Translation Quality of Arabic Directive Speech Acts in Pandemic's Book: An Attempt to Delve into Covid-19

Nurul Aini Choiriyah[1], Muhammad Yunus Anis[2],
Syed Nurulakla bin Syed Abdullah[3], Nor Azuwan Yaakob[4]
[12]Universitas Sebelas Maret, Indonesia
[34]Universiti Putra Malaysia, Malaysia
Corresponding E-mail: nurulainichoiriyah@student.uns.ac.id

Abstract

This study aimed to describe the types of directive speech acts, the use of translation techniques, and the quality of the Indonesian translation of the book *Badzl al-Mâ'ûn fi Fadhl ath-Thâ'ûn*. This research used descriptive analysis to describe the findings; the qualitative was chosen as the method of this study. Consequently, the data were analyzed using Miles and Huberman's and Spradley's models. The results of this study stated that there were 60 data consisting of eight directive speech act types, where the frequency of using the technique was found 527 times for 15 techniques. Of the 60 data, 32 were translated accurately, acceptably, and with a high degree of readability and fell into the 'good' category. The average score for translation quality was 2.69. The study's contribution was to analyze Arabic texts translated into Indonesian using pragmatic models and measure their quality so that readers can quickly grasp the pandemic study from the perspective of the Arabic text.

Keywords: *directive speech act, translation techniques, translation quality*

Introduction

Translation as a scientific discipline plays an important role in overcoming a person's inability to obtain certain information due to language barriers (Kuncara, 2013). It is believed that translation can be a link in the process of information transfer between users of a target language (TL) and users of a source language (SL). One of these is translation in the health sector, especially during pandemics.

The high number of victims of the Coronavirus in Indonesia is giving officials cause for concern about the country's stability in the future. For this reason, experts are trying to offer the best solutions they have based on in-depth studies of the existing scientific literature. One of them is the book *Badzl al-Mâ'ûn fi Fadhl ath-Thâ'ûn* by al-Hafidz Ibn Hajar al-Asqalany (1992), published by *Dâr al-Âshimah*, Riyadh.

The relevance that has emerged between the problems and solutions in the early days of Islam and the present has encouraged linguists to later translate these works into Indonesian. One of them is Fuad Syaifudin Nur. He published the first book translated

into Indonesian from *Badzl al-Mâ'ûn fî Fadhl ath-Thâ'ûn* entitled Kitab Wabah dan Taun dalam Islam, published by Turos Pustaka in 2020.

Rukmantara (Nur, 2020) -an Indonesian pandemic historian- explained that the book *Badzl al-Mâ'ûn fî Fadhl ath-Thâ'ûn* is one of the right steps to find out how to deal with the pandemic outbreak in a pentahelian way. With a detailed explanation, the book *Badzl al-Mâ'ûn fî Fadhl ath-Thâ'ûn* proves that religion has dogmatically legitimised modern science in the application of pandemic protocols. Due to these urgencies, it is necessary to carry out a translation process to facilitate people's understanding of Ibn Hajar al-Asqalany's book, or what is called translation.

In this regard, the author is interested in examining the translation of the book *Badzl al-Mâ'ûn fî Fadhl ath-Thâ'ûn* to find out what types of directive speech acts occur in it, what translation techniques have been used and what is the quality of the translation.

Translation is basically an interdisciplinary science that accepts contributions from other sciences, such as pragmatics (Nababan, 2003). According to Levinson (1983), pragmatics is the study of the relationship between language and context, which is the basis of language understanding. This proves that for both to understand each other, a person's communication with their partner must conform to the concept of language function. Bach and Harnis, in Ibrahim's (1993) translation, divide directive speech acts into eight types; ordering or requesting, commanding, requesting, advising, recommending, questions, prohibitives, and permissives.

After discussing the types of directive speech acts, the analysis continues with a discussion of translation techniques used to analyse and classify translation equivalence. Molina and Albir (2002) divide translation techniques into 18 types: general equivalents, literal translation techniques, borrowing, compensation, reduction, amplification, linguistic reinforcement, descriptive, transposition, particularisation, generalisation, adaptation, discursive design, modulation, calque, substitution, linguistic compression and variation.

There are three aspects that are used in assessing the quality of translation: Accuracy, Acceptability and Readability. First, the aspect of accuracy is a term used to evaluate translations and refers to the equivalence of SL and TL texts (Nababan & Rudolf, 2012). Second, the aspect of acceptability refers to the accuracy of the translator's expression with the rules, norms and culture that apply or not in the TL. Third, the aspect of readability, which stands for the fact that the translation of the SL message in the TL can be understood by the TL reader.

Studies on directive speech acts in Arabic, Taiwanese and Indonesian have been conducted by previous researchers, such as: Chang & Iûnn (2021), el-Dakhs & Ahmed (2021), Haddad (2022), Prayitno et al., (2021), Rahmawati et al., (2016), & Salama (2021). However, the existing studies have not discussed directive speech acts in detail, especially in pandemic texts and the relationship between directive speech acts and the technique and quality of translation.

There are numerous studies on the analysis of directive speech act translation and its quality. Each study differs in its material object. First, the dissertation study

conducted by Wahyuni on translation techniques for directive speech acts shows that the form of directive speech acts occurring in the film *Alice in Wonderland* consists of 6 pieces, which are then translated using 12 different translation techniques and then evaluated in terms of accuracy and acceptability (Wahyuni, 2014).

