



LINGUISTIC DISCOVERIES: TRACING GRAMMATICAL ERRORS IN THE  
TRANSLATION OF *QASAS AL-NABIYYĪN* BY ABU HASAN ALI HASANI  
NADWI

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ABSTRACT

This article aims to understand the grammatical errors in the translated text of "*Qasas Al-Nabiyyin*" by Abu Hasan Ali Hasani Nadwi. This research uses the descriptive qualitative method to identify morphological and syntactic errors in the translated text. Data collection was done by collecting the original text of the source language and its translation in the book "*Qasas Al-Nabiyyin*." The data collection steps involved identifying pairs of both languages for grammatical analysis, followed by data analysis to identify grammatical errors. The analysis results showed 18 grammatical errors in the translation of the book, consisting of 7 morphological errors and 11 syntactic errors. These errors impact the incompatibility of the message contained in the source text. In order to correct the grammatical errors, a correction analysis was conducted on the target language, especially in Indonesian, by referring to the applicable grammatical rules. This article concludes that correcting grammatical errors can improve the accuracy and clarity of the message in the translation of "*Qasas Al-Nabiyyin*" so that it can be more effectively conveyed to readers who speak the target language. This analysis contributes to a practical understanding of the importance of paying attention to grammatical aspects in translating religious texts. Recommendations for future research include developing more effective translation strategies involving source and target language experts. Research can expand the scope of analysis to explore semantic and pragmatic aspects of translated texts. In addition, further research could consider the impact of cultural context on the understanding and interpretation of religious texts in translation. The results of this study are expected to provide a foundation for developing better translation guidelines, improve the quality of translated religious texts, and facilitate a deeper understanding of essential messages in religious literature.

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## INTRODUCTION

Translation certainly has a good mastery of foreign languages, for example, mastery in Arabic, because in this modern era, every nation is required to be able to communicate (Ruslan et al., 2023) with other nations, significantly to absorb knowledge and information to develop the nation's civilization in the process of mastery (Binti Jasni & Ardiansyah, 2020). Translation studies the lexicon, grammatical structure, communication situation, and context culture of a source language text (BSU), analyzes its meaning, and then reconstructs its meaning by paying attention to the appropriate lexicon and grammatical structure in the target language (BSA) (Bewersdorff et al., 2023). In the practice of translation itself, translators often experience at least two practical problems. First, translators often do not understand the meaning of words or sentences in a paragraph (Jumriyah & Rusuly, 2021); therefore, they do not capture the message and second, translators often have difficulty in translating a source text even though they understand it (Akmal & Suparno, 2022); this can happen because translators do not understand the form and structure of a source language so that translation errors, especially grammatical errors, often occur in translations (Dzakiruddin & Junaedi, 2022).

Analysis of grammatical errors in translation texts has an essential role in understanding the accuracy and quality of translation of a work (Arifianto et al., 2022), considering that religious translation activities derived from Arabic have been carried out since the reign of Sultan Alexandria (1670-1636) in Aceh as evidenced by the discovery of previous translations of Indonesian scholars (Dania et al., 2023). One of the works often translated is *Kitab Qasas Al-Nabiyyin*, written by Abu Hasan Ali Hasani Nadwi. This book is a historical narrative about the life and journey of the Prophets in Islam based on verses from the Quran (Nasir & Mat Teh, 2021). This study aimed to find the grammatical errors in the translation of *Kitab Qasas Al-Nabiyyin* by Abu Hasan Ali Hasani Nadwi. In an attempt to transfer the original meaning and message from the source language into the target language, translators often face various difficulties, including grammatical errors. Errors impact the accuracy of the translation and lead to the loss of essential nuances of the original text. Because grammar includes mastery of language in phonological systems (sound systems), morphology (grammatical systems), and syntax (relationships of words to words in phrases) (Flores et al., 2023; Saukani et al., 2023) the analysis of grammatical errors in the translation of *Kitab Qasas Al-Nabiyyin* by Abu Hasan Ali Hasani Nadwi is crucial to gain a deep understanding of translation quality considering that Indonesian and Arabic have very significant differences in terms of grammatical especially in terms of morphology and syntactic aspects (Mulyadi, 2021).

