The Relationship Between Mastery of *Nahwu Sharf* and The Ability to Translate Arabic Texts

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Abstract

In translation, one will face difficulties transferring Arabic texts into Indonesian. There are often many inconsistencies in language change when it has been translated. Nahwu and sharf are often linked to the problem. It is incomplete for someone to learn this nahwu sharf, which makes the Arabic translation imperfect. Likewise with the reality that happened to the 5th semester students Department of Arabic Teaching, University of Muhammadiyah Malang. This study aims to determine the relationship between mastery of nahwu sharf and the ability to translate Arabic texts into Indonesian. The results of the Pearson Correlations Bivariate test on this test with sig (2-tailed) by 5% and $r_{table} = 0.468$, showing a result of 0.574 > 0.468, which means $r_{xy} > r_{table}$. This study shows a significant relationship between the two variables. Based on correlation results = 0.574, it is located at intervals 0.40 – 0.599, which means the relationship between the two variables lies at a medium-level correlation. This answer is that mastery of nahwu sharf is not the only aspect that influences translation skills; various other aspects influence the ability to translate Arabic texts.

Keywords: Ability to translate, Correlations, Mastery of *nahwu sharf*

Abstrak

Dalam proses penerjemahan, seseorang akan dihadapkan pada kesulitan-kesulitan ketika mengalihkan teks berbahasa Arab ke dalam bahasa Indonesia. Seringkali ditemukan inkonsistensi dalam perubahan bahasa Arab setelah diterjemahkan. *nahwu* dan *sharf* seringkali dikaitkan dengan problematika yang terjadi. Kurang luasnya cakupan pemahaman seseorang dalam mempelajari *nahwu* dan *sharf* membuat terjemahan bahasa Arabnya tidak sempurna. Sama halnya dengan realitas yang terjadi pada mahasiswa semester 5 Program Studi Pendidikan Bahasa Arab Universitas Muhammadiyah Malang. Penelitian ini bertujuan untuk mengetahui hubungan antara penguasaan *nahwu sharf* dengan kemampuan menerjemahkan teks berbahasa Arab ke dalam bahasa Indonesia. Hasil uji *Pearson Correlations Bivariate* pada pengujian ini dengan sig (2-tailed) sebesar 5% dan r_tabel = 0,468 menunjukkan hasil 0,574 > 0,468 yang berarti r_xy > r_tabel. Penelitian ini menunjukkan hubungan yang signifikan antara kedua variabel. Berdasarkan hasil korelasi = 0,574, maka terletak pada interval 0,40 – 0,599 yang berarti hubungan kedua variabel berada pada derajat korelasi sedang. Hal ini menjawab bahwa penguasaan *nahwu sharf* bukan satu-satunya aspek yang memengaruhi keterampilan penerjemahan, tetapi ada juga berbagai aspek lain yang juga memengaruhi kemampuan penerjemahan teks bahasa Arab.

Kata Kunci: Kemampuan menerjemah, Korelasi, Penguasaan *nahwu sharf*

Introduction

The problem of learning foreign languages, including Arabic, lies in two things, namely linguistic and nonlinguistic problems. Linguistic problems include *qawa'id (nahwu-sharf). Qawa'id*, one of the branches of Arabic, has an essential function and role for every Arabic learner. (Nasiruddin, 2019) According to some Arabic linguists, *nahwu* and *sharf* should take precedence over learning Arabic before learning other branches. On the other hand, *nahwu* and *sharf* learning require an appropriate learning method, which is chosen and determined based on the learning objectives, approaches, methods, and learning techniques (Muhammad, 2020).

Nahwu and *sharf* are the two of most frequently discussed aspects of learning Arabic (Sari, 2017). Etymologically *nahwu* means road and direction (Al Fairuz Abadi, 1971). As for the terminology of *nahwu* science is a way to learn the rules of preparing sentences and words in Arabic (Darwin, 2021). *Shaykh Musthafa al-Ghulayaini* defines *nahwu* as a tool that studies the basic forms of Arabic both in terms of letters and the determination of the final *harakah* of words according to his position in a sentence *(I'rab* and *bina')* (Al-Ghulayaini, 2008).

