

Analysis of Translation Techniques of Grand Sheikh Al-Azhar's Speeches on Sanad Media's YouTube Channel

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Abstract

This research is motivated by the gap between technological advances that facilitate Arabic language learning through YouTube and language and cultural differences. This emphasizes the importance of translation in understanding the message well. Translation is essential to understand and disseminate information from the source to the target language. To overcome this problem, this research aims to analyze and describe the translation techniques in the translated text of the Grand Sheikh of Al-Azhar speech entitled "The Urgency of Values in the Brotherhood Charter in Realizing World Peace" on Sanad Media's YouTube channel. The problem will be described using a qualitative approach and content analysis method to understand the translated text. The researcher collected the speech and translation transcript, interviewed the translator, and analyzed the audience comments that provided translation feedback. After the data analysis process, it is concluded that 14 out of 19 translation techniques are used, which are explained by Al Farisi based on Molina & Albir's theory. Three hundred ninety data were obtained from the translated text of the speech "The Urgency of Values in the Brotherhood Charter in Realizing World Peace" on Sanad Media's YouTube channel. The most frequently used translation technique is transposition, with a frequency of 77 (19.74%). It is followed by the calce technique with a frequency of 60 (15.38%) and reduction with a frequency of 56 (14.36%). The amplification and linguistic amplification techniques have almost the same frequency, namely 37 (9.49%) and 34 (8.72%). The mutation technique has a frequency of 31 (7.95%), while modulation has a frequency of 26 (6.67%). Borrowing and matching techniques have lower frequencies, namely 18 (4.62%) and 13 (3.33%). The substitution technique has a frequency of 10 (2.56%). Then, literal, adaptation, and generalization techniques have the same frequency, namely 9 (2.31%), and linguistic compression techniques have the lowest frequency, 1 (0.26%). On the other hand, particularization, description, compensation, variation, and discursive techniques have no frequency because they are not used in translation.

Keywords: *Arabic Speech; Translation Analysis; Transposition; YouTube*

INTRODUCTION

With the advancement of science and technology, learning Arabic can be accessed by watching videos of lectures or general information from Arabs (native speakers) on YouTube¹. As a video-sharing site, YouTube has become an essential medium for

¹ Indah Fitri Sheilvyana Zain, *Analisis Strategi Penerjemahan Arab-Indonesia Dalam Video Ceramah Singkat Channel Shahih Fiqih Berjudul "Ini Tandanya Doamu Dikabulkan,"* 2023, <https://www.researchgate.net/publication/370939146>.

disseminating information and entertainment in the digital era. In the Industrial Revolution 4.0, YouTube has become an increasingly popular communication tool for da'wah and learning². In addition, it offers a wide array of resources that assist students in learning Arabic more effectively through native speakers and other materials. It eases the Arabic learning process with the availability of topics such as Arabic vocabulary and culture. However, due to language and cultural differences, translation is required to understand the message in the video³.

Looking at the concept of translation, Catford, a renowned linguist, stated that translation replaces text material in one language (source language) with equivalent text material in another (target language)⁴. Translation is an attempt to transfer the message contained in the source language to the target language by detecting the equivalence of equivalent word meaning structures⁵. Translation from the source language (SL) to the target language (TL) is critical to make it easier for foreign language listeners to understand the content of the story, the mandate, and the message conveyed⁶. Translation transfers messages from the source language to the target language to facilitate the reader's understanding of the author's intentions, contribute to disseminating science and technology, and participate in cultural transfer⁷.

Translation is the process of expressing the meaning of one language into another with due regard to all its meanings and intentions⁸. If a translator has difficulty composing a fluent, clear, and understandable translation, they need to use various translation strategies to overcome the problem⁹. Arabic and Indonesian have distinctive grammatical structures, with similarities and differences. The concept of transitive-intransitive sentences in Arabic and Indonesian is the same, i.e., transitive requires an object, and intransitive does not¹⁰. However, Arabic has a flexible order pattern that allows the elements in the sentence to move around. In contrast, Indonesian has a rigid order pattern so that the elements in the sentence cannot move around¹¹. This difference will indirectly affect the way the translator does his job. Specific techniques are needed in translating so that the message in the lecture can be conveyed clearly¹².

² Guntur Cahyono and Nibros Hassani, "Youtube Seni Komunikasi Dakwah Dan Media Pembelajaran," *Jurnal Dakwah* 13 (2019): 23–38.

³ Indah Fitri Sheilvyana Zain, Analisis Strategi Penerjemahan Arab-Indonesia Dalam Video Ceramah Singkat Channel Shahih Fiqih Berjudul "Ini Tandanya Doamu Dikabulkan," 2023, <https://www.researchgate.net/publication/370939146>.

⁴ John Cunnison Catford, *A Linguistic Theory of Translation*, vol. 31 (London: Oxford university press, 1965).

⁵ M.Z. Al Farisi, *Pedoman Penerjemahan Arab Indonesia* (Bandung: Remaja Rosdakarya, 2011).

⁶ Fernanda Venturini Nur Salimova and Abdul Malik, "Pergeseran Bentuk Dan Makna Dalam Penerjemahan Subtitle Film Animasi Bilal: A New Breed of Hero (2015)," *Jurnal CMES* 13, no. 2 (2020): 102–112, <http://subscene.com/>.

⁷ Siti Shalihah, "Menerjemahkan Bahasa Arab: Antara Ilmu Dan Seni," *At-Ta'dib* 12, no. 1 (June 30, 2017): 157–171.

⁸ Regi Fajar Subhan, "Kosakata Pada Kemasan Dan Teknik Penerjemahannya Ke Dalam Bahasa Arab," *Center of Middle Eastern Studies (CMES)* 13, no. 1 (2020): 52–66.

⁹ Dafik Hasan Perdana, "Strategi Penerjemahan Bahasa Arab Yang Berterima Dan Mudah Dipahami," *Jurnal Bahasa Lingua Scientia* 9, no. 1 (June 16, 2017).

¹⁰ Amir Mukminin and Ahmad Bashori, "Kalimat Transitif-Intransitif: Analisis Kontrasif Antara Bahasa Arab Dan Bahasa Indonesia," *Aphorisme: Journal of Arabic Language, Literature, and Education* 3, no. 2 (October 19, 2022): 15–36.

¹¹ Tajudin Nur, "Analisis Kontrasif Dalam Studi Bahasa," *Journal of Arabic Studies* 1, no. 2 (2016): 64–74, <http://journal.imla.or.id/index.php/arabi>.

¹² Muhammad Apridho Hensa Utama, "Analisis Teknik Penerjemahan Bahasa Arab Ke Bahasa Indonesia Dalam Ceramah Habib Umar Bin Hafidz," *Al-Tsaqafa : Jurnal Ilmiah Peradaban Islam* 18, no. 2 (December 30, 2021): 191–200.

