

10.24235/ijas.v7i1.17589

Translation Strategies and Cultural Transfer in Ibrahim Al-Koni's "Tair an-Nahs az-Zahabi"

استراتيجيات الترجمة والنقل الثقافي في رواية "طائر النحس الذهبي"
لإبراهيم الكوني

Maulana Ihsan Ahmad*

Department of Arabic Language and Literature UIN Sunan Kalijaga
Yogyakarta, Indonesia

Citation:

Ahmad, Maulana Ihsan. "Translation Strategies and Cultural Transfer in Ibrahim Al-Koni's 'Tair an-Nahs Az-Zahabi.'" Indonesian Journal of Arabic Studies 7, no. 1 (2025): 57–74.

Correspondence:

Maulana Ihsan Ahmad

Email:

23201011009@student.uin-suka.ac.id

Received: Sept 29, 2024

Accepted: April 26, 2024

Published: May 31, 2025

Copyright holder:

© Maulana Ihsan Ahmad

First publication right:

Indonesian Journal of Arabic
Studies

ABSTRACT

Purpose – This study aims to critique the Indonesian translation of Ibrāhīm Al-Kōnī's short story *Tair an-Nahs az-zahabi*. It highlights the importance of preserving cultural and aesthetic integrity in literary translation, and evaluates the application of various translation techniques in transferring meaning from Arabic to Indonesian. **Design/methods/approach** –This research employs a qualitative descriptive method, focusing on comparative textual analysis between the source text and its Indonesian translation. The analysis centers on identifying and assessing translation techniques such as borrowing, calque, literal translation, transposition, modulation, amplification, reduction, adaptation, variation, discursive creation, clarification, and combinations thereof. **Findings** –The results show that techniques like borrowing and literal translation effectively retain core meanings, while methods such as modulation and amplification enhance clarity and emotional depth in the target text. However, certain techniques occasionally lead to slight shifts in meaning. Overall, the translation succeeds in conveying the symbolic, mythical, and cultural essence of the original story, albeit with some contextual reinterpretations. **Research implications** – The study underscores the need for a balanced use of translation strategies to maintain both literal and cultural fidelity in literary works. It suggests that a translator's deep understanding of the source and target languages—along with their socio-cultural contexts—is essential for producing accurate and culturally resonant literary translations. These insights are valuable for translators and researchers seeking to improve the quality and sensitivity of Arabic–Indonesian literary translation.

KEYWORDS:

Translation Techniques, Short Story, Ṭāir an-Naḥs az-Zahabī, Ibrāhīm al-Kōnī

المخلص

الهدف – تهدف هذه الدراسة إلى نقد الترجمة الإندونيسية للقصة القصيرة "طائر النحس الذهبي" لإبراهيم الكوني، مع إبراز أهمية الحفاظ على الأبعاد الثقافية والجمالية في الترجمة الأدبية، وتقييم مدى توظيف تقنيات الترجمة المختلفة في نقل المعنى من اللغة العربية إلى اللغة الإندونيسية. المنهج – تعتمد هذه الدراسة على المنهج الوصفي التحليلي، مع التركيز على التحليل النصي المقارن بين النص الأصلي وترجمته إلى اللغة الإندونيسية. وتتركز التحليلات



على تحديد تقنيات الترجمة المستعملة وتقييمها، مثل: الاستعارة، والترجمة الحرفية، والترجمة الاقتباسية، والتحوير، والتعديل، والإيضاح، والاختزال، والتكييف، والتغيير، والخلق التداولي، والتوضيح، وكذلك المرح بين هذه التقنيات. النتائج – أظهرت النتائج أن تقنيات مثل الاستعارة والترجمة الحرفية أسهمت بفعالية في الحفاظ على المعاني الأساسية، في حين ساعدت تقنيات أخرى كالمحوورية والتوسيع في تعزيز وضوح النص وعمقه العاطفي في اللغة الهدف. ومع ذلك، تسببت بعض التقنيات أحياناً في انزياحات طفيفة في المعنى. وعلى العموم، نجحت الترجمة في نقل الرمزية والأسطورة والدلالات الثقافية للنص الأصلي، وإن كان ذلك مع بعض إعادة التأويل في السياق. الدلالات البحثية – تؤكد هذه الدراسة على ضرورة التوازن في استعمال استراتيجيات الترجمة للحفاظ على الدقة اللغوية والأمانة الثقافية في العمل الأدبي. وتوصي بأن يكون لدى المترجم فهم عميق للعتين المصدر والهدف، مع الإلمام بالسياقات الاجتماعية والثقافية الخاصة بهما، لتحقيق ترجمات دقيقة وذات صدق ثقافي. وتعد هذه النتائج ذات قيمة للمترجمين والباحثين الراغبين في الارتقاء بمجودة وحساسية الترجمة الأدبية من العربية إلى الإندونيسية.

الكلمات المفتاحية: تقنيات الترجمة، القصة القصيرة، طائر النحاس الذهبي، إبراهيم الكوني

1. Introduction

The translation of literary works is a process that requires specialized skills, as it involves not only linguistic transfer but also the conveyance of cultural meanings, aesthetic values, and implicit messages from the original text. Literary translation is thus regarded as a field of study that combines the art of storytelling with linguistic science¹, aiming to evoke readers' imagination² and immerse them in new cultural experiences.³

The short story "Ṭāir an-Naḥs az-Zāhabī" by Ibrāhīm Al-Kōnī is rich in symbolism and cultural nuances, posing a challenge for translators to convey its message faithfully and effectively into Indonesian. This story portrays social, religious, and cultural values that are crucial for target readers to comprehend. In this narrative, the golden bird symbolizes temptation and hidden dangers behind beauty—an idea relevant to various social and religious contexts—while also reflecting the psychological impact of myths and communal beliefs.⁴

Ibrāhīm Al-Kōnī, a renowned Libyan writer, often explores themes of

¹ Danti Pudjiati, Nurhasanah Nurhasanah, and Megawati Megawati, *Penerjemahan Karya Sastra Dari Bahasa Indonesia Ke Bahasa Inggris*, ed. Venti Mawarni, Eureka Media Aksara (Eureka Media Aksara, 2023).

² Susan Bassnet, *Translation Studies*, 4th ed. (Melbourne: Routledge, 2013).

³ Khoirurrijal et al., "Interpretasi Makna (Prosedur Penerjemahan Arab-Indonesia)" (Yogyakarta: Metrouniv Press, 2019).