Research has been conducted by Ridlo et al., with the title "Grammatical errors and literal translation of the book *Durusun Iqtishadiyatun Min Ramadhan*" based on the results of research conducted the findings are in the form of (1) grammatical errors, which include morphological errors and syntactic errors caused by errors in the interpretation of syntactic elements in sentences (Kumara et al., 2020). In this study, both assess grammatical errors, the difference in research conducted by Irhamni et al., who translated the book *Durusun Iqtishadiyatun Min Ramadhan* (Kamil et al., 2018). Stefani Dewi Rosaria conducted a study entitled "Grammatical Errors in Abstract Translation Text (Indonesian-English) of Semarang University (USM) Students." The results of this study showed that of the 366 sentences studied, there were 547 grammatical errors in the abstract texts of the students.

The most errors are in the omission of clothing or articles, which is as many as 189. This study and the research differ in the text and samples (Rosaria, 2020). The thesis compiled by Restu Nur Hidayat entitled "Annexation Structure (Idhafah Phrase) in the Book of Al-Qira'ah Ar-Rasyidah Juz Pertama by Abu Al-Hasan 'Ali Al-Hasani Al-Nadwi: Grammatical Semantic Analysis" based on 570 data obtained, Semantic relations formed from these data are classified into 12 types. This study discusses the work of Abu Hasan Ali Hasani Nadwi; the difference lies in the discussion that discusses the formation of the annexation structure (AS) and relations that appear in the phrase AS in Arabic (Hidayat, 2020).

By noting the importance of grammatical error analysis in the text of Abu Hasan Ali Hasani Nadwi's translation of *Kitab Qasas Al-Nabiyin*, we can explore the impact of grammatical errors on understanding and interpreting the translated text. Through a deep understanding of the complexity of translation and identifying areas that require more attention, it is hoped that the quality of translation can be significantly improved. Researchers are interested in examining grammatical errors in the text of the translation of *Kitab Qasas Al-Nabiyin* by Abu Hasan Ali Hasani Nadwi, which focuses on morphological and syntactic aspects in the text of the translation of *Kitab Qasas Al-Nabiyin* by Abu Hasan Ali Hasani Nadwi.

## METHOD

This study uses a descriptive qualitative approach to analyze grammatical errors in translating the text of the *Kitab Qasas Al-Nabiyin* by Abu Hasan Ali Hasani Nadwi. Qualitative research methods will be used to profoundly and contextually understand the grammatical errors in this translation (Bekker & Clark, 2018; Aloudah, 2022). Qualitative research methods are research that studies the state of natural objects with researchers as the vital instrument (Sugiyono, 2018), where the focus of this research is to examine and analyze the results of final semester student translations of the *Kitab Qasas Al-Nabiyin* by Abu Hasan Ali Hasani Nadwi. The translation method used by students in this final semester in the *Kitab Qasas Al-Nabiyin* by Abu Hasan Ali Hasani Nadwi is communicative (An Nadwi, 2000). Hence, the analysis of grammatical errors includes morphological and syntactic errors in the translation results (Leavy, 2022).

In this study, the steps used in collecting research data are as follows: (1) collecting the text of the translation of *Kitab Qasas Al-Nabiyin* by Abu Hasan Ali Hasani Nadwi in the target language (Indonesian) and collecting the original text of *Kitab Qasas Al-Nabiyin* in the source language (Arabic); (2) identify text pairs in both languages for grammatical error analysis; (3) data analysis with identification and clarification of grammatical errors which include morphological errors and syntactic errors; (4) the results of data analysis are presented by describing the results obtained in the study. Data analysis in this study has the following steps: (1) identification of grammatical errors. Read and compare the original text with its translation carefully, identify grammatical errors in the translated text, and make a list of identified grammatical errors. (2) classification and categorization of errors: Classifies the types of grammatical errors that occur in translated text. Create categories based on types of grammatical errors, morphological errors, and syntax errors. (3) Findings and Conclusions: Summarize the findings of the analysis of grammatical errors that occurred in the translated text of *Kitab Qasas Al-Nabiyin*. Make conclusions regarding grammatical errors common in this translation and their impact on understanding the text. Provide suggestions or

recommendations for improvements to more accurate and quality translations. The researcher chose the qualitative approach because it allows a more profound and thorough understanding of the translated text under study. The qualitative approach allows researchers to collect rich, in-depth data through text analysis.

