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# USE OF AMPLIFICATION AND DESCRIPTIONS TECHNIQUES IN THE TRANSLATION OF ARABIC PHRASES IN THE TRANSLATION OF THE BOOK OF MATAN AL-GHAYAH WA AL-TAQRIB

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**Abstrack**

This research describes the use of amplification techniques and descriptions in the translation of Arabic phrases in the reading of the book Matan al-Ghayah wa al-Taqrib by Ahmad Ma'ruf Asrori. Besides, this paper aims to describe the quality of the text that is seen from the aspect of readability.

This research uses a qualitative with a quantitative. The results of this study are the use of amplification techniques in the book Matan al-Ghayah wa al-Taqrib found as many as 35 data which are divided into four Arabic phrases based on the constituent elements namely the 'atfy phrase 12 data, idafy phrase 13 data, syibhu al-jumlah phrase 5 data, and adjektive phrase 5 data. Whereas in the description technique, the researchers found 31 data divided into five Arabic phrases based on their constituent elements, namely the 'atfy phrase 12 data, idafy phrase 12 data, 'adady phrase 3 data, syibhu al-jumlah phrase 3 data, and adjektive phrase 2 data. The quality of the use of these two techniques can be seen from the assessment of the readability aspects of 42 respondents. They rated 52% high readability on the amplification technique, and 56% high readability on the description technique.

Keywords: Technique Amplification and Description, Phrase Arabic Language, and Aspect of Readability.

ملخص

تصف هذه الصحيفة استخدام أسلوب التضخيمة والوصف في ترجمة التركيب اللغوى في قراءة كتاب متن الغاية والتقريب للكاتب أحمد معروف أسروري. علاوة على ذلك، تهدف هذه الورقة إلى وصف جودة النص الذي يتم رؤيته من جانب قابلية القراءة.

يستخدم هذا البحث طريقة نوعية مع النحج الكمي. نتائج هذه الصحيفة هي استخدام أسلوب التضخيمة في كتاب متن الغاية والتقريب الذي وجد ما يصل إلى ٣٥ بيانات مقسمة إلى أربع تركيب اللغوي على أساس العناصر المكونة لها هي التركيب العطفي ١٢ البيانات والتركيب الإضافة ١٣ البيانات والتركيب شبه الجملة ٥ البيانات و التركيب النعتي ٥ البيانات. بينما في أسلوب الوصف، وجد الباحثون ٣١ بيانات تم تقسيمها إلى خمس تركيب اللغوي على أساس العناصر المكونة لها هي التركيب العطفي ١٢ البيانات

والتركيب الإضافي ١١ البيانات والتركيب العددي ٣ البيانات والتركيب شبه الجملة ٣ البيانات والتركيب النعتي ٢ بيانا. يمكن ملاحظة جودة استخدام هاتين الطريقتين من خلال تقييم جوانب الوضوح ٤٢ مجيبا. قيّموا بتصنيف قابلية القراءة العالية بنسبة ٥٢٪ على أسلوب التضخيمة، ونسبة ٥٦٪ من القراءة العالية على أسلوب الوصف

**ABSTRAK**

Penelitian ini mendeskripsikan tentang penggunaan teknik amplifikasi dan deskripsi pada penerjemahan frasa bahasa Arab dalam terjemahan kitab Matan al-Ghayah wa al-Taqrib karya Ahmad Ma'ruf Asrori. Selain itu tulisan ini bertujuan untuk mendeskripsikan kualias penerjemahan yang dilihat dari aspek keterbacaan.

Penelitian ini menggunakan metode kualitatif dengan pendekatan kuantitatif. Hasil dari penelitian ini ialah penggunaan teknik amplifikasi pada kitab Matan alGhayah wa al-Taqrib ditemukan sebanyak 35 data yang terbagi dalam empat frasa bahasa Arab berdasarkan unsur pembentuknya yaitu *frasa 'atfy* 12 data, *frasa idafy* 13 data, *frasa syibhu al-jumlah* 5 data, dan *frasa na'at man'ut* 5 data. Sedangkan pada teknik deskripsi, peneliti menemukan 31 data yang terbagi dalam lima frasa bahasa Arab berdasarkan unsur pembentuknya yaitu *frasa 'atfy* 12 data, *frasa idafy* 11 data, *frasa 'adady* 3 data, *frasa syibhu al-jumlah* 3 data, dan *frasa na'at man'ut* 2 data. Kualitas penggunaan kedua teknik ini dapat dilihat dari penilaian aspek keterbacaan yang dilakukan 42 responden. Mereka menilai 52% keterbacaan tinggi pada teknik amplifikasi, dan 56% keterbacaan tinggi pada teknik deskripsi.

