

Translation Quality of *Fi'l Muta'addi* in the Book of *Nūrul Yaqīn Fī Sīrati Sayyidil Mursalīn*

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Abstract:

This study aimed to describe the forms of field *muta'addi*, its translation technique, and the quality of translation in the translation book of *Nūrul Yaqīn Fī Sīrati Sayyidil Mursalīn*. This research used a descriptive qualitative method with Spadley's (1980) data analysis. The result of this research is the finding of 276 data of field *muta'addi* based on its relationship with *maul bih* (object), which is fill *muta'addi bi nafsīhi* and fill *muta'addi bi ghariāl*. Based on time, Al-Ghulayaini (2007) divides fill *muta'addi* into *mādhī*, *mudhāri*, and *amr*. There were 343 using translation techniques from 11 translation techniques. In this study, 214 data were translated accurately, acceptably, and with high readability. The final assessment score of translation quality is 2.84 and is categorized as high-quality translation. So, the researcher concludes that readers will be able to easily understand the text of the life journey of the Prophet Muhammad.

Keywords:

Fi'l muta'addi; Translation techniques; Translation quality

INTRODUCTION

Translation can be a means of transferring information and knowledge between nations to advance human civilization. Translation plays an important role in overcoming a person's inability to obtain certain information due to language barriers (Kuncara, 2013). On the other hand, translation of works closely related to a religion can introduce and spread religion, one of which is Islam. The sending of the Prophet Muhammad signalled the beginning of the spread of Islam in the Middle East, precisely in the city of Makkah (Lesnida, L. et al. 2022). In the Middle East, Arabic grew and developed (Pane, 2018). Therefore, many works with Islamic nuances use Arabic. Until now, Islam has spread in almost all parts of the world, so the translation of Islamic scholars' works is needed. One of the most widely translated works into various languages is the work on the history of the life of the Prophet Muhammad, or known as *Sirah nabawiyah*.

Muhammad PBUH is a figure as a Prophet who Muslims believe to be the last Prophet. One form of love for the Prophet Muhammad is following all his guidance and making him a role model. Allah swt says in the surah al-Ahzab verse 21.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

(Laqad kāna lakum fī rasūlillāhi uswatun chasanatun liman kāna yarjullāha wal yaumal ākhira wa dzakarallāha katsīran)

"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the last day and (who) remembers Allah often."

The tafsir expert, az-Zamakhshari, expressed two opinions regarding the possible meaning of exemplary in the Prophet. First, in the sense that his personality in its totality is exemplary. Second, in the sense that things in his personality are worthy of emulation. The first opinion is stronger and is the opinion of most other scholars (Shihab, 2002).

The life of the Prophet Muhammad took place about 15 centuries ago. Therefore, one of the media that can be used for Muslims to know the life of the Prophet Muhammad and emulate him is by reading the works of scholars who contain the history of the life of the Prophet Muhammad. However, the scholars compiled most of these works using the Arabic language.

Introducing the figure of the prophet Muhammad to the people of Indonesia, especially those who do not understand Arabic, requires a medium in the form of translation activities of the scholars' works on *Sirah Nabawiyah*. This is because Indonesia is a country with the largest Muslim population in the world.

The existing relationship between language barriers and the need for Muslims in Indonesia to get to know their Prophet better encourages linguists to translate works about the life story of the Prophet Muhammad into Indonesian. One of them is Muhammad Faisal Fadhli. He wrote a book titled "Nurul Yaqin: Sirah Prophet Muhammad, Leader of the Messengers" published by Ummul Qura in 2018. The book is a translation of the original Arabic book entitled NYFSSM (from now on referred to as NYFSSM) by Sheikh Muhammad Khudhari Bek, published by Dar al-Kotob al-Ilmiyah Beirut.

Based on this phenomenon, translation as a discipline has an important role in overcoming the inability of a person to obtain information due to language barriers (Kuncoro, 2013). Translation is the process of transferring the ideas of the source language (SL) into the target language (TL) in written or spoken form, whether the two languages have a standardized writing system or not (Brinslin, 1976).

To test the translation result can be seen through the use of translation techniques applied by the translator. Translation techniques are procedures for analyzing and classifying

how equivalence in translation takes place and can be applied to lingual units such as sentences, phrases, clauses, or words (Nababan, 2012).

The translation technique applies to lingual units with meaning, namely sentences, clauses, phrases, or words. Finoza (2008) reveals that a sentence is a part of speech that has a structure with a minimum of subject (S) and predicate (P) and the final intonation shows that the part of speech is complete with the meaning contained (tone, question, news or command). One of the constituent elements of predicates is a verb. Sentences containing verbs dominate in this book. This is because this book contains stories about history that use time or chronological order. In Arabic, the word meaning time is a verb (Dahdah, 1991). Based on the need for the object, verbs are divided into 2, transitive and intransitive verbs. A transitive verb is a verb that requires objects, while verbs that do not require object are called intransitive verb (Fatimah, 2009).

In the book *Nūrul Yaqīn Fī Sīrati Sayyidil Mursalīn* (NYFSSM), the events that occur certainly involve the Prophet Muhammad as the main character who is dominantly the subject and the people around him who become objects, or the reverse. Therefore, the researcher is interested in studying the book to find the forms of transitive verbs contained in it, what translation techniques are used, and how the quality of the translation of the book.

