

Arabization or Domestication? Case Study of Information Structure Shift in Aphorisms

Muhammad Yunus Anis

Arabic Literature Department, Universitas Sebelas Maret, Surakarta, Indonesia

Abstract—Al-Hikam aphorism is a descriptive factual genre in which the patterns of the text structure are distinctive and aesthetic. The structure of the information facilitates the linear pattern to be arranged in any micro manner. The structured information may have various themes (topical, textual, and interpersonal). The aphorisms, which are originally Arabic, have been translated into English. This study investigates the techniques, methods, and ideology of al-Hikam English translation and the impact of the shift in thematic structure on the quality of translation. Using a qualitative design by utilizing Spradley model data analysis modified by Santosa (2021), this study suggests that al-Hikam aphorism translation has the tendency towards the target language with the ideology of domestication as seen from the translation techniques being used. The application of translation techniques also causes the phenomenon of thematic structures shift that affects the quality of translation. Therefore, textual competence must be understood by a translator.

Index Terms—al-Hikam aphorisms, translation techniques, translation methods and ideology, translation shift, Arabic-English translation

I. INTRODUCTION

This study analyzes the thematic structure (theme rheme) of al-Hikam aphorisms, the fundamental reference of Islamic Sufism, authored by Ibn Athaillah as-Sakandari. This book contains moral education and the efforts of a servant in taking the spiritual path toward God. Therefore, many people use this book as the starting point of their “spiritual revolution” (Pustaka, 2016). Aphorisms are interpreted as solid and concise statements about “life attitudes” or general truths (such as proverbs). The term aphorism, in Arabic, is often equated with the word *al-ḥikmah* (Baalbaki, 1990, p. 51). Etymologically, the term aphorism is derived from Greek word *aphorismos* which means to distinguish or to define (Băiaș, 2015). Aphorisms are typically in the form of short, concise, and easy-to-remember anthologies of quotations. Aphorisms differ from clichés, proverbs, and adages; since aphorisms are always attached to the author’s name, both privately, in writing, and spoken in public like Al-Hikam’s aphorisms that are always attached to the author, Sheikh Ibn Athaillah As-Sakandariy (As-Sakandariy, 2008).

This aesthetic and meaning-dense form of language ultimately becomes the causes of diverse translation problems; the decision-making process of the translator in dealing with aphorism language translation products, whether the translator must maintain the meaning-intensive aesthetics of the source language or must sacrifice the aesthetics to make it easier for the readers; and whether the form that exists in the source language preserved (Arabization) or it has to adapt to local conditions of the community (domestication). Theoretical studies related to the aphorism genre have been comprehensively reviewed by Hui (2019), Băiaș (2015), and Morson (2012). Previously, Băiaș (2015) discovered that there is an additional function of language besides expressive, communicative, descriptive, and argumentative function. This function is known as aphoristic function, a function of language which is memorable, concise, yet ambiguous. These three characteristics further strengthen the aphoristic style of expression. One of the methods used to interpret aphorisms is the *problematological* method invented by a Belgian named Michel Meyer, in which the problem becomes the primary focus.

The translation techniques of al-Hikam aphorisms in Arabic-English remain unstudied; therefore, researchers can further examine whether the translation product of al-Hikam’s aphorisms in Arabic-English is oriented to the source language (SL) (Arabization) or to the target language (TL) (domestication). Meanwhile, studies related to translation ideology have been studied: (Hamdany & Picard, 2022; Lesmana, 2021; Venuti, 2019; Azadibougar, 2014; Khalifa & Elgindy, 2014; Gambier, 2014; Khoshsaligheh, 2018). However, in this study, there was no in-depth analysis of the structure of information (Theme and Rheme).

Studies related to translation techniques and methods that specifically use Arabic data have been previously conducted by Anis (2018), Anis et al. (2022), Akmaliyah et al. (2020), Abidin et al. (2020), Al Farisi (2018), Baharudin (2017), and Ikbali et al. (2016). These studies used a translation technique analysis focused on poetry, Arabic-Malay idioms, the Qur’an, hagiography, Arabic prose in the form of novels, and translation of the Arabic-Javanese yellow book. Meanwhile, a study that specifically discusses Translation Quality Assessment (TQA) in Arabic translation has been undertaken by Alfaleh (2020), Khuddro (2018) and Taibi and Qadi (2016). The first study uses a TQA study on Arabic proverbs using Na Pham’s error analysis model. The second study measured TQA on Arabic subtitles and dubbing. Meanwhile, the third study discusses TQA on translation services for Saudi Arabian pilgrim services. In this

case, the TQA study focuses on the following: content accuracy, grammatical and lexical appropriateness, functional equivalence, cohesion, and clarity of meaning. The fourth study specifically discusses TQA in the verb/*ja'ala*/ in the Qur'an.

This study investigates the translation techniques used in the translation product of al-Hikam aphorisms Arabic-English. It analyzes the translation methods and translation ideologies in the aphorisms of al-Hikam Arabic-English (Arabization or Domestication?). In addition, it explores how the thematic structure was translated from Arabic into English, did it shift or not shift (equivalent), and does the shift in thematic structure affect the quality of translation.

II. THEORETICAL FRAMEWORK

The theoretical basis in this research contains four main concepts, namely: (1) Information Structure (Theme and Rheme), (2) Translation Technique, Methods, and Ideology, (3) Shifting Translation, and (4) Translation Quality. Al-Hikam's aphorism will be seen from the linguistic and translation aspects. The translation study specifically discusses the problem of translation studies with the Functional Systemic Linguistic approach, textual equivalence, techniques, methods, and ideology of translation, translation shift, and assessment of translation quality. Meanwhile, the concept of functional systemic linguistics focuses on discussions related to the information structure of the Theme and Rheme. These two concepts are the basis of theoretical thinking in this study, especially in studies related to "textual equivalence."

A. Information Structure (Theme and Rheme)

This study serves to explore clauses as semiotic resources to express messages. There are several basic principles that must be considered in examining clauses as messages, namely the principle of textual linearity: (1) *language including clause is linear*, (2) *so, message is structured linearly*, and (3) *linearity means it is like a line which has a start and an end*. Clause linearity is a starting point used by speakers or writers as a strategy to express social events (Santosa, 2003, p. 117). These basic principles show that a message is arranged from beginning to end in a complete and linear manner.