**Introduction**

Translation is an activity of transferring meaning from the source language to the target language by paying attention to the semantic structure of the source language to the target language and the purpose that must be transferred properly[1]. Typically, reading includes understanding as an activity of producing a message or message of a source language with an equivalent closest to the recipient's writing, both of meaning and style[2]. A translator must be talented in choosing the equivalent so that the resulting script is easy to read and easily understood by the reader. If someone is skilled in choosing word management, the manuscript produced as if not the result of translation.

In Indonesian, the need for translation results is very high, especially in religious fiqih books. Fiqih is considered the most important among all branches of theology. In Islamic Boarding School, fiqih is excellent among all subjects. All Islamic Boarding School teach Arabic (tool science) and at least the basics of monotheism and morals. But the core of pesantren education consists of fiqih works[3].

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[1] Anindia Ayu Rahmawati, "Kajian Teknik Penerjemahan Dan Kualitas Terjemahan Ungkapan Yang Mengandung Seksisme Dalam Novel Mistress's Revenge Dan Novel The 19 TH Wife," Prasasti: Journal of Linguistics, 1, no. 2 (2016).

[2] Fitria Sari Yunianti, "Bias Ideologi Dalam Penerjemahan (Studi Kritik Terjemah)," Insyirah, Jurnal Ilmu Bahasa Arab dan Studi Islam, 1, no. 2 (December 2013).

[3] Martin van Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat: Tradisi-tradisi Islam di Indonesia* (Yogyakarta: Gading Publishing, 2015).

Among the many religious books that discuss fiqih is the book translation of the book Matan al-Ghayah wa Taqrib by Ahmad Ma'ruf Asrori. his book is derived from the book of Matan al-Ghayah wa Taqrib, which uses Arabic then translated by Ahmad Ma'ruf Asrori into Indonesian. The Book of Matan al-Ghayah wa al-Taqrib contains summaries of fiqih, which start from the chapter Tharah (purification) to the chapter 'itsq (slave liberation) and authored by Sheikh Abu Syuja' Ahmad bin Hasan bin Ahmad Al-Asfihaany[4]. This book is so unique because the wider community can accept it. Besides, this book also contains light comments that can be understood by laypeople[5].

With its popularity, there are many different translation results, and their forms are varied. Translation techniques are needed by translators to solve these obstacles. In this case, Ahmad Ma'ruf Asrori indeed uses technologies to translate. Translation technique is a method used to divert messages from SL (Source Language) to TL (Target Language), applied at the level of words, phrases, clauses, and sentences. According to Molina and Albir translation techniques are used as a procedure to analyze and classify how the translation is in place and can be applied to various lingual units.[6] Among Arabic translation techniques revealed by Molina and Albir, there are two techniques used to analyze a translation, namely amplification, and description techniques[7].

Amplification Technique is a technique that introduces detailed information that is not contained in the SL text, namely exploitation or exploitation. Meanwhile, Molina and Albir stated that this technique carried out to clarify an ellipsis expression, avoid impatience or ambiguity, and add connectors. In other words, this translation is a translation that adds detailed information that not contained in the source-language text. Additions to this technique are the only information that is used to help convey the message or understanding of the reader and must not change the word in the source language text.