The researcher considers it very important to examine translation in terms of transitive verbs because (1) transitive verbs have an important role in giving meaning to a sentence. (2) verbs in word classes can be observed as language behaviour in Indonesian speakers (Kridalaksana, 2002). So, this research is needed to find out whether the message contained in each transitive verb can be conveyed properly.

The research on the translation of sirah nabawiyah in the book of NYFSSM is very important because it discusses a figure who is a role model for all Muslims. The discussion on the translation of transitive verbs or fill muta'addi in the book is very necessary because any error or inaccuracy in the translation of transitive verbs in terms of the use of translation techniques will have an impact on the delivery of the message and misunderstanding of the reader in interpreting the actions, behaviour, or words of the Prophet Muhammad as a figure to be emulated. Therefore, the message that the author wants to convey will be conveyed well if the quality of the translation is considered good as well. The distortion of meaning that occurs in transitive verbs does not only affect the subject but also the object.

This study uses Molina and Albir's (2002) theory of translation techniques. Molina and Albir (2002) divide translation techniques into 18 types: general equivalents, literal translation techniques, borrowing, compensation, reduction, amplification, linguistic reinforcement, descriptive, transposition, particularisation, generalisation, adaptation, discursive design, modulation, calque, substitution, linguistic compression and variation.

Three aspects are used to examine translation quality: accuracy, acceptability, and readability. Accuracy is a word used to evaluate the accuracy of a translated text in terms of the message conveyed from the source language to the target language. Second, acceptability is intended to produce a work of translation that follows the rules and rules of the target language and does not contradict the target language culture at the micro or macro levels (Nababan, 2012). Third, Readability is a term that refers to the ease or difficulty of a translated text.

Several studies also discuss file muta'addi. Among them are 1) Hidayati's research (2021) which discusses morphological analysis and *Dilalah Bina'* (semantic formation) on common *fi'il lazim* and *fi'il muta'addi* in *Surah Luqman*, 2) Research by Fitriana (2018) which discusses the forms of field muta'addi bi charity with a semantic analysis study in the novel "Awald Haratina" by Najib Mahfidz, 3) Research by Kiswahono (2014) which analyzes file lazim and muta'addi in *Surah al-Mu'minin* using semantic studies. However, these studies discuss the form of file muta'addi in terms of semantics. No research has been found on *fi'l muta'addi* regarding translation technique and its quality, especially in the text of Prophet Muhammad's life journey. Studies that previous researchers on Arabic translation techniques have conducted include the study of *Mashdar* translation (Nurmala, 2022). However, in the study, the researcher did not link the study of Masdar's translation technique with the quality of translation. The researcher considers that a research gap that can be studied is the relationship between technique and translation quality. The same applies to the study of command sentences (*amr*) in *surah yasin* (Maulana, 2019). The researcher, in this case, only looks at the macro aspect of the investigation of translation techniques. The researcher should continue to the next stage to determine whether the translation technique of command sentences in *surah yasin* impacts the quality of translation. Therefore, this study attempts to show the reader how the translation technique in file muta'addi significantly influences the translation quality.

So far, no research has been found that analyzes file muta'addi using translation techniques and assesses the quality of translation. Therefore, the researcher found the novelty

of this study, which is the analysis of translation techniques and quality focused on studying film muta'addi in the NYFSSM book.

Based on the background previously mentioned, it can be concluded that there is a research gap in this research: 1) What is the form of fill muta'addi in the NYFSSM book? 2) How is the translation technique applied to translate file muta'addi in the NYFSSM book? 3) How is the quality of the fill muta'addi translation in the NYFSSM book?

METHOD

This research uses a qualitative design that applies two methods: descriptive and designed qualitative. First, the descriptive qualitative approach means that qualitative research presents its findings in the form of a detailed, complete, and in-depth description of the process of why and how something happens (Sutopo, 2006). This research is a product-oriented study of translation results.

Secondly, this research is called designed research because the researcher has already focused the research on the formulation of the problem, namely translation technique and quality, which includes accuracy, acceptability, and readability.

The data sources used in this research come from two sources, documents and questionnaires. First, the document that is the source of data in this study is the original and Arabic version of the book NYFSSM written by Sheikh Muhammad Khudhari Bek and published by Dar al-Kotob al-Ilmiyah Beirut, the 2020 printed edition and also the translation book entitled "Nurul Yaqin: Sirah Prophet Muhammad Leader of the Messengers" written by Muhammad Faisal Fadhli published by Ummul Qura in 2018. The data that will be taken from these data sources is limited to Chapter 1, entitled "Nasab Prophet Muhammad PBUH, His Birth and Growth".

Second, a questionnaire used as a reference to obtain data on the opinions and views of informants regarding the object of research. Informants have a very important position as individuals with information (Sutopo, 2006). Respondents who become sources in this study must have specific criteria: Mastering Indonesian and Arabic, being an expert in translation or understanding the theory of Arabic translation into Indonesian, and having a passion for Arabic and Indonesian books.

In this research, there are several stages of research techniques: 1) data collection, 2) sampling technique, and 3) data analysis. The data collection techniques used in this research are reading and writing, questionnaires, and in-depth interviews.

This research also applies Spradley's qualitative data analysis model (1997). Spradley's analysis model applies the interrelationship between its parts in the data collection. The analysis pattern includes domain, taxonomy, componential, and cultural theme analysis.

Domain analysis is the initial stage carried out in qualitative research to describe the general description of the research object before focusing on a particular sub-domain. At this stage, there will be a sorting process between data included in the research, that is, filling *muta'addi* based on the theoretical basis used and data not included. The researcher will then analyze the translation techniques used to translate the data.

