



Analysis of Various Translation Techniques in the Book Translation of *Matan Tuhfatul Athfal*

Amanda Marwah Gandari¹, Ima Maryatul Ulpah², Lilis Nurhalimah³, M. Zaka Al Farisi⁴,
Rinaldi Supriadi⁵

^{1, 2, 3, 4, 5} Universitas Pendidikan Indonesia, Indonesia

Received:

03 July 2024

Revised:

02 October 2024

Accepted:

07 November 2024

Published:

16 December 2024

Abstract:

In the context of Islamic education in Indonesia, classical Arabic texts are commonly used as reference materials, yet their complexity often requires careful translation to ensure accessibility for learners. This study aims to examine the translation techniques applied in the Indonesian version of *Matan Tuhfatul Athfal*, specifically in the section discussing the rules of *Nun Sukun* and *Tanwin* in tajwid. Using a qualitative descriptive design, this research employs documentation-based data collection and applies the Miles and Huberman model for data analysis, including data reduction, display, verification, and conclusion drawing. The findings reveal the use of eight translation techniques by the translator: pure borrowing, literal translation, reduction, transposition, calque, amplification, adaptation, and modulation. These techniques reflect a dynamic approach that balances terminological fidelity with pedagogical clarity, enabling Indonesian readers to grasp complex grammatical and phonetic concepts. Although the study focuses only on a limited portion of the text, it contributes to the broader understanding of religious text translation and suggests the need for further research to explore the application of these techniques across other sections of *Tuhfatul Athfal*.

Keywords: Translation Techniques, *Matan Tuhfatul Athfal*, Classical Arabic

Abstrak:

Dalam konteks pendidikan Islam di Indonesia, teks-teks Arab klasik umumnya digunakan sebagai bahan referensi, namun kompleksitasnya sering kali memerlukan penerjemahan yang cermat untuk memastikan aksesibilitas bagi pelajar. Penelitian ini bertujuan untuk mengkaji teknik penerjemahan yang diterapkan dalam *Matan Tuhfatul Athfal* versi bahasa Indonesia, khususnya pada bagian yang membahas kaidah *Nun Sukun* dan *Tanwin* dalam tajwid. Dengan menggunakan desain deskriptif kualitatif, penelitian ini menggunakan pengumpulan data berbasis dokumentasi dan menerapkan model Miles dan Huberman untuk analisis data, termasuk reduksi data, tampilan, verifikasi, dan penarikan kesimpulan. Temuan penelitian mengungkapkan penggunaan delapan teknik penerjemahan oleh penerjemah: peminjaman murni, penerjemahan harfiah, reduksi, transposisi, calque, amplifikasi, adaptasi, dan modulasi. Teknik-teknik ini mencerminkan pendekatan dinamis yang menyeimbangkan kesetiaan terminologis dengan kejelasan pedagogis, yang memungkinkan pembaca Indonesia untuk memahami konsep tata bahasa dan fonetik yang kompleks. Meskipun kajian ini hanya terfokus pada sebagian kecil teks, kajian ini memberi sumbangan pada pemahaman yang lebih luas tentang penerjemahan teks keagamaan dan mengisyaratkan perlunya penelitian lebih lanjut untuk menjajaki penerapan teknik-teknik ini di bagian lain *Tuhfatul Athfal*.

Kata Kunci: Teknik Penerjemahan, *Matan Tuhfatul Athfal*, Bahasa Arab Klasik

*Corresponding author

Email: amandamarwah@upi.edu

How to Cite:

Gandari, A. M. (2024). Analysis Of Various Translation Techniques In The Book Translation Of *Matan Tuhfatul Athfal*. *IJ-ATL (International Journal of Arabic Teaching and Learning)*, 8(2).

DOI: <https://doi.org/10.33650/ijat.v8i2.10421>

INTRODUCTION / المقدمة

Arabic is not a foreign language to Muslims, as it is widely used in daily religious practices. However, its structural complexity and classical form still present challenges for many learners attempting to master and comprehend Arabic texts. One effective solution to bridge this gap is translation, which serves as a critical tool for transferring knowledge across languages and cultures (Alawiyah et al., 2022; Zahra et al., 2024). In linguistic terms, translation refers to the process of conveying meaning from a source language to a target language, either orally or in written form (Kirom & Ngaisah, 2023). It plays a fundamental role in education, especially in Islamic studies, where much of the classical knowledge is written in Arabic.

One prominent Arabic text frequently studied in Islamic educational settings is *Matan Tuhfatul Athfal*, a didactic poem composed by Syaikh Sulaiman Al-Jamzuriy that presents foundational rules of tajwid through 61 poetic verses (Khoiriyatunnisa & Yuniar, 2022; Riana, Nur, & Nuruddaroini, 2022; Utama & Masrukhi, 2021). While originally composed for children and novice learners, the text is used widely in pesantren and Islamic foundations alike. However, many learners struggle with understanding the meaning of the verses due to the linguistic features of classical Arabic, prompting the need for a reliable and accurate translation (Auliarahman, 2022; Azhar, Salminawati, & Dahlan, 2024; Utama & Masrukhi, 2021). In this context, translation techniques become crucial not only in conveying the semantic content but also in maintaining the poetic and didactic integrity of the original text.

