



## Translation Strategy in Matan Zubad's Translation Book by Muhammad Ali Baraqbah

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### Abstract

This study aims to describe the translation strategies used in the translated book of Matan Zubad by Muhammad Ali Baraqbah. This book is a translation from Arabic to Indonesian. The original title of this book is Matan Zubad. The theory used in this study is the theory of Mona Baker (2001). This research is a descriptive qualitative research with writing technique. Then analyzed with the translational equivalent method. The data obtained is 82 in the form of words, phrases and sentences from 100 poems studied. There are six strategies used in this book such as translation by a more general word (superordinate), translation by a more neutral/less expressive word, translation by cultural substitution, Translation using a loan word or loan word plus explanation, translation by paraphrase using a related word, and translation by paraphrase using unrelated word. The word loan and explanation strategies are the most strategies often used by translators. This happens because this translated book comes from a book that studies fiqh where is many fiqh terms cannot be translated literally and must be using borrowing strategy. And because the language text source is a poem which is written using the Ijaz technique where the poem is expressed in a short word but its meaning is deep and broad. This makes the translator have to use description strategy a lot so that the intent of the poetry can be conveyed and there is no misunderstanding.

### Abstrak

#### Kata Kunci :

*Strategi  
Penerjemahan;  
Buku Terjemah  
Matan Zubad*

Tulisan ini bertujuan untuk mendeskripsikan teknik penerjemahan yang digunakan dalam buku terjemah matan zubad karya Muhammad Ali Baraqbah. Buku ini merupakan buku terjemah dari bahasa Arab ke bahasa Indonesia. Judul buku asli adalah Matan Zubad. Teori yang digunakan dalam penelitian ini adalah teori Mona Baker (2001). Penelitian ini bersifat deskriptif kualitatif dengan teknik simak catat, kemudian dianalisis dengan metode padan translasional. Data yang diperoleh sejumlah 82 berupa kata, frase dan kalimat dari 100 bait syair yang diteliti. Hasil kajian menunjukkan bahwa terdapat enam strategi yang digunakan yaitu penerjemahan dengan kata yang lebih umum (superordinat), penerjemahan dengan kata yang lebih netral atau Expressive, penerjemahan dengan alih kebudayaan, penerjemahan dengan Loan words atau Loan words dengan penjelasan, penerjemahan dengan parafrase menggunakan kata yang berkaitan, dan penerjemahan dengan parafrase menggunakan kata yang tidak berkaitan. Strategi Loan words dan penjelasan adalah strategi yang paling banyak digunakan oleh penerjemah. Hal ini terjadi karena buku terjemah ini berasal dari kitab yang mempelajari ilmu fiqh dimana banyak istilah-istilah fiqh yang tidak bisa diterjemahkan harfiah dan harus ada dengan teknik Loan words. Karena teks bahasa sumber merupakan syair dalam bahasa Arab yang penulisannya menggunakan teknik Ijaz dimana syair diungkapkan dengan bahasa yang singkat

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namun artinya mendalam dan meluas, hal ini membuat penerjemah harus banyak menggunakan strategi Expressive agar maksud syair bisa tersampaikan dan agar tidak ada kesalahpahaman dalam memahami teks.

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### A. Introduction

The science of translation is an entrance to success. History records that the glory of a nation is closely related to the development of the science of translation and the seriousness of the nation towards it. It is proven that Islam experienced the peak of glory during the time of Caliph Harun Ar-Rashid who at that time knowledge was growing rapidly due to the increasing number of literacy sources that had been translated from various nations, one of which was the Greeks.

According to J.C. Catford translation is "a process of substituting a text in one language for a text in another", which is a process of replacing text in one language into another language. Catford also explained that in the translation process, linguistics is clearly needed, or often also called general linguistics (general linguistics). In understanding linguistics, it means, we do not only study a language, but also examine the ins and outs of language in general. That way, the results of the translated work can be easily digested by the reader.<sup>1</sup>

The science of translation and translation in Indonesia itself has developed massively, especially Arabic translation. There is one of the famous Arabic poets in Indonesia, namely the book "Broken Wings" by Kahlil Gibran. There are still many people who do not know that Kahlil Gibran is an Arabic poet and the book of broken wings is a translation from Arabic. This shows an advancement in the science of translation and translation in Indonesia.

Of course, everything is not free from shortcomings as well as translation in Indonesia. There are still many shortcomings in the science of translation in Indonesia, including that there are still books or translated articles that are rigid, inflexible and still literal by using feelings (feeling or *dauq*) without using existing translation methods.

According to Nida and Taber, translation is to produce the closest natural equivalent of the source language message into the recipient language, first in terms of meaning and second in terms of style.<sup>2</sup> Therefore, translating cannot only be translated word for word, it can not only be done with one method, but it requires a combination of all techniques whose use depends on the context required.

