



## **THE USE OF MOLINA AND ALBIR TRANSLATION TECHNIQUES AND ITS EFFECT ON QUALITY TRANSLATION OF IDHAFI MATAN HADITS ARBA'IN AN-NAWAWI**

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**Abstract:** In translation activities, the use of techniques used by translators is not an important thing. The most important thing for a translator is the chosen technique can fulfill the purpose of the translation. The purpose of the translation activity is as a communication tool that connects the writer in the source language with the reader in the target language, and the translator as the mediator or the liaison of both. The accuracy of the use of translation techniques from the source language (BSu) to the target language (BSa) dramatically influences the quality of translation; this can be proven by the reader's understanding of the message, intent, or taste conveyed by the author in the source language. This research is research that uses qualitative methods that are presented descriptively in the form of written or oral words where the researcher as a core means. In the translation of the Hadith Arba'in An-nawawi, the translator uses 11 translation techniques including, there are 64 literal data translation, 25 data amplification techniques, 21 data borrowing techniques, 12 data adaptation techniques, 6 data compensation techniques, two data discursive creation techniques, two data reduction techniques, one data generalization technique, one data modulation technique, one data transposition technique. Assessment of the quality of translation is done by distributing questionnaires to respondents. From 37 respondents, it can be concluded that readers can better understand the quality of translation using compensation techniques in the target language with an assessment of 81% very accurate, 73% acceptable, and 77% rated high legibility. This is because the information elements or the stylistic influence of the source language text on the target language text can help the reader to understand the meaning, message, and goals to be conveyed.

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## **Introduction**

Translation activities and studies from one language to another must be carried out to understand the thoughts, ideas, culture, and knowledge of other nations who have different styles<sup>1</sup>. Put, translation activities can be divided into two types, namely oral

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<sup>1</sup> Akmaliah, A., "Model Dan Teknik Penerjemahan Kalimat Bahasa Arab Ke Dalam Bahasa Indonesia," *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam*, 13 (01) (2016): 125–34.

translation or what is often referred to as fauriyah translation and written translation, whereas translation studies are divided into two types, namely descriptive translation studies and translation theory studies<sup>2</sup>. In the field of descriptive translation studies have two objects, namely the work of translation and the process of translation<sup>3</sup>.

Translation activities certainly require translation techniques or styles. Translation techniques are procedures or procedures for analyzing and classifying translation equivalents from source languages to target languages and can be used in a variety of lingual units<sup>4</sup>. In translation activities, the use of techniques used by translators is not an important thing. The most important thing for a translator is the technique chosen can fulfill the purpose of the translation. Among the objectives of the translation, activity as a communication tool that connects the writer in the source language with the reader in the target language, and the translator as the mediator or the liaison of both<sup>5</sup>. The correct use of translation techniques from the source language (BSu) to the target language (BSa) dramatically influences the quality of the translation, and this can be proven by the reader's understanding of the message, intent, or taste conveyed by the author in the source language.

This study aims to classify the theory of translation used by translators and assess the quality of reading in the translation of noun phrases in the An-Nawawi Arbain Hadith.

Translation of the Hadith is a vital thing to do in Indonesia, because Indonesia is a country with a majority Muslim population, so they should understand the teachings of their religion through the Koran and Al-Hadith. In understanding Al-Qur'an and Al-Hadith Indonesian people often experience difficulties, apart from the lack of mastery of Indonesian society over Arabic, also because Arabic is included in the Semit-Hamit language family which has one characteristic, namely producing vocabulary based on

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<sup>2</sup> Nababan, M. R., "Aspek Genetik, Objektif, Dan Afektif Dalam Penelitian Penerjemahan," *Linguistika: Buletin Ilmiah Program Magister Linguistik Universitas Udayana*, 14 (2007).

<sup>3</sup> Nababan, M. R., "Kecenderungan Baru Dalam Penerjemahan," *Englonesian: Jurnal Ilmiah Linguistik dan Sastra*, 2, no. 1 (Mei 2006): 68–73.

<sup>4</sup> Albir Molina, L A.H., "Translation Techniques Revisited: A Dynamic and Functionalist Approach," *Les Presses de l'Université de Montréal, Journal des traducteurs*, 47, no. 4 (2002), [id.erudit.org/iderudit/008033ar](https://doi.org/10.7202/008033ar) <https://doi.org/10.7202/008033ar>

<sup>5</sup> Nababan, M. R., "Kecenderungan Baru Dalam Penerjemahan."

three consonants, which makes it possible to have children with different meanings<sup>6</sup>.

## **Method**

### *Type Of Research*

This research was conducted on the translation of Arba'in An-Nawawi Hadith. To bridge this research, the methodological foundation that researchers use is a qualitative method. The qualitative method is a research method which is based on the philosophy of postpositivism, which is used to examine the condition of natural objects, producing descriptive data in the form of written or oral words where the researcher as the core means. Data collection techniques are carried out by triangulation (combined), data analysis used is inductive/qualitative, and the results of qualitative research are more inclined to meaning than generalization. In this study, researchers used a qualitative method with a descriptive approach. Data collection is done by collecting data related to the problem under study. This aims to be able to uncover the facts and find new data. Then researchers describe the problem by existing data to achieve the aims and objectives of the study. The reason for the researchers to use descriptive qualitative methods is to find out the extent of the use of Molina and Albir translation techniques and their influence on the quality of the translation of the Arba'in An-Nawawi Hadith phrase.

### *Research focus*

The focus of this research is to analyze the results of the translation of the Arba'in An-Nawawi Hadith by Imam An-Nawawi. The things that are assumed to be the object of study in the Arba'in An-Nawawi Hadith are describing the translation techniques used when translating Arba'in An-Nawawi's Hadith from Imam An-Nawawi from Arabic to Indonesian.

### *Data Collection Technique*

The data collection of this study uses triangulation techniques (combined); this is because this research is qualitative. While the data obtained is descriptive, in

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<sup>6</sup> Bustam, Betty Mauli Rosa and Rika Astari, "Meaning Differences Between Two Quran Translation in Activism Era in Indonesia (Ideology in Translation Analysis)," BLA Semarang. *Journal Analisa*, 03 (2018): 131.

the form of written or oral data from many people. However, in this study, the data collected were only written data because this study was in the way of text research. The first step that the researcher did was to identify, listen to, and understand the translation of noun phrases in the Arba'in An-Nawawi Hadith translation, by using the method of looking.

The next step in the effort to collect data is to examine the use of the language used in translating noun phrases in the An-Nawawi Arba'in Hadith. After that, the researcher tried to collect data relating to the translation techniques used by the interpreter of the Arba'in An-Nawawi Hadith.

Next is to re-record data that has been collected previously using the note-taking technique. This is done to make it easier for researchers to analyze data at the final stage.

Then after the data is collected, researchers group according to specific criteria. In this study, the data obtained are intrinsically descriptive, which means that the information that has been taken is limited to the material or data that is used as the object of research.

Next, the authors analyzed the use of translation techniques and tested the quality of the translation of the target language by distributing questionnaires to several respondents. The criteria for respondents in this study are 1) Arabic Language and Literature Students Ahmad Dahlan University 5th semester, 2) Never took the theory of translation courses, 3) Mastering the target language (Indonesian).

