

Translation Analysis of Soekarno's Speech on the Birth of Pancasila: Language Units, Techniques, and Quality in Indonesian-Arabic Translation

Kajian Terjemahan Teks Pidato Soekarno Lahirnya Pancasila: Unit Bahasa, Teknik, dan Kualitas Penerjemahan Indonesia-Arab

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Abstract

This study aims to assess the quality of the language units and translation techniques used in Soekarno's speeches, which have significant historical and linguistic value. A qualitative method was employed in this research. This research employs three techniques: sampling, data collection, and data analysis. The sampling technique used was non-probability sampling. Documentation is used for data collection. Furthermore, the Miles and Huberman data analysis model was applied to analyze the data. The findings reveal language units in the research object: words, phrases, clauses, sentences, and discourse. Additionally, 15 out of 18 translation techniques were identified as being employed. The translation quality assessment also yielded high scores, indicating that the translation of the research object demonstrates good quality in terms of accuracy, acceptability, and readability.

Keywords

Soekarno's speech, language unit, Pancasila, translation techniques, translation quality

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Abstrak

Penelitian ini bertujuan untuk menilai kualitas lewat satuan bahasa dan teknik penerjemahan teks pidato Soekarno, yang memiliki nilai historis dan linguistik yang signifikan. Metode kualitatif digunakan dalam penelitian ini. Dalam penelitian ini, teknik sampling, koleksi data, dan analisis data digunakan. Teknik sampling yang digunakan adalah sampling non-probabilitas. Koleksi data digunakan dengan metode dokumentasi. Selain itu, model analisis data Miles dan Huberman diterapkan untuk menganalisis data. Temuan menunjukkan unit bahasa dalam objek penelitian: kata, frasa, klausa, kalimat, dan wacana. Selain itu, 15 dari 18 teknik terjemahan diidentifikasi telah digunakan. Penilaian kualitas terjemahan juga menghasilkan skor tinggi, menunjukkan bahwa terjemahan objek penelitian memiliki kualitas baik dalam hal akurasi, keberterimaan, dan keterbacaan.

Kata Kunci

Pidato Soekarno, unit bahasa, Pancasila, teknik penerjemahan, kualitas penerjemahan

1. INTRODUCTION

1.1. Background of Study

With its profound historical value and sophisticated language use, the speech delivered by Ir. Soekarno on June 1, 1945, is a significant subject of study. This speech contains fundamental ideas concerning the philosophical foundation of the Indonesian state. In addition, Ir. Soekarno conveyed the spirit of struggle, nationalism, and the ideals of independence that remain relevant to this day.

The speech text, rich in cultural complexity, presents a unique challenge in the field of translation. Translation is an activity that involves transferring both language and culture from the source language to the target language. In line with this understanding, translation must be able to convey the cultural elements embedded in the source language into the target language to achieve acceptability. In these efforts, translators adopt various strategies or systems to render the message effectively. Among the techniques identified in the translation of Soekarno's June 1, 1945 speech are addition and omission.

Table 1. Example of Addition and Omission

No.	Source Language	Target Language
1.	Paduka tuan Ketua yang mulia! (Aning, 2019: 109)	السيد رئيس الهيئة <i>a's-sayyidu rai_sal-hai'ati</i> (Yazid, 2023: 32)

Based on the table above, the source language data is identified as a phrase composed of several words. The words 'paduka' and 'tuan' function as honorific forms of address, indicating respect. Following that, the word 'ketua' refers to a position or title, while 'yang mulia' serves as an attributive expression for 'ketua'. According to Munawwir & Fairuz (2007: 907), the word 'tuan' is translated as 'السيد' /*a's-sayyidu*/. Meanwhile, 'ketua' is rendered as 'رئيس' /*rai_su*/ (Munawwir & Fairuz, 2007: 441). Based on these dictionary entries, the words 'tuan' and 'ketua' appear in the target language, whereas 'paduka' and 'yang mulia' are not rendered by the translator. In this analysis, it can be concluded that the translator has omitted the words 'paduka' and 'yang mulia'.

Furthermore, the translator adds the word 'الهيئة' /*al-hai'ati*/, which has various meanings in Munawwir (2020: 1527), with the most contextually appropriate meaning being 'organisasi' or 'asosiasi'. The processes of repetition and addition observed in this translation can be categorized as translation techniques. This designation aligns with Molina & Albir (2002: 509), who state that translation techniques involve the analysis and classification of equivalence strategies in translation work. When related to Molina and Albir's theory, the omission of lexical items as described above corresponds to the reduction technique, while the addition of elements reflects the amplification technique.

Another challenging aspect in this translation lies in the structural differences between Indonesian and Arabic. Indonesian, of course, follows different linguistic rules compared to other languages.

In Soekarno’s speech, the Indonesian language is used with greater flexibility and complexity in several utterances, in stark contrast to the Arabic translation, which tends to appear rigid in terms of grammar. Therefore, translators need to adjust sentence structures so that the target audience can easily understand the translation. This necessity gives rise to a translation phenomenon, a shift in language units from the source language to the target language. Consider the following example.

Table 2. Example of Shifting Syntactic Unit

No.	Source Language	Target Language
1.	Maaf, beribu maaf! (Aning, 2019: 110)	كما أعتذر للحضور الكريم شديد الاعتذار عما سأقوله، <i>kama a'tadziru lilchudhuril-karimi syadidal-i'tidzari 'amma sa'aquluhu</i> (Yazid, 2023: 33)

In the table above, the source language data is translated into the target language by adding elements that are not present in the original structure. Structurally, the subject in the source language is omitted, and only the predicate, represented by the word ‘maaf’, is present. The word ‘maaf’ in the source language is rendered as ‘كما أعتذر’ /*kama a'tadziru*/, which, when translated back into Indonesian, means ‘Saya meminta maaf’. The word ‘أعتذر’ /*a'tadziru*/ forms a clause that contains an implicit subject (*ad-dhamir al-mustatir*). Clearly, in the translation process, there is a shift in the syntactic unit from a word to a clause. Furthermore, the phrase ‘beribu maaf’ is rendered as ‘شديد الاعتذار’ /*syadidal-i'tidzari*/, which serves to express a stronger intensity of apology—literally translated into Indonesian as ‘maaf yang kuat’. In addition, several elements appear in the target language data that are absent in the source language, namely ‘الكريم للحضور’ /*lilchudhuril-karimi*/ and ‘عما سأقوله’ /*'amma sa'aquluhu*/.