The second stage is taxonomic analysis, which is an analysis that focuses on one particular domain or sub-domain. The data that has been obtained is then classified based on the variables that have been determined. In this study, the sub-domain studied is translation quality. The data of *file muta'addi* and its translation techniques are then classified based on the sub-domain of macro level, which is the quality of translation through the assessment of 3 main aspects by the respondents: acceptability, readability, and accuracy.

At the stage of componential analysis, it shows the relationship between the variables studied, namely micro data and macro data. The relationship between *film muta'addi*, the translation technique used, the technique's nature, and translation quality, which includes message accuracy, acceptability, and readability, will be found through componential analysis.

The last stage is the cultural theme analysis. The results of this analysis will be obtained after conducting an iterative analysis of the entire domain. Cultural themes or cultural values are values that can be generated from this research. To be able to find cultural values requires repeated analysis of the domain. Cultural theme analysis is the last in the Spradley model data analysis process. Cultural theme analysis is done by putting the common thread or pattern of relationships obtained from componential analysis into the full context of linguistic use.

RESULTS AND DISCUSSION

This chapter will explain the problem formulation results determined based on the methods and techniques used. The results of this study are in the form of variations of the form

of fill muta'addī contained in the book of NYFSSM, the application of translation techniques, and the assessment of translation quality.

Variation of *Fi'l Muta'addī* Forms in the book of NYFSSM

Fi'l muta'addi (transitive verb) occurs in two conditions regarding how it meets the object. Ad-Dahdah (2000) divides it into two, namely *Fi'l muta'addi* (transitive verbs) that meet directly with their objects and those that meet through intermediaries. In his book. Al-Ghulayaini calls it fill muta'addī binafsihi and fill muta'addī bi ghariial. Then, the classification is further divided based on time. As the definition of fill, in general, is a verb bound by time, the aspect of time in film is the most basic part. According to Al-Ghulayaini (2007), in Arabic, file is divided into three based on the aspect of time, namely fill mādhī, which is a verb that contains the meaning of the past, fill mudhāri', which is a verb that contains the meaning of the present and the future, and fi'l Amr, which is a verb that shows the meaning of an imperative without using lām amr and certainly contains the meaning of the future..

Types of <i>Fi'il Muta'addī</i>	Amount of data	<i>Fi'l</i> (verb) forms	Amount of Data
<i>Fi'l Muta'addī Bi Nafisihi</i>	222 (80,4%)	<i>Mādhī</i>	137
		(percept tense)	(49,6%)
		<i>Mudhāri'</i>	85
		(Imperfect tense)	(30,8%)
<i>Fi'l Muta'addī Bi Ghairihi</i>	54 (19,6%)	<i>Amr</i>	0
		(imperative)	(0%)
		<i>Mādhī</i>	35
		(percept tense)	(12,7%)
<i>Fi'l Muta'addī Bi Ghairihi</i>	54 (19,6%)	<i>Mudhāri'</i>	19
		(Imperfect tense)	(6,9%)
		<i>Amr</i>	0
Total			0
			276 (100%)

Briefly, the table above shows the findings of the form of fill muta'addi in the NYFSMM book. The findings with the largest percentage are fill muta'addī bi nafsihi, which amounts to 222 data (80.4%). The use of fi'l muta'addī bi nafsihi is the most dominant because it is the most basic and common form of fi'l muta'addī found in sentences. There are variations of the form of fill muta'addī bi nafsihi found based on the aspect of time. The most common tense-aspect

forms are *mādhī* (perfected) verbs, with 137 data (49.6%), and *mudhāri'* (imperfect) verbs, with 85 data (30.8%). The use of the *mādhī* form is more dominant because the book of NYFSSM is a historical book that tells the history of the life journey of the Prophet Muhammad PBUH 15 centuries ago, so the use of the *mādhī* form of *fi'l* which has a past tense aspect will dominate.

The next finding is the *Fi'l Muta'addī Bi Ghairihi* category with 54 data (19.6%). Then the data is divided based on variations in the aspect of time, namely *Fi'l Muta'addī Bi Ghairihi* in the form of *mādhī* with 35 data (12.7%) and *Fi'l Muta'addī Bi Ghairihi* in the form of *mudhāri'* with 19 data (6.9%). The following are examples of analysis of each form of *fi'l muta'addī* in the book of NYFSSM.

a. *Fi'l Muta'addī Bi Nafsihi* in the Form of *Mādhī* (perfect tense)

Fi'l made is a verb that has a past tense aspect. Haywood and Nahmad (1962) refer to *mādhī* verbs as perfect tense. In other words, the past tense is a tense that refers to events or occurrences that happened before the moment of utterance.

Verse	SL	Transliteration	TL
14	وَتَمَّمَ مَكَارِمَ الْأَخْلَاقِ	<i>Wa tammama makārimal akhlāqi</i>	<i>Dan Menyempurnakan akhlak- akhlak mulia (And perfecting noble morals)</i>

In the data above, the *fi'l muta'addī* is the verb *تَمَّمَ* /*tammama*/ which means 'to complete' (Al-Munawwir, 1997). The subject is a stored pronoun of *هو* /*huwa*/.