In his book *al-Khashaish, Ibn Jinni* revealed, "The purpose of *nahwu* for non-Arab speakers is as an approach to the way of speaking native Arabic speakers in situations of changing *i'rab* and *bina'*. Such as *tastniyah, jama' tahqir, taksir, idhafah, nasab, tarkib*, and so on, so that non-Arab speakers can follow the pronunciation of native Arabic speakers. If they go out of the bounds of understanding, then they can be referred back to the previous rules of *nahwu*." (Jinni, 2008). Because the misreading of *"al-Lahn"* on the language culture of the Arab people will be called not fluent anymore (Roji, 2020).

Yabaty defines *nahwu* etymologically means *al-janib* (aspect), *al-miqdar* (measure), *al-mitsal* (example), or *al-qashd* (meaning). Terminologically *nahwu* means:

"النحو هو علم إعراب كلام العرب بما يعرض لها في حال تركيبها من رفع أو نصب جر أو جزم أو بناء."

"Nahwu is the science of the Arabic word i'rab in which structural matters, such as *rafa', nashab, jar, jazm*, or *mabni* (does not change under any circumstances." (Yunisa, 2022).

The discussion of *nahwu* is dominated by the problem of *i'rab*. Therefore, some say that at first *nahwu* was known as i'rab, which is a science that talks about the state of vocabulary in Arabic in terms of *i'rab* and *bina'*, so that the final state of the word can be known to form a certain sense in the classification of *rafa', nasab, jar*, or *jazm*, or the final provisions of the word are fixed *(mabni)* as before entering into the sentence. Such a classification is called *i'rab* in Arabic grammar (Fiddaroini, 2012).

The definition of morphology *(as-sharf)* or *at-tashrif* or *at-taghyir* means change, and *at-tahwil* means displacement (Anwar, 2000). According to the term, *sharf* is the change of one *lafazh* to another *lafazh* to obtain the appropriate meaning (Wahyono, 2019). The *sharf*, studies the *isim*, which is *mutamakkin* (changeable), and the *fi'il*, which is *mutasharrif* (can be interpreted). Also acts as a tool to understand *shigat* (the pattern of *kalimah*) such as *tasghir, nisbat, jama' (sima'iy, qiyasy, shadz), idgham, i'lal, ibdal*, and others (An'im, 2008).

Sharf is one of the studies of Arabic besides *nahwu* and *balaghah*. The definition of *sharf* according to classical Arabic scholars such as al-Zinjany is (Taufik, 2016):

"تحويل الأصل الواحد ألى أمثلة لمعان مقصودة."

"The root word changes to several different (new) forms because of changes in certain meanings."

In simple terms, *sharf* is the science of changing a sentence from its origin in several different forms of example due to several desired meanings. Such as *fi'il madhi, fiil mudlari, masdar, isim masdar, fi'il amar, isim zaman, isim makan,* and others (Mokhammad, 2020). It can be concluded that *sharf* is a person's ability to understand the origin of words and the conversion of Arabic sentences into other forms according to the desired meaning (Muhamad Bisri Ihwan, 2022).

Each field of science has its benefits and functions, and each benefit depends on the content of the discussion listed in the discipline itself. There are benefits of studying *sharf* as knowledge,

such as maintaining oral knowledge from the mispronunciation of each *lafazh* in sentences and maintaining Arabic rules in Arabic texts (Shohibul Anwar, 2019). Because of these two *(nahwu and sharf)* are important as references in learning Arabic, there is the expression of some scholars *(ulama)* if "*Sharf* is the parent of all sciences and *nahwu* is the father" (Ilmi, 2021).

The difference between *nahwu* and *sharf* lies in the discussion of each word. If *sharf* is talking about *lafazh* that has not been listed in a sentence, nahwu examines each *lafazh* when it is in a sentence (An'im, 2008). *Nahwu* explores the rules of letters, *lafazh*, sentences, and sound suffix in a *lafazh*. While *sharf* explores the changes of pattern in *fi'il* (verb) both *fi'il madhi* and *fi'il mudhari'*, the form of *amr* (command), the changes of patterns in *fi'il* to derivative nouns, also in *fa'il* (perpetrators) the subject to changes in fi'il patterns according to the medical (Hazani, 2018).

