to this (Rheme)

The reduction technique is a translation technique that tries to condense information from the source language into the target language (to suppress a ST information item in the TT) (Molina and Albir 2002). In the data, the particle /fa/ undergoes a reduction technique, both in the Arabic-Indonesian Al-Hikam aphorism, and the Arabic-English Al-Hikam aphorism. The particle /fa/ above is one part of the letter of answer to connect the answer of condition, for example in the following sentence: "who studies will succeed" (مَنْ يَدْرُسُ فَيَنْجُحُ). In the example sentence, the particle /fa/ is also not translated. There are 67 techniques of reduction translation techniques found in Arabic-Indonesian aphorisms. Meanwhile, this technique found a number of 34 techniques. Thus, it can be concluded that Arabic - Indonesian data performs more reduction techniques than Arabic - English data. The application of this technique is very influential, especially on aspects of translation accuracy.

Discursive creation is a translation technique that tries to arrange an equivalence that is still temporary. The temporal equivalence is not permanently out of context. In the Table 9 data, it is found that there is an application of discursive creation techniques, especially on the word /al-bashīrah/ in the source text. The word /bashīratun/ (بصيرة) in several English Arabic dictionaries is paired with the words /tabash-shurun/ (تَبَصَّرَ), /fithnatun/ (فِطْنَةٌ), /ilmun/ (عِلْمٌ) which means: 'insight, discernment, sagacity, acumen'. Based on

**Table 10. Discursive Creation Technique**

Arabic	اجْتِهَادُكَ فِيْمَا ضَمِنَ لَكَ وَتَقْصِيْرُكَ فِيْمَا طَلَبَ مِنْكَ دَلِيْلٌ عَلٰى اِنْطِمَاسِ الْبَصِيْرَةِ مِنْكَ	
English	<i>You are striving for what has already been guaranteed to you, and your remissness in what is demanded of you</i> (Theme)	<i>are signs of the blurring of your intellect.</i> (Rheme)

the elaboration of the lexical meaning, the translation of the phrase /*inthimāsil-bashīrati*/ (اِنْطِمَاسِ الْبَصِيْرَةِ) 'blind the eyes of your heart' into 'blurring of your intellect' is one form of application of discursive creation techniques. The word intellect in this case is the temporal equivalent of the word *al-bashīrah*. In some Sufism references, the word is interpreted as 'spiritual insight' or 'inward vision' (Renard 2009)(Renard 2009)(Renard 2009). The application of the technique discursive creation is more commonly found in Arabic - English (34 techniques) than in Arabic – Indonesian (16 techniques). Thus, it can be concluded that the results of temporary translation are found more in Arabic - English data.

**Table 11. Modulation Technique**

Arabic	مَا اَرَادَتْ هِمَّةٌ سَالِكٍ اَنْ تَقِفَ عِنْدَ مَا كُنْتِيفَ لَهَا	
English	<i>Hardly does the intention of the initiate want to stop at what</i> (Theme)	<i>has been revealed to him,</i> (Rheme)

The modulation technique is a translation technique that seeks to change the point of view, focus, or cognitive category in relation to the ST (Molina and Albir 2002). The modulation technique makes the translation results have a different point of view without ignoring the meaning that must be transferred. The Table 10 data has used a modulation technique from the negation form in Arabic to the adverb form 'at the time' in Indonesian and 'hardly does' in English. The main focus of the text according to the explanatory statement states that they *sālik* will not stop, while the translator states by 'when a *sālik*'s determination wants to stop'. There are 46 modulation techniques found in Arabic-Indonesian aphorisms. Meanwhile, in Arabic-English aphorisms found a number of 63 techniques. This condition indicates that the results

of the Arabic - English translation apply more modulation techniques.