The verb is *fi'l muta'addī* because it requires *maf'ul bih* (object) which is an action's target to complete the sentence's meaning. If there is no *maf'ul bih* (object) in a sentence that contains the verb *تَمَّمَ* /*tammama*/ 'to perfect', then the meaning of the sentence is not complete. It will raise questions from the interlocutor, "ما الذي تَمَّمه؟" /*mall-ladzī tammamahu?* 'What is being perfected?'

The object of the verb *تَمَّمَ* /*tammama*/ is the word *مَكَارِمَ* /*makārima*/. The verb *تَمَّمَ* /*tammama*/ is a type of *fi'l muta'addī bi nafsihi* because it meets its *maf'ul bih* (object) directly

without the intermediary particles of *jarr* to connecting. The verb *تَمَّمَ* /*tammama*/ is an imperfect verb that follows the wazan *فَعَّلَ* /*fa'-'ala*/ and shows the past tense.

b. *Fi'l Muta'addī Bi Nafsihi* in the *Mudhari'* Form (imperfect verb)

Fi'l mudhāri' is a verb that shows meaning independently and contains both present and future meanings (Al-Ghulayaini, 2007). *Fi'l mudhāri'* is also imperfect tense (Haywood, 1962). In other words, *Fi'l mudhāri'* is a verb that indicates an event or occurrence that is happening or will happen at the time of utterance.

Verse	SL	Transliteration	TL
156	حِينَمَا يُرِيدُونَ الْإِسْتِهْزَاءَ بِهِ	<i>chinamā yurīdūnal- istihzā-a bihi</i>	<i>Ketika mereka ingin menghina Nabi</i> (When they <u>wanted</u> to insult the Prophet)

In the data above, the *fi'l muta'addī* is the verb *يُرِيدُونَ* /*yurīdūna*/ which comes from the word *أراد-يريد* /*arāda-yurīdu*/ and means 'to want; to desire' (Al-Munawwir, 1997). The letter *ي* /*ya*/ at the beginning of the verb is a particle of *mudhāra'ah* indicating that the verb is a *fi'l mudhāri'* form. Then the particles of *و* /*wāwu*/ in the verb is *pronoun of muttashil* which is called *wawu jamā'ah* as the third person plural pronoun 'they' and acts as *fa'il* (subject) (Al-Ghulayani, 2010: 304). At the end of the verb, the letter *ن* /*nūn*/ is a *rafa'* marker or called *nūn rafa'*.

The verb is *fi'l muta'addī* because it requires *maf'ul bih* (object) which is the target of action to complete the meaning of the sentence. If there is no *maf'ul bih* (object) in a sentence that contains the verb *يُرِيدُونَ* /*yurīdūna*/, then the meaning of the sentence is not complete, giving rise to a question from the interlocutor, "ما الذي يريدونه؟" /*mall-ladzī yurīdūnahu?*/ 'What do they want?'

The object of the verb أراد-يريد /arāda-yurīdu/ is the word الاستِهْزَاءُ /al-istihzā-a/ which is in the *manshub* state, marked by the *fatchah* harakat at the end of the word. In terms of how the verb meets its *maf'ul bih*, the verb أراد-يريد /arāda-yurīdu/ is a type of *fi'l muta'addi bi nafsihi* because it meets its *maf'ul bih* directly without any intermediary in the form of the particles of *jarr* to connecting.

c. *Fi'l Muta'addi Bi Ghairihi* in the Form of *Mādhī* (perfected verb)

An explanation and example of *fi'l muta'addi bi ghairihi* in the form of *mādhī* in the NYFSSM can be seen in the following data.

Verse	SL	Transliteration	TL
231	فَلَمَّا جَاءَكُمْ مَا عَرَفْتُمْ كَفَرُوا بِهِ	Falammā jā-akum mā 'arafū kafarū bihi	Maka setelah datang kepada mereka apa yang telah mereka ketahui, mereka <u>lalu ingkar</u> kepadanya (So, when what they knew came to them, they <u>denied</u> it)

In the data above, the *fi'l muta'addi* is the verb كَفَرُوا /kafarū/ which comes from the root كَفَرَ-يَكْفُرُ /kafara-yakfuru/ and means 'to deny, cover, clear of' (Al-Munawwir, 1997). Then the particles of و /wāwu/ in the verb is pronoun *of muttashil* which is called *wawu jamā'ah* as the third person plural masculine pronoun 'they' and acts as *fa'il* (subject) (Al-Ghulayani, 2010). The verb كَفَرُوا /kafarū/ is a *fi'l mādhī* or perfect verb that shows the past meaning, it is characterized by the absence of the particles of *mudhara'ah* contained in the verb.

The verb كَفَرُوا /kafarū/ is a type of *fi'l muta'addi* because it requires *maf'ul bih* (object) which is the target of action to complete the meaning of the sentence. If there is no *maf'ul bih* (object) in a sentence that contains the verb تَمَّمَ /tammama/ 'to complete', then the meaning of

the sentence is not complete, leading to a question from the interlocutor, "ما الذي كفروا به؟" /mal-ladzī kafarū bihi?/ 'what are they denying/covering up?

The object of the verb كَفَرُوا /kafarū/ is the masculine singular third person pronominal pronoun of هـ /ha/. Pronoun of هـ /ha/ is *maf'ul bih* (object) in meaning, but in textual as *majrūr*.

d. *Fi'l Muta'addī Bi Ghairihi in the form of Mudhāri'* (imperfect verb)

Fi'l mudhāri' is a verb that shows meaning independently and contains present and future time meaning. An explanation and example of *fi'l muta'addī bi nafsihi* in the form of *mādhī* in the NYFSSM can be seen in the following data.