In practice, studying *nahwu* and *sharf* aims to bring its understanding to the skills of reading and writing Arabic texts. It also gives birth to proficiency in applying Arabic rules to various linguistic situations, as well as the ability to know the position of the word in a sentence (*nahwu*) and the ability to be able to determine the form of the word (*sharf*). Determining the form of words in a sentence must be assisted by understanding the text read *(fahm al-maqru')*, which cannot be obtained without mastery of *mufradāt* (Ahmad, 2022).

A person's language skills are assessed in various aspects of the language capabilities they learn. The ability to read, write, listen, and speak is the primary thing that must be mastered in learning a language. In addition, one of the skills that must be strengthened in learning a foreign language is the ability to translate (Misbah, 2006). Adapted from Armenian, "*turjuman*" which is commensurate with "*tarjaman*" is interpreted as someone who gives a derivative of the word into another language so that the speaker of the target language can understand the meaning of the word being spoken (Shalihah, 2017). Understandably, translation is an attempt to divert foreign languages so that the messages contained in the source language can be interpreted and understood by the target language speakers (Nur, 2019).

Translating Arabic is closely related to learning Arabic; naturally, a person will face problems translating Arabic texts directly into Indonesian. Likewise, the reality occurs to the 5th-semester students in the Department of Arabic Teaching, University of Muhammadiyah Malang. Some claimed that some are not fluent in translating Arabic texts into Indonesian.

Departing from previous research with a discussion of the subject matter regarding the relationship between vocabulary and the ability to speak Arabic produces a strong correlation. As well as researching students' errors in translating Arabic reading materials into Indonesian, one aspect of the cause is the mastery of *nahwu sharf*. From here, researchers are interested and intend to discover the relationship between mastery of *nahwu sharf* and the ability to translate Arabic texts into Indonesian. This study aims to find out a.) Is there a connection between the two? b.) What impact does *Nahwu Sharf* have on translation? c.) What if someone does not master *nahwu* and *sharf*? d.) How much is correlation degree between *nahwu* and *sharf* mastery in translating Arabic text? Will the same result be found by comparing the two variables, or will a different correlation result from previous studies?

Method

This research uses correlational quantitative methods with two types of variables as a research concept. The concept of research has two variables (Neuman & Robson, 2014), each categorized into a free variable (X) and a bound variable (Y). The two variables will give birth to a hypothesis in the form of an influence between variables (X) and variables (Y). Variable (X) is the mastery of the *nahwu sharf,* and variable (Y) is the ability to translate Arabic text. The data collection technique was obtained through *nahwu sharf* mastery tests, tests of the ability to translate Arabic, and questionnaires. The experimental class, which is also the object of research, was taken from a sample of the 5th-semester students in the Department of Arabic Teaching, University of Muhammadiyah Malang, with 20 respondents.

The test is divided into three stages: the first is a test of mastery of *nahwu* rules, the second is a test of mastery of *sharf* rules, and the last is a test of the ability to translate Arabic texts. Here are the aspects that are tested.

Table 1. Test models

No	Aspects
1	*Nahwu* mastery test, with discussion about : (الجملة الفعلية، منصوبة الأسماء، باب المفعول به، نوعه، مرفوعات الأسماء)
2	*Sharf* mastery test, with duscission about : (التصريف الاصطلاحي، التصريف اللّغوي)
3	Translation ability test (gives *syakal and meaning of the Arabic texts*)

Data analysis techniques based on problems in this research use normality tests and hypothesis tests. Normality test analysis determines whether the data obtained has been distributed normally (Nasrum, 2018). To obtain valid and adequate data on a small sample, the normality test used is *Shapiro Wilk* normality test (Quraisy, 2020). The data obtained from the test results using SPSS version 28.0 is as follows:

Table 2. Tests of Normality

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Tarjamah	.161	20	.187	.957	20	.488
Nahwu Sharf	.123	20	.200*	.954	20	.427

*. This is a lower bound of the true significance.

Lilliefors Significance Correction

H_0 = the normal distributed data

H_a = the data not is=n normal distribution

In the 2nd table, it is known that the signification value of Shapiro Wilk's data normality test on *nahwu sharf* is 0.427 >0.05 and the signification value in *tarjamah* testing is 0.488 >0.05. If the data obtained is calculated greater than the signification value amounting to $\alpha = 5\% = 0,05$, so H_0 accepted (Santoso, 2014) It was concluded that Shapiro Wilk's normality testing in the table above showed **normal** distribution data.

