

## The Arabic-Indonesian Translation of The Book "Al-Istisyraq wa al-Mustasyriqūn"

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### Abstract

This article provides an examination of the strategies, methods, and ideology employed in the translated book named "Al-Istisyraq Wa Al-Mustasyriqūn Mā Lahum Wa Mā Alaihim" by Mushtafa As-Siba'iy. The research used a descriptive methodology, utilising qualitative data consisting of 30 words, phrases, and sentences extracted from the book "Attitudes of Orientalists towards Islam" by the book's translators, KH Em Nadjib Hassan and Ma'mun Bahri. Analysis applied a tripartite framework: (1) Translation strategies, (2) Translation methods, (3) Translation ideology. This study reveals that the analysis of translation strategies identified a total of 14 approaches: specifically, borrowing, calque, literal translation, amplification, reduction, compensation, discursive invention, common equivalence, particularization, linguistic compression, elision, addition, shift, and modulation. Additionally, examining translation methodologies yielded four distinct approaches: literal, adaptation, free, and communicative. The two ideologies under investigation are the philosophies of foreignization and domestication. The research concludes that translators predominantly adopt the ideology of domestication, utilizing appropriate approaches and methodologies, with 22 data points representing 73% of the findings.

### Keywords

Ideology; Method; Technique; Translation.



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## INTRODUCTION

The advancement of a civilization is intrinsically linked to the impact of other civilizations. Incorporating and amalgamating several cultures leads to a novel culture progressively evolving from the preexisting culture. Translation operations significantly impact national civilization (Reilly et al., 2024). A country can assimilate and refine government systems from other nations through quick translation, encompassing education, politics, and trade (Melitz & Toubal, 2014). One of them is translating texts from one language to another. The function and contribution of translation endeavors in comprehending and expanding human culture in the contemporary age are significant and extensive (Tymoczko, 2014). In order to acquire and advance information, the process of technology transfer can be facilitated with ease and at a low cost, and can be identified through translation operations (Georgakopoulou, 2009).

Translation is the process of creating or acquiring a translation that accurately reflects the meaning and style of the target language while being as natural as feasible (Utama, 2021). Translation is the act of transferring a message from one language (SL) to another language (TL) in a way that accurately conveys the meaning without causing misunderstandings or foreign interpretations (Hidayatullah, 2017). Translation activities are intricately linked to the acquisition of comprehension and the application of conveying it in the target language (TL) (Laviosa, 2013). Translators must possess the ability to serve as an intermediary between the source language (SL) and the target language (TL) (Anwar, 2020).

One of the books that has been effectively translated into Indonesian is *Al-Istisyrāq Wa Al-Mustasyriqūn Mā Lahum Wa Mā Alaihim* by the renowned Syrian scholar, Mustafa As-Siba'iy (As-Siba'iy, 1968). "*Al-Istisyrāq Wa Al-Mustasyriqūn Mā Lahum Wa Mā Alaihim*" is an important work that provides deep insight into the complex relationship between the Islamic world and the West. An effective translation into Indonesian allows more readers to understand and reflect on the issues raised by Mustafa As-Siba'iy. This book is worth reading for anyone who wants to broaden their perspective on Orientalism and its impact on the Islamic world. The book "*Al-Istisyrāq Wa Al-Mustasyriqūn Mā Lahum Wa Mā Alaihim*" discusses the phenomenon of orientalism, namely the Western perspective and study of Islamic culture and society, explaining what orientalism is and how it influences Western society's perception of Islam. The book also reviews the positive and negative impacts. Outlines the positive contributions that may result from Orientalist studies and criticism of deviations and inappropriate representation. This book also presents the views and

responses of the Islamic world towards orientalism, as well as the importance of understanding the cultural context in building intercultural dialogue. Mustafa As-Siba'iy is an exceptional academic and actively advocates for the truth. One aspect of his focus was observing the detrimental impact caused by Orientalists on the cultural identity of the people, which catalyzed this effort. KH subsequently translated the Arabic text. Em Nadjib Hassan, a Kudus cleric, and his colleague Ma'mun Bahri during their studies at IAIN Sunan Kalijaga. KH supervised the translation of this work. Moch. Tolchah Mansoer, the founder of the Nahdlatul Ulama Student Association (IPNU) and a lecturer at the Sharia Faculty of IAIN Sunan Kalijaga.