Translation techniques are essential in ensuring that the transferred message reflects both the linguistic structure and the contextual meaning of the source language. Accurate and context-aware technique selection allows translators to adapt to the literary form and audience needs while preserving the educational function of the text. Several studies have previously explored Arabic-Indonesian translation techniques across various genres, such as classical novels by Wicaksono et al. (2023) and religious lectures by Faris & Abdurrahman (2023). These studies reveal a variety of techniques, including calque, amplification, literal translation, equivalence, and borrowing, demonstrating the nuanced approach required in religious and academic text translation.

However, a noticeable gap remains in the analysis of translation techniques used in key Islamic educational texts, such as *Matan Tuhfatul Athfal*. While the text is widely taught and translated, no comprehensive study has yet examined the methods used to translate specific chapters or verses within the book, particularly in the section on *Nun Sukun* and *Tanwin*. This study aims to fill that gap by systematically identifying and analyzing the various translation techniques used in the Indonesian translation of *Matan Tuhfatul Athfal*. By doing so, this research contributes to the field of Arabic-Indonesian translation studies and offers practical insights for educators, translators, and students engaged in the learning of Islamic sciences through translated texts.

RESEARCH METHOD / المنهجية

This study adopts a qualitative research design with a descriptive-analytical approach, aimed at exploring the various translation techniques applied in the Indonesian translation of *Matan Tuhfatul Athfal*, particularly in the section discussing *Nun Sukun* and *Tanwin*. Given the textual nature of the object studied, this research is classified as a library-based study, where data collection relies primarily on documentary analysis of

printed and digital sources related to Arabic–Indonesian translation within Islamic classical texts (Cole, 2024; Scharp, 2021; Tasci et al., 2020).

The primary unit of analysis is the translated version of *Matan Tuhfatul Athfal*, supported by secondary sources such as scholarly articles, translation theory books, and previous studies on Arabic–Indonesian translation. This design allows the researcher to critically examine how translation techniques are applied to convey the meanings embedded in the original Arabic poetic text authored by Sheik Sulaiman Al-Jamzuriy. The focus is on the linguistic, semantic, and stylistic shifts that occur in the target language (TL), as well as the fidelity of the message in the source language (SL).

Data collection was conducted through documentation techniques, involving intensive reading, annotation, and content analysis of the Arabic text and its Indonesian translation. The researcher identified translation techniques used in the target text by referencing the framework of translation procedures (Byrne, 2022; Campbell et al., 2021; Kiger & Varpio, 2020). Each occurrence of *Nun Sukun* and *Tanwin* was examined to determine the translation strategy employed, whether literal, modulation, amplification, reduction, calque, borrowing, or others.

The data analysis followed a systematic procedure comprising data reduction, data display, verification, and conclusion drawing (Miles, Huberman, & Saldaña, 2014). Data were reduced to focus solely on translation segments containing relevant linguistic phenomena. Findings were organized in tables to map the distribution of each translation technique observed in the target text. Triangulation was conducted through cross-referencing with other Islamic text translations and theoretical literature to ensure the accuracy and reliability of the results. The final interpretation highlights the appropriateness and effectiveness of each technique in preserving both the meaning and didactic value of the original Arabic content.

FINDINGS AND DISCUSSION / نتائج البحث و المناقشة

Finding

To understand how classical Arabic texts are rendered into the target language with both linguistic accuracy and contextual relevance, it is essential to examine the specific translation techniques employed. *Matan Tuhfatul Athfal*, a foundational text in tajwid studies, offers unique linguistic structures and stylistic elements that pose both challenges and opportunities for translators. By analyzing the techniques used in translating selected sections of this text, we can gain insight into the strategic choices that contribute to clarity, fidelity, and didactic effectiveness. The following is an analysis of the application of translation techniques used in the translation of *Matan Tuhfatul Athfal* in the *Nun Sukun* and *Tanwin* sections:

Table 1. Subheadings

Translated Text	Arabic Source Text
<i>Nun Sukun</i> and <i>Tanwin</i>	النون الساكنة والتنوين
Technical analysis: Pure borrowing, Literal	

The words “*nun*,” “*sukun*,” and “*Tanwin*” are Arabic terms that are written directly without any changes, so the translation is a pure borrowing technique. Then the phrase structure in the source language is translated directly according to the word order and meaning; the translation is a literal technique.

Table 2. Row 1

Translated Text	Arabic Source Text
<i>Nun Sukun and Tanwin</i> have four laws, so pay attention to my explanation.	لِلنُّونِ إِنْ تَسْكُنَ وَ لِلتَّنْوِينِ # أَرْبَعُ أَحْكَامٍ فَحَدِّثْ بَيْنِي
Technical analysis: Pure Borrowing, Reduction, Transposition, and Calculation	

The words “*nun*”, “*sukun*”, and “*Tanwin*” are terms in Arabic that are written directly without any changes; the translation is a pure borrowing technique. Reduction in the word “*ن*”, which is a conditional harf meaning “*if*”. Transposition in the word “*تسكن*”, which is a mudhari' (verb), into “*sukun*”, which is a noun. Calculate in the phrase “*أربع أحكام*”, which is translated into “*four laws*” without writing the meaning of idhafah. Then the transposition in the word “*أحكام*”, which is a plural form, is translated into “*law*”, which is a singular form.