Translation techniques assist the translator in analyzing and selecting appropriate vocabulary and transferring meaning from the source to the target language¹³. Al Farisi states that this technique involves functional steps to analyze and transfer messages at the micro level, such as words, phrases, clauses, or sentences¹⁴. Similarly, Rafi et al. stated that translation techniques are applied to language units that have meaning, such as sentences, clauses, phrases, or words¹⁵. Translation techniques help analyze equivalence in the translated text, facilitate vocabulary selection, and interpret and convey the meaning of the translated source language¹⁶. In the research article entitled "Translation Techniques Revisited: A Dynamic and Functionalist Approach," referenced by many subsequent researchers, the author refers to Molina and Albir's theory of translation techniques. There are 18 translation techniques: borrowing, calculus, literal, amplification, reduction, compensation, description, discursive, matching, generalization, particularization, linguistic compression, variation, linguistic amplification, adaptation, transposition, substitution, and modulation¹⁷. Then, in the book, "Translation: An Introduction" by Al Farisi, "there is one additional translation technique: mutation"¹⁸.

In movies, there are two common ways of translation: subtitling and dubbing, including from Arabic to Indonesian. Subtitling and dubbing are translation methods for audiovisual media such as television, where subtitling focuses on the written text¹⁹. This is similar to video shows on YouTube content that contain subtitles.

Many scholars have researched translation strategies, ranging from techniques and methods to translation ideology. The researcher uses 10 literary sources as references and reference materials. Among them is a journal by Thalhah As Salafy, which examines Arabic-Indonesian translation techniques, methods, and ideologies in translating the book *Manzhumah al-qawāid al-fiqhiyyah*²⁰. Furthermore, the main one discusses the analysis of translation techniques in Habib Umar Bin Hafidz's lectures²¹. Then, Andrianto et al. discussed the techniques and methods of translating the Qur'an and its translation in the verses of *Khawatim al-Suwar*²². Then, Khoiriyatunnisa & Indah Rosma discussed the

¹³ M.Z Al Farisi, *Penerjemahan: Suatu Pengantar* (Bandung: Royyan Press, 2020).

¹⁴ Ibid.

¹⁵ Rafi Akhbar Kurniawan, Muhammad Yunus Anis, and Syed Nurulakla Bin Syed Abdullah, "Translation Quality of Fi'l Muta'addi in the Book of Nūrul Yaqīn Fī Sīrati Sayyidil Mursalīn," *ALSUNIYAT: Jurnal Penelitian Bahasa, Sastra, dan Budaya Arab* 6, no. 1 (April 30, 2023): 78–100.

¹⁶ Utama, "Analisis Teknik Penerjemahan Bahasa Arab Ke Bahasa Indonesia Dalam Ceramah Habib Umar Bin Hafidz."

¹⁷ Lucía Molina and Amparo Hurtado Albir, *Translation Techniques Revisited: A Dynamic and Functionalist Approach*, 498 *Meta*, XLVII, vol. 4, 2002.

¹⁸ Al Farisi, *Penerjemahan: Suatu Pengantar*.

¹⁹ Salimova and Malik, "Pergeseran Bentuk Dan Makna Dalam Penerjemahan Subtitle Film Animasi Bilal: A New Breed of Hero (2015)."

²⁰ Thalhah As Salafy, "Teknik, Metode Dan Ideologi Penerjemahan Arab-Indonesia Dalam Terjemahan Buku *Manzhumah Al-Qawāid Al-Fiqhiyyah* Karya Syeikh Abdurrahman Bin Nashir As-Sa'Diy," *Uktub: Journal of Arabic Studies* 1, no. 2 (2021): 113–133.

²¹ Muhammad Apridho Hensa Utama, "Analisis Teknik Penerjemahan Bahasa Arab Ke Bahasa Indonesia Dalam Ceramah Habib Umar Bin Hafidz," *Al-Tsaqafa : Jurnal Ilmiah Peradaban Islam* 18, no.2 (December 30, 2021): 191–200.

²² M Fahri Andrianto, M R Nababan, and Eva Farhah, "Analisis Teknik Dan Metode Penerjemahan Al-Qur'an Dan Terjemahannya Versi Kementerian Agama Dalam Ayat-Ayat *Khawatim Al-Suwar*," in *In Prosiding Seminar Nasional Universitas Ma Chung* (Vol. 1, Pp. 117-130), 2021.

method used to translate Al-Farabi's animated movie²³. Syihabuddin & Tutin Aryanti analyzed the ideology of translation and its accuracy in the Qur'anic vocabulary for women²⁴. Furthermore, Fina Nur Fadhilah discussed the translation techniques of nahwu rules into Indonesian by Pba students²⁵. Next, Qurrota A'yun analyzed the translation technique of personification in the novel *Fī Sabīli al-Tāj*²⁶. Next, Al Hafidz et al. discussed translation techniques in translating the Arabic text of the storybook "Al Qiroah Ar Rasyidah²⁷." Mutakabbir et al. elaborated on the translation techniques in the book Ilmu Balaghah Tarjamah Jauhar Maknun by Imam Akhdlori²⁸. Finally, Muhamad Saiful Mukminin et al. explored the Arabic-Indonesian translation of quotes on Jubran Khalil Jubran's X account²⁹.

The author focuses on the technical part of the transition to be more specific and targeted, not including ideology or the more general ideology of translation. The concept of ideology in translation encompasses various approaches and strategies used in the translation process, mainly foreignization and domestication³⁰. In practice, a method can only sometimes be applied consistently to every case, as the diversity of problems requires various solutions, so the method is generally used as a general approach in the translation process³¹. The technique in translation can be a functional step to analyze micro units of translation such as words, phrases, clauses, or sentences³². In addition, the researcher focuses on studying the translation process in terms of translation techniques because it can build a deeper understanding of how the translator translates the translated text more accurately in expressing meaning, and the techniques are very diverse.

This research has a different objective: to translate text into Arabic videos on the YouTube channel of the Sanad Media Account. The channel functions as a da'wah media related to the advice and lectures of scholars from various worlds in Arabic and the translation text. Thus, it often becomes a learning reference for lovers and learners of Islam with foreign languages and language researchers, especially Arabic. It is hoped that

²³ Luthfia Khoiriyatunnisa and Yuniar Indah Rosma, "Translation Method Analysis On Arabic Cartoon Animation Film 'Al-Farabi' Subtitle," *Berajah Journal: Jurnal Ilmiah Pembelajaran dan Pengembangan Diri* 2, no. 4 (2022): 811–822, <https://doi.org/10.47353/bj.v2i4.167>.

²⁴ Syihabuddin and Tutin Aryanti, "The Study of Translation Ideology and Its Accuracy in Qur'anic Vocabulary for Women," *Arabiyat : Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban* 10, no. 2 (December 28, 2023): 191–202.

²⁵ Fina Nur Fadhilah, M.Ja'far Shodiq, and Kristina Imron, "Analisis Teknik Penerjemahan Kaidah Nahwu Ke Dalam Bahasa Indonesia Oleh Mahasiswa Pba," *EL-IBTIKAR: Jurnal Pendidikan Bahasa Arab* 12, no. 1 (2023): 19–37.