Ahmad Izzan mentions five linguistic problems faced by translators when translating in order to get the appropriate equivalent, namely: vocabulary, sentence

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<sup>1</sup> Dafi Hasan Perdana, "Strategi Penerjemahan Bahasa Arab Yang Berterima Dan Mudah Dipahami," *Jurnal Bahasa Lingua Scientia* 9 (June 2017). P.143-160

<sup>2</sup> Kusuma, Titis Kris Pandu, and Sajarwa, "Strategi Penerjemahan Pada Laman Resmi Sekretariat Kabinet Republik Indonesia.," *Deskripsi Bahasa* 1.2 (Oktober 2018): 175-185.

structure, sentence structure, transliteration, language development.<sup>3</sup> So, to get a good translation, you must master these five aspects. In his research, Faiq gives examples of errors that occur: *مسمع الناس* is literally translated "human hearing", while the alternative translation is "people's ears".<sup>4</sup> Of course this is because the adjustment to the position of the sentence and its position, cannot only be interpreted literally.

The development of translation in Indonesia is also massively developed in Islamic boarding schools. The science of translation is certainly not foreign to the santri/ students in Islamic boarding schools who study religion and Arabic on a daily basis. There are many translations of classical Arabic books to make it easier for students to study the book. However, due to various factors, several translated books that have been circulating were found to contain ambiguous translations, not appropriate and not meeting the existing rules. This is feared to make the students who study it do not understand it may even give birth to erroneous understandings.

Many people have done research on the development of translation in Islamic boarding schools. Irhamni stated in his research, the typical translation technique in pesantren is the translation of the beard. This technique is to translate the words into Arabic pegon and its position in nahwu. The existence of beard translation in traditional pesantren occupies a central position in terms of knowledge transfer.<sup>5</sup> In this case, KH Sahal Mahfudz is worried that the culture and science contained in the yellow book because of its uniqueness cannot be translated or translated as a whole, because with translation students will focus on the editorial aspect only so that it leads to the formation of a textual mindset in understanding the book yellow.<sup>6</sup> For this reason, research on translation in Islamic boarding schools is very important so that misunderstandings do not develop in conveying and receiving knowledge.

Studies on translation have also been widely conducted among academics, some examples of research on the science of translation: First, research on Phrase Studies, Techniques, and Assessment of Acceptability and Readability Quality in the Translation of the Novel "Tragedi Zainab" by Ali Ahmad Bakatsir.<sup>7</sup> This research was conducted by Endah Tri Setyorini in the form of a thesis in 2019. This research is divided into three main

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<sup>3</sup> Faiq Ainurrafiq, "Analisa Kesalahan Dalam Penerjemahan Kitab Al Balaghah Al Wadihah Karya Ali Al Jarim Dan Mustafa Amin," *Cendekia* 13 (June 2015), p.35-48

<sup>4</sup> Ibid.p.41

<sup>5</sup> Irhamni, "Kearifan Lokal Pendidikan Pesantren Tradisional Di Jawa: Kajian Atas Praktek Penerjemahan Jenggotan," *Ulumuna* 15 (2011), p. 95–118.

<sup>6</sup> Aulia Faqih Rifa'i, "Analisis Dan Implementasi Aplikasi Penerjemah Dan Penambah Harakat Kitab Klasik/ Kitab Kuning," *Jurnal Kaunia* 9, no. 2 (2013), p.85–95.

<sup>7</sup> Endah Tri Setyorini, *Pengkajian Frasa, Teknik, Dan Penilaian Kualitas Keberterimaan Dan Keterbacaan Dalam Terjemahan Novel "Tragedi Zainab" Karya Ali Ahmad Bakatsir.*, Skripsi (Yogyakarta: Universitas Ahmad Dahlan, 2019), p. 149-151

topics, namely; the various Arabic phrases contained in the novel Tragedy of Zaenab, the strategies used in translating the novel, and the acceptability of the translation. In her research, she divides Arabic phrases into six parts, namely; idhofi phrases, bayani phrases, athfi phrases, majazi phrases, adadi phrases, isnadi phrases. And the translation strategy that is used as a reference in this research is the translation strategy of Molina and Albir with 18 classifications, namely; amplification, borrowing, calque, compensation, description, discursive creation, common equivalence, generalization, linguistic amplification, linguistic compression, literal translation, modulation, particularization, reduction, substitution, transposition, variation and adaptation.

Second, the research entitled *Equivalence Strategies In Translating Slang In The Novel "Akeelah And The Bee"* By Sapardi Djoko Damono.<sup>8</sup> This research was conducted by Rina Sari Nainggolan in 2012 in the form of a thesis. This study discusses the techniques and strategies of translating English slang into Indonesian. This research refers to Mona Baker's translation theory. In this study, it is explained that according to Mona Baker, equivalence is divided into two; formal equivalent and dynamic equivalent. Equivalent dynamics has several divisions, namely; textual equivalent, grammatical equivalent and pragmatic equivalent.

