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THE QUALITY TRANSLATION ANALYSIS OF STUDENT QIRĀAH TEXT

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Abstract

The translation results are considered good quality if the translation results can divert messages that are spread from source language into the target language with an accurate, clear, and natural choice of words. The research aimed to identify and determine the level of accuracy of the translation results of the Arabic Language Education Department of Indonesia University of Education. Accuracy can be considered as the suitability or accuracy of the message conveyed between the source language and target language. This research used a qualitative-descriptive-comparative approach with content analysis design. The results of this research indicate that out of the 16 translation data translated, 18 respondents had an average accuracy of each level, consisting of 12.2% highly accurate, 61.1% accurate, 22.2% less accurate, and 4.5% not accurate.

Keywords: *accuracy, qirāah text, translation*

Abstrak

Hasil terjemahan dinilai berkualitas dan baik apabila hasil terjemahan mampu mengalihkan pesan yang terdapat dari BSu (bahasa sumber) ke dalam BSa (bahasa sasaran) dengan akurat, tedas, dan pilihan kata yang alami. Penelitian ini bertujuan untuk mengidentifikasi dan mengetahui tingkat keakuratan hasil terjemahan mahasiswa Jurusan Pendidikan Bahasa Arab Universitas Pendidikan Indonesia. Keakuratan dapat dianggap sebagai kesesuaian atau ketepatan pesan yang disampaikan antara BSU dan BSa. Penelitian ini menggunakan pendekatan kualitatif-deskriptif-komparatif dengan desain analisis isi (*content analysis*). Hasil penelitian ini menunjukkan bahwa dari 16 data terjemahan yang diterjemahkan oleh 18 responden memiliki rerata keakuratan dari setiap levelnya, yang terdiri atas 12.2% terjemahan sangat akurat, 61.1% akurat, 22.2 % kurang akurat, dan 4.5 % tidak akurat.

Kata Kunci: keakuratan, teks qirāah, terjemahan

Introduction

The activity of translating in equivalent by communicating is delivering the message from the source language to the target language using other languages. In translation, the translator should intercede the meaning from the source language to the target language. The translator should have an accurate strategy in looking for the equivalent, determining the diction, and adapting the word, phrase, or sentence from the source language to the target language.

Besides demanding to have the accurate strategy, borrowing the term from Al Farisi (2014:176) that the translator should notice “the triangle of quality translation” consisting of the accuracy, the clarity, and the naturalness.

Similarly, Larson (1998: 529) states that determining the aspect of accuracy, clarity, and naturalness should contain in transferring the message from the source language to the target language. Because of those three factors, it has the inherent and very crucial relations in translating the text, moreover, the translator will face the complex problem and requires doing the accurate action.

As highlighted by Sudirman (2014: 1694), the accuracy and clarity of equality in translation became a central issue to convey messages from the target text. Meanwhile, the translation is always related to the quality of the translation and that is another challenge. The challenge for the translator itself is not just about transferring meaning from the source text (ST) to the target text (TT). Many considerations must be taken to obtain certain quality translations.

In relation to that statement, Hidayatullah (2014: 55-56) suggests that among the action that should be done by the translator, such as an addition the word (*ziyādah al-kalimat*) that caused the inefficiency word (*tabdzīr al-kalimat*), discard the word (*hadzf al-kalimat*) that caused a lack of the word (*naqs al-kalimat*), or change the word (*tabdīl al-kalimat*) that caused losing the real word meaning (*izālatu ma'na al-ashliyy*) from the source text. It is done because there is the different structure, with the aim of maintaining the accuracy aspect of meaning that shifted from the source language to the target language.

Thus, the accuracy meaning translation means that the translated source text should communicate in the right way. Moreover, the target text should have the same goal of meaning to the source text.

From the point of view of House in Kalanzadeh et al. (2013: 96), the translator should take into account the “interconnectedness of context and text” because the language and the real world are interdependent. Larson (1998:526) explains that in translation, doing the comparison between the source text and the target text including analyzing the translation semantically is the essential way that should be done by the translator to find out the accuracy meaning. Meanwhile, according to Rahimi in Fadaee (2011:201), the translation is considered an inaccuracy if (1) omitting the thing that is in relation to the information in the source text; (2) adding the wrong information in the source text; (3) doing mistake during analyzing the source text so that it produces different meaning. In realization, the translator should do the restructuring, which is rearranging the translation meaning in the target text under those aspects above, to create the accurate meaning.