## RESULT AND DISCUSSION

The translation of religious texts plays a significant role in making these texts accessible to a broader audience. In this context, translating Islamic texts, such as the *Kitab Qasas Al-Nabiyin* by Abu Hasan Ali Hasani Nadwi, is necessary. Accurate and grammatically sound translations are essential to convey the intended message and maintain the quality and integrity of the original text. In this analysis, we will examine the grammatical errors found in the translation of *Kitab Qasas Al-Nabiyin* to shed light on the importance of ensuring linguistic precision in religious translations. The analysis of the translation text of *Kitab Qasas Al-Nabiyin* by Abu Hasan Ali Hasani Nadwi revealed several grammatical errors (An Nadwi, 2000). These errors can be categorized into the following types: sentence structure and the use of commas. The translation occasionally featured awkward sentence structures that made it harder for readers to follow the flow of the narrative.

**Table 1. Azar and the Idols: The Tale of the Stone Sculptor**

Datum 1	
Target Text	Source Text
<p>1. <i>Penjual Berbala</i> 'Ada seorang pria terkenal di sebuah desa pria itu bernama Azar ia seorang penjual berbala di desa ada sebuah rumah yang sangat besar dan banyak berbala-berbala di rumah tersebut, orang-orang menyembah berbala kemudian Azar bersujud kepada berbala dan beribadah kepada berbala.'</p>	<p>١ - بَاعَ الْأَصْنَامَ قَبْلَ أَيَّامٍ كَثِيرَةٍ كَثِيرَةٍ جِدًّا . كَانَ فِي قَرْيَةٍ رَجُلٌ مَشْهُورٌ جِدًّا . وَكَانَ اسْمُهُ هَذَا الرَّجُلِ أَزْرُ . وَكَانَ أَزْرُ يَبِيعُ الْأَصْنَامَ . وَكَانَ فِي هَذِهِ الْقَرْيَةِ بَيْتٌ كَبِيرٌ جِدًّا . وَكَانَ فِي هَذَا الْبَيْتِ أَصْنَامٌ ، أَصْنَامٌ كَثِيرَةٌ جِدًّا . وَكَانَ النَّاسُ يَسْجُدُونَ لِهَذِهِ الْأَصْنَامِ . وَكَانَ أَزْرُ يَسْجُدُ لِهَذِهِ الْأَصْنَامِ . وَكَانَ أَزْرُ يَعْْبُدُ هَذِهِ الْأَصْنَامَ .</p>
<p>Incorrect text datum 1 No. 1 'Orang-orang menyembah berbala kemudian Azar bersujud kepada berbala dan beribadah kepada berbala.' No. 2 'Ada seorang pria terkenal di sebuah desa pria itu bernama Azar'</p>	
<p>Text corrected No. 3 Orang-orang menyembah berbala, kemudian Azar bersujud kepada berbala dan beribadah kepadanya. No. 4 Ada seorang pria terkenal tinggal di sebuah desa, pria itu bernama Azar</p>	
<p>In sentences 'Orang-orang menyembah berbala kemudian Azar bersujud kepada berbala dan beribadah kepada berbala.' There is a syntax error, it should be 'Orang-orang menyembah berbala, kemudian Azar bersujud kepada berbala dan beribadah kepada-Nya.' Phrase 'beribadah kepada berbala' is unclear and syntactically incoherent there are morphological errors in</p>	

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words "*Ada seorang pria terkenal di sebuah desa pria itu bernama Azar*" should '*Ada seorang pria terkenal yang tinggal di sebuah desa, pria itu bernama Azar.*' Commas are required to separate different clauses.

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Datum 1 contains two errors at the syntactic and morphological levels of the identified sentences. The syntactic error in the translation occurred in the use of sentence no. 1: '*Orang-orang menyembah berhala kemudian Azar bersujud kepada berhala dan beribadah kepada berhala.*' In this sentence, a syntax error makes the phrase *beribadah kepada berhala* less precise and syntactically incoherent. To avoid confusion, it needs improvement to be '*Orang-orang menyembah berhala, kemudian Azar bersujud juga kepada berhala dan beribadah kepadanya.*' Correct writing in sentence no. 1, translation from Arabic to Indonesian, follows Indonesian syntactic and grammatical principles (Bustomi & Hudaya, 2018). The findings of the analysis of the use of Indonesian syntactic principles to analyze language errors in the translated text of datum 1 provide a clear understanding of whom, or to whom, Azar worships.