Furthermore, this type of Theme can be divided into three types: (1) Topical Themes (*the theme that develops the topic of discourse*), (2) Textual Themes (*used to connect the previous clause*), and (3) Interpersonal Themes (*used to interact and transact socially*). At the level of the study of Textual Discourse Semantics, it will be continued in the next research with periodicity analysis, both at the level of small information waves, large information waves, and tidal waves (Martin & Rose, 2007). Therefore, this study can be perceived from the structure of aphorisms that are short but meaningful, which can be seen from the beginning and end of the message. In every language, the main character of a clause has a message or some information in a discourse. The structure that is in the layer of meaning of the clause as a message is called the thematic structure (Halliday & Matthiessen, 2014, p. 88).

Aphorisms can also be viewed from the genre. Al-Hikam's aphorism is included in the descriptive factual genre with the linear model as the dominant thematic progression patterns. This is shown in the following sample data.

TABLE 1
ARABIC-ENGLISH LINEAR PROGRESSION PATTERN
APHORISM 2-2 CLAUSE

<i>'irādatuka at-tajrīd ma'a 'iqāmati-llāhi iyyāka fil-'asbābib</i>	<i>minasy-syahwatil-khafiyati</i>
<i>Your desire for isolation, even though God has put you in the world to gain a living,</i>	<i>is a hidden passion</i>
Old →	New (information)
↓	
<i>wa 'irādatuka al-asbāba ma'a 'iqāmati-llāhi iyyāka fī-tajrīd</i>	<i>'inḥīthāthun 'anil-himmatil-āliiyati</i>
<i>your desire to gain a living in the world, even though God has put you in isolation</i>	<i>is a comedown from lofty aspiration</i>
Old →	New (information)

Based on Table 1, there is a linear thematic progression pattern from Arabic to English. From the source text (ST) Arabic phrase /*'irādatuka at-tajrīd ma'a 'iqāmati-llāhi iyyāka fil-'asbābib*/ which is marked topical theme (as a subject) is translated into /*your desire for isolation, even though God has put you in the world to gain a living*/. Furthermore, the theme is developed into the next clause by still carrying the element /*'irādatuka al-asbāba ma'a 'iqāmati-llāhi iyyāka fī-tajrīd*/ which is translated into /*your desire to gain a living in the world, even though God has put you in isolation*/. This linear thematic progression pattern only involves OLD elements in both the source and target language, without involving NEW elements in both source language (SL) and target language (TL). In addition, there is an external conjunction /*wa*/ that connects the two clauses in Arabic language. The external conjunction forms part of the typical character of a descriptive text that describes an event. The above aphorisms explain the attitude of a wise person when he is awarded *ahwal tajrid* and *ahwal isyighal*. In Sufi terminology, *tajrid* is understood as a condition (*ahwal*) in which a person does not have worldly activities. However, *isyighal* is a condition in which a person is involved in worldly business.

In the Arabic-English aphorisms of al-Hikam, there are 217 clauses in the data. There are several types of themes in the clause: (1) Unmarked Topical Themes, (2) Marked Topical Themes, (3) Interpersonal Themes, and (4) Textual Themes.

TABLE 2
ARABIC-ENGLISH AL-HIKAM APHORISMS THEME DISTRIBUTION

Theme	Arabic (SL)		English (TL)	
	Frequency	Percentage	Frequency	Percentage
Unmarked Topical Theme	205	54.66%	189	59.62%
Marked Topical Theme	13	3.46%	28	8.83%
Interpersonal Theme	40	10.66%	12	3.78%
Textual Theme	117	31.2%	88	27.76%
Total	375	100	317	100

Table 2 highlights that the use of unmarked topical theme in English (TL) is dominant with 189 data or 59.62%. Therefore, the distribution of information in English is arranged in a coherent and systematic manner. This is followed by textual themes with 88 data or 27.76%, marked topical themes with 28 data or 8.83%, and interpersonal themes occupying the lowest position with 12 data or 3.78%. This indicates that the translated text in English has a low relationship and interpersonal interaction compared to the (SL) in Arabic. In addition, the process of reducing textual themes in the (SL) into the (TL) is reduced by approximately 29 types of textual themes. The textual theme is useful for connecting one clause to the previous one, which is indicated by the presence of a conjunction in front of the clause. The interpersonal theme is characterized by vocative, interpersonal adjunct, and other interpersonal expressions (Santosa, 2003). However, there is a significant increase in the use of marked topical themes. In addition, this increase occurs in the previously analyzed Al-Hikam Arabic-English aphorisms, and it suggests that the results of English translation make adverbs and complements as the starting points or factoring points in the translated text.

B. Translation Techniques, Methods, and Ideologies

The translation technique is a special method used by the translator in translating the linguistic unit (micro level) of the SL to the TL. This translation technique uses the theory proposed by Molina and Albir. This posits that there are 18 translation techniques: (1) adaptation, (2) amplification, (3) borrowing, (4) calque, (5) compensation, (6) description, (7) discursive creation, (8) common equivalent, (9) generalization, (10) linguistic amplification, (11) linguistic compression, (12) literal translation, (13) modulation, (14) particularization, (15) reduction, (16) substitution, (17) transposition, (18) variation (Molina & Albir, 2002; Elewa, 2016). The translation technique refers to the process of translating sentences and smaller units of translation. It differs from the method that leads to the whole text translation process. Therefore, the material object of the translation technique is the handling of text at the micro level, namely sentences that become small units in syntax while in the translation method it is in the form of discourse.

Approaches in the field of translation relate to the theoretical principles of translation, methods relate to procedural steps in the translation process, while techniques are strategies used by translators to overcome the difficulties encountered in obtaining equivalence in translation. Two translation approaches were proposed by Newmark (1988, p. 45): the semantic approach and the communicative approach. The semantic approach is a translation approach oriented to the SL. The communicative approach is a translation approach that is oriented toward the TL. Meanwhile, to examine *meta-function* shifts and translation shifts at the macro level in Al-Hikam's aphorisms, Newmark translation methods will be used.