Therefore, the focus of this study is analyzing and determining the accuracy level of translation of the student of Arabic Language of Education, Indonesia University of Education. This study aims to describe the accuracy of the translation besides analyzing and determining the accuracy level. In determining the accuracy level, the researcher used the instrument of accuracy that pre-defined by the expert, while in describing, he used the relevant theory.

The accuracy aspect is the basic thing in evaluating the quality of translation. According to Shuttleworth & Cowie (1997:3) the accuracy aspect in evaluating translation is often used to declare how far the translation is relevant to the original text. In short, the accuracy concerning the equivalent between the source text and the target text.

Nababan (2014:44) explains that in the literature of the theory of translation, there are techniques of translation that can solve the equivalent problem. The two of them are deletion and

addition. Both of techniques of translation are not intended to produce the acceptable and easy to understand translation by the target reader.

More assertive, Machali in Ardi (2010:38) emphasizes that from the congruence and the accuracy, it can be seen the linguistics aspects such as grammatically structure, semantic, and pragmatic. Thus, the accuracy cannot only be seen from the accuracy of choosing the word, but also the accuracy of grammatical structure, equivalent meaning, and pragmatic.

Those explanations above show that to reach the high level of accuracy in the target text translation, the translator should notice the elements of linguistics in the source text. Thus, the whole elements in the source text that will be transferred to the target text, including selecting the diction and building the sentence, will affect the accuracy of the translation.

In relation to those things, the translation activity becomes the subject taught in every foreign language study program to the university student, specifically the university student of Arabic Language of Education, Indonesia University of Education (PBA UPI) Bandung.

Syihabuddin in Alawiyah et al. (2016:218) explains that the translation given in this subject aims to provide the basic skill to the university student in translating so they can assist and make it easy the student in getting a deep understanding of other relevant subjects. Based on that statement, then it is proper that translating is a part of skill in using the language. Nurul Fithriyah (2015:2) suggests the skills taught by the educator to the student in language teaching (*al-istimā'*, *al-kalām*, *al-qirāah*, dan *al-kitābah*), the translation is not including. Although, the translation is very crucial in understanding the Arabic text (*al-qirāah*) and it can express the message of the text by using the Indonesian language.

Therefore, in the process of translation, according to Rittberger (2018: 59), the translator should use at least the following steps: translation duplication, reconciliation, verification, discussion, and final examination.

In fact, at the study program of Arabic language Education of UPI, the translation activity is done not only in the translation subject but also done in the relevant subject, such as *qirāah* and *insyā'*. Besides, the volume of translation activity increases especially when the final semester students write the thesis in Arabic and the article in Indonesian suitable with what they research. For example, they translate the citation from the books in Arabic to Indonesian as the absolute references.

Basically, the research of translation as the product has been done by the former researcher. The research of Yousufi (2014: 1953) explained that the ideal translation should accurate in expressing the meaning, natural in accordance with the receptor language norms, and explicit in transmitting all the aspects of the source text to the target text in an easily understanding way.

The Amar's research (2013: 88) revealed that the accurate translation refers to the translation that having meaning distortion in other words the word, phrase, clause or even the sentence of the source text is transferred to the target text accurately. Zaka Alfarisi (2018: 679) asserted in his research that the frequency of the use of translation techniques in sacred texts (the Qur'an) will determine the tendency of the translation ideology used by the translator.

In relation to those problems above, the question formulated in this study is: how is the accuracy level of the *qirāah* text translation of the PBA UPI students?

Method

This study used qualitative, descriptive, and comparative research design. This study aims to describe the real situation in the data presentation and analyze it to find out the answer to the research question. The research design used in this study was content analysis.

The sampling technique of this study used purposive sampling where the researcher determined the sample based on the specific criteria and appropriate to the aims of the research. In relation to those things, the sample of this study was 18 students of the seventh semester of PBA

UPI. The aims of the study were to find out the accuracy level of *qirāah* text translation of PBA UPI student and to reveal the applying of procedure and the used technique in translating the text.

In other words, in this study how to measure the translation test is that the researcher used an internal validation test, where the internal validation test was related to the linguistic aspects in the text. (Doherty, 2017: 8).

According to House in Behtash and Moghadam (2017:109) the approach to translation evaluation is divided into six parts, including orienting on the linguistic approach: identifying the relationship between source text and target text and text features is considered based on the author, the point of view of the reader and translator.

Based on the above statement, in this study, researcher used a translation evaluation approach oriented to the linguistic approach.