Verse	SL	Transliteration	TL
270	لَوْلَا أَنْ يَمَنَّ اللَّهُ عَلَيْهِمْ بِعَاقِلٍ	Laulā an yamannallāhu 'alahim bi'āqilin	Seandainya Allah tidak <u>memberikan</u> kepada mereka seorang yang cerdas (Had Allah not <u>given</u> them an intelligent person)

In the data above, the *fi'l muta'addī* is the verb يَمَنَّ /yamanna/ which comes from the root مَنَّ-يَمُنُّ /manna - yamunnu/ and means 'to grant, to bestow' (Al-Munawwir, 1997: 1361). The *fa'il* (subject) of the verb يَمُنُّ /yamunnu/ is an *isim zhahir* which is اللَّهُ /allāhu/. The particle of ي /ya/ at the beginning of the verb is the particles of *mudhāra'ah* which shows that the verb is a *fi'l mudhāri'* or imperfect verb that shows the meaning of being or will be.

The verb يَمُنُّ /yamunnu/ is a type of *fi'l muta'addī* because it requires *maf'ul bih* (object) which is the target to complete the meaning of the sentence. If there is no *maf'ul bih* (object) in a sentence that contains the verb يَمُنُّ /yamunnu/, then the meaning of the sentence is not

complete so that it raises a question from the interlocutor, "ما الذي يَمُنُّهُ؟" /*mal-ladzī kafarū bihi?* 'What do they deny/cover up?' or "من الذي يَمُنُّهُ" /*manil-ladzī yamunnuhu*/ 'who is given the gift?'.
 The first *maf'ul bih* (object) of the verb يَمُنُّ /*yamunnu*/ is the pronoun of هُمْ /*hum*/ which is the masculine plural third person pronominal. The second *maf'ul bih* is the noun of عَاقِلٌ /*'āqilun*/. The pronoun هم /*hum*/ is the first *maf'ul bih* (object) in meaning, but textually it is *majrūr*, just like the first *maf'ul bih* (object) which is the noun عَاقِلٌ /*'āqilun*/. The particles of على /*'alā* /and ب /*bi*/ function as a link between the verb and the *maf'ul bih*. So, the verb يَمُنُّ /*yamunnu*/ is a type of *fi'l muta'addī bi ghairi* because it meets with its *maf'ul bih* through the intermediary in the form of *jarr* particles.

e. *Fi'l Muta'addī Bi Ghairihi* and *Bi Nafsihi* are in the form of *amr* (imperative)
 In this study, not a single form of *fi'l amr* was found either in the variation of *fi'l muta'addī bi nafsihi* or *fi'l muta'addī bi ghairihi*. The researcher has concluded that the absence of *fi'l amar* in this study is due to the use of pronouns (persona) used in the writing of the book of NYFSSM. According to Ni'mah (1958), pronouns are divided into 3 (three) based on the point of view of the first, first person pronouns (*mutakallim*), such as أَنَا /*anā*/ 'I'. Second, the second-person pronouns (*mukhathab*), such as أَنْتَ /*anta*/ 'you'. Third, third person pronouns (*ghāib*), such as pronoun of هُوَ /*huwa*/ 'you' for masculine singular third person, and pronoun of هُمْ /*hum*/ 'they' for masculine plural third person.

The book of NYFSSM is a history book that tells the life journey of the Prophet Muhammad. In writing every incident that exists, the author of this book makes the characters in the story in the third person and puts the reader as a second person point of view, namely the one spoken to or as the object of reading.

Vol. 6 No. 1 | 78-100
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As for *fi'l amr* according to Al-Ghulayaini (2009), it functions to ask for something to happen/order something to someone who is *mukhatab* or the second person pronoun. Second-person pronouns in this book only occurs when there is dialog between characters as in the following data examples. However, as far as the researcher observed, the form of *fi'l amr* was also not found in the dialog between the characters in chapter 1 of the book NYFSSM.

f. Use of the *jarr* particle in *fi'l muta'addi bi ghairihi*

Fi'l muta'addi bi ghairihi requires *jarr* particles to connect with its object. There are 6 particles of *jarr* used in 54 data of *fi'l muta'addi bi ghairihi*. The following table shows the usage of the 6 particles of *jarr*.

Particles of <i>Jarr</i>	Forms of <i>Fi'l</i> (verb)			Total
	<i>Mādhī</i>	<i>Mudhāri'</i>	<i>Amr</i>	
ب / <i>bā'</i> /	11	8	-	19 (35,2%)
ل / <i>lām</i> /	9	2	-	11 (20,4%)
على / <i>'alā</i> /	7	3	-	10 (18,4%)
إلى / <i>ilā</i> /	2	4	-	6 (11,1%)
في / <i>fi</i> /	4	1	-	5 (9,3%)
عن / <i>'an</i> /	2	1	-	3 (5,6%)
Total	35	19	0	54

***Fi'l Muta'addi* Translation Technique**

In the translation of *fi'l muta'addi*, several translation techniques are proposed by Molina & Albir (2002). There are 11 translation techniques out of 18: linguistic amplification, amplification, literalization, modulation, discursive creation, common equivalence, compensation, particularization, transposition, reduction, and generalization. These translation techniques are spread over 276 *fi'l muta'addi*'s data. The following is a table of the use of translation techniques in this study.