When translators translate, they believe two things, they are: the orientation of the translation product to the source language or the orientation of the translation product to the target language, so that it becomes an ideology at the super macro level. First, the translator can bring the SL writer closer to the reader in the TL. Second, translators can distance writers in the SL from readers in the TL (Dewi & Wijaya, 2021, p. 114). These two basic principles were eventually developed by Venuti into "domestication" and "foreignization" (Venuti, 2019). Domestication is a translation ideology that can bring text messages closer to the TL and culture so readers of the target text do not feel they are reading the translation and feel they are reading the text in the TL. Meanwhile, foreignization or "exile" (Dewi & Wijaya, 2021, pp. 114–116) is the opposite of domestication where translation is undertaken with the principle of maintaining the message of the SL so the result feels "foreign" and the reader understands that the text carries the culture and terms of the SL.

C. Shifting Translation

The term "shifts" has been used to indicate any changes or changes occurring in the translation process. The study of translation shifts can be distinguished from the study of "systemic differences" between the SL and the TL, in addition to the related cultural aspects. Furthermore, studies related to systemic differences between the SL and TL related to the level of linguistic competence become the entry point for studies in translation (opening conditions for translation; Bakker et al., 2001, p. 226).

D. Translation Quality

This study focuses more on the quality of translation, especially on the first element, "theme-dynamics." The quality of translation in this study focuses on three aspects: (1) aspects of accuracy, (2) aspects of acceptability, and (3) aspects

of readability. In this study, accuracy is a term used in translation evaluation to refer to whether the text of al-Hikam's aphorism in the SL and the text of al-Hikam's aphorism in the TL are commensurate. Thus, an accurate translation is one wherein the content of the message or intent conveyed in the TL is the same and commensurate with the intent of the SL.

Furthermore, in determining the quality of the translation, the acceptability aspect is the second aspect to be studied after the accuracy aspect. In this study, the term acceptability refers to whether the translation has been disclosed according to the rules, norms, and culture that applies to the TL (Nababan et al., 2012). In measuring the quality of translation, readability must also be considered by translators. In this case, readability is understood as a representative of the translated text that can be easily understood by the reader.

III. METHODOLOGY

This translation study was a product-oriented (Saldanha, 2013) case study. The products as the research samples were analyzed to collect the description on the use of information structures (themes and rhemes). The data were al-Hikam's aphorisms. These were originally written in Arabic by Ibnu Athaillah As-Sakandariy and translated into English by *Wali Pustaka*, an Indonesian publisher (Pustaka, 2016). To improve the trustworthiness of the data, this study utilized the triangulation method. The data analyzed came from different sources, al-Hikam Aphorisms and the translations. Moreover, Arabic validators and two translation theorists were involved to assess the translation techniques, shape shifts, and quality.

This study also used method triangulation since similar data were collected with different methods (Sutopo, 2002): document analysis method and Focus Group Discussion (FGD). Interviews in FGDs were conducted by researchers with four informants or raters. Phase I FGDs were undertaken from March 12, 2021 to March 14, 2021. Phase II FGDs were held on March 27, 2021 and March 28, 2021. The data analysis phase was conducted after obtaining narrative data obtained from document analysis, interviews, and questionnaires. This study used analytical techniques consisting of domain analysis, taxonomic analysis, componential analysis, and analysis of cultural themes (Spradley, 2016), which have been modified by Santosa (2021). Domain analysis was the first step to obtain an overview of the object of research to find focus.

First, the data were collected from al-Hikam aphorisms. I applied domain analysis by identifying the types of factual micro genres in al-Hikam aphorisms to analyze the thematic progression patterns and the thematic structure. Subsequently, the analysis was used to classify the translation techniques at the micro level, in this case were the patterned Arabic clauses (SVO), (VSO), and (S + Complement). Taxonomic analysis analyzes all data based on a predetermined domain. The domain was described in detail to facilitate the identification of its internal structure. Data that were already separated from the non-data from the domain analysis required taxonomy analysis. The divisions of taxonomic analysis were based on macro translation analysis: translation method, translation ideology, translation shift, and translation quality. Componential analysis dealt with the relationship between domains and taxonomies. These interrelated relationships covered the relationship between genres, the thematic structure of theme rheme in al-Hikam aphorisms Arabic-English, along with their progression patterns, translation techniques, translation methods, translation ideology, translation shifts, and translation quality (shown in Table 11). The relationship created a network able to generate or issue a new theory. Ultimately, the analysis of cultural themes involved searching for relationships among domains and how those domains were related as a whole. The model offered from this research is that the study of aphorisms is evident from the structure of the information, then viewed from the side of micro-translation, namely in-depth elaboration of translation techniques. Then move on to the macro level, namely in-depth elaboration of methods, ideology, shifts, and translation quality.

IV. RESULTS

A. Translation Techniques (Micro Analysis)

Translation techniques are influential in the study of micro-translation. Micro analysis has a strong relationship with macro analysis, such as on the study of translation methods and ideology. Micro study in translation techniques is in accordance with what has been studied by Molina & Albir that translation techniques have several basic characteristics: (1) translation techniques affect the translation results, (2) translation techniques compare between SL and TL, (3) translation techniques affect smaller text units (micro) such as: words, phrases, and sentences, (4) translation techniques are discursive (logic), natural, and contextual, (5) translation techniques are functional (Molina & Albir, 2002). Various types of translation techniques were found at the micro level as shown in Table 3.

TABLE 3
TRANSLATION TECHNIQUES FREQUENCY OF USE IN ARABIC-ENGLISH AL-HIKAM APHORISMS

No.	Translation Technique	Frequency	Percentage
1	Common Equivalence	615	63.92
2	Amplification (Paraphrase)	75	7.79
3	Amplification (Explication)	65	6.75
4	Modulation	63	6.54
5	Discursive Creation	34	3.53
6	Reduction	34	3.53
7	Compensation	26	2.70
8	Transposition	16	1.66
9	Variation	16	1.66
10	Implication	10	1.03
11	Amplification (Addition)	3	0.31
12	Literal Translation	2	0.20
13	Generalization	2	0.20
14	Description	1	0.10
	Total	962	100

Table 3 shows that the translation techniques applied in al-Hikam aphorisms Arabic-English are fourteen (14) techniques. The translation techniques found in al-Hikam aphorisms are: (1) common equivalence 63.92%, (2) amplification (paraphrase) 7.79%, (3) amplification (explication) 6.75%, (4) modulation 6.54%, (5) discursive creation 3.53%, (6) reduction 3.53%, (7) compensation 2.70%, (8) transposition 1.66 %, (9) variation 1.66%, (10) implication 1.03%, (11) amplification (addition) 0.31%, (12) literal translation 0.20%, (13) generalization 0.20%, and (14) description 0.10%.