**Table 12. Explication Technique**

Arabic	مِمَّا يَدُلُّكَ عَلٰى وُجُوْدِ قَهْرِهِ - سُبْحَانَهُ - اَنْ حَجَبَكَ عَنْهُ بِمَا لَيْسَ بِمَوْجُوْدٍ مَعَهُ	
English	<i>That which shows you the existence of His Omnipotence</i> (Theme)	<i>Is that He veiled you from Himself by what has no existence alongside of Him.</i> (Rheme)

The explication technique is understood as a translation technique that makes explicit (clarifies) words that are not clear, especially in the translation of the aphorisms of Al-Hikam Arabic English. This technique aims to improve readability or to make it easier for the reader to understand the translated text, in this case Al-Hikam's aphorisms. The subject of the verb /*ḥa-ja-ba*/ is Allah SWT, He prevents humans from seeing Him. The translator adds the word 'He' written in capital letters as a marker that 'He' referred to in the verb /*ḥa-ja-ba*/ is Allah SWT. Then the translator made explicit the information by adding 'from Himself', that Allah SWT prevents humans from seeing Himself, while in Arabic it is only expressed by /*ḥajabaka* 'anhu/. There are 135 techniques of explication found in Arabic-Indonesian data. Meanwhile, this technique was found to be 65 in Arabic-English data. This further emphasises that Indonesian language is more explicit when translating language units derived from Arabic.

**Table 13. Compensation and Variation Technique**

Arabic	لَا يَعْظُمُ الذَّنْبُ عِنْدَكَ عِظْمَةً تُصَدِّقُ عَنْ حُسْنِ الظَّنِّ بِاللَّهِ تَعَالٰى	
English	<i>Let no sin reach such proportions in your eyes that it</i> (Theme)	<i>cuts you off from having a good opinion of God for,</i> (Rheme)

The compensation technique is a translation technique that seeks to introduce elements of information or stylistic effects in the source language by changing its position in the target language. In the source text the verb /*ya'zhumu*/ is attached to the subject /*adz-dzanbu*/. In this case basically the element of 'sin' is great. However, in the translated text (target text), the stylistic element is changed to 'let no sin reach such proportions in your eyes', the addition of the element 'don't let it' and replacing the position of 'you' /*indaka*/ is a form of application of compensation techniques.

Moving the position of ‘you’ /’*indaka*/ and the Arabic style /*ya’zhamu* /’*azhamatan*/ in different positions in the target text is one of the distinctive characteristics of compensation techniques so that legibility is maintained properly. The variation technique is a translation technique that seeks to replace linguistic elements or paralinguistic elements (such as intonation and gestures) which ultimately have an impact on aspects of linguistic variation. In the Table 12 data, it was found that there was an application of the variation technique on the pronoun /*ka*/ in Arabic which was translated into ‘you’ masculine, singular, second person in English. Data in the form of compensation techniques have found 26 translation techniques in Arabic-English aphorisms. Meanwhile, in Arabic-Indonesian aphorisms, there are 22 compensation translation techniques. This shows that the English text applies more compensation techniques.

**Table 14. Literal Technique**

Arabic	مِنْ عَلَامَاتِ النَّجْحِ فِي النَّهَايَاتِ الرُّجُوعُ إِلَى اللَّهِ فِي الْبِدَايَاتِ	
English	<i>among the signs of success at the end</i> (Theme)	<i>is the turning to God at the beginning</i> (Rheme)

The literal technique is a translation technique that seeks to translate words or expressions using a word for word (word for word) model. In the Table 13 data, the Arabic phrase /*min* /’*alamātin-najhi fin-nihāyāti*/ (مِنْ عَلَامَاتِ النَّجْحِ فِي النَّهَايَاتِ) is literally translated into ‘among the signs of success at the end’. In this case, the term ‘success at the end’ will make the reader ask the meaning of the translation. There are 2 literal techniques found both in Arabic-Indonesian and in Arabic-English. This shows that both sides of the translation result are more likely not to be oriented to the source language. The literal technique is one of the techniques oriented to the source language (Arabic).

**Table 15. Generalisation Technique**

Arabic	الْأَعْمَالُ صُورٌ قَائِمَةٌ	
English	<i>Actions</i> (Theme)	<i>are lifeless forms,</i> (Rheme)

The generalisation technique is a translation technique that uses and utilises a more general and neutral term. In the Table 14 data, it is found that there is an application of generalisation techniques, especially in the phrase /*shuwarun qā’imatun*/ which is translated into ‘lifeless forms’. The word

‘lifeless’ is a general form of the word ‘body’. The generalisation technique is only found in Arabic-English data (2 techniques). Meanwhile, the generalisation technique was not found in the Arab-Indonesian data. This confirms that the English text uses more generalisation techniques to explain more specific elements.

