



Translating Heritage Book

A Study on the Quality of Translation by Teachers in Islamic Boarding Schools

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ABSTRACT

This study aims to determine the quality of the translation of the heritage book by teachers in Islamic boarding schools. The heritage book is one of the classic books that contain Islamic religious lessons taught at Islamic boarding schools, ranging from Fiqh, *aqidah*, and morals to Arabic grammar. This study used a qualitative descriptive method with a content analysis model. In the practice of translation, teachers translate the heritage book literally, word by word. The problem is whether this kind of tendency can create an accurate and appropriate translation. Thus, evaluating the quality of this translation is very important to determine the quality of the translation of the heritage book. The ability to evaluate the quality of the literal translation of the heritage book will assist teachers in improving their skills in translating it. Based on the study's results, the researchers found that the five Arabic sentences in the heritage book of Naā'ih Al-'Ibād translated by 20 teachers had average accuracy levels of 65.4% (acceptable), 24.5% (less acceptable), and 10.1% (unacceptable). This research is expected to be a reference for all teachers who teach at Islamic boarding schools in translating the heritage book so that it can produce quality translations.

Keywords: *Exercises acceptability, Heritage book, Translation quality.*

1. INTRODUCTION

Translation is seen as a two-step interlingual communication involving Source Language (hence SL) and Target Language (hence TL), in which the translator becomes the main actor (Baker, 1992). As dual-action communication, translation activities must be intended to present the equivalence of SL and TL in various aspects (Hartono, 2017).

Equivalence relates to beliefs about the merits of translation as a cognitive product of the translator. Beliefs about the good and bad of this translation are associated with the ideology of translation (Ryan, 2020). In this regard, accurate translation cannot be separated from the tendency of translation ideology (Al Farisi, 2018). At the practical level, the ideology of translation directs the translators in choosing translation techniques in dealing with translation units at the micro level, namely words, phrases, clauses, or sentences in a source text (Venuti, 1995). The application of the translation technique is

conducted by comparing the micro units of a source text and the translated text.

However, in the practice of translation, transferring the equivalence of SL messages into TL is not easy. Often, translators have difficulty in finding an acceptable equivalence. The difficulty of presenting equivalence returns to the gap between SL and TL, both in terms of language and culture. In line with the results of Al-Shawi's research (2013), in presenting an acceptable translation, translators must have awareness and knowledge of SL and TL culture to be able to translate indirect speech. In addition, acceptability is also an essential factor that determines the quality of the translation. The acceptability aspect is the degree of fairness of a translated text to the norms, culture, and rules of TL. To achieve translation results with a high level of acceptance, a translator must have good competence in the language and culture of the TL to be able to adapt the grammar and cultural norms of the SL

to the grammar and cultural norms of the TL (Husin & Hatmiati, 2018; Kussmaul, 1995).

The issue of acceptance actually requires the fulfilment of aspects of accuracy, clarity, naturalness, and relevance of translation (Al Farisi, 2014; Larson, 1998). More clearly, the aspect of accuracy is related to the equivalence of meaning between the SL and the TL. The translated message must be conveyed accurately and have an equivalent meaning. The equivalence of the meaning is not only in terms of form but also messages, thoughts and ideas, and does not contain a distortion of meaning (Sanusi, 2019; Sutantohadi, 2017).

Meanwhile, according to Richards et al. (1985), clarity relates to how easily a text, including translation, can be read and understood by the target reader. The clarity of a text can be assessed by measuring the average sentence length, the level of complexity of the sentence structure, and the amount of new vocabulary used. In addition, presenting naturalness in translation, according to Catford (1978), ensures the occurrence of a shift. Its realization includes shifts in structure, function, and syntactic categories.

The translation is seen as a form of natural communication conducted by humans to convey their aims and objectives (Sperber & Wilson, 1995). In translating SL into TL, the translation may be accurate, but it does not provide clarity and naturalness. Consequently, the translated text is difficult to understand and feels ambiguous. It is caused by translations that prioritize SL (Santika et al., 2019). This kind of tendency is common among Islamic boarding schools in the practice of dialect. In the practice of dialect, the teachers translate the heritage book literally, even word for word. The problem is whether this kind of tendency can produce an acceptable translation especially in translating the heritage book.

