

## REVEALING PROBLEMATICS AND TECHNIQUES OF TRANSLATING ARABIC LANGUAGE INTO INDONESIA LANGUAGE

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### ***Abstrak***

*This study is an effort to find techniques for the translation of the Arabic Language to the Indonesian Language. This learning is according to the problems of Arabic Language translators. As for the purpose this study is knowing about techniques to use effectively and make easier in Arabic Language translation. Other than that, this study discusses a problem translation of the Arabic Language. This study uses a translation theory to analyze with kind of theory about problems of Arabic Language translation so can disclose the way detail about technique translate of the Arabic Language. This discussion refers to any kind of problem such as problems of vocabulary, problem of grammar, a problem of phrases, and problems of context. The result of this discussion technique translation of the Arabic Language is the translator must understand additional knowledge to support the result of the translation. For example the sociocultural science from resource language (Arabic Language). The quality of the result of the translation is related to the quality of the translator and the result translation hasn't betrayed resources of language along with adapting to a target of language.*

*Keywords: problematic, technique of translation, arabic language.*

### **A. Introduction**

Arabic is a language that is widely used by people in the world. Arabic is one of the languages that comes from the Semitic language that still exists today (Mursyidi & Bakir, 2021). The existence of Arabic is because Arabic is used in scriptures, one of the religions in the world, namely Islam. Arabic is widely studied in various countries, because Arabic is using as an international language (Ijlal et al., 2018). The problem faced by Indonesian students in learning Arabic is experiencing difficulties in translating Arabic into Indonesian. This is one of the obstacles for students in the process of learning Arabic (Pulungan et al., 2019).

The activity of translating Arabic texts into Indonesian has taken place in various circles of society. These translation activities have a positive impact on Muslims, among others, adding to the availability of Islamic books in Indonesian (Riana et al., 2022). Translation is a form of intercultural/intercultural collaboration and the spread of scientific

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and technological knowledge (Muhamadul Bakir Hj. Yaakub et al., 2022). The need for a new approach in the teaching and learning process is also felt in the training of translators and interpreters. How to get linguistic and cultural knowledge and master the learning and translation skills needed to become effective professionals (Idris, 2015). Pedagogical assumptions that develop in translator training programs include nothing that can replace practical experience for learning to translate so one must translate and translate and correct one's own work (Dhiauddin, 2018).

Because of that, to be able to develop themselves in an effort to improve their ability to translate, they must learn and often carry out trainings to translate (Wahdah et al., 2023). Arabic is very important to learn so that to make it easier to understand books or texts in Arabic must be able to translate the text properly and correctly. In this paper, the author examines the problems of Arabic translation so that it can become knowledge in translating Arabic and analytical material in translating Arabic.

This research is a library research by looking for various literature related to learning media, teaching methodology in Arabic, and methods of Arabic translation. The research method used is descriptive analysis method. The first thing to do is describe or provide an initial description of the problems to be discussed. Then the second one analyzes various data obtained from various literature related to this discussion. In general, the method used in data analysis of this research is descriptive analysis method, namely by describing the facts then followed by analysis. This descriptive method of analysis does not merely describe but also provides sufficient understanding and explanation.<sup>1</sup>

## **B. Discussion**

### **1. Translation Theory**

Translation is the conversion from one form to another or the conversion of a recipient's language into the target language. Language means words, phrases, clauses, paragraphs, etc. Ibnu Burdah states that translation is an attempt to move messages from Arabic texts (source text) with their equivalents into Indonesian (target language) (Mushodiq et al., 2021). Catford states that Translation is the replacement of textual material in one language by equivalent textual material in another language.

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<sup>1</sup> Nyoman Kutha Ratna, *Teori, Metode dan Teknik Penelitian Sastra*, (Yogyakarta: Pustaka Pelajar, 2004), hlm. 53.

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In other theory as Moh. Mansyur and Kustiawan said in دليل الكتاب و الترجيم<sup>2</sup>:

نقل المعاني من اللغة المرتجم منها الى نفس المعاني في اللغة المرتجم اليها

“ Translation is transferring the meaning of text (discourse) from the original language (source language) to the target language.”

