

TRANSLATION TECHNIQUES AND QUALITY VALUES OF ACCURACY, ACCEPTABILITY AND READABILITY IN THE “KITAB SYARAH USFURIAH”

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Abstract: Some of the errors in translating *kitab* are improper matching in the target language (TL), adding words or phrases beyond the source text, shifts in word level, omission of equivalent words and phrases, and errors identifying words in the source language (SL). The purpose of this study is to explain the translation process by analyzing the translation techniques that often appear in the *Kitab Syarah Usfuriah* and assessing the quality of the translation results on accuracy, acceptability and readability. This study uses a qualitative method. The subject of this research is the translation of *Kitab Syarah Usfuriah* by choosing two hadiths, namely the fourth hadith about the virtue of seeking knowledge and the forty hadith about people of the end of time. The translation technique used in this study is adaptation is used to replace the existing cultural elements in the source language (SL) into cultural elements similar to the target language (TL). Borrowing translation technique take a word or expression straight from another language. Established equivalent by translating the source language expressions into expressions that are commonly used in the target language (TL), and the terms of those expressions can include phrases, clauses, and idiomatic expressions. Literal translation by translating the source language (SL) text as it is without paying attention to context. Particularization which uses more concrete terms and special. The quality of the translation results each scored 3 on accuracy, acceptability and readability.

Keywords: Translation, Technique, Quality of Translation.

INTRODUCTION

Many works of hadith books by scholars have been published. There are many books written by scholars on hadith and most of them can be accessed easily in this era. Some of the names of the books of hadith are also familiar to most common people, especially the books by Imam Bukhari which are widely heard. There are some

books of hadith that have been categorized into specific fields and chapters such as books of hadith on fiqh and tasawwuf, which means that nowadays the hadith have been scattered and contained in several books according to certain fields. This is none other than to facilitate the user of the book in studying the hadith by focusing on a particular field of interest. The hadith books continued to evolve, resulting in the emergence of commentaries. A book that contains an explanation of a hadith is called a commentary or more precisely a hadith commentary. Explanations of hadith or hadith commentaries have also been compiled in several books. All the actions taken by the scholars by producing a book of commentary which is nothing but a deeper explanation of a hadith is aimed at the users of the book. In the world of the Quran, this kind of explanation of Quranic verses is called Quranic interpretation. Each author of a book of hadith or a book of commentary has his own style and methodology in narrating or interpreting hadith that is applied in the preparation of his book. This is the special characteristic of each author of the book, which makes the difference between each book and other books. One of the differences seen in hadith books or books of commentary is that there are some books that only contain the hadith by listing the matan without the sanad, while others mention all the matan and sanad in full. It all depends on the method used by the author in writing the hadith or the commentary that characterizes each author in his book. Every work must have advantages and disadvantages as well as the *Kitab Syarah Ushfuriyah*. The advantages are, it contains hadith in the form of advice and motivation, the book is not thick and easy to understand, full of the unique stories, which become an effective medium in instilling the value of the hadith. The shortcomings of *Kitab Syarah Ushfuriyah* are the hadiths do not have a complete sanad, do not narrate the origin of the hadith, many stories do not have a complete sanad.

The translation of the *Kitab Syarah Ushfuriyah* is widely studied in several salafiyah pesantren. The book was compiled by Sheikh Muhammad bin Abu Bakar and contains 40 traditions accompanied by several stories or true stories related to each tradition. What is interesting about this book is that there is a unique hikayat or story in each hadith. In this study, two interesting traditions were selected, namely the fourth hadith about the virtue of knowledge seekers and the fortieth hadith about the people

of the last days. The basis for choosing these topics is to find out the correct application of translation techniques and analyze the quality value of the translation results. Translation techniques are the means used to transfer the message from the source language text (SL) to the target language text (TL). The techniques have eighteen categories, namely (1) Adaptation, (2) Amplification, (3) Borrowing, (4) Calque, (5) Compensation, (6) Description, (7) Discursive Creation, (8) Established Equivalent, (9) Generalization, (10) Linguistics Amplification, (11) Linguistics Compression, (12) Literal Translation, (13) Modulation, (14) Particularization, (15) Reduction, (16) Substitution, (17) Transposition, and (18) Variation.