In this regard, according to Mustofa (2018), the heritage book is a book of Islamic literature and references in Arabic covering various fields of Islamic studies including interpretation, hadith, monotheism, kalam, Fiqh, *tasawuf*, *nahwu*, and *şaraf*. In the Islamic boarding school, teachers often prioritize SL in translating the heritage book. Even, the problem is often more complicated when the SL text relates to Fiqh law. Samadi, Shomooshi, and Rasekh's research (2014) revealed that Fiqh language translators prioritize paraphrasing strategies in overcoming incompatibilities in words, phrases, clauses, or sentences. Translators paraphrase to present the naturalness and clarity of the meaning of legal terms in TL.

The explanation above shows that translating is something difficult to do, especially translating texts related to Islamic discourses, such as tafsir, hadith, Fiqh, Sufism, and so on, which are contained in the heritage book. Not only mastering the issues of methods,

procedures, and techniques, a translator of the heritage book must also have reliable transfer competence in diverting messages from SL text into TL text. Equally important, mastery of SL and TL is also necessary to produce an acceptable translation of the heritage book.

In this regard, evaluation of the translation becomes very important to determine the degree of acceptance of the heritage book translation. Research related to the assessment of translations, especially the acceptability aspect, has actually been carried out by researchers, one of which is Umam (2018). He emphasized that translations categorized as less acceptable and unacceptable tend to be caused by the use of ungrammatical sentences, typos, foreign terms that are not familiar to the readers, and inappropriate collocations.

Ardi's research (2016) showed that amplified translation techniques largely contribute to the high acceptance of translating historical texts. While unacceptable translations often arise from modulation, addition, and omission techniques because the information in the SL has shifted or is not entirely translated to the TL. As a result, the information provided by the original author is not conveyed in the translation either expressly or impliedly.

Based on the identification results, it is clear that previous research was dominated by the quality of the translation results, especially the acceptability aspect in general texts. In contrast to previous studies, this study focuses to investigate the acceptability of the translation of the heritage book by teachers who teach in Islamic boarding schools.

2. METHOD

This study employed a qualitative method with a content analysis model. The participants were 20 teachers who teach the heritage book and understand *nahwu* and *şaraf* in one of the Islamic boarding schools in Bandung Regency. The sampling technique employed purposive sampling, namely the determination of the sample based on certain considerations and criteria in accordance with the research objectives. This study aimed to investigate the level of acceptance of the translation of the heritage book *naşā'ih al-'Ibād* by Al-Bantani (2013) from Arabic text (SL) into Indonesian (TL) translated by the teachers.

Furthermore, the sentences in the heritage book were chosen randomly, consisting of five sentences and their translations: *al-Nahyi* (prohibition sentence), *al-Du'ā'* (sentence of prayer), *al-Nidā'* (calling sentence), *al-'Amr* (imperative sentence), *manfiyah* (negative sentence). The five Arabic sentences in the heritage book and their translations are listed in the following Table 1.