Conducting this research is crucial due to the scarcity of scholarly analysis on Arabic-Indonesian translations across the archipelago. The primary objective of the research is to examine the tactics, methods, and ideology employed in the translation of the book *Al-Istisyraq Wa Al-Mustasyriqun Mā Lahum Wa Mā Alaihim* (Musthafa, 2019). This research aims to investigate the strategies, methods, and ideology employed by KH. Em Nadjib Hassan and Ma'mun Bahri in their translation of the book *Al-Istisyraq Wa Al-Mustasyriqun Mā Lahum Wa Mā Alaihim* by Dr. Mustafa As-Siba'iy.

The primary responsibility of translators is to effectively and accurately communicate messages, ideas, and concepts from the source language (SL) to the target language (TL) in a manner that is easily comprehensible to the readers (Bassnett, 2013). The analysis of tactics, methodologies, and ideology is intricately interconnected in translation. Technical analysis involves comprehending and utilizing translators' diverse methods to convey content from the original language to the desired language. These tactics encompass specific procedures such as word substitution, phrase rearrangement, and synonym utilization. Technical analysis aids translators in surmounting translation difficulties arising from disparities in vocabulary or grammatical structure between two languages. Translation procedures are crucial for resolving a multitude of challenges and issues. Translation techniques are employed to convey messages from the source language (SL) to the target language (TL) at various linguistic levels, including words, phrases, clauses, and sentences (Jones, 2019).

The translation process pertains to translators' specific approach or strategy to execute their job. Translation barriers can be surmounted by adopting multiple translation tactics. Analyzing how translators utilize translation methodologies to generate high-quality translations is a fascinating subject. Translators have the permission to convert active sentences into passive ones, implicit

statements into explicit ones, and make other alterations. From a semantic standpoint, the equivalent may differ in terms of perspective. However, when considering the context, it still conveys the same message and aligns with the intended communication (Gambier, 2010).

Translation is conveying one nation's literary or artistic creations to other nations or between countries. Translation activities have been ongoing for an extended period. The pinnacle of Islamic civilization in the realms of science and technology during ancient times was also shaped by the practice of translation. Translation efforts are currently undergoing rapid and substantial development in the modern era. Different countries endeavor to present their unique creations to other nations (Jones, 2019). In order to translate a document from one language to another, it is essential to have a thorough understanding and familiarity with the techniques and methods of translation. By implementing appropriate procedures and methods, we can effectively align the translation outcomes with the desired translation objectives (Dimitrova, 2010). These methods can differ, such as the literal method (preserving the accuracy of the source text), the domestication method (adjusting the source text to the target language's culture), or the foreign way (retaining the original features of the source text). Several factors can impact the selection of a translation method, including the nature of the text, the translation's intended purpose, and the translator's personal preferences. Hence, method analysis facilitates comprehension of the overall strategy employed in the translation process.

Ideology is typically distinguished from translation ideology. Translation ideology refers to the underlying framework of a translator's cognitive processes while executing translation tasks. Translation is inherently connected to two contrasting extremes, as elucidated by multiple specialists. The initial pole is referred to as BSu, whereas the subsequent pole is denoted as BSa (Munday, 2007). Ideology encompasses the comprehensive set of principles, values, or views that exert an impact on a translator's decision-making during the process of translation. Ideology encompasses cultural, political, and social elements that impact translators' selection of specific approaches and procedures. For instance, a translator's philosophy can impact their inclination towards preserving the accuracy of the original text or modifying it to align with the cultural nuances of the target language. Hence, the correlation between the examination of techniques, methodologies, and ideology in translation is that translators must consider the strategies they employ, the approaches they adopt, and the principles they uphold to generate accurate and efficient translations. All of these factors interrelate and impact the outcome of the translation.

Currently, many scientific books circulated in Indonesia predominantly utilize foreign languages, particularly Arabic. Translated scientific literature is crucial in advancing scientific knowledge in our country, specifically Indonesia (Anis & Arifuddin, 2023). Several scholars have studied translating Arabic texts into foreign languages, including Indonesian. Most imported books on the Islamic religion in Indonesia are written in Arabic. However, during the translation process into Indonesian, numerous procedures are used. These include immediately adopting some phrases from the source language or finding suitable replacements. The need and enthusiasm among readers or the general public to utilize these translated works is widespread. Insufficient familiarity with the substance of religious texts might impede lay readers' comprehension of translated versions, leading to difficulty in grasping the material (Anis & Arifuddin, 2023).