The quality of translation is determined by three aspects namely accuracy, which refers to the equivalence between the information in the source language and the information in the target language. Acceptability refers to whether a translation has been expressed according to the rules, norms and culture that apply in the target language or not, both at the micro level and at the macro level and readability refers to the degree of ease of a writing to be understood.¹ The first indicator of translation quality assessment is accuracy, the assessment uses a scale range of 1 to 3. The more accurate the translation work, the higher the score is 3, then 2 and the lowest score is 1. The second indicator of translation quality assessment is acceptability, the assessment uses a scale range of 1 to 3. The more acceptable the translation work, the higher the score is 3, then 2 and the lowest score is 1. Acceptability can be seen from the extent to which the translation work is able to maintain norms, target grammar and culture. The last indicator of translation quality assessment is in terms of readability, the assessment uses a scale ranging from 1 to 3. The easier the translated work to be read, understood by the reader, the higher the score is 3, then 2 and the lowest score is 1. Research on translation from Arabic into Indonesian has been carried out in previous studies. The study analyzed errors in out-of-context translations.² In addition,

¹ Nababan, Nuraeni, & Sumardiono. "Pengembangan Model Penilaian Kualitas Terjemahan". *Jurnal Kajian Linguistik dan Sastra*, Vol. 24, No. 1. (2012). 30

² Anis, MY, "Penerjemahan Kalimat Imperatif Dan Kesalahannya Dalam Kitab *Ar Rahiq Al Makbtum Karya Syaikh Shafiyurrahman Al Mubarakfuri*". *Jurnal LISANUNA*, Vol. 10, No. 2, (2020).

the errors that occur are caused by the following factors: lexically inaccurate equivalence.³ The addition of words or phrases exceeds the words in the source text.⁴ Shift the occur at the word level.⁵ Omission of word and phrase equivalents and misidentification of words in the source language.⁶

METHOD

The model used in this research is a qualitative approach with an emphasis on documentary techniques in the form of textbooks to be a reference needed as a confirmation of this research. Qualitative research is research that aims to understand the phenomena experienced by research subjects such as behavior, perceptions, motivations, actions and others holistically and by means of descriptions in the form of words and language in a special natural context and by utilizing various natural methods.⁷ The type of research used in relation to this research is a type of library research. Research that makes library materials with the aim of collecting data, exploring data, theories, concepts and others. By conducting library research that refers to books, theses or articles from journals as support in this research process. This research in its study carried out by tracing the *Kitab Syarah Ushfuriyah*. A number of books, journals or articles and other literature sources related to writing techniques or methods of narration traced in finding understanding or data related to the book. Method is an organized and selected way to achieve a goal in science or so on. Through a systematic way of working to facilitate the implementation of an activity in achieving a specified goal. The method to be objective and correct, when it is in accordance with the subject being examined. The research method used descriptive methods to

³ Khairul Anhar, “Analisis Kesalahan Terjemahan Hadis-Hadis Kitab al-Jami’ di dalam Bulughul Maram Karya Moh. Machfuddin Aladip”. *Jurnal Arabiyatuna Jurnal Bahasa Arab*. Vol. 4. No. 2, (November 2020), 347-368 P-ISSN: 2580-5045, E-ISSN: 2580-5053 DOI: 10.29240/jba.v4i2.1899

⁴ Agustina, NA *Analisis Kesalahan Makna Pada Terjemahan (Arab-Indonesia) Santrivati Kelas III Reguler A TMI Al-Amien Prenduan Sumenep*. *Jurnal Al-Ibrah* Vol. 6 No.1 (Juni 2021), 2