The next technique used to analyze a translation is the description technique. Description techniques are translation techniques applied by replacing a term or phrase with a description of its form and function. In other words, this technique sends the meaning of the source language text into the target language in combination freely[8]. Different from amplification, which explicitly implies information. But in practice, both of these techniques both provide information and also the impact in a translation

**Result**

### A. Use of the Amplification

The use of amplification techniques in the translation of the book Matan al-Ghayah wa al-Taqrib as a whole is 36 data divided into four Arabic phrases based on their constituent elements. The phrases are the idafy phrase, 'atfy phrase, syibhu al-jumlah phrase, and the na'at man'ut phrase. The following will describe four samples regarding the use of

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[4] Ahmad Ma'ruf Asrori, *Ringkasan Fikih Islam Terjemah Matan Ghayah Wat Taqrib* (Surabaya: Al-Miftah, 2000).

[5] Mustafa Dib Al-Bugha, *Al-Tadzhib Fi Adillati Matan al-Ghayah Wa al-Taqrib " Ringkasan Fiqih Mazhab Syafi'i.* (Jakarta: Noura Books, 2012).

[6] Anam Sutopo, "Teknik Penerjemahan Naskah Pidato Kenegaraan Presiden Republik Indonesia Dari Bahasa Indonesia Ke Dalam Bahasa Inggris," Kajian Linguistik dan Satra, 24, no. 1 (June 2012): 82.

[7] Molina, Lucia dan Hurtado Albir, A, "Translation Techniques Revisited: A Dynamic and Functionalist Approach," Journal destraducteur, 4 (2002).

[8] Hanna Sundari and Rina Husnaini Febriyanti, "Translation Techniques And Translation Competence In Translating Informative Text For Indonesian Efl Learners," Jurnal of English Language Teaching, 1 (2016): 20.

amplification techniques in Arabic phrases using simple random sampling techniques and their analysis in the translation of the book Matan al-Ghayah wa al-Taqrib:

1) The phrase 'Atfy

| Source Language | Target Language |
|---|---|
| وغسل جميع الابوال **والارواث واجب** | Washing all (affected) urine and **faces (hyman or animal)** is mandatory |

In line with the notion of amplification technique, which is a translation technique that explicitly or paraphrases information that is implied in the source language, so in this case, the researchers found the use of amplification techniques in the phrase 'atfy الارواث which has meaning in the dirt. The word الارواث in the dictionary[9] means "dung, shit". It is called the phrase 'atfi because in this phrase it has the noun الارواث with the noun الابوال and then this element is connected with the letter 'ataf [10]و. Then the translator adds detailed information that is not present in the source language text, which is human and animal worlds. This aims to make it clear that what is included in the meaning of dung is not only human feces but also animal dung. So that in this translation can be understood to wash all those affected by urine and feces, either human or animal is mandatory. Therefore, in addition to providing information that is not in the source language, amplification techniques also help provide clarity that can prevent ambiguity. This addition is only used to help convey the message and understanding of the reader without changing the word in the source language text.

2) The phrase Syibhu al-Jumlah

| Source Language | Target Language |
|---|---|
| الدمّ الواجبة بالاخصار | fines (dam) that must be (paid) **for being surrounded (by the enemy or the road is blocked by the mugger)** |

Following the understanding of the amplification technique proposed by Molina and Albir, namely the translation technique that explicitly or paraphrases information that is implied in the source language, the researchers found the use of the amplification technique in syibhu al-jumlah بالاخصار which has the meaning "because it is surrounded". The word إحصار comes from the حصر- يحصر- حصرا fiil, which means "to surround, surround, encircle[11]". The phrase syibhu al-jumlah is called because this phrase is based on the letter jer بِ and is followed by the noun الخصار. In this case, the amplification technique is used to make explicit information implicit, namely clarification in the context of the discussion in the translation of beleaguered meanings. This meaning is then clarified by providing an explanation sense following the context of the

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[9] Al-Munawwir, Ahmad Warson., *Kamus Al-Munawwir Arab-Indonesia Terlengkap* (Surabaya: Penerbit Pustaka Progressif, 1997).

[10] Asna Andriani, "Frasa Dalam Bahasa Arab (Kontruksi Frasa Dalam Bahasa Arab Berdasarkan Unsur Kata Pembentuknya )," Cendekia: Jurnal Studi Islam, 2, no. 1 (2016).

[11] *Ibid*., hlm. 269

debate, namely "by the enemy, or the way is blocked by the mugger" and not surrounded by animals.