Table 3. Row 2

Translated Text	Arabic Source Text
First, <i>Idzhar</i> (if there is <i>Nun Sukun / Tanwin</i>) before the six letters halqy (throat) that are arranged, then know it.	فَالأَوَّلُ الإِظْهَارُ قَبْلَ أَحْرَفِ # لِلْحَلْقِ سِتُّ رُتَبَاتٍ فَاتَّعَرَفِ
Technical analysis: Reduction, Pure Borrowing, Amplification, Transposition	

Reduction technique on the letter “*ف*” which is a harf athaf. Pure borrowing technique on the word “*idzhar*,” which is an Arabic term that is taken directly into Indonesian. Amplification technique on the addition of the explanation “(if there is *Nun Sukun/Tanwin*)” which is not written in the source text. Transposition technique on the word “*أحرف*”, which is a plural form, into the singular form “*huruf*”. Pure borrowing on the word “*halqy*” and amplification on the addition of the explanation “(throat)”.

Table 4. Row 3

Translated Text	Arabic Source Text
Hamzah (أ), big ha (هـ), ‘ayn (ع), small ha (ح), then gha (غ), and kha (خ)...	هَمْزٌ فَهَاءٌ ثُمَّ عَيْنٌ حَاءٌ # مُهْمَلَتَانِ ثُمَّ غَيْنٌ خَاءٌ
Technical analysis: Pure borrowing, Amplification, Adaptation, reduction	

The words “*hamzah*”, “*ain*”, “*gha*”, and “*kha*” are letters in Arabic that are written directly without any changes, so the translation is a pure borrowing technique. Amplification of the additional Arabic letter forms listed in brackets. Adaptation of the phrases “*bigha*” and “small ha,” which are terms commonly used by Indonesians. Reduction of the first words “*ف*”, “*ثم*”, and “*مهملتان*”. Then the amplification of the word “and” in the phrase “(غ), and kha (خ)”.

Table 5. Row 4

Translated Text	Arabic Source Text
Second, <i>Idgham</i> which has 6 letters that come later, is collected in the word: (ي - ر - يَرْمُلُونَ - م - ل - و - ن - يَرْمُلُونَ)	وَالثَّانِي إِدْغَامٌ بِسِتَّةٍ أَتَتْ # فِي يَرْمُلُونَ عِنْدَهُمْ قَدْ تَبَيَّنَتْ
Technical analysis: Reduction, Pure Borrowing, Amplification	

Reduction of the word “*و*” to athaf. Pure borrowing of the word “*idgham*,” which is an Arabic term written directly without any changes. Amplification of the addition of the words “letter”, “then”, “collected”, and the elaboration of the letters “(ي - ر - م - ل - و - ن - يَرْمُلُونَ)”. Pure borrowing of the word “يرملون” which is written directly using Arabic letters.

Table 6. Row 5

Translated Text	Arabic Source Text
However, there are two types of <i>Idgham</i> ; the first is echoed (<i>Idgham Bighunnah</i>) for letters that are known to be summarized in the word (ي - ن - م - و) ينمو	لَكِنَّهَا قِسْمَانِ قِسْمٌ يُدْعَمُ # فِيهِ بَعْثٌ بَيْنَهُمَا عِلْمًا
Technical analysis: Reduction, Amplification, pure borrowing	

Reduction of the word “فيه”, Amplification of the word “*idgham*” in the phrase “(*idgham bighunnah*)”, pure borrowing in the phrase “(*idgham bighunnah*)”, Amplification of the phrase “for letters” and “summarized in the word (ي - ن - م - و)” by reducing the letter “ب”. Pure borrowing in the word “ينمو” which is written directly in Arabic letters.

Table 7. Row 6

Translated Text	Arabic Source Text
Except if (<i>Nun Sukun/Tanwin</i> meets this letter) in one word, then do not hum it but read it like صِنْوَانٍ and دُنْيَا	إِلَّا إِذَا كَانَا بِكَلِمَةٍ فَلَا # تَدْعُمُ كَدُنْيَا ثُمَّ صِنْوَانٍ تَلَا
Technical analysis: Amplification, Transposition, Pure Borrowing	

Amplification in the addition of the phrases “meet this letter” and “but”. Transposition of the word “تَلَا”, which is a verb, into “read”, which is a command word. Pure borrowing of the words “دُنْيَا” and “صِنْوَانٍ”, which are written directly using Arabic letters.

Table 8. Row 7

Translated Text	Arabic Source Text
The second type is <i>Idgham Bilaa</i> (<i>Bighairi</i>) <i>Ghunnah</i> , namely for the letters lam (ل) and ra (ر), which are read with <i>takrir</i> (vibrating).	وَالثَّانِي إِذْغَامٌ بغير غنة # فِي الْأَمِّ وَالرَّاءِ ثُمَّ كَرَّرْتَهُ
Technical analysis: Reduction, Amplification, Pure Borrowing	

Reduction of the word “و” to athaf. Amplification of the word “Type” to clarify the word “the second”. Pure borrowing of the words “*idgham*”, “*bilaa*”, “*bighairi*”, “*ghunnah*”, “*lam*”, “*ra*”, and “*takrir*”. Amplification of the word “*bilaa*”, “that is for letters”, addition of explanation of the shape of the Arabic letters “ل” and “ر”, addition of the phrase “which is read”, and the explanatory word “vibrating”. Reduction of the word “ثم”.