⁵ Niswah & Muzayin. “Permasalahan Penerjemahan Arab-Indonesia Yang Dihadapi Mahasiswa Sebagai Penerjemah Pemula”. *Jurnal Arabia Jurnal Pendidikan Bahasa Arab*. Vol. 13, No. 1, (Juni 2021), 69 DOI 10.21043/arabia.v13i1.10413

⁶ Utama & Masrukhi, *Analisis Teknik Penerjemahan Bahasa Arab Ke Bahasa Indonesia Dalam Ceramah Habib Umar Bin Hafidz*. *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* Vol. 18 No. 2, (Juni 2021), 191–200. DOI: 10.15575/al-tsaqafa.v18i2.13184

⁷ Moleong, *Metodologi Kualitatif Edisi Revisi* (Bandung: Remaja Rosdakarya, 2007), 60

describe systematically the facts of the data. In its operation, this research presented data related to the book that contains *Kitab Syarah Ushfuriyah* then the data analyzed so as to get a conclusion.

The data source in this research is library research. In this study used data obtained from several sources of literature, so that every library research must mention specifically which is the main source and also the second source. The two sources in this study, namely primary sources, are the main data sources needed as well as directly related to the subject matter. Primary resources are used to collect data related to hadith and methods, techniques or approaches in narrating which will use the primary book, namely *Kitab Syarah Ushfuriyah*. Secondary resources used to support primary data in clarifying information and arguments in the research. These secondary sources are sometimes indirectly related to the subject matter of the discussion. Data Collection Techniques as for this research, the data collection method used is the documentation method. The implementation of the documentation method is by collecting a number of data in the form of notes, books, books, articles or journals and others related to research variables based on the concept of previous writing. The data analysis technique used is qualitative analysis. Data analysis using qualitative analysis is data that is obtained only a little and is a description that cannot be converted into numbers.⁸ In this case, the method in qualitative research refers to descriptive. The descriptive analysis method is an analysis method that restates the collected data to provide an explanation of a problem, so that it can lead to an understanding. The data analysis carried out in this study is by selecting data from primary and secondary source data. The data classified based on the theme of the discussion and also the subtheme. Furthermore, the data from the classification results analyzed with descriptive writing techniques to provide an explanation or conclusion to the results of the analysis.

⁸ Tim Penulis, *Tips dan Cara Menyusun Skripsi, Tesis dan Disertasi*, Perpustakaan Nasional: Katalog Dalam Terbitan, (Yogyakarta: Shira Media, 2009), 95

FINDING AND DISCUSSION

A. Translation Technique of Kitab Syarah Usfuriah

No	Technique Translation	Amount	Percentage
1	Established equivalent	611	76.47%
2	Pure borrowing	91	11.38 %
3	X borrowing	17	2.12%
4	Natural borrowing	14	1.75%
5	Discursive creation	12	1.50%
6	Modulation	8	1.00%
7	Generalization	7	0.87%
8	Literal	5	0.62%
9	Established equivalent + Pure Translation	11	1.37%
10	Deletion	4	0.50%
11	Established equivalent+Additional	5	0.62%
12	Description	5	0.62%
13	Transposition	2	0.25%
14	Literal + Common Translation	2	0.25%
15	Adaptation	1	0.12 %
16	Borrowing	4	0.50%
Total		799	100%

Based on the table above, the data obtained is 799 data. The established equivalent technique dominates in the translation. The amount of data found is 616 terms (77.38%), they are translated using the established equivalent technique. The