At the stage of exposure to data analysis, the authors write the results of the study in the form of reports that have previously been tested on the quality of the target language translation text with the source language text.

## **Result and Discussion**

### **Analysis of Translation Techniques**

In this study, the researcher focused on the translation of the phrase idhafi in the Hadith Arba'in An-Nawawi. In this book, researchers find 139 idhafi phrases that are translated using 11 translation techniques with the following details,

### 1) Literal Translation

A literal translation is a translation technique used by translators by translating the phrase word for word. In the Hadith Arba'in An-Nawawi, 64 idhafi phrases are translated using a literal translation, but in this study one sample will be taken representing randomly selected by the researcher, the example is,

إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ	BSu
Sesungguhnya di antara <b>perkataan kenabian</b> terdahulu yang diketahui manusia ialah	BSa

In this data, there is the idhafi phrase which is translated using literal translation techniques, namely, “كلام النبوة”. The word **كلام** in the dictionary<sup>7</sup> has the meaning “perkataan, percakapan.” Whereas the word **النبوة** in the dictionary<sup>8</sup> has meaning “hal jadi nabi”.

Therefore the phrase idhafi **كلام النبوة** is correctly translated using literal translation techniques because it makes it easy for readers to understand.

### 2) Amplification

Amplification is a translation technique that explicitly or paraphrases implicit information in the source language. In the Hadith Arba'in An-Nawawi, there are 25 idhafi phrases which are translated using amplification, but in this study, one sample will be chosen by the researcher randomly,

لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ	BSu
Tidak terlihat padanya <b>bekas perjalanan jauh</b>	BSa

In this data, there is the idhafi phrase which is translated using the amplification technique, “أثر السفر”. The word **أثر** in the dictionary<sup>9</sup> has the meaning “hadits, bekas”,

<sup>7</sup> Yunus, Mahmud, “Kamus Arab-Indonesia” (Jakarta: PT. Mahmud Yunus Wa Dzurriyyah, 1973).

<sup>8</sup> Yunus, Mahmud.

<sup>9</sup> Yunus, Mahmud.

Whereas the word **السَّفَرِ** in the dictionary<sup>10</sup> has meaning “perjalanan”. However, in the case of this translation, the translator adds information with words “jauh”. This is done so that the translator can convey the message accurately. So that the translation of the phrase idhafi **أثر السفر** becomes “bekas perjalanan jauh”.

### 3) Borrowing

Borrowing is a translation technique used by translators by borrowing words or phrases from the source language. In the Hadith Arba'in An-Nawawi, 21 idhafi phrases are translated using the borrowing technique, but in this study, one sample will be taken that is chosen by the researcher randomly,

<b>وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَ بَيْنَهُمْ</b>	BSu
Tidaklah suatu kaum berkumpul di salah satu rumah Allah (masjid) untuk membaca <b>kitabullah</b> dan mempelajarinya diantara mereka	BSa

In this data, there is an idhafi phrase which is translated using the borrowing technique namely, **كتاب الله**. The word **كتاب** in the dictionary<sup>11</sup> has the meaning “kitab, surat, buku, perlu, hukum”, Whereas the word **الله** it is lafdzun jalalah which is still interpreted as lafadz Allah.

In the translation of the phrase idhafi **كتاب الله**, the translator uses the borrowing translation technique to translate this phrase. The translator translates the word **كتاب** in the source language (BSu) to the target language (BSa) with the word kitabu, and translates lafadz **الله** with the phrase "Allah" so that it becomes "Kitabullah."

### 4) Adaptation

Adaptation is a translation technique used translators by replacing the cultural elements of the source language with decorative items that have the same characteristics in the target language, and those cultural elements are familiar to the target reader. In the Hadith Arba'in An-Nawawi, 12 idhafi phrases are translated using adaptation, but in this study, one sample will be chosen by the researcher randomly,

<sup>10</sup> Yunus, Mahmud.

<sup>11</sup> Yunus, Mahmud.

وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ	BSu
Sedangkan dosa itu adalah sesuatu yang mengganjal di <b>hatimu</b>	BSa

In this data, there is the phrase idhafi which is translated using adaptation techniques, **نفسك**. The word **نفس** in the dictionary<sup>12</sup> has the meaning “roh, nyawa, tubuh diri seseorang, darah, niat, orang, kehendak”. Whereas (ك) is a pronoun (dhomir), which means "kamu".

In the case of the translation of the phrase idhafi (**نفسك**), the translator replaces the source language culture element (BSu) with the target language culture element (BSa). This is because in the source language (BSa), something that blocks the feeling is in the heart. Translation using adaptation techniques is also intended so that readers in the target language can understand the message conveyed in the text.

### 5) Compensation

Compensation is a translation technique used by translators by introducing information elements or stylistic influences of the source language text elsewhere in the target language text. In the Hadith Arba'in An-Nawawi, six idhafi phrases are translated using compensation techniques, but in this study, one sample will be taken by the researcher,

الْبِرُّ حُسْنُ الْخُلُقِ	BSu
Kabajikan itu adalah <b>akhlak yang baik</b>	BSa

In this data, there is the phrase idhafi which is translated using compensation techniques, **حسن الخلق**. The word **حسن** in the dictionary<sup>13</sup> has the meaning “kebagusan, kebaikan”, Whereas the word **الخلق** in the dictionary<sup>14</sup> has meaning “akhlak, perangai”.

<sup>12</sup> Yunus, Mahmud.

<sup>13</sup> Yunus, Mahmud.

<sup>14</sup> Yunus, Mahmud.

In the translation of the phrase idhafi **حسن الخلق**, the translator uses compensation translation techniques. The translator indicates this by adding the conjunction "yang." The translator introduces the stylistic influence of the source language text in the target language text.

### 6) Description

The description is a translation technique used by translators replacing a term or expression with a description of its form and function. In the hadith Arba'in An-Nawawi, four idhafi phrases are translated using description, but in this study, one sample will be taken by the researcher,

<p>إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ</p>	BSu
<p>Sesungguhnya pada <b>setiap tasbih (ucapan subhanallah)</b> itu adalah shadaqah, setiap <b>takbir (ucapan Allahu Akbar)</b> itu adalah shadaqah, setiap <b>tahmid (ucapan Alhamdulillah)</b> itu adalah shadaqah, setiap <b>tahlil (ucapan laa ilaaha illallah)</b> itu adalah shadaqah</p>	BSa

In this data, there is the phrase idhafi which is translated using descriptive techniques, **كُلِّ تَسْبِيحَةٍ**. The word **كُلِّ** in the dictionary<sup>15</sup> has the meaning “sekalian, semuanya”, Whereas the word **تَسْبِيحَةٍ** in the dictionary<sup>16</sup> has meaning “memahasucikan Allah dengan bertasbih”.

In the translation of the phrase **كل تسبيحة**, the translator uses the description translation technique. The translator describes the word **تسبيحة** by the word "ucapan SubhanAllah". This technique is used by translators so that readers in the target language can receive and understand the message conveyed.

### 7) Discursive Creation

This technique is intended to display temporary equivalence that is unexpected or out of context. In the hadith Arba'in An-Nawawi, two idhafi phrases are translated using discursive creation,

<sup>15</sup> Yunus, Mahmud.