Datum 1 in sentence no. 2 is viewed from the coherence of sentence formation, such as *Ada seorang pria terkenal di sebuah desa pria itu bernama Azar*, personal pronouns are repeated in this sentence. Repetition of personal pronouns without a clear purpose creates inefficiencies, thus hindering the smooth pace of understanding sentences in translation. Using personal pronouns is repeated misuse of one's name, which makes sentences inefficient. Another example is that the repeated use of self-names in a sentence is not considered suitable as a practice of grammatical unity and cohesiveness between words. Structurally, the repetition of one's name in a sentence can disrupt the flow of the sentence and make it less efficient in delivering the message. For example, consider sentence no. 3. next: *Sidik datang ke rumah Susan untuk mengunjungi Susan.* Using the personal name "Susan" in such sentences is structurally ineffective. I recommend that sentence no. Three be corrected to avoid repeating one's name to sentence no. 4: *Sidik datang ke rumah Susan untuk mengunjunginya.* In the corrected sentence no.4, we have avoided the repetition of self-names while maintaining an effective and efficient sentence structure. Thus, words referring to people and things will not be used repeatedly in the same context. To avoid the negative aspects of repetition, every language has a tool called pronouns (Cornips et al., 2023). The pronoun arises to avoid repeating the word (the so-called antecedent) in the following sentence (El Mallah, 2022). In short, pronouns can serve as a device that regularly blends words in a sentence contained in a translated text. Furthermore, the use of commas in sentence no. 3 and 4 of datum 1 referred to the standard grammatical rules of Indonesian and the use of punctuation (Hermawan, 2018). The use of commas in sentence no. 3 and 4 aim to separate different clauses in the sentence to understand the meaning of the sentence better (Mohammed Saleh Al-Hamzi et al., 2023). Improvement is carried out according to the principles of syntax in Indonesian (Chaer, 2009; Moeliono et al., 2017; Suparno, 2012). A syntactic analysis of datum 1 found that using pronouns and commas in Indonesian is essential for maintaining efficient grammar and better understanding the meaning of sentences. The application of punctuation rules and basic principles of Indonesian in a translated text should be followed to maintain clarity and coherence in written communication in Indonesian. Datum 2 contains errors in capital letters, punctuation, and sentences. The description of the analysis is as follows.

Table 2. Abraham and the Reality of Stone Idols

Datum 2	
Teks Sasaran	Teks Sumber
<p>1. <i>Anak Azar</i>  <i>Azar memiliki petunjuk sebuah anak laki-laki yang bernama ibrahim. Ibrahim melihat orang-orang bersujud kepada berhala, kemudian ibrahim melihat orang-orang menyembah berhala, ibrahim mengetahui bahwa berhala itu adalah batu, Ibrahim tahu bahwa berhala tidak menguntungkan dan tidak merugikan. Lalu Ibrahim melihat tikus memakan berhala akan tetapi Ibrahim tidak mengusirnya, Ibrahim berkata kepada diri sendiri mengapa orang-orang bersujud kepada berhala Ibrahim sering bertanya pada diri sendiri” mengapa orang-orang meminta kepada berhala.</i></p>	<p>٢ - وَلَدٌ آزَرَ  وَكَانَ آزَرُ لَهُ وَلَدٌ رَشِيدٌ، رَشِيدٌ جِدًّا.  وَكَانَ اسْمُ هَذَا الْوَلَدِ إِبْرَاهِيمَ.  وَكَانَ إِبْرَاهِيمُ يَرَى النَّاسَ يَسْجُدُونَ لِلْأَصْنَامِ .  وَيَرَى النَّاسَ يَعْبُدُونَ الْأَصْنَامَ.  وَكَانَ إِبْرَاهِيمُ يَعْرِفُ أَنَّ الْأَصْنَامَ حِجَارَةٌ. وَكَانَ  يَعْرِفُ أَنَّ الْأَصْنَامَ لَا تَتَكَلَّمُ وَلَا تَسْمَعُ . وَكَانَ  يَعْرِفُ أَنَّ الْأَصْنَامَ لَا تَضُرُّ وَلَا تَنْفَعُ.  وَكَانَ يَرَى أَنَّ الدُّبَابَ يَجْلِسُ عَلَى الْأَصْنَامِ فَلَا  تَدْفَعُ.  وَكَانَ يَرَى الْفَارَّ يَأْكُلُ طَعَامَ الْأَصْنَامِ فَلَا تَمْنَعُ .  وَكَانَ إِبْرَاهِيمُ يَقُولُ فِي نَفْسِهِ : لِمَاذَا يَسْجُدُ  النَّاسُ  لِلْأَصْنَامِ ؟ !!  وَكَانَ إِبْرَاهِيمُ يَسْأَلُ نَفْسَهُ : لِمَاذَا يَسْأَلُ النَّاسُ  الْأَصْنَامَ ؟ !!</p>