1.2. Literature Review

Several studies have discussed language units, translation techniques, and translation quality separately. Regarding translation

techniques, Rudianto & Mubarok (2022) analyzed translation procedures in machine-translated texts, while Utama & Apridho (2021) identified several translation techniques in Arabic-Indonesian Islamic speech translation. On translation quality, Mukminin et al. (2023) analyzed the translation strategies and quality of a religious text, and Pangestu et al. (2023) examined translation techniques and quality in Quranic translation. On the intersection of language units and translation, Anis (2021) analyzed the information structure of the Theme and Rheme in the Arabic-Indonesian translation. Additionally, Fadri (2020) analyzed Soekarno's Pancasila Speech through the lens of ordinary language philosophy. To the best of the researcher's knowledge, no prior study has specifically addressed the combination of language units, translation techniques, and translation quality in the context of Soekarno's Speech The Birth of Pancasila. This study attempts to fill that gap.

All of these challenges underscore the importance of this study in providing a deeper understanding of how translation techniques and translation quality contribute to the successful rendering of this presidential speech into Arabic. The purpose of the analysis is to show how presidential speeches are translated using various techniques and the impact of these techniques on translation quality. Furthermore, this study is expected to have a broader practical impact beyond academia. It is hoped that this research can contribute to the standardization of translation practices for Indonesian state speeches and serve as a foundational resource for translators and institutions involved in the translation of Indonesia's official state communication.

1.3. Research Method

The research method used in this study is qualitative research with a bounded case study approach. Qualitative research is a process of discovering, collecting, analyzing, and interpreting comprehensive visual and narrative data to gain an understanding of a phenomenon or issue of interest (Yusuf, 2014: 330). The Soekarno's speech The

Birth of Pancasila by Ir. Soekarno on June 1, 1945, served as a research object in this paper. The Arabic translation was found in a book titled “PANCASILA المبادئ الخمسة لجمهورية إندونيسيا /*a'l-Mabadi'ul-Khamsatu liJumhuriyyati Indunisiyya*/” and translated by Yazid (2023: 32-71), with the source text taken from Aning (2019). The first step of this research focuses on language units: words, phrases, clauses, sentences, and discourse (Chaer, 2008) found in the source text—the Indonesian version. Sutopo (2002: 112) explains that a research focus determined from the outset—because the problem has been formulated to guide the direction of the study in the field—is characteristic of a bounded case study. Second, the researcher analyzes the translation techniques applied to the translation text based on the language units that have already been found. Additionally, the translation quality is also analyzed in this study. The boundaries of this study are limited to the translation text within the specified pages, focusing exclusively on the language units that contain identifiable translation techniques and reflect assessable translation quality.

This research employs three techniques: sampling, data collection, and data analysis. According to Sugiyono (2013: 218), a sampling technique refers to the method of selecting samples. This study uses non-probability sampling in the form of purposive sampling, which is a sampling method that does not provide equal opportunity for each member of the population to be selected as a sample (Sugiyono, 2013: 218). The criteria for data selection in this study are that each data point must represent one of the five language units, namely word, phrase, clause, sentence, and discourse. Data collection is halted when no further variation is found in the data, and a saturation point is reached. In this study, data were collected through a documentation study. The term ‘documentation’ derives from the word ‘document’. According to Yusuf (2014: 391), a document is a record or work by someone about something that has passed. In documentation studies, researchers examine written materials such

as books, magazines, documents, regulations, and personal texts (Gainau, 2016: 117). In this study, the researcher investigates documents in the form of Soekarno's speech text. The reading-and-note-taking technique is used to record and classify data found in the document. All discovered data are noted by the researcher and then classified according to the theoretical framework used in the study.

The data analysis technique employs the Miles and Huberman model. In the Miles and Huberman model, data analysis is carried out through three steps: data reduction, data display, and conclusion drawing/verification (Miles & Huberman, 1994: 10). Data reduction is the process of selecting, focusing, simplifying, abstracting, and transforming data that appear in field notes or data transcriptions (Miles & Huberman, 1994: 10). The researcher selects data that can answer the research problem formulation. Data reduction is carried out based on the research problems described earlier. First, data are reduced by grouping them based on the language units present in the text. Second, the translation techniques used are then identified as the next step in data reduction after language unit categorization. Third, another data reduction step is conducted by classifying data according to the quality of the translation. Miles & Huberman (1994: 11) define data display as the activity of organizing and summarizing information that is then used as the basis for concluding. The researcher will present the findings of the speech text data in tables grouped according to language units, translation techniques, and translation quality.

Verification is the stage of confirming the accuracy of the data findings based on the results of field research (Miles & Huberman, 1994: 11). The data are collected, reduced, and then presented. From this presentation, initial conclusions are drawn and subsequently tested for validity. In addition, the study also investigates the translation quality.

2. DISCUSSION

2.1. Language Unit

This study employs Chaer's (2016) theory of language units. Chaer (2016) states that there are five language units in Indonesian: words, phrases, clauses, sentences, and discourse. A word is defined as a form composed of morphemes. A phrase is a language unit consisting of two or more words. A clause is a sequence of words with a predicative structure. A sentence is a unit consisting of basic constituents and final intonation, as well as conjunctions when necessary. A discourse is a language unit consisting of a single sentence or several sentences that convey a single message or a complete message. The Chaer's theory used for the criteria to distinguish language units.

Based on the research, language units in Soekarno's Speech The Birth of Pancasila were found as follows: words (33 data, 29%), phrases (31 data, 27%), clauses (26 data, 22%), sentences (20 data, 17%), and discourse (6 data, 5%). The highest percentage was in the word category. The explanation of the data is provided below.