<sup>16</sup> Yunus, Mahmud.



كُلُّ سَلَامِي مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ	BSu
Setiap persendian manusia wajib bershadaqah	BSa

In this data, there is the phrase idhafi which is translated using discursive creation techniques, "كُلُّ سَلَامِي". The word "كُلُّ" in the dictionary has the meaning "sekalian, semuanya", Whereas the word "سَلَامِي" in the dictionary<sup>17</sup> has meaning "ibuku, tulang jari".

In the case of the translation of the phrase "كُلُّ سَلَامِي", an unexpected translation occurs. Translators use discursive creation translation techniques so that readers in the target language can understand this context correctly. So in this context, the translator translates not with the meaning of "tulang jari" but with "persendian".

#### 8) Reduction

This technique is the opposite of the amplification technique. Source language text information is compressed in the target language. In the Hadith Arba'in An-Nawawi, there are two idhafi phrases which are translated using reduction techniques,

فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بَحَقَّ الْإِسْلَامَ وَحَسَابُهُمْ عَلَى اللَّهِ تَعَالَى	BSu
Jika mereka telah melakukan hal itu, maka <b>darah</b> dan harta mereka terlindungi dariku, kecuali dengan hak Islam, sedangkan hisab (perhitungan) mereka diserahkan kepada Allah Ta'ala	BSa

In this data, there is one idhafi phrase which is translated using the reduction technique, دِمَاءَهُمْ. The word دِمَاء in the dictionary<sup>18</sup> has the meaning "darah", Whereas (هُمْ) is a pronoun (dhomir), which means "mereka".

In the translation of the phrase idhafi دِمَاءَهُمْ, the translator uses the technique of reduction. The phrase دِمَاءَهُمْ is only translated "darah," not explained "darah

<sup>17</sup> Yunus, Mahmud.

<sup>18</sup> Yunus, Mahmud.

mereka." The translator compresses the source language text information so that the results of the translation are more precise and more acceptable.

### 9) Generalization

Generalization is a translation technique by using terms that are more general or more neutral. In the Hadith Arba'in An-Nawawi, there is one idhafi phrase which is translated using the reduction technique,

وإنما لكل امرئ ما نوى	BSu
Dan sesungguhnya <b>seseorang</b> itu hanya mendapatkan sesuai dengan apa yang diniatkan	BSa

In this data, there is an idhafi phrase which is translated using generalization techniques, "كل امرئ". The word "كل" in the dictionary<sup>19</sup> has the meaning "sekalian, semuanya", Whereas the word "امرئ" in the dictionary<sup>20</sup> has meaning "orang laki-laki".

In the translation of the phrase idhafi "كل امرئ", the translator uses the generalization translation technique. The phrase "كل امرئ" is only translated "seseorang", not translated "setiap orang". Translators use more general expressions so that the translation results are clearer and more acceptable.

### 10) Modulation

Modulation is a translation technique where the translator changes the point of view, focus, or cognitive categories about the source text. Changes in perspective can be lexical or structural. In the Hadith Arba'in An-Nawawi, there is one idhafi phrase which is translated using the modulation technique,

يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ	BSu
Wahai anak adam! Seandainya dosa-dosamu <b>setinggi langit</b> kemudian engkau memohon ampun kepada-Ku, aku akan mengampunimu.	BSa

<sup>19</sup> Yunus, Mahmud.

<sup>20</sup> Yunus, Mahmud.

In this data, there is idhafi phrase which is translated using modulation techniques, "عنان السماء". The word "عنان" in the dictionary<sup>21</sup> has the meaning “awan”, Whereas the word "السماء" in the dictionary<sup>22</sup> has meaning “langit, awan, hujan”.

In the translation of the phrase idhafi "عنان السماء", the translator uses the modulation translation technique. The sentence "عنان" is translated “setinggi,” not translated as “awan.” Translators change the point of view of the cloud to “tinggi.” This is done so that the results of the translation are more precise and acceptable.

### 11) Transposition

Transposition is a translation technique by changing grammatical categories. This technique is the same as the category, structure, and unit shift technique. In the Hadith Arba'in An-Nawawi, there is the phrase idhafi which is translated using the transposition technique,

إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدٌ بَيَاضِ الثِّيَابِ شَدِيدٌ سَوَادِ الشَّعْرِ	BSu
Tiba-tiba muncul kepada kami seorang laki-laki yang berpakaian sangat putih dan rambutnya sangat hitam	BSa

In this data, there is one idhafi phrase which is translated using the transposition technique "شَدِيدٌ بَيَاضِ الثِّيَابِ". The word "شَدِيدٌ" in the dictionary<sup>23</sup> has the meaning “yang kokoh, kuat”. so does the word "بَيَاضِ" in the dictionary<sup>24</sup> have the meaning "warna putih", while the word "الثياب" is a plural form the word "ثوب" which in the dictionary<sup>25</sup> means "pakaian, baju".

In the translation of the phrase idhafi "بَيَاضِ الثِّيَابِ", the translator uses transposition translation techniques. The sentence "الثياب", which is a noun, is changed to a verb which is translated as "berpakaian," not translated as "baju / pakaian." This is done so that the results of the translation are more precise and acceptable.

An explanation of the use of translation techniques can be concluded in this table,

<sup>21</sup> Yunus, Mahmud.

<sup>22</sup> Yunus, Mahmud.

<sup>23</sup> Munawwir, Ahmad Warson, “Kamus Al-Munawwir Arab-Indonesia” (Surabaya: Pustaka Progressif, 1997).

<sup>24</sup> Munawwir, Ahmad Warson.

<sup>25</sup> Yunus, Mahmud, “Kamus Arab-Indonesia.”

No	Translation Techniques	Amount	Percentage
1.	Literal Translation	64 Frasa	46 %
2.	Amplification	25 Frasa	17,9 %
3.	Borrowing	21 Frasa	15,1 %
4.	Adaptation	12 Frasa	8,6 %
5.	Compensation	6 Frasa	4,3 %
6.	Description	4 Frasa	2,9 %
7.	Discursive Creation	2 Frasa	1,4 %
8.	Reduction	2 Frasa	1,4 %
9.	Generalization	1 Frasa	0,8 %
10.	Modulation	1 Frasa	0,8 %
11.	Transposition	1 Frasa	0,8 %
Jumlah		139 Frasa	100 %

### Analysis of Translation Quality

In this section, an assessment of the quality of translations will be examined in terms of accuracy, acceptability, and transparency. As for the evaluation on the discussion of the quality of this translator using questionnaires distributed to respondents from Arabic Language and Literature students with the criteria, 1) Ahmad Dahlan University Arabic Language and Literature students in semester 5, 2) Have taken courses in translation theory, 3) Mastering the target language (Indonesian). Researchers managed to collect 47 respondents, but valid data were only about 37 respondents.