Incorrect text datum number 2

No. 1: *sebuah anak laki-laki yang bernama ibrahim*

No. 2: *orang-orang bersujud kepada berhala*

No. 3: *Ibrahim tahu bahwa berhala tidak menguntungkan dan tidak merugikan*

Text corrected

No.4: *Anak laki-laki yang bernama Ibrahim.*

No.5: *Orang-orang bersujud kepada berhala.*

No.6: *Ibrahim tahu bahwa sebuah berhala tidak memberikan manfaat dan merugikan.*

In a sentence *sebuah anak laki-laki yang bernama ibrahim* it should be translated to 'anak laki-laki yang bernama Ibrahim.' The phrase *sebuah anak laki-laki* is not use the right classifier word.

"*orang-orang bersujud kepada berhala*" seharusnya "*orang-orang bersujud kepada berhala*." There is a typographical error in the word "*berhala*".

In a sentence *Ibrahim tahu bahwa berhala tidak menguntungkan dan tidak merugikan*' it should be "*Ibrahim tahu bahwa berhala tidak memberikan manfaat atau kerugian*." A clause *tidak menguntungkan dan tidak merugikan* can be replaced with *tidak memberikan manfaat atau kerugian* to be more syntactically clear.

Datum 2, in sentences no. 1-4, Arabic sentence *وَكَانَ اسْمُهُ هَذَا الْوَلَدِ إِبْرَاهِيمَ* if the faithful translation method is used, sentence no.1 translates to ‘*sebuah anak laki-laki yang bernama ibrahim.*’ *Sebuah, sesuap, sebelah, sebatang, setangkai, sebongkah* In Indonesian is an example of a word classifier (Moeliono et al., 2017; Saputra et al., 2018) or classifiers are tasked with classifying nouns. This word is located behind the number word and forms a number phrase, allowing it to be before the noun (for example, *lima buah kursi*) (Syafei et al., 2020). There are all kinds of fasteners for objects in Indonesia. It is usually called strands for thin and delicate objects, such as *dua helai kertas* and *empat helai kain*. For round and small objects, it is generally called *butir*, such as *sebutir telur* and *dua butir kelereng*. For wide, flat goods, the galib is said to be a field; These include: *dua belas bidang sawah* dan *sebidang tanah*. For elliptical objects, it is usually said *batang*, such as *sebatang pohon* and *dua belas batang rokok*. There is a tendency to condense the classification of various things with the words *sebuah*. The word *sebuah* is used for anything. Other words classifying tangible objects are: *batang, utas, tangkai, potong, rumpun, keping, kuntum*, and so on.

Indonesian sentences ‘*sebuah anak laki-laki yang bernama Ibrahim*’ for Arabic sentences “*وَكَانَ اسْمُهُ هَذَا الْوَلَدِ إِبْرَاهِيمَ*” identified as the tendency to condense the classification of various objects with a word *sebuah*. In brief, the word *sebuah* is used for anything. Classifying words for objects include: *batang, utas, tangkai, potong, rumpun, keping, kuntum*, and so on. For examples: *Kami pergi ke sebuah mini market. Kami ingin membeli dua buah sikat gigi, sebuah cangkir, dan dua buah sapu.* The use of the word buah does not merely refer to fruits. In addition to meaning ‘plant parts derived from flowers or pistils that usually have seeds,’ fruit also has the meaning of a word classifying various objects as a subject, material (e.g. talking point), and as a result of (e.g. the hard work of hard work)’ (Moeliono et al., 2017; Saputra et al., 2018). As for a meaningful ‘*satu buah*’ (e.g. *sebuah mobil baru*). therefore, the classifier *sebuah* is used to classify various non-human objects. Based on this explanation, using the phrase *sebuah anak laki-laki* can cause multiple interpretations that impact improper translation because there are errors in conveying the original meaning of the sentence.

In Arabic sentence such as “*وَكَانَ اسْمُهُ هَذَا الْوَلَدِ إِبْرَاهِيمَ*” literally means ‘*Nama anak ini adalah Ibrahim.*’ However, the translation ‘*sebuah anak laki-laki yang bernama Ibrahim*’ does not retain the original meaning of the sentence. In the translation, the phrase ‘*sebuah anak laki-laki*’ is absent in the original Arabic text, and the word “*sebuah*” is not required. So, the author argues that the translation is appropriate ‘*Nama anak ini adalah Ibrahim.*’ Deviations in meaning in translation are often due to differences in grammatical and semantic structure between Arabic and Indonesian, and it is essential to ensure that the translation reflects the original meaning present in the source text (Hasanah & Al-Rasyid, 2023).