Table 1. Types of Arabic sentences in the book of *Naṣā'ih Al-'Ibād*

Type	Sentence	Meaning
Prohibition sentence	لَا تَحْتَقِرُوا الذُّنُوبَ الصَّغَارَ فَإِنَّهَا تَنْشَعِبُ مِنْهَا الذُّنُوبَ الْكِبَارَ وَأَيْضًا رَبِّمَا يَكُونُ غَضَبُ اللَّهِ فِي تِلْكَ الصَّغَارِ (<i>Lā taḥqirū al-ḡunūba al-ṣigāra fa innahā tatasya 'abu minhā al-ḡunūbu al- kibāru wa aiḍan rubbamā yakūnu gadabullahi fi tilka al-ṣigāri</i>)	<i>Janganlah kalian meremehkan dosa-dosa kecil sebab: dosa-dosa kecil itu dapat melahirkan berbagai dosa besar, dan dosa-dosa kecil itu menimbulkan murka Allah (Do not underestimate small sins because small sins can birth to various major sins, and the small sins cause Allah's wrath).</i>
Prayer sentence	اللَّهُمَّ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا (<i>Allāhumma lā taj 'ali al-dunyā akbara hamminā wa lā mablaga 'ilminā</i>)	<i>Ya Allah janganlah engkau jadikan dunia perhatian utama kami dan batas pengetahuan kami (O Allah, do not make the world our main concern and the limit of our knowledge).</i>
Calling sentence	يَا بَنِيَّ إِنَّ النَّاسَ ثَلَاثَةٌ أَثَلَاثٌ ثَلَّثَ اللَّهُ وَثَلَّثَ لِنَفْسِهِ وَثَلَّثَ لِلدُّوْدِ (<i>Yā bunayya inna al-nāsa salāṣatu aṣlāṣin ṣuluṣun lillāhi wa ṣuluṣun linaḡsihi</i>)	<i>Wahai putraku, sesungguhnya manusia itu terbagi menjadi tiga bagian, yaitu: sepertiga untuk Allah. Sepertiga untuk dirinya sendiri. Sepertiga untuk belatung. (O my son, verily man is divided into three parts, namely: a third for Allah, a third for himself, and a third for the maggots).</i>
Imperative sentence	كُنْ عِنْدَ اللَّهِ خَيْرَ النَّاسِ وَكُنْ عِنْدَ النَّفْسِ شَرَّ النَّاسِ وَكَُنْ عِنْدَ النَّاسِ رَجُلًا مِّنَ النَّاسِ (<i>Kun 'indallāhi khairan al-nāsi wa kun 'inda al-naḡsi syarra al-nāsi wa kun 'inda al-nāsi rajulan min al-nāsi</i>)	<i>Jadilah manusia yang paling baik menurut Allah SWT. Jadilah manusia yang paling buruk dalam pandangan dirimu sendiri. Jadilah manusia biasa di hadapan orang lain. (Be the best human being according to Allah SWT. Be the worst human in your own eyes. Be ordinary human in front of others.)</i>
Negative sentence	لَا صَغِيرَةَ مَعَ الْإِصْرَارِ وَلَا كَبِيرَةَ مَعَ الْإِسْتِغْفَارِ (<i>Lā ṣaḡirata ma'a al-iṣrāri wa lā kabirata ma'a al-istigfāri</i>)	<i>Tidaklah termasuk dosa kecil jika dikerjakan dengan terus-menerus. Dan tidaklah termasuk dosa besar jika disertai dengan meminta ampunan (It is not a small sin if it is done continuously. And it is not a major sin if it is accompanied by asking for forgiveness).</i>

Three expert judgments were employed in this study to test the instruments of Arabic sentences with their translations formulated above. It aimed to measure the quality of existing translations to be used as references and comparisons with the translations of teachers.

The translation results on Arabic sentences from 20 teachers were collected to assess the quality of the translation results, especially on the acceptability aspect. In addition, the researcher also interviewed teachers about their reasons for translating SL into TL.

The instrument to determine the level of acceptance in a translated text was adapted from Nababan et al. (2012) as seen in Table 2.

After getting the acceptance level/ percentage, the final step was concluding the results of the acceptance of the translation of Arabic sentences into Indonesian by the teachers.

3. FINDINGS AND DISCUSSION

As understood, translation is an activity to convey messages from SL into TL using other languages. Fulfillment of the acceptance aspect of SL, which is transferred to TL, is a must. The acceptability of a translation is not only related to the truth with aspects of *mabnā* (structure) and *mānā* (meaning) but also concerning the aspect of *garad* (purpose). Thus, the acceptance of a translated text requires equivalence of

Table 2. Scale and description of acceptance instruments

Category Translate	Score	Qualitative Parameters
Acceptable	3	Translation feels natural; the technical terms used are common and familiar to the readers: the words, phrases, clauses, and sentences used are in accordance with the Indonesian language rules
Less Acceptable	2	In general, the translation feels natural; but there is a slight problem with the use of technical terms or a few grammatical errors
Unacceptable	1	The translation is not natural or feels like a translation work; technical translation terms used are unacceptable

form, meaning, and intent. The equivalence of form and meaning is reflected in the fulfillment of accuracy, clarity, and naturalness aspects, while the equivalence of intent is reflected in the relevance of the translation.

Regarding acceptance in translation, based on the translation results of five Arabic sentences in the heritage book by 20 teachers, the average acceptable translation was 65.4%, while the average translation which was less acceptable was 24.5%, and the average translation which was unacceptable was 10.1%.