No.	<i>Muta'addi bi Nafsihi</i>		<i>Muta'addi bi Ghairihi</i>		Amount
	Translation Techniques	Amount of Data (Percentage)	Translation Techniques	Amount of Data (Percentage)	
1	Linguistic Amplification	28	Linguistic Reinforcement	13	41 (12%)
2	Amplification	32	Amplification	14	46(13,4%)
3	Literal Translation	81	Literal Translation	10	91 (26,5%)
4	Modulation	31	Modulation	13	44 (12,8%)
5	Discursive Creation	20	Discursive Creation	5	25 (7,4%)
6	General Equivalentents	15	General Equivalentents	6	21 (6,1%)
7	Compensation	12	Compensation	7	19 (5,5%)
8	Particularization	22	Particularization	2	24 (7%)
9	Transposition	17	Transposition	4	21 (6,1%)
10	Reduction	5	Reduction	0	5 (1,5%)
11	Generalization	4	Generalization	2	6 (1,7)
TOTAL	267 (77,6%)		76 (22,4%)		343 (100%)

As seen in the table above, the analysis of 276 data of *fi'l muta'addi* results in the application of 343 translation techniques. Based on the form of *fi'l muta'addi*, the application of translation techniques is divided into 267 data (77.6%) on *fi'l muta'addi bi nafsihi* and 76 data (22.4%) on *fi'l muta'addi bi ghairihi*. The most widely used translation technique is the literal technique which is 91 data (26.5%). The next techniques are amplification 46 data (13.4%), modulation 44 data (12.8%), linguistic amplification 41 (12%), discursive creation 25 (7.4%), particularization 24 (7%), conventional equivalent 21 (6.1%), transposition 21 (6.1%), compensation 19 (5.5%), generalization 6 (1.7%), and reduction 5 (1.5%).

The most frequent translation technique is literal translation technique with 91 data (26.5%). The use of literal technique with the highest intensity shows that the translator tries

to convey the message as much as possible from the source language into the target language. This is supported by amplification technique (13.4%), to add the required information. Then the use of modulation techniques (12.8%) and linguistic amplification (12%) to adjust the source language style to the target language style so that it will be more easily understood by the reader. The following is an example of data that uses literal techniques.

Verse	SL	Transliteration	TL
86	وَجَعَلْنَا حُكَّامًا النَّاسِ	Wa ja'alanā chukkāan- nāsi	Serta <i>menjadikan</i> kita sebagai pemimpin manusia (As well as <i>making</i> us the leaders of men)

In the data above, the fi'l (verb) *جَعَلَ/ja'ala/* belongs to the type of *fi'il muta'addi* (transitive verb). It is characterized by the presence of the accompanying *maf'ul bih* (object) which is pronoun *نَا /nā/* which is part of Abu Talib's words and refers to all the people present when the Prophet PBUH proposed to Khadijah.

There is an application of literal technique in translating *fi'il muta'addi جَعَلَ/ja'ala/* which means 'to make, to make' (Al-Munawwir, 1997) The literal technique is performed by the translator by translating the word *جَعَلَ/ja'ala/* into 'to make' so that it is in accordance with the meaning in TL without any distortion of meaning. Then, the application of literal translation technique occurs in the word *جَعَلَ/ja'ala/* in SL which is translated word for word with relatively the same order in TL. This can be proven when viewed from the lexical unit of the sentence as follows.

SL	النَّاسِ	حُكَّامًا	نَا	جَعَلَ	وَ
	Wa ja'alanā chukkāaman-nāsi				
TL	Manusia	Sebagai pemimpin	kita	menjadikan	serta
	Serta <i>menjadikan</i> kita sebagai <i>pemimpin</i> manusia. (As well as <i>making</i> us the leaders of men)				

On the other hand, the researcher considers that the translator tries as much as possible to avoid distortion of meaning or inequality of meaning transferred from the source language into the target language. This is shown by the minimal use of techniques that allow meaning incompatibility, namely reduction technique (1.5%) and generalization technique (1.7%). The following is an example of the reduction technique in the data.

Verse	SL	Transliteration	TL
12	فَالْتَزَمْتُهُ وَالْتَزَمَهُ أَبُوهُ	<i>Faltazamtuhu waltazamahu abūhu</i>	<i>Kemudian aku dan ayahnya memeluknya</i> (Then I and his father <u>hugged</u> <u>him</u>)

In the data above, the *fi'l* (verb) *التَزَمْتُ* /iltazamtu/ belongs to the type of *fi'il muta'addi*.

It is characterized by the presence of *maf'ul bih* (object) that accompanies it, namely dhamir or pronoun of *ه* /hu/ which refers to the Prophet PBUH.

There is an application of reduction technique by the translator in translating the *fi'l* (verb) *التَزَمْتُ* /iltazamtu/. In the Indonesian Arabic dictionary (Yunus, 2007) the *fi'l* (verb) *التَزَمْتُ* comes from the word *يلتزم* /iltazama - yaltazimu/ which has the original meaning of 'obliged', but when connected with *dhamir* or pronouns the meaning becomes 'stay with him'. The translator did not translate the word in the target language. That is because there is the same *fi'l* (verb) with different *fa'il* (subject), which is pronoun of *ت* /tu/ meaning 'I' as the first subject and the word *أَبُوهُ* /abūhu/ as the second subject, but the *maf'ul bih* (object) of the is the same, that is *dhamir* or pronoun of *ه* /hu/ which refers to the Prophet Muhammad PBUH. The researcher analyzes that the purpose of the translator does not translate the word *fi'l* (verb) *التَزَمْتُ* /iltazamtu/ to simplify the sentence so that there is no repetition.