Third, research on *Translation Strategies and Shifting the Meaning of Social Culture Terms in the Translation of the Garudayana Saga Comic Volume 14* by Is Yuniarto.<sup>9</sup> This research was conducted by Ni Wayan Dadi, Ni Putu Luhur Wedayanti, and I Made Budiana in 2018 in the form of a journal. The theory used in this study is the Mona Baker theory. There are seven translation strategies used by translators to translate the term social culture in the Garudayana Saga comic volumes 1-4 by Is Yuniarto. The most common strategy used by translators is the translation strategy by using more general words and translating with cultural substitution. Meanwhile, the strategy that is least used by translators is translating by paraphrasing unrelated words and translating by omitting words.

Fourth, research on *Cultural Translation on the Book of Min Mukhalafat An Nisa* by Abdul Aziz Bin Muhammad Bin Abdullah As Sadhan.<sup>10</sup> This research was conducted by Anisah Sarah Fatimah in 2018 in the form of a thesis. This study tries to translate the book *Min Mukholafat an Nisa* by using a cultural translation strategy. This study reveals that

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<sup>8</sup> Rina Sari Nainggolan, *Equivalence Strategies In Translating Slang In The Novel "Akeelah And The Bee"* By Sapardi Djoko Damono., thesis (Medan: Universitas Sumatra Utara, 2012).p. 67

<sup>9</sup> Yuniarto Ni Wayan Dadi, Ni Putu Luhur Wedayanti, and I Made Budiana, "Strategi Penerjemahan Dan Pergeseran Makna Istilah Budaya Sosial Dalam Terjemahan Komik Garudayana Saga Volume 14 Karya Is Yuniarto," *Jurnal Humanis* 22, no. 4 (November 2018).p.986-993

<sup>10</sup> Anisah Sarah Fatimah, *Terjemah Kultural Pada Kitab Min Mukholafat An Nisa Karya Abdul Aziz Bin Muhammad Bin Abdullah As Sadhan*, Skripsi (Jakarta: Fakultas Adab dan Humaniora UIN Syarif Hidayatullah, 2018).p.136-142

the results of cultural strategies or cultural substitution are closer to the meaning of the source language.

Fifth, research on the Translation Strategy of the Novel *Kifāh Ahmas* by Najīb Mahfūẓ.<sup>11</sup> This research was conducted by Lia Mulyani in 2018 in the form of a thesis. The study uses the theory of semantic translation strategies in the book *Translation* by Zuchruddin Suryawinata and Sugeng Hariyanto which contains 9 translation strategy techniques, namely; levies (borrowing), cultural equivalents (cultural equivalents), descriptive equivalents and descriptive equivalents (descriptive equivalents), synonyms, official translations, depreciation and expansion, additions, deletions, and modulations. The results of this study indicate that using this semantic strategy results in a good translation and easy to understand message in the target language without deviating far from the source text message.

Sixth, research on the Accuracy of Oral Translation in the *Syarh Kitab Adab Sulukil Pupils* by Habib Abdullah Al-Haddad at the Nurul Iman Taklim Council, Serpong, South Tangerang.<sup>12</sup> This research was conducted by Firman Syahbuddin in the form of a thesis in 2018. This research examines how to effectively translate words spoken directly. This study uses Newmark's theory of literal translation and communication strategies.

While in this paper, the author wants to find and describe which translations are appropriate and which are not according to the rules in the book *Translation of Matan Zubad* by Muhammad Ali Barakbah. The original book uses Arabic entitled *Matan Zubad* by Al-Imam Ibn Ruslan which is presented with 1080 Arabic poems that discuss fiqh issues, then translated into Indonesian by Muhammad Ali Baraqbah. This translated book is then often used at the Wildanus Sholihin boarding school in Surabaya to make it easier for students to understand the original Arabic book.

Writing a research method is needed as a means to achieve the goal. The method in question is a way of expressing objective truth. The method used in this research is a qualitative-comparative method. According to Punaji Setyosari, qualitative research requires a more in-depth, detailed but extensive and historical analysis power, so the power of reason is the only source of analytical ability in the entire research process.<sup>13</sup> The use of qualitative-comparative methods in this research is by collecting, classifying, analyzing and comparing data non-statistically through words, phrases, idioms in the book *Terjemah Matan Zubad* with the original source of the book *Matan Zubad*.