Table 3. Example of Word

No.	Source Language	Target Language
1.	<i>Alangkah berbedanya isi itu!</i> (Aning, 2019: 111)	لنجده مختلفا تماما.. <i>linajidahu mukhtalifan tamaman.</i> (Yazid, 2023: 34)

The word 'alangkah' is classified as a word, specifically an adverb. According to Chaer (2016: 63), a word is defined as a form composed of morphemes—a morpheme is the smallest grammatical unit that carries meaning; for example, *me-* (bound morpheme) and *beli* (free morpheme) in the word *membeli* (Chaer, 2015: 13), both free and bound. The meaning of the word is consistent with the form 'alangkah'. 'Alangkah' is formed from the bound morpheme *alangkah* and has a meaning. The sixth edition of the online KBBI (2016) defines

'alangkah' as an affective word indicating a sense of amazement, admiration, or similar feelings.

In addition, the word 'alangkah' belongs to the closed word class, namely adverbs. A closed word class is a word class with a fixed number of members, with no apparent possibility of expansion or reduction; examples include adverbs, pronouns, and others. The word 'alangkah' is classified as an adverb because it modifies a verb.

According to Chaer (2009: 49), adverbs carry fifteen lexical meanings. The adverb 'alangkah' conveys a lexical meaning of expressing degree or intensity, equivalent to 'sangat'. This lexical meaning of 'sangat' in adverbs is used to indicate a state that exceeds a certain level or degree and is usually placed to the left of an adjective category.

In the data shown in Table 3, the word 'berbeda' follows the adverbial 'alangkah'. The word 'berbeda' is a verb, which appears to contradict the standard lexical function of 'alangkah', which typically precedes adjectives. However, in the sentence 'Alangkah berbedanya isi itu!', the word 'alangkah' can still be classified as an adverb. This is possible because the verb 'berbeda' following 'alangkah' is a stative verb. According to Chaer (2015: 79), all adverbs that can accompany adjectives can also accompany stative verbs. Therefore, 'alangkah' remains categorized as an adverb expressing degree or intensity.

The adverb 'alangkah' in the source language is translated into 'تماماً' /*tamaman*/. The word 'تماماً' /*tamaman*/ is the ism mashdar of the fi'l 'تم' /*tamma*/, which means complete, finished, perfect, and ended (Munawwir, 2020: 139). The word 'alangkah' in the above data is used by Soekarno to express that the independence possessed by each country is truly or really 94 truly different. The translator equates the meaning of the word 'alangkah' with the word 'تماماً' /*tamaman*/, which has a lexical meaning of perfect. The translator directly conveys the meaning of the word 'alangkah' absolutely in the target language. The word 'alangkah', which has an implied meaning, is then conveyed by

the translator in the target language explicitly by using a word equivalent that has the same lexical meaning as the word ‘alangkah’.

Table 4. Example of Phrase

No.	Source Language	Target Language
1.	<p>... janganlah mengingat bahwa ini dan itu lebih dulu <u>harus selesai</u> dengan njelimet, dan kalau sudah selesai, baru kita dapat merdeka. (Aning, 2019: 114)</p>	<p>... أن لا تعتقدوا بأنه يجب إكمال هذا وذاك مسبقا وبكل تعقيد، وليس إلا بعد إكمالها يمكننا أن نكون مستقلين. <i>...anna la ta'taqidu bi annahu yajibu ikmalu hadza wa dzaka musabaqan wa bi kulli ta'qidi, wa laisa illa ba'da ikmalihā yumkinuna an nakuna mustaqillina.</i> (Yazid, 2023: 37)</p>

The data in Table 4 is a phrase. The phrase ‘harus selesai’ consists of two words: ‘harus’ and ‘selesai’. The phrase ‘harus selesai’ is a verb phrase. This is because the core of the phrase ‘harus selesai’ is a verb, namely ‘selesai’. The verb ‘selesai’ is then combined with the adverbial word ‘harus’ placed in front of it. Thus, this verb phrase has the structure Adv+V. The verb phrase ‘harus selesai’ has a grammatical meaning of obligation because it is composed of an adverbial that has a component of meaning of obligation (Chaer, 2009: 140).

The verb phrase ‘harus selesai’ has a syntactic function in a clause in Table 4. The syntactic function occupied by the phrase ‘harus selesai’ is the predicate of the subject ‘ini dan itu.’ Therefore, the verbal phrase ‘harus selesai,’ which is the predicate, explains that the actor performs an action that expresses necessity, in this case, the actor means the subject ‘ini dan itu.’

The translator translates the verbal phrase ‘harus selesai’ into ‘إكمال يجب’ / *yajibu ikmalu*/. This expression is formed from ‘يجب’ / *yajibu*/ and ‘إكمال’ / *ikmalu*/. The element ‘يجب’ / *yajibu*/ is a fi’l that means ‘wajib’ (Munawwir, 2020: 1537). Meanwhile, the element ‘إكمال’ / *ikmalu*/ is a mashdar which means ‘menyempurnakan’ (Munawwir, 2020: 1230). If interpreted literally, the phrase ‘إكمال يجب’ / *yajibu ikmalu*/ means ‘wajib menyempurnakan’. The phrase ‘إكمال يجب’ / *yajibu*

ikmalu/ has a syntactic function as the khabar of the ism 'أن' /*anna/*. Khabar is an element that comes after muftada and serves to provide additional information that completes the meaning of the sentence (Astia et al., 2025: 96).