Figure 1 illustrates that the highest average value in translation is an acceptable translation of 65.4%, while the lowest is an unacceptable translation of 10.1%. More specifically, here are some examples of the translations of the five Arabic sentences in the heritage book of *naṣā'ih al-'Ibād*, by the teachers, with varying degrees of acceptance.

3.1. Acceptable Translation

A translation is acceptable if the translated text feels natural; the technical terms used are common and familiar to the readers; and the words, phrases, clauses, and sentences used to follow the Indonesian language rules. From the data obtained, only 65.4% of the average data were considered acceptable.

The following is an example of an acceptable translation because the technical terms used are common and familiar to the readers.

The TL translation (Table 3) uses two techniques at once or known as couplets (Newmark, 1998), namely linguistic amplification techniques on the phrases *لَا صَغِيرَةً* (*Lā ṣaġīrata*) and *وَلَا كَبِيرَةً* (*wa lā kabīrata*) and borrowing techniques on the word *الْإِسْتِغْفَارُ* (*al-istigfāru*). Literally, the phrase *لَا صَغِيرَةً* (*Lā ṣaġīrata*) means “not small,” and *كَبِيرَةً* (*wa lā kabīrata*) means “not big,” but in Table 3, the teachers translate the phrases *لَا صَغِيرَةً* (*Lā ṣaġīrata*) and *وَلَا كَبِيرَةً* (*wa lā kabīrata*) by adding two nouns, namely “including” and “sin” and the particle “lah” in TL. Furthermore, the word *الْإِسْتِغْفَارُ* (*al-istigfāru*) is translated by the teachers with the word “*istighfar*.” The teachers do this translation by borrowing words or expressions from the SL.

Based on the interview with the teachers, in translating these sentences, they try to present meanings that SL text readers easily understand. Thus, the translation results by the teachers in Table 3 prioritize the needs of their readers to choose an equivalent as close as possible to the SL culture. It is in line with the opinion of Nida and Taber (1974) that translation should prioritize the readability of the text for the target readers. A translation that can meet the tastes and expectations of readers is considered a correct, acceptable, and good translation according to the target community’s cultural background, called the ideology of domestication (Hoed, 2006). The implication is that the preferred translation method of the teachers is more tendentious to free translation and communicative translation.

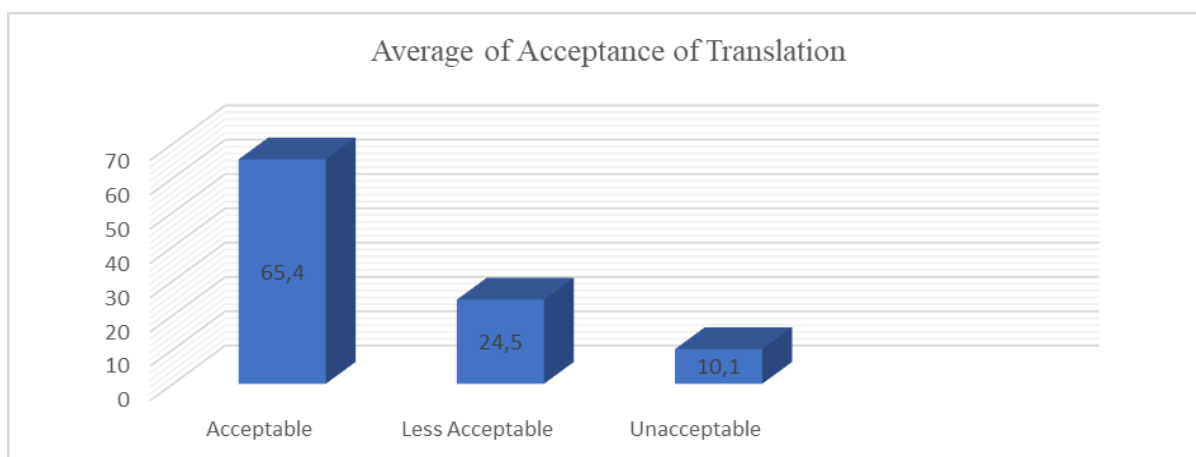


Figure 1 Acceptance of translation.