As for the method of assessment by respondents, researchers provided 31 data in the form of source language texts and target language texts compiled from 11 translation techniques. Then respondents were asked to give a score of 3,2, or 1, in each column aspects of accuracy, acceptance, and legibility. A score of 3 indicates very accurately, acceptable, high legibility. A score of 2 indicates inaccurate, less acceptable, moderate legibility. And a score of 1 indicates inaccurate, unacceptable, low legibility. Following is the explanation of the results of the translation quality assessment,

#### 1. Literal Translation

The assessment of the accuracy, acceptance, and legibility aspects of the four data samples translated using the literal translation technique carried out by 37 respondents is presented in this table and diagram,

Assessment of the four data samples that were translated using the literal translation										
No	Data	Accuracy			Acceptance			Legibility		
		3	2	1	3	2	1	3	2	1
1.	First Data	46%	41%	13%	51%	41%	8%	43%	41%	16%
2.	Second	84%	11%	5%	64%	36%	0%	81%	16%	3%

	Data									
3.	Third Data	73%	22%	5%	70%	25%	5%	68%	27%	5%
4.	Fourth Data	68%	30%	2%	62%	35%	3%	60%	32%	8%

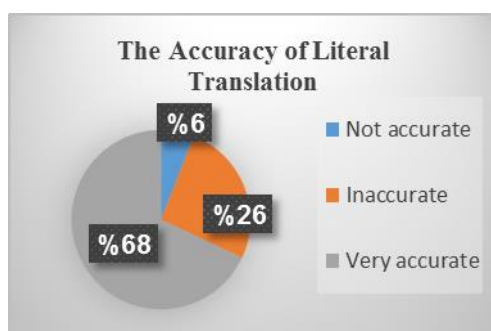


Diagram 1 The accuracy of literal translation

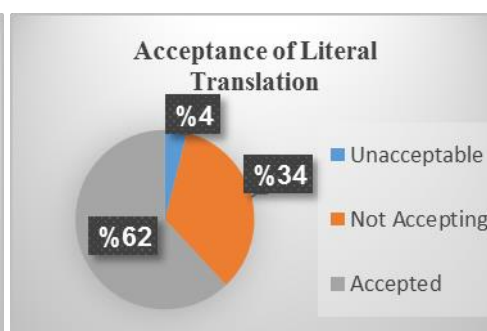


Diagram 2 Acceptance of Literal Translation

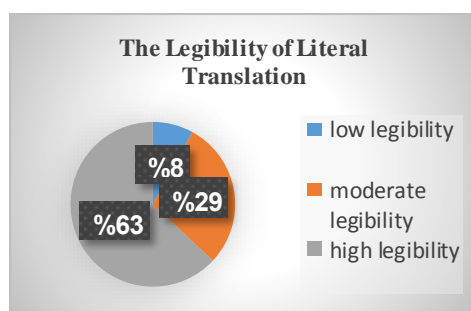


Diagram 3 The Legibility of Literal Translation

From the table and diagram above, it can be seen that as many as 25 respondents (68%) rated translation using literal translation techniques to be very accurate. Besides, as many as 10 respondents (26%) rated the translation using literal translation techniques to be inaccurate, and two respondents (6%) rated the translations using literal translation techniques to be not accurate. Assessment of translation quality using literary translation techniques in terms of acceptance, 23 respondents (62%) rated accepted, 13 respondents (34%) ranked not accepting, and only one respondent (4%) assessed unacceptable. In addition to the accuracy and acceptability aspects, assessment of the quality of translations using literary translation techniques is also viewed from the aspect of legibility. Assessment of the legibility aspect of the data using this literal translation technique, as many as 23 respondents (63%) rated high legibility, 11 respondents (29%) rated it with moderate legibility, and three respondents (8%) rated with low legibility.

## 2. Amplification

The assessment of the accuracy, acceptance, and legibility aspects of the four data samples translated using the amplification technique carried out by 37 respondents is presented in this table and diagram,

Assessment of the four data samples that were translated using the amplification technique										
No	Data	Accuracy			Acceptance			Legibility		
		3	2	1	3	2	1	3	2	1
1.	Fifth Data	49%	35%	16%	48%	43%	11%	51%	35%	14%
2.	Sixth Data	81%	11%	8%	68%	27%	5%	70%	22%	8%
3.	Seventh Data	65%	27%	8%	49%	43%	8%	43%	41%	16%
4.	Eighth Data	49%	43%	8%	43%	51%	6%	41%	41%	18%

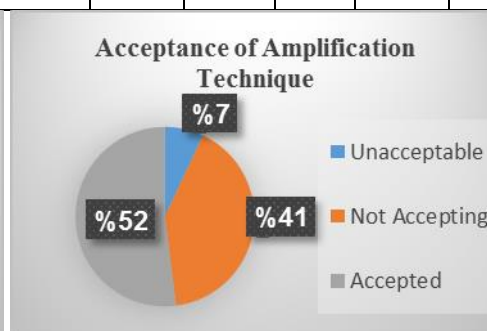
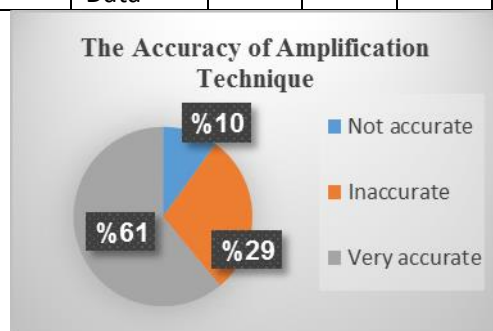


Diagram 4 The accuracy of amplification technique Diagram 5 Acceptance of amplification technique

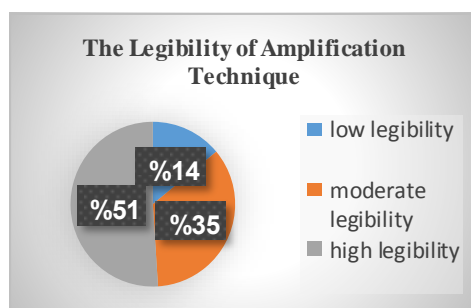


Diagram 6 The Legibility of amplification technique

From the table and diagram above, it can be seen that as many as 23 respondents (61%) rated translation using amplification techniques to be very accurate. Besides, as many as 11 respondents (29%) rated the translation using amplification techniques to be inaccurate, and 3 respondents (10%) rated the translations using amplification techniques to be not accurate.

Assessment of translation quality using amplification techniques in terms of acceptance, 19 respondents (52%) rated accepted, 15 respondents (41%) ranked not accepting, and 3 respondent (7%) assessed unacceptable. In addition to the accuracy and acceptability aspects, assessment of the quality of translations using amplification techniques is also viewed from the aspect of legibility. Assessment of the legibility aspect of the data using this amplification technique, as many as 19 respondents (51%) rated high legibility, 13 respondents (35%) rated it with moderate legibility, and 5 respondents (14%) rated with low legibility.