Table 5. Example of Sentence

No.	Source Language	Target Language
1.	Gotong-royong adalah pembanting tulang bersama, pemerasan keringat bersama, perjuangan bantu-binantu bersama. (Aning, 2019: 145)	هو العمل الجاد الجماعي، والتفاني، والتعاون المتبادل. <i>Gotong-royong huwa 'l-'amalul-jaddul-jama'iyyu, wa 't-tafaniyyu, wa 't-ta'awunul-mutabadilu.</i> (Yazid, 2023: 67)

The data above is a sentence. A sentence is a unit consisting of basic constituents and final intonation, as well as conjunctions when necessary (Chaer, 2008: 44). Basic constituents are typically clauses—sequences of words with a predicative structure— (Chaer, 2008: 41&44) which, in Table 5, are represented by 'gotong-royong adalah pembanting tulang bersama, pemerasan keringat bersama, perjuangan bantu-binantu bersama'. From the clause in the data above, it can be seen that the subject function is filled by the verb 'gotong-royong'. The subject is then connected by a copula that functions as a connector and explains the subject, namely 'adalah'. According to Brown (1973) in Kusumastuti (2017: 6), the copula itself is a verb that connects the subject with its complement in a phrase or sentence. The predicate consists of several nominal phrases, namely 'pembanting tulang bersama, pemerasan keringat bersama, perjuangan bantu-binantu bersama', which explain the meaning of the subject 'gotong royong'. From this discussion, it can be seen that the sentence in Table 5 is a nominal sentence with the structure S+Cop+P. The nominal sentence is evidenced by the predicate containing a nominal phrase. The sentence in this data has a final intonation in the form of a period.

The source language sentence, ‘Gotong-royong adalah pembanting tulang bersama, pemerasan keringat bersama, perjuangan bantu-binantu bersama.’ is translated into Arabic as ‘Gotong-royong المتبادل والتعاون، والتفاني، والعمل الجاد الجماعي،’ / *Gotong-royong huwa ‘l-’amalul-jaddul-jama’iyyu, wa ‘t-tafaniyyu, wa ‘t-ta’awunul-mutanadilu/*. The first element of the target sentence is ‘Gotong-royong’. ‘Gotong-royong’ is a translation that was directly absorbed by the translator from the source language. The element ‘Gotong-royong’ in the sentence functions as the subject. The next element, ‘هو’ / *huwa/*, is a dhamir munfaṣil. Next, the element ‘العمل’ / *‘l-’amalu/* is an ism meaning ‘pekerjaan’ (Munawwir, 2020: 973). This word functions as the predicate in the sentence. The next element, ‘الجاد’ / *‘l-jaddu/*, is a noun meaning ‘sungguh-sungguh’ (Munawwir, 2020: 173), while ‘الجماعي’ / *al-jamā’iyyu/* is another noun meaning ‘kolektif’ (Munawwir, 2020: 209). These two nouns are attached to the word ‘العمل’ / *‘l-’amalu/*, forming the phrase ‘العمل الجاد الجماعي’ / *‘l-’amalul-jaddul-jama’iyyu/* which means ‘pekerjaan keras yang bersifat kolektif’.

After that, there is a series of nouns connected by the letter ‘و’ / *wa/* as a connector between the previous word and the noun ‘التفاني’ / *‘t-tafaniyyu/* which means ‘pengorbanan diri’, and ‘التعاون المتبادل’ / *t-ta’awunul-mutabadilu/* which means ‘kerja sama timbal balik’. Both become the next series of predicates that elaborate on the meaning of the subject ‘gotong royong’.

Table 6. Example of Discourse

No.	Source Language	Target Language
1.	Prinsip Indonesia Merdeka dengan bertakwa kepada Tuhan Yang Maha Esa. Prinsip ketuhanan! Bukan saja bangsa Indonesia ber-Tuhan tetapi masing-masing orang Indonesia hendaknya ber-Tuhan. Tuhannya sendiri. Yang Kristen menyembah	ينبغي أن يكون المبدأ الخامس: إنشاء إندونيسيا المستقلة على أساس الإيمان بالله تعالى هو مبدأ الألوهية، وهذا لا يعني أن الشعب الإندونيسي شعب يؤمن بوجود الإله فحسب، ولكنه لكل إندونيسي أن يؤمن بإله على حسب اعتقاده الشخصي فيعبد المسيحيون الإله وفق تعليمات عيسى المسيح. ويتعبد المسلمون حسب تعليمات النبي محمد صلى الله عليه وسلم، ويؤدي البوذيون عباداتهم حسب تعليمات الكتب الموجودة لديهم. لكن لتكون جميعا مؤمنين بالإله. فلا بد أن تكون إندونيسيا دولة يمكن لكل

<p>Tuhan menurut petunjuk Isa al Masih yang belum ber-Tuhan menurut petunjuk Nabi Muhammad saw., orang Buddha menjalankan ibadatnya menurut kitab-kitab yang ada padanya. Tetapi marilah kita semuanya ber-Tuhan. Hendaknya negara Indonesia ialah negara yang tiap-tiap orangnya dapat menyembah Tuhannya dengan cara yang leluasa. Segenap rakyat hendaknya ber-Tuhan secara kebudayaan, yakni dengan tiada 'egoisme-agama'. Dan hendaknya negara Indonesia satu negara yang ber-Tuhan!</p> <p>(Aning, 2019: 142)</p>	<p>شخص أن يعبد الإله فيها بكل حرية. وعلى الشعب جميعاً أن يؤمن بالإله بطريقة متحضرة، أي بدون أنانية دينية. فينبغي أن تكون إندونيسيا دولة مؤمنة.</p> <p><i>Yanbaghi an yakuna al-mabda'a al-khamisa: insya'u Indunisiyyal-mustaqillati 'ala asasi al-imani bi 'l-lahi ta'ala huwa mabda'u al-uluhiyyah. Wa hadza la ya'ni anna asy-sya'bal-Indunisiyya sha'bun yu'minu bi-wujud al-ilahi fachasbu, walakinna-hu li kulli Indunisiyyi an yu'mina bi-ilahi 'ala chasabi i'tiqadihi sy-syakhshiyi fa ya'buda 'l-Masikhiiyuna 'l-ilaha wifqa ta'limati 'Isa al-Masich. Wa yata'abbadu al-Muslimuna chasba ta'limati an-Nabiyi Muchammad shallallahu 'alayhi wa sallam, wa yu'addiya al-Budziyyuna 'ibadatahum chasba ta'limati al-kutub al-mawjudah ladaihim. Lakin li-takunu jami'an mu'minina bi 'l-ilahi. Fa labudda an takuna Indunisiyya dawlatan yumkinu li kulli syakhsin an ya'buda al-ilaha fiha bi kulli churriyyati. Wa 'ala 'sy-sya'bi jami'an an yu'mina bi 'l-ilahi bi thariqatin mutachadhdhiratin, ayyu bi duni 'ananiyyatin diniyyah'. Fa yanbaghi an takuna Indunisiya daulatan mu'minatan.</i></p> <p>(Yazid, 2023: 63)</p>
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The data in Table 6 is a discourse. According to Chaer (2008: 44), a sentence is accompanied by final intonation, which can take the form of a period or interjectional intonation with an exclamation mark, and so on. This statement can be used to identify a sentence in discourse, although it must still be analyzed by looking for the