B. Method and Translation Ideology

Peter Newmark generally divides translation methods into two kinds of approaches: (1) the semantic approach and (2) the communicative approach (Newmark, 1988). The semantic approach is an approach with the orientation on the SL, while the communicative approach is one with the orientation on the TL. The semantic translation approach attempts to match the semantic and syntactic structures of the second language with the contextual meaning of the original text. Meanwhile, the communicative translation approach attempts to produce an effect on the reader as close as possible to that obtained on the original reader. Therefore, the translation results of Arabic-English aphorisms have used both approaches, both a semantic approach oriented to the SL (Arabic) and a communicative approach oriented to the TL (English).

The source language-oriented method in al-Hikam aphorisms can be proven using the following translation techniques: (1) common equivalence 63.92%, (2) amplification (paraphrase) 7.79%, (3) amplification (explication) 6.75 %, (4) modulation 6.54 %, (5) discursive creation 3.53 %, (6) reduction 3.53 %, (7) compensation 2.70 %, (8) transposition 1.66 %, (9) variation 1.66%, (10) implication 1.03%, (11) amplification (addition) 0.31%, (12) generalization 0.20%, and (13) description 0.10%.

These data indicate that the tendency of using communicative methods in English Arabic al-Hikam aphorisms is 99.72%. However, other data also show that the tendency to use a method oriented toward the SL is also found in the aphorisms of al-Hikam in English Arabic by 0.20%. This source language-oriented method can be proven by the use of literal translation techniques of 0.20%. These data indicate that, in this translation, there is a tendency to use both communicative translation methods and literal translation methods. The results show that the translation method used is a communicative translation method oriented to the TL (English). The use of the translation method typically dominantly oriented toward the TL indicates that the ideology of translation of Al-Hikam tends to predominantly adhere to the ideology of "domestication" translation rather than foreignization.

TABLE 4
METHOD TECHNIQUES AND TRANSLATION IDEOLOGIES OF ARABIC-ENGLISH AL-HIKAM APHORISMS

No.	Translation Technique	Frequency	Ideology
1	Source Language Orientation:	2	
	1.1. Literal Translation		
	Total	2	
	Percentage	0,20 %	(Arabization)
2	Target Language Orientation:	615	Domestication
	2.1. Common Equivalence		
	2.2. Paraphrase		
	2.3. Explicitation		
	2.4. Modulation		
	2.5. Discursive Creation		
	2.6. Reduction		
	2.7. Compensation		
	2.8. Transposition		
	2.9. Variation		
	2.10. Implication		
	2.11. Addition		
	2.12. Generalization		
	2.13. Description		
	Total	960	
	Percentage	99.72%	

C. Translation Shift

The thematic structure in the translation of Al-Hikam aphorisms has a distinctive form and character. The research findings related to the Arabic-English shift are focused on the elaboration of the thematic structures in the Arabic-English al-Hikam aphorisms. In the Arabic-English of al-Hikam aphorisms, there are 217 clauses as the data; 71 clauses experienced a shift in thematic structure, while 146 did not. The shift of thematic structure in al-Hikam aphorisms is influenced by the application of translation techniques. The data with thematic structure shift are shown in the following example.

TABLE 5
ARABIC-ENGLISH THEMATIC STRUCTURE SHIFT EXAMPLE

Arabic	وَأَيُّهَا أَنَارُهُ طَهَّرَ الْحَقَّ فِيهِ	
Transliteration	<i>wa innamā anārahu</i>	<i>dzuhūrul-haqqi fīhi,</i>
Arabic Thematic Structure	Textual + Interpersonal + Topical Unmarked	Rheme
Aphorism 14 Clause 2	<i>It</i>	<i>is illumined only by the manifestation of God in it.</i>
English Thematic Structure	Topical Unmarked	Rheme
Translation Techniques	Reduction + Reduction + Explicitation + Common Equivalence + Common Equivalence	

The table shows that the particle /wa/ as a link between two clauses is not translated in the TL. The use of the particle /wa/ explains that the two clauses are closely related, likewise with the word /innamā/ to which reduction technique is applied. In certain English Arabic dictionaries, the word /innamā/ (إِنَّمَا) is equivalent to verily, truly, indeed, but, however, yet, rather, and on the contrary (Baalbaki, 2009, p. 201). This word is categorized as an interpersonal theme since it serves as an “emphasis.” Therefore, if the words /wa/ and /innamā/ undergo reduction technique, a shift in the thematic structure occurs from SL (textual + interpersonal + topical unmarked) to TL (topical unmarked). Consequently, the connecting function between the two clauses and the emphasis function are not found in the TL. Besides form shift, unshifted thematic structures also occur as shown in the following sample data.

TABLE 6
UNSHIFTED THEMATIC STRUCTURE IN ARABIC-ENGLISH AL-HIKAM APHORISMS

Arabic	خَيْرُ مَا تَطْلُبُهُ مِنْهُ مَا هُوَ طَالِبُهُ مِنْكَ	
Transliteration	<i>khairu mā tathlubuhu minhu</i>	<i>mā huwa thālibuhu minka</i>
Arabic Thematic Structure	Topical Unmarked	Rheme
Aphorism 1 Clause 1	<i>The best that you can seek from Him</i>	<i>is that which He seeks from you</i>
English Thematic Structure	Topical Unmarked	Rheme
Translation Techniques	Common Equivalence + Common Equivalence + Common Equivalence + Common Equivalence Common Equivalence + Common Equivalence	

The table highlights that there is no shift in the form and type of theme from the SL (Arabic) to the TL (English). The topical unmarked theme of (*khairu mā tathlubuhu minhu*) remains the same as a subject on: *The best that you can seek*

from *Him*. The condition of unshifted thematic structure is also influenced by the application of translation techniques (common equivalence).