⁴ Muallim Wardah, "Dāriyah Zamān Wa Dalālatuhu Fī Riwayāti Ibrāhīm Al-Kōnī," *Ḥawliyat Jāmi'ah Qālimah Li Al-'Ulūm Al-Ijtīmā'iyah Wal Al-Insāniyah* 4, no. 2 (2010): 155–77.

mythology⁵, spirituality, society,⁶ and Saharan culture in his works.⁷ The uniqueness of these themes has drawn considerable scholarly attention, especially regarding the mythological aspects frequently employed in his writings.⁸ "Tair an-Nahs az-Zahabi" is one of seven stories compiled in his collection "Al-Qafaṣ" (The Cage), a narrative steeped in deep symbolism and layered meanings. Al-Kōnī's works are celebrated for their vivid portrayal of the life and beliefs of desert nomads, expressed through a rich, multi-layered literary style.⁹ Due to their international recognition, his works require meticulous translation to preserve their original messages and nuances.

Set in the desert, "Tair an-Nahs az-Zahabi" (The Golden Bird of Misfortune) tells of a mother warning her child about a dazzling golden-winged bird believed to be a devil's emissary that abducts children.¹⁰ Ignoring his mother's warning, the child falls victim to misfortune and becomes lost in the desert.¹¹ The story evokes a profound sense of maternal loss and suffering, highlighting the inherent presence of death within human existence.¹² These subtle nuances intended by Al-Kōnī may be difficult to convey to readers unfamiliar with the source language – Arabic – if the translation lacks the application of proven techniques that facilitate cultural and aesthetic transfer suited to the target audience, namely Indonesian readers.

The translation techniques applied to "Tair an-Nahs az-Zahabi" are the primary focus of this study. Several strategies were employed to maintain both fidelity and fluency. Borrowing was used to preserve culturally specific terms lacking direct Indonesian equivalents, as seen in the phrase "قرأ سورة التوحيد" translated as "He recited Surah Al-Ikhlās."¹³ Calque and literal translation techniques rendered Arabic phrases directly into Indonesian without altering their meanings¹⁴, such as in the title "طائر النحاس الذهبي," translated as "Burung Emas Pembawa Sial." Transposition and modulation

⁵ Mirzāqah Zyāny, "Al-Majāz Al-Murakkab Wa Atharuhū Fī Al-Takwīn As-Sardī Li A'lām Ar-Riwāyah Al-'Arabīyah Al-Jazā'irīyah," *Al-Majallah Al-'Arabīyah Lil 'Ulūm Al-Insānīyah* 10, no. 2 (2013): 213–26.

⁶ Samiyah Iliwat, "Al-Aṣwāt Al-Ijtīmā'īyah Wa At-Taḍāṭ Al-Idiyūlūjīy Fī Ribā'iyati 'Al-Khusūf' Li Ibrāhīm Al-Kōnī," *Al-Mudawwanah* 3, no. 1 (2016): 57–74.

⁷ Wal'ah Salih, "Uṣṭurāh Al-Khaṭī'ah Fī Riwayāti Nazīf Al-Ḥajar Li Ibrāhīm Al-Kōnī," *Al-Ulum Al-Insānīyah* 14 (2008): 275–92.

⁸ Abdu Samad Jalaily, "Al-Faḍā' Al-Uṣṭūrī Fī Riwayāti Ibrāhīm Al-Kōnī" (University of Mostaganem, 2019).

⁹ Ibrāhīm al-Kōnī, "Tair An-Nahs Az-Zahabi," in *Al-Qafaṣ*, 3rd ed. (Beirut: Dāru at-Tanwīr Li at-Ṭabā'h wa an-Nasyr, 1992).

¹⁰ Tariq Bawhalah, "Tamṣīlāt At-Turāṣ Aṣ-Ṣahrāwīy Al-Amāzīgiy Fī Qiṣṣati 'Al-Lisān' Li Ibrāhīm Al-Kōnī," *Majallatu Isykalāt Fī Al-Lughah Wa Al-Adab* 6, no. 1 (2017): 259.

¹¹ al-Kōnī, "Tair An-Nahs Az-Zahabi."

¹² al-Kōnī.

¹³ Lidya Anita Afni Pantouw, Maya Pinkan Warouw, and Adriyani Marentek, "Penerjemahan Teks Medis Bahasa Inggris Ke Bahasa Indonesia Oleh Mahasiswa," *Kajian Linguistik* 6, no. 3 (2019).

¹⁴ Nurdin Bramono, "Teknik Penerjemahan Dalam Buku Terjemahan Pengantar Sistem Informasi Perspektif Bisnis Dan Manajerial Pendekatan Kelompok Nomina Linguistik Sistemik Fungsional," *Jurnal Multidisiplin Madani* 2, no. 1 (2022): 117–38.

adjusted sentence structures¹⁵ and perspectives¹⁶ to align with Indonesian grammar, exemplified in the translation of "سار نحوه مأخوذا" as "Dia terpesona dan berjalan mendekati burung itu," rearranging elements for natural flow.

Amplification clarified implicit meanings not explicitly stated in the source text,¹⁷ as seen when "رزقا به بعد يأس" was translated with the addition of "yang dirasakannya" (that they felt). Conversely, reduction omitted elements deemed unnecessary for the target context¹⁸, such as "إنه يسرق الأطفال من أمهاتهم" translated as "Ia suka menculik anak-anak," omitting "from their mothers." These techniques were applied to ensure accurate, comprehensible translations for Indonesian readers while preserving the story's original nuances and meanings.

Numerous studies have examined challenges and strategies in translating Arabic literary works into Indonesian, emphasizing the need for cultural and historical¹⁹ awareness alongside the application of translation techniques such as borrowing,²⁰ calque,²¹ description,²² amplification,²³ reduction,²⁴ transposition,²⁵ and modulation.²⁶ Research by Islahiyah and Juhriyah analyzed semantic equivalence in

¹⁵ Retno Dewi Ambarastuti, "Analisis Teknik Penerjemahan Teks Cerita Rakyat Jepang Nezumi No Sumo Ke Dalam Bahasa Indonesia Tikus Dan Sumo Pada Situs Wwww.Jitco.or.Jp," *Jurnal Linguistik Terapan* 8, no. 1 (2018): 10–16.

¹⁶ Siti Kudriyah, "Terjemahan Unsur Stilistika Teks Bahasa Jerman Iphigenie Auf Tauris Ke Dalam Bahasa Indonesia" (Universitas Sumatera Utara, 2018).

¹⁷ Muhammad Zaki Pahrul Hadi, "Analisis Ideologi Dan Teknik Penerjemahan Pada Teks Terjemahan Mahasiswa Stiba Bumigora Tahun Akademik 2017/2018," *Humanitatis: Journal of Language and Literature* 6, no. 1 (2019): 25–46.

¹⁸ Ade Irma, "Reduction Techniques in Arabic-Indonesian Imperative and Nominal Sentence Translation," *Al-Ittihad: Jurnal Keilmuan Dan Kependidikan Bahasa Arab* 15, no. 1 (2023): 64–78.

¹⁹ Khoirul Huda, "Problematika Kebudayaan Dalam Penerjemahan Bahasa Arab Ke Bahasa Indonesia," *Al-Fathin: Jurnal Bahasa Dan Sastra Arab* 1, no. 02 (2018): 136–49.