The hypothesis test analysis in this study used a comparison of frequency distribution tables of the two variables. Because the data obtained has been distributed normally, the type of statistical test taken is a parametric statistical test (Orcan, 2020). The parametric statistical test analysis used in this research was Pearson Correlations analysis, which determines presence or absence of a relationship between the two variables (Konold, 2018). Based on the formulation of the problem, the following research hypothesis was formed as:

H_a = There is a correlation between the rule of *nahwu sharf* with the ability to translate Arabic texts of the 5th-semester students' Department of Arabic Teaching, University of Muhammadiyah Malang.

H_0 = There is no correlation between the rule of *nahwu sharf* with the ability to translate arabic texts of the 5th-semester students' Department of Arabic Teaching, University of Muhammadiyah Malang.

Result

Someone new to learning Arabic also needs time to master the language. Sometimes, someone will find it easy to learn and sometimes difficult to solve the problem. Not only a beginner but also an Arabic linguist is still often found inconsistent in translating Arabic texts into

Indonesian. It is still common to find errors in the translation of the language. Indonesians interested in learning Arabic must have encountered many problems that must be overcome, both linguistic and nonlinguistic (Faedurrohman, 2018), as well as the problematic phenomenon that occurs in students of the 5th-semester students.

Table 3. *Nahwu* and *Sharf* scores

Nahwu Value	Frequency	Sharf Value	Frequency
0-20	0	0-20	1
21-40	1	21-40	2
41-60	5	41-60	9
61-80	11	61-80	7
81-100	3	81-100	1

Table 3rd shows that the highest *nahwu* score was 100, achieved by one student, while the lowest *nahwu* score was 30, achieved by one student. On the other hand, the highest *sharf* score was 90, achieved by one student, while the lowest *nahwu* score was 20, achieved by one student. After knowing the value of mastering *nahwu* and *sharf*, the researcher will display the value of the ability to translate Arabic texts and the average value of *nahwu* and *sharf*. Here is the table.

Table 4. *Nahwu-Sharf* and Translation scores

Nahwu-Sharf Value	Frequency	Translation Value	Frequency
0-20	0	0-20	0
21-40	1	21-40	4
41-60	7	41-60	9
61-80	9	61-80	6
81-100	3	81-100	1

Table 4th shows that the highest average value of *nahwu sharf* mastery was 85, achieved by three students, while the lowest average value of *nahwu sharf* mastery was 35, achieved by one student. On the other hand, the highest translation value was 90, achieved by one student, while the lowest *nahwu* score was 30, achieved by one student.

After getting the results of both the calculation of the value of mastery *nahwu sharf* and the value of the ability to translate Arabic text into Indonesian, furthermore, researchers will test the initial hypothesis formulation of whether there is a relationship between mastery of *nahwu sharf* and the ability to translate Arabic texts into Indonesian. To get accurate results, researchers used SPSS version 28.0 to prove the initial hypothesis using *Pearson's Product Moment* correlation formula :

Tabel 5. Correlation of *Nahwu Sharf's* Mastery with Translation Ability

Correlations

		Nahwu Sharf	*Tarjamah*
Nahwu-Sharaf	Pearson Correlation	1	.574**
	Sig. (2-tailed)		.008
	N	20	20
Tarjamah	Pearson Correlation	.574**	1
	Sig. (2-tailed)	.008	
	N	20	20

**. Correlation is significant at the 0.01 level (2-tailed).

The 5th table above summarizes correlation results using *Bivariate Pearson Correlations of both variables*, namely mastery of *nahwu* and *sharf* with the ability to translate Arabic text into

Indonesian. The results of the above test are then interpreted to determine whether there is a relationship in the data that has been tested based on a comparison from r_{count} and r_{table}. The first step is to find first r_{table}. The amount of the table used is calculated using the formula df = N-2, so it is obtained df = 20 - 2 = 18 with a level of significance (2-tailed) of 5% or 0.05 amounting to 0.468 as follows:

Tabel 6. *r tabel*

Df = (N-2)	0.05	0.01
17	0.482	0.606
18	0.468	0.590
19	0.456	0.561

The 5th table *"correlations"* above, shows that r_{count} (*pearson correlations*) from the mastery of *nahwu sharf* (X) and the ability to translate Arabic (Y) shows results (r_{xy}) = 0.574. While in 5th table, the values of r_{table} = 0.468. Based on the Analysis *of Bivariate Pearson Correlations,* if r_{xy}^- r_{table} so H_0 Rejected and H_a accepted.(Perinetti, 2019) While the comparison between r_{xy} and r_{table} showing a result of 0.574^- 0.468 which means r_{xy}^- r_{table}.