D. Translation Quality

Quality translation is often assumed to be one that is “easy” to read and “easy” to understand. Especially in translation research, an easy-to-understand translation is not always synonymous with an “accurate” translation (Nababan et al., 2012). Therefore, accuracy in research must be underlined comprehensively: the message within the translated text must be conveyed equivalently.

Two indicators are used to measure an accurate translation: (1) words, technical terms, phrases, clauses, sentences or texts of the SL must be accurately transferred into the TL; and (2) there must be no distortion of meaning. Based on these parameters, the sample data above is classified as an accurate translation of al-Hikam aphorisms. The use of the common equivalence technique did not cause a significant shift in the thematic structure from the SL (Arabic) to the TL (English), both of which remain in the form of an unmarked topical theme. Examples of accurate translation data are shown in the following table.

TABLE 7
ACCURATE TRANSLATION EXAMPLE

Arabic	أرْحْ نَفْسَكَ مِنَ التَّذْبِيرِ،	
Transliteration	<i>arih</i>	<i>nafsaka minat-tadbir</i> ,
Arabic Thematic Structure	Unmarked Topical Theme	Rheme
Aphorism 4 Clause 1	<i>Rest</i>	<i>yourself from self-direction</i> ,
English Thematic Structure	Marked Topical Theme	Rheme
Translation Techniques	Common Equivalence + Common Equivalence + Common Equivalence + Common Equivalence	

The above data are accurate because (1) the meaning *arih* in Arabic as an imperative verb is translated into “rest” in English using the usual equivalent technique or common equivalence (*Padanan Lazim* in Indonesian - PL), and it can be validated in English Arabic dictionaries and corpus; (2) there is no distortion on the translation of the phrases */nafsaka/* and */minat-tadbir/* into */yourself/* and */from self-direction/*. Perceived from the thematic structure between Arabic and English, the data experienced a shift: from an unmarked topical theme to a marked topical theme.

The translation of al-Hikam aphorisms also shows less accurate quality translation in certain words, technical terms, phrases, clauses, and sentences. There are also meaning distortions, double meaning translations, and meanings omission (Nababan et al., 2012). The following data show those less accurate translations predominantly caused by the use of “literal” technique.

TABLE 8
LESS ACCURATE TRANSLATION EXAMPLE

Arabic	سَوَابِقُ الْهَيْمِ لَا تَخْرُقُ أَسْوَازَ الْأَقْدَارِ	
Transliteration	<i>Sawābiqul-himami</i>	<i>lā takhriqu aswāral-aqdāri</i>
Arabic Thematic Structure	Unmarked Topical Theme	Rheme
Aphorism 3 Clause 1	<i>Antecedent intentions (sawabq al-himam)</i>	<i>cannot pierce the walls of predestined Decrees.</i>
English Thematic Structure	Unmarked Topical Theme	Rheme
Translation Techniques	Literal Translation/ Common Equivalence/ Addition/ Common Equivalence/ Modulation	

Caused by the use of literal translation technique (*sawābiqul-himami*) into (*antecedent intentions*), the following data also show the less accurate translation due to discursive creation phenomenon one in table 9, from (*naqdan*) into (*in cash*) and from (*nasi'atan*) into (*in credit*), phenomenon two in table 10, from (*lin-nafsi*) into (*for the soul*).

TABLE 9
INACCURATE TRANSLATION EXAMPLE ONE

Arabic	جَلَّ رَبُّنَا أَنْ يُعَامِلَهُ الْعَبْدُ نَقْدًا فَيُجَارِيَهُ تَسْبِيَةً	
Transliteration	<i>jalla</i>	<i>rabbunā 'an yu'āmilahul-'abdu naqdan fa yujāzīhi nasī'atan</i>
Arabic Thematic Structure	Unmarked Topical Theme	Rheme
Aphorism 90 Clause 1	<i>Our lord</i>	<i>is far above the servant dealing with Him in cash, and His repaying him in credit.</i>
English Thematic Structure	Unmarked Topical Theme	Rheme
Translation Techniques	Discursive Creation + Modulation	

TABLE 10
INACCURATE TRANSLATION EXAMPLE TWO

Arabic	وَ الْقَيْضُ لَا حَظَّ لِلنَّفْسِ فِيهِ	
Transliteration	<i>wal- qabdhu</i>	<i>lā hazh-zha lin-nafsi fihi</i>
Arabic Thematic Structure	Textual + Unmarked Topical	Rheme
Aphorism 90 Clause 1	<i>but there</i>	<i>is no share for the soul in contrition</i>
English Thematic Structure	Textual + Unmarked Topical	Rheme
Translation Techniques	Common Equivalence + Discursive Creation	

V. DISCUSSION

This translation study was a product-oriented (Saldanha, 2013) case study. The products as the research samples were analyzed to collect the description on the use of information structures (themes and rhemes). The data were al-Hikam's aphorisms. These were originally written in Arabic by Ibnu Athaillah As-Sakandariy and translated into English by Wali Pustaka, an Indonesian publisher (Pustaka, 2016). To improve the trustworthiness of the data, this study utilized the triangulation method. The data analyzed came from different sources, al-Hikam Aphorisms and the translations. Moreover, Arabic validators and two translation theorists were involved to assess the translation techniques, shape shifts, and quality.

The results confirm a significant relationship between the study of Systemic Functional Linguistics (SFL) and translation science. This is evidenced by the relationship between thematic structure, thematic progression patterns, aphorism genres (as part of SFL studies) with translation techniques, methods, shift, and quality (as part of the study of translation science). The hybrid approach (SFL + translation science) requires development in Arabic and English studies. The relationship between SFL studies and the science of translation is highlighted in Table 11.