²⁶ A'yun Qurrota, "Teknik Penerjemahan Personifikasi Dalam Novel *Fī Sabīli al-Tāj* Karya Muṣṭafā Luṭfī al-Manfalūṭī: Personification Translation Techniques in the Novel *Fī Sabīli al-Tāj* by Muṣṭafā Luṭfī al-Manfalūṭī," *Besari: Journal of Social and Cultural Studies* 1, no. 1 (2023): 49–57, <https://ojsnu.nuonorogo.or.id/index.php/besari/index>.

²⁷ Mirza Ghulam Akbar Al Hafidz et al., "Translation Analysis Of The Story Book 'Al Qiroatu Ar Rosyidah' For 10th Grade Student Of Riyadhushsholihin High School Pandeglang Banten," *LISANUL ARAB: Journal of Arabic Learning* 12, no. 1 (2023): 1–13, <http://journal.unnes.ac.id/sju/index.php/laa>.

²⁸ Gema Mutakabbir, Rinaldi Supriadi, and Nunung Nursyamsiah, "Analysis of the Translation of Arabic Texts in the Book of Science: Balaghah Tarjamah Jauhar Maknun by Imam Akhdlori," *Jurnal Lisatudhad* 10, no. 2 (2023): 140–160, <https://ejournal.unida.gontor.ac.id/index.php/lisanu/index>.

²⁹ Muhamad Saiful Mukminin, Hidayat Muhammad Sidiq, and Fitrah Alan Saputra, "Kajian Terjemahan Quotes Arab-Indonesia Pada Akun X Jubran Khalil Jubran," *Ad-Dhuha: Jurnal Pendidikan Bahasa Arab dan Budaya Islam* 5, no. 1 (2024): 15–27.

³⁰ Syihabuddin and Aryanti, "The Study of Translation Ideology and Its Accuracy in Qur'anic Vocabulary for Women."

³¹ Salma Nur Istiqomah et al., "Teknik Penerjemahan Bahasa Arab Ke Bahasa Indonesia," *Aphorisme: Journal of Arabic Language, Literature, and Education* 4, no. 2 (2023): 183–194.

³² Al Farisi, *Penerjemahan: Suatu Pengantar*.

this research can contribute and contribute in the form of innovation in translation research that has not been widely studied and researched, especially the translation of speech texts in YouTube videos, as well as contribute to the progress in the field of translation in general and especially the application of translation techniques used in translated texts from Arabic videos so that Indonesian audiences can understand them. The purpose of this research is to describe the analysis of translation techniques from Arabic to Indonesian in Arabic text on the YouTube video channel of the Sanad media account on the translation of "The Urgency of Values in the Brotherhood Charter in Realizing World Peace" delivered by the Grand Sheikh of Al-Azhar, Ahmad Thayyib.

RESEARCH METHODS

This research adopts a qualitative approach focusing on an in-depth understanding of everyday situations. The importance of the role of the researcher as an instrument is highlighted because non-human instruments find it challenging to capture social reality. The main goal is to discover and understand the processes that occur, not to generalize from surface data³³. This research utilizes the content analysis method, which systematically examines the content and delivery of messages to predict the messenger and delivery techniques³⁴. Content analysis aims to understand the content of the text with descriptive research and search for meaning through inference based on the construct of analysis that is built³⁵.

The research data comes from a YouTube video with a duration of 13 minutes 53 seconds on the "Sanad Media" channel, which contains international information or news with the translation by Hilman Inawan from the speech of the Grand Imam of Al-Azhar at the UN Security Council by Sheikh Ahmad Thayyib. Qualitative research collects data through triangulation of interviews, participant observation, and document analysis³⁶. Initially, the researcher collected the speech and translation transcript, interviewed the translator, and analyzed the audience comments that provided translation feedback. The data taken from the video are sentences translated by the translator from the "Sanad Media" YouTube channel team. The data were collected using the purposive sampling technique, which involves the researcher selecting research units (e.g., people, cases/organizations, events, pieces of data) based on subjective judgment³⁷. Data were collected using the listening method and note-taking technique. The listening method involves observing spoken and written language, including reading and understanding written texts³⁸. In this research, the note-taking technique was chosen, in which the data was recorded on a medium that can accommodate a sizable amount of data and is easy to

³³ Mohammad Mulyadi, "Penelitian Kuantitatif Dan Kualitatif Serta Pemikiran Dasar Menggabungkannya," *Jurnal Studi Komunikasi dan Media* 15, no. 1 (2011).

³⁴ Amanda Fidienna Putri, Tuti Hartati, and Titik Purwinarti, "Analisis Konten Kreatif Pada Fanpage Facebook Cadbury Dairy Milk Tahun 2016," *EPIGRAM (e-journal)* 14, no. 2 (2017).

³⁵ Widyastuti Purbani, "Metode Penelitian Sastra," *Jurnal Universitas Negeri Yogyakarta* (2010), accessed February 13, 2024, <http://staff.uny.ac.id/system/files/pengabdian/dr-widyastutipurbani-ma/metodepenelitian-susastra.pdf>.

³⁶ M.R Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika, Kajian Ilmiah Mata Kuliah Umum* 21, no. 1 (2021): 33–54.

³⁷ Deri Firmansyah and Dede, "Teknik Pengambilan Sampel Umum Dalam Metodologi Penelitian: Literature Review," *Jurnal Ilmiah Pendidikan Holistik (JIPH)* 1, no. 2 (2022): 85–114, <https://journal.formosapublisher.org/index.php/jiph>.

³⁸ Al Hafidz et al., "Translation Analysis Of The Story Book 'Al Qiroatu Ar Rosyidah' For 10th Grade Student Of Riyadhussholihin High School Pandeglang Banten."

read. The research procedure involved searching for the video "Grand Imam of Al-Azhar at the UN Security Council" on YouTube, selecting the video from the "Sanad Media" channel, and recording the sentences of Grand Imam Al-Azhar along with the translated text by Hilman Inawan. Then, the data was analyzed by referring to translation techniques from Arabic to Indonesian using Molina and Albir's theory and Al Farisi's addition.