Secondly, Sakulpimorat's dissertation, which focuses on the technique, quality and shift of translation of directive speech acts in the novel *The Little Princess*, examines the types of speech acts in the novel in relation to the use of existing translation techniques. The results showed that 6 types of directive speech acts appeared and there was a shift in the subcategory of directive speech acts in 7 data and a shift in the category of speech acts in 1 data (Sakulpimorat, 2019).

Third, a detailed description of directive speech acts in the translation of Al-Quran *Surah an-Nisa'* by Habibie in his dissertation, which takes the material from the Quran published by Syamil Quran in 2012. The conclusions presented are the discovery of two forms of directive speech acts, namely ordering and forbidding the direct delivery strategy (Habibie, 2019). On the other hand, the study of pragmatics using Arabic data has also been done by Abdul-Raof (2006), Ahmad Moutaouakil (1989), al-Kayed et al., (2020), al-Ali & Abu-Abah (2021), al-Badawi (2022), Alghazo et al., (2021), al-Rawafi et al., (2021), al-Samadi (2022), Altahmazi (2020), & Ennasser & Hijazin (2021). In this case, the study focuses on "Euphemistic Expressions" in Najuib Mahfouz's Palace of Desire using the pragmatic-Stylistic Perspective, "Challenges in Translating Rhetorical Questions in the Holy Qur'an", the functional components of the opening phase of telephone conversations in Jordanian Arabic, The Jordanian Arabic discourse marker bas: A pragmatic analysis, "Pragmatic functions of reporting" (Raof, 2006), Focus, Subject and Theme in Arabic (Ahmad Moutaouakil, 1989). These studies were not equipped with translation analysis, so it is a research gap for other researchers to develop Arabic pragmatics using translation quality analysis.

From the above literature review, it can be concluded that the research gaps are as follows: (1) studies dealing with the analysis of translation techniques for directive speech act types in relation to Arabic material objects have never been conducted, (2) the relationship between the use of techniques and the quality of directive speech act types in the translation of the book *Badẓl al-Mâ'ûn fi Fadhl ath-Thâ'ûn* has not been widely discussed. Thus, the novelty of this study lies in the analysis of the use of translation techniques and their influence on the quality of translation of directive speech act types in the book *Badẓl al-Mâ'ûn fi Fadhl ath-Thâ'ûn* by Fuad Syaifudin Nur on the pandemic in Arabic.

Method

This research is a qualitative study using three types of methods, namely descriptive qualitative, staked, and single case study. First, this research is descriptive. Sutopo (2002) explains that descriptive research is conducted in several stages, namely searching, collecting, analysing and generalising data based on existing phenomena. In this study, the authors discuss the technique of directive speech act translation and its quality in translating the book for academic purposes and to describe the subject matter related in detail.

Secondly, this research is referred to as fixed research because the researcher has focused on previous research related to translation techniques and their quality, which include aspects of accuracy, acceptability and readability of the text by Nababan. The authors also adds to the research literature on speech act translation techniques and quality that has been done previously. In this way, the authors have equipped themselves and can identify the problems that will be investigated later.

Thirdly, this research is a single case study focusing on one type of features in the form of translation of the book *Badzl al-Mâ'ûn fi Fadhl ath-Thâ'ûn* by Fuad Syaifudin Nur in his scholarly book titled *Kitab Wabah dan Taun dalam Islam,* published by Turos Pustaka in 2020. The original text of the *Badzl al-Mâ'ûn fi Fadhl ath-Thâ'ûn* book is taken from Ibn Hajar al-Asqalany's book published by *Dâr al-Âshimah*, Riyadh. As Sutopo explained, the single case study was conducted in one location/subject with an unspecified number of target subjects on condition that they had the same characteristics.

In addition, data collection techniques used in this study were listening and note-taking techniques, questionnaires and in-depth interviews. This study also used a mixed data analysis model by Miles and Hubberman (1992), which is divided into three activities, namely data reduction, data presentation and data conclusion/verification, and Spradley's (1980) model, which includes domain analysis, taxonomic analysis, analysis components, and theme analysis.

Domain analysis was conducted on the microdata, which in this case was directive speech act data and translation techniques applied in the translation of the book *Badzl al-Mâ'ûn fi Fadhl ath-Thâ'ûn.* The data obtained were then classified in macroform at the taxonomic analysis stage, based on the quality of the translation, which consists of aspects of accuracy, acceptability and readability (Suryawinata, 2003). The componential analysis involves the relationship between the classification of the microdata and the macrodata, namely the analysis of the techniques used in the translation of the book *Badzl al-Mâ'ûn fi Fadhl ath-Thâ'ûn* in terms of aspects of accuracy, acceptability and readability.

Results and Discussion

This section describes the results of the data analysis in predetermined objects. In other words, the authors describe the findings of directive speech acts, translation techniques and translation quality assessment. The full explanation is as follows.

The Directive Speech Acts

The findings of the types of directive speech act in this study are based on predetermined criteria, namely the linguistic unit that can be contained in the types of directive speech act in the form of words, phrases, clauses or sentences. There are 60 data included in the types of directive speech acts as a result of the findings in the book *Badzl al-Mâ'ûn fi Fadhl ath-Thâ'ûn.*

Out of the 60 data, the data were classified into eight types of directive speech acts, namely the directive speech act types commanding 22 data (36.6%), questions 16 data (26.6%), prohibitives 7 data (11.6%), requesting 6 data (10%), advising 6 data

(10%), ordering 1 data (1.6%), recommending 1 data (1.6%) and permissives 1 data (1.6%). The following table shows the results of the types of directive speech acts in this study based on Searle and Bach and Harnish's taxonomic classification of directive speech acts.