From the definition above, it can be concluded that translation is a process of transferring meaning contained in Arabic text (source text) into Indonesian (target text). In translating techniques there are several elements that must be considered so that the translation results can approach the meaning of the target text. The elements in translating according to Ibnu Burdah include (Gunawan et al., 2022):

a. Source language

In this discussion, Arabic fusha is the source language. So, this Fusha language is an official language and has a grammatical arrangement. Translation - translation that is considered difficult by various groups is translating literature. This is due to the fact that translating literature must have dual expertise, namely experts in terms of translating and he is also a writer. Many Arab linguists have applied their expertise to their native dialect, and some of the best dialect monographs have been written by Arab linguists. But on the whole, one may say that the study of dialectology still suffer from the drawbacks mentioned here.

b. Target language

In this discussion, what is meant by the target language is Indonesian. Indonesian is a young language that absorbs many foreign languages. In this case, Arabic has a large vocabulary dominance in Indonesian. There are many words of Indonesian absorption that come from Arabic. Given this historical background, it can actually make it easier for translators to translate Arabic into Indonesian.

c. Message

The translation of Arabic into Indonesian basically transfers the message as fully and maximally as possible into the target language. However, the translation in such a meaning can be intended that the translation is the transfer of the target language text freely but prioritizes the message to be delivered.

d. Equivalent

Translation which emphasizes the equivalent aspect, namely the balance between the

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<sup>2</sup> Moh Mansyur & Kustiawan, دليل الكتاب و الترجيم. ( Jakarta: Moyo Segoro Agung, 2002). Page. 20.

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source text and the translation results both in terms of linguistic proportions and the message. By prioritizing the equivalent aspect, it can be interpreted arbitrarily and it will translate taking into account the aspects outside the message are also optimized. This is a demand to be a reasonable and proportionate translator.

e. Type of Translation

in translation there are several types of translations. each type of translation will affect the results of the translation. Such as translations that favor the source language text (literal translation and faithful translation); Semantic Translation; translation that favor the target language (free translation and idiomatic or dynamic translation); and communicative translation.

f. Translation Process

The translation process is a model that is intended to explain the (internal) thought process carried out by an interpreter while doing translation. Ronald H. Bathgate explained the translation process there are tuning, analysis, understanding, terminology, restructuring, checking, and discussion.

2. Problems of Translation

Arabic as a base that has a high value of civilization has its own charm and is able to captivate the hearts of language observers to be studied and studied. In its development, Arabic became one of the international languages that made it possible for us to use, practice and even learn Arabic as a second language after their mother tongue.

In the process of learning Arabic for *'ajami* or *ghair natiq* requires an alignment and contextualization of Arabic (as a second language) into the mother tongue (Abdullah et al., 2021). The process of contextualizing Arabic is one way to make it easier for students to understand the meaning that suits their language and the taste of the language is right (Roidah et al., 2024). Changes in these algorithms can be experienced by every language, including Arabic because of the growth of the life of language users at any time, rates, and specific settings involved in the study as well as other contextual issues.

Therefore, as a foreign speaker of Arabic there are various difficulties in the translation process. this affects the results of the translation from Arabic as the source language into Indonesian as the target language. The factors that constrain the translation of Arabic into Indonesian are:

a. Different system of source language and target language

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Every language has a different language system, both in terms of the syntactic, lexical and morpheme structures. Therefore, the difference makes a difference in structure both in the level of words, phrases, clauses and sentences.

b. Semantic complexity and stylistics

The style of language used in each language has complex differences. Semantic and stylistic complexity is the cause of the difficulty of translating.

c. Different translator abilities

Text can be considered easy if the translator's ability is good. However, the text can be considered difficult if the translator's ability is still low.

d. Quality of source language text

Difficulties in translation are caused by the low quality of source language texts. Messages contained in source languages are difficult to understand when text quality is low.

As for the problems in translating Arabic according to Ibn Burdah are as follows:

a. Vocabulary issues

Translations are basically the transfer of semantic units of source text constructed by vocabulary. Therefore, vocabulary is very important in translation. The first thing a translator must do in the translation process is source text diving. Vocabulary mastery is the main thing a translator must have. This vocabulary problem is often a barrier for translators. In this case to solve vocabulary problems is to use a dictionary. b. Choose a dictionary that is proportional and relevant to the difficulty level of the source text. Relevant dictionaries intended are the relevance of the orientation of the contents of the dictionary to the material or theme of the discussion of the translated text. Translators are required to be able to understand neuroscience first, in order to make it easier to search vocabulary in a dictionary.

b. Grammatical issues

The grammar in Arabic discusses nahwu and nerves. These two things are very important things in Arabic. However, in terms of the translation of the nahwu discussion it was emphasized because the implications of the science of nahwu were greater than that of neuroscience. Problems contained in Arabic syntax or nahwu can be categorized into 3 groups: 1) *Tarkib Washfi*, are two or more words that form a unit of phrase with the pattern of relations of objects that are ciphed (man'ut) and their properties (na'at). In general, the translation between the two words that make up this phrase only needs to add the word