For instance, in his article "Assessment of Arabic-English Translation Produced by Google Translate," Omar Jabak investigates techniques for translating Arabic texts into international languages (Jabak, 2019). This article elucidates that the literature has been exceedingly scarce in evaluating Arabic-English translations generated by Google Translate. Jabak's research aimed to assess a selection of Arabic-English translations generated by Google Translate and quantify their degree of precision. The user extracted textual data from the book "Thinking Arabic Translation" and utilized Google Translate to perform the translation. Subsequently, an error analysis was conducted to evaluate the accuracy and proficiency of the translation generated by this particular tool. The error analysis findings indicate that Google Translate produces lexical and syntactic faults, which harm the translation's quality and render the meaning of the translation incomprehensible. Jabak's research indicates that Google Translate is unreliable for translating from Arabic to English. Human interaction is required for precise and efficient translations (Jabak, 2019). The author did not utilize Google Scholar as a research tool, but instead relied on a traditional text titled "Al-Istisyraq Wa Al-Mustasyriqun Mā Lahum Wa Mā Alaihim." Based on the data presentation technique, Jabak's writing is suitable for use as an alternative to construct the necessary analysis. Unlike Jabak, Faruquzzaman Akan and his colleagues are focused on exploring the broader aspects of interpreting Arabic texts. This framework is outlined in an essay titled "An Analysis of Arabic-English Translation: Problems and Prospects" (Akan et al., 2019). The objective of this research is to analyze the challenges encountered when translating Arabic writings into English and propose suitable remedies.

Translation is a crucial endeavor for those seeking to expand their knowledge and understanding of different languages and those who aim to introduce aspects of a particular group, culture, or nation to others (Siregar, 2016). Translation is a highly intricate and delicate undertaking in language studies. This position entails significant challenges that must be confronted. Nevertheless, this undertaking becomes increasingly intricate when translating from Arabic to English. A translator must possess a profound understanding of the linguistic aspects related to the superficial and fundamental structures of the language. Translation encompasses transferring and converting distinct elements from one language to another. According to Ethnology, there are approximately 7,151 languages that are currently in use. Approximately 40% of these languages risk becoming extinct due to a declining number of speakers, namely, fewer than 1,000 individuals. The multitude of extant languages presents a fertile ground for translation, making translation instruction imperative. This educational pursuit not only equips students with the necessary skills to excel as proficient translators but also contributes to the betterment of society, both domestically and internationally (Siregar, 2016).

Due to the disparate origins and vast geographical separation between Arabic and English, translating between the two scripts presents numerous challenges regarding vocabulary, syntax, phonetics, style, and usage. This research examines the challenges of translating Arabic literature into English, particularly in language. It proposes realistic and acceptable solutions considering factors such as the reader, text, context, and culture (Akan et al., 2019). Akan's evaluation remains broad. No case studies, such as Jabak's examination of the accuracy of translation outcomes from Arabic to English materials obtained from Google Scholar, can be empirically examined. Undoubtedly, there are significant disparities in the extent of coverage between this article and the one provided by Akan. The author has created a book that has been translated into Indonesian.

Muhammad Yunus Anis and his colleagues deviated from Jabak and Akan by focusing their research on the efficacy and authenticity of translating from Arabic to Indonesian or English. Their investigation occurred at an institution dedicated to translating a Sufism book called *Al-Hikam*. Yunus's academic pursuits center around examining translation processes employed in Arabic, Indonesian, and English. Text equivalency research examines the translation of the information structure of the Theme (the initial point of discourse) and Rema (the additional information). Analyzing the Theme and Rheme structures in source language (SL) texts will assist translators in discerning the information flow and recognizing genre categories in both source texts and target

texts. Yunus' research findings indicate that translating Arabic-Indonesian and Arabic-English aphorisms from *Al-Hikam* uses diverse translation methodologies. *Al-Hikam* (Arabic to Indonesian) aphorisms employ 1,169 distinct translation approaches. The total number of translation approaches used in *Al-Hikam* aphorisms (Arabic - English) is 962. However, the prevalence of comparable methods in Arabic to Indonesian and Arabic to English translations indicates that numerous terms or expressions have been acknowledged in dictionaries or are commonly employed to ensure equivalence between the source and target languages. This ultimately enhances the readability of the aphorism (Anis & Arifuddin, 2023). While Yunus' writing and this essay share a commonality in their utilization of ancient works as subjects of inquiry, it is important to note that the analysis in this article focuses on a different aspect than the aforementioned work. This article does not specifically address linguistic aphorisms, but instead examines the procedures, methods, and philosophy involved in the translation process as a whole.