TABLE 11
RELATIONAL COMPONENTIAL ANALYSIS AMONG APHORISM GENRE, THEMATIC PROGRESSION PATTERNS, THEMATIC STRUCTURE, TRANSLATION TECHNIQUES, TRANSLATION METHODS, TRANSLATION IDEOLOGIES, TRANSLATION SHIFT, AND TRANSLATION QUALITY

Genre	Thematic Progression Pattern	Thematic Structure	Translation Techniques (Micro Analysis)	Translation Method and Ideology (Macro Analysis)		Translation Shift		Accuracy		
				Translation Method	Translation Ideology	SL (Arabic)	TL (English)	3	2	1
micro factual - descriptive	(SL – Arabic) Linear = 54 Zig Zag = 10 Mixed = 14 Distributed = 2 (TL –English) Linear = 50 Zig Zag = 13 Mixed = 15 Distributed = 2	Single Theme (ST) = 85 Multiple Themes (MT)= 61	PL = 462 Prf = 46 Mdl = 45 Eks = 44 DC = 22 Kmp = 17 Vrs = 12 Trans = 8 Imp = 6 Ltr = 2 Gnr = 2 Rdk = 1 Ads = 1 Dsk = 1 Total = 669	TL Orientation	Domestication	Unshifted (146 data)	99	45	2	
Total of Translation Quality Average								2.66		
micro factual - descriptive	(SL – Arabic) Linear = 20 Zig Zag = 9 Mixed = 14 Distributed = 1 (TL – English) Linear = 18 Zig Zag = 9 Mixed = 15 Distributed = 2	Bergeser: ST – MT= 4 MT – ST= 35 ST – ST= 8 MT – MT= 24	PL = 154 Rdk = 33 Prf = 28 Eks = 22 Mdl = 18 DC = 11 Kmp = 9 Trans = 8 Vrs = 4 Imp = 4 Ads = 2 Total = 293	TL Orientation	Domestication	Shifted (71 data)	0	71	0	
Total of Translation Quality Average								2		

The shift of thematic progression patterns from the SL (Arabic) to the TL (English) is inseparable from the application of translation techniques as an important part of micro-translation analysis. There were 962 translation techniques in this study. The distribution of these techniques narrowed to the orientation of translation, whether it was more inclined to the SL (Arabization) or whether it was more inclined to the TL (domestication). In this case, the translator is more inclined to Arabization (Foreignization) or to Domestication. The results conclude that in the translation of al-Hikam aphorisms to English, two techniques are found that are oriented to the SL, namely the literal technique. The TL-oriented technique in the aphorism occupies a fairly dominant position. The translation of al-Hikam aphorisms in English is less likely to foreignize, to 0.20%. However, the translation product still emphasizes the orientation to the TL (English). Meanwhile, the domestication aspect is approximately 99.72%. The application of translation techniques at the micro level influences the shifting of the thematic structure from the SL (Arabic) to the TL (English). There are 68 thematic structure shifts in the English Arabic al-Hikam aphorisms and 149 of the 217 clauses that do not experience a thematic structure shift. Several translation techniques that cause a shift in thematic structure are: reduction (Rdk), paraphrasing (Prf), explication (Eks), modulation (Mdl), discursive creation (DC), compensation (Kmp), transposition (Trans), variation (Vrs), implication (Imp), and addition (Ads). Meanwhile, the common equivalence (PL) makes the translation result more communicative.

However, literal (Ltr), generalization (Gnr) and description (Dsk) technique were not found in shifting translation groups. They are in the unshifting groups. In the unshifting group only one type of reduction technique was found. That reduction techniques can cause the structure of information to change is an important concern for an Arabic translator. The translation techniques used influence the quality of translation accuracy. From a total of 146 data which do not shift in thematic structure, a total score of 389 was found: 99 clauses are accurate (scored 3), 45 clauses less accurate (scored 2), and 2 clauses are inaccurate (scored 1).

In the English translation of al-Hikam aphorisms, thematic structure shift is also found. Arabic and English characters are typologically different; besides, the application of certain translation techniques affects the thematic structure shift. For example, the implementation of reduction technique, which is quite commonly applied. The findings are that 71 data experienced a shift regarding form. There are four kinds of shifts found:

1. A shift from single theme (ST) to multiple themes (MT) from 4 of 71 data
2. A shift from MT to ST from 35 of 71 data

3. A shift from ST to different type of ST from 8 of 71 data
4. A shift from MT to different type MT from 24 of 71 data

The accuracy level of the 71 clauses shows that there are 0 data with accurate translation, 71 clauses with less accurate translation, and 0 clauses with inaccurate translation. This study has several values of novelty, innovation, and contribution to the development of science in addition to policies and regulations. The value of the novelty is found theoretically, empirically, analytically, contextually, and regulatory. This study shows that there is a fairly strong and significant relationship between the study of functional systemic linguistics and translation.

Conceptually, this research highlights the close relationship among thematic structures (theme and rheme), thematic progression patterns, and their impact on micro and macro studies of translation. In this case, the micro study was focused on the study of translation techniques. Meanwhile, the macro study was undertaken to cover the translation methods and ideologies. In addition, viewed from a linguistic perspective, the study of thematic structure and thematic progression pattern also impact the study of genres and thematic progression pattern. Meanwhile, viewed from translation science, the study of thematic structures (theme and rheme) and their progression patterns can be used as a reference in measuring the quality of translation, regarding accuracy, acceptability, and readability.

The shift in translation impacts the quality of translation. In addition, the shift in translation can also be used as a benchmark to further analyze the culture and genre of a particular language, especially the SL (Arabic) and the TL (English). Contextually, this research contributes to the study of cross-language and cross-cultural translation. Language as a reflection of a certain culture can be seen both in terms of the product and the translation process.

Policy-wise, this study attempts to complement the standard of Arabic translation competence, particularly regarding "textual competence". A reliable translator should have textual competence. This competence demands an understanding of the conventions of different text genres in the SL and the TL. Different types of texts have a variety and styles of language, and conventions of text genres differ between languages (Dewi & Wijaya, 2021, p. 15).