Table 9. Row 8

Translated Text	Arabic Source Text
Third, <i>Iqlab</i> , namely when (<i>Nun Sukun / Tanwin</i> meets) the letter ba (ب), then it is read as mim, which is hummed and disguised.	وَالثَّلَاثُ الْإِقْلَابُ عِنْدَ الْبَاءِ # مِيمًا بَعْثًا مَعَ الْإِخْفَاءِ
Technical analysis: Reduction, Pure Borrowing, Amplification, Transposition	

Reduction of the word “و” to athaf. Pure borrowing of the word “*Iqlab*”, which is an Arabic term written directly without any changes, and pure borrowing of the word “ba”. Amplification of the phrase “(*Nun Sukun / Tanwin* met)”, addition of the word “letter”, and

addition of an explanation of the shape of the Arabic letter “ب”, and the phrase “then it is read”. Transposition of the phrase “بُغْتَهُ” which is a noun, becomes “*didengungkan*,” which is a passive verb. And the word “الإخفاء”, which is a noun, becomes “*dimaskan*”, which is a passive verb.

Table 10. Row 9

Translated Text	Arabic Source Text
Fourth, <i>ikhfa</i> is for the remaining hijaiyah letters which are mandatory according to qirooah scholars	وَالرَّابِعُ الْإِخْفَاءُ عِنْدَ الْفَاضِلِ # مِنَ الْحُرُوفِ وَاجِبٌ لِلْفَاضِلِ
Technical analysis: Reduction, Pure Borrowing, Transposition, Amplification, Modulation	

Reduction to the word "و" athaf. Pure borrowing of the word "*ikhfa*," which is an Arabic term written directly without change. Transposition of the word “حُرُوفٍ”, which is the plural form, to the word "letter", which is the singular form. Amplification of the word "*hijaiyah*," which is not written in the source text. Modulation on the phrase “لِلْفَاضِلِ”, which translates to “according to Qirooah scholars”

Table 11. Row 10

Translated Text	Arabic Source Text
I have compiled a formula for the 15 letters of <i>ikhfa</i> which are summarized in this verse:	فِي خَمْسَةِ مِنْ بَعْدِ عَشْرِ رَمَزُهَا # فِي كَلِمِ هَذَا الْبَيْتِ قَدْ صَمَّيْتُهَا
Technical analysis: Transposition, Reduction	

Transposition of the sentence “قَدْ صَمَّيْتُهَا”, which is written at the end, becomes the first in the translated text "I have composed". Then the reduction of the word “قَدْ”.

Table 12. Row 11

Translated Text	Arabic Source Text
(صِفْ دَا تَنَّاكُم جَادَ شَخْصٌ قَدْ سَمَّا # دُمْ طَيِّبًا زِدْ فِي تَقَى ¹ ضَعْ ظَالِمًا) ¹ The letter <i>ikhfa</i> is at the beginning of each word, namely, ط, د, س, ق, ش, ج, ك, ز, ف, ت, ض, ظ	صِفْ دَا تَنَّاكُم جَادَ شَخْصٌ قَدْ سَمَّا # دُمْ طَيِّبًا زِدْ فِي تَقَى ضَعْ ظَالِمًا
Analisis teknik : Peminjaman murni, Amplifikasi	

Pure borrowing in the sentence “صِفْ دَا تَنَّاكُم جَادَ شَخْصٌ قَدْ سَمَّا # دُمْ طَيِّبًا زِدْ فِي تَقَى ضَعْ ظَالِمًا” then given the footnote "1 The letter *ikhfa* is at the beginning of each word, namely, ط, د, س, ق, ش, ج, ك, ز, ف, ت, ض, ظ” which is included in the amplification technique.

Diverse Translation Techniques Identified in the “*Nun Sukun and Tanwin*” Section

One of the central findings of this study is that the translator of *Matan Tuhfatul Athfal*, particularly in the section on “*Nun Sukun and Tanwin*,” employed a wide variety of translation techniques rather than adhering to a single method. This demonstrates a dynamic translation approach that adapts to the semantic and syntactic demands of each phrase. Drawing on the framework of the study identifies multiple techniques used interchangeably, such as pure borrowing, literal translation, transposition, modulation, amplification, and reduction, depending on the contextual and linguistic requirements of

each source line.

The diversity in translation strategies was evident throughout the twelve analyzed stanzas, as shown in Tables 1–12. For instance, in Table 1, the term تنوين was translated using the pure borrowing technique (transliterated as “*Tanwin*”), preserving the original Arabic form to retain the religious specificity of the concept. At the same time, the phrase تَجِيءُ فِي الْأَسْمَاءِ was translated more literally as “*datang pada isim*,” reflecting a literal translation that maintains the syntactic order while conveying essential meaning. In other lines, such as in Table 4, the translator applied amplification by inserting explanatory phrases like “*yakni yang tidak berharakat*” to make implicit information explicit for readers unfamiliar with the Arabic grammar.

Observations also show that transposition and modulation were often used to maintain the naturalness of the Indonesian language without altering the intended message. An example of transposition can be seen in Table 6, where a change in grammatical structure occurs by converting a noun phrase in Arabic into a verb phrase in Indonesian, enhancing readability. Additionally, reduction is employed sparingly to avoid redundancy, especially in phrases where the Arabic source already implies the meaning without the need for repetition in the target language.

This analysis confirms that the translator’s technique selection was not arbitrary but guided by functional equivalence and textual relevance, echoing Eugene Nida’s principle of dynamic equivalence. The translator seeks not only to represent the original structure but also to ensure comprehensibility and accessibility for an Indonesian audience. By blending multiple strategies, the translation becomes both faithful and reader-friendly. Therefore, this finding affirms the importance of strategic multiplicity in translation, particularly for classical Arabic texts that demand both linguistic precision and interpretive clarity.