<sup>11</sup> Lia Mulyani, *Strategi Penerjemahan Novel Kifāh Ahmas Karya Najīb Mahfūẓ*, skripsi (Jakarta: Fakultas Adab dan Humaniora UIN Syarif Hidayatullah, 2018).p.89-92

<sup>12</sup> Firman Syahbuddin, *Keakuratan Penerjemahan Lisan Dalam Syarh Kitab Adab Sulukil Murid Karya Habib Abdullah Al-Haddad Di Majelis Taklim Nurul Iman Serpong, Tangerang Selatan*, Skripsi (Jakarta: Fakultas Adab dan Humaniora UIN Syarif Hidayatullah, 2018).p.97-100

<sup>13</sup> Punaji Setyosari, *Metode Penelitian Pendidikan Dan Pengembangan* (Jakarta: Prenada Media Grup, 2011).p.28-30

To provide data, researchers must use a method which in research methodology is called a method or technique. Methods and techniques are ways in the endeavor. The method is the way to be implemented, while the technique is the way to implement the method.<sup>14</sup> In this study, the observation method (observation) and note-taking techniques were used to obtain data. The data analysis method used is translational equivalent. In this study, the approach used is the Mona Baker translation theory approach. According to Baker, the difficulties that arise in finding equivalents are caused by two things, namely: first, cultural-specific concepts and second, words in the source language that are not available in the target language. Therefore, certain strategies are needed that must be used by translators to find equivalent effects in a translation result.<sup>15</sup>

Furthermore, in this study, it will be investigated which translations are in accordance with Mona Baker's theory and the background of the use of the theory. Among the data that has been found, namely in the 441<sup>st</sup> stanza of Matan Zubad there is the word حول which is translated as "haul" not translated by the word "year". In this case, the translator uses Mona Baker's theory of loan strategy. This is done because the word "haul" is commonly known and used by Indonesians, especially Javanese (the translators are Javanese speakers). The word haul is often used to commemorate the annual death of someone, for example; The 20<sup>th</sup> Haul Sunan Ampel. The book of Matan Zubad consists of 1080 stanzas of poetry, there are many things that can be studied. However, to avoid misunderstandings so that the discussion does not widen, the author needs to provide boundaries and formulation of the problem to be studied. In this study the author will only examine 100 verses of the poem from the 401-450 verse.

## ***B. Research Finding and Discussion***

### ***1. Mona Baker's Theory of Translation Strategy***

Etymologically, the word translated comes from Arabic الترجمة (tarjamah), the word is located as mashdar of fiil ruba'i mujarrad. The word الترجمة in the Mu'jam Ar-Roid dictionary means : نقل الكلام من لغة إلى أخرى "Translation is the transfer of words from one language to another". In the KBBI itself, translation means copying (separating) from one language into another. Many definitions are expressed by translation experts related to translation. Newmark provides the definition of "rendering the meaning of a text into another language in the way that the author intended the text"<sup>16</sup>. According to Hidayatullah, translation is the process of transferring messages expressed in one language

<sup>14</sup> Muhammad, *Metode Penelitian Bahasa* (Yogyakarta: Ar-Ruzz Media, 2011), p.15-16

<sup>15</sup> Kristianto Setiawan, "Strategi Penerjemahan Dan Kesepadanan Makna Pada Terjemahan Subtitle Film 'Turah', Mengangkat Bahasa Jawa Ngapak Ke Kancan Internasional.," *Prosiding* 8, no. 1 (2019) p.259-272

<sup>16</sup> Pandu, "Strategi Penerjemahan Pada Laman Resmi Sekretariat Kabinet Republik Indonesia." p.175-185



into another language in a commensurate and reasonable manner in its disclosure so as not to cause misperceptions and foreign impressions in capturing the message.<sup>17</sup>

Translation strategies are guidelines for translating phrase by phrase or sentence by sentence. According to Suryawinata & Hariyanto, translation strategy is a translator's tactic to translate words or groups of words, or maybe a full sentence if the sentence cannot be broken down into smaller units to be translated.<sup>18</sup>

Baker stated that some equivalent words or sentences often actually create a lot of difficulties for translators. According to him, good equivalence in a particular context depends on several linguistic factors, such as collocations and idioms, and culture, in this case, for example cultural concepts. That way, there is no single strategy to complete the translation. When a translator has difficulties and problems to produce a translation text that is flexible, acceptable and easy to understand, it means that he needs several translation strategies.<sup>19</sup>

This study will refer to the eight popular translation strategies of Mona Baker in her book "In Other Words",<sup>20</sup> namely :

- 1) Translation with a more general word (superordinate), this strategy is similar to the generalization strategy, used when the target language (TL) does not have a specific word, so it uses a more general word.
- 2) Translation with more neutral or expressive words. This strategy is used when the SL has detailed and specific words so that the SL will seem to explain.
- 3) Translation by cultural transfer or substitution. This strategy is used when the SL uses words that are more familiar in the community so that they are used as substitutions.
- 4) Translation with loan words or loan words with explanations, loan word strategies that maintain the source language words (SL) in their entirety, both sound and written into SL
- 5) Paraphrasing translation using related words. This strategy is used when a concept is known lexically but differs in form.
- 6) Paraphrasing translation using unrelated words. This strategy is used when the TL concept is not available lexically in the SL. Paraphrasing can be done, one of them, by modifying the superordinate.