presence of a predicate—in addition to having final intonation, a sentence is also formed of clauses, which are predicate-bearing units (Chaer, 2008: 44)—, to avoid misunderstanding regarding other forms ending with a period, such as the period in the table above under the *saw*. section, where the period does not function as final intonation. In Table 6 above, the discourse consists of 8 sentences. Each sentence is marked by a final period, except for the section ‘Dan hendaknya negara Indonesia satu negara yang ber-Tuhan!’ dan ‘Prinsip Ketuhanan!’, which ends with an exclamation mark functioning as an interjection.

Since a single discourse consists of one or more sentences that convey a single message, discourse employs cohesive expressions to connect the sentences within it. These cohesive expressions can include conjunctions, demonstratives, pronouns, synonyms, antonyms, hyponyms, thematic similarity, and parallelism (Chaer, 2008: 223). In addition to having a common theme in one discourse, namely ‘Prinsip Ketuhanan’, there are other cohesive expressions found to link the sentences in Table 6, namely, conjunctions. Conjunctions are found in sentences 5 and 6. In sentence 5, the conjunction ‘tetapi’ is at the beginning of the sentence and has a meaning of contradiction. The speaker intends to convey that whatever Indonesians believe in is not a problem as long as they believe in God. The conjunction ‘tetapi’ is translated by the translator as ‘لكن’ /*Lakin*/, which literally means ‘tapi’ (Munawwir, 2007: 864). The conjunction in sentence 9, ‘dan’, connects sentence 9 to the previous sentence. When viewed in context, the conjunction ‘dan’ in sentence 9 serves as a conclusion and affirmation of the previous sentences. The word ‘dan’ is translated as ‘و’ /*wa*/. ‘و’ /*wa*/ is a harf that functions as a connector.

Additionally, the information in the source language is translated into the target language by the translator by adding and reducing the existing information. The information in the source language, namely ‘Tuhannya sendiri’ has no equivalent in the target

language. The absence of an equivalent in the target language means that the translator has omitted information. The translator attempts to convey the meaning in the source language by condensing it into the target language. This results in some of the information in the source language having no equivalent in the target language. Furthermore, the translator also omitted the phrase in sentence 2, namely 'Prinsip Ketuhanan.' The phrase 'Prinsip Ketuhanan' has no equivalent in the target language. This discourse discusses the fifth principle of Indonesia. This fifth principle of Indonesia was named by Soekarno as the Prinsip Ketuhanan. The omission of information in the target language can result in a distortion of meaning. If a distortion of meaning is found, the translation can be considered unacceptable. In addition, the translator added the phrase 'الخامس المبدأ يكون أن ينبغي' / *Yanbaghi an yakuna al-mabda'a al-khamisa*/. When translated into the source language, Indonesian, this phrase means 'Prinsip Kelima adalah'. Looking at the translation, there is no equivalent for this phrase in the source language. The translator added this information to avoid the distortion of meaning that occurred in sentence 1. The translator intended to add details so that readers could understand the meaning or information being explained in this discourse.

2.2. Translation Techniques

In their discussion, the researchers used the theory of Molina and Albir (2002: 509-511), which divides translation techniques into 18 types. 15 out of the 18 translation techniques proposed by Molina & Albir (2002) were identified in the Arabic translation. These include: modulation (32 data, 26.4%), established equivalent (24 data, 19.8%), transposition (12 data, 9.9%), amplification (8 data, 6.6%), literal translation (9 data, 7.4%), reduction (7 data, 5.8%), compensation (6 data, 5%), linguistic amplification (4 data, 3.3%), particularization (5 data, 4%), borrowing (4 data, 3.3%), calque (2 data, 1.7%), description (3 data, 2.5%), linguistic compression (3 data, 2.5%), adaptation (1 data, 0.8%), and generalization (1 data, 0.8%). Modulation emerged as

the most frequently used technique, reflecting the translator's tendency to shift perspectives in conveying meaning. This allowed complex and nuanced language units to be translated clearly and understandably. The explanation of the data is provided below.

Table 7. Example of Modulation

No.	Source Language	Target Language
1.	Apa ia telah mempunyai radio-station, yang <u>menyundul</u> ke angkasa? (Aning, 2019: 113)	هل كانت لديه محطة راديو شامخة في الفضاء؟ <i>Hal kanat ladaihi machaththata radiyu syamikhatan fi 'l-fadh<i>ai</i>?</i> (Yazid, 2023: 37)

In the source language data, there is an expression 'Apa ia telah mempunyai radio-station, yang menyundul ke angkasa?' which was translated into the target language as 'هل كانت لديه محطة راديو شامخة في الفضاء؟' /*hal kanat ladaihi machaththata radiyu syamikhatan fi 'l-fadh*ai*?*/. The word 'menyundul' in the expression is the main focus in analyzing the application of the modulation technique. In the target language, the word 'menyundul' from the source text is rendered as 'شامخة' /*syamikhatan*/, which literally means 'yang tinggi' (Munawwir, 2020: 739).

The word 'menyundul' is a verb that, according to KBBI VI Online (2016), means 'menundukkan kepala untuk menumbuk'. On the other hand, the word 'tinggi' means 'sudah agak jauh ke atas'. In this context, the intended meaning of 'menyundul' in the source language is not the literal definition. The speaker is actually asking the audience whether there existed a radio station that reached or stood in the sky.