Dominance of Pure Borrowing and Amplification Techniques in Translating Nahwu Terms

The second significant finding of this study reveals a clear dominance of two specific translation techniques in the Indonesian rendering of *Matan Tuhfatul Athfal*, particularly in the context of nahwu and tajwid terminology: pure borrowing (pure borrowing) and amplification (amplification). The analysis of twelve poem lines (see Tables 1–12) consistently shows that the translator retains core Arabic grammatical and phonetic terms in their original form, such as *nun*, *sukun*, *Tanwin*, *idzhar*, *idgham*, *iqlab*, and *ikhfa*, indicating a deliberate use of pure borrowing. These terms are deeply embedded in the religious and educational discourse of Arabic, and the translator’s choice suggests an effort to preserve their technical and religious authenticity while maintaining intelligibility for the Indonesian reader.

Simultaneously, the translator frequently utilizes amplification to provide contextual clarifications or pedagogical elaborations. For example, the term huruf halqi is not merely translated as “throat letters” but extended with parenthetical notes like “(*huruf detak*)” to help readers unfamiliar with Arabic phonetics. Other amplificatory renderings include “*idgham bighunnah*” (with buzzing), and explanations such as “*Nun Sukun or Tanwin yang rapat dengan huruf...*,” which provide instructional cues rather than just semantic equivalence. These additions, although not present in the original Arabic text, enrich the Indonesian translation with didactic functions that align with the goals of religious education.

This strategy was not accidental but rather strategic, as confirmed through an interview with a translation reviewer involved in educational publication. He noted: "We chose to retain the original terms such as '*Tanwin*' and '*idgham*' because they are very common in the world of Islamic boarding schools and yellow books. But we added the explanation in brackets so that new readers are not confused. This is important so that the book can be used across levels." This remark illustrates that pure borrowing ensures terminological continuity, especially among pesantren-based readers, while amplification ensures broader accessibility, especially for students or teachers unfamiliar with classical Arabic terminology.

Furthermore, an Indonesian Arabic teacher interviewed for this study emphasized: "If a term like '*ikhfa*' is translated in full, it can confuse. But if it is borrowed and then explained, students will understand better because the term is fixed, but the meaning is clear." These insights affirm that the dominant use of these two techniques serves both pedagogical clarity and theological precision. Instead of simplifying the terms excessively, the translator maintains Arabic integrity while scaffolding understanding through explanatory language.

This finding implies that translating religious and grammatical texts like *Tuhfatul Athfal* cannot rely on word-for-word equivalence alone. Rather, the combination of retention of source terms and explicatory amplification offers a powerful model for religious educational translation. It allows for semantic fidelity, didactic functionality, and intercultural accessibility, all at once. Thus, this approach provides an exemplary technique for translators of classical Islamic texts seeking to bridge the gap between Arabic tradition and modern Indonesian learners.

The Suitability of Translation Techniques with the Initial Research Objectives and the Context of the *Tuhfatul Athfal* Book

The results of the observation show that the translation of the *Tuhfatul Athfal* book was not done literally, but rather using various and contextual techniques according to the complexity of the structure of the poem and the technical terms in it. The graph above shows that the pure borrowing and amplification techniques are the most frequently used techniques, with each reaching the highest frequency of use, namely 26 and 18 times. This technique is used to maintain the original Arabic terms such as *ikhfa*, *idgham*, and *Tanwin*, while adding contextual explanations such as "*Nun Sukun/Tanwin memenuhi*" or "*idgham bighunnah*" so that they can be understood in Indonesian.

The use of transposition and modulation was also found quite often (12 and 10 times, respectively), which indicates an effort to adapt the Arabic grammatical structure into a more natural sentence form in Indonesian. Reduction is used in several lines to abbreviate without losing important meaning, while literal translation is the least used technique, only if the structure and meaning of the two languages are identical. Thus, these results confirm that the translation strategy in the *Tuhfatul Athfal* text has fulfilled the principle of contextual accuracy stated in the introduction to the study, namely the importance of choosing a technique that is appropriate to the type of text and the needs of the target reader. Translation is not just translating, but transferring meaning through mature linguistic and educational considerations.