ideal technique to translate in order to get good quality. The data means that terms from the source language can be found equivalent in the target language. There is an equivalent term to replace the term from SL although the text of the book is a sensitive term but it is rich with expressions that have equivalence with SL. This could be due to the process of naturalization, cultural and linguistic assimilation between SL and TL. The richness of TL culture and language, these two factors cause TL to cause cultural shock to the incoming culture and language. The second rank is borrowing, either natural or pure, found in 125 (15%) of the data. This means that the dominance of the source language in the book is still maintained in TL, not all terms can be translated, there are many terms that are deliberately maintained as TL. This can happen because 1. The strength of the original language culturally so that it is not easy to find its equivalent in the new language and 2. In order to maintain and preserve the value and elements of the terms contained in the original language, the translator tries not to change much. The following techniques used in this research are adaptation is to replace a ST cultural element with one from the target culture.⁹ Amplification is to introduce details that are not formulated in the ST: information, explicative paraphrasing. Borrowing take a word or expression straight from another language. It can be pure (without any change). Calque is literal translation of a foreign word or phrase; it can be lexical or structural. Compensation is the translation technique to introduce a ST element of information or stylistic effect in another place in the TT because it cannot be reflected in the same place as in the ST. Description replaced a term or expression with a description of its form or/and function. Discursive creation established a temporary equivalence that is totally unpredictable out of context. Established equivalent used a term or expression recognized (by dictionaries or language in use) as an equivalent in the TL. Generalization used a more general or neutral term. Linguistic amplification is to add linguistic elements. Linguistic compression synthesized linguistic elements in the TT. Literal translation translated a word or an expression word for word. Modulation changed the point of view, focus or

⁹ Molina & Albir. H. "*Translation Techniques Revisited: A Dynamic And Functionalist Approach*". University Autonoma De Barcelona", Barcelona, Spain: Meta Jurnal XLVII (2002).

cognitive category in relation to the ST; it can be lexical or structural. Particularization used a more precise or concrete term. Reduction suppressed a ST information item in the TT. Substitution (linguistic, paralinguistic) changed linguistic elements for paralinguistic elements (intonation, gestures) or vice versa. Transposition changed a grammatical category. Variation change linguistic or paralinguistic elements (intonation, gestures) that affect aspects of linguistic variation: changes of textual tone, style, social dialect, geographical dialect.

B. The Translation Ideology of Kitab Syarah Ushfuriyah

In the field of translation, ideology can be defined as principles or beliefs about right or wrong. Ideology reflects the translator's global choice, which can be seen in the translation produced, whether it is more oriented towards the source language or the target language. In general, ideology in translation is divided into two parts: domestication and foreignization. Ideology that tends to be target language-oriented is called domestication while ideology that tends to be source language-oriented is called foreignization. A detailed discussion of the two ideologies can be described as follows:

C. Domestication

A translator prioritizes the readability of the text for the target readers. In fact, with their definition that translators try to find the closest natural equivalent, there is already a tendency to assume that a good translation is one that prioritizes the needs of the target readers. The tendency of domestication chosen by the translator is based on the belief that a correct, acceptable and good translation is one that suits the tastes and expectations of the target readers who want the translated text to be in accordance with the culture of the target society. If this is the case, the translator will make sure that the translation does not feel like a translation and becomes part of the written tradition in the target language. This ideology is considered to be based on economic and political issues of taste formation. Publishers with substantial capital and power play a role in the translation of non-English written works into Anglo-American culture. These

works are documented and assimilated so that the cultural values in the source language texts fade and are replaced with the cultural values of the target language. It was also intended that the works of domestic writers at that time would not be rivaled. In this way, foreign culture can be prevented. Domestication ideology in translation has advantages and disadvantages in its application. The advantages of domestication ideology are (1) the translation is more pleasant (smooth) to read. Sometimes the reader does not feel that what he is reading is a translated work (2) the translation creates a sense of familiarity for the reader because the translator presents terms that are familiar to the reader (3) the translation is more practical because the translator does not need to apply certain translation techniques (e.g. giving detailed and lengthy explanations) to re-express the message in the source language into the target language (4) the reader of the target language text can understand the translated text easily (5) the translated text feels natural and communicative (6) the translation allows cultural assimilation. While the disadvantages of domestication ideology are (1) the reader's knowledge of the source language culture does not increase. It is possible that the reader does not realize that what he reads is actually a translated work (2) the results of translation sometimes cause distortion of meaning or deviation of meaning (3) translation cannot present the original atmosphere of the source language (4) cultural aspects in the source language often fade (5) readers of target language texts cannot provide interpretation of the text, because the interpretation has been done by the translator.