The data source for this research is the translated version of the book "*Al-Istisyraq Wa Al-Mustasyriqūn Mā Lahum Wa Mā Alaihim*" by Dr. Musthafa As-Siba'iy. KH did the translation. Em Nadjib Hassan and Ma'mun Bahri, and the book is titled "*Attitudes of Orientalists towards Islam*." It was released by PT Prasasti Jakarta in 1983. This study employs qualitative data and descriptive research approaches. The data consists of 30 language units, including words, phrases, clauses, and sentences, that pertain to translation procedures, methodologies, and philosophies.

The employed theories encompass translation procedures proposed by Molina and Albir (Molina & Hurtado Albir, 2002), translation methodologies outlined by Peter Newmark (Newmark, 1988), and translation ideology presented by Lawrence Venuti (Venuti, 2017). The study methodology employed involved the utilization of observation and note-taking. This technique involves examining and interpreting data found in source language (SL) texts and target language (TL) documents. Subsequently, this data is documented and gathered for research purposes.

Analyzing techniques, methods, and ideology in the context of translation plays a crucial role in uncovering a translated work's intention and paradigmatic structure. Technical analysis requires a comprehensive comprehension of translators' linguistic techniques and tactics to overcome translation difficulties, such as disparities in vocabulary, syntax, and sentence structure between the original and translated languages. The translator's choice of technique will impact how the original meaning of the work is transferred and communicated to the reader in the target language. Studying translation processes aids in comprehending translators' overall strategies when doing their duties.

Translation methods can vary from literal approaches that aim to preserve faithfulness to the original text to domestication approaches that modify the source text to align with the destination language's culture and customs. The selection of this approach will impact how the translated piece conveys the original intention and paradigmatic structure, encompassing the selection of linguistic style and delivery of the content.

The translator's ideology is a significant component that impacts their decision-making during the translation process. Ideology is the comprehensive set of worldviews, values, and ideas that impact how translators perceive and modify the original meaning of a piece of work. Ideology can also determine whether translators are inclined to prioritize adherence to the target language's cultural norms or preserve the original work's distinctive features. Hence, the application of ideological analysis enables us to comprehend the underlying ideological framework that influences the process of translation and how this ideology contributes to the disclosure of the author's intention and the overall conceptual structure of the work.

## METHOD

This study employed a descriptive qualitative approach to analyze the translation strategies, methods, and ideologies in the Arabic-Indonesian translation of Mustafa As-Siba'iy's book *Al-Istisyraq wa al-Mustasyriqun*. The primary data source comprised 30 linguistic units (words, phrases, clauses, and sentences) systematically extracted from the Indonesian-translated version of the book, titled "Attitudes of Orientalists towards Islam" (PT Prasasti Jakarta, 1983). The translators, KH Em Nadjib Hassan and Ma'mun Bahri, rendered this work under the supervision of KH Moch. Tolchah Mansoer, ensuring the data reflected authentic translation practices. These units were meticulously selected to represent diverse translation challenges and solutions, enabling a comprehensive examination of the translators' techniques and philosophical orientations.

A tripartite theoretical framework guided data analysis: (1) translation strategies, were categorized using Molina & Hurtado Albir (2002) taxonomy (e.g., borrowing, calque, modulation); (2) translation methods, were assessed via Newmark's (1988) dichotomy of foreignization vs. domestication. The qualitative analysis involved comparative textual scrutiny—juxtaposing Arabic source texts with Indonesian translations—to identify patterns in strategy application, method selection, and ideological alignment. Data was processed through iterative observation, annotation, and thematic coding, ensuring rigor through systematic triangulation of theoretical lenses and



empirical examples. This method facilitated quantification of ideological prevalence (e.g., domestication at 73%) while preserving nuanced insights into translational decision-making.