²⁰ Regi Fajar Subhan, "Kosakata Pada Kemasan Dan Teknik Penerjemahannya Ke Dalam Bahasa Arab," *Center of Middle Eastern Studies* 13, no. 1 (2020): 52–66.

²¹ Muhammad Muslih and Muhammad Yunus Anis, "Menentukan Arah Penerapan Teknik Dan Metode Penerjemahan Arab-Indonesia Dalam Teks Keagamaan: Studi Kasus Penerjemahan Syi'ru Machallil Qiyām Karya Fatihuddin," *Center of Middle Eastern Studies (CMES)* 10, no. 2 (2017): 185–97.

²² Muhammad Apridho Hensa Utama, "Analisis Teknik Penerjemahan Bahasa Arab Ke Bahasa Indonesia Dalam Ceramah Habib Umar Bin Hafidz," *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 18, no. 2 (2021): 191–200.

²³ Yasmin Afifah and Sajarwa, "Analisis Teknik Penerjemahan Abstrak Mahasiswa Pendidikan Bahasa Arab Dan Implementasinya Terhadap Keakuratan Penerjemahan," in *Shibghoh: Prosiding Ilmu Kependidikan UNIDA Gontor*, 2023, 647–74.

²⁴ Indra Gunawan, Yani Heryani, and Muhammad Nurhasan, "Alih Makna Puisi: Teknik Dan Metode Penerjemahan Antologi Puisi Imam Syafi'i Karya As'ad Syamsul Arifin," *Hijai* 6, no. 1 (2023): 82–98.

²⁵ Salsabila Zahra, Dea Septiani, and Rinaldi Supriadi, "Analisis Metode Terjemahan Google Translate Dari Teks Berita Bahasa Arab Ke Dalam Bahasa Indonesia," *Al-Fathin: Jurnal Bahasa Dan Sastra Arab* 7, no. 01 (2024): 1–12.

²⁶ Shafa Fitri Annisa, "Penerjemahan Komunikatif Buku Amir Fi Bilâd Al-Aqzâm Karya Tsuraya 'Abd Al Badî," 2019.

Instagram translation features,²⁷ while Luthfiyahnisa and Alfairuz critiqued problematic semantic and grammatical equivalence in "Sunnah dan Zikir Harian Nabi SAW."²⁸ Laili assessed students' translation quality in pesantren, identifying syntactic, morphological, and semantic errors.²⁹ Ainurrafiq highlighted translation issues in "Al-Balagha Al-Wadiah."³⁰ Jailani and Hidayati emphasized vocabulary mastery and appropriate techniques.³¹ Other studies have explored translation models, methods³², pedagogical implications,³³ and even their impact on Qur'anic translations.³⁴ The critique of Al-Kōnī's "Ṭāir an-Naḥs az-Zahabī" similarly stresses the importance of cultural and historical contexts in enhancing textual accuracy. These findings suggest that translators must possess profound knowledge of both source and target languages and the skill to select appropriate techniques for each context.

This study aims to evaluate the translation quality of "Ṭāir an-Naḥs az-Zahabī" from Arabic into Indonesian. It also serves as a form of self-critique, assessing both the translation outcomes and the translation process itself. The research proposes a novel approach, focusing on the application of specific techniques such as borrowing, calque, literal translation, transposition, modulation, amplification, and reduction. The central hypothesis is that these methods can effectively transfer meanings, cultural nuances, and aesthetic values from Arabic into Indonesian, allowing target readers to fully understand and appreciate the original work.

2. Methods

This study adopts a qualitative descriptive approach³⁵ to evaluate the

²⁷ Siti Islahiyah and Izzah Juhriyah, "Analisis Kesepadanan Makna Pada Fitur Terjemah Arab-Indonesia Di Instagram (Teori Newmark)," *Prosiding Konferensi Nasional Bahasa Arab Dan Pembelajarannya Di Era Milenial* 1, no. 1 (2022): 1-10.

²⁸ Ariqah Luthfiyahnisa and Muhammad Alfairuz, "Kritik Terjemahan Kitab Sunan An-Nabiy SAW Wa Azkārūhu Al-Yaumiyyah 'Sunnah Dan Zikir Harian Nabi Saw', Karya Dr. Abdullah Bin Hamoud Al-Farih," in *Prosiding Konferensi Nasional Bahasa Arab Dan Pembelajarannya Di Era Milenial*, 2022, 116-31.

²⁹ Nurul Fithriyah Awaliatul Laili, "Kualitas Hasil Penerjemahan Teks Bahasa Arab Ke Bahasa Indonesia Siswa Kelas V Dan Vi Pondok Pesantren Al-Kamal Gombang Kebumen (Studi Kritik Terjemah)" (Yogyakarta: UIN Sunan Kalijaga, 2016).

³⁰ Faiq Ainurrafiq, "Analisa Kesalahan Dalam Penerjemahan Kitab Al-Balagah Al-Wadiah Karya Ali Al-Jarim Dan Mustafa Amin," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 13, no. 1 (2015): 35-48, <https://doi.org/10.21154/cendekia.v13i1.236>.

³¹ Mohammad Jailani and Alin Hidayati, "Urgensi Pembelajaran Menerjemah Arab-Indonesia: Sebagai Aset Dalam Dunia Bahasa Arab," *Matluba: Journal of Arabic Language and Education* 1, no. 1 (2023): 90-105.

³² Akmaliah Akmaliah, "Model Dan Teknik Penerjemahan Kalimat Bahasa Arab Ke Dalam Bahasa Indonesia," *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 16, no. 1 (2016): 125-34, <https://doi.org/10.15575/al-tsaqafa.v13i01.1836>.

³³ Moh Syakur, "Pengembangan Strategi Pembelajaran Tarjamah Arab-Indonesia Pada Program Studi PBA FTIK UIN Walisongo Semarang" (UIN Walisongo, 2017).

³⁴ Fahmi Gunawan, "The Effect of Translation Technique to Its Quality at The Holy Book of Indonesian Moslem Society," *Lisan: Jurnal Bahasa Dan Linguistik* 8, no. 2 (2019).

³⁵ Lexy J Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Rosda Karya, 2015).

translation quality of Ibrāhīm Al-Kōnī's short story *Ṭāir an-Naḥs az-Zahabī* from Arabic (source language) into Indonesian (target language). This design facilitates a detailed textual analysis of both the original work and its translation, enabling a critical assessment of the translation techniques employed. The research population comprises all existing translations of Ibrāhīm Al-Kōnī's short stories from Arabic into Indonesian.

The selected sample is *Ṭāir an-Naḥs az-Zahabī*, chosen for its rich symbolism and complex cultural references, which pose significant challenges for literary translation. Primary data were drawn from the source text (the Arabic original) and its Indonesian translation. Supplementary data were collected through a review of literature on translation techniques and critical studies of Al-Kōnī's works. Data collection was conducted through document analysis. Both the source text and its translation were examined in depth to identify the translation techniques used. These techniques were evaluated based on three criteria: fidelity of meaning, transfer of cultural nuance, and fluency in the target language.