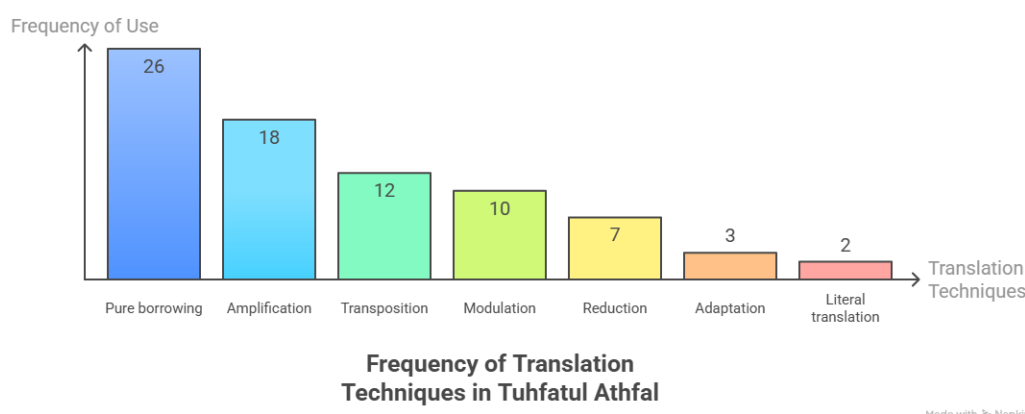


Figure 1. Frequency of Translation Techniques in *Tuhfatul Athfal*

Figure 1 shows the frequency distribution of the use of various translation techniques in the *Tuhfatul Athfal* book. From the graph, it can be seen that the pure borrowing technique dominates with the highest frequency (26 times), followed by amplification (18 times), transposition (12 times), and modulation (10 times). Meanwhile, the techniques of reduction, adaptation, and literal translation have a much lower frequency. This pattern shows that translators tend to keep the Arabic terms intact to maintain the terminological meaning, but still complete them with additional explanations so that readers of the target language can understand the context clearly. This diversity of techniques strengthens the argument that translating religious and rhyming texts such as *Tuhfatul Athfal* requires dynamic and adaptive strategies, not just direct translation.

Discussion

The findings of this study highlight the translator's nuanced and adaptive approach in rendering the classical Arabic poetic text *Tuhfatul Athfal* into Indonesian. The use of diverse translation techniques, particularly in the section discussing *Nun Sukun* and *Tanwin*, demonstrates a dynamic translation strategy shaped by the semantic and syntactic demands of the source text (Ahmed Abdelkarim & Mohammed Alhaj, 2023; Anis et al., 2022a). Rather than adhering to a singular method, the translator employed a hybrid of approaches, including pure borrowing, amplification, transposition, modulation, and reduction, selected strategically based on contextual and linguistic considerations.

This variation in technique reveals the translator's commitment to both fidelity to the source text and functionality in the target language (Anis et al., 2022b; Madi & Al-Khalifa, 2019). Terms such as *Tanwin*, *idzhar*, and *ikhfa* were consistently rendered using pure borrowing, preserving the original Arabic terminology to maintain theological and technical precision within the religious educational framework familiar to many Indonesian readers, particularly in Islamic boarding schools (Al-Shehri et al., 2022; Hussein et al., 2020; Salvaggio, 2022). Concurrently, amplification was employed to provide explanatory additions such as "(throat letters)" or "*Nun Sukun/Tanwin* that meets..." aimed at making the meaning more accessible to readers without prior knowledge of Arabic grammar and tajwid.

Classroom and text-based observations confirmed the translator's efforts to ensure naturalness and coherence in the target language. Through transposition, structural shifts were made to transform Arabic noun phrases into more fluent Indonesian

verb phrases, increasing readability (de Luca, 2021; Male et al., 2021; Nasution et al., 2023). Likewise, modulation was utilized to change perspectives or expressions in a way that aligns better with the cultural-linguistic logic of Indonesian while retaining the intended message of the source text. Literal translation was employed sparingly, only when the syntactic and semantic alignment between Arabic and Indonesian was sufficiently close, thus avoiding awkward or misleading renderings (Paradis et al., 2020; Suhaimi et al., 2020).

These strategic choices are substantiated quantitatively by the frequency distribution shown in Figure 1, where pure borrowing dominates (26 occurrences), followed by amplification (18 occurrences), then transposition (12 occurrences), and modulation (10 occurrences). The comparatively minimal use of reduction, adaptation, and literal translation reinforces the idea that literal techniques are inadequate for the richness and complexity of classical Arabic poetic texts (Azouz et al., 2019; Díaz-Marcos & Solá-Portillo, 2023; Zagood, 2023). Instead, the translator pursued a more nuanced path that prioritizes clarity, relevance, and pedagogical utility.

Importantly, these results align directly with the initial research aims outlined in the introduction, namely, that translating texts like *Tuhfatul Athfal* requires sensitivity to both the linguistic form and functional context. As a religious poetic work, the text presents challenges not just of vocabulary but of form, rhythm, and embedded theological meanings (Sadiqi et al., 2020; Starkey, 2023). The findings affirm that translation in this genre cannot be reduced to mechanical equivalence; rather, it involves careful decision-making grounded in both linguistic knowledge and educational awareness. In light of Eugene Nida's theory of dynamic equivalence, the translator's use of multiple techniques serves not only to render the message accurately but also to make it comprehensible and meaningful for the target audience. The combination of terminological preservation and pedagogical amplification exemplifies an ideal model of religious translation, one that maintains textual integrity while fostering understanding among modern readers.

To conclude, this study confirms that translating classical Islamic texts, particularly poetic and didactic works such as *Tuhfatul Athfal*, demands a multifaceted strategy. Translation is not merely a linguistic act but an act of cultural and educational mediation. The translator's adaptive approach guided by context, function, and audience serves as a model for best practices in translating complex religious texts, ensuring both semantic fidelity and educational impact in the target language.