D. Foreignization

Foreignization in translation is used to maintain the cultural references of the source language. Reference involves the cultural aspects present in the source language text so that the reader will experience the exoticism of the original text and gain something previously unknown. A translator who decides to use foreignization must pay attention to both faithfulness and readability. This ideology is based on the opinion that a correct and acceptable and good translation is one that suits the tastes and expectations of the target readers who want the cultural presence of the source language or consider the presence of the source language to

be beneficial to society. Readers of any level will not be happy or comfortable if they read a text that contains sentences that feel awkward or find sentences that are too complex. The translator bears a heavy burden because in addition to being required to be familiar with the source language text, he/she must also not maintain the linguistic discourse.

The advantages of foreignization ideology are (1) adding and enriching the reader's knowledge of the source language culture (2) presenting an exotic impression, because the translator displays the cultural terms of the source language that are not widely known by the reader. This creates a special attraction for the reader (3) it can sharpen the reader's imagination (4) the reader of the target language text can understand the culture of the source language (5) the translated text can present the cultural nuances of the source language (6) it allows intercultural learning. While the disadvantages of foreignization ideology are (1) when translating cultural terms of the source language, it usually has to be supported by certain translation methods or techniques (such as additional explanations, footnotes and so on) so that the message in the source language can be conveyed into the target language and this method is sometimes considered impractical (2) readers sometimes cannot get an overview through the explanation given by the translator of the terms in the culture of the source language (3) when compared to domestication ideology, (4) readers of the target text may feel unfamiliar with some terms (5) the target language text may feel complex and unnatural in its language use (6) negative aspects of the culture in the source language may easily enter and affect the reader.

E. The Translation Process of Kitab Syarah Ushfuriyah

The translation process consists of three stages, namely analysis stage that transferring stage and restructuring stage. At the analysis stage, the translator analyzes the source text on its grammatical relations, grammar, meaning and word combinations. At the transferring stage, the analyzed text is transferred to the target language. At this stage, there are sometimes certain parts of the source text that are 'missing' or cannot be transferred into the target language. The translator often has

to make adjustments and modify the meaning. In the third stage of reorganization or can also be called the alignment stage. The entire text that has been transferred is reorganized into the most appropriate form for the intended audience in the target language.

F. The Frequency of Translation Technique of Kitab Syarah Usfuriah

No		Translation Technique	Amount	Total	Method	Ideology
1	SL	Borrowing Pure	91	131	Word by word, Literal, Faithful and Semantics	Foreigniza-tion
2		Borrowing X	17			
3		Borrowing Natural	14			
4		Literal	5			
5		Borrowing	4			
6	TL	Established equivalent	611	668	Adaptati, Free, Idiomatic and communi- -cative	Domestica-tion
7		Discursive creation	12			
8		Modulation	8			
9		Generalization	7			
10		Established equivalent + Pure translation	11			
11		Deletion	4			
12		Established equivalent+Additional	5			
13		Description	5			
14		Transposition	2			
15		Literal	2			
16		Adaptation	1			
Total				799	Trend	

The table above shows the frequency of data translated using borrowing (pure, X, natural & borrowing), and literal (1-5) techniques. These data have a

tendency to SL. The data were translated using literal, faithful word-for-word and semantic methods. These methods are on the left side of the table, which has a tendency of translation ideology dominated by SL. With these methods, it is expected that the target readers will get new cultural enlightenment, new terms to be recognized by the target readers. Meanwhile, the next table in the order of 6-15 has many variations of translation techniques with free translation method, idiomatic translation method, and communicative translation method. These methods tend to be dominated by the interests of the target language, hoping that when reading they feel like reading the original work and not a translated work.