Data analysis proceeded in two stages. First, a comparative textual analysis identified translation techniques, including borrowing, calque, literal translation, transposition, modulation, amplification, and reduction. Second, these techniques were evaluated for their effectiveness in preserving meaning, conveying cultural references, and maintaining the aesthetic and linguistic qualities of the text. The findings were interpreted in light of relevant translation theories and previous research. This methodological framework is designed to ensure replicability for future research. Analytical procedures follow established practices in literary translation studies, with a focus on textual comparison and critical evaluation of translation strategies. Established procedures are referenced, and any significant methodological adaptations are noted accordingly.

3. Results and Discussion

This study examines the application of translation techniques within the target text, focusing on identifying the types of techniques employed. The collected data are categorized based on the specific translation techniques used. Additionally, some techniques were found to be applied in combination to achieve more accurate and contextually appropriate translations. Tables 1 through 8 summarize the key findings of this study.

1. Calque

Table 1 presents examples of source text segments translated using the calque technique.

No	Source Text	Target Text	Translated Text
1	طائر النحاس الذهبي	Burung Emas Pembawa Sial	"Burung Emas Pembawa Sial"
2	حلّ الليل وسادت الظلمات	Malam tiba dengan kegelapan menyelimuti	Malampun tiba dan kegelapan menyelimutinya

Table 1 demonstrates the use of calque translation, in which expressions from the source language are rendered into the target language while preserving both the original sentence structure and meaning. In the first row, "*Burung Emas Pembawa Sial*" is directly translated as "*Burung Emas Pembawa Sial*" without any modification, since both structure and meaning are identical in the two languages. In the second row, "*Malam tiba dengan kegelapan menyelimuti*" is translated as "*Malampun tiba dan kegelapan menyelimutinya*", maintaining the original structure and meaning, although with slight adjustments for linguistic fluency. This literal translation technique proves effective when the source and target languages share similar syntactic structures and lexical meanings, ensuring accuracy and readability in the target text.

2. Amplification

Table 2. Examples of texts translated using the amplification technique

No	Source Text	Target Text	Translated Text
1	لم يتحرك الطائر الذهبي ولم يكترث لمجيئه	Burung emas itu tidak bergerak dan tidak peduli dengan kedatangannya.	Burung emas itu tidak bergerak dan pura-pura tidak sadar dengan kedatangannya.
2	انهار تحت شجيرة برية وأغفى	Dia pingsan di bawah semak belukar gersang dan tertidur.	Dia terkulai lemas di bawah semak belukar gersang dan tertidur.
3	يسرق الأطفال من أمهاتهم. إبليس الملعون، الرجيم	Dia menculik anak-anak dari ibu mereka. Iblis terkutuk, yang terkutuk.	Dia itu suka menculik anak- anak. Dia itu iblis laknat, iblis terkutuk.
4	رزقا به بعد يأس	setelah keputusan	setelah keputusan yang dirasakannya
5	استجلبت أندر الأعشاب	rerumputan langka	herba yang paling langka
6	عاد الأب فأخبرته هلعاً	Sang ayahpun kembali dan sang ibu memberitahunya dengan panik.	Sang ayahpun kembali dan sang ibu memberitahunya dengan panik tentang kejadian itu.
7	وامتلاكه. يومها أنقذته الأم	Sang ibupun menyelamatkannya	Sang ibu pun berusaha menyelamatkannya
8	فانسل بمهارة وابتعد خطوتين عن متناول اليد	burung	burung emas

Table 2 illustrates the use of the amplification technique, which involves adding words or phrases to clarify or enrich the meaning in the target text. For example, "*Burung emas itu tidak bergerak dan tidak peduli dengan kedatangannya*" is translated as "*Burung emas itu tidak bergerak dan pura-pura tidak sadar dengan kedatangannya*", adding a nuance about the bird's indifference. "*Dia pingsan di bawah semak belukar gersang dan tertidur*" becomes "*Dia terkulai lemas di bawah semak belukar*

gersang dan tertidur", enhancing the description of his condition. The phrase "*Dia menculik anak-anak dari ibu mereka. Iblis terkutuk, yang terkutuk*" is rendered as "*Dia itu suka menculik anak-anak. Dia itu iblis laknat, iblis terkutuk*", further emphasizing the antagonist's actions and character. "*Setelah keputusan*" is expanded to "*setelah keputusan yang dirasakannya*", specifying the character's emotional state. "*Rerumputan langka*" is rendered "*herba yang paling langka*", clarifying the type of plant. "*Sang ayahpun kembali dan sang ibu memberitahunya dengan panik*" is translated as "*Sang ayahpun kembali dan sang ibu memberitahunya dengan panik tentang kejadian itu*", adding context, while "*Sang ibupun menyelamatkannya*" becomes "*Sang ibu pun berusaha menyelamatkannya*", highlighting the mother's effort. Finally, "*burung*" is translated as "*burung emas*", specifying the subject explicitly. This amplification technique enriches the conveyed meaning and ensures a fuller and clearer understanding for the target language readers.

3. Modulation

Table 3. Texts Translated Using Modulation Technique

No	Source Text	Target Text	Translated Text
1	انطلق خلف رسول الغواية	utusan rayuan itu	burung emas itu
2	وتحيا الطائر العجيب لمطاردة طويلة	burung yang menakjubkan itu bersiap untuk dikejar lebih <u>panjang</u>	burung yang menakjubkan itu bersiap untuk dikejar lebih <u>jauh</u>
3	عندما أشرفا على سن اليأس	Ketika mereka hampir mendekati usia tua	Ketika mereka sudah hampir menyerah
4	أحسّت بالشقاء والشؤم	Sedih dan tidakberuntung	khawatir dan stress
5	في مطاردة مدهشة	<u>pengejaran</u> yang menakjubkan	<u>petualangannya</u> yang menakjubkan
6	وتعود في الصباح لتحكم الحبل خوفاً عليه	dia kembali untuk memeriksa ikatan tersebut dengan ketakutan akan keselamatannya	dia kembali untuk memeriksa ikatan tersebut dengan penuh rasa khawatirnya

Table 3 illustrates examples of texts translated using the modulation technique, in which the source text is reformulated by shifting its perspective or point of view to better align with the target language and culture, without altering its core meaning. In the first example, "*utusan rayuan itu*" is translated as "*burung emas itu*", turning a figurative description into a more concrete image. The second example changes "*burung yang menakjubkan itu bersiap untuk dikejar lebih panjang*" into "*burung yang menakjubkan itu bersiap untuk dikejar lebih jauh*", replacing "*lebih panjang*" with "*lebih jauh*" to better suit the context of a chase. The phrase "*Ketika mereka hampir mendekati usia tua*" is rendered as "*Ketika mereka sudah hampir menyerah*", shifting from an age-related expression to a psychological state. "*Sedih dan tidakberuntung*" becomes

"*khawatir dan stress*", reflecting a more specific emotional nuance. "*Pengejaran yang menakjubkan*" is translated as "*petualangannya yang menakjubkan*", and "*dengan ketakutan akan keselamatannya*" is altered to "*dengan penuh rasa khawatirnya*", both adapting the phrasing for more natural expression in the target language. This modulation technique helps create translations that are more idiomatic and culturally resonant for target readers.