RESULTS AND DISCUSSION

Based on the classification and analysis of the translation of Arabic text in the translated text on the YouTube channel of Sanad Media Account entitled "The Urgency of Values in the Brotherhood Charter in Realizing World Peace," it was found that the translator of the YouTube channel of Sanad Media Account used 14 out of 19 techniques, of which 18 translation techniques mentioned by Molina & Albir³⁹. As for one additional technique by Al Farisi⁴⁰. The 7 most common translation techniques will be explained in more detail. The descriptions are as follows:

(i) Sample Table of Data Sequence Numbers, Timestamps and Its Data Analysis

Data	Timestamp	Text	Text Analysis
1	00:08	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (Bismillahirrahmanirrahim)	Natural borrowing as listed in the dictionary
2	00:09	سَيِّدَةُ الرَّئِيسَةِ (Presiden)	Reduction in the word سَيِّدَةُ (sayyidatu) which means 'master'
3	00:11	حَضْرَاتِ السَّادَةِ الْأَفْضَلِ (Tuan-tuan yang terhormat)	Reduction in the word حَضْرَاتِ (ḥaḍarāti) which means 'the audience'
155	13:26	ذَلِكُمْ الْفِرْدَوْسُ الْمَفْقُودُ (Itu surga yang hilang)	Calque in the noun phrase الْفِرْدَوْسُ الْمَفْقُودُ (al-firdausu al-mafqūdu) which means 'the lost paradise'
156	13:39	شُكْرًا لِحُسْنِ اسْتِمَاعِكُمْ (Terima kasih atas perhatiannya)	Adaptation by adjusting the target language culture
157	13:40	وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ (Semoga kedamaian, rahmat dan berkat Tuhan atas Anda semua)	Adaptation by adjusting the target language culture

³⁹ Molina and Hurtado Albir, *Translation Techniques Revisited: A Dynamic and Functionalist Approach*, vol. 4, p. .

⁴⁰ M.Z Al Farisi, *Penerjemahan: Suatu Pengantar* (Bandung: Royyan Press, 2020).

The table above is a timestamp guide for videos on the Sanad Media Account YouTube channel entitled "The Urgency of Values in the Brotherhood Charter in Realizing World Peace." Shows that the data obtained from each word delivered by the speaker, there are 157 data grouped according to the timestamp to analyze the translation text used. This table records the key points taken from the video, with each row indicating the data sequence number and timestamp in minute: second (mm: ss) format. The timestamp starts from 00:08 to 13:40, covering the entire video duration as the speaker delivers his speech. Notes are taken at short intervals, usually a few seconds to a minute, showing a detailed analysis. The table is exemplary and has samples to make it easy for viewers or researchers to jump to the critical parts without watching the entire video, helping them understand how these values can support world peace.

1. Transposition Technique

The transposition technique translates by transferring or exchanging grammatical structures and forms from the source to the target language. This means switching from plural to singular, or vice versa, and a verb or *fa'il* can become a noun or *isim*⁴¹.

a) Data 4

Table 1.1 Transposition Technique

No.	Source language (SL)	Target language (TL)	Data analysis
1.	أَعْضَاءَ مَجْلِسِ الْأَمْنِ الْمُؤَقَّرِ (<i>a'dā'a majlisi al-amni al-muwaqqar</i>)	Anggota Dewan Keamanan yang terhormat	Plural to singular

Source: YouTube Sanad Media Account

The word أَعْضَاءَ (*a'dā'a*) is the morphological plural of ضَوْءٌ (*dau'un*), which means 'anggota' and the phrase مَجْلِسِ (*majlisi*) which means 'dewan'. If translated literally, it would be 'anggota-anggota dewan'. However, in this translation, the translator transfers the structural form of the source language (SL), which is in the plural form of أَعْضَاءَ (*a'dā'a*), meaning 'anggota-anggota' to the singular form in the target language (TL). Thus, the translation becomes 'anggota dewan'.

The morphological change from plural to singular is expected in this translation process. Thirty-eight data were found, namely in data number 4 (minute 00:08), 8 (minute 00:18), 22 (minute 01:33), 23 (minute 01:37), 24 (minute 01:40), 28 (minute 02:00), 30 (minute 02:09), 32 (minute 02:22), 33 (minute 02:30), 35 (minute 02:43), 37 (minute 02:56), 42 (minute 03:27), 58 (minute 04:42), 65 (minute 05:18), 74 (minute 06:25), 75 (minute 06:34), 80, (minute 06:56), 82 (minute 07:06), 85 (minute 07:20), 86 (minute 07:28), 97 (minute 08:28), 100 (minute 08:43), 103 (minute 09:00), 104 (minute 09:05), 105 (minute 09:09), 107 (minute 09:21), 111 (minute 09:41), 116 (minute 10:12), 117

⁴¹ Al Hafidz et al., "Translation Analysis Of The Story Book 'Al Qiroatu Ar Rosyidah' For 10th Grade Student Of Riyadhussholihin High School Pandeglang Banten."

(minute 10:16), 128 (minute 11:15), 130 (minute 11:27), 131 (minute 11:32), 132 (minute 11:39), 134 (minute 11:52), 139 (minute 12:23), 143 (minute 12:40), 150 (minute 13:10), and data number 154 (minute 13:31).

b) Data 7

Table 1.2 Transposition Technique

No.	Source language (SL)	Target language (TL)	Data analysis
2.	فَاتِي أَخَاطِبُكُمْ الْيَوْمَ مِنْ مِصْرَ (fa'innī ukhāṭibukum al- yaum min miṣr)	Saya berbicara kepada <u>Anda</u> hari ini dari Mesir	Masculine plural pronomina becomes singular

Source: YouTube Sanad Media Account

The pronoun كُمْ (*kum*) is translated using the transposition technique, which is needed when the grammatical structure of the original is not equivalent or does not exist in the new language. The translator transposes the sentence structure using the singular pronominal 'anda' instead of the Arabic plural pronominal 'kalian.' Ignoring the equivalence of forms in translating the text with a unique structure⁴². The use of pronomina from plural to singular is not found much. Only 8 data, namely in data number 7 (minute 00:18), 10 (minute 00:28), 62 (minute 04:56), 71 (minute 05:58), 77 (minute 06:43), 78 (minute 06:48), 88 (minute 07:36), and data number 138 (minute 12:19).

c) Data 15

Table 1.3 Transposition Technique

No.	Source language (SL)	Target language (TL)	Data analysis
3.	الَّتِي لَتَدَّخِرُ وُسْعًا فِي بَدَلِ كُلِّ جُهْدٍ مُخْلِصٍ لِنَشْرِ السَّلَامِ بَيْنَ النَّاسِ (allatī lataddakhiru wus'an fī baḏli kulli juhdin mukhliṣin linasyri al-salām baina al-nās)	Yang berusaha keras dalam mengerahkan setiap upaya tulus untuk <u>menyebarkan</u> perdamaian di antara umat manusia	Nouns become verbs

Source: YouTube Sanad Media Account

The word نَشْرٍ (*nasyri*) is translated using the transposition technique. The translation of this word uses the term 'menyebarkan' instead of 'penyebaran.' In this case, the translator shifts the syntactic category from noun to verb⁴³. Shifting word class categories

⁴² Al Farisi, *Penerjemahan: Suatu Pengantar*.