Table 1. Finding Data on Directive Speech Act's Types

No	Directive Speech Act's Types	Data Finding Code	Amount	Percentage
1	Commanding	06, 07, 08, 09, 13, 14, 16, 20, 22, 24, 27, 28, 29, 33, 37, 46, 47, 48, 49, 50, 51, 53	22	36,6%
2	Questions	01, 02, 10, 12, 19, 31, 35, 36, 39, 40, 42, 43, 52, 54, 56, 57	16	26,6%
3	Prohibitives	05, 15, 17, 23, 45, 59, 60	7	11,6%
4	Requesting	03, 04, 18, 21, 32, 55	6	10%
5	Advising	11, 25, 30, 34, 38, 44	6	10%
6	Ordering	41	1	1,6%
7	Recommending	58	1	1,6%
8	Permissives	26	1	1,6%
	Total		**60**	**100%**

The eight types of directive speech acts in the above table were found in the speech of all sections of the book of *Badzl al-Mâ'ûn fî Fadhl ath-Thâ'ûn*. The second section contained the most directive speech act's type as much as 21 data (35%). It consisted of 9 chapters that included detailed definitions of the pandemic, hadith related to the pandemic in the Islamic era, wisdoms and prayers to be performed during the pandemic, such as the Rasul's device.

Thus, the most common types of speech acts found were commanding as many as 22 data (36.6%) out of the total 60 data. This is appropriate because the data in this study included many utterances from the book *Badzl al-Mâ'ûn fî Fadhl ath-Thâ'ûn* directed to the interlocutor with a lower position than the speaker. The directive commandings found were in the form of command, instruction, directive and dictation. The form of commanding speech acts in SL and TL were most often characterised by the presence of fi'l amr or command works. This was because the context seen in the speech reached the meaning of the command or something to be done by the speaker. The following is an example of data belonging to the commanding directive speech act type.

Table 2. Commanding Directive Speech Act

SL	غار الله تعالى في سمائه فقال للأرض *Ghârallahu Ta'âlâ fi samâihi faqâla lil ardhi* (Asqalani, 1992: 80)
TL	Allah SWT. murka di langitNya, sehingga Dia bertitah kepada bumi (Nur, 2020: 15)
	Allah SWT. wrath in His heavens, so that He commands the earth (English Version)

The above utterance (data 1) uses a commanding directive speech act. The speaker is the creator of the speech partner. In the above utterance, the speaker (Allah swt.) commands his interlocutor (the earth) to shake when adultery is considered lawful, alcohol is drunk and the beat is beaten. The utterance is in the hadith narrated by Aisyah ra. Once Anas bin Malik ra. entered the house of Aisha with a man. The man asked Aisha ra. to narrate a hadith about *az-Zalzalah* (The Great Shock). Therefore, in the hadith it says that Allah swt. commands on earth to destroy those who justify adultery, drink khamr, and carry out the beatings. The above utterance is a commanding, directive speech act. This is evident from the context in which the speech is made. There is an imperative verb of Allah swt. on earth as a speech partner. This utterance is a directive speech act expressed directly because the speaker (Allah swt.) orders his interlocutor (the earth) to shake when people do three things (justify adultery, drink alcohol and beat the drums).

Another example of the type of commanding, directive speech act can also be seen in the following form.

Table 3. Commanding Directive Speech Act

SL	فأحدثوا الله شكرا بقدر ما أبلاكم *Fa ahdatsû lillâhi syukran biqadri mâ ablâkum* (Asqalani, 1992: 82)
TL	Maka bersyukurlah kalian dengan apa yang telah Dia berikan kepada kalian. (Nur, 2020: 17)
	So be grateful for what He has given you. (English Version)

Data 3 above uses the type of commanding, directive speech act. The speaker has a higher position than his interlocutor. The speaker is a prophet, namely Daud as. Who became a role model for his people, while the intended interlocutor was the Children of Israel. This utterance came after the death of hundreds of thousands of people from among the Children of Israel as a result of the year. Daud as. Asked Allah to lift the year and it was raised. He then asked his people to be grateful for the mercy that God had given. The above utterance is a directive, commanding speech act with the mode of instruction. This is clear from the context in which the speech is made. It is an intonation of orders or instruction to the people of Daud as. To believe and repent to Allah swt. The instructing utterance is directly rendered by the speaker with the imperative verb أحدثوا /*ahdatsû*/ meaning 'to speak' (Munawwir, 1997). What is expected

from this speech is an expression of gratitude by the Children of Israel for the grace of God asked by Daud as. Over the punishment of the year that has occurred.

Directive Speech Acts Translation Techniques

In the translation of directive speech act types, there are several applications of translation techniques released by Molina & Albir (2002). Of the 18 translation techniques, 15 techniques were applied to the data in this study, including common equivalents, literal translation techniques, borrowing, compensation, reduction, amplification, linguistic amplification, descriptive, transposition, particularisation, generalisation, adaptation, discursive creation, modulation and calque. The frequency of use of translation techniques in this study is shown in the diagram below.