## FINDINGS AND DISCUSSION

### Findings

The findings of this study encompass three key aspects: an examination of translation procedures, an analysis of translation processes, and an exploration of the translation ideology employed in the translation of Arabic writings into Indonesian.

#### 1. Translation Technique

The techniques employed in the translation of the book "Al-Istisyraq Wa Al-Mustasyriqun Mā Lahum Wa Mā Alaihim" by Dr. Mustafa As-Siba'iy include:

##### a. Borrowing Technique

Borrowing strategies involve the incorporation of terms from the source language. The translator transfers lexically significant terms into the target language without formally altering them. This is done due to the word's familiarity with the target language population. This investigation collected two data points (7% of the total) about borrowing procedures. Here is an illustration of implementing this technique:

فاتجهوا إلى دراسة هذه البلاد في كل شؤونها من عقيدة وعادات وأخلاق وثروات

[They were resolute in their pursuit to examine these countries from multiple perspectives, encompassing aspects such as aqidah or religious beliefs, cultural practices, moral principles, and natural resources]

##### b. Calque Technique

The Calque technique closely resembles the borrowing technique in its framework. The distinction lies in that the borrowing technique involves incorporating individual words from one language into another. However, the calque technique involves translating entire phrases or expressions from one language to another. These phrases often consist of nouns and have a fixed word order. The data acquired by the calque technique amounted to 1 data point, representing 3% of the total. Here is an illustration of the calque technique:

ولما كنا طلابا في السنة الثانية والثالثة في قسم تخصص المادة في الفقه والأصول وتاريخ التشريع

[When we were second and third year students majoring in Fiqh, Ushul Fiqh, and Tarikh Tasyri']

### c. Literal Technique

The literal technique is a technique that preserves the exact form of the source material. The structure and word order remain unchanged from the original text. Typically, the Ministry of Religion employs this technique to translate the Al-Quran texts. An inherent drawback of the process is that the translated text frequently exhibits an unfamiliar and challenging quality that may be hard to embrace. This research identified 4 data points (13%) from the literal technique. Illustrations of implementing this technique include:

وفي مانشستر (إنكلترا) اجتمعت بالبروفسور (روبسون) وكان يقابل سنن أبي داود على نسخة مخطوطة

[In Manchester, England, I met Prof. Robsons who is facing "Sunan Abi Daud" in one manuscript.]

### d. Amplification Techniques

Amplification techniques offer additional and specific information to readers of the target text, which is not present in the source language. The amplification technique data produced in this investigation consisted of one data point, which accounted for 3% of the total. Here is an illustration of how to use this technique:

ويتبع ذلك إنكارها أن يكون القرآن كتابا منزلا عليه من عند الله عز وجل

[They also deny that the Koran is a book that was revealed to the Prophet Muhammad from Allah, the Most Sublime, the Most Great]

### e. Reduction Technique

Reduction techniques are the antithesis of amplification techniques. This technique compresses source text information into the target language by omitting terms in the text. The studied data comprised one dataset, representing 3% of the total. Instances of implementing this technique include:

وحسبنا أن نذكر هنا كتابين في فقهه في هذا الموضوع يعتبران من أهم الكتب المؤلفة في التشريع الدولي، في الإسلام

[For us it is enough to mention here two of his fiqh books on this issue which are considered very important in state law in Islam]

### f. Compensation Technique

The compensation technique involves the insertion of stylistic features from the source language text into different parts of the target language text. This omitted element subsequently emerges in the neighboring sentence. This ensures that the reader's comprehension of the intended text is preserved. The data acquired by this technique consisted of six data points, which accounted

for 20% of the total. Here is an illustration of a compensating technique:

لقد كنت كتبت عن المستشرقين كلمة موجزة في كتابي (السنة ومكانتها في التشريع الإسلامي)

[Regarding Orientalists, I have written briefly in my book "As Sunnatu WA Makaanatuha fit Tasyri'il Islamy"]

#### **g. Discursive Generation Techniques**

Discursive generation techniques are employed to convey transitory equivalences. This technique is commonly employed to translate book or film titles with the aim of captivating the interest of readers or cinema viewers. The data analysis of discursive generation approaches accounts for about 2% of the total data. Instances of implementing these techniques include:

الاستشراق والمستشرقون ما لهم وما عليهم

[Attitude of Orientalists towards Islam]