The data of this study is the translation of PBA UPI student. The data in the form of *qirāah* text about *Al-Lisānu* from the book of *Silsilah Ta'lim al-Lugah al-'Arabiyyah*. Before the researcher analyzing the data, those data will translate the first by the PBA UPI student into Indonesian. Those translations used as the analysis data. In the process of translating, they permitted using the dictionary and the books that have relations to the Arabic-Indonesian translation.

After data is retrieved in full, the data is analyzed based on the determined criteria, that is the accuracy level and the used procedure/technique in translating *qirāah* text.

The instrument to determine the accuracy level in the translation text has been adapted from Nababan in Ardi (2016:145):

Table 1. The Scale and Information of Accuracy Instrument

Scale	Categories	Indicator
4	Highly Accurate (HA)	The message on the source language is delivered accurately to the target language. The sentence of the target language can be understood and does not need to rewrite or revision.
3	Accurate (A)	The message on the source language is delivered accurately to the target language. The sentence of the target language can be understood, but the structure needs to rewrite or revision.
2	Less Accurate (LA)	The message on the source language is not delivered accurately yet into the target language. There are some problems in the diction and the relations among the phrase, clause and the element of sentence.
1	Not Accurate (NA)	The message on the source language is not translated into the target language, for example deletion.

The last step, after getting the percentage of the accuracy translation, then it was concluded that it is relevant or not in using the translation technique and determining the translation technique should be used.

Result and Discussion

As it is generally known, the translation is the activity in transferring the messages from the source language into the target language by using another language. The completeness of the accuracy aspects in the source language transferred into the target language is a certain thing. It

may be that a translated text has qualified the clarity aspect, but it does not qualify the accuracy aspect. The accuracy aspect is connected to the translated result that does not distort meaning. In other words, the meaning of a word, phrase, clause and sentence of the source language is translated accurately into the target language. In finding out the accuracy of student translation, the researcher made the translation result of the expert as the comparison. The following text is the translation result of Arabic-Indonesia from the expert translator (Syihabuddin):

اللسانُ

قَالَ الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ - وَقَدْ لَامَهُ النَّاسُ لِأَنَّهُ كَثُرَ الصُّمْتُ: أَنِّي وَجَدْتُ لِسَانِي سَيْفًا، إِنْ تَكَلَّمْتُ فِي غَيْرِ قَائِدَةٍ قَتَلْتَنِي. وَقَالَ بَعْضُ النَّاسِ لِعَبْدِ الْعَزِيزِ بْنِ مَرْوَانَ (رَحِمَهُ اللَّهُ): أَنْتَ مِنْ أَفْصَحِ النَّاسِ لِسَانًا وَأَوْضَحَهُمْ بَيَانًا فَإِذَا صَعِدْتَ الْمِنْبَرَ تَكَلَّمْتَ كَلَامًا قَلِيلًا، فَلِمَ إِذَا؟ قَالَ: لِأَنِّي أَحْسَنُ مِنْ رَبِّي عَزَّ وَجَلَّ أَنْ أَمُرَ النَّاسَ بِشَيْءٍ وَأَنَا لَا أَفْعَلُهُ أَوْ أَنْهَاهُمْ عَنْ شَيْءٍ وَأَنَا أَفْعَلُهُ. وَقَدْ طَلَبَ أَحَدُ الْحُكَّامِ فِي الزَّمَنِ الْقَدِيمِ مِنْ خَادِمِهِ أَنْ يَشْتَرِيَ لَهُ أَحْسَنَ مَا فِي الشَّاةِ لِيُعِدَّهُ طَعَامًا لِضَيْفُوهِ الَّذِينَ دَعَاهُمْ لِلْعَدَاءِ مَعَهُ وَكَانَ الْخَادِمُ ذَكِيًّا مَشْهُورًا بِالْحِكْمَةِ، فَاشْتَرَى لَهُمْ لِسَنًا. وَلَمَّا سَأَلَهُ الْحَاكِمُ عَنْ سَبَبِ ذَلِكَ قَالَ: لِأَنَّ اللِّسَانَ مِفْتَاحُ الْحِكْمَةِ وَمِفْتَاحُ الْعِلْمِ، فَقَالَ لَهُ: أَرِيدُكَ إِذْنًا أَنْ تَشْتَرِيَ لِي أَسْوَأَ مَا فِي الشَّاةِ وَأَقْبَحَهُ، فَاشْتَرَى لَهُ لِسَنًا أَيْضًا. فَتَعَجَّبَ الْحَاكِمُ وَظَنَّ أَنَّ الْخَادِمَ يَسْخَرُ مِنْهُ فَاسْتَأْذَنَ عَنْ سَبَبِ ذَلِكَ فَقَالَ: لِأَنَّ اللِّسَانَ أَصْلُ الْفَسَادِ، وَأَصْلُ الشَّرِّ، وَسَبَبُ الْحَقْدِ، وَسَبَبُ الْحَرْبِ بَيْنَ الْمُلُوكِ. فَالِلسَانُ إِنْ اسْتَعْمَلَهُ الْإِنْسَانُ فِي الْخَيْرِ جَاءَ مِنْهُ الْخَيْرُ، وَإِنْ اسْتَعْمَلَهُ فِي الشَّرِّ جَاءَ مِنْهُ الشَّرُّ.