G. The Quality Translation Value of Kitab Syarah Ushfuriyah

The quality of the translation is determined by three aspects namely accuracy, acceptability, and readability. Of course, the best translation is one with a high level of accuracy, acceptability and readability. However, with various considerations in practice, it is sometimes difficult to produce a perfect translation. Often translators are faced with the choice of giving more importance to one aspect at the expense of another.

H. Accuracy

The equivalence of meaning between SL and TL where the translated message must be conveyed accurately according to the meaning. Accuracy is the basic principle of translation, so it should be the main focus of the translator. If the accuracy of a translation is very low, then it can be questioned whether the result is a translation or not. The equivalence of meaning is not just the form, but the message of ideas and ideas in the SL is conveyed in the TL. Equivalence also does not mean one-to-one correspondence, with word-for-word translation but rather the whole idea or message. For example, if what is translated is an official letter then the result must also be an official letter. Accuracy is a term used in evaluating translation to refer to whether the source language text and the target language text are equivalent or not. The notion of equivalence in translation works is interpreted as content equivalence between TSu and TL. The key word in

equivalence is the conformity of the original content or meaning contained in the SL into the TL. Accuracy refers to the equivalence between the information in the source language and the information in the target language. The equivalence is not always corresponding one to one, which means that one word does not have to be translated one word too, the form may be different but the meaning must be commensurate. Equivalence is not only limited to the level of words, phrases and sentences but also equivalent at the level of text. If the TSu text is a description text, then the translation is also in the form of description. adding in terms of accuracy of word matching can be seen from linguistic, semantic, and pragmatic aspects. Accuracy is not only seen from the accuracy of word selection but also grammatical accuracy, equivalence of meaning, and pragmatics.

I. Acceptability

The degree of reasonableness of a translated text towards the norms, rules, and culture of the TL. A translation with a high level of acceptability will produce a translation that is natural, flexible and not rigid. The acceptability of the translated text is related to the grammatical conformity of the target language and the reader's attitude towards the translated text. While accuracy focuses on the accuracy of message delivery, acceptability is more related to reasonableness. Reasonableness is closely related to the cultural norms of the target language. A translation that uses a lot of terms or words that are commonly read or heard by readers or viewers while taking into account the cultural elements present in the target language text will make the translation acceptable. Acceptability is also related to the target language culture. The translation is expressed in the TL by paying attention to the rules and norms of the target language.

J. Readability

The degree to which a translated text can be understood. A translated text is said to have a high level of readability if the text is easily understood and comprehended by readers of the target language text. The role of the reader is indispensable in determining the level of readability. In addition, the readability of

a translated text is influenced by several factors including the average length of the sentence, the number of new words, and the grammatical complexity of the language used. All three play an important role in determining the quality of the translation. The reader acts as a subject who judges whether a text is categorized as readable or not.

Based on the three aspects mentioned above, the most dominant one to be considered is the equivalence of TSu and TSa. The essence of translation is the delivery of messages and information supported by equivalence in translation. Equivalence means that grammatical, dictionary and cultural elements can be fulfilled. Whether the translation is good or not, the translator must also be aware that the translation cannot violate the rules and norms of the target language. When the reader is a cultural society, the translator should not abandon cultural elements just to fulfill equivalence. Readability is also important because a translated work can be said to be equivalent and can also fulfill the elements of rules and norms but if it is difficult to read, it will be useless. The prospect of readers is lost because they are reluctant to read because there are complaints that the book is difficult to read or confusing. The first indicator of translation quality assessment is in terms of accuracy; the assessment uses a scale range of 1 to 3. The more accurate the translation work, the higher the score is 3, then 2 and the lowest score is 1. The second indicator of translation quality assessment is in terms of acceptability with an assessment using a scale range of 1 to 3. The more acceptable the translation work, the higher the score is 3, then 2 and the lowest score is 1. Acceptable can be seen from the extent to which the translation work is able to maintain norms, target grammar and culture. The last indicator of translation quality assessment is in terms of readability; the assessment uses a scale ranging from 1 to 3. The easier the translated work is to be read, understood by the reader, the higher the score is 3, then 2 and the lowest score is 1. The weighting above has explained that a quality translation must be accurate, acceptable and easy to understand by the target reader.