#### **h. Equivalency Technique**

Equivalency technique frequently employs terms prevalent within the target text community, encompassing those typically found in dictionaries and in daily language. The data acquired by this technique totaled one datum, or 3% of the total. Here is an illustration of implementing standard equivalency techniques:

ولا شك في أن أقل الناس اطلاعا على التاريخ يرد مثل هذه الرواية

[There is no doubt that even people who study history a little will reject such history]

#### **i. Particularization Technique**

The particularization technique is a technique that modifies words with broad meanings to become more specific during translation. The technique is the antithesis of the generalization technique, which substitutes words with specific meanings with more general ones. The data generated using the particularization procedure consisted of one data point, which accounted for 3% of the total. Some examples of particularization techniques include:

ولكن أغلب هؤلاء المستشرقون يضعون في أذهانهم

[But most orientalists put it in their hearts]

#### **j. Linguistik Compression Technique**

Linguistic compression technique is a technique employed to combine linguistic components into writings written in the target language. The approach typically compresses sentences in the

original text during translation into the target language. Two data points were obtained by linguistic compression techniques, representing 7% of the total. Here is an illustration of how to use this technique:

تنقسم أهداف المستشرقين في جملتهم من الدراسات الإستشراقية إلى ثلاثة أقسام  
[Globally the objectives of Orientalism research can be divided into three parts]

#### k. Deletion Technique

The deletion process exhibits parallels with the reduction technique. The distinction resides in its utilization, namely, the reduction technique is employed to eliminate words, while the deletion technique is employed to eliminate phrases. The data used in this analysis is derived using the leach technique, consisting of three data points at a frequency of 10%. Instances of the implementation of this method include:

وبخاصة عائشة أم المؤمنين رضي الله عنها  
[Especially Siti Aisyah]

#### l. Addition Technique

The addition technique involves introducing words to provide clarification for the original material. By using this technique, there is an expectation that the translated material will be clear and readily embraced by readers of the intended text. The gathered data consisted of three points (10%) relevant to the investigation of addition strategies. Here is an illustration of how the addition techniques can be applied:

انظر إليهم كيف يشجعون في بلادنا القوميات التاريخية التي عفى عليه الزمن  
[Let's see, how the colonizers breathe back the history of divisions that have passed in our country]

#### m. Shifting Technique

The shifting technique is employed to alter the physical manifestation of the original text. This transformation frequently occurs by altering the word class from the source language (SL) to the target language (TL). This technique serves as a means to connect the structural disparities between the two languages. The shifting technique accounts for 1 data point, 3% of the total data studied. Illustrations of implementing this technique are as subsequent:

واتهامه بوضع الأحاديث للأمويين  
[and he was accused of fabricating hadith for the benefit of the Umayyads]

## n. Modulation Technique

Translating SL texts into TL can be challenging due to the complexities of making literal parallels. This challenge can be resolved by employing a modulation technique by altering the perspective during translation. This technique comprises 2 data points, which account for 7% of the total data evaluated. Illustrations of employing this methodology include:

ولم ينقطع منذ ذلك الوقت وجود أفراد درسوا الإسلام واللغة العربية

[Since then there have always been people studying Islam and Arabi]

From 30 data, 14 techniques were identified used by translators, from 18 techniques presented by Molina and Albir. These 14 techniques are borrowing, calque, literal, amplification, reduction, compensation, discursive creation, general equivalence, particularization, linguistic compression, elision, addition, shift, and modulation. The compensation technique is the most widely used technique, with 6 data (20%) analyzed in the translated book *Al-Istisyraq Wa Al-Mustasyriqun Mā Lahum Wa Mā Alaihim*. The following translation analysis data is presented in a table.

**Table 1.** Translation Technique

No.	Technique	Total	Percentage
1	Borrowing	2	7%
2	Calque	1	3%
3	Literal	4	13%
4	Amplification	1	3%
5	Reduction	1	3%
6	Compensation	6	20%
7	Discursive Generation	2	7%
8	Equivalency	1	3%
9	Particularization	1	3%
10	Linguistic Compression	2	7%
11	Deletion	3	10%
12	Addition	3	10%
13	Shifting	1	3%
14	Modulation	2	7%

## 2. Translation Method

Table 2 presents the appropriateness of various translation processes and their strategies. The following table shows the suitability of the translation method and its techniques.