⁴³ Subhan, "Kosakata Pada Kemasan Dan Teknik Penerjemahannya Ke Dalam Bahasa Arab."

in syntax is quite common in this translation process. As many as 31 data were found, namely in data number 15 (minute 00:53), 16 (minute 01:02), 17 (minute 01:07), 19 (minute 01:16), 21 (minute 01:27), 38 (minute 03:04), 40 (minute 03:13), 49 (minute 03:58), 55 (minute 04:23), 68 (minute 05:41), 70 (minute 05:54), 73 (minute 06:12), 84 (minute 07:17), 89 (minute 07:41), 90 (minute 07:41), 90 (minute 07:48), 92 (minute 08:00), 95 (minute 08:15), 101 (minute 08:48), 102 (minute 08:54), 108 (minute 09:26), 114 (minute 10:00), 118 (minute 10:23), 119 (minute 10:30), 121 (minute 10:44), 124 (minute 11:00), 125 (minute 11:05), 135 (minute 12:00), 136 (minute 12:07), 141 (minute 12:34), and data number 145 (minute 12:48).

Based on the interview results, it is found that this translation technique is among the most used techniques by the translator compared to the other techniques because it is considered to be by the content of the meaning and message that the source language speaker wants to convey, namely Arabic. The translation technique chosen is based on the compatibility with the original meaning and the ability to understand the reader. Although not all techniques are used for each translation, the result enables the reader or listener to understand the core content. As for the readers' responses, they are usually positive, with prayers, thanks, and requests for additional explanations.

In contrast to Muhammad Apridho's research, the dominant translation technique used is linguistic amplification, with 5 out of 14 data mentioned⁴⁴. Luthfia and Indah's research shows that the word-for-word translation method dominates, with 41 out of 96 data⁴⁵.

2. Calque Technique

It is a translation technique that translates words or phrases directly from the source language into the target language, both in terms of meaning and structure. This technique is characterized by the influence of the source language structure on the target language⁴⁶.

a) Data 3

Table 2.1 Calque Technique

No.	Source language (SL)	Target language (TL)	Data analysis
1.	حَضْرَاتِ السَّادَةِ الْأَفْضَلِ (ḥaḍarāti al-sādati al-afāḍil)	Tuan-tuan yang terhormat	Patterned D-M (diterangkan- menerangkan)

Source: YouTube Sanad Media Account

The noun phrase السَّادَةِ الْأَفْضَلِ (*al-sādati al-afāḍil*) phrase السَّادَةِ الْأَفْضَلِ in the original is translated as 'tuan-tuan yang terhormat' in the new language with the same

⁴⁴ Utama, "Analisis Teknik Penerjemahan Bahasa Arab Ke Bahasa Indonesia Dalam Ceramah Habib Umar Bin Hafidz."

⁴⁵ Khoiriyatunnisa and Indah Rosma, "Translation Method Analysis On Arabic Cartoon Animation Film 'Al-Farabi' Subtitle."

⁴⁶ Subhan, "Kosakata Pada Kemasan Dan Teknik Penerjemahannya Ke Dalam Bahasa Arab."

pattern. It consists of the noun السَّادَاتِ (al-sādatias the *maushuf* (explained/ characterized word), while the adjective الأفاضل (al-afāḍil) is the *shifah* (explaining/characteristic word). Using the term elements in noun phrases as central and explanatory elements, in the translation, ‘tuan-tuan’ is referred to as the central or explained element or ‘diterangkan’ (D). In the translation, ‘yang terhormat’ is referred to as the explanatory or explaining element or ‘menerangkan’ (M)⁴⁷. So, the phrase is translated into the target language (SL) by following the same pattern as the source language (SL) which is patterned D-M (diterangkan-menerangkan) and produces a lexical calque that maintains the structure or form of the target language (TL) without any changes⁴⁸.

The application of D-M (diterangkan-menerangkan) pattern is the most dominant in this translation process. 56 data were found, namely in data number 3 (minute 00:11), 4 (minute 00:12), 9 (minute 00:23), 11 (minute 00:34), 12 (minute 00:37), 16 (minute 01:02), 19 (minute 01:16), 29 (minute 02:05), 30 (minute 02:09), 31 (minute 02:13), 37 (minute 02:56), 38 (minute 03:04), 44 (minute 03:35), 45 (minute 03:40), 50 (minute 04:04), 54 (minute 04:20), 55 (minute 04:23), 63 (minute 05:07), 64 (minute 05:13), 65 (minute 05:18), 66 (minute 05:30), 74 (minute 06:25), 75 (minute 06:34), 78 (minute 06:48), 84 (minute 07:17), 89 (minute 07:41), 90 (minute 07:48), 92 (minute 08:00), 94 (minute 08:11), 95 (minute 08:15), 96 (minute 08:24), 98 (minute 08:33), 100 (minute 08:43), 101 (minute 08:48), 103 (minute 09:00), 107 (minute 09:21), 109 (minute 09:31), 110 (minute 09:38), 113 (minute 09:53), 115 (minute 10:06), 119 (minute 10:30), 129 (minute 11:20), 130 (minute 11:27), 131 (minute 11:32), 134 (minute 11:52), 136 (minute 12:07), 137 (minute 12:12), 139 (minute 12:23), 140 (minute 12:29), 141 (minute 12:34), 148 (minute 13:01), 150 (minute 13:10), 151 (minute 13:17), 152 (minute 13:21), 154 (minute 13:31), and data number 155 (minute 13:35).

b) Data 36

Table 2.2 Calque Technique

No.	Source language (SL)	Target language (TL)	Data analysis
2.	<p>الَّتِي تُبَدَّلُ لِأَصْطِفَافِ الشُّعُوبِ خَلْفَ دِينٍ وَاحِدٍ وَثِقَافَةٍ وَاحِدَةٍ وَحَضَارَةٍ وَاحِدَةٍ</p> <p>(<i>allatī tubdalu liṣṭifāfi al-syu‘ūbi khalifa dīnin wāḥidin wa ṣaqāfatin wāḥidatin wa ḥadāratin wāḥidatin</i>)</p>	<p>Yang dikerahkan untuk membariskan bangsa- bangsa di belakang <u>satu</u> <u>agama</u>, satu budaya dan satu peradaban</p>	<p>Patterned M-D (menerangkan- diterangkan)</p>

Source: YouTube Sanad Media Account

⁴⁷ Muhammad Muslih and Muhammad Yunus Anis, “Menentukan Arah Penerapan Teknik Dan Metode Penerjemahan Arab-Indonesia Dalam Teks Keagamaan : Studi Kasus Penerjemahan Syi’ru Machallil Qiyām Karya Fatihuddin Abul Yasin,” *Center of Middle Eastern Studies (CMES): Jurnal Studi Timur Tengah* 10, no. 2 (2017): 185–197.

⁴⁸ M.Z. Al Farisi, *Pedoman Penerjemahan Arab Indonesia* (Bandung: Remaja Rosdakarya, 2011).

A compound phrase of a prepositional phrase and a noun phrase in TL with a different pattern. It consists of a prepositional phrase *خَلْفَ دِينٍ* (*khalfa dīnin*), which means ‘di belakang agama’) and a noun phrase *دِينٍ* (*dīnin*) where the noun is the central element. In contrast, the numeral *وَاحِدٍ* (*wāḥidin* which means ‘satu,’ is the explanatory element, so the translation does not mean ‘agama yang satu’ or ‘agama satu,’ but ‘satu agama.’