Pie Chart 1
Types of Translation Techniques in
Badzl al-Mâ'ûn fî Fadhl ath-Thâ'ûn Book Translation
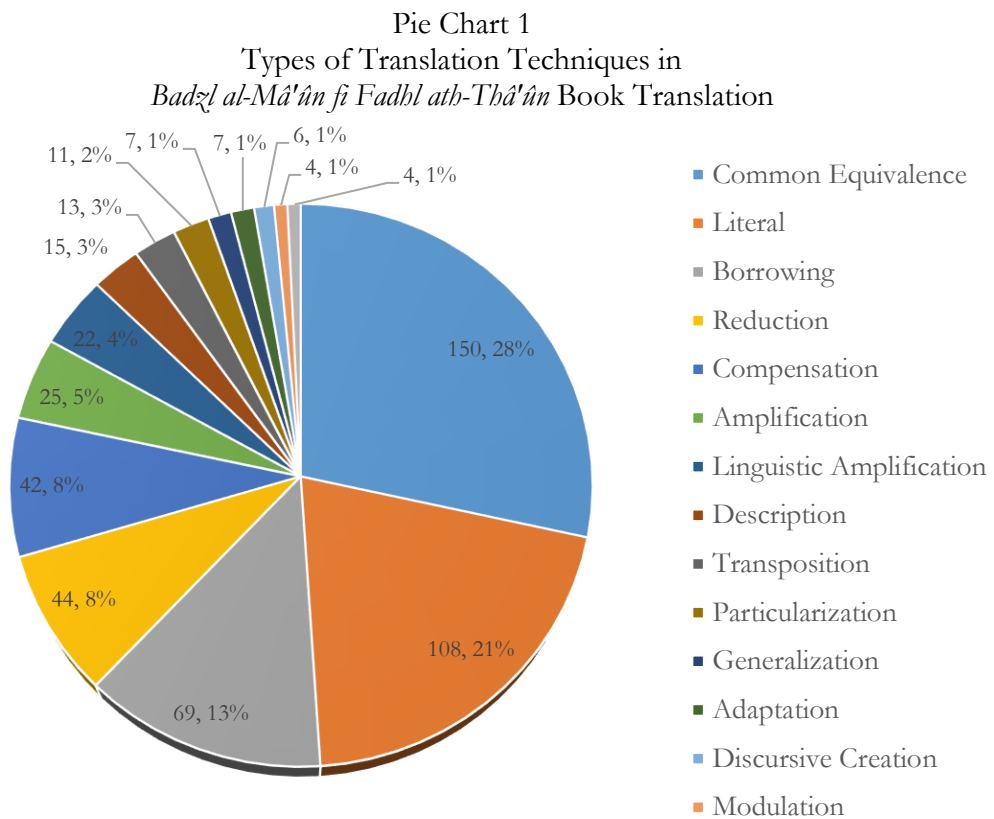
From the above diagram, it can be seen that the most widely used translation technique is the common equivalence technique. From the 60 data available, 527 translation techniques were found. The use of common equivalence amounted to 150 data (28.5%), literal translation to 108 data (20.5%), borrowing to 69 data (13.1%), reduction to 44 data (8.3%), compensation to 42 data (8%), amplification to 25 data (4.7%), linguistic amplification with a total of 22 data (4.2%), descriptive with a total of 15 data (2.8%), transposition with 13 data (2.5%), particularisation with 11 data (2.1%), generalisation with 7 data (1.3%), adaptation with 7 data (1.3%), discursive shaping with 6 data (1.1%), modulation with 4 data (0.8%) and calques with 4 data (0.8%).

The use of the shared equivalence technique has the largest amount of data when applied to target language data, with 150 data (28.5%). The application of this technique is dominated by the large amount of directive speech act data in the source language that needs to be translated into more general terms in the target language. In this way, the message to be conveyed by the translator can reach the target language readers correctly and accurately. The following is an example of data included in the shared equivalence technique.

Table 4. Common Equivalent Technique Applied in The Directive Speech Act

SL	هذا الذي يقرئ الناس القرآن, **تعال** نعبث به *Hadzal-ladzî yuqriun-nâs al-Qurâna,* **ta'âl** *na'bitsu bihi* (Asqalani, 1992: 160)
TL	Inilah orang yang membacakan al-Qur'an kepada orang-orang. **Ayolah** kita datangi dia! (Nur, 2020: 104)
	This is the one who recites the Qur'an to the people. Let's go to him! (English Version)

In the above table above is an invitation utterance, namely a dialogue from a demon to another devil who wants to come to the people who read the Quran. In translating the dialogue fragments, it has been found that the application of translation techniques has been found in the form of common equivalence techniques. The application of the equivalence technique is often found in the word تعال /*ta'âl*/, which is translated as 'come on'. In the Munawwir dictionary (1997:134), the word تعال /*ta'âl*/ has the meaning 'come on', while in the KBBI the word 'come on' has the meaning 'exclamation to invite or give encouragement'. Judging from the two dictionaries, the authors analyse that the translator applied the usual equivalence technique in translating the word تعال /*ta'âl*/ by giving the imperative verb the meaning 'come on'. This is done because the word 'come on' is commonly used by readers of the TL in the same position, namely between demons.

Another example of the application of the common equivalence technique can also be seen in the translation of directive speech acts in the following form.