To achieve good translation quality, one way

**Table 14. Literal Technique**

Arabic	وَانظُرْ إِلَى قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	
English	<i>Consider</i> (Theme)	<i>the Prophet’s words (God bless him and grant him peace!):</i> (Rheme)

is to clarify a missing expression, avoid ambiguity, and add connectors. Therefore, it is quite important to apply the addition of the amplification technique. There is an application of the addition technique in the data above, particularly to the word ‘the prophet’ because in Arabic it is only mentioned /*qaulihi*/ ‘his words’ *shalla Allhu ‘alaihi wa sallam*, which is usually abbreviated as SAW (as pure borrowing), to make it clearer and to clarify missing expressions. For clarity, the phrase “the prophet” was added. There are 7 techniques of translation (addition) found in the Arabic-Indonesian data. Meanwhile, in the Arabic-English data only 3 techniques were found. In this case, Indonesian language adds more elements to the translated text than English. Meanwhile, there are 5 techniques (pure borrowing) found in Arabic-Indonesian. This technique was not found in the Arabic-English data. The use of this technique affects the natural condition of the translated text. The more borrowing techniques are used, the text will read unnaturally.

**Table 17. Description and Transposition Technique**

Arabic	وَإِرَادَتُكَ الْأَسْبَابَ مَعَ إِقَامَةِ اللَّهِ إِيَّاكَ فِي التَّجْرِيدِ انْحِطَاطٌ عَنِ الْهَمَّةِ الْعَالِيَةِ	
English	<i>And + your desire to gain a living in the world, even though God has put you in isolation</i> (Theme)	<i>is a comedown from lofty aspiration.</i> (Rheme)

The description technique is a translation technique that seeks to replace a term or expression with a description of its form or function. The following sample data shows how the description technique is used in English Arabic Al-Hikam aphorisms, particularly when translating the word

*al-asbba* (to make a living in the world), which is one of the Sufi's typical terms. Transposition is a translation technique that replaces a grammatical category (to change a grammatical category). The word *al-asbāba* (Arabic Noun) had been translated into the English verb (to gain a living in the world). The description technique found a number of 2 techniques in the Arabic-Indonesian data. Meanwhile, the description technique found 1 technique in the Arabic-English data. This emphasises that the elements in Arabic when translated into Indonesian require more descriptions than when the elements in Arabic are translated into English. Likewise with the transposition technique, 20 techniques were found in the Arabic-Indonesian data. Meanwhile, there are 16 transposition techniques found in the Arabic-English data. This shows that the structure of the language in Arabic is replaced more when translated into Indonesian.

#### IV. DISCUSSION

The translation method has an important role in the analysis of translation products. In this case, the study of translation methods will focus on the aphorisms of Al-Hikam (Arabic – Indonesian) and (Arabic – English). Comparing the two types of translation products in terms of translation methods leads to discussion of translation studies from a macro perspective. The translation method refers to the macro-level procedures carried out by the translator. The use of translation methods oriented to the source language (Arabic) or translation methods oriented to the target language will be examined as two crucial aspects of the translation method (Indonesian and English).

Based on the analysis of translation techniques applied to the Indonesian Arabic Al-Hikam aphorisms, it can be concluded that the translation techniques used tend to be oriented towards the Target Language: communicative method, and Source Language: Literal Method (Newmark 1988)(Newmark 1988)(Newmark 1988). The communicative translation method is supported by the use of translation techniques in the form of: (1) 64.49% established equivalent, (2) 11.54% amplification in the form of explicitation, (3) 5.73% reduction, (4) 4.70% amplification in the form of paraphrasing, (5) 3.93% modulation, (6) 1.88% compensation, (7) 1.88% variation, (8) 1.71% transposition, (9) 1.36% discursive creation, (10) 1.36% implicitation, (11) 0.59% amplification in the form of addition, (12) 0.17% description.

These data indicate that the tendency to use communicative methods in Indonesian Arabic Al-Hikam aphorisms is **99.34%**. However, other data also show that the tendency to use methods oriented to the source language is also found to be **0.59%**. This source language-oriented translation method can be proven by the use of the following techniques, e.g., (1) 0.42% pure borrowing, (2) 0.17% literal.