"yang". Sometimes it is also not necessary to add because in Indonesian the phrase often does not show a relationship of character, while the translation still shows the pattern of the Arabic word nouns - adjectives. Example: مجتمع حديث (masyarakat yang modern) and الله الملك الحق (Allah yang Maha Berkuasa lagi Maha Benar); 2) *Tarkib Idhafi*, is addition or encoding. The idhafi phrase consists of the mudhaf (the principal that is based) and the mudhaf ilaih (additional or based on). The idhafi phrase if translated into Indonesian has no changes. Example: مراجعة النفس (instropeksi diri), زرت حديقة محمد (saya mengunjungi kebun milik Muhammad); 3) *Athaf Ma'tuf 'alaih*, this phrase is a combination of two or more parallel words which (in the structure of the Indonesian language) are associated with words such as and, or, then and so on. In Arabic the conjunctions include و (and), ف (then), او (or), ثم (then), بل (but), حتى (even); 4) *badal mubdal minhu*, *badal* is the word mentioned to explain the specifications of the previous word. The way to translate it is by adding a word that is or not and mentioning the word first, then translating something that is explained. Example: اكلت الرغيف ثلثه (saya telah makan roti sepertiganya); 5) *taukid*, *taukid* phrases serve to strengthen the reader by including one of the words لل (each / every), عين (alone), نفس (alone), جميع (all) behind a word. Example: فرغت من العمل كلها (saya telah menyelesaikan setiap pekerjaan); 6) *kalimat*, In Arabic, there are several kinds of sentences. Therefore, there needs to be an adequate understanding of the translator. Simple sentences in Arabic are sentences composed of S+P, often referred to as ismiyah number and number of fi'liyah. If the sentence is complete, the composition consists of S + P + O + K .

#### c. Language style(*uslub*) issue

*Uslub* Uslub is essentially the same as the sentence in general, namely S + P or *mubtada 'khabar or fi'il fa'il*. *Uslub* discussion consists of four things, there are the sentence of oath (والعصر/ demi waktu asar), *uslub* amazement (ما اجمل هذا المكان/ betapa indahnya tempat ini), *uslub* praise and reproach (نعم العمل صدقة/sebaik-baiknya perbuatan adalah sedekah, يبئس العمل غيبة/seburuk-buruknya perbuatan adalah *ghibah*), *uslub* suggestions and prohibitions (ولتتظر نفسك/sebaiknya Anda intopreksi diri).

#### d. Context issues

Context is something that accompanies a text, in accordance with the literal meaning of the words that knit the word. The text in question is text that contains units of meaning. Therefore, something that accompanies the text (context) can also include (and can be categorized as) the full context of the text sentence, the context of the sentence and even a smaller context. On the issue of this context the focus of the study is on linguistic contexts

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and non-linguistic contexts. Linguistics is the study of language. There is the essence of language is a system, symbol, in the form of sound, arbitrary, meaningful, conventional, unique, universal, productive, varied, dynamic, a tool of social interaction and the identity of the speaker.

The linguistic context is the basic thing that helps the translator understand each unit of message to be according to what is intended by the source text writer. In linguistic contexts, language is a unified whole message, explaining each other parts that are less clear, helping each other for translators if there are parts that doubt (Edy, 2017). Therefore, the translator must look for the most appropriate translated words between the choices of words. While the non-linguistic contexts are other texts that are outside the text including social political texts, culture, ideology, history and others. Translating texts that have different cultural backgrounds requires carefulness from the translator. Translators try to the maximum, so that the translation does not betray the source text and does not conflict with the target text. In this case, the ingenuity of the translator is needed to balance the source language and target language in translation. The types of manuscripts that usually have the highest level of inequality are literary texts, especially poetry, aphorisms and so on. This is due to the demands of translators who also have expertise in the field of literature.

### **C. Conclusion**

Translation is a process of shifting the "inner atmosphere" from the author in the source language into the target language. Literary translators are closely related to the sentimental atmosphere. By having sentimental feelings, the translator will have the ability to divert not only language, material or material, culture, but also feelings, the mood of the author. Translating poetry really requires the ability to divert this mood. So, the message conveyed by the poet will arrive at the poet's audience well. The solution so that the translation can be understood by the reader is by giving two literary and contextual translations. With this, the translator can combine the principle of loyalty in the source text and the suitability of the translation in the context of the target language.

With the explanation of the culture of the source language, the translator has more value, because the translator is able to understand the cultural context of the source text. The way to solve non-linguistic problems is that the translator must have global understanding, knowledge, or insight into the translated theme. In addition, the translator focuses on the theme of his translation so that he can take the specifications of each Arabic culture. Based on the discussion above, it can be seen that the problem of translating Arabic is very

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complex. Translating Arabic requires the expertise and habituation of the translator. As for the problems that exist in Arabic translations, there are vocabulary issues, grammatical issues, *uslub* issues, and context issues.

From these problems, the translator is able to analyze how to deal with existing problems in translating Arabic. The results of the translation must not betray the source language and adapt it to the target language. In translating Arabic into Indonesian, there is a need for additional knowledge that can support the translation results, namely knowledge related to socio-cultural conditions from the source language (Arabic). The quality of the translation results depends on the quality of the translator.

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