### 3. Borrowing

The assessment of the accuracy, acceptance, and legibility aspects of the four data samples translated using the borrowing technique carried out by 37 respondents is presented in this table and diagram,

Assessment of the four data samples that were translated using the borrowing technique										
No	Data	Accuracy			Acceptance			Legibility		
		3	2	1	3	2	1	3	2	1
1.	Ninth Data	90%	5%	5%	78%	14%	8%	79%	16%	5%
2.	Tenth Data	76%	19%	5%	73%	27%	0%	78%	22%	0%
3.	Eleventh Data	76%	21%	3%	57%	32%	11%	62%	27%	11%
4.	Twelfth Data	81%	19%	0%	70%	24%	6%	72%	14%	14%

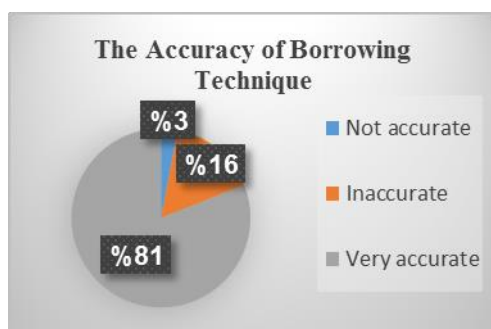


Diagram 7 The accuracy of borrowing technique

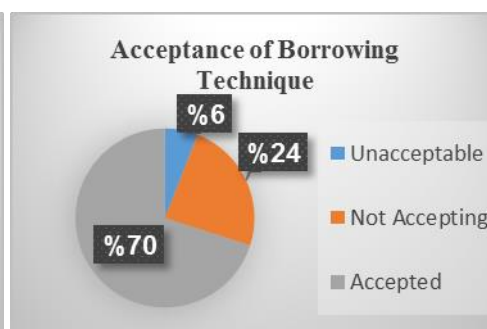


Diagram 8 Acceptance of borrowing technique

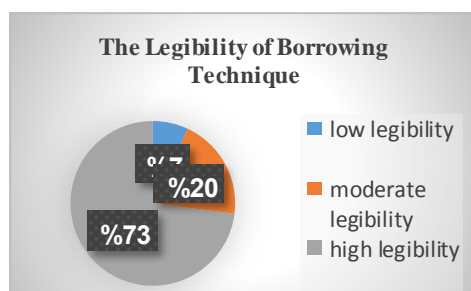


Diagram 9 The Legibility of borrowing technique

From the table and diagram above, it can be seen that as many as 30 respondents (81%) rated translation using borrowing techniques to be very accurate. Besides, as many as 6 respondents (16%) rated the translation using amplification techniques to be inaccurate, and 1 respondents (3%) rated the translations using borrowing techniques to be not accurate.

Assessment of translation quality using borrowing techniques in terms of acceptance, 26 respondents (70%) rated accepted, 9 respondents (24%) ranked not accepting, and 2 respondent (6%) assessed unacceptable. In addition to the accuracy and acceptability aspects, assessment of the quality of translations using borrowing techniques is also viewed from the aspect of legibility.

Assessment of the legibility aspect of the data using this amplification technique, as many as 27 respondents (73%) rated high legibility, 7 respondents (20%) rated it with moderate legibility, and 3 respondents (7%) rated with low legibility.

#### 4. Adaptation

The assessment of the accuracy, acceptance, and legibility aspects of the four data samples translated using the borrowing technique carried out by 37 respondents is presented in this table and diagram,

Assessment of the four data samples that were translated using the adaptation technique										
No	Data	Accuracy			Acceptance			Legibility		
		3	2	1	3	2	1	3	2	1
1.	Thirteenth Data	51%	27%	22%	46%	30%	24%	61%	22%	27%
2.	Fourteenth Data	49%	38%	13%	49%	38%	13%	51%	43%	6%
3.	Fifteenth Data	51%	43%	6%	41%	46%	13%	46%	43%	11%
4.	Sixteenth Data	49%	40%	11%	54%	35%	11%	60%	24%	16%

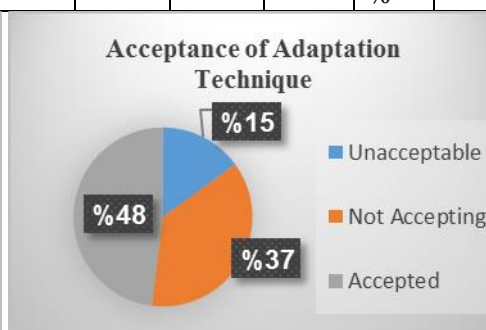
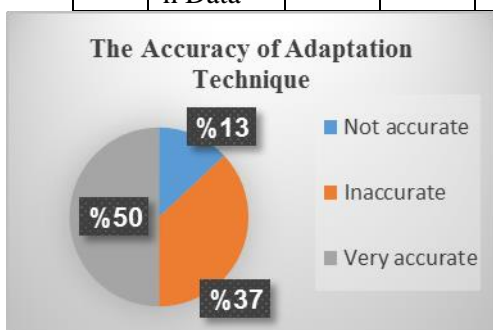


Diagram 10 The accuracy of adaptation technique      Diagram 11 Acceptance of adaptation technique

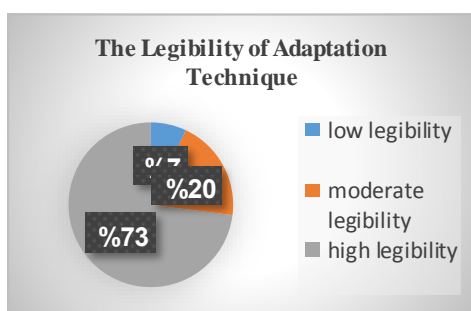


Diagram 12 The Legibility of adaptation technique

From the table and diagram above, it can be seen that as many as 18 respondents (50%) rated translation using adaptation techniques to be very accurate. Besides, as many as 14 respondents (37%) rated the translation using adaptation techniques to be inaccurate, and 5 respondents (13%) rated the translations using adaptation techniques to be not accurate.



Assessment of translation quality using adaptation techniques in terms of acceptance, 18 respondents (48%) rated accepted, 14 respondents (37%) ranked not accepting, and 5 respondent (15%) assessed unacceptable. In addition to the accuracy and acceptability aspects, assessment of the quality of translations using adaptaion techniques is also viewed from the aspect of legibility. Assessment of the legibility aspect of the data using this amplification technique, as many as 20 respondents (55%) rated high legibility, 12 respondents (33%) rated it with moderate legibility, and 5 respondents (12%) rated with low legibility.

### 5. Compensation

The assessment of the accuracy, acceptance, and legibility aspects of the four data samples translated using the compensation technique carried out by 37 respondents is presented in this table and diagram,

Assessment of the four data samples that were translated using the compensation technique										
No	Data	Accuracy			Acceptance			Legibility		
		3	2	1	3	2	1	3	2	1
1.	Seventeenth Data	94%	6%	0%	76%	24%	0%	84%	11%	5%
2.	Eighteenth Data	84%	11%	5%	68%	32%	0%	70%	30%	0%
3.	Nineteenth Data	68%	27%	5%	70%	27%	3%	81%	14%	5%
4.	Twenty Data	76%	21%	3%	76%	19%	5%	73%	22%	5%

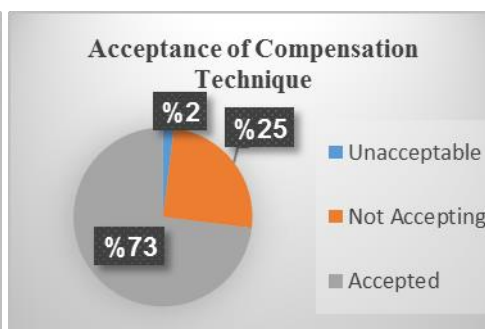
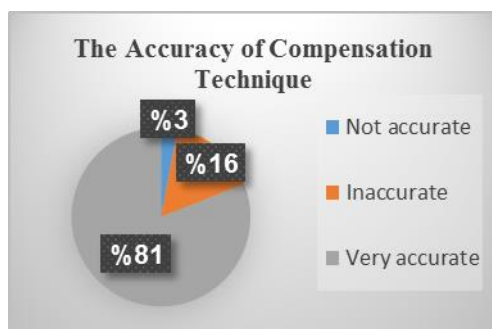