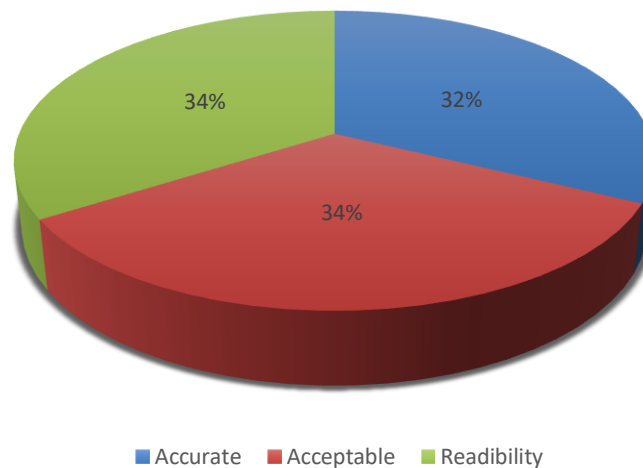
Translation Quality

The translation quality of the book NYFSSM is obtained from the assessment of the questionnaire by the three respondents. The assessment results on each aspect of translation quality (accuracy, acceptability, readability) were then averaged to determine the quality of the translation.

The basis for assessing translation quality in this study is the theory of translation quality parameters proposed by Nababan (2012) which includes three aspects: accuracy, acceptability, and readability. The scoring of translation quality uses a scoring system that includes three levels, namely score 1 with low category, score 2 for medium category, and score 3 for high category.

Based on the respondents' assessment of 276 data of *fi'l muta'addi*, it is concluded that the translation of *fi'l muta'addi* in the book of NYFSSM is categorized as a translation that has good quality. The following is an explanation of the quality assessment of *fi'l muta'addi* the book of NYFSSM in the following diagram.

Translation Quality of *Fi'l Muta'addi* In *Nūrul Yaqīn Fī Sīrati Sayyidil Mursalīn* Book Translation



a. Accuracy

From the results of the three respondents' assessments of 276 data of *fi'l muta'addi*, the data on the quality of translation in the aspect of accuracy contained 222 accurate data (80%), 49 inaccurate data (18%), and 5 inaccurate data (2%). The average result of the assessment resulted in a score of 2.78. The score shows that the

translation of *fi'l muta'addi* in the book of NYFSSM belongs to the category of accurate translation.

b. Acceptability

The second aspect in the assessment of translation quality is acceptability. From the results of the three respondents' assessments of 276 data of *fi'l muta'addi*, the data on the quality of translation in the aspect of accuracy contained 251 acceptable data (91%), 25 less acceptable data (25%), and no unacceptable data were found. The average result of the assessment resulted in a score of 2.90. The score shows that the translation of *fi'l muta'addi* in the book of NYFSSM belongs to the category of acceptable translation. *Fi'l muta'addi* in the book has been translated naturally and in accordance with the rules of the target language.

c. Readability

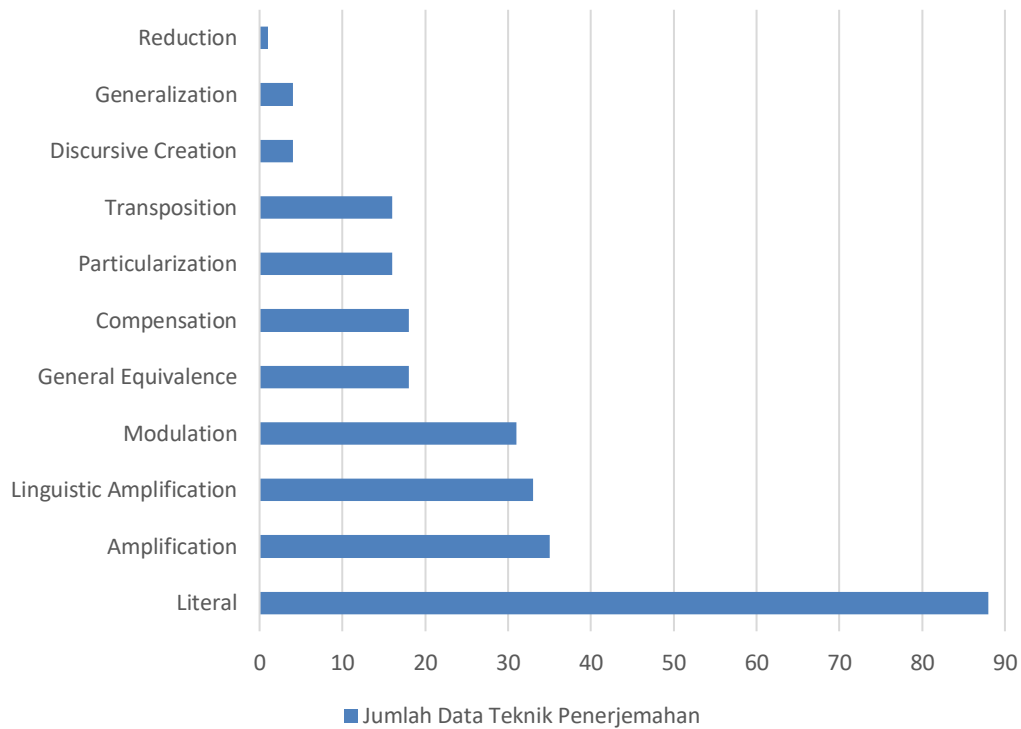
From the assessment of the quality of the translation of *fi'l muta'addi* in the book of NYFSSM, the readability aspect has the highest average value of 2.93. That is because out of 276 data, 254 data (92%) were found to have a high level of readability, 22 data (8%) data with a medium level of readability, and no data with low readability. This shows that the translation of *fi'l muta'addi* in the book of NYFSSM is categorized as a translation with high readability.