**Table 2.** Appropriateness of Translation Methods and Techniques

No.	Method	Technique	Total	Percentage
1	Literal	Borrowing	8	27%
2		Calque		

3		Literal		
4		Equivalency		
5	Adaptation	Linguistic Compression	2	7%
6		Reduction		
7		Discursive Generation		
8	Free	Amplification	10	33%
9		Deletion		
10		Addition		
11		Compensation		
12	Communicative	Particularization	10	33%
13		Shifting		
14		Modulation		

The book *Al-Istisyraq Wa Al-Mustasyriqn Mā Lahum Wa Mā Alaihim* looks at 30 different translation methods and picks out 4 to study. Literal, adaptation, free, and communicative ways are the four that were looked at. The language compression method got the fewest points, with only two data points (7%), while the free and communicative method got the same number of points, ten data points (33%).

### 3. Translation Ideology

The table 3 below presents a comprehensive analysis of various ideologies and their correlation with translating processes and procedures.

**Table 3.** The Relationship Between Ideology, Method, and Translation Technique

No.	Ideology	Method	Technique	Total	Percentage
1	Foreignization	Literal	Borrowing	8	27%
2			Calque		
3			Literal		
4			Equivalency		
5	Domestication	Adaptation	Linguistic Compression	22	73%
6		Free	Reduction		
7			Discursive Generation		
8			Amplification		
9			Deletion		
10		Communicative	Addition		
11			Compensation		
12			Particularization		
13			Shifting		
14			Modulation		

The ideology that was effectively evaluated was the foreignization ideology, which comprised a total of 8 data points, accounting for 27% of the total. The foreignization ideology

encompasses the literal approach, which employs strategies such as borrowing, calques, literals, and common equivalence. In addition, the ideology of domestication accounted for 22 data points, representing 73% of the total. The domestication concept encompasses three methods: adaptability, freedom, and communication. The three methods encompass a total of 14 techniques, specifically linguistic compression, reduction, discursive creation, amplification, obliteration, addition, compensation, particularization, shift, and modulation.

## **Discussion**

Researchers, starting from translators, use the ideology of domestication. As explained in the research results, the ideology of domestication is also the most important thing to be discussed. Translation is a complex and multidimensional process in which language and cultural context, values, and ideology are transferred (Samorinha et al., 2024); (Abdullahi et al., 2023). Domestic ideologies, values, beliefs, and dominant worldviews in a society can significantly impact the quality and outcome of a translation (Li et al., 2023). Domestic ideology influences translation words and language styles (Prather, 2024); (Al-Thanyyan & Azmi, 2023). For example, in certain cultural contexts, some words or expressions can have different positive or negative connotations (Mills, 2014). Translators influenced by certain ideologies may choose terms that reflect those values, which can influence the meaning and interpretation of the source text. Translators not only translate word-for-word but also have to interpret the underlying meaning (Gal, 2015). Domestic ideology can influence how translators understand the context and nuances of translated texts (Sakai, 2006). For example, translators with a particular ideological background may be more inclined to emphasize or ignore certain aspects of the text, which may distort the original message (Mochon & Schwartz, 2024). In many countries, domestic ideology can influence policies regarding the publication and distribution of translated texts (Dunmore, 2021). Translations can be censored or adjusted to ensure that translated content conforms to accepted norms and values. This can result in the loss of important information or distortion of the original meaning, which ultimately reduces the quality of the translation (Zaman & Angeles, 2024).

The translator ideology at "Al-Istisyra' wa al-Mustasyriqun" that was effectively evaluated was the foreignization ideology, which comprised 8 data points, accounting for 27% of the total. The foreignization ideology encompasses the literal approach, which employs strategies such as borrowing, calques, literals, and common equivalence. In addition, the ideology of domestication accounted for 22 data points, representing 73% of the total. The domestication concept encompasses

three methods: adaptability, freedom, and communication. The three methods encompass 14 techniques: linguistic compression, reduction, discursive creation, amplification, obliteration, addition, compensation, particularization, shift, and modulation. As (Venuti, 2017) described, the domestication ideology aims to engage the reader by bringing the author closer to them. Translators often incorporate cultural elements and terms from the target language, making the translated text more accessible and readable. The concept of translation ideology, introduced by Lawrence (Venuti, 2017), encompasses two distinct approaches: foreignization and domestication. Foreignization involves preserving the author's voice while guiding the reader towards a closer understanding of the author. This approach entails maintaining the cultural and linguistic elements of the original language throughout translation (Mauludiyah et al., 2021).