From the *Bivariate Pearson Correlations* test above, it can be concluded that "There is a significant relationship between mastery of *nahwu sharf* and the ability to translate Arabic texts into Indonesian." Next, to find out the extent of the level of relationship between the two variables, it can be measured using the following table of degrees of correlation:

Tabel 6. Strength Level of Relationships Between Variables

Coefficient Interval	Degree of Correlation
0.00 – 0.199	Very Low
0.20 – 0.399	Low
0.40 – 0.599	Middle/ Medium
0.60 – 0.799	Strong
0.80 – 1.00	Very Strong

The 6th table is the absolute value of the level of relationship strength between variables, used to measure the degree of correlation in the r_{count} (r_{xy}).(Feng et al., 2019) Based on the results of the correlation obtained r_{xy}= 0.574, than r_{count} located at intervals 0.40 – 0.599 which are on the medium line. So it can be concluded that between variables (X) (mastery of *nahwu sharf*) and the variable (Y) (the ability to translate) has a medium correlation. It means that mastery of *nahwu sharf* is enough to affect the ability to translate Arabic texts of the 5th-semester students in the Department of Arabic Study Program, University of Muhammadiyah Malang.

Discussions

The problem that has reached the meeting point above is one of the many problems that occur in mastering a language. The rules of *nahwu sharf* proved to have quite a part in influencing the ability of students to translate Arabic texts into Indonesian. Syntax and morphology, commonly called *nahwu* and *sharf,* are two essential sciences that open the way for understanding Arabic sentences and their beautiful words. If both rules are not mastered, then a translator cannot translate Arabic text properly according to the meaning and way of reading intended from the text.

After investigation, several problems occur in learning *nahwu* and *sharf,* which results in a person's lack of proficiency in translating Arabic texts into Indonesian. Among them are the problems of *sharf* learning, namely: 1) Discussion that quickly changes 2) The existence of rote learning 3) Many patterns in word changes 4) Vocabulary that is interpreted is rarely used daily.

Among the complexities involved in *nahwu* are the excessive use of logical analogies, the principle of all *illāt,* and the theory of *'āmil.* Thus, *nahwu* becomes a science that is considered mature on the one hand. However, on the other hand, it becomes a frightening scourge for Arabic

learners because many aspects must be mastered, and there are differences of opinion from the side of *nahwu* experts.

Examples of sentences that require *nahwu* knowledge in translation such as العِمَارَةُ الجَمِيْلَةُ كَبِيْرَةٌ "A big beatiful building." This sentence is *jumlah ismiyah* that *rafa'* reads with *harakat dhammah*. If one does not understand the rules of *nahwu*, then what he said is "Building Big Beautiful," and so on. In this case, he only relies on mastery of vocabulary and vice versa.

Applying *sharf* rules in translation, such as studying the origin of the change of one word into another different word to get the intended meaning and pronunciation. The word المُبَاهَلَةُ which was originally said to be البَهْلُ which means curse. المُبَاهَلَةُ has a word equation with المُلَاعَنَةُ *"mula'anah"* which means to betray each other. The word *"mubāhalah"* is defined as an oath made by two people or two groups by involving God directly. If one of them lies, God will curse him according to his spoken oath.

However, not many people understand that *"mubāhalah"* is an oath that can be made with the consent of two parties. People who do not understand *Sharf will think only one person can do this oath*. If one does not agree, or who commits *mubāhalah* only one person, then the oath will be considered invalid. Not all problems can harm. This oath can only be done when there is a very urgent problem and can endanger the *aqīdah* and *ukhuwwah*.

Another example is mentioned, such as someone wanting to speak in Arabic: "A student comes to school," so he says this:

جَاءَ تِلْمِيْذٌ إِلَى المَدْرَسَةِ

In this case if one recites with the rules of *nahwu sharf* which is shahih then the word *"Tilmidz"* with *i'rab rafa'*, and pronounces the word *"al-madrasah"* with *i'rab jar*. He did not pronounce *"tilmidz"* with *i'rab nashab* or *jarr*. Nor did he pronounce the word *"al-madrasah"* with *i'rab rafa'* or *nashab*. Then, when writing the utterance should symbolize the sign *i'rab rafa'* for the word *"tilmidz"* and the sign *i'rab* jar for the word "al-madrasah" according to the sound spoken.