3) The phrase Idafy

| Source Language | Target Language |
|---|---|
| وصاحب الجبائر يمسح عليها وتيمّم ويصلى | **People who use bandages (bandages due to wounds or other)** may wipe the dressing (when performing ablution), but then must perform tayammum and (only then) perform prayes. |

Based on the data above, the researchers found the use of amplification techniques in the phrase idafy صاحب الجبائر, which means "People who use pads (bandages due to injuries or others)". The word صاحب is a fail isim of صحب which means "to accompany[12]" and the word الجبائر in the dictionary[13] means "bracelet". Called the phrase idafy because this phrase has the noun (N1) صاحب as mudhaf and noun (N2) الجبائر as the mudhaf ilaih. In this text, the translator paraphrases by adding an element of clarity that is the equivalent of another word to the description of the bandages and bandages. It is intended that the reader is not mistaken in understanding the word sanitary. Generally, in Indonesia, the term sanitary napkin is an object that is used when women are menstruating. This paraphrase aims to prevent ambiguity or impropriety in this sub-discussion. Also, the translator provides a parable cause of using pads such as wounds or others as information and the addition of connectors

4) The phrase Na'at Man'ut

| Source Language | Target Language |
|---|---|
| والدماء الواجبة في الاحرام | **Obligatory fines (paid for violations)** in making Ihram |

In line with the notion of amplification techniques, namely translation techniques that explicitly or paraphrase information that is implied in the source language, so in this case, the researchers found the use of amplification techniques on the phrase na'at man'ut الدماء الواجبة. The word الدماء in the dictionary[14] has the meaning "blood", and the word الواجبة has the meaning "mandatory, permanent, must[15]". It is called the man'ut na'at phrase because it is formed from the noun (man'ut) الدماء as the central element and is followed by the adjective (na'at) الواجبة. In this phrase, there is an explicit meaning, which is the translation of "compulsory fines" to "paid for violations." Aside from being information, this addition is intended to make explicit information that the context in this discussion is a fine that must be paid for violations not because they are surrounded or mugged by the enemy. This addition

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[12] *Ibid*., hlm. 763

[13] *Ibid*., hlm. 165

[14] *Ibid*., hlm. 423

[15] *Ibid*., hlm. 1537

is only as information to help deliver messages in the source language without changing the meaning of the source language.

Based on the description above, the use of amplification techniques in the translation of the book Matan al-Ghayah wa al-Taqrib found as many as 35 data, which divided into four Arabic phrases. The phrases are idafy phrases, atfy phrases, syibhu al-number phrases, and man'ut na'at phrases. Then for more details, can be detailed according to the following table:

Table 1.1
Use of Amplivication Techniques based on phrases

| No | Phrase | Amount | Percentage |
|---|---|---|---|
| 1 | Phrase 'Atfy | 13 | 37% |
| 2 | Phrase Syibhu al-Jumlah | 12 | 35% |
| 3 | Phrase Idafy | 5 | 14% |
| 4 | Phrase Na'at Man'ut | 5 | 14% |
| | **Amount** | **35** | **100%** |

### B. Use of the Description Technique

The use of description techniques in the translation of the book Matan al-Ghayah wa al-Taqrib as a whole is 33 data divided into five Arabic phrases based on their constituent elements, namely 'atfy phrase, idafy phrase,' adady phrase, syibhu al-jumlah phrase, and na'at man'ut phrase. The following will describe five samples about the use of description techniques using simple random sampling techniques in Arabic phrases in the translation of the book Matan al-Ghayah wa al-Taqrib:

1) The phrase 'Atfy

| Source Language | Target Language |
|---|---|
| وشرائط الحضانة سبع العقل والحّريّة والدين والعفّة | There are seven conditions for taking care of a child, that is understanding, freedom, religion (Islam), **and iffah (being able to refrain from adverse actions).** |

Following the notion of description technique, which is a technique that is applied by replacing a term or expression with a description of form and function, then data number two finds the use of description technique. The purpose of the description technique occurs in the phrase 'atfy والعفّة or translated as iffah. Then the translator adds clarity about the notion of iffah with a more easily understood expression that can refrain from evil deeds. This phrase is included in the phrase group 'atfi because it is a noun العفّة with the noun الدين then this element is associated with the letter' ataf و.