Table 3. Acceptable translation

Type	SL	TL
Negative Sentence	لَا صَغِيرَةً مَعَ الْإِسْتِغْفَارِ وَلَا كَبِيرَةً مَعَ الْإِسْرَارِ (<i>Lā ṣaġīrata ma'a al-iṣrāri wa lā kabīrata ma'a al-istigfāri</i>)	Tidaklah termasuk dosa kecil jika dikerjakan dengan terus menerus. Dan Tidaklah termasuk dosa besar jika disertai dengan istigfar (It is not a small sin if it is done continuously. And it is not a major sin if it is accompanied by istighfar).

Further, the translation of the word *istighfar* contained in the TL column (see Table 3) has an acceptable translation in the SL. This acceptance is due to the compatibility of meaning between the translations in the context of the sentence. Additionally, the teachers' translation of the word *istighfar* is commensurate with the results of the expert translation, namely the phrase "asking for forgiveness." Because, based on the Big Indonesian Dictionary, the word *istighfar* means "asking for forgiveness," the word is common, familiar, and known by Indonesians.

3.2. Less Acceptable Translation

Less acceptable translation refers to a translation that generally feels natural, but there are a few problems with the use of technical terms or there are several grammatical errors. The translation is considered less acceptable if the language used does not follow the rules of the TL, the choice of words is less popular and less recognizable, and some words or terms are not reasonable.

In this regard, the category of less acceptable translations has an average score of 24.5%. It means that the less acceptable category is the second highest in the translation of Arabic sentences in the heritage book of *naṣā'ih al-'Ibād*.

According to Table 4, the translation data of the type of the prayer sentence is considered less acceptable and need revision because the translation of the phrase *اللَّهُمَّ* (*Allāhumma*) literally means O Allah. The translation of the phrase "O God" in the TL column is less acceptable because the term "God" has an ambiguous meaning in the sentence, so the meaning of the sentence is not conveyed to the readers. The TL translation of the phrase "Oh God" can be accepted if using amplification techniques so that the translation of the phrase *اللَّهُمَّ* (*Allāhumma*) be "O Lord (Allah)."

Moreover, phrase translation *لَا تَجْعَلِ الدُّنْيَا* (*lā taj'ali al-dunyā*) in the TL column is translated as "don't make the world." The translation of this phrase into TL is considered less acceptable because, in that phrase, the translators disappear the pronoun persona II. Supposedly, in translating the phrase, the teachers used an explanatory technique because implicitly, the phrase *لَا تَجْعَلِ الدُّنْيَا* (*lā taj'ali al-dunyā*) contains the personal pronoun II, namely

"You." The explanatory technique is characterized by making explicit the linguistic elements of the SL in the TL. Therefore, in order for the readers to understand the translation easily, the translators should make explicit the S syntax function which is implicit in the SL, such as the P-(S) pattern which is made explicit to the S-P. Making explicit S in SL is common but not in TL (Syihabuddin, 2016). Another essential matter, translators must also follow the linguistic rules and SL norms so that the translation results are consistent (McDonald, 2020). Thus, the phrase *لَا تَجْعَلِ الدُّنْيَا* (*lā taj'ali al-dunyā*) in the prayer sentence is translated as "Do not make the world".

Further, the translation of the phrase *أَكْبَرُ هَمِّنَا* (*akbara hamminā*) in Table 4 is "our big goal," which the meaning is equivalent to the expert translation, namely "our main concern." Because living in the world is not the main goal of humans. Thus, according to the expert, the acceptable translation of the prayer sentence is, O Allah, do not make the world our main concern and the limit of our knowledge.

3.3. Unacceptable Translation

The unacceptable translation is synonymous with unnatural translation or feels like a translation work; the technical terms used are not common and not familiar to the readers; and the words, phrases, clauses, and sentences used do not follow the rules of the Indonesian language. In general, the unacceptable translation in TL is caused by the absence of the subject or predicate of the sentence or clause, the absence of the main clause, and the use of unusual terms.

Based on the study of documents, the researcher found that the average of unacceptable translations was 10.1%. Here's one example translation is unacceptable (see Table 5).