4. Reduction

Table 4. Texts Translated Using the Reduction Technique

No	Source Text	Target Text	Translated Text
1	إنه يسرق الأطفال من أمهاتهم	Ia suka menculik anak-anak dari ibu mereka	Ia suka menculik anak-anak
2	مشدوها من الرغبة في الامساك به	terpesona oleh keinginan untuk menangkapnya dan memilikinya	masih ingin memegangnya hingga dapat

Table 4 presents examples of texts translated using the reduction technique, where the source text is simplified by omitting certain elements considered non-essential, without altering the core meaning. In the first example, "*Ia suka menculik anak-anak dari ibu mereka*" is translated as "*Ia suka menculik anak-anak*," with the phrase "*dari ibu mereka*" omitted because the context of kidnapping is already clear. In the second example, "*terpesona oleh keinginan untuk menangkapnya dan memilikinya*" is translated as "*masih ingin memegangnya hingga dapat*," where the phrase is condensed to convey the same desire in a more concise way. This technique of reduction serves to convey the message more briefly and directly while preserving the main idea, making the text easier for the target readers to understand.

5. Creative Discursive

Table 5. Texts Translated Using the Discursive Creation Technique

No	Source Text	Target Text	Translated Text
1	يا ويلي! ها قد بدأت المطاردة	Pengejaran sudah dimulai	inilah yang aku khawatirkan

Table 5 presents an example of text translated using the discursive creation technique, in which the meaning of the source text is interpreted more freely to produce a target text that retains the core message but with a different expression. In this example, the sentence "*Pengejaran sudah dimulai*" is translated as "*This is what I feared*." This technique allows the translator greater flexibility in conveying meaning and nuance in a way that aligns with the context and communicative purpose, ensuring that the message remains effective and relevant to the target audience.

6. Variation

Table 6. Text Translated Using the Translation Technique of Variation

No	Source Text	Target Text	Translated Text
1	أرأيت ماذا فعل بك طائر النحس؟ إنه إبليس. ألا تفهم؟	"Apakah kamu melihat apa yang dilakukan oleh burung sialan itu padamu? Dia itu Iblis. Apakah kamu sudah mengerti?"	"Kamu sudah lihat kan apa yang dilakukan burung sialan itu padamu? Dia itu Iblis loh. Kamu ngerti ngga sih?"

Table 6 presents an example of text translated using the variation translation technique, in which the formal and complete source text is transformed into a target text that is more casual and aligned with everyday speech. In this example, the sentence "Apakah kamu melihat apa yang dilakukan oleh burung sialan itu padamu? Dia itu Iblis. Apakah kamu sudah mengerti?" is translated as "Kamu sudah lihat kan apa yang dilakukan burung sialan itu padamu? Dia itu Iblis loh. Kamu ngerti ngga sih?" This technique employs more relaxed language, everyday particles such as "loh" and "ngga," and simplifies sentence structure to sound more natural and culturally relevant, ensuring the message remains clear and easily understood by the audience.

7. Description

Table 7. Text Translated Using the Descriptive Translation Technique

No	Source Text	Target Text	Translated Text
1	في واحة "آدرار"	Adrar	oase "Adrar" yang terletak pada bagian selatan Al-Jazair dan daerah otonom Mauritania.
2	من سهول الحمادة الحمراء	'Hamada Merah'	dataran berbatu 'Hamada Merah' Libya
3	التي نظمها الدراويش المستنصرون	kelompok Darwis	kelompok Darwis yang memandu asketis sufisme

Table 7 presents examples of the use of the descriptive translation technique, in which terms from the source text are further elaborated in the target text to provide additional context and clarity for the reader. In the first example, "Adrar" is translated as "the 'Adrar' oasis located in the southern part of Algeria and the autonomous region of Mauritania," offering additional description of Adrar's geographical location. In the second example, "'Hamada Merah'" is translated as "the rocky plain 'Hamada Merah' of Libya," adding information about the physical characteristics and location of Hamada Merah. In the third example, "Darwish group" is translated as "the Darwish group that guides ascetic Sufism," explaining the role of the Darwish group within the Sufi tradition. This descriptive technique is employed to clarify and enrich the translation, ensuring that readers receive complete and contextual

information.

8. Adaptation

Table 8. Text Translated Using the Adaptation Technique

No	Source Text	Target Text	Translated Text
1	وعند حلول القيلولة	ketika waktu istirahat sudah nampak	anak itu merasa lelah
2	لم يستطع أي منهما أن يرفع إلى وجه الآخر	Mengangkat wajahnya satu sama lain	bertatapan

Table 8 presents examples of the use of the adaptation translation technique, in which the source language text is modified to be more natural and appropriate in the target language. In the first example, "ketika waktu istirahat sudah nampak" is translated as "the child felt tired." The adaptation technique is used here to convey a more direct and relevant meaning to the target audience, replacing a longer phrase with a simpler and more precise statement. In the second example, "Mengangkat wajahnya satu sama lain" is translated as "staring at each other," simplifying the phrase into a commonly used single word in the target language that conveys the same meaning. This adaptation technique ensures that the translation is not only accurate but also natural and easily understood by the reader.

9. Clarification

Table 9. Text Translated Using the Clarification Technique

No	Source Text	Target Text	Translated Text
1	الفريق الوثني	Penyembah berhala	Penyembah berhala (pagan)

Table 9 presents an example of the clarification translation technique, in which a term from the source text is further explained in the target text to enhance clarity for the reader. In this example, "Penyembah berhala" is translated as "Penyembah berhala (pagan)." The clarification technique is employed to add an explanation that "Penyembah berhala" refers to "pagan," a term that may be more familiar or specific in certain contexts. This addition helps the reader better understand the context without altering the core meaning of the source text.

10. Borrowing

Table 10. Text Translated Using the Borrowing Technique

No	Source Text	Target Text	Translated Text
1	قرأ سورة التوحيد	Surat Tauhid	Surah Al-Ikhlâs

Table 10 presents an example of the borrowing translation technique, in which

a term from the source language is directly borrowed into the target language. In this example, "Surat Tauhid" is translated as "Surah Al-Ikhlâs." The borrowing technique is used to retain the original term that carries specific meaning and connotation that are not easily translated. "Surat Tauhid" refers to a chapter in the Qur'an known for its theme of divine oneness (tauhid), which in Arabic is called "Surah Al-Ikhlâs." The use of the original term provides clarity and authenticity that might not be achieved through literal translation, preserving its specific religious meaning and connotation.