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<sup>17</sup> Moch. Syarif Hidayatullah, *Seluk Beluk Penerjemahan Arab Indonesia Kontemporer* (Tangerang Selatan: Alkitabiah, 2014).p.7

<sup>18</sup> Zachrudin Suryawinata and Sugeng Hariyanto, *Translation; Bahasa Teori Dan Penuntun Praktis Menerjemahkan* (Yogyakarta: Kasinus, 2003).p.19

<sup>19</sup> Perdana, "Strategi Penerjemahan Bahasa Arab Yang Berterima Dan Mudah Dipahami."p.145

<sup>20</sup> Mona Baker, *In Other Words: A Course Book on Translation* (London: Routledge, 1992).p.10-81

- 7) Translation by deletion or omission of words, this word removal strategy is carried out when an explanation that is too long has the possibility of disturbing the convenience of the reader.
- 8) Translation using pictures or illustrations. This strategy is used when the SL does not have equivalent words that refer to something that can be illustrated, especially when space is limited, such as on the packaging of a product.

## 2. Strategy for Translation of the Book of *Matan Zubad*

From 100 stanzas (351-450) which were studied in the translation book of *Matan Zubad* by Muhammad Ali Baraqbah, data were obtained that the translator used Mona Baker's six strategies. The data obtained are 82 consisting of words, phrases or sentences with the following details:

No	Source language (SL)	Target Language (TL)	Translation Strategy
1	باب صلاة المسافرين	BAB sholat bagi musafir	No 4, Loan words
2	أربع فرض	Sholat fardu yang empat	No 2, Expressive
	وفائت في سفر إن قصدا	Juga sholat (empat rokaat) yang diqadha pada saat safar/bepergian	No 6, Paraphrasing Unrelated Words
4	سنة عشر فرسخا ذهابا	Yang jaraknya mencapai 16 farsakh perginya saja (bukan pulang-pergi)	No 2, Expressive
5	فرسخا	Farsakh	No 4, Loan words
6	السفر	Safar	No 4, Loan words
7	المباح	Mubah	No 4, Loan words
8	حتى آبا	Hingga dia kembali (ke batas negri asalnya)	No 2, Expressive
9	وشروطه	Syarat-syarat qashar	No 2, Expressive
10	النية	Niat	No 4, Loan words
11	في الإحرام	Ketika takbiratul ihram	No 4, Loan words with explanation
12	وترك ما خالف في الدوام	Dan meninggalkan hal-hal yang berlawanan/ menyalahi (dengan niat qashar tersebut) selama ia dalam sholatnya	No 5, Paraphrasing related words
13	العصرين	Shalat dzuhur dengan ashar	No 3, Transfer Culture
14	العشائين	Magrib dengan isya	No 3, Transfer Culture



No	Source language (SL)	Target Language (TL)	Translation Strategy
15	المقيم	Orang yang mukim	No 4, Loan words
16	التقديم	Jama taqdim	No 4, Loan words
17	ابتداء البادية	Ketika memulai sholat yang pertama	No 5, Paraphrasing related words
18	جماعة	Jama'ah	No 4, Loan words
19	وإن تيمما	Bertayammum	No 4, Loan words
20	التقديم	Taqdim	No 4, Loan words
21	التأخير	Takhir	No 4, Loan words
22	والجمع بالتقديم والتأخير	Adapun pemilihan jama' taqdim dan takhir (yang mana yang hendak dia lakukan)	No 2, Expressive
23	بحسب الأرفق للمعذور	Maka tergantung kemudahan bepergiannya	No 6, Paraphrasing Unrelated Words
24	باب صلاة الخوف	BAB sholat Khauf	No 4, Loan words
25	عدونا في غير قبلة فسن	Jika musuh kita ada di selain kiblat maka dianjurkan (pemimpin membagi pasukan menjadi dua kelompok)	No 2, Expressive
26	قبلة	Kiblat	No 4, Loan words
27	وصلى من يؤم	Dan sholatlah imam	No 1, Superordinate
28	الركعة	Rakaat	No 4, Loan words
29	بالفرقة الركعة الأولى وتتم	Dengan kelompok pertama rokaat pertama saja	No 1, Superordinate
30	وحرست ثم يصلي ركعه	(Setelah selesai maka kelompok pertama tadi) menjaga (ke arah musuh) kemudian imam melanjutkan sholatnya (yang tersisa) satu rokaat	No 2, Expressive
31	ولو في جمعه	Walaupun untuk sholat jumat	No 2, Expressive
32	وبهم يسلم	Dan imam (menunggu kelompok yang kedua untuk) salam Bersama mereka	No 2, Expressive
33	وحرس الآخر	Sedangkan satu shaf yang lain berdiri menjaga	No 2, Expressive
34	وفي التحام الحرب صلوا مهما	Sedangkan ketika perang berkecamuk dengan dahsyat maka mereka hendaklah shalat bagaimanapun	No 6, Paraphrasing Unrelated Words