This is consistent with the explanation by Vinay & Darbelnet (1995) cited in Fatihah & Cholsy (2025: 155), which states that one way to apply modulation techniques is to transform abstract concepts into concrete ones so that they can be easily understood by readers. The translator chose the word 'شامخة' /*syamikhatan*/ to convey 'menyundul' in a way that directly expresses its intended meaning, so the readers can easily know what is the meaning of the word

'menyundul' instead of using the literal translation that can be confusing due to cultural differences. The shift from the rhetorical use of 'menyundul' to the literal and semantically clear 'شامخة' /*syamikhatan*/ in the target language demonstrates the application of the modulation technique.

The following data shows the use of established equivalents. This technique is the second most commonly used translation technique by translators when translating Soekarno's speech on the birth of Pancasila.

Table 8. Example of Established Equivalent

No.	Source Language	Target Language
1.	Tidak, tuan-tuan yang terhormat! (Aning, 2019: 114)	لا، أيها السادة الأعزاء! <i>La, ayyuha 's-sadatul-a'izza'u!</i> (Yazid, 2023: 37)

The data in Table 8 is a language unit of a sentence. In translating the sentence, the translator uses terms commonly used in the source-language culture. The word 'tidak' is translated as 'لا' /*la*/, which when translated back into the source language has the same meaning, namely 'tidak' (Munawwir, 2020: 1245). After that, the word 'السادة' /*'s-sadatu*/ in Munawwir (2020: 676) means 'tuan' in its plural form, which means 'tuan-tuan'. The word 'الأعزاء' /*'l-a'izza'a*/ means 'yang terhormat', which is consistent with the text in the source language. Another element, the word 'أيها' /*ayyuha*/, is a construction of the ism 'أي' /*ayyu*/ + the dhamir munfashil 'ها' /*ha*/, which is commonly used in formal occasions such as speeches and serves as an exclamation. The presence of the element 'أيها' /*ayyuha*/ in the target language does not distort the meaning of the sentence structure or add to its meaning. The use of the element 'أيها' /*ayyuha*/ is commonly used in the target language culture to call out something.

The following data shows the use of the transposition technique. This technique ranks third among the most frequently used

translation techniques by translators in translating Soekarno’s speech on the birth of Pancasila.

Table 9. Example of Transposition

No.	Source Language	Target Language
1.	Jermania merdeka, Saudi Arabia merdeka, Iran merdeka, Tiongkok merdeka, Nippon merdeka, Amerika merdeka, Inggris merdeka, Rusia merdeka, Mesir merdeka. (Aning, 2019: 111)	استقلت ألمانيا، كما استقلت العربية السعودية، واستقلت إيران واستقل الصين واستقل اليابان واستقلت الولايات المتحدة واستقلت روسيا، واستقلت مصر... <i>Istaqallat ‘Almaniyya, kama istaqallat ‘l-‘Arabiyyatus-Su’udiyyat</i> <i>u, wastaqallat ‘Iranu wastaqallat ‘sh-Shinu wastaqalla ‘l-Yabanu wastaqallat ‘l-Wilayatul-Muttachidatu wastaqallat Rusiyya, wastaqallat Mishru...</i> (Yazid, 2023: 34)

In the source language sentence in Table 9, the translator’s use of the transposition technique is evident. The change made by the translator in the data is the change in word category from an adjective to a verb. The word ‘merdeka’ in the data is an adjective that means ‘bebas’ (KBBI VI Online: 2016). The translator translates the word ‘merdeka’ into the word ‘استقلت’ /*Istaqallat*/, which means ‘mendapatkan merdeka’ (Munawwir, 2020: 1152). The change in word category from adjective to verb is one example of the application of the transposition technique. In addition, changes in sentence structure also occur in Table 9. In the source language, the sentence is structured as S+P (the subject function is filled by the words ‘Jermania’, ‘Saudi Arabia’, ‘Iran’, ‘Tiongkok’, ‘Nippon’, ‘Amerika’, ‘Inggris’, ‘Rusia’, and ‘Mesir’, while the word ‘merdeka’ occupies the predicate function). Meanwhile, the sentence structure in the target language changed to P+S (the predicate function is filled by ‘استقلت’ /*istaqallat*/ and ‘استقل’ /*istaqalla*/, and the subject function is occupied by ‘ألمانيا’ /*‘Almaniyya*/, ‘السعودية العربية’ /*‘l-‘Arabiyyatus-Su’udiyyat*u/, ‘إيران’ /*‘Iranu*/, ‘الصين’ /*‘sh-Shinu*/, ‘اليابان’ /*‘l-Yabanu*/, ‘الولايات المتحدة’ /*‘l-Wilayatul-Muttachidatu*/, ‘روسيا’ /*Rusiyya*/, and ‘مصر’ /*Mishru*/).

2.3. Translation Quality

The assessment of translation quality in this study refers to the model developed by Nababan et al. (2012: 49-53), which is based on three main aspects: accuracy, acceptability, and readability. Each aspect is assessed with a score of 1 to 3. The overall quality score for the translation was 2.96, indicating that the Arabic translation of Soekarno's Speech The Birth of Pancasila is of high quality in terms of accuracy, acceptability, and readability.

The score was given by three raters. The raters evaluated the data based on three aspects: accuracy, acceptability, and readability, following the model developed by Nababan et al. (2012). The raters were selected based on their competence in both the Arabic language and translation studies. Here is the detail of the score for each aspect.

For accuracy: 114 data (97%) were accurate, 3 data (3%) were less accurate, 0 inaccurate. For acceptability: 115 data (98%) acceptable, 2 data (2%) less acceptable, 0 unacceptable. For readability: 116 data (99%) highly readable, 1 data (1%) moderately readable, 0 unreadable. The explanation of the data is provided below.