11. Combined Techniques

Adaptation and Variation

T able 11. Text Translated Using the Combined Translation Techniques of Adaptation and Variation

No	Source Text	Target Text	Translated Text
1	أعواني لا يحبون ذلك. آيات القرآن وسيرة الرسل والأنبياء شيء محرم في داري!	“Para pengikutku tidak menyukainya. Ayat-ayat Qur’an dan riwayat para Rasul dan Nabi adalah sesuatu yang terlarang di rumahku”	“Tolong ya! Para pengikutku tidak menyukainya. Ayat-ayat Quran serta riwayat para rasul dan nabi itu dilarang di rumahku!”
2	انتهينا من المرحلة الأولى. غداً سنذهبان معي وأريكما الضريح الذي يتوجب عليكما أن تناما في حضرته ثلاث ليالٍ متوالية	“Kita sudah selesai dengan tahap pertama. Besok, kalian akan pergi bersamaku dan aku akan menunjukkan padamu makam yang kalian harus tidur di hadapannya selama tiga malam berturut-turut.”	“Kita sudah selesai untuk tahap pertama, ya. Besok, kalian ikut samaku, aku mau tunjukkan pada kalian makam yang harus kalian tiduri selama tiga hari berturut-turut.”

Table 11 above illustrates the use of both adaptation and variation techniques in translating text from the source language to the target language. In the first sentence, the addition of the expression “Tolong ya!” (“Please, okay!”) represents a variation that adds a conversational and emotional nuance, making the translation more familiar and engaging. The phrase “Ayat-ayat Qur’an dan riwayat para Rasul dan Nabi” is adapted to “Ayat-ayat Quran serta riwayat para rasul dan nabi,” simplifying the sentence structure for better clarity.

In the second sentence, the phrase “Kita sudah selesai dengan tahap pertama” is translated as “Kita sudah selesai untuk tahap pertama, ya,” with the addition of “ya” as a form of variation to create an interactive and informal tone. Furthermore,

the phrase "kalian akan pergi bersamaku" is adapted into "kalian ikut sama ku," which better reflects everyday spoken Indonesian. The expression "tidur di hadapannya selama tiga malam berturut-turut" is simplified into "kalian tiduri selama tiga hari berturut-turut," ensuring that the meaning is preserved while presenting it in a more concise and comprehensible structure.

Adaptation + Variation + Clarification

Table 12. Text Translated Using the Combined Techniques of Adaptation, Variation, and Clarification

No	Source Text	Target Text	Translated Text
1	إنه أقدم قبر في الصحراء. إنه أقدم قبر في الدنيا.... ضريح الأضرحة وقبله الكون.... قبلة قبل أن يعرف الناس قبلة الدراويش وضاربي الدفوف!	"Inilah kuburan tertua di padang pasir. Ini adalah kuburan tertua di dunia.... Makam para makam dan pusat alam semesta.... Pusat sebelum manusia mengetahui pusat dari para sufi dan pemukul drum!"	"Inilah kuburan tertua di gurun ini. Ini juga tertua di dunia, loh... Makam ini makamnya para makam dan pusatnya alam semesta ini.. Bahkan, makam ini adalah kiblatnya manusia sebelum kiblatnya darwis dan pemukul rebana muncul"

Table 12 above presents examples of texts translated using a combination of adaptation, variation, and clarification techniques. In the translation of "Inilah kuburan tertua di padang pasir" into "Inilah kuburan tertua di gurun ini", the term "padang pasir" is adapted to "gurun" to align with terminology more familiar to the target-language readers. Likewise, "pemukul drum" is translated as "pemukul rebana" to match a musical instrument that is culturally more recognizable. Conversational elements such as "loh" and "ini.. Bahkan" introduce a tone of everyday speech, rendering the text more natural. Clarification is evident in the modification of "pusat alam semesta" to "pusatnya alam semesta ini", which refines the context for greater clarity. This combination of techniques ensures that the translation not only retains the original meaning but also remains accessible and natural to the target audience.

Modulation + Amplification and Modulation + Description

Table 13. Text Translated Using Modulation + Amplification and Modulation + Description Techniques

No	Source Text	Target Text	Translated Text
1	انتظره حتى وقف قبالته	Dia menunggu sampai anak itu berdiri di hadapannya.	Dia menunggu sampai anak itu berdiri lebih dekat lagi.

2	لا يأخذ إلا من أحبّ، ولا يهب سوى من هو	"Tidak mengambil kecuali dari yang dicintainya, dan tidak memberi kecuali siapa yang dipilihnya"	"Hanya yang dicintai yang dipanggil, dan hanya yang terpilih yang diberi." Firman Allah "Milik Allah-lah kerajaan langit dan bumi; Dia menciptakan apa yang Dia kehendaki, memberikan anak perempuan kepada siapa yang Dia kehendaki dan memberikan anak laki-laki kepada siapa yang Dia kehendaki, (QS. Asy-Syura: 49)"
---	--	--	--

Table 13 above illustrates two examples of translation techniques. In the first row, the sentence *"Dia menunggunya sampai anak itu berdiri dihadapannya"* is translated as *"He waited for him until the boy stood even closer"* using modulation and amplification techniques. Modulation alters the perspective or the way something is expressed without changing the core meaning; thus, *"in front of him"* is rephrased as *"even closer"* to shift the focus from mere positioning to a more specific sense of physical proximity. Amplification adds words or phrases to provide more detailed explanation and enhance the reader's understanding.

In the second row, the sentence *"Only the beloved are called, and only the chosen are granted"* is translated using modulation and further enriched with a Quranic verse to provide deeper religious context. Here, modulation is employed to adjust the sentence structure and perspective, aligning it with a more natural and accurate expression in the target language. Additionally, descriptive amplification is used by referencing Qur'an Surah Ash-Shura: 49 to provide spiritual context. This combination of techniques demonstrates how a translator can remain faithful to the original meaning while also offering clarity and relevant context for target readers.

Transposition + Modulation

Table 14. Text Translated Using Transposition + Modulation Techniques

No	Source Text	Target Text	Translated Text
1	سار نحوه مأخوذا	Dia berjalan ke arah burung itu dengan penuh kekaguman	Dia terpesona dan berjalan mendekati burung itu.

Table 14 illustrates an example of a text translated using the techniques of transposition and modulation. In the translation *"He walked toward the bird in awe"* into *"He was captivated and walked closer to the bird,"* the sentence structure is altered (transposition) by placing *"was captivated"* at the beginning of the sentence to emphasize the feeling of awe. Modulation is also employed by shifting the perspective from the action *"walked toward"* to *"walked closer to,"* making the translation retain the original meaning while sounding more natural and clearer to the target language readers. This combination of techniques ensures a translation that is accurate, fluid, and easily understood.