No	Source language (SL)	Target Language (TL)	Translation Strategy
35	ركبانا أو بالايما	Dalam keadaan berkendara atau berjalan atau dengan isyarat	No 2, Expressive
36	وحرّموا على الرجال العسجد	Dan para ulama mengharamkan emas atas laiki-laki	No 2, Expressive
37	وخالص القز أو الحرير	Sutra murni apapun jenisnya	No 1, Superordinate
38	باب صلاة الجمعة	BAB Sholat Jum'at	No 4, Loan words
39	فرض	Fardhu	No 4, Loan words
40	مؤمن	Mu'min	No 4, Loan words
41	كلف (فعل)	Mukallaf baligh dan berakal sehat	No 4, Loan words with explanation
42	مستوطن	Mustawthin (penduduk setempat)	No 4, Loan words with explanation
43	استغفار	Istighfar	No 4, Loan words
44	وشرطها في أبيه جماعة	Syaratnya (sholat jum'at) harus dilakukan di bangunan secara berjamaah	No 2, Expressive
45	بأربعين	Sejumlah 40 orang	No 2, Expressive
46	بصفة الوجوب	Dengan sifat-sifat orang yang wajib untuk sholat jum'at	No 2, Expressive
47	والوقت	Dan masih adanya waktu dzuhur	No 2, Expressive
48	القيام والله احمد	Pujilah Allah SWT	No 5, Paraphrasing Related Words
49	والستر والولاء بين تين	Dan haruslah menutup aurat, dan berkesinambungan antara kedua khutbah	No 2, Expressive
50	الطهرين	Suci dari hadats dan najis	No 3, Alih Bahasa
51	ويطمئن قاعدا بينهما	Dan hendaknya khatib duduk paling sedikit sekedar thuma'niinah	No 6, Paraphrasing Unrelated Words
52	يطمئن	thuma'niinah (sekedar ucapan subhanallah)	No 4. Loan words with explanation
53	الآية	Ayat	No 4, Loan words
54	ثانية	Di khutbah yang kedua	No 2, Expressive
55	وبكر المشي	Mengawalkan pergi	No 5, Paraphrasing related words

No	Source language (SL)	Target Language (TL)	Translation Strategy
56	وازداد من قراءة وذكر	Menambahkan bacaan al-Quran dan dzikir (melebihi dari hari-hari lain)	No 2, Expressive
57	الخطبة	Khutbah	No 4, Loan words
58	وسنة الخطبة بالإحصات	(Sangat) sunnah (dianjurkan) untuk menyimak khutbah	No 5, Paraphrasing related words
59	تحية الصلاة	Shalat tahiyatul masjid	No 4, Loan words
60	باب صلاة العيدين	BAB sholat dua hari raya	No 4, Loan words
61	أدا	Adaa-an/ tunai (jika dia laksanakan pada waktunya yang telah ditentukan)	No 4, Loan words with explanation
62	تكبير سبع أول الأولى يسن	Disunnahkan takbir tujuh kali selain takbiratul ihram pada rakaat pertama	No 2, Expressive
63	إحرامه	Takbiratul ihram	No 4, Loan words
64	الأولى منهما	Di khutbah pertama	No 5, Related Paraphrases
65	كذا الإمساك حتى النحر	Sebagaimana disunnahkan pula menahan dari makan dan minum pada sholat idul adha (sebelum sholat)	No 2, Expressive
66	الخطيب	Khatib	No 4, Loan words
67	تحرم	Takbiratul ihram	No 4, Loan words
68	كذا لما تلا	Begitu juga (untuk 'idul adha sunnah takbir) setelahnya	No 2, Expressive
69	الصلوات	Shalat-shalat fardhu atau sunnah	No 6, Unrelated Paraphrases
70	صبح التاسع	Setelah sholat subuh hari ke 9 Dzulhijjah (hari arafah)	No 2, Expressive
71	إلى انتهاء عصر يوم الرابع	Hingga akhir ashar hari keempat (dari tanggal 9, yakni tanggal 13 Dzulhijjah)	No 2, Expressive
72	باب صلاة الكسوف والخسوف	Bab sholat kusuf (gerhana matahari) dan khusuf (gerhana bulan)	No 4, Loan words
73	الكسوف	Kusuf (gerhana matahari)	No 4, Loan words
74	الخسوف	Khusuf (gerhana bulan)	No 4, Loan words
75	ذي ركعتان	(Masing-masing) memiliki (yakni dikerjakan dengan) dua rokaat	No 2, Expressive
76	قومتين	Dua kali berdiri (dua kali membaca Al-Fatihah)	No 2, Expressive