LIDAH

Sungguh orang-orang mencela Hasan bin Ali *radhiyallahu 'anhu* (Semoga Allah Meridainya) karena dia begitu pendiam. Dia berkata: “Sungguh aku merasa bahwa lidahku bagaikan sebilah pedang. Jika aku berbicara yang tidak baik maka ia akan menebasku”.

Beberapa orang bertanya kepada Abdul Aziz bin Marwan *rahimahullah* (semoga Allah merahmatinya): “Kamu adalah salah seorang yang lisannya paling fasih dan penjelasannya paling gamblang. Namun tatkala Anda menaiki mimbar, mengapa hanya berbicara sebentar? dia pun menjawab: “Sungguh aku takut kepada Tuhanku jika aku menyuruh manusia untuk melakukan kebaikan, sedangkan aku tidak melakukannya. Atau aku melarang manusia untuk berbuat keburukan sedangkan aku malah melakukannya”.

Pada zaman dahulu, salah seorang majikan telah meminta pelayannya untuk membeli bagian yang paling baik dari seekor domba untuk disajikan kepada tamunya yang dia undang makan siang bersama. Pelayannya merupakan seorang yang cerdas dan bijaksana. Maka dia membeli bagian lidah dari domba tersebut.

Ketika majikan menanyakan mengapa dia membeli bagian lidah, maka pelayan tersebut menjawab: “Karena lidah merupakan kunci kebijaksanaan dan kunci ilmu”. Kemudian majikan itu meminta pelayannya kembali untuk membeli bagian yang paling buruk dari seekor domba. Namun dia membeli bagian lidah lagi. Maka majikan itu heran dan mengira bahwa pelayannya sedang mengejeknya, lalu dia menanyakan kepada pelayannya atas tindakannya. Pelayannya menjawab: “Karena lidah merupakan sumber kerusakan, sumber keburukan, sumber kebencian, dan juga penyebab perang antar penguasa”.

Jika lidah digunakan oleh manusia dalam kebaikan maka ia akan memperoleh kebaikan. Jika lidah digunakan dalam keburukan maka dia akan memperoleh keburukan pula.

The Accuracy of *Qirā'ah* Text Translation

After reading, comparing, and the reduction process, the researcher took 16 data. Those data were the sentence from *qirā'ah* text. The finding of this study shows that generally, the translation result of *qirā'ah* text has a high level of accuracy. It is shown by the average accuracy of translation result on *qirā'ah* text in every category reaches 61.1%. It means that the translation result of *qirā'ah* text is transferred accurately from the source language into the target language. The sentence of

the target language can be understood, even though structuring the word needs to rewrite or to revise. The level accuracy of the translation result of the *qirā'ah* text can be seen in the following table:

Tabel 2 Classification table of the accuracy in translating *qirā'ah* text

Rate	Numbers	Respondents	Accuracy level			
			HA	A	LA	NA
Total: 16 Percentage: 100%	1	Sho	-	13 81.25%	1 6.25%	2 12.5%
	2	SKM	3 18.75%	10 62.5%	3 18.75 %	-
	3	Syi	6 37.5%	9 56.25%	1 6.25%	-
	4	SR	-	12 75%	4 25%	-
	5	AH	2 12.5%	7 43.75%	7 43.75%	-
	6	HNA	2 12.5%	9 56.25%	5 31.25%	-
	7	AD	4 25%	8 50%	4 25%	-
	8	IRNF	3 18.75%	9 56.25%	4 25%	-
	9	MMN	2 12.5%	12 75%	2 12.5%	-
	10	FHM	-	14 87.5%	2 12.5%	-
	11	NF	-	12 75%	4 25%	-
	12	TN	-	13 81.25%	3 18.75%	-
	13	EE	-	6 37.5%	10 62.5%	-
	14	YN	4 25%	12 75%	-	-
	15	WA	-	7 43.75%	9 56.25%	-
	16	DL	-	3 18.75%	2 12.5%	11 68.75%
	17	EP	2 12.5%	11 68.75%	3 18.75%	-
	18	L	7 43.75%	9 56.25%	-	-
Average			12.2%	61.1%	22.2%	4.5 %