CCONCLUSION / الخلاصة

This study concludes that the translation of *Tuhfatul Athfal*, a widely recognized classical Arabic text among Islamic learners in Indonesia, requires more than mere linguistic conversion; it demands the careful application of contextually appropriate translation techniques. In addressing this need, the study identified eight translation strategies based on a model, namely, pure borrowing, literal translation, reduction, transposition, calque, amplification, adaptation, and modulation. These techniques were used strategically to maintain theological precision, preserve poetic form, and enhance clarity for Indonesian readers, particularly within the section on *Nun Sukun* and *Tanwin*. The findings highlight that translation of religious texts, especially those rich in technical and poetic elements, must prioritize both textual fidelity and educational accessibility. Scientifically, this research contributes to the growing body of literature on translation strategies for classical Islamic works and supports the use of multiple, dynamic

approaches in religious education settings. However, the scope of this study is limited to one chapter, suggesting the need for further research to explore the application of these techniques across the entire text and in varied educational contexts to assess broader effectiveness and pedagogical impact.

REFERENCES / المراجع

- Ahmed Abdelkarim, M. B., & Mohammed Alhaj, A. A. (2023). Underlying Linguistic Problems Experienced by Translators in Translating the Qur'ānic Arabic l-ḥazana' Words Into English: A Comparative Study. *Theory and Practice in Language Studies*, 13(11), 2995–3005. <https://doi.org/10.17507/tpls.1311.30>
- Al-Shehri, A. M., Aldihan, K. A., & Aljohani, S. (2022). Reasons for the Late Presentation of Diabetic Retinopathy in Saudi Arabia: A Survey of Patients Who Presented with Advanced Proliferative Diabetic Retinopathy to a Tertiary Eye Hospital. *Clinical Ophthalmology*, 16, 4323–4333. <https://doi.org/10.2147/opth.s394146>
- Al Farisi, M. Z. (2011). *Pedoman Penerjemahan Arab - Indonesia*. PT Remaja Rosdakarya.
- Alawiyah, N. ., Ahmad, L., Nawawi, R., & Islam, M. (2022). Program Studi Pendidikan Bahasa Arab. *Al-Bayan*, 9(2), 68.
- ANis, M. Y., Nababan, M., Santosa, R., & Masrukhi, M. (2022a). The Ideology Behind the Translation of an Islamic Moral Ethic Book: A Case Study of Al-Hikam's Aphorisms. *Cogent Arts and Humanities*, 9(1). <https://doi.org/10.1080/23311983.2022.2129484>
- Anis, M. Y., Nababan, M., Santosa, R., & Masrukhi, M. (2022b). The Translation of Arabic Speech Act in Syarah Al-Hikam, the Works of Muhammad Said Ramadhan Al-Buthi: Analysis of Spiritual Counselling Based on Pragmatic Equivalence. *Journal for the Study of Religions and Ideologies*, 21(62), 70–83. <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85135302651&origin=inward>
- Auliarahman, R. (2022). *Tibaq Majalis At-Tajwid wa Al-Qiraat*. Markaz Riwayah.
- Azhar, M., Salminawati, S., & Dahlan, Z. (2024). Development of Teaching Materials for the Science of Tajwid Matan Tuhfatul Athfal based on the Google Play Store Application. *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia*, 10(1), 22. <https://doi.org/10.29210/1202423629>
- Azouz, R. K., Al-Khorsan, A. S. A. R., & Saleh, S. M. (2019). Analysis and Measurement of the Standards and their Impact the Reflective Thinking to Develop the Habits of Mind for Students. *Indian Journal of Public Health Research and Development*, 10(6), 1145–1149. <https://doi.org/10.5958/0976-5506.2019.01444.X>
- Byrne, D. (2022). A Worked Example of Braun and Clarke's Approach to Reflexive Thematic Analysis. *Quality and Quantity*, 56(3), 1391–1412. <https://doi.org/10.1007/s11135-021-01182-y>
- Campbell, K. A., Orr, E., Durepos, P., Nguyen, L., Li, L., Whitmore, C., Gehrke, P., Graham,

- L., & Jack, S. M. (2021). Reflexive Thematic Analysis for Applied Qualitative Health Research. *The Qualitative Report*, 26(6), 2011–2028.
- Cole, R. (2024). Inter-rater Reliability Methods in Qualitative Case Study Research. *Sociological Methods & Research*, 53(4), 1944–1975.
- De Luca, R. (2021). The Engagement of Nineteenth-Century Scholars with Jirmānūs Farhāt's Bahth al-Matālib: An Early Modern Textbook for Ottoman Schools. *Philological Encounters*, 6(3–4), 470–503. <https://doi.org/10.1163/24519197-bja10024>
- Díaz-Marcos, M., & Solá-Portillo, S. (2023). The Arabic and Latin Translations of De Simplicium Medicamentorum Facultatibus VI: the case of ben nut. *Al-Qantara*, 44(2). <https://doi.org/10.3989/alqantara.2023.018>
- Faris, H., & Abdurrahman, M. (2023). Analysis of Arabic to Indonesian Translation Through Artificial Intelligence Chat GPT. *AL-AF` IDAH: Jurnal Pendidikan Bahasa Arab Dan Pengajarannya*, 7(2), 170–172. <https://doi.org/10.36059/978-966-397-345-6-65>
- Hanifah, U. (2018). The Urgency of Learning Arabic-Indonesian Translation in Islamic Religious Colleges. *Jurnal Alfazuna: Jurnal Pembelajaran Bahasa Arab Dan Kebahasaaraban*.
- Hussein, R. F., Saed, H. A., & Haider, A. S. (2020). Teachers and students code-switching: The Inevitable Evil in EFL Classrooms. *International Journal of Learning, Teaching and Educational Research*, 19(2), 60–78. <https://doi.org/10.26803/ijlter.19.2.5>
- Khoiriyatunnisa, L., & Yuniar, I. R. (2022). Analisis Metode Penerjemahan Pada Subtitle Film Animasi “Al-Farabi” Versi Arabic Cartoon. *Berajah Journal*, 811–822.
- Kiger, M. E., & Varpio, L. (2020). Thematic Analysis of Qualitative Data: AMEE Guide No. 131. *Medical Teacher*, 42(8), 846–854. <https://doi.org/10.1080/0142159X.2020.1755030>
- Kirom, A., & Ngaisah, S. (2023). Pembelajaran Bahasa Arab Melalui Metode Penerjemahan Arab-Indonesia Dalam Syair Syaikh Ahmad Bin Yahya An-Najmiy. *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)*, 3(2), 127–138. <https://doi.org/10.37680/almikraj.v3i2.3476>
- Lubis, I. (2004). Ihwal Penerjemahan Bahasa Arab Ke Dalam Bahasa Indonesia. *Humaniora*, 16(1), 96–104.
- Madi, N., & Al-Khalifa, H. S. (2019). A7'ta: Data on a Monolingual Arabic Parallel Corpus for Grammar Checking. In *Data in Brief* (Vol. 22, pp. 237–240). <https://doi.org/10.1016/j.dib.2018.11.146>
- Male, C., Nayihouba, A., & Wodon, Q. (2021). Koranic Schools in Niger: How much can be Learned from Existing Data? *International Studies in Catholic Education*, 13(2), 228–244. <https://doi.org/10.1080/19422539.2021.2010462>
- Nasution, S., Al-Rasyid, H., Wulandari, P., Khalila, Z., & Pasaribu, B. (2023). An Analysis of