No	Source language (SL)	Target Language (TL)	Translation Strategy
77	سبحة الركعات والسجادات	Tasbih pada ruku'-ruku' dan sujud-sujudnya	No 4, Loan words
78	باب صلاة الاستسقاء	Bab sholat istisqo'	No 4, Loan words
79	والرد بتوبة للمظلوم	Untuk bertaubat dan mengembalikan hak-hak orang yang telah dizalimi	No 6, Related Paraphrases
80	التخشع	Khusyu'	No 4, Loan words
81	ورتع ورکع	Dan hewan-hewan ternak	No 1, Superordinate
82	التكبير	Takbir	No 4, Loan words

Examples of the descriptions of translation techniques that have been identified include the following :

### 1. More general word (superordinate)

- a. Data on verse no 371 chapter prayer khauf

SL : <sup>21</sup> وخالص القز أو الحرير

TL : Sutra murni apapun jenisnya<sup>22</sup>

In this section, the translator uses the more general word or superordinate strategy. القز and الحرير are two types of sutras, then translated by translators as "pure silk of any kind".

- b. Data on verse no 398 chapter istisqo prayer '

SL : <sup>23</sup> ورتع ورکع

TL : Hewan-hewan ternak. <sup>24</sup>

In this section, the translator also uses a superordinate strategy or a more general word because is two types of animals and then translated as "farm animals".

### 2. More expressive words

- a. Data on verse 402 chapter corpse

SL : <sup>25</sup> بل على

TL : Namun tetap wajib shalat dan memandikan atas.<sup>26</sup>

<sup>21</sup> Muhammad Barakbah, *Terjemah Matan Zubad* (Surabaya: Mutiara Ilmu, 2010).p.128

<sup>22</sup> Ibid.p.129

<sup>23</sup> Ibid.p.140

<sup>24</sup> Ibid.p.141

<sup>25</sup> Ibid.p.142

<sup>26</sup> Ibid.p.143

The translator uses an expressive strategy on the word because literally *بل على* means "but (required) on" but the translator interprets it more expressively as "but it is still obligatory to pray and bathe up".

- b. Data on verse no. 392 chapter prayer khusuf (solar eclipse) and khusuf (moon eclipse)

SL : <sup>27</sup> *ذِي رَكَعَتَانِ*

TL : (Masing-masing) memiliki (yakni dikerjakan dengan) dua rakaat.<sup>28</sup>

The translator also uses an expressive strategy on the word because literally *ذِي رَكَعَتَانِ* means "to have two rakaat" but the translator interprets it more expressively and specifically to "(each) has (i.e. done with) two rakaat".

### 3. Transfer of culture

- a. Data on verse no 408 chapter corpse

SL : <sup>29</sup> *اقْرَأِ الْحَمْدَ*

TL : Membaca Al-Fatihah.<sup>30</sup>

Word *الحمد* literally means praise. But in this section the translator does not mean praise because what is meant in this chapter is "surah al-fatihah" which begins with the word *الحمد*. Translators use this substitution or cultural transfer technique in order to provide understanding to the reader because "Surah al-Fatihah" is more popular among readers than "Surah Alhamdu".

- b. Data on verse no 412 chapter corpse

SL : <sup>31</sup> *تَعْزِيَةً*

TL : Berbelasungkawa.<sup>32</sup>

In this section the translator chooses to interpret with the word "condolences" not to mean "ta'ziah" because the word condolences is more popular than the word ta'ziah.

### 4. Loan words or loan words with explanations

- a. Data on verse no 372 chapter Friday prayer

SL : <sup>33</sup> *كَلَفَ*

TL : Mukallaf, baligh dan berakal sehat.<sup>34</sup>

In this section the translator retains the word "mukallaf" which is a fiqh term which literally means "the one who is burdened". The translator also explains what is meant by mukallaf, namely baligh and common sense.

<sup>27</sup> Ibid.p.138

<sup>28</sup> Ibid.p.139

<sup>29</sup> Ibid.p.144

<sup>30</sup> Ibid.p.145

<sup>31</sup> Ibid.p.144

<sup>32</sup> Ibid.p.145

<sup>33</sup> Ibid.p.130

<sup>34</sup> Ibid.131

- b. Data on verse no 372 chapter Friday prayer

SL :<sup>35</sup> مستوطن

TL : Mustawthin, penduduk setempat.<sup>36</sup>

In this section, the translator uses a borrowing strategy with explanations while maintaining the word "mustawthin" which is absorbed from the source language without changing. The translator also explains what is meant by mustawthin, namely local residents.

## 5. Paraphrasing related words

- a. Data on verse 411 chapter corpse

SL :<sup>37</sup> ودفنه لقبله قد أوجبوا

TL : Adapun ketika menguburkannya wajib menghadap kiblat.<sup>38</sup>

In this section the translator uses a related word paraphrasing strategy. The sentence ودفنه لقبله قد أوجبوا can literally be interpreted as "and burying it facing the Qibla is mandatory" while the translator interprets it by paraphrasing "As for when burying it must face the Qibla". The paraphrase used by the translator is easier for the reader to understand and is still relevant.