Table 5. Common Equivalent Technique Applied in The Directive Speech Act

SL	**قال** رسول الله : (يا ابن عابس, ألا أخبرك بأفضل ما تعوذ به المتعوذون؟) **Qâla** *Rasûlullah: (Yabna âbis, alâ akhbiruka biafdhali mâ ta'awwadza bihil-muta'awwidzûn?)* (Asqalani, 1992: 163)
TL	Rasulullah saw. **Bersabda**, "Wahai Ibnu Abis, maukah kau kuberi tahu doa meminta perlindungan?" (Nur, 2020: 108)
	Rasulullah saw. Said, "O Ibn Abis, shall I tell you a prayer for protection?" (English Version)

In Table 5 above, a question from the Prophet Muhammad to Ibn Abas about prayer, asking Allah for protection. In translating the above dialogue fragment, it has been found that the application of the translation technique, namely the common

equivalence technique, has been found. The application of the equivalence technique is commonly found in the verb قال /*qâla*/ translated as 'bersabda'. In the Munawwir dictionary (1997:1171), the verb قال /*qâla*/ has the meaning of 'to say', while in the KBBI, the word 'to say' has the meaning of 'to give birth to the contents of the heart with words; speak'. Judging from the two dictionaries, the authors analyse that in translating the verb قال /*qâla*/, the translator applies the usual equivalence technique by giving the meaning 'to speak'. This is because the verb 'to say' was commonly used to characterise the words of Prophet Muhammad, which is noble, different from human speech in general.

In addition to the speech acts mentioned above, the technique of common equivalence is usually applied by translators mainly to the type of directive speech act with a commanding function with a total of 20 data, asking a total of 14 data, prohibiting and advising a total of 6 data, pleading with a total of 5 data. While the other functions, namely ordering, recommending, and allowing only 1 data.

On the other hand, modulation and calque techniques are used by the translators at least 4 data (0.8%) to translate the directive speech acts in the book *Badzl al-Mâ'ûn fi Fadhl ath-Thâ'ûn*. This is due to the large amount of data that is translated flexibly without retaining the existing lexical items or changing the point of view described in the source language. The following is an example of data that has been incorporated into the type of modulation technique.

Table 6. Modulation Technique Applied in The Directive Speech Act

|	
SL	إذ لا **يجوز** لمؤمني الجن أن يقتل مؤمن الإنس عمدا بغير حق *Idz lâ **yajûzu** limu-miniyyil-jinni an yuqtala mu-minal-insi 'amdan bighairi haqqin* (Asqalani, 1992: 218)
TL	Karena tidak **dibolehkan** bagi para jin mukmin untuk membunuh manusia mukmin secara sengaja tanpa alasan yang hak. (Nur, 2020: 165)
	Because it is not permissible for the believing jinn to kill a believing human intentionally without a valid reason. (English Version)

Table 6 above contains the statement of *al-Manbaji* in his book Juz 'that is, the prohibition or prohibition of the believing jinn to kill a believer intentionally. The translator uses the modulation technique when translating the verb / *yajûzu* / into the target language. The modulation is done by changing the active form of the verb into a passive voice when translating the verb يجوز /*yajûzu*/, which is translated as 'allowed' in the target language. In Munawwir's dictionary (1997: 223), the verb يجوز / *yajûzu* / is an active verb type which means 'to allow'. However, in translating the word according to the data in the table above, the translator has changed the point of view from passive to the active. This is done in order to adapt the message to be conveyed to the readers of the target language so that it can be easily understood.

In addition to the speech acts mentioned above, the translator also applies the modulation technique to the directive speech act type with the function of commanding and asking with a total of 1 data.

Translation Quality

The translation quality of the book *Badzl al-Mâ'ûn fi Fadhl ath-Thâ'ûn* was determined by means of a questionnaire evaluated by three respondents. The results of the evaluation are then averaged to determine the quality of the translation of the book. According to the analysis by the respondents, the translation of the book *Badzl al-Mâ'ûn fi Fadhl ath-Thâ'ûn* is classified in the category of good translation as out of the 60 data, only 28 data are less accurate, acceptable and poorly readable. Below are the classification forms of the three aspects of translation quality studied.

Pie Chart 2
Translation Quality of Directive Speech Acts
In *Badzl al-Mâ'ûn fi Fadhl ath-Thâ'ûn* Book Translation

■ Accurate ■ Acceptable ■ Readibility
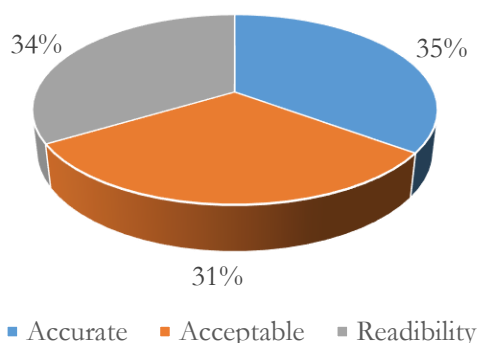
1. **Accuracy**

   In this study, from the evaluation result of the three respondents on 60 data, an evaluation of the translation accuracy of directive speech act types in the book of *Badzl al-Mâ'ûn fi Fadhl ath-Thâ'ûn* was obtained amounting to 46 accurate data (77%), 14 data (23%) are less accurate, and there are no inaccurate data. The calculated overall average value was 2.71. This means that the translation of the types of directive speech act in the book *Badzl al-Mâ'ûn fi Fadhl ath-Thâ'ûn* belongs to the category of accurate data.

2. **Acceptance**

   The next aspect is acceptance. From the evaluation result of the three respondents on 60 data, the translation acceptability rating of types of directive speech acts in the book of *Badzl al-Mâ'ûn fi Fadhl ath-Thâ'ûn* was 41 acceptable data (68%), 19 data (32%) are less acceptable, and there are no unacceptable data. The overall average calculated was 2.65. This means that the types of directive speech acts in the book *Badzl al-Mâ'ûn fi Fadhl ath-Thâ'ûn* were translated according to the rules or grammar of the target language.