The sentence *كُنْ عِنْدَ اللَّهِ خَيْرَ النَّاسِ وَكُنْ عِنْدَ النَّفْسِ شَرَّ النَّاسِ* "كُنْ عِنْدَ اللَّهِ خَيْرَ النَّاسِ وَكُنْ عِنْدَ النَّفْسِ شَرَّ النَّاسِ" (*Kun 'indallāhi khairan al-nāsi wa kun 'inda al-nafsi syarra al-nāsi wa kun 'inda al-nāsi rajulan min al-nāsi*) in Table 5 is translated by the teachers in TL as "With God the best of people, and bad with people, and be a man among man" which if traced in the TL, no equivalent was found. If you observe, the translation is only a clause. In other words, the main clause does not appear, so the information conveyed is incomplete.

Table 4. Less acceptable translation

Types	SL	TL
Prayer Sentence	اللَّهُمَّ لَا تَجْعَلِ الدُّنْيَا أَكْبَرُ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا (<i>Allāhumma lā taj'ali al-dunyā akbara hamminā wa lā mablaga 'ilminā</i>)	<i>Ya Tuhan jangan jadikan dunia tujuan besar kami dan batas pengetahuan kami</i> (O God, do not make the world our big goal and the limit of our knowledge).

Table 5. Unacceptable translation

Type	SL	TL
Imperative sentence	<p>كُنْ عِنْدَ اللَّهِ خَيْرَ النَّاسِ وَكُنْ عِنْدَ النَّفْسِ شَرًّا النَّاسِ وَكُنْ عِنْدَ النَّاسِ رَجُلًا مِّنَ النَّاسِ</p> <p>(Kun 'indallāhi khairan al-nāsi wa kun 'inda al-nafsi syarra al-nāsi wa kun 'inda al-nāsi rajulan min al-nāsi)</p>	<p>Bersama Tuhan yang terbaik dari orang-orang, dan buruk dengan orang-orang, dan jadilah pria di antara pria (Be with God the best of people, and bad with people, and be a man among men)</p>

Though the readers have the right to know the omitted information. Omissions may be made in the translation but should not omit the SL information or message. The omission is usually done on things that are not substantial from the translated text.

Meanwhile, the cause of the translation is categorized as unacceptable because the expression is only a clause, and there is no main clause; as a result, the information conveyed is incomplete. It is also due to the absence of a subject, predicate, clause, or sentence. The teachers add words to create reasonable expressions based on assumptions or interpretations of other contexts in TL that actually should not be done. Indeed, the sentence in SL and TL should begin with an imperative sentence, while the teachers' translation in the TL column (Table 5) shows an unclear statement.

Thus, according to the expert, the acceptable translation in the imperative sentence is "Be the best human being according to Allah SWT. Be the worst human being in your own eyes. Be an ordinary person in front of others."

4. CONCLUSION

Based on the acceptability analysis of the translation of five Arabic sentences in the heritage book of *naṣā'ih al-'ibād* by 20 teachers, the researcher found that the level of acceptance of the text was fairly high, with an indication that the translated text in the SL felt natural and common so that the readers could easily understand the message written in the five sentences. The comparison level based on data revealed that the average acceptable translation was 65.4%, the average less acceptable translation was 24.5%, and the average unacceptable translation was 10.1%.

In general, the researcher observed that translations categorized as less acceptable and unacceptable tend to be caused by the use of ungrammatical sentences, inappropriate collocations, and Indonesian words that are not yet familiar to the readers. Meanwhile, translations that have achieved a reasonably high acceptance are indicated by the equivalence of meaning between SL and TL, in which the sentences used are common and familiar to the readers (words, phrases, clauses, and sentences used follow the Indonesian language rules). Thus, in producing quality translations,

teachers must improve their linguistic competence both in Arabic and Indonesian and other matters supporting translation activities.

Furthermore, this research is still limited to the acceptability aspect in the translation of the heritage book, so further research is needed on the translation quality, including accuracy, clarity, naturalness, and relevance, or a combination of the four. It is because, in truth, a translated text requires equivalence of form, meaning, and intent. The equivalence of form and meaning is reflected in the fulfilment of accuracy, clarity, and naturalness aspects. In comparison, the equivalence of intent is reflected in the relevance of the translation between SL and TL.

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