On the other hand, a target language-oriented method was also found in the aphorisms of Al-Hikam Arabic English, which can be proven by the use of the following translation techniques: (1) 63.92% established equivalent, (2) 7.79% amplification in the form of paraphrasing, (3) 6.75% amplification in the form of explicitation, (4) 6.54% modulation, (5) 3.53% discursive creation, (6) 3.53% reduction, (7) 2.70% compensation, (8) 1.66% transposition, (9) 1.66% variation, (10) 1.03% implicitation, (11) 0.31% amplification in the form of addition, (12) 0.20% generalisation, and (13) 0.10% description. These data indicate that the tendency of using communicative methods in English Arabic Al-Hikam aphorisms is **99.72%**. However, other data also show that the tendency to use a method oriented towards the source language is also found in the aphorisms of Al-Hikam in English Arabic by **0.20%**. This source language-oriented method can be proven by the use of literal translation techniques of 0.20%. These data indicate that in the English Arabic Al-Hikam aphorisms there is a tendency to use communicative translation methods on the one hand and literal translation methods on the other. The results of this study indicate that the translation method used in translating Al-Hikam's aphorisms into English Arabic is a communicative translation method oriented to the target language (English). The use of the translation method which tends to be dominantly oriented towards the target language indicates that Al-Hikam's Arabic-English aphorisms tend to primarily adhere to the ideology of "domestication" translation rather than foreignization (Venuti 2019)(Venuti 2019)(Venuti 2019).

#### V. CONCLUSION

Aphorism is a genre which has quite a unique characteristic. This is due to the fact that aphorism has three strong characteristics, e.g., memorability, concision, and ambiguity. These three factors enhance the aphoristic style of expression. How a translator decides when confronted with aphorism

language translation is dependent on this aesthetic and meaningful form of language, which eventually opens up the possibility to numerous types of translation problems.

Al-Hikam's aphorisms in Indonesian Arabic and English Arabic contain the Themes and Rhemes information structure. In this case, the themes can be categorised into four groups, e.g., Unmarked Topical Themes, Marked Topical Themes, Textual Themes, and Interpersonal Themes. In general, the number of translation techniques in Indonesian Arabic Al-Hikam aphorisms was found to be 1,169. Meanwhile, the number of translation techniques in the English Arabic Al-Hikam aphorisms was found to be 962. On the other hand, the dominance of the *established equivalent* technique in Arabic – Indonesian and Arabic – English shows that there are a lot of terms or expressions that have been recognised in the dictionary or are commonly used to achieve equivalence from the source language to the target language, so that the readability of aphorism is higher. Thus, it can be concluded that to reach a high readability level, *established equivalent* technique has to be implemented by the translator to bridge or translate between the two languages. It was ultimately the distribution of these techniques that narrowed the orientation of translation, whether it was more inclined towards the source language or towards the target language; both translation products emphasise the target language orientation (Indonesian and English).

These limitations become “research gaps” that can be studied in future research. This study is limited to the aphorisms of Al-Hikam Arabic-Indonesian and Al-Hikam Arabic-English devoted to the chapter on monotheism (*Tauhid*) and morality

(*Akhlaq*), while the chapter on “*suluk*” in Al-Hikam can be studied in the next study.

Language has three primary functions according to Systemic Functional Linguistics, e.g., ideational functions, interpersonal functions, and textual functions. This study only explores textual functions, but future studies can investigate al-aphorisms' Hikam's ideational and interpersonal functions. Al-Hikam's translation books in Indonesian and English have always been best sellers for their readers. This provides a gap for further studies so that the quality of translation of Al-Hikam's aphorisms in Indonesian and English continues to improve, both in terms of accuracy, acceptability, and readability.

#### ACKNOWLEDGEMENT

This research was funded by Direktorat Riset dan Pengabdian Masyarakat, Deputy Bidang Penguatan Riset dan Pengembangan, Kementerian Riset, Teknologi/Badan Riset dan Inovasi Nasional Republik Indonesia for Fiscal Year 2022/2023 through Penelitian Dasar Unggulan Perguruan Tinggi scheme Desentralisasi.

Master Contract Number: 096/E5/PG.02.00. PT/2022 and Derivative Contract Number: 673.1/UN27.22/PT.01.03/2022, under the title ‘Optimalisasi Kajian Kearifan Lokal Bahasa Melalui Penerjemahan Periodisitas Teks Keagamaan Bahasa Arab ke Dalam Bahasa Jawa: Analisis Linguistik Sistemik Fungsional (Optimizing the Study of Local Wisdom of Language Through Translating the Periodicity of Arabic Religious Texts into Javanese: Functional Systemic Linguistic Analysis)’.

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