From the data obtained, only 12% of the data was rated in highly accurate. From this condition, it can be seen that the translator still needs to correct the diction and the arranging pattern of the translation result so that it cannot decrease the accuracy level of translation. For clear information, the following example is the translation result of *qirā'ah* text of the student in all types of accuracy level.

1. Highly Accurate

The example of translation from the data number 15 and 16 that was rated as highly accurate which means there are no mistakes on the used technique, as follows:

Source language:

فَاللِّسَانُ إِنِ اسْتَعْمَلَهُ الْإِنْسَانُ فِي الْخَيْرِ حَتَّى مِنْهُ الْخَيْرُ، وَإِنْ اسْتَعْمَلَهُ فِي الشَّرِّ حَتَّى مِنْهُ الشَّرُّ

Target language:

Jika lidah digunakan oleh manusia dalam kebaikan maka ia akan memperoleh kebaikan. Jika lidah digunakan dalam keburukan maka ia akan memperoleh keburukan pula.

The translation above using two techniques namely, borrowing the term (Newmark, 1998:91), couplets, that is the explicit technique on the word **جَنَى** and the deletion technique on the phrase **مِنْهُ**. Implicitly, every verb in Arabic has been contained the *ḍamīr* “pronoun”. In accordance with the variant of verb conjugation, both in *fi‘il mādhi* or *fi‘il mudhāri*, there are 14 pronouns in Arabic. The 14 pronouns were sorted based on the individual, numeric, and males females aspects (Alfarisi, 2014:74).

In relations that thing, the showing of the word “ia” as pronominal persona III in translation the word **جَنَى** is the applying the explicit technique, because the word **جَنَى** in translation above contains the pronoun **هُوَ** (ia) implicitly. Thus, the explicit technique is a technique translation marked with the explicit of the linguistic element of the source language into the target language. The condition is affirmed by Syihabuddin (2005:96) so that the reader can understand the translation easily. The translator should explicit the syntaxes function S that is implicit in the source language, as the pattern of P-(S) is explicit into S-P. Making explicit of S in the source language is the common thing, but it is uncommon in the target language.

From the translated above, the preposition phrase **مِنْهُ** in a translated version “darinya (lisan)” is deleted. It was done to make the translation result not contradict the grammatical of the target language. (Deletion technique).

2. Accurate

The accuracy category in translating *qirāah* text had the score about 61.1%. This means that the accuracy category becomes the highest in the translation result of *qirāah* text.

The example of translation from the data number 2 and 3 that rated accurate but it needs to rewrite or to revise, as follows:

Source language:

أَنِّي وَجَدْتُ لِسَانِي سَيْفًا، إِنْ تَكَلَّمْتُ فِي غَيْرِ فَائِدَةٍ قَتَلَنِي

Target language:

Sungguh aku telah mengetahui bahwa lisanku bagaikan pedang. Jika aku berbicara yang tidak berguna maka ia akan membunuhku.

The above translated data of number 2 is rated accurate but it needs to revise because the translation of **سَيْفًا** literally means “pedang”. In fact, that translation has been accurately, but it can be more accurately if it is translated into “sebilah pedang” (addition technique). It is done in order to explain the message of the source text writer.

From the data translation number three, that is **قَتَلَنِي** literally means “membunuhku”, but that phrase translation will be more accurately if it is translated into “menebasku” (established equivalent technique). It is because basically the function of the sword is to cut down, and that thing is the common expression based on the dictionary or even using in the daily life.

Besides the data translation number 2 and 3, there is data number 5 that was rated accurately but it needs to rewrite or to revise.

Source language:

فَإِذَا صَعِدْتُ الْمُنْبَرَّ تَكَلَّمْتُ كَلَامًا قَلِيلًا، فَلِمَ أَذًا؟

Target language:

Namun tatkala anda menaiki mimbar, mengapa hanya berbicara sedikit?