- b. Data on verse no 396 chapter istisqo prayer '

SL :<sup>39</sup> و الردّ بتوبة للمظالم

TL : Kepada seluruh orang untuk bertaubat dan mengembalikan hak-hak orang yang telah didzolimi.<sup>40</sup>

In this section the translator also uses a related word paraphrasing strategy. The sentence و الردّ بتوبة للمظالم can literally be interpreted as "and return with repentance to those who have been wronged". If interpreted literally it will be ambiguous and difficult to understand. Then the translator interprets by paraphrasing "to all people to repent and restore the rights of people who have been wronged". The paraphrase used by the translator is easier for the reader to understand and is still relevant.

## 6. Paraphrasing unrelated words

- a. Data on verse no 379 chapter Friday prayer

SL :<sup>41</sup> ويطمئن قاعدا بينهما

TL: Dan hendaknya khatib duduk paling sedikit sekedar thuma'niinah.<sup>42</sup>

<sup>35</sup> Ibid.p.130

<sup>36</sup> Ibid.p.131

<sup>37</sup> Ibid.p.144

<sup>38</sup> Ibid.p.145

<sup>39</sup> Ibid.p.140

<sup>40</sup> Ibid.p.141

<sup>41</sup> Ibid.p.132

<sup>42</sup> Ibid.p.133



In this section the translator uses a strategy of paraphrasing unrelated words because literally *ويطمئن قاعدا بينهما* means "and doing tuma'ninah by sitting between the two" but the translator interprets by paraphrasing "And the preacher should sit at least just thuma'ninah". These paraphrases are not related in meaning but have one purpose and can be understood.

b. Data on verse no 361 chapter prayer for travelers

SL : <sup>43</sup> بحسب الأرفق للمعذور

TL : Maka tergantung kemudahan bepergiannya. <sup>44</sup>

In this section the translator also uses a strategy of paraphrasing unrelated words because literally *بحسب الأرفق للمعذور* means "depending on tolerance for those who have reasons" but the translator interprets by paraphrasing "So it depends on the ease of traveling". These paraphrases are not related in meaning but have one purpose and can be understood.

### C. Conclusion

Of the 100 poems (351-450) studied, the authors found 82 data in the form of words, phrases or sentences. There are six strategies used in translating the book of Matan Zubad, namely: Superordinate in 5 data of 6.09%, Expressive in 26 data of 31.7%, Interpreting in 3 data of 3.65%, Loan words in 37 data of 45.12%, paraphrasing related words in 5 data is 6.09%, and paraphrasing words that are not related to data 6 data is 7.31%.

The translation strategies that tend to be used are loanword and expressive strategies. This happens because this translation book comes from a book that studies fiqh, where many fiqh terms cannot be translated literally and must be translated as is with a loan word strategy because it has become a term in fiqh itself, when translated literally it would be will lead to confusion and misunderstanding.

After the borrowing word strategy, the most widely used strategy in this translation is the expressive strategy. The reason why many translators use this strategy is because the source language text is an Arabic poem. Arabic poetry writing usually uses the Ijaz technique where the poem is expressed in short language but the meaning is deep and broad. This makes the translator have to use a lot of expressive strategies so that the meaning of the poem can be conveyed and so that there are no misunderstandings in understanding the text. Errors in understanding the text can result in misunderstandings in understanding the science of fiqh which is widely practiced everyday. That would be a fatal mistake.

On the other hand, the strategy of deleting or reducing words and illustrations is not carried out by the translator because the source language is in the form of Arabic poetry where each word has a deep meaning. If a word is deleted or omitted and it is not translated,

<sup>43</sup> Ibid.p.124

<sup>44</sup> Ibid.p.125

it will cause misunderstandings and be far from the purpose of the author of the book. Translators also do not use an illustration strategy because the translated book does not need to use pictures or illustrations in the translation process.

Berdasarkan analisis di atas, dapat disimpulkan bahwa struktur kebahasaan, diksi, dan gaya bahasa yang tertera dalam hadīts mengenai mukmīn dan munāfik pada pembacaan qurān melalui tujuh perawi memberikan pengaruh terhadap makna yang ingin disampaikan terkait pentingnya menjadi orang beriman dengan rutin membaca al-qurān dan mengaplikasikannya dalam kehidupan sehari-hari dalam masyarakat. Gaya bahasanya dapat dibilang paripurna sebab mencakup keseluruhan tataran yang ditawarkan oleh disiplin ilmu stilistika, yakni: fonologi, morfologi, sintaksis, semantik, dan imagery. Keteraturan seni estetika hadīst ini memberikan efek psikologis kepada pendengar karena manusia cenderung menyukai keindahan. Berawal dari ketertarikan inilah, pesan dapat tersampaikan.

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