Diagram 13 The accuracy of compensation technique Diagram 14 Acceptance of compensation technique

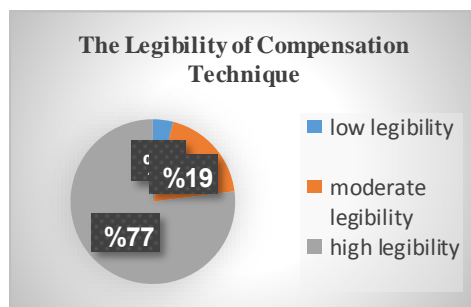


Diagram 15 The Legibility of compensation technique

From the table and diagram above, it can be seen that as many as 30 respondents (81%) rated translation using compensation techniques to be very accurate. Besides, as many as 6 respondents (16%) rated the translation using compensation techniques to be inaccurate, and 1 respondents (3%) rated the translations using compensation techniques to be not accurate.

Assessment of translation quality using compensation techniques in terms of acceptance, 27 respondents (73%) rated accepted, 9 respondents (25%) ranked not accepting, and 1 respondent (2%) assessed unacceptable. In addition to the accuracy and acceptability aspects, assessment of the quality of translations using compensation techniques is also viewed from the aspect of legibility. Assessment of the legibility aspect of the data using this amplification technique, as many as 28 respondents (77%) rated high legibility, 7 respondents (19%) rated it with moderate legibility, and 2 respondents (4%) rated with low legibility.

### 6. Description

The assessment of the accuracy, acceptance, and legibility aspects of the four data samples translated using the description technique carried out by 37 respondents is presented in this table and diagram,

Assessment of the four data samples that were translated using the description technique										
No	Data	Accuracy			Acceptance			Legibility		
		3	2	1	3	2	1	3	2	1
1.	Twenty-First Data	73%	24%	3%	70%	30%	0%	68%	27%	5%
2.	Twenty-Two Data	78%	22%	0%	84%	16%	0%	84%	8%	8%
3.	Twenty-Three Data	78%	19%	3%	76%	19%	5%	76%	19%	5%
4.	Twenty-Four Data	84%	16%	0%	70%	27%	3%	78%	19%	3%

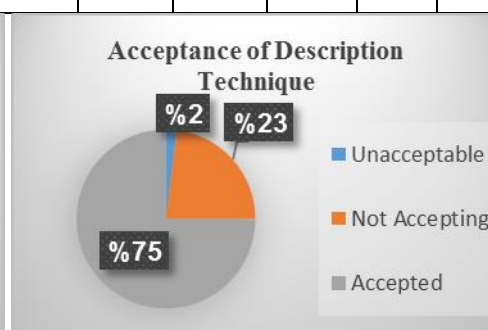
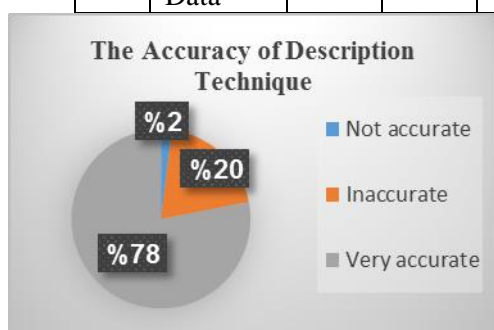
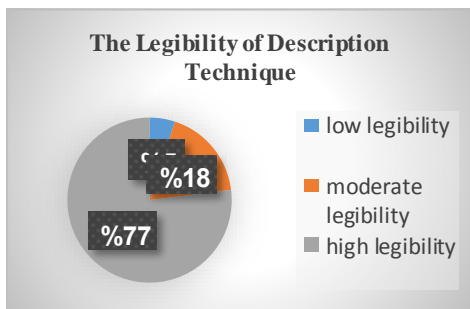


Diagram 16 The accuracy of description technique Diagram 17 Acceptance of description technique



From the table and diagram above, it can be seen that as many as 29 respondents (78%) rated translation using description techniques to be very accurate. Besides, as many as 7 respondents (20%) rated the translation using description techniques to be inaccurate, and 1 respondents (2%) rated the translations using description techniques to be not accurate.

Assessment of translation quality using description techniques in terms of acceptance, 28 respondents (75%) rated accepted, 8 respondents (23%) ranked not accepting, and 1 respondent (2%) assessed unacceptable. In addition to the accuracy and acceptability aspects, assessment of the quality of translations using description techniques is also viewed from the aspect of legibility. Assessment of the legibility aspect of the data using this description technique, as many as 28 respondents (77%) rated high legibility, 7 respondents (18%) rated it with moderate legibility, and 2 respondents (2%) rated with low legibility.

### 7. Discursive Creation

The assessment of the accuracy, acceptance, and legibility aspects of the four data samples translated using the discursive creation technique carried out by 37 respondents is presented in this table and diagram,

Assessment of the four data samples that were translated using the discursive creation technique										
No	Data	Accuracy			Acceptance			Legibility		
		3	2	1	3	2	1	3	2	1
1.	Twenty-fifth Data	38%	54%	8%	41%	48%	11%	49%	32%	19%
2.	Twenty Six Data	54%	38%	8%	49%	32%	19%	59%	22%	19%

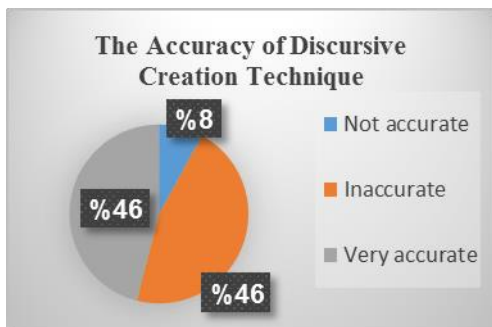


Diagram 19 The accuracy of discursive creation technique Diagram 20 Acceptance of discursive creation technique

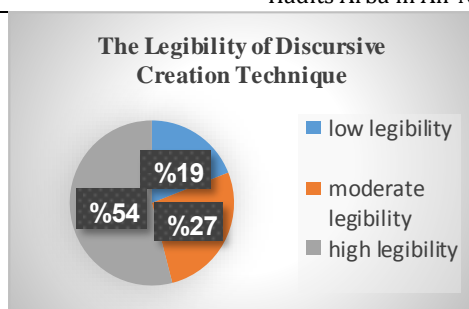


Diagram 21 The Legibility of discursive creation technique

From the table and diagram above, it can be seen that as many as 17 respondents (46%) rated translation using discursive creation techniques to be very accurate. Besides, as many as 17 respondents (46%) rated the translation using discursive creation techniques to be inaccurate, and 3 respondents (8%) rated the translations using discursive creation techniques to be not accurate. Assessment of translation quality using discursive creation techniques in terms of acceptance, 16 respondents (45%) rated accepted, 15 respondents (40%) ranked not accepting, and 6 respondent (15%) assessed unacceptable. In addition to the accuracy and acceptability aspects, assessment of the quality of translations using discursive creation techniques is also viewed from the aspect of legibility. Assessment of the legibility aspect of the data using this discursive creation technique, as many as 20 respondents (54%) rated high legibility, 10 respondents (27%) rated it with moderate legibility, and 7 respondents (19%) rated with low legibility.