Table 10. Example of Accurate

No.	Source Language	Target Language
1.	Bahkan 3 kali sekarang, yaitu Indonesia Merdeka <u>sekarang, sekarang, sekarang!</u> (Aning, 2019: 115)	...وكننا نكرر عبارة 'فورا' ثلاث مرات: استقلال إندونيسيا فورا، فورا، فورا! ... <i>wa kunna nukarriru 'ibarata</i> <i>'fauran' tsalatsa marratin: istiqlalu</i> <i>Indunisiyya fauran, fauran,</i> <i>fauran!</i> (Yazid, 2023: 38)

The underlined word is the focus of the data in Table 10. The translation of the word 'sekarang, sekarang, sekarang!' was given a score of 3 (accurate) by the rater. According to the rater, the translation of the word was rendered correctly. In the target language, the word 'sekarang, sekarang, sekarang!' is translated as 'فورا، فورا، فورا!' /*fauran, fauran, fauran!*/. The word 'sekarang' in KBBI VI Daring

(2016) is described as a noun that means time (period, moment) now; currently. The context of this expression is Soekarno’s speech urging the people that Indonesia must be independent as soon as possible, that if given the opportunity now, Indonesia will be independent now. In translating the word ‘sekarang,’ the translator chose the element ‘فورا’ /*fauran*/. The element ‘فورا’ /*fauran*/ in Munawwir (2020: 1007) means ‘segera, lekas-lekas’. The use of the element ‘فورا’ /*fauran*/ as an equivalent of the word ‘sekarang’ was deemed appropriate by the assessor. The element ‘فورا’ /*fauran*/ contains a meaning that is consistent with the source language. Not only does it have the same lexical meaning, but it also fits the context of the expression.

In addition to the meaning that has been well conveyed through the element ‘فورا’ /*fauran*/ to translate the word ‘sekarang,’ the structure of the expression has also been retained by the translator. The word ‘sekarang,’ which is repeated three times with commas in between and ending with an exclamation mark, is retained in the target language. The structure that is retained in the target language conveys the meaning in the source language in its entirety. An accurate translation without any distortion of meaning is referred to by Nababan (2012: 42) as an accurate translation. The next data is data with a value of 2 or that is declared as less accurate.

Table 11. Example of Less Accurate

No.	Source Language	Target Language
1.	..., barulah mereka berani menyatakan kemerdekaan. (Aning, 2019: 111)	<p>فكيف يمكن أن تكون لهؤلاء الشجاعة لإعلان الاستقلال....</p> <p><i>Fa kaifa yumkinu an takuna liha‘ula‘i sy-syujja‘ata li i’lani ‘l-istiqlali...</i></p> <p>(Yazid, 2023: 34)</p>

The data in table 11 is a clause ‘barulah mereka berani menyatakan kemerdekaan’ which is translated as ‘لهؤلاء تكون أن يمكن فكيف’ /*Fa kaifa yumkinu an takuna liha‘ula‘i sy-syujja‘ata li i’lani ‘l-istiqlali*/. The rater gave a score of 2, which means it is less

accurate, with the main argument being that there is a change in nuance from the source language to the target language. In the source language clause, there is the element 'lah', which indirectly adds nuance to the clause. The element 'lah' in KBBI VI Daring (2016) is defined as a form used to emphasize the meaning of the word that precedes it. According to the rater, the translator did not succeed in conveying this emphasis in the target language, resulting in a loss of meaning in the translated clause. Nababan (2012: 44) states that a text can be called a translation if it has the same meaning or message as the source text. The loss of nuance in the target language reduces the content of the message, and this translation is considered less accurate. To avoid loss of meaning, translators can use a translation technique called addition to produce an acceptable and easily understandable translation (2012: 44).

In addition, the presence of the element 'كيف' /*kaifa*/ in the target language is also a factor in the distortion of meaning. The word 'كيف' /*kaifa*/ means 'bagaimana' (Munawwir, 2020: 1243) and is an interrogative word. The presence of an interrogative word in the source language indicates that the expression contains an interrogative mode or content. An interrogative expression is an expression that expects a verbal response in the form of an acknowledgment, explanation, or reason from the listener (Chaer, 2009: 189). Meanwhile, expressions in the source language with a declarative mode convey statements addressed to other people (2009: 187). The change in content to be conveyed from an expression with a declarative mode to an interrogative mode is considered inaccurate. The assessor gave the opinion that the expression in the source language can be simply translated as 'الاستقلال إعلان على تجرأوا فقط فحينئذ' /*fa china'idzin faqath tajarra'u* 'ala i'l^ulanil-istiqlali/, which literally means 'baru pada saat itulah mereka berani mengemukakan kemerdekaan'. This opinion was given by the assessor to avoid changing the mode of expression.

2.4. The Correlation Between Language Units, Translation Techniques, and Translation Quality

This correlation is the purpose of applying component analysis to data analysis techniques. The correlation between language units, translation techniques, and translation quality shows that there is a complex chain of translation. Language units, which are the basic units, are the first step in translation. At the language units, translators are confronted with language structures with different characteristics and cultures that must be translated into the target language. Translation techniques serve as micro strategies for transferring meaning from the source language to the target language. After that, translation quality emerges as a consequence of the interaction between language units and translation techniques. See the table below.

Table 12. The Correlation Between Language Units, Translation Techniques, and Translation Quality

Translation Quality			Translation Technique	Language Unit					The Total	Percentage (%)
Accuracy	Acceptability	Readability		W o r d	P h r a s e	C l a u s e	S e n t e n c e	D i s c o u r s e		
Accurate	Acceptable	Readable	Modulation	5	4	12	7	2	30	24,6
			Established Equivalent	11	5	3	2	0	21	17,2
			Transposition	1	3	6	2	0	12	9,8
			Literal Translation	1	3	2	1	2	9	7,4
			Amplification	1	6	2	0	0	9	7,4
			Reduction	2	4	1	0	0	7	5,7
			Particularization	4	0	0	0	0	4	2,3
			Compensation	4	1	0	0	0	5	4,1
			Linguistic Amplification	0	0	0	3	1	4	2,3
			Linguistic Compression	0	0	1	1	1	3	2,5
			Calque	0	2	0	0	0	2	1,6
			Borrowing	0	2	0	0	0	2	1,6
			Description	0	2	0	0	0	2	1,6
			Adaptation	0	1	0	0	0	1	0,8
Generalization	1	0	0	0	0	1	0,8			
			Modulation	0	0	1	0	0	1	0,8

Less Accurate	Less Acceptable	Less Readable	Established Equivalent	0	1	0	0	0	1	0,8
			Particularization	1	0	0	0	0	1	0,8
			Compensation	0	0	0	1	0	1	0,8
			Borrowing	0	2	0	0	0	2	1,6
			Description	0	2	0	0	0	2	1,6
Inaccurate	Unacceptable	Unreadable	Borrowing	1	0	0	0	0	1	0,8
			Description	1	0	0	0	0	1	0,8
The Total				33	38	28	17	6	122	100 %

Based on the table, there is a correlation between language units and translation techniques. This correlation can be seen from the application of translation techniques to language units. Some translation techniques can only be applied to certain language units. Research shows that the particularization translation technique can only be applied to language units of words. In addition, the techniques of description, borrowing, and compensation can only be applied by translators to language units of words and phrases. Techniques such as modulation and literal translation can be applied to all language units. Meanwhile, the techniques of linguistic amplification and linguistic compression can only be applied at the sentence and discourse levels.