The translation above was rated accurately but it needs to revise because the translation of the term **كَلَامًا قَلِيلًا** was translated by the claque technique become “berbicara sedikit”. In fact, the translation has been executed accurately, but it will be more accurate and appropriate to the culture of the target language and full in language taste if it is translated as “berbicara sebentar” (adaptation technique). As revealed by Arfianti, et al. (2018: 125), adaptation technique means adopting cultural elements in the target language

3. Less Accurate

The score of less accurate translation was 22.2%, which means that the less accurate category of this translation became the second highest after the accurate category of translation (61.1%). The following is the example of *qirāah* text translation that was categorized into less accurate. The translated data is found in the data number 1 and data number 7, as follows:

Source language:

وَقَدْ لَامَهُ النَّاسُ لِأَنَّهُ كَثُرَ الصُّمْتُ

Target language:

Banyak orang yang mencela Hasan bin Ali radiyallahu ‘anhu (Semoga Allah Meridainya) karena dia banyak diam dan tidak berbicara melainkan seperlunya.

From the example above, there was the phrase addition that is actually not needed, namely “dan tidak berbicara melainkan seperlunya” as the realization of addition technique that caused the translated is less accurate.

Source language:

وَقَدْ طَلَبَ أَحَدُ الْحَكَّامِ فِي الزَّمَنِ الْقَدِيمِ مِنْ خَادِمِهِ أَنْ يَشْتَرِيَ لَهُ أَحْسَنَ مَا فِي الشَّاةِ لِيُعِدَّهُ طَعَامًا لِضَيْوْفِهِ الَّذِينَ دَعَاهُمْ لِلْغَدَاءِ مَعَهُ.

Target language:

Dan ada kisah yaitu tentang seorang hakim yang ingin memuliakan tamunya dengan mempersiapkan makan siang bersama dengan menu daging, kemudian meminta pembantunya untuk membeli bagian yang paling baik dari seekor kambing.

From the example above, there is unnecessary addition phrase, namely “Dan ada kisah yaitu tentang”; “yang ingin memuliakan tamunya”; and “dengan menu daging” as the realization of addition technique that caused the translation is less accurate. Then, in the above translation, it is found that the word **الْحَكَّامِ** was translated into “hakim” (borrowing technique). The meaning of the word “hakim” on that translation was rated less equivalent in the target language. In fact, the translator translates the word **الْحَكَّامِ** into “majikan” (established equivalent technique). From that expression, the word “majikan” is commonly used based on the daily life of the target language. Besides, the deletion of the word **فِي الزَّمَنِ الْقَدِيمِ** “pada zaman dahulu” causes the translation less accurate. The other less accurate category can be seen in the translation of the word **الشَّاةِ** which has the meaning “seekor kambing”; whereas, the common meaning of **الشَّاةِ**, based on the dictionary, is “seekor domba” (established equivalent technique).

4. Not Accurate

The category of not accurate was about 4.5% and it is the lowest among every level in the accuracy translation of *qirāah* text of the PBA UPI student. The following example of *qirāah* text translation in the category of not accurate can be seen in the data number 6:

Source language:

أَوْ أَنَّهَا هُمْ عَنْ شَيْءٍ وَأَنَا أَفْعَلُهُ

Target language :

From the example above, there was a deletion in which the source language was not transferred into the target language. The deletion can omit the information of the source language.

Conclusion

According to the analysis and the discussion, it is found that there are nine techniques of translation. The most dominant techniques used are established equivalent, addition, and literal. The using of those techniques was affected by the background of the translator's skill in giving the information and elaborating more explicit and concrete translation. The high level of accuracy is more contributed by the technique of amplification and established equivalent.

In addition to, the inaccuracy often appeared from the technique of modulation, addition, and reduction; it was because the information in the source text has been shifted or is not translated to the target text. The effect from that condition is the information giving from the original author is not delivered well in the translation. Some other parts of translation can make the distortion of messages; it is caused by the unnecessary of applying the reduction and addition technique. Moreover, some of translators in translating the *qirāah* text often used the conjunction and the pronoun more than needed, the wrong phrase translation, the wrong punctuation, and the wrong spelling.

Thus, the translator of the *qirāah* text is demanded to be able to select the technique that is oriented to the accuracy and the comprehensiveness of the information so that the message can be understood well by the reader. Then, for the student of Arabic education, besides learning and understanding the Arabic language, they have to revitalize general basic subject of Indonesian language about the good writing of Indonesian language.[]

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