This concept applies to the following phrase connected with the Arabic conjunction, the letter *athaf* و (*wau*)⁴⁹. Thus, the phrase is translated into the target language (TL) by not following the same pattern as the source language (SL), which is patterned M-D (menerangkan- diterangkan)⁵⁰. The application of this M-D (menerangkan- diterangkan) pattern is not found much. Only 4 data, namely in data number 13 (minute 00:44), 18 (minute 01:07), 36 (minute 02:51), and data number 91 (minute 07:55).

3. Reduction Technique

The reduction technique is a technique in translation that implies information because the meaning elements are already included in the target language. This technique is similar to omission or implication⁵¹. Implementing this technique ensures the compaction, omission, implication, or reduction of linguistic features in the target language (TL)⁵².

a) Data 2

Table 3.1 Reduction Technique

No.	Source language (SL)	Target language (TL)	Data analysis
1.	<u>سَيِّدَةُ الرَّئِيسَةِ</u> (<i>sayyidatu al-raʿīsati</i>)	Presiden	Partial deletion of the word which is ' <i>sayyidatu</i> '

Source: YouTube Sanad Media Account

The word *سَيِّدَةُ* (*sayyidatu*) in the dictionary means ‘pemimpin, kepala atau ketua’ and the word *الرَّئِيسَةِ الرَّئِيسَةِ* (*al-raʿīsati*) means ‘presiden’. However, the translator did not translate *سَيِّدَةُ* (*sayyidatu*) as ‘pemimpin, kepala atau ketua’, hence the reduction and omission of the word in the translation. This is because the word's meaning in the source language (SL) can already be understood without presenting it in the target language (TL).

Partial deletion or reduction of words in the sentence is the most prominently used in this translation process. It is found in 51 data, namely in data number 2 (minute 00:09), 3 (minute 00:11), 7 (minute 00:18), 10 (minute 00:28), 14 (minute 00:47), 20 (minute

⁴⁹ Mad Ali, “Bahasa Arab Al-Qur’an 3 (Kalimat),” ed. Siti Fatimah Nurhabibah, vol. 3 (Subang: Royyan Press, 2019).

⁵⁰ Al Farisi, *Pedoman Penerjemahan Arab Indonesia*.

⁵¹ Subhan, “Kosakata Pada Kemasan Dan Teknik Penerjemahannya Ke Dalam Bahasa Arab.”

⁵² Al Farisi, *Penerjemahan: Suatu Pengantar*.

01:24), 26 (minute 01:48), 27 (minute 01:54), 28 (minute 02:00), 29 (minute 02:05), 36 (minute 02:51), 39 (minute 03:10), 41 (minute 03:20), 46 (minute 03:46), 48 (minute 03:54), 49 (minute 03:58), 57 (minute 04:39), 59 (minute 04:46), 60 (minute 04:53), 63 (minute 05:07), 64 (minute 05:13), 69 (minute 05:49), 70 (minute 05:54), 71 (minute 05:58), 72 (minute 06:03), 73 (minute 06:12), 81 (minute 07:02), 85 (minute 07:20), 90 (minute 07:48), 91 (minute 07:55), 93 (minute 08:06), 97 (minute 08:28), 98 (minute 08:33), 99 (minute 08:38), 102 (minute 08:54), 106 (minute 09:15), 111 (minute 09:41), 113 (minute 09:53), 115 (minute 10:06), 117 (minute 10:16), 123 (minute 10:51), 133 (minute 11:48), 135 (minute 12:00), 138 (minute 12:19), 140 (minute 12:29), 142 (minute 12:37), 143 (minute 12:40), 147 (minute 12:58), 150 (minute 13:10), 151 (minute 13:17), and data number 153 (minute 13:26).

b) Data 33

Table 3.2 Reduction Technique

No.	Source language (SL)	Target language (TL)	Data analysis
2.	<p>وَأَنَّهُ خَلَقَهُمْ مُخْتَلِفِينَ فِي لُغَاتِهِمْ وَالْوَانِيهِمْ وَأَدْيَانِهِمْ وَعَقَائِدِهِمْ</p> <p>(<i>wa annahu khalaqahum mukhtalifina fi lughatihim wa alwānihim wa adyānihim wa ‘aqā’idihim</i>)</p>	<p>Dan bahwa Dia menciptakan mereka berbeda bahasa, warna kulit, agama dan kepercayaan <u>mereka</u></p>	<p>Omissions of third person pronomina occult male plural</p>

Source: YouTube Sanad Media Account

The third person pronoun هُمْ (*hum*) which means ‘mereka banyak lelaki’, is translated at the end of the sentence. The translator did not translate the word in each of its phrases, resulting in the reduction of linguistic features in the translation and the compaction of explicit information in the source language (SL) into implicit in the target language (TL)⁵³. The omission of pronouns or pronomina in the sentence is not found much. Only 5 data, namely in data number 33 (minute 02:30), 38 (minute 03:04), 86 (minute 07:28), 104 (minute 09:05), and data number 108 (minute 09:26).

4. Amplification Technique

The amplification technique is a translation method that explicitly highlights or redirects the information implied in the source text. Amplification is the opposite of reduction or omission. Newmark states a similar concept in the context of paraphrasing in the translation process. Paraphrasing is an additional explanation of the meaning of a part of the text because it contains implied or unrevealed meaning, thus requiring clarification or explanation to make it easier to understand⁵⁴.

⁵³ Ibid.

⁵⁴ Subhan, “Kosakata Pada Kemasan Dan Teknik Penerjemahannya Ke Dalam Bahasa Arab.”

a) Data 55

Table 4.1 Amplification Technique

No.	Source language (SL)	Target language (TL)	Data analysis
1.	<p>وَمَنْ يَفْرَأْ سُنَّةَ النَّبِيِّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَطَالَعَهُ رِسَالَتُهُ الْوَاضِحَةُ فِي التَّكْيِيدِ عَلَى حُرِّيَّةِ الْإِعْتِقَادِ</p> <p>(<i>wa man yaqra'u sunnata an-nabiyyi Muhammadin shallallahu 'alaihi wa sallam tuṭāli 'uhu risālatuhu al-wāḍiḥatu fī al-ta'kīdi 'alā ḥurriyyati al-i'tiqād</i>)</p>	<p>Dan siapapun yang membaca sunah Nabi Muhammad Saw akan melihat pesannya yang jelas dalam menegaskan kebebasan berkeyakinan</p>	<p>Addition of future meaning 'will'</p>

Source: YouTube Sanad Media Account

The addition of the word 'akan' attached to the verb *تَطَالَعُ* (*tuṭāli 'u*), which generally has a current or future meaning. The translation tries to convince the reader that they will certainly see. The use of the word 'akan' adds a dimension of time or certainty that is not clearly or explicitly present in the source language sentence, thus reinforcing the meaning conveyed in the translation, helping to avoid ambiguity, and ensuring that the intended meaning in the original text can be understood more clearly in the target language (TL). The affirmation of the meaning of time that appears in the word in the sentence is not found much. Only 3 data, namely in data number 34 (minute 02:37), 50 (minute 04:10), and 55 (minute 04:23).

b) Data 25

Table 4.2 Amplification Technique

No.	Source language (SL)	Target language (TL)	Data analysis
2.	<p>أُحِبُّ السَّلَامَ</p> <p>(<i>uhibbu al-salāma</i>)</p>	<p>Saya suka kedamaian</p>	<p>Subject occurrence of the verb</p>

Source: YouTube Sanad Media Account

The addition of 'saya' at the beginning of the sentence is a form of amplification because there is no word 'saya' in the original sentence. The amplification of information contained in the verb *أُحِبُّ* (*uhibbu*) is in the form of *fa'il* (subject). Adding the subject makes the translation more evident and follows the target language structure (TL), which requires a subject in the sentence.