Another example is the word يَقُوْمُ whose origin is said to be يَقْوَمُ, lies in wazan يَفْعُلُ. The *harakah* of *waw* moved to the previous letter. Because the previous letter is a dead *shahih* (*sukun*), while the letter *waw* is a letter with *harakah*. This aims to avoid heavy pronunciation, so be يَقُوْمُ. In the case of a person who does not understand the rules of *sharf* he will not know the origin of the mention of the word. Because it would be a pity someone who learns Arabic but does not know the origin of some words scattered in a sentence. Like the rule of *i'lal* in *sharf* above.

Apart from the four *mahārah* that need to be pursued, the rules of *nahwu sharf* must still be studied well. According to S.C. Haron et al., honing language skills, such as learning the rules of *nahwu* and *sharf* is one of the efforts to improve language skills (Haron). However, *nahwu* and *sharf* are still one aspect. Of course, other aspects affect one's language skills, especially the ability to translate Arabic texts into Indonesia (Fitri, 2021).

Aspects that affect a person in language and the ability to translate foreign languages include aspects of vocabulary, teaching motivation towards learning interests of learners, material delivery methods, interactive and innovative learning media, gestures and teacher character in teaching, lack of intensity in reading and understanding Arabic texts, experience of trapping Arabic texts that are not enough, and so on. The following is a division of some inhibiting factors and supporting factors in learning Arabic:

Based on the results of the above research, the supporting factors in studying *nahwu* and *sharf* are divided into two, namely internal factors and external factors: 1) Internal factors: Physical factors or physical health when participating in the learning process, attention to Arabic learning activities, interest in Arabic language learning, aspirations to become people who are experts in Arabic and can study in Saudi Arabia and student interests and motivations. 2) External factors: Family and friend support, school or environmental factors, teacher teaching methods, and supportive Arabic exercise books. Based on the results of the above research, factors that hinder

learning the science of *nahwu* and *sharf* are students' different educational backgrounds, interests, and motivations.

Conclusion

Nahwu and *sharf* are interconnected rules that cannot be separated. *Sharf* is the mother of all knowledge in Arabic, while *nahwu* is the father. *Tarjamah* is a language study skill that transfers foreign languages (Arabic) into the national language (Indonesia). A language learner must have experienced difficulties in the process of translating Arabic texts. In this case, one of the causative factors is associated with the mastery of the rules of *nahwu* and *sharf* that were owned. The object of the problem in this study is the 5th-semester students' Department of Arabic Teaching, University of Muhammadiyah Malang.

The results of the hypothesis test using the *Pearson's Correlations Bivariate* test obtained results (r_{xy}) = 0.574 with signification (sig-2 tailed) as much as 5% and r_{table} = 0.468, showing a correlation of 0.574ˉ 0.468, which means r_{xy}ˉ r_{tabel}, so H_0 rejected and H_a accepted. Based on the correlations r_{xy} = 0.574, then r_{count} is located at intervals 0.40 - 0.599, which means the relationship of the two variables lies at the degree of medium-level correlation. From the hypothesis test research results, it can be concluded that "There is a significant relationship between mastery of *nahwu sharf* and the ability to translate Arabic texts into Indonesian students of 5th-semester students Department of Arabic Teaching, University of Muhammadiyah Malang." However, the results of the correlation study of the two variables above are only at the level of moderate degrees, not at strong or perfect levels.

The rules of *nahwu* and *sharf* are only one of the aspects that affect a person's language skills, especially in terms of translation. This research shows that the quality of a person's language skills depends not only on one type of quantity or quality of understanding alone, but also on other skills such as vocabulary aspects, teacher motivation towards learners, learning media, delivery methods, and so on. This research contribution is expected to be one of the answers to various questions related to problems in Arabic translation. This research is also expected to motivate Arabic learners who want to improve the quality of translation. However, this study also did not escape from various shortcomings. Hopefully, this research can also be a reference and improvement for further quality Arabic language research.[]

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