In other matters, the book *Al-Istisyraq Wa Al-Mustasyriqun Mā Lahum Wa Mā Alaihim* looks at 30 different translation methods and picks out 4 to study. Literal, adaptation, free, and communicative ways are the four that were looked at. The language compression method got the fewest points, with only two data points (7%), while the free and communicative method got the same number of points, ten data points (33%). This is in line with the statement that the translation process refers to the approach employed by a translator in determining how to translate a source text (ST). The commonly employed approach is Newmark's V diagram, which encompasses 8 types of translation. Four translation methods prioritize the accuracy of the source text (ST): word-for-word, literal, faithful, and semantic. There are four additional ways focused on improving the readability of TT, specifically the adaption, free, idiomatic, and semantic methods (Hidayatullah, 2017). Translation is a complex process, and the results can vary depending on various factors. One of the most significant factors is cultural context. Especially in several translations of Arabic texts with multi-ethnic cultural patterns (Heakl et al., 2024); (Alasqah et al., 2023). Translators who understand the nuances and cultural background of both source and target texts will be better able to produce translations that are accurate, relevant, and acceptable to readers. Considering the cultural context in translation not only improves the quality of the translation but also helps build bridges of understanding between cultures (Mazi, 2023).

There are at least 14 translation techniques in the book "*Al-Istisyraq wa al-Mustasyriqun*". These techniques are quite varied, considering the differences in word structure, sentences, and language styles contained in the book. Another important thing to pay attention to in translation techniques in the book "*Al-Istisyraq wa al-Mustasyriqun*" is translation derivation. Translation



techniques refer to a series of methods translators employ to examine, gather, and systematically analyze information and classify similar translated works (Majid et al., 2023). Translation technique refers to a translator's specific approach to address challenges encountered while translating a text. Translation procedures are methods of translating words and phrases that consider the context of the sentence (Al Farisi & Kamsyach, 2016). Molina and Albir state that translation techniques outline the specific actions performed by translators for each small unit of text, and to gather precise information about the overall methodological approach employed (Molina & Hurtado Albir, 2002). The translator determines the choice of translation technique and can be shown to be influenced by the objective of the translation (Nababan, 2007).

The Importance of Translating the Book of *Al-Istisyrāq wa al-Mustasyriqūn* into Indonesian for Student Learning. The book "*Al-Istisyrāq wa al-Mustasyriqūn*" by Mustafa As-Siba'iy provides a deep understanding of Orientalism and the interaction between the Islamic world and the West. By translating this book into Indonesian, students can learn about different perspectives. Students will learn how the Western world views Islam and Eastern culture and how this perspective can influence their understanding of identity and cultural values. In addition, this book explores the history and social context behind the emergence of Orientalism, which is very important for understanding the dynamics of international relations. Translating the book "*Al-Istisyrāq wa al-Mustasyriqūn*" into Indonesian is an important step in student education. Besides broadening cultural insight and analytical skills, this translation fosters empathy and improves language skills and local relevance. In this way, students learn about orientalism and equip themselves with knowledge essential for understanding an increasingly connected world.

## CONCLUSION

The article concludes that 14 translation strategies were identified from the 30 analyzed data. 4 approaches focus on the source language (foreignization) and 8 data points (27%) associated with these techniques. The techniques include borrowing, calque, literal translation, and general equivalency. These four techniques are methods of literal translation. On the other hand, the remaining 10 strategies focus on adapting the text to the target language, accounting for 22 instances (73%) of linguistic compression, reduction, discursive creation, amplification, deletion, addition, compensation, particularization, shift, and modulation techniques. The adaption method incorporates linguistic compression strategies, whereas the free method incorporates reduction

techniques, discursive formation, amplification, dilution, and addition. However, the remaining four approaches, compensation, particularization, shift, and modulation, are classified as communicative methods. Therefore, it may be inferred that the book translated by Al-Istisyraq Wa Al-Mustasyriqun Mā Lahum Wa Mā Alaihim espouses the idea of domestication.

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