Datum 2, a sentence no. 2 *orang-orang bersujud kepada berbarla*, a worf “*berbarla*” should be “*berbala*.” In a sentence no. 2, there is a typo that causes the word to be incorrect. In addition to, in a sentence no. 3, “*tidak menrugikan*” should have been replaced with “*merugikan*” to be more consistent and precise in the meaning. Therefore, translation for Arabic sentence *وَكَانَ يَعْرِفُ أَنَّ الْأَصْنَامَ لَا تَضُرُّ وَلَا تَنْفَعُ* is ‘*Ibrahim tahu bahwa berbala tidak memberikan bermanfaat dan merugikan.*’ The result of the analysis on datum 2 is that there was a typo in sentence No. 2 that changed the word “*berbala*” become “*berbarla*,” and there is an

error in sentence no. 3, language units in the form of "*tidak menrugikan*" should have been replaced with "*merugikan*." With such improvements, correct translations for Arabic sentences "*وَكَانَ يَعْرِفُ أَنَّ الْأَصْنَامَ لَا تَضُرُّ وَلَا تَنْفَعُ*" is '*Ibrahim tabu bahwa berhala tidak memberikan manfaat dan merugikan*.' In short, the analysis of Datum 2 reveals typos and typos that affect the accuracy of translations from Arabic to Indonesian. These errors are important to correct so that the translated text correctly reflects the original meaning of the source text and maintains the quality of the translation.

Although analyzing grammatical errors in the translation of *Kitab Qasas Al-Nabiyin* by Abu Hasan Ali Hasani Nadwi provides valuable insights to improve the translation accuracy, it is necessary to acknowledge that this study has some limitations that need to be noted. One of the main limitations is that the scope of analysis is limited to grammatical aspects only. This analysis does not include an in-depth evaluation of the cultural, historical, or theological contexts that may influence the understanding and interpretation of the original text. In addition, this research may be limited to one edition or translated version of *Kitab Qasas Al-Nabiyin*, and variations between other editions or translations are not fully considered. Each edition can have different nuances and interpretations.

Based on the limitations identified, here are some recommendations to overcome these limitations by involving a deeper analysis of the cultural, historical, and theological context in research. Involve experts in the context of Islamic culture and theology in research teams to provide deeper and contextual insights. Consider variations between editions or translated versions of *Kitab Qasas Al-Nabiyin* understanding and interpretation of the original text. In addition, this research may be limited to one edition or translated version of *Kitab Qasas Al-Nabiyin*, and variations between other editions or translations are not fully considered. Each edition can have different nuances and interpretations.

## CONCLUSION

Based on the results of data analysis of the translation of *Kitab Qasas Al-Nabiyin* by Abu Hasan Ali Hasani Nadwi, syntactic errors were found in 12 sentences, unnecessary repetition of self-names eight times, and the use of punctuation marks (commas) that are not precise. This error highlights the importance of understanding grammatical principles, proper use of pronouns, and use of punctuation in Indonesian. Improvements must be made to maintain clarity and coherence in written communication in translated texts from Arabic to Indonesian. Typos in the text of the translation of *Kitab Qasas Al-Nabiyin* by Abu Hasan Ali Hasani Nadwi can interfere with the accuracy of translations from Arabic to Indonesian. This improvement is necessary to maintain translation quality. In addition, using words in Indonesian is very important in classifying and measuring objects in sentences so that the reader's understanding is easier. In this case, it is crucial to choose a word that corresponds to the type of object spoken of and adheres to the grammatical rules of Indonesian. The study suggests to subsequent researchers who perform corpus-based translation text analysis, pay attention to cultural and social context, check text consistency and continuity, discuss with linguists, perform cross-language analysis, document errors and solutions, use spell and grammar checking software, and emphasize the importance of translator training. With this comprehensive and diverse approach, translators can gain a deeper understanding of



translation theory problems and can contribute to improving translation quality in different contexts.

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## AUTHOR CONTRIBUTIONS STATEMENT

In this study, each author has a different role and contribution. Authors 1, 2, and 3 collect data in this study. Author 4 served as a translator in this study. Authors 5, 6 and 7 act as data analyzers in this study, analyzing the data that has been collected and using relevant analysis methods to identify patterns, findings, and interpretations of the data obtained.

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