Translation aims to convey the meaning in the source language clearly into the target language (Larson, 1984: 3). Duff (1989: 10) adds that meaning is a principle or basis in translation. As the basis of translation, the meaning in the source language text must be described accurately, with nothing added or omitted. In line with these objectives and foundations, a translated text that contains meaning consistent with the source language is referred to as a high-quality translation. This is based on the fact that the conveyance of meaning is included in the aspects assessed in translation quality, particularly in terms of accuracy (Nababan, 2012: 49).

In conveying meaning, translators certainly use specific methods to ensure that the meaning is conveyed accurately. The methods used by translators to convey messages are referred to as translation techniques (Molina and Albir, 2002: 509). Therefore, the

correlation between translation quality and translation techniques can be seen from the use of translation techniques by translators on data that has high quality in the three aspects of translation quality assessment, namely accuracy, acceptability, and readability. The quality of language units in Soekarno's Speech on the Birth of Pancasila has a total of 107 data points out of 116 data points that are of high quality (score 3) in terms of accuracy, acceptability, and readability. Of the 107 data points that are of high quality, different translation techniques were found to have been used. Each translation technique used also has its own intensity.

From the results of the study, the researcher concluded that the pattern of translation technique usage in the translation quality of Soekarno's Speech on the Birth of Pancasila cannot be described in a structured manner due to the diverse application of translation techniques. In translating from the source language into the target language, the translator adjusts the translation techniques used. The high application of modulation techniques shows that translators make many changes in perspective or manner of conveying the message so that there is no distortion of meaning and it can be accepted by the reader. However, in assessing the quality of translation, the assessors found that the use of modulation techniques was considered inaccurate. This case proves that the correlation between translation techniques and translation quality cannot be identified in a structured manner. In addition, translators commonly use equivalent techniques to avoid losing the message from the source text by using terms that are familiar to readers of the target language. Furthermore, the existence of data using the transposition technique for translation shows the translator's effort to maintain the readability of the text by shifting the grammatical structure. On the other hand, the translator also tries to avoid distortion of meaning in the target language text. This effort is demonstrated by the use of techniques that allow for changes in meaning, such as description and generalization techniques.

3. CLOSING

3.1. Conclusion

Based on the research conducted by the author, the following conclusions can be drawn: First, language units were found in Soekarno's speech on the Birth of Pancasila, with 33 word units accounting for 29% of the total, 31 phrase units accounting for 27% of the total, 26 clause units with a percentage of 22%, 20 sentence units with a percentage of 17%, and 6 discourse units with a percentage of 5%. The largest percentage of language units was words with a number of 33%.

Second, the translation techniques used by the translator in the translation of Soekarno's Speech on the Birth of Pancasila were found to be 15 translation techniques out of 18 translation techniques according to Molina & Albir (2002), namely modulation with 32 data points and a percentage of 26.4%, common equivalents with 24 data points and a percentage of 19.8%, transposition in 12 data with a percentage of 9.9%, amplification in 8 data with a percentage of 6.6%, literal translation in 9 data with a percentage of 7.4%, reduction in 7 data with a percentage of 5.8%, compensation in 6 data with a percentage of 5%, linguistic amplification in 4 data with a percentage of 3.3%, particularization in 5 data with a percentage of 4%, borrowing in 4 data with a percentage of 3.3%, calque in 2 data with a percentage of 1.7%, description in 3 data with a percentage of 2.5%, linguistic compression in 3 data with a percentage of 2.5%, adaptation in 1 data with a percentage of 0.8%, and generalization in 1 data with a percentage of 0.8%. Modulation technique is the dominant translation technique applied in Soekarno's Speech on the Birth of Pancasila. Translators tend to change their perspective in conveying the meaning of the data. Through the use of modulation technique, Soekarno's Speech on the Birth of Pancasila, which has many language units with multiple meanings, can convey its message and produce a good translation that is easy for readers to understand.

Third, the translation quality of Soekarno's Speech on the Birth of Pancasila received a score of 2.96. This score indicates that the translation of Soekarno's Speech on the Birth of Pancasila is of high quality based on the aspects of accuracy, acceptability, and readability. The data assessed in terms of readability consisted of 116 data points, with 113 (97%) data points categorized as accurate, 3 (3%) data points categorized as less accurate, and no data points categorized as inaccurate. Furthermore, in terms of acceptability, 114 (98%) data points were categorized as acceptable, 2 (2%) data points were categorized as less acceptable, and no data points were declared unacceptable. Furthermore, in terms of readability, 115 (99%) data were declared to have a high level of readability, 1 (1%) data were declared to have a moderate level of readability, and no data were declared to have a low level of readability.

3.2. Recommendations

On the findings regarding language units, translation techniques, and translation quality in Soekarno's Speech The Birth of Pancasila, the researcher proposes several suggestions for future research:

- a. This study only discusses language units in general. Future researchers are encouraged to delve deeper into specific units such as words, phrases, clauses, sentences, or discourse in the speech.
- b. Future research could explore other formal objects such as form and meaning shifts, equivalence, and idioms to expand the study of Soekarno's Speech The Birth of Pancasila.
- c. Future researchers may examine the rhetorical patterns used in Soekarno's Speech The Birth of Pancasila and relate them to the applied translation techniques, to produce more in-depth research findings.

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