Relation between Translation Quality and Translation Techniques of *Fi'l Muta'addi* in the Book of *Nūrul Yaqīn Fī Sīrati Sayyidil Mursalīn*

The quality of the translation of *fi'l muta'addi* in the book of *Nūrul Yaqīn Fī Sīrati Sayyidil Mursalīn* has 214 data that have high quality (score 3) from the aspects of accuracy, acceptability, and readability. The quality assessment is based on the results of each respondent's average on a data with a score in the range of 2.6 to 3.0 so that it is included in the high-quality category.

Each of the 214 *fi'l muta'addi* data uses different translation techniques. Each translation technique has a different intensity of use from the highest to the lowest. The following chart shows the intensity of the use of translation techniques in 214 high quality data.

Intensity of Using Translation Techniques on High Quality Data (Accurate, Acceptable, Readability)



Of the 276 *fil muta'addi's* data, 214 data were found to have high translation quality assessment from the three aspects of accuracy, acceptability, and readability. The use of translation techniques in the 214 data varies greatly. However, the use of literal technique is the most widely applied in 88 quality data (41%). The next techniques are amplification technique (16%), linguistic amplification (15%), and modulation (14%). Meanwhile, the least used technique in high-quality data is the reduction technique as much as 1 data, then generalization and discursive creation as much as four data each.

Based on these results, it can be concluded that the impact of using a particular translation technique on translation quality cannot be determined with certainty. This is due to the variety of different translation techniques used by translators. So that translators always adjust it to the needs that exist when translating.

The use of literal technique with the highest intensity shows that the translator tries to convey the message as much as possible from the source language into the target language (BSa). This is supported by the use of compensation technique in which most of the data are translated by adjusting the grammatical structure of the target language, especially the subject and predicate in which Arabic mostly uses the pattern *fi'l* (verb/predicate) + *fa'il* (subject)

while the target language uses the pattern subject + predicate. This is in accordance with the principle of translation expressed by Simatupang (2000) that translation is transferring meaning from the source language into the target language with reasonable rules that apply to the target language community.

The following is the final result of the quality assessment of the translation of *fi'l muta'addi* in the book of NYFSSM.

No.	Aspects	Average Value	Weighting	Total
1	Accurate	2,78	x 3	8,34
2	Acceptable	2,90	x 2	5,80
3	Readability	2,93	x 1	2,93
<i>Avr = Sum of Avr : Multiplication of Weighting Aspect</i>				17,07 : 6=2,84

The table above is the final result of the translation quality assessment. The method used is the weighting method for each quality aspect (Nababan, 2012). It can be seen that each aspect of translation quality assessment has a different weight. The average value of each aspect is obtained by summing up the average assessment of each respondent and then dividing by the total data, namely 276. Then the average value of each aspect will be multiplied by its weighting value, which is multiplied by 3 for the accuracy aspect, multiplied by 2 for the acceptability aspect, and multiplied by 1 for the readability aspect. The results are then summed up and divided by the number of weighting values which is 6 (3+2+1). The final result of the assessment of the translation quality of *fi'l muta'addi* in the book of *Nūrul Yaqīn Fī Sīrati Sayyidil Mursalīn* is 2.85. The score shows that the translation quality is categorized as high.

CONCLUSION

Based on the study of 276 data in the book of *Nūrul Yaqīn Fī Sīrati Sayyidil Mursalīn* through descriptive qualitative method and stages of research techniques, it can be concluded that the results of the analysis regarding the forms of *fi'l muta'addi*, the translation techniques used, and the quality of the translation. Two forms of *fi'l muta'addi* were found, namely *fi'l muta'addi bi nafsihi* and *fi'l muta'addi bi ghairihi*. Each form is then divided based on the aspect of time, namely *mādhī* (perfect tense), *mudhāri'* (imperfect tense), and *amr* (imperative). However, this study did not find the *amr* (imperative) form. The most common type of *fi'l muta'addi* found in this study is *fi'l muta'addi bi nafsihi*. This is appropriate because the form of *fi'l muta'addi bi nafsihi* is the most basic and simple form of *fi'l muta'addi*.

Furthermore, this study found 11 uses of translation techniques out of 18 techniques by Molina and Albir (2002). The most common technique is the literal technique, while the least common technique is the reduction technique. The analysis of translation techniques shows that in some of the data, there are shifts in meaning and form, as well as adjustments made by the translator in the target language. Based on the respondents' assessment of the translation quality using questionnaire and interview methods, the final average score is 2.84. It can be concluded that the translation of *fi'l muta'addi* in the book *Nūrul Yaqīn Fī Sīrati Sayyidil Mursalīn* is accurate, acceptable, and has a high level of readability. Based on this study, the readers can do further research on the topic of *fi'l lazim* to complete the repertoire of research on the types of verbs in Arabic. In addition, future research can discuss other forms of formal objects in translation such as strategy, methodology, and ideology.

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