A translation quality score of 3 means that the term has a quality translation in terms of accuracy, acceptability and readability. A term worth 2 means that the translation of the term is considered poor in terms of accuracy, acceptability and

readability. The lowest score is 1, which means that the translation of the term is considered poor in terms of accuracy, acceptability and readability. A score of 3 is accurate, meaning that the word, technical term, phrase, clause, sentence or text of the source language is accurately translated into the target language; there is absolutely no distortion of meaning. A score of 2 means less accurate, which means that most of the meaning of the source language words, technical terms, phrases, clauses, sentences or texts have been accurately transferred into the target language. However, there is still distortion of meaning or translation of double meaning (taksa) or there is omitted meaning, which disrupts the integrity of the message. Score 1 inaccurate, the meaning of words, technical terms, phrases, clauses, sentences or texts of the source language is inaccurately transferred into the target language or deleted. The accuracy score of the translation of the religious text of the term kitab is the highest at 2.93, readability is ranked second at 2.91 and third is acceptability at 2.82. The accuracy (2.93) in translating is based on the choice of the closest equivalent to the foreign language, the diction chosen is a term commonly used in the foreign language. The intended message in the original can be conveyed well because of the equivalence of terms between the original and the new language. The accuracy in question is not only one-to-one equivalence but the equivalence of ideas and ideas as a whole, if the original is an official letter then it is also an official letter in the foreign language. A score of 2.93 is a good result, which means that the translated text can help convey the message of the original to the target readers. The high accuracy score is because the terms that have a lot of data (the top 5 terms) are accurate, they are above 97% accuracy. In addition, the accuracy of terms that have little or even a lot of data is 100%. This makes the accuracy of this religious text of good quality.

Readability ranked second with 2.91. Readability is the degree to which a translated text can be understood. A translated work that has high readability means that it is easy to understand, readers do not need to repeat reading or they do not often open a dictionary, all of which can be an indication of the readability value of the text. In addition, the readability of the text is also affected by other things such as the average length of sentences, the complexity of language structure and the use

of new terms in the text. The easier the text is to read and understand, the better the readability of the text. An accuracy score of 2.91 means that the general idea of the content of the text can be read quickly by the target reader. The third lowest score is the acceptability score which is 2.82. Acceptability is the degree of reasonableness of a translated text towards the norms, rules and culture of the TL. A translation with a high level of acceptability will produce a translation that is natural, flexible and not rigid. The readability of the identified data is 799, the data of book translation terms has a very high readability value reaching 2.91%. A total of 736 data are well read, 60 are less legible and 4 are illegible. The readability of a translated text can be felt based on how easy it is for the target reader to read the translated work, how many times to read and understand well the translated text, how often to open the dictionary to check the meaning and the extent of understanding of the text after reading. From all the data, the term *kitab* translated with the common equivalent has the maximum readability of 3. This means that the impact of the common equivalent technique which is more concerned with Bsa produces easy reading. Translating with familiar equivalents in the TL is closely related to the translation results that satisfy the target readers. This is realized because the terms used are domestication of terms from the original into the new language appropriately, accurately paying attention to grammar, paying attention to the new culture and using terms that are easily digested by the target readers.