3. **Readibility**

   The readability aspect of this study has a high average score (2.68 points out of 3) because there are 44 data (73%) out of 60 data. There are only 16 data (27%) that have moderate readability of data. It can be seen that the

translation of directive speech act types in the book *Badẓl al-Mâ'ûn fî Fadhl ath-Thâ'ûn* has a high level of readability as no data with low readability was found there.

The Impact of Translation Techniques Implementation on the Translation Quality

The translation quality of the directive speech act types in the book *Badẓl al-Mâ'ûn fî Fadhl ath-Thâ'ûn* comprises thirty-two data, which belong to the accurate, acceptable and readable translations. Different translation techniques were used for the thirty-two data on the translation of directive speech acts. However, from the use of different techniques, one technique was found to have the highest intensity of use compared to the other techniques. The translation technique used for the thirty-two data can be seen in bar chart 1 below.

Bar Chart 1
Use of Translation Techniques on High Quality Data
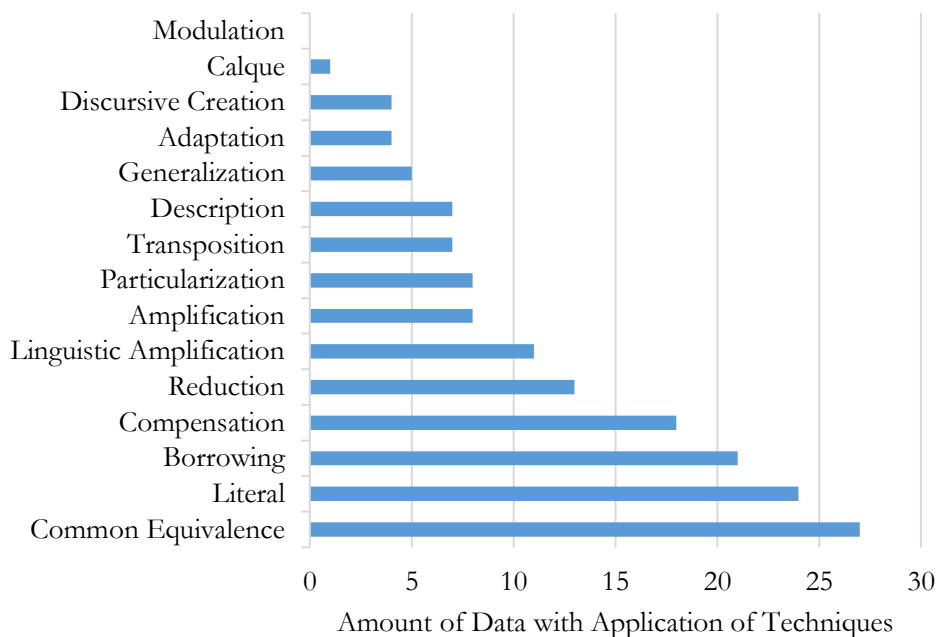
The grouping of data, as in bar chart 1 above, is based on the average of three respondents. Of the 60 data held, 32 have a rating of accurate, acceptable and high readability. The collection of the thirty-two data is based on the average results before rounding. The thirty-two data have the same score, ranging from 2.6 to 3, which is a quality category in all aspects.

Almost the same translation technique was used for the thirty-two data. That is, out of the fifteen translation techniques available, fourteen were used by the translators to translate these thirty-two data. From the Bar Chart 1, it can be concluded that the use of the common equivalence technique is most frequently applied in the translation of directive speech acts in the book *Badẓl al-Mâ'ûn fî Fadhl ath-Thâ'ûn*. This is because

the intensity of the application of the equivalence technique is found most frequently in 27 out of thirty-two (84.3%) quality data.

Three other techniques frequently used by translators are literal translation (75%), borrowing (65.6%) and reduction (56.2%). These three data are used in thirty-two high quality data. The techniques rarely used by translators are adaptation techniques with 4 data, discursive creation with 4 data and kalke with 1 data.

After looking at bar chart 1, it can be concluded that the use of translation techniques in translating directive speech acts in the book *Badẓl al-Mâ'ûn fî Fadhl ath-Thâ'ûn* cannot be systematically determined because their use corresponds to the translator's needs in translating types of directive speech acts.

The following is an example of data included in the category of accurate, acceptable and readable data.

Table 7.
High Quality Directive Speech Act Data

SL	فقال : دعه لعله ينفع الناس *Faqâla: da'hu la'allahu yanfa'un-nâs* (Asqalani, 1992: 155)
TL	Makhluk kedua berkata, "Biarkan saja dia (jangan bunuh), siapa tahu dia berguna bagi orang lain." (Nur, 2020: 97)
	The second creature said, "Just let him (don't kill), who knows he may be of use to others." (English Version)

Table 8 is an example of a directive, commanding speech act with a dictating function that takes place between one living being and another. The context of the speech occurred when Syarif Syihabuddin bin Adnan was on his way to visit a sick person. Then, in the middle of the road, he heard the sound of creatures calling out to each other to kill something. The above data is included in the translation of directive speech acts considered acceptable by respondents with an average score of 3. Each respondent awarded a score of 3 on the grounds that the translation met the criteria for an acceptable translation, i.e. the translation felt natural and the terms included in the speech were commonly used terms familiar to readers of the target language.

The use of the non-standard meaning of the word لعل /la'alla/, which means 'perhaps' (Munawwir, 1997) and is then translated as 'who knows', is not a major problem for the respondents. The translation is still frequently used in the TL, and the expression 'who knows' has a meaning close to the word 'perhaps'. On the other hand, the specialisation of the meaning of the word الناس /an-Nâs/, which is translated as 'others', is seen by the target language readers as a better understanding of the 'people' referred to in the source language text. According to the interviewee, the phrase 'other people' is part of 'people' and is seen as more acceptable and familiar on SL.