If explored deeper etymologically, iffah is a form of masdar from 'affa-ya'iffu-'iffah which means to keep away from anything that is not lawful and good. Besides, according to Al-Ghazali in terminology, iffah can be interpreted as educating impotence with reason and sharia education. In this case, of course, the translator gives the term iffah in a concrete form without changing the meaning of the source language.

2) The phrase Idafy

| Source Language | Target Language |
|---|---|
| و ان ملك الأمة المطلّقة بعد ذلك لم تصر أمّ ولد له بالوطء فى النكاح | If the person who has intercourse has a slave girl whom he divorced after having sex, then the slave-girl will not be **ummu walad (the term for a female slave who is the mother of the child the result of the relationship of her master wirh hem without marriage) for her with marital intercourse.** |

Based on the data above, the researcher found the use of the description technique in the phrase idafy أمّ ولد by changing the terms of their position. The word امّ in the dictionary[16] has the meaning "mother" and the word ولد has the meaning "baby boy[17]"The sentence ummu walad is described as being a slave girl who is the mother of a child the result of intercourse with her master without marriage. This explanation is done to make it easier for readers to understand the meaning of ummul walad better. The term is called idafy because this phrase has the noun (N1) أمّ as mudhaf and noun (N2) ولد as ilaih mudhaf.

3) The phrase ʿAdady

| Source Language | Target Language |
|---|---|
| وعشرون بنت لبون | **20 binta-labun (female camels with milk time)** |

The next discussion is the use of description techniques in ʿadady phrase data. In this number of data, the use of the description technique occurs in the phrase ʿadady بنت لبون.

The word عشرون in the dictionary[18] has the meaning "twenty" and the name بنت لبون has the meaning "camel two years old[19]" In line with the notion of description technique, which is a technique that is applied by replacing a term or expression with a description of form and function, in this case, the translator returns the name بنت لبون by instilling a female camel whose time is milky. In this translator the conclusion can be drawn that the shape of the camel female whose time is watery milk is called the bintu labun. The phrase belongs to the type ʿadady because it is a number (ʿadad) عشرون which is then followed by the noun (maʿdud) بنت لبون.

4) The phrase Syibhu al-Jumlah

| Source Language | Target Language |
|---|---|
| وان أصابها بشبهة فولده منها حرّ | If intercourse **with wathi syubhat (sex made in error, where the woman who is intercourse is thought to be is wife/slave turns out to be not)** then his child from the slave girls independent. |

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[16] *Ibid*., hlm. 1580

[17] *Ibid*.

[18] *Ibid*., hlm. 933

[19] *Ibid*., hlm. 1252

The data above shows the use of description techniques in the translation of the phrase syibhu al-jumlah بشبهة. The word شبهة in the dictionary means "the same, similar conditions[20]". The phrase syibhu al-jumlah is called because this phrase is based on the letter jer بِ and is followed by the noun شبهة. The use of this description technique is marked by an explanation from the wathi subhat, namely "intercourse which was done in error, where the woman who fucked was mistaken for his wife or slave was not."

5) The phrase Na'at Man'ut

| Source Language | Target Language |
|---|---|
| فإذا عدمت العصبات فالمولى المعتق ثمّ عصابته ثم الحاكم | If the ashabah are gone, the trustee falls on the **maulal mu'tiq (former master who has set him free), then the ashabah, then the judge.** |

The data above shows that the translator used the description technique in translating the na'at man'ut المولى المعتق, which means "maulal mu'tiq". The word المولى in the dictionary[21] has the meaning " the employer, the owner " and the word المعتق has the meaning "liberate[22]". The phrase na'at man'ut is called because it is formed from the noun (man'ut) المولى as the central element and is followed by the adjective (na'at) المعتق. Then the translator adds the term expression with a description of a more extended form that does not exist in the source language text, that is, the term ex-master who has set free. Therefore, with this explanation, the translation becomes more transparent and more comprehensible even if the reader is among the layman.