### 8. Reduction

The assessment of the accuracy, acceptance, and legibility aspects of the four data samples translated using the reduction technique carried out by 37 respondents is presented in this table and diagram,

Assessment of the four data samples that were translated using the reduction technique										
No	Data	Accuracy			Acceptance			Legibility		
		3	2	1	3	2	1	3	2	1
1.	Twenty Seven Data	57%	30%	13%	49%	35%	16%	62%	19%	19%
2.	Twenty Eighth Data	62%	30%	8%	60%	40%	0%	60%	35%	5%

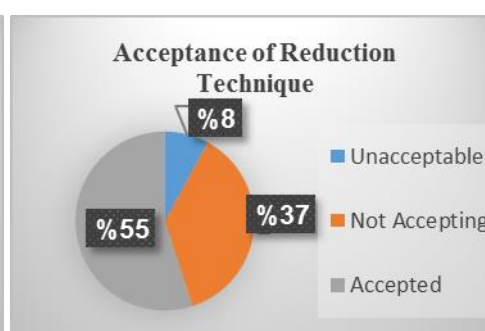
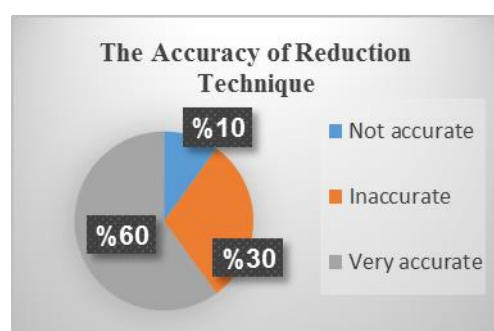


Diagram 22 The accuracy of reduction technique Diagram 23 Acceptance of reduction technique

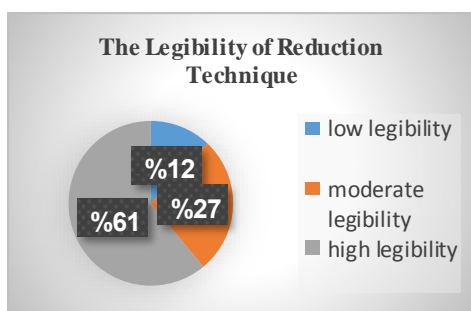


Diagram 24 The Legibility of reduction technique

From the table and diagram above, it can be seen that as many as 22 respondents (60%) rated translation using reduction techniques to be very accurate. Besides, as many as 11 respondents (30%) rated the translation using reduction techniques to be inaccurate, and 4 respondents (10%) rated the translations using reduction techniques to be not accurate.

Assessment of translation quality using reduction techniques in terms of acceptance, 20 respondents (55%) rated accepted, 14 respondents (37%) ranked not accepting, and 3 respondent (8%) assessed unacceptable. In addition to the accuracy and acceptability aspects, assessment of the quality of translations using reduction techniques is also viewed from the aspect of legibility. Assessment of the legibility aspect of the data using this reduction technique, as many as 23 respondents (61%) rated high legibility, 10 respondents (27%) rated it with moderate legibility, and 4 respondents (12%) rated with low legibility.

### 9. Generalization

The assessment of the accuracy, acceptance, and legibility aspects of the four data samples translated using the generalization technique carried out by 37 respondents is presented in this table and diagram,

Assessment of the four data samples that were translated using the generalization technique										
No	Data	Accuracy			Acceptance			Legibility		
		3	2	1	3	2	1	3	2	1
1.	Twenty-ninth Data	46%	35%	19%	46%	35%	19%	46%	35%	19%

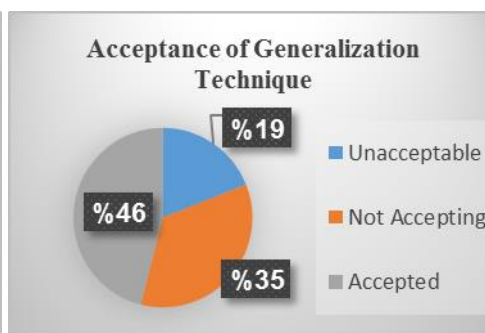
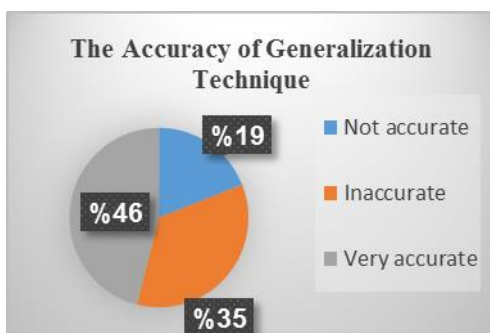


Diagram 25 The accuracy of generalization technique Diagram 26 Acceptance of generalization technique

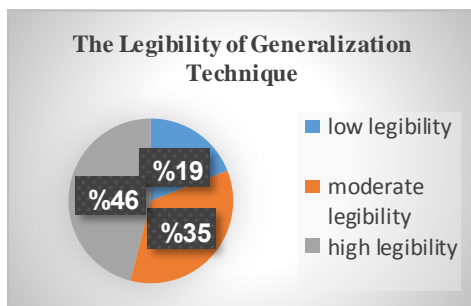


Diagram 27 The Legibility of generalization technique

From the table and diagram above, it can be seen that as many as 17 respondents (46%) rated translation using generalization techniques to be very accurate. Besides, as many as 13 respondents (35%) rated the translation using generalization techniques to be inaccurate, and 7 respondents (19%) rated the translations using generalization techniques to be not accurate.

Assessment of translation quality using generalization techniques in terms of acceptance, 17 respondents (46%) rated accepted, 13 respondents (35%) ranked not accepting, and 7 respondent (19%) assessed unacceptable. In addition to the accuracy and acceptability aspects, assessment of the quality of translations using generalization techniques is also viewed from the aspect of legibility. Assessment of the legibility aspect of the data using this generalization technique, as many as 17 respondents (46%) rated high legibility, 13 respondents (35%) rated it with moderate legibility, and 7 respondents (19%) rated with low legibility.