<i>Source language</i> (Arabic)	<i>Target language</i> (Indonesia)	<i>Source language</i> (Arabic)	<i>Target language</i> (Indonesia)
بابا	Bab	العلم	Ilmu
آخرته ودنياه	Akhirat dan dunianya	صيام	Puasa
ابراهيم عن علقمة	Ibrahim <i>radhiyallahu</i> <i>'anhu</i> dari Alqomah	والصلاة	Shalat

قراءة القرآن والتسبيح	Membaca Al-quran membaca tasbih	الفقراء الأبطال	Orang-orang yang fakir para pahlawan
العلم فى الدنيا والآخرة	Ilmu di dunia dan akhirat	المؤمن	Mukmin
النبي صلى الله عليه وسلم	Rasulullah shollallahu ‘alaihi wa sallama	النبي عليه السلام	Rasulullah shollallahu ‘alaihi wa sallama
العلم أفضل أم المال	ilmu dan harta	قارون	Qorun
البخل	Pelit	فى آخر الزمان	di akhir zaman
البدعة	Bid’ah	لملح	Garam
الما	Air	الزمان	Zaman
كالود فى الخل	Ulat dalam cukak	كالجمر فى اليبدين	Seperti bara api yang berada di kedua tangan.

The meaning of a term is a word or combination of words that carefully expresses the meaning of a concept, process, state or characteristic in a particular field. Book terms take the form of words, phrases and clauses. The terms in the form of words will be sought for the closest word equivalent in the TL, those in the form of phrases and clauses they become a single meaningful word unit in the TL and TL. Those that are phrases and clauses also look for the closest phrase and clause equivalents in the TL. The foreign language words, phrases and clauses were translated with one suitable technique in the foreign language. The technique chosen for translation is considered to convey the message to the foreign language even though the form of the foreign language term is in the form of phrases and

clauses. Translators do not use 2, 3 or 4 techniques to translate a term in the form of phrases and clauses. Islamic religious culture terms that are translated with 2 or more techniques are based on the need to facilitate the target readers, from the existing examples, the terms that appear in TL are feared that they cannot be easily understood by the target readers so that the translator does by adding the addition technique. This technique is used when the term in the TL needs to be reinforced with additional terms placed beside the second or in footnotes. In terms of the number of pages, it may also increase so that it is considered inefficient, especially when viewed based on the aesthetics of writing, the translation appear untidy and not simple and not stimulate the target readers.

The explanation can generally be expressed in various ways such as by association, communal, doctrine and submission. However, the religiosity of the text is expressed through the use of terms and their associations, phrases, clauses and sentences. Proportionate use of borrowed terms will strengthen the text's religiosity. Not all or the majority of terms have to be Arabic in order for the text to have high religiosity but the correct use according to the mission of the translation is enough to make it religious. That is the system of building a religious text. The number of Arabic terms used is not guaranteed, but a few that can color the whole text is better than the opposite. Proportional use of terms and bringing up varied associations of terms will also make the religious text attractive. For example, until now there has been no term in SL that is equivalent to the original text. There is no closest equivalent in TL because of the difference in state constitution between SL and TL. It is also due to the deep meaning of the borrowed term. When there is no common equivalent in the foreign language, the translator can borrow the foreign language term completely, taken purely in order to maintain the message and introduce the term to the target readers.

CONCLUSION

The findings of the translation techniques used in the translation of Syarah Usfuriah are: (1) Adaptation which is used to replace the existing cultural elements in the source language into similar cultural elements in the target language. In this

adaptation technique, the typical cultural elements of the source language are translated into typical elements of the target language, always not the same between BSU and BSA, (2) Borrowing which uses words or expressions from the source language in the target language, (3) Established equivalent by translating the expressions of the source language into expressions commonly used in the target language, and the term expression can include phrases, clauses, and idiomatic expressions, (4) literal translation by translating the source language text as it is without paying attention to the context, out of context, (5) Particularization which uses more concrete and specific terms. The translation method uses word-for-word translation and faithful translation. The translation ideology uses domestication on BSA. The quality of the translation is rated 3 on accuracy, acceptability and readability respectively. The basis used in assessing the translation is that an exact equivalent is found in the BSA target language.

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