Overall, the use of description techniques in the translation of the book Matan al-Ghayah wa al-Taqrib is as much as 31 data divided into five phrases. As for the whole can be concluded based on the following table:

Table 1.2
Use of Description Techniques based on phrases

| No | Phrase | Amount | Percentage |
|---|---|---|---|
| 1 | Phrase 'Atfy | 12 | 39% |
| 2 | Phrase Idafy | 11 | 35% |
| 3 | Phrase 'Adady | 3 | 10% |
| 4 | Phrase Syibhu al-Jumlah | 3 | 10% |
| 5 | Phrase Na'at Man'ut | 2 | 6% |
| | **Amount** | **31** | **100%** |

## C. Aspects of Readability

In answering problem about aspects of readability, the researcher uses the readability aspect theory that was initiated by Nababan. Basically, to assess a work of translation needed parameter assessment of the quality of translation. Among the assessment parameters, there

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[20] *Ibid*., hlm. 692

[21] *Ibid*., hlm. 676

[22] *Ibid*., hlm. 893

are three aspects of evaluation, namely elements of accuracy, aspects of crime, and issues of readability.

The readability aspect is a term used in the field of translation because every translation will not separate from reading activities[23]. With a high readability value, it can be concluded that the use of description and amplification techniques is the right choice. Vice versa, the low readability value is an indication that the use of techniques and amplification has not been able to convey messages from the source language to the target language properly. Various factors determine the level of readability of translation results. The readability factor depends on the average length of the sentence, the number of new words, and the grammatical complexity used. Another factor determining the level of readability is the use of foreign and regional names, taxa words and sentences, and incomplete sentences. These things can make readability low[24].

Evaluation of the quality of translations on the use of amplification and description techniques is done by distributing questionnaires to respondents. The respondents, in this case, are Students of Arabic Language and Literature at the University of Ahmad Dalam who have criteria 1) Students of Arabic Language and Literature in semester 5, 2) Have taken the translation courses, 3) Mastering the target language (Indonesian). Then the researchers collected 42 questionnaires out of a total of 47 respondents. The following is an assessment of the readability aspect of all respondents:
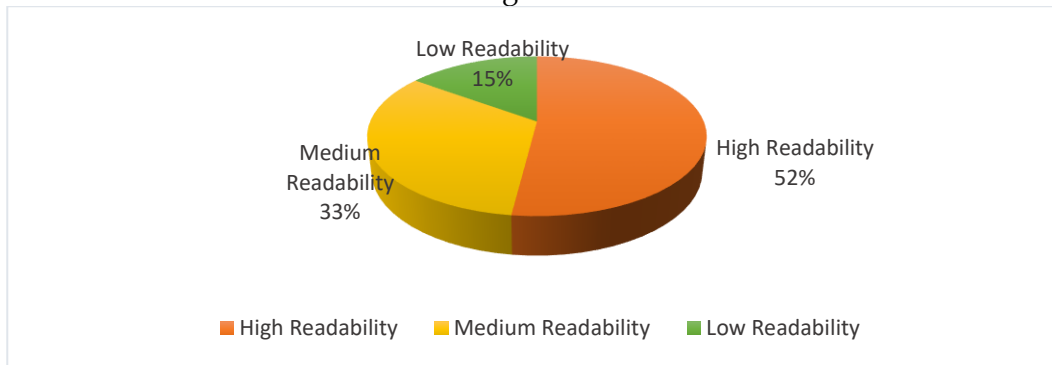
1. Amplifikasi Techniques

Table 1.3
Overall Average

| No | Phrase | Aspects of Legibility | | |
|---|---|---|---|---|
| | | High Readability | Medium Readability | Low Readability |
| 1 | Phrase 'Atfy | 44% | 38% | 18% |
| 2 | Phrase Syibhu al-Jumlah | 47% | 37% | 16% |
| 3 | Phrase Idafy | 51% | 35% | 14% |
| 4 | Phrase Na'at Man'ut | 67% | 23% | 10% |
| Overall Average | | 52% | 33% | 15% |

Overall, the use of amplification techniques which are the subject of this study is translated with high quality. In general, the unevenness of assessment scores arises due to differences in understanding of the information presented. Furthermore, based on the results of the average value in each diagram above can be submitted using the following chart::

[23] Nababan, Mangatur, and Ardiana Nuraeni, "Pengembangan Model Penilaian Kualitas Terjemahan," Kajian Linguistik dan Sastra, 24, no. 1 (2012).