Explanation of the meaning contained in the source language, such as the subject in this sentence, is the most frequently used in this translation process. 34 data were found, namely in data number 7 (minute 00:18), 17 (minute 01:07), 18 (minute 01:07), 25 (minute 01:46), 27 (minute 01:54), 29 (minute 02:05), 33 (minute 02:30), 60 (minute 04:53), 62 (minute 04:56), 78 (minute 06:48), 79 (minute 06:53), 81 (minute 07:02), 88 (minute 07:36), 90 (minute 07:48), 91 (minute 07:55), 94 (minute 08:11), 96 (minute 08:24), 98 (minute 08:33), 101 (minute 08:48), 102 (minute 08:54), 103 (minute 09:00), 107 (minute 09:21), 109 (minute 09:31), 114 (minute 10:00), 115 (minute 10:06), 119 (minute 10:30), 126 (minute 11:09), 130 (minute 11:27), 138 (minute 12:19), 142 (minute 12:37), 146 (minute 12:53), 147 (minute 12:58), 150 (minute 13:10), and data number 153 (minute 13:26).

5. Linguistic Amplification Technique

Linguistic amplification is a translation technique that adds linguistic elements to make the transition more extensive. It is usually used in dubbing or voiceover processes⁵⁵. This technique applies to information in the target language (TL) not included in the source language text (SL)⁵⁶.

a) Data 5

Table 5.1 Linguistic Amplification Technique

No.	Source language (SL)	Target language (TL)	Data analysis
1.	السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ (<i>al-salāmu 'alaikum wa rahmatullāhi wa barakātuhu</i>)	<u>Semoga</u> kedamaian, berkat dan rahmat Allah <u>tercurah</u> atas Anda semua	Addition of the words 'semoga' and 'tercurah'

Source: YouTube Sanad Media Account

The phrase is a standard Arabic greeting commonly used by Muslims to address or respectfully greet others. In Indonesian, the literal translation is 'perdamaian atas kalian, rahmat Allah, dan berkatnya'. The translator further expands the meaning by including the word 'semoga' to emphasize hope or prayer and 'tercurah' to emphasize the bestowal or abundance of Allah's grace and blessings. This technique seeks to convey the nuances, meaning, and intensity of the source language text more fully and clearly to the target language (TL) reader. This is important when cultural, religious, or social context differences exist between the source and target languages.

⁵⁵ Subhan, "Kosakata Pada Kemasan Dan Teknik Penerjemahannya Ke Dalam Bahasa Arab."

⁵⁶ M.Z. Al Farisi, *Pedoman Penerjemahan Arab Indonesia* (Bandung: Remaja Rosdakarya, 2011).

b) Data 28

Table 5.2 Linguistic Amplification Technique

No.	Source language (SL)	Target language (TL)	Data analysis
2.	<p>وَأَشْعُرُ شُعُورًا عَمِيقًا بِأُخُوَّةِ إِنْسَانِيَّةٍ تَرْبِطُنِي بِنَبِيِّ الْبَشَرِ جَمِيعًا عَلَى اِخْتِلَافِ أَلْوَانِهِمْ وَأَدْيَانِهِمْ وَعَقَائِدِهِمْ</p> <p>(<i>wa asy'uru syu'ūran 'amīqan bi ukhuwwatin insāniyyatin tarbitunī bi banī al-basyar jamī'an 'ala ikhtilāfi alwānihim wa adyānihim wa 'aqā'idihim wa lughātihim</i>)</p>	<p>Saya merasakan rasa persaudaraan yang mendalam yang menghubungkan saya dengan semua manusia terlepas dari perbedaan <u>warna kulit</u>, agama,</p>	<p>Addition of the word 'kulit'</p>

Source: YouTube Sanad Media Account

In the noun phrase *أَلْوَانِهِمْ* (*alwānihim*), which is translated as 'warna-warna.' However, the translator translates the word *أَلْوَان* (*alwān*) word *أَلْوَان* into 'warna kulit,' not as 'warna-warna.' It appears that the source language text does not contain the word *جُلُودٌ* (*julūdun*), which means 'kulit' or anything else. The translator considers adding the word 'kulit' in the target language text (TL) to clarify the meaning so that it can be understood and unambiguous.

Explaining meanings not contained in the source language is widely used in this translation process. 34 data were found, namely in data number 5 (minute 00:14), 12 (minute 00:37), 15 (minute 00:53), 21 (minute 01:33), 28 (minute 02:00), 40 (minute 03:13), 48 (minute 03:54), 51 (minute 04:10), 56 (minute 04:20), 57 (minute 04:23), 59 (minute 04:30), 61 (minute 04:56), 66 (minute 05:30), 70 (minute 05:54), 71 (minute 05:58), 72 (minute 06:03), 76 (minute 06:42), 82 (minute 07:06), 88 (minute 07:36), 93 (minute 08:11), 100 (minute 08:43), 105 (minute 09:09), 111 (minute 09:41), 113 (minute 09:53), 119 (minute 10:30), 120 (minute 10:39), 121 (minute 10:44), 124 (minute 11:00), 140 (minute 12:29), 144 (minute 12:44), 145 (minute 12:48), 151 (minute 13:06), 152 (minute 13:10) and data number 153 (minute 13:26).

6. Mutation Technique

This mutation technique deals with the discrepancy between the source language (SL) and the target language (TL) word order due to differences in clause or phrase construction that the translator must face to provide an accurate, concise, and natural translation⁵⁷.