VI. CONCLUSION

Based on the formulation of the problem, data analysis, and discussion, the following conclusions are evident: there are 14 translation techniques applied in al-Hikam Arabic-English aphorisms: (1) common equivalence 63.92%, (2) amplification (paraphrase) 7.79%, (3) amplification (explicitation) 6.75 %, (4) modulation 6.54 %, (5) discursive creation 3.53 %, (6) reduction 3.53 %, (7) compensation 2.70 %, (8) transposition 1.66 %, (9) variation 1.66%, (10) implicitation 1.03%, (11) amplification (addition) 0.31%, (12) generalization 0.20%, and (13) description 0.10%. Studies related to translation techniques on the English translation of al-Hikam aphorisms ultimately apply macro translation analysis: covering study of translation methods and ideologies.

The translation method in al-Hikam aphorisms English translation is generally TL oriented; however, in a small portion, SL orientation is also present since there is an application of literal translation. However, the following techniques verify that the translation is more inclined toward the TL (English): (1) Common Equivalence (615), (2) Paraphrasing (75), (3) Explicit (65), (4) Modulation (63), (5) Discursive Creation (34), (6) Reduction (34), (7) Compensation (26), (8) Transposition (16), (9) Variation (16), (10) Implicit (10), (11) Addition (3), (12) Generalization (2), (13) Description (1). The total target language-oriented techniques in al-Hikam's aphorisms are Arabic English: a total of 960 techniques.

Two ideologies are found in al-Hikam's aphorism English translation: ideology of foreignization and domestication. Al-Hikam aphorisms English translation uses the foreignization ideology for approximately 0.20% and the domestication ideology for 99.72%. A reason for this translation ideology is the translation shift. There is a shift in the thematic structure form from 71 data, and there are 146 clauses that do not experience a shift. Therefore, the overall average quality of Arabic-English translation is 2.66 for the thematic structure that does not shift and the average is two for the thematic structure that experience a shift.

This study has several limitations. In the study of SFL, language has three primary functions: (1) ideational, (2) interpersonal, and (3) textual. This study only focuses on textual functions; hence, in the future, al-Hikam aphorisms can also be reviewed comprehensively from ideational function and interpersonal function. This provides a gap for further studies so that the quality of translation of al-Hikam aphorisms can continue to improve; regarding accuracy, acceptability, and readability.

ACKNOWLEDGEMENTS

This research was funded by Direktorat Riset dan Pengabdian Masyarakat, Deputy Bidang Penguatan Riset dan Pengembangan, Kementerian Riset, Teknologi/Badan Riset dan Inovasi Nasional Republik Indonesia for Fiscal Year 2022 through Penelitian Dasar Unggulan Perguruan Tinggi scheme Desentralisasi. Master Contract Number: 096/E5/PG.02.00.PT/2022 and Derivative Contract Number: 673.1/UN27.22/PT.01.03/2022, under the title: Optimalisasi Kajian Kearifan Lokal Bahasa Melalui Penerjemahan Periodisitas Teks Keagamaan Bahasa Arab Ke Dalam Bahasa Jawa: Analisis Linguistik Sistemik Fungsional (Optimizing the Study of Local Wisdom of Language Through Translating the Periodicity of Arabic Religious Texts into Javanese: Functional Systemic Linguistic Analysis).