[24] Wulansari Atsani, Moch. Malik Al Firdaus, "Kualitas Keterbacaan Kelompok Nomina Dalam Dua Versi Novel Terjemahan The Old Man And The Sea," Jurnal TRANSFORMASI (Informasi & Pengembangan), 14, no. 1 (June 2018).

Diagram 1.1



In diagram 1.1 of the 30 data analyzed on the use of amplification techniques in the translation of the book, Matan al-Ghayah wa al-Taqrib, on average have high readability of 52%, moderate readability of 33%, and low readability of 15%. Thus, it can be concluded that the overall use of amplification techniques has a high readability quality. In other words, the information presented in the amplification technique for each phrase can be easily understood by the reader.
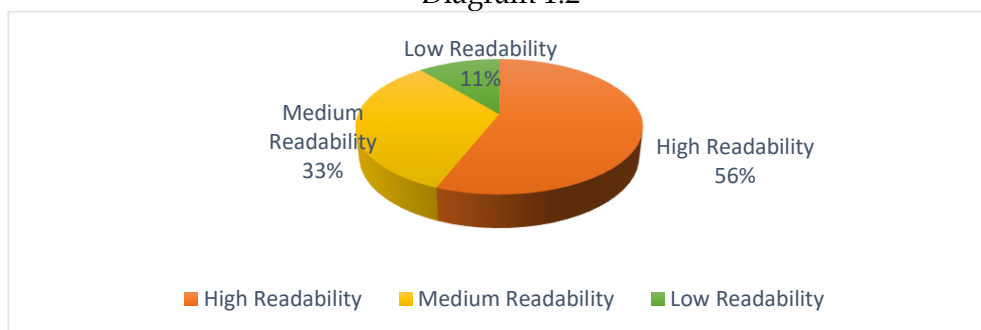
2. Deskripsi Techniques

Table 1.4
Overall Average

| No | Phrase | Aspects of Legibility | | |
|---|---|---|---|---|
| | | High Readability | Medium Readability | Low Readability |
| 1 | Phrase 'Atfy | 63% | 27% | 10% |
| 2 | Phrase Idafy | 50% | 36% | 14% |
| 3 | Phrase 'Adady | 52% | 39% | 9% |
| 4 | Phrase Syibhu al-Jumlah | 56% | 34% | 10% |
| 5 | Phrase Na'at Man'ut | 60% | 30% | 10% |
| Overall Average | | 56% | 33% | 11% |

From the data obtained, the use of descriptive techniques that are the subject of this study is also translated with high quality. Differences in assessment scores arise due to respondents' background and their understanding of the information presented. Furthermore, based on the results of the average value in each diagram above can be presented using the following chart:

Diagram 1.2

In diagram 1.2 of the 30 analyzed data, the use of description techniques in the translation of the book Matan al-Ghayah wa al-Taqrib has high readability with an average of 56%, moderate readability 33%, and low readability 11%. Thus, it can be concluded that the use of description techniques as a whole also has a high quality of readability. In other words, the information presented in the amplification technique is easy to understand.

**Conclusion**

Analysis of the use of amplification and description techniques in the translation of Arabic phrases in the translation of the book Matan al-Ghayah wa al-Taqrib gets several conclusions:

1. The use of amplification techniques in the translation of the book Matan al-Ghayah wa al-Taqrib found as many as 35 data which are divided into four phrases namely the phrase idafy as many as 13 data, the phrase 'atfy 12 data, phrase syibhu al-jumlah five data and the phrase na'at man'ut five data.

2. The use of description techniques in the translation of the book of Matan al-Ghayah wa al-Taqrib found 31 data that are divided into five phrases namely the phrase 'atfy 12 data, the phrase idafy 11 data, the phrase 'adady three data, phrase syibhu al-jumlah three data and the phrase na'at man'ut two data.

3. The use of the amplification technique has high readability with a rate of 52% and The use of description technique has high readability with a rate of 56%. The most commonly found phrase in the amplification technique is the idafy phrase, while the most frequently found phrase description technique is the phrase 'atfy.

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