Qira'ah Textbooks for Islamic Senior High School: A Religious Moderation Perspective. *Arabiyat : Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban*, 10(2), 203–216. <https://doi.org/10.15408/a.v10i2.34132>

- Paradis, J., Soto-Corominas, A., Chen, X., & Gottardo, A. (2020). How Language Environment, Age, and Cognitive Capacity Support the Bilingual Development of Syrian Refugee Children Recently Arrived in Canada. *Applied Psycholinguistics*, 41(6), 1255–1281. <https://doi.org/10.1017/S014271642000017X>
- Riana, S., Nur, S., & Nuruddaroini, M. A. S. (2022). Analisis Kesalahan Penerjemahan Teks Bahasa Arab Santriwati di Pondok Pesantren. *Jurnal Basicedu*, 6(3), 5215–5225. <https://doi.org/10.31004/basicedu.v6i3.3020>
- Sadiqi, R., Saringat, M. Z., Mustapha, A., & Mostafa, S. A. (2020). Sequential and Recursive Structure Searching Algorithms for Arabic and English Texts. *International Journal of Emerging Trends in Engineering Research*, 8(1 Special Issue 1), 62–67. <https://doi.org/10.30534/ijeter/2020/0981.12020>
- Salvaggio, F. (2022). Marātib al-kalām: Word's Multiple States According to the Science of Letters. *Occhiali - Rivista Sul Mediterraneo Islamico*, 11, 14–28. <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85197808423&origin=inward>
- Scharp, K. M. (2021). Thematic Co-Occurrence Analysis: Advancing a Theory and Qualitative Method to Illuminate Ambivalent Experiences. *Journal of Communication*, 71(4), 545–571.
- Starkey, P. (2023). Gentle Breeze or Impending Storm? Mahdi Issa al-Ṣaqr's East Winds, West Winds in its Postcolonial Context. *Journal of Contemporary Iraq and the Arab World*, 17(1–2), 27–41. https://doi.org/10.1386/jciaw_00082_1
- Suhaimi, S. Bin, Yatim, N. A. B. M., Wahab, M. H. A., Idrus, S. Z. S., & Suhaimi, S. Bin. (2020). Jawi-AR Apps: Single Jawi Character Connecting Method to single words using AR Technology. In *Journal of Physics: Conference Series* (Vol. 1529, Issue 3). <https://doi.org/10.1088/1742-6596/1529/3/032001>
- Tasci, A. D. A., Wei, W., & Milman, A. (2020). Uses and Misuses of the Case Study Method. *Annals of Tourism Research*, 82(4), 102815.
- Utama, M. A. H., & Masrukhi, M. (2021). Analisis Teknik Penerjemahan Bahasa Arab Ke Bahasa Indonesia Dalam Ceramah Habib Umar Bin Hafidz. *Al-Tsaqafa : Jurnal Ilmiah Peradaban Islam*, 18(2), 191–200. <https://doi.org/10.15575/al-tsaqafa.v18i2.13184>
- Wicaksono, T., Anam, S., & Maulana, A. (2023). Effectiveness of CIPP-Based Evaluation Management Context, Input, Process, Product in Arabic Language Communication Extracurriculars. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 4(4), 1026–1037. <https://doi.org/10.31538/munaddhomah.v4i4.716>
- Zagood, M. J. (2023). An Analysis of the Arabic-English Translation of Culture-Specific Items in Al Shehhi's "Uncle Sam & Myself." *Journal of Intercultural Communication*,

23(2), 13–24. <https://doi.org/10.36923/jicc.v23i2.138>

Zahra, S., Septiani, D., & Supriadi, R. (2024). *Analisis Metode Terjemahan Google Translate dari Teks Berita Bahasa Arab ke dalam Bahasa Indonesia*. 7, 1–12.