The following was an example of data that was included in the type of accurate, less acceptable, and medium readibility data.

Table 8. Medium Quality Directive Speech Act Data

SL	من رب لكين إلى لكين, اجتنب ابنة الصالح *Min rabbi Lukain ila Lukain, "Ijtanib ibnatas-shâlih."* (Asqalani, 1352: 152)
TL	Dari pemilik Lukain kepada Lukain: Jauhilah anak perempuan lelaki saleh itu. (Nur, 2020: 93)
	From the owner of Lukain to Lukain: Stay away from that pious boy's daughter. (English Version)

Table 8 is a form of directive speech act with a forbidding function. The conversation took place between the owner of Lukain (the speaker) and Lukain (the interlocutor) who disturbed the daughter of Auf bin Afra. The average rating of the above data is 2.33 which is rounded up to 'two' and falls in the category of directive speech act translation of less acceptable and moderate readability. One respondent gave a score of 'three' and two respondents gave a score of 'two'. One respondent who gave a score of 'three' justified this by saying that the above data could be easily understood by SL readers.

The next two respondents who gave a 'two' rating stated that Table 8 generally already has a translation that is understandable to the reader. However, in certain parts there are translations that need to be read more than once to be understood. This is because the translator has chosen the wrong lexical meaning.

The first lexical meaning that is considered inaccurate is the translation of the word رب /*rabbi*/, which is translated as "owner". The translator has taken the microdata literally, making the translation less comprehensible to readers of the target language. In Al Munawwir's dictionary (1997), the word رب /*rabbi*/ has several meanings, including: 'God / من أسماء الله /*min asmâ-illâh*/ , owner or possessor / المالك /*al-mâliku*/ , lord or owner or head / السيد /*as-sayyidu*/'. The respondents made suggestions for translating the word رب /rabbi/ in the sense of 'God' with the addition of the suffix as a form of possession of Lukain and explained the meaning of the arrangement of idhafah in SL.

The second lexical term that is less precise according to the respondent is the translation of the word الصالح /*as-shâlih*/ which is translated as 'a pious man'. Actually, the translation of this word, if taken literally, is considered to be read and easily understood by readers of the target language. However, because it is accompanied by another gender, which is the explanation of the word 'child', the translation of the speech of the owner of Lukain becomes less readable. For this reason, the translator proposes to improve the translation by replacing the word 'man' with the original translation of ism fāil, namely 'a pious person', so that the result of the translation 'From the Lord Lukain to Lukain' is 'Keep away from the daughter of the pious person'.

The use of literal techniques results in an intermediate level of acceptability and readability of the data. Literal translation techniques tend to be rigid and are not common in the target language. Therefore, it is better to avoid using these techniques and translate more flexibly with other techniques, such as common equivalence.

The final translation quality score for all data using the Nababan weighting technique (Rahmawati et al., 2016) is given the following final score.

Table 9.

The Final Result Calculation of Translation Quality Assesment

No	Aspect	Average Value	Weighting	Amount
1	Accurate	2,71	x 3	8,13
2	Acceptable	2,65	x 2	5,30
3	Readibility	2,68	x 1	2,68
Avr = Sum of Avr : Multiplication of Weighting Aspect				16,11 : 6 = 2,69

From the above table, it can be seen that the final results of the translation quality assessment required the application of Nababan's (2012) weighting method. As in the table above, each aspect of translation quality was summed by all the scores obtained from the respondents and the results were then divided by the total number of data, which was 60 data. Once the average score for each aspect was obtained, the weighting method was applied, namely the average score for accuracy multiplied by 3, the average score for acceptability multiplied by 2 and the average score for readability multiplied by 1. Once the results of the weighting were obtained, 6 (3+2+1) was added and divided. This is how the results were obtained. The score obtained for the translation of the directive speech acts in the book *Badzl al-Mâ'ûn fi Fadhl ath-Thâ'ûn* in this study was 2.69. This means that the data show a high quality of translation.

Conclusion

Based on the data obtained from the analysis of the types of directive speech acts together with the techniques and quality of translation in the translation of the book *Badzl al-Mâ'ûn fi Fadhl ath-Thâ'ûn*, it can be concluded that there are eight types in the 60 data of this study. The eight types of directive speech acts are commanding, questions, prohibitives, requesting, advising, ordering, recommending, and permissives. The most common types of speech acts found in this study were commanding. This is appropriate because the data in this study included many utterances from the book *Badzl al-Mâ'ûn fi Fadhl ath-Thâ'ûn*, which are conveyed to the interlocutor with a lower position than the speaker. The translation techniques are formed from Molina and Albir's (2002) 15 translation techniques. The most dominant technique in this study is the common equivalence. In some cases, there is a shift in structure between SL and the TL, as translators want to provide translation results that can be accepted and easily understood by the target readers, and the majority of the data was well translated according to the respondents' assessment. In general, the translation of the directive speech acts in the book *Badzl al-Mâ'ûn fi Fadhl ath-Thâ'ûn* is accurate, acceptable and belongs to a high level of readability with an average score of 2.69.

REFERENCES

Abdul-Raof, H. (2006). *Arabic Rhetoric: A Pragmatic Analysis*. Routledge Taylor & Francis Group.