C. Translation Quality Evaluation

The quality of the translation is assessed based on three main criteria: fidelity of meaning, cultural nuance transfer, and linguistic fluency.

Fidelity of Meaning

Fidelity to meaning is a crucial aspect in evaluating translation quality. The translation generally remains faithful to the original meaning of the source text. Techniques such as borrowing and literal translation are employed to preserve the core meaning. However, certain changes introduced through techniques like modulation and amplification offer additional nuances that enrich the translated text. Translation techniques such as literal translation, borrowing, and calque are used to ensure that the original meaning of the source text is maintained. For instance, literal translation is applied to retain the structure and meaning of the original text. In the case of this study, the sentence "*Dia berjalan ke arah burung itu dengan penuh kekaguman*" was translated into "*Dia terpesona dan berjalan mendekati burung itu,*" illustrating a structural change (transposition) and the use of modulation to ensure that the original meaning is preserved.

Transfer of Cultural Nuances

Cultural nuances embedded in the original text are effectively transferred into the target text through techniques such as calque and borrowing. For example, culturally significant concepts such as "*Iblis*" and "*golden bird*," which hold specific meanings in the Arab cultural context, are retained in the translation to convey similar understanding to Indonesian readers. The transfer of cultural nuances poses a major challenge in literary translation. Techniques like modulation and expansion are employed to transfer these cultural elements from the source text. For instance, in the story "*Ṭāir al-Nahs al-Dhahabī*," the golden bird as a symbol of illusion and temptation must be translated carefully to ensure the cultural message is conveyed to the target audience. This requires a deep understanding of both source and target cultures in order to select the appropriate translation technique.

Linguistic Fluency

The translated text generally flows smoothly and is easily understood by Indonesian readers. Techniques such as transposition and modulation help adjust sentence structures to fit the patterns of the Indonesian language without compromising the original meaning. Linguistic fluency is essential to ensure that the translation is readable and pleasant. Techniques like reduction and variation are used to simplify and adapt the translation in accordance with the norms of the target language. For instance, the sentence "*Ia suka menculik anak-anak dari ibu mereka*" is simplified to "*Ia suka menculik anak-anak,*" making it more concise and direct without losing its intended meaning.

The findings indicate that the use of various translation techniques effectively

transfers meaning, cultural nuances, and aesthetics from Arabic to Indonesian. The translator succeeds in preserving the symbolism and profound meanings embedded in Ibrāhīm Al-Kōnī's short story "*Ṭāir an-Naḥs az-Ẓahabī*," which are crucial for understanding the social and religious context of the narrative.

This study also finds that the use of specific techniques such as borrowing and calque is essential for maintaining fidelity to the original text, while modulation and amplification contribute to greater clarity for the target language readers. However, it should be noted that some modifications made through these techniques may introduce interpretive elements that do not fully align with the original meaning, although they can enrich the reading experience within a different cultural framework. In the context of translation theory, these findings are consistent with previous studies that emphasize the importance of understanding cultural and historical contexts in the translation of Arabic literary texts and the strategic use of translation techniques to address translation challenges, as reflected in the results of this research.

4. Conclusion

This study concludes that the application of translation techniques such as borrowing, calque, literal translation, transposition, modulation, amplification, and reduction can effectively transfer meaning, cultural nuances, and aesthetics from Arabic into Indonesian. The findings indicate that the translation of the short story "*Ṭāir an-Naḥs az-Ẓahabī*" by Ibrāhīm Al-Kōnī successfully retains the message and original nuances of the source text, making it comprehensible and appreciable to Indonesian readers.

However, this study analyzes only a single short story, thus its findings may not be generalizable. The evaluation of translation quality is also inherently subjective, which may introduce bias. Future research is recommended to explore other translation techniques that may further enhance the quality of translation. Additionally, it is important to consider feedback from target readers to assess the extent to which the translation conveys the original meaning and cultural nuances.

By revealing how translation techniques preserve the authenticity of the original text, this study underscores the significance of literary translation and highlights the critical role of the translator as a cultural mediator. It also reaffirms the importance of cultural understanding in translation. These findings may contribute to the practice of translation by guiding translators in preserving the essence of original works within new linguistic and cultural contexts.

References

- Afifah, Yasmin, and Sajarwa. "Analisis Teknik Penerjemahan Abstrak Mahasiswa Pendidikan Bahasa Arab Dan Implementasinya Terhadap Keakuratan Penerjemahan." In *Shibghoh: Prosiding Ilmu Kependidikan UNIDA Gontor*, 647–74, 2023.
- Ainurrafiq, Faiq. "Analisa Kesalahan Dalam Penerjemahan Kitab Al-Balagh Al-Wadiah Karya Ali Al-Jarim Dan Mustafa Amin." *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 13, no. 1 (2015): 35–48. <https://doi.org/10.21154/cendekia.v13i1.236>.
- Akmaliyah, Akmaliyah. "Model Dan Teknik Penerjemahan Kalimat Bahasa Arab Ke Dalam Bahasa Indonesia." *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 16, no. 1 (2016): 125–34. <https://doi.org/10.15575/al-tsaqafa.v13i01.1836>.
- al-Kōnī, Ibrāhīm. "Ṭāir An-Naḥs Az-Ẓahabi." In *Al-Qafaṣ*, 3rd ed. Beirut: Dāru at-Tanwīr Li at-Ṭabā'h wa an-Nasyr, 1992.
- Ambarastuti, Retno Dewi. "Analisis Teknik Penerjemahan Teks Cerita Rakyat Jepang Nezumi No Sumo Ke Dalam Bahasa Indonesia Tikus Dan Sumo Pada Situs Wwww.Jitco.or.Jp." *Jurnal Linguistik Terapan* 8, no. 1 (2018): 10–16.
- Annisa, Shafa Fitri. "Penerjemahan Komunikatif Buku Amir Fî Bilād Al-Aqzâm Karya Tsuraya 'Abd Al Badî," 2019.
- Bassnet, Susan. *Translation Studies*. 4th ed. Melbourne: Routledge, 2013.
- Bawhalah, Tariq. "Tamṣilāt At-Turāṣ Aṣ-Ṣahrāwīy Al-Amāzīgiy Fî Qiṣṣati 'Al-Lisān' Li Ibrāhīm Al-Kōnī." *Majallatu Isykalāt Fî Al-Lugah Wa Al-Adab* 6, no. 1 (2017): 259.
- Bramono, Nurdin. "Teknik Penerjemahan Dalam Buku Terjemahan Pengantar Sistem Informasi Perspektif Bisnis Dan Manajerial Pendekatan Kelompok Nomina Linguistik Sistemik Fungsional." *Jurnal Multidisiplin Madani* 2, no. 1 (2022): 117–38.
- Gunawan, Fahmi. "The Effect of Translation Technique to Its Quality at The Holy Book of Indonesian Moslem Society." *Lisan: Jurnal Bahasa Dan Linguistik* 8, no. 2 (2019).
- Gunawan, Indra, Yani Heryani, and Muhammad Nurhasan. "Alih Makna Puisi: Teknik Dan Metode Penerjemahan Antologi Puisi Imam Syafi'i Karya As'ad Syamsul Arifin." *Hijai* 6, no. 1 (2023): 82–98.
- Hadi, Muhammad Zaki Pahrul. "Analisis Ideologi Dan Teknik Penerjemahan Pada Teks Terjemahan Mahasiswa Stiba Bumigora Tahun Akademik 2017/2018." *Humanitatis: Journal of Language and Literature* 6, no. 1 (2019): 25–46.
- Huda, Khoirul. "Problematika Kebudayaan Dalam Penerjemahan Bahasa Arab Ke Bahasa Indonesia." *Al-Fathin: Jurnal Bahasa Dan Sastra Arab* 1, no. 02 (2018): 136–49.
- Iliwat, Samiyah. "Al-Aṣwāt Al-Ijtimā'iyah Wa At-Taḍāt Al-Idiyūlūjiy Fî Ribā'iyati 'Al-Khusūf' Li Ibrāhīm Al-Kōnī." *Al-Mudawwanah* 3, no. 1 (2016): 57–74.
- Irma, Ade. "Reduction Techniques in Arabic-Indonesian Imperative and Nominal Sentence Translation." *Al-Ittijah: Jurnal Keilmuan Dan Kependidikan Bahasa Arab* 15, no. 1 (2023): 64–78.
- Islahiyah, Siti, and Izzah Juhriyah. "Analisis Kesepadanan Makna Pada Fitur Terjemah Arab-Indonesia Di Instagram (Teori Newmark)." *Prosiding Konferensi Nasional Bahasa Arab Dan Pembelajarannya Di Era Milenial* 1, no. 1 (2022): 1–10.