### 10.Modulation

The assessment of the accuracy, acceptance, and legibility aspects of the four data samples translated using the modulation technique carried out by 37 respondents is presented in this table and diagram,

Assessment of the four data samples that were translated using the modulation technique										
No	Data	Accuracy			Acceptance			Legibility		
		3	2	1	3	2	1	3	2	1
1.	Thirty Data	57%	30%	13%	49%	35%	16%	62%	19%	19%

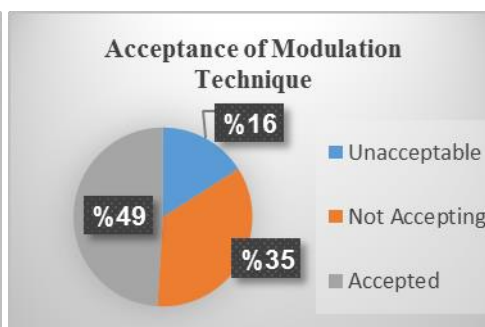
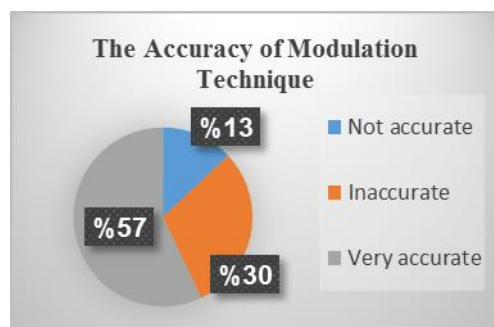


Diagram 28 The accuracy of modulation technique Diagram 29 Acceptance of modulation technique

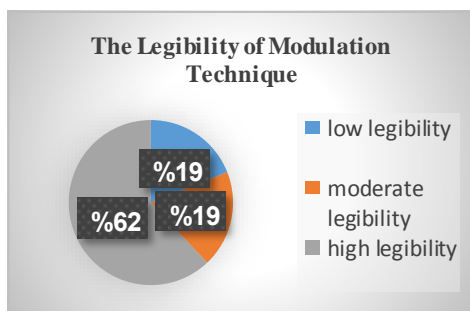


Diagram 30 The Legibility of modulation technique

From the table and diagram above, it can be seen that as many as 25 respondents (68%) rated translation using modulation techniques to be very accurate. Besides, as many as 8 respondents (21%) rated the translation using modulation techniques to be inaccurate, and 4 respondents (11%) rated the translations using modulation techniques to be not accurate.

Assessment of translation quality using modulation techniques in terms of acceptance, 19 respondents (51%) rated accepted, 4 respondents (38%) ranked not accepting, and 4 respondent (11%) assessed unacceptable. In addition to the accuracy and acceptability aspects, assessment of the quality of translations using modulation techniques is also viewed from the aspect of legibility. Assessment of the legibility aspect of the data using this modulation technique, as many as 23 respondents (62%) rated high legibility, 9 respondents (24%) rated it with moderate legibility, and 5 respondents (14%) rated with low legibility.

### 11. Transposition

The assessment of the accuracy, acceptance, and legibility aspects of the four data samples translated using the transposition technique carried out by 37 respondents is presented in this table and diagram,

Assessment of the four data samples that were translated using the transposition technique										
No	Data	Accuracy			Acceptance			Legibility		
		3	2	1	3	2	1	3	2	1
1.	Thirty-First Data	60%	32%	8%	54%	32%	14%	60%	27%	13%

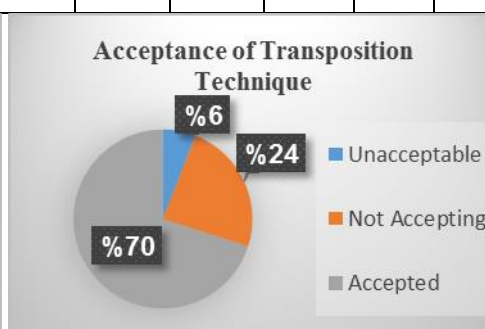
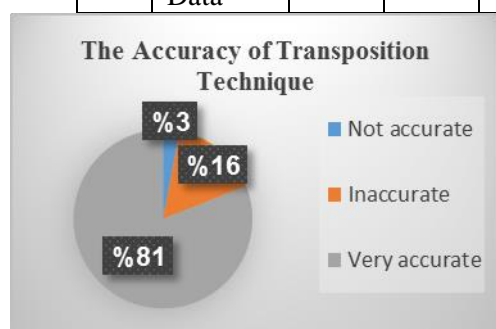


Diagram 31 The accuracy of transposition technique Diagram 32 Acceptance of transposition technique

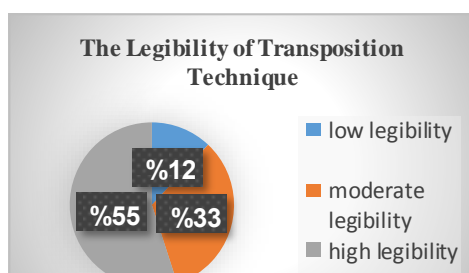


Diagram 33 The Legibility of transposition technique

From the table and diagram above, it can be seen that as many as 22 respondents (60%) rated translation using transposition techniques to be very accurate. Besides, as many as 12 respondents (32%) rated the translation using transposition techniques to be inaccurate, and 3 respondents (8%) rated the translations using transposition techniques to be not accurate.

Assessment of translation quality using transposition techniques in terms of acceptance, 20 respondents (54%) rated accepted, 12 respondents (32%) ranked not accepting, and 5 respondent (14%) assessed unacceptable. In addition to the accuracy and acceptability aspects, assessment of the quality of translations using transposition techniques is also viewed from the aspect of legibility. Assessment of the legibility aspect of the data using this transposition technique, as many as 22 respondents (60%) rated high legibility, 10 respondents (27%) rated it with moderate legibility, and 5 respondents (13%) rated with low legibility.

Based on the assessment of 11 translation techniques by 37 respondents, it can be seen in this table,

An assessment of 11 translation techniques by 37 respondents										
No	Technique	Accuracy			Acceptance			Legibility		
		3	2	1	3	2	1	3	2	1
1.	Literal Translation	68%	26%	6%	62%	34%	4%	63%	29%	8%
2.	Amplification	61%	29%	10%	52%	41%	7%	51%	35%	14%
3.	Borrowing	81%	16%	3%	70%	24%	6%	73%	20%	7%
4.	Adaptation	50%	37%	13%	48%	37%	15%	55%	33%	12%
5.	Compensation	81%	16%	3%	73%	25%	2%	77%	19%	4%
6.	Description	78%	20%	2%	75%	23%	2%	77%	18%	5%
7.	Discursive Creation	46%	46%	8%	45%	40%	15%	54%	27%	19%
8.	Reduction	60%	30%	10%	55%	37%	8%	61%	27%	12%
9.	Generalization	46%	35%	19%	46%	35%	19%	46%	35%	19%
10.	Modulation	57%	30%	13%	49%	35%	16%	62%	19%	19%
11.	Transposition	60%	32%	8%	54%	32%	14%	60%	27%	13%

From the above table, it can be concluded that readers can better understand the quality of translation using compensation techniques in the target language. This is because the information elements or the stylistic influence of the source language text on the target language text can help the reader to understand the intent, message, and purpose to be conveyed. In addition to



compensation, the quality of the description technique is also quite good, because, with the help of the description provided by the translator, it is beneficial to the reader in understanding the intentions, messages, and objectives conveyed.

### **Conclusion**

From the analysis of the use of Molina and Albir translation techniques in the translation of the phrase idhafi matan hadith An-Nawawi and its quality, it can be concluded that:

1. Literal translation technique is the most widely used technique to translate the idhafi phrases as many as 64 idhafi phrases. Besides those Eleven translation techniques used include, literal translation, amplification, borrowing, adaptation, compensation, description, discursive creation, reduction, generalization, modulation, and transposition,
2. Of the eleven techniques used by translators, compensation techniques, and description techniques are considered to have excellent quality in conveying intentions, messages, and objectives to the reader in the target language.

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