Ahmad Moutaouakil. (1989). *Pragmatic Functions in a functional Grammar of Arabic*. Foris Publications.

al-Ali, M. N., & Abu-Abah, R. N. (2021). The functional components of telephone conversation opening phase in Jordanian Arabic. *Pragmatics*, *31*(1).

Alghazo, S., Zemmour, S., Al Salem, M. N., & Alrashdan, I. (2021). A cross-cultural analysis of the speech act of congratulating in Kabyle and Jordanian Arabic. *Ampersand*, *8*.

Altahmazi, T. H. (2020). Collective pragmatic acting in networked spaces: The case of #activism in Arabic and English Twitter discourse. *Lingua*, *239*.

Asqalany, I. H. (1992). *Badzlu'l-Ma'ūn fi Fadhli'th-Thā'ūn*. Dar'l Ashimah.

al-Badawi, M. (2022). Translatability problems of Euphemistic Expressions in Najuib Mahfouz's Palace of Desire: A Pragmatic-Stylistic Perspective. *Academic Journal of Interdisciplinary Studies*, *11*(1).

Chang, M.-H., & Iûnn, Ú. (2021). A corpus-based study of directives in Taiwanese Southern Min. *Concentric. Studies in Linguistics*, *47*(2).

el-Dakhs, D. A. S., & Ahmed, M. M. (2021). A variational pragmatic analysis of the speech act of complaint focusing on Alexandrian and Najdi Arabic. *Journal of Pragmatics*, *181*.

Ennasser, N., & Hijazin, R. (2021). The Jordanian arabic discourse marker bas: A pragmatic analysis. *Kervan*, *25*(1).

Habibie, R. M. (2019). *Tindak Tutur Direktif dalam Terjemahan Alquran Surah An Nisa'*. Universitas Sebelas Maret Surakarta.

Haddad, S. (2022). *A Theoretical Review of the Speech Act of Offering: Towards a Categorization of its Use in Jordanian Arabic*. *14*(1).

HB Sutopo. (2002). *Metode Penelitian Kualitatif*. Universitas Sebelas Maret Surakarta.

Ibrahim, S. A. (1993). *Kajian Tindak Tutur*. Usaha Nasional.

Al Kayed, M., Al-Zu'Bi, M. A., & Alkayid, M. (2020). The study of refusals and pragmatic modifiers in jordanian arabic. *Acta Scientiarum Language and Culture*, *42*(2).

Kuncara, N. S. (2013). Analisis Terjemahan Tindak Tutur Direktif pada Novel: The Godfather dan Terjemahannya dalam Bahasa Indonesia. *Transling Journal: Translation and Linguistics*, *1*.

Levinson, S. (1983). *Pragmatics*. Blackwell Publishers.

Miles, M. B. & H. A. M. (1992). *Analisis Data Kualitatif*. Penerbit Universitas Indonesia.

Molina and Albir. (2002). Translation Techniques Revisited: A Dynamic and Functionalist Approach. *Journal Des Traducteurs Translators' Journal*, *47*.

Munawwir, A. W. (1997). *Kamus Al Munawwir Arab-Indonesia*. Pustaka Progresif.

Nababan, M. R. (2003). *Teori Menerjemah Bahasa Inggris*. Pustaka Pelajar.

Nababan, Rudolf, D. (2012). *Pengembangan Model Penilaian Terjemahan*. Universitas Sebelas Maret Surakarta.

Nur, F. S. (2020). *Kitab Wabah dan Taun dalam Islam*. Turos Pustaka.

Prayitno, H. J., Huda, M., Inayah, N., Ermanto, Ardi, H., Giyoto, & Yusof, N. (2021). Politeness of Directive Speech Acts on Social Media Discourse and Its Implications for Strengthening Student Character Education in the Era of Global Education. *Asian Journal of University Education*, *17*(4).

Rahmawati, A. A., Nababan, N., & Santosa, R. (2016). Kajian Teknik Penerjemahan Dan Kualitas Terjemahan Ungkapan Yang Mengandung Seksisme Dalam Novel the Mistress'S Revenge Dan Novel the 19Th Wife. *Prasasti: Journal of Linguistics*, *1*(2).

Raof, H. A. (2006). *Arabic Rethoric: A Pragmatic Analysis*. Routledge Taylor & Francis Group.

al-Rawafi, A., Sudana, D., Lukmana, I., & Syihabuddin. (2021). Students' apologizing in Arabic and English: An interlanguage pragmatic case study at an Islamic boarding school in Indonesia. *Indonesian Journal of Applied Linguistics*, *10*(3).

Sakulpimorat, S. (2019). The Analysis of Translation Techniques and Translation Quality of Directive Speech Act in The Little Prince Novel. *Prasasti: Journal of Linguistics*, *4*.

Salama, A. H. Y. (2021). Footing and speech acts in the qur'anic dialogue of allah and iblis: A pragmatically enhanced approach. *International Journal of Arabic-English Studies*, *21*(2).

al-Samadi, H. M. (2022). Challenges in Translating Rhetorical Questions in the Holy Qur'an: A Comparative Study. *Theory and Practice in Language Studies*, *12*(3).

Spradley, S. J. (1980). *Participant Observation*. Holt, Rienhart and Winston.

Suryawinata, Z. & S. H. (2003). *Translation: Bahan Teori dan Penuntun Praktis Menerjemahkan*. Kanisius.

Wahyuni, A. (2014). *Analisis Teknik Penerjemahan Tindak Tutur Direktif dalam Film Alice and Wonderland dan Pengaruhnya terhadap Kualitas Terjemahan*. Universitas Sebelas Maret Surakarta.