REFERENCES

- [1] Akmaliah, A., Maulidiah, L., & Supianudin, A. (2020). Seni Menerjemahkan Puisi: Studi Kasus Terjemahan Arab atas Dua Sajak Karya Sapardi Djoko Damono oleh Usman Arrummy (The Art of Translating Poetry: A Case Study of Arabic Translation of Two Poems by Sapardi Djoko Damono by Usman Arrummy). *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam*, 17(2), 140–146. <https://doi.org/10.15575/al-tsaqafa.v17i2.6398>.
- [2] Al Farisi, M. Z. (2018). The impact of techniques and translation ideology on the clarity of pragmatic meanings translation of the Qur'anic imperative verses. *Indonesian Journal of Applied Linguistics*, 7(3), 676–686. <https://doi.org/10.17509/ijal.v7i3.9818>.
- [3] Alfaleh, B. A. (2020). Translation quality assessment of proverbs from English into Arabic: The case study of one thousand and one English proverbs translated into Arabic. *Arab World English Journal*, May, 1–56. <https://doi.org/10.24093/awej/th.250>.
- [4] Anis, M. Y. (2018). Ideological representation of violence and information packaging in Arabic headline news: A case study of the al-Ahram Arabic daily newspaper. *Jurnal Komunikasi: Malaysian Journal of Communication*, 34(3), 283–297. <https://doi.org/10.17576/JKMJC-2018-3403-17>
- [5] Anis, M. Y., Nababan, M., Santosa, R., & Masrukhi, M. (2022). The translation of Arabic speech act in Syarah Al-Hikam the works of Muhammad said Ramadhan Al-Buthi: analysis of spiritual counselling based on pragmatic equivalence. *Journal for the Study of Religions and Ideologies*, 21(62), 70–83. Retrieved October, 19, 2022, from <https://thenewsri.ro/index.php/njsri/article/view/143>
- [6] As-Sakandariy, I. A. (2008). *Al-Hikam al-'Athā'iyah Lisy-Syaikh Tājīd-Dīn Aḥmad Ibnu 'Athā'illāhi As-Sakandairy* (Al-Hikam al-'Athā'iyah written by Syaikh Tājīd-Dīn Aḥmad Ibnu 'Athā'illāhi As-Sakandairy). Dārus-Salāmi.
- [7] Azadibougar, O. (2014). Translation norms and the importation of the novel into Persian. *International Journal of Society, Culture & Language (IJSCL)*. Retrieved October, 19, 2022, from http://www.ijsc.net/article_5982.html.
- [8] Baalbaki, R. (2009). *Al-Mawrid Arabic English Dictionary*. Dar el-Ilm Lil Malayin.
- [9] Baalbaki, R. M. (1990). *Dictionary of linguistic terms English - Arabic*. Dar el-Ilm Lil-Malayin.
- [10] Baharudin, H. (2017). Strategi dan Teknik Terjemahan Novel Arab dalam Kalangan Pelajar Universiti (Arabic Novel Translation Strategies and Techniques among University Students). *GEMA Online: Journal of Language Studies*, 17(4) (November), 225–243. <https://doi.org/10.17576/gema-2017-1704-15>.
- [11] Băiaș, C.-C. (2015). The aphorism: Function and discursive strategy. *Procedia - Social and Behavioral Sciences*, 191, 2267–2271. <https://doi.org/10.1016/j.sbspro.2015.04.229>.
- [12] Bakker, M., Koster, C., & Leuven-Zwart, K. van. (2001). Shifts of translation. In *Routledge Encyclopedia of Translation Studies* (p. 226). Routledge.
- [13] Dewi, H. D., & Wijaya, A. (2021). *Dasar-Dasar Penerjemahan Umum* (Basics in General Translation). Penerbit Manggu Makmur Tanjung Lestari
- [14] Elewa, A. (2016). *Literary and Cultural Translation*. Qalam.
- [15] Gambier, Y. (2014). Changing landscape in translation. *International Journal of Society, Culture & Language (IJSCL)*. Retrieved October, 19, 2022, from http://www.ijsc.net/article_4638.html.
- [16] Halliday, M. A. K., & Matthiessen, C. M. I. M. (2014). *Halliday's Introduction to Functional Grammar: Fourth Edition*. Routledge Taylor & Francis Group. <https://doi.org/10.4324/9780203431269>.
- [17] Hamdany, H. al, & Picard, M. (2022). Literature circles enhancing cultural awareness and language acquisition for adult learners of Arabic. *International Journal of Society, Culture and Language*, 10(3), 89–102. <https://doi.org/10.22034/ijsc.2022.550377.2578>.
- [18] Hui, A. (2019). *A Theory of the Aphorism from Confucius to Twitter*. Princeton University Press.
- [19] Ikkal, M. N., Syed Abdullah, S. N., & Jabak, O. O. (2016). Syntactic translation strategies for retaining parallelism in the Arabic translation of Moby Dick. *Issues in Language Studies*, 5(2), 44–57. <https://doi.org/10.33736/ils.1637.2016>
- [20] Khoshsaligheh, M. (2018). Seeking source discourse ideology by English and Persian translators: a comparative think aloud protocol study. *International Journal of Society, Culture & Language (IJSCL)*. Retrieved October, 19, 2022, from http://www.ijsc.net/article_30349.html.
- [21] Khuddro, A. (2018). *Linguistic Issues and Quality Assessment of English-Arabic Audiovisual Translation*. Cambridge Scholars Publishing.
- [22] Lesmana, M. (2021). Humor and language errors in arabic-english informative discourse. *International Journal of Society, Culture & Language (IJSCL)*. Retrieved October, 19, 2022, from http://www.ijsc.net/article_242575.html.
- [23] Martin, J. R., & Rose, D. (2007). *Working with Discourse: Meaning beyond the clause*. Continuum International Publishing Group.
- [24] Molina, L., & Albir, A. H. (2002). Translation techniques revisited: A dynamic and functionalist approach. *Meta: Translators' Journal*, 47, 498–512. <https://doi.org/10.7202/008033ar>
- [25] Morson, G. S. (2012). *The long and short of it: from aphorism to novel*. Stanford University Press.
- [26] Munip, A. (2018). Uniqueness in translating Arabic Hagiography of Shaikh 'Abd Al-Qādir al-Jailānī: The case of An-Nūr al-Burhānī. *Indonesian Journal of Applied Linguistics*, 7(3), 668–675. <https://doi.org/10.17509/ijal.v7i3.9817>
- [27] Nababan, M., Nuraeni, A., & Sumardiono. (2012). Pengembangan Model Penilaian Kualitas Terjemahan (Development of Translation Quality Assessment Model). *Kajian Linguistik Dan Sastra*, 24(1), 39–57.
- [28] Newmark, P. (1988). *A Text Book of Translation*. Prentice Hall.
- [29] Pustaka, T. W. (2016). *Al-Hikam: Kitab Rujukan Ilmu Tasawuf Edisi Lengkap 3 Bahasa* (Al-Hikam: Complete Edition of Sufism Reference Book in Three Languages). Wali Pustaka.
- [30] Saldanha, G. (2013). *Research Methodologies in Translation Studies*. Routledge.
- [31] Santosa, R. (2003). *Semiotika Sosial Pandangan Terhadap Bahasa* (Social Semiotics Views on Language). Pustaka Eureka.
- [32] Santosa, R. (2021). *Dasar-Dasar Metode Penelitian Kualitatif Kebahasaan* (Fundamentals of Qualitative Linguistic Research Methods). Penerbit dan Percetakan UNS (UNS Press).

- [33] Spradley, J. P. (2016). *The Ethnographic Interview*. Long Grove, Illinois Waveland Press.
- [34] Taibi, M., & Qadi, A. (2016). Translating for pilgrims in Saudi Arabia: A matter of quality. In M. Taibi (Ed.), *New Insights into Arabic Translation and Interpreting*. Multilingual Matters.
- [35] Venuti, L. (2019). *Rethinking Translation Discourse, Subjectivity, Ideology*. Routledge.
- [36] Wahab Khalifa, A., & Elgindy, A. (2014). The reality of Arabic fiction translation into English: a sociological approach. *International Journal of Society, Culture & Language (IJSCL)*. Retrieved October, 19, 2022, from http://www.ijscel.net/article_5433.html
- [37] Zainal Abidin, E. Z., Mustapha, N. F., Abd Rahim, N., & Syed Abdullah, S. N. (2020). Penterjemahan Idiom Arab-Melayu Melalui google translate: Apakah yang Perlu Dilakukan? (Arabic-Malay Idiom Translation Through Google Translate: What Should Be Done?). *GEMA Online: Journal of Language Studies*, 20(3), 156–180. <http://doi.org/10.17576/gema-2020-2003-10>



Muhammad Yunus Anis is a Lecturer in the Arabic Translation Department at Universitas Sebelas Maret, Surakarta. In 2012, he was awarded a Master of Arts in Religious and Cross-cultural Studies (Middle East Studies) from the Graduate School at Gadjah Mada University, Indonesia. He has presented papers at Udayana University, UPI Bandung, Universitas Indonesia Depok and Canal Suez University, Egypt. His current research is on indigenous language protection, Islamic Sufism, Semitic language and Arabic linguistics and translation. As part of the national research orientation, he is active in the Research Group of Arabic Translation at Sebelas Maret University. Scopus ID: 57193251472.