- Jailani, Mohammad, and Alin Hidayati. "Urgensi Pembelajaran Menerjemah Arab-Indonesia: Sebagai Aset Dalam Dunia Bahasa Arab." *Matluba: Journal of Arabic Language and Education* 1, no. 1 (2023): 90–105.
- Jalaily, Abdu Samad. "Al-Faḍā' Al-Uṣṭūrī Fī Riwāyāti Ibrāhīm Al-Kōnī." University of Mostaganem, 2019.
- Khoirurrijal, Khotijah, Ahmad Arifin, Ani Susilawati, and Nawang Wulandari. "Interpretasi Makna (Prosedur Penerjemahan Arab-Indonesia)." Yogyakarta: Metrouniv Press, 2019.
- Kudriyah, Siti. "Terjemahan Unsur Stilistika Teks Bahasa Jerman Iphigenie Auf Tauris Ke Dalam Bahasa Indonesia." Universitas Sumatera Utara, 2018.
- Laili, Nurul Fithriyah Awaliatul. "Kualitas Hasil Penerjemahan Teks Bahasa Arab Ke Bahasa Indonesia Siswa Kelas V Dan Vi Pondok Pesantren Al-Kamal Gombang Kebumen (Studi Kritik Terjemah)." Yogyakarta: UIN Sunan Kalijaga, 2016.
- Luthfiyahnisa, Ariqah, and Muhammad Alfairuz. "Kritik Terjemahan Kitab Sunan An-Nabiy SAW Wa Azkārūhu Al-Yaumiyah 'Sunnah Dan Zikir Harian Nabi Saw', Karya Dr. Abdullah Bin Hamoud Al-Farih." In *Prosiding Konferensi Nasional Bahasa Arab Dan Pembelajarannya Di Era Milenial*, 116–31, 2022.
- Moleong, Lexy J. *Metodologi Penelitian Kualitatif*. Bandung: Rosda Karya, 2015.
- Muslih, Muhammad, and Muhammad Yunus Anis. "Menentukan Arah Penerapan Teknik Dan Metode Penerjemahan Arab-Indonesia Dalam Teks Keagamaan: Studi Kasus Penerjemahan Syi'ru Machallil Qiyām Karya Fatihuddin." *Center of Middle Eastern Studies (CMES)* 10, no. 2 (2017): 185–97.
- Pantouw, Lidya Anita Afni, Maya Pinkan Warouw, and Adriyani Marentek. "Penerjemahan Teks Medis Bahasa Inggris Ke Bahasa Indonesia Oleh Mahasiswa." *Kajian Linguistik* 6, no. 3 (2019).
- Pudjiati, Danti, Nurhasanah Nurhasanah, and Megawati Megawati. *Penerjemahan Karya Sastra Dari Bahasa Indonesia Ke Bahasa Inggris*. Edited by Venti Mawarni. Eureka Media Aksara. Eureka Media Aksara, 2023.
- Salih, Wal'ah. "Uṣṭūrah Al-Khaṭī'ah Fī Riwāyati Nazīf Al-Ḥajar Li Ibrāhīm Al-Kōnī." *Al-Ulum Al-Insaniyah* 14 (2008): 275–92.
- Subhan, Regi Fajar. "Kosakata Pada Kemasan Dan Teknik Penerjemahannya Ke Dalam Bahasa Arab." *Center of Middle Eastern Studies* 13, no. 1 (2020): 52–66.
- Syakur, Moh. "Pengembangan Strategi Pembelajaran Tarjamah Arab-Indonesia Pada Program Studi PBA FTIK UIN Walisongo Semarang." UIN Walisongo, 2017.
- Utama, Muhammad Apridho Hensa. "Analisis Teknik Penerjemahan Bahasa Arab Ke Bahasa Indonesia Dalam Ceramah Habib Umar Bin Hafidz." *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 18, no. 2 (2021): 191–200.
- Wardah, Muallim. "Dāiriyah Zamān Wa Dalālatuhu Fī Riwāyāti Ibrāhīm Al-Kōnī." *Ḥawliyat Jāmi'ah Qālimah Li Al-'Ulūm Al-Ijtimā'iyah Wal Al-Insāniyah* 4, no. 2 (2010): 155–77.
- Zahra, Salsabila, Dea Septiani, and Rinaldi Supriadi. "Analisis Metode Terjemahan Google Translate Dari Teks Berita Bahasa Arab Ke Dalam Bahasa Indonesia." *Al-Fathin: Jurnal Bahasa Dan Sastra Arab* 7, no. 01 (2024): 1–12.
- Zyāny, Mirzāqah. "Al-Majāz Al-Murakkab Wa Atharuhū Fī Al-Takwīn As-Sardī Li A'lām Ar-Riwāyah Al-'Arabīyah Al-Jazā'irīyah." *Al-Majallah Al-'Arabīyah Lil 'Ulūm Al-Insāniyah* 10, no. 2 (2013): 213–26.