⁵⁷ M.Z Al Farisi, *Penerjemahan: Suatu Pengantar* (Bandung: Royyan Press, 2020).

a) Data 61

Table 6. Mutation Technique

No.	Source language (SL)	Target language (TL)	Data analysis
1.	يَقُولُ اللَّهُ تَعَالَى (<i>yaqūlu Allāhu ta 'ālā</i>)	Allah Swt. berfirman	Subject displacement on the word 'Allah'

Source: YouTube Sanad Media Account

This technique is realized by transferring the sequence of functions and syntactic categories of Arabic into Indonesian, which is done by moving the position or place preceding or ending on one of the grammatical units⁵⁸. The translator uses the P-S (predicate-subject) pattern in the active verb sentence *يَقُولُ اللَّهُ تَعَالَى* (*yaqūlu Allāhu ta 'ālā*) to become S-P (subject-predicate) when translated into Indonesian, namely 'Allah Swt. berfirman', instead of maintaining the source language structure (SL) translated into 'telah berfirman Allah Swt.' Thus, there is a change in syntax function from an active verb sentence in the source language (SL) to a noun sentence in the target language (TL).

Syntactic position swapping in the sentence is also used quite a lot in this translation process. 31 data were found, namely in data number 5 (minute 00:14), 10 (minute 00:28), 12 (minute 00:37), 22 (minute 01:33), 24 (minute 01:40), 26 (minute 01:48), 27 (minute 01:54), 34 (minute 02:37), 37 (minute 02:56), 43 (minute 03:31), 53 (minute 04:17), 61 (minute 04:56), 77 (minute 06:43), 80 (minute 06:56), 93 (minute 0:08:11), 94 (minute 08:15), 95 (minute 08:24), 99 (minute 08:38), 100 (minute 08:43), 101 (minute 08:48), 106 (minute 09:15), 112 (minute 09:49), 117 (minute 10:16), 126 (minute 11:09), 130 (minute 11:27), 144 (minute 12:44), 145 (minute 12:48), 150 (minute 13:06), 152 (minute 13:10), 153 (minute 13:26), and data number 154 (minute 13:31).

7. Modulation Technique

The modulation technique shifts the point of view, focus, or cognitive category related to the source language (SL). Changes in point of view can occur at the lexical or grammatical level, such as part to whole, abstract to concrete, cause to effect, negation to affirmation, and so on⁵⁹.

⁵⁸ Al Farisi, *Pedoman Penerjemahan Arab Indonesia*.

⁵⁹ Al Farisi, *Penerjemahan: Suatu Pengantar*.

a) Data 16

Table 7. Modulation Technique

No.	Source language (SL)	Target language (TL)	Data analysis
1.	<p>لِنَشْرِ السَّلَامِ بَيْنَ النَّاسِ وَتَرْسِيخِ مَبَادِيءِ الْأُخُوَّةِ الْإِنْسَانِيَّةِ وَالتَّسَامُحِ وَالْعَيْشِ الْمَشْتَرِكِ</p> <p>(<i>linasyri al-salāmi baina al-nāsi watarisikhi mabādi'u al-ukhuwwati al-insāniyyati wa al-tasāmuhi wa al-'aisyi al-musytariki</i>)</p>	<p>Untuk menyebarkan perdamaian di antara umat manusia dan mengonsolidasikan prinsip-prinsip persaudaraan manusia, toleransi, dan <u>koeksistensi</u></p>	<p>Changes in the translator's perspective</p>

Source: YouTube Sanad Media Account

The word العَيْش (*al-'aisyi*) in the dictionary means 'hidup atau kehidupan' and the word الْمَشْتَرِكِ (*al-musytariki*) means 'yang ikut andil'. So, the literal meaning is 'kehidupan yang ikut andil'. However, the translator translates the noun phrase العَيْشِ الْمَشْتَرِكِ (*al-'aisyi al-musytariki*) as 'koeksistensi'. Thus, the specific meaning in the source language becomes the general meaning in the target language, as the two words have different meanings translated as 'koeksistensi' which according to KBBI version V means 'keadaan hidup berdampingan secara damai antara dua negara (bangsa) atau lebih yang berbeda atau bertentangan pandangan politiknya'.

Shifting the translator's point of view in translating a term on a particular word in a sentence is also used quite a lot in this translation process, but less than the previous translation techniques. A total of 26 data were found, namely in data number 10 (minute 00:28), 16 (minute 01:02), 23 (minute 01:37), 30 (minute 02:09), 31 (minute 02:13), 41 (minute 03:20), 43 (minute 03:31), 44 (minute 03:35), 52 (minute 04:13), 60 (minute 04:53), 63 (minute 05:07), 64 (minute 05:13), 68 (minute 05:41), 69 (minute 05:49), 74 (minute 06:25), 82 (minute 07:06), 84 (minute 07:17), 91 (minute 07:48), 99 (minute 08:38), 105 (minute 09:09), 106 (minute 09:15), 111 (minute 09:41), 122 (minute 10:47), 125 (minute 11:05), 144 (minute 12:44) and data number 147 (minute 12:58).

CONCLUSIONS

The description of the data above shows that of the 19 proposed translation techniques, 18 are according to Molina and Albir.⁶⁰ As for one additional technique by Al Farisi⁶¹. Are 14 techniques used in translating each word or phrase in the speech from

⁶⁰ Ibid.; Lucía Molina and Amparo Hurtado Albir, *Translation Techniques Revisited: A Dynamic and Functionalist Approach*, 498 Meta, XLVII, vol. 4, 2002.

⁶¹ Al Farisi, *Translation: An Introduction*.

the translated text of the Arabic 'Sanad Media' YouTube channel into Indonesian. There are 390 data of words or phrases classified into the most common and dominant translation techniques used by the translators. There are 7 most frequently used translation techniques, including the transposition technique, with a frequency of 77 (19.74%). This is followed by the calque technique with a frequency of 60 (15.38%) and reduction with a frequency of 56 (14.36%). Meanwhile, amplification and linguistic amplification techniques have almost the same frequency, at 37 (9.49%) and 34 (8.72%). Mutation techniques have a frequency of 31 (7.95%), while modulation has a frequency of 26 (6.67%). Borrowing and matching have lower frequencies, namely 18 (4.62%) and 13 (3.33%). The substitution technique has a frequency of 10 (2.56%). Then, literal, adaptation, and generalization techniques have the same frequency, namely 9 (2.31%) and linguistic compression has the lowest frequency, 1 (0.26%). Meanwhile, particularization, description, compensation, variation, and discursive techniques have no frequency because they are not used in translation.

The results of the research show that translators tend to use the transposition technique more as much as 77 data, followed by the calculation technique as much as 60 data and the reduction technique as much as 56 data when translating speeches from the translated text of the 'YouTube Account of Sanad Media' channel. The three techniques dominate the use in this research, showing the focus of translation on the readability of the target language (TL). The three techniques aim to facilitate the reader's understanding of the text on the YouTube-translated text displayed. The purpose of Arabic speech fragments on YouTube translated texts in Indonesian translation can be used as an Arabic language learning tool to train listening, reading, translating, and exploring Arabic vocabulary skills is the reason for using these translation techniques. In addition, it can serve as a reference regarding the translation techniques that Arabic usually uses to Indonesian translators, especially translations that are generally carried out virtually in official state activities or events, including Arabic speeches on 'Sanad Media' YouTube subtitles that utilize the use of social media such as YouTube.

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