



TRANSLATION ANALYSIS OF NEGATIVE SENTENCES IN THE
ZAKAT CHAPTER OF THE BOOK *AL-FIQH AL-MUYASSAR*

Justicia Shabirina Kusumadewi^{1*}, Muhammad Yunus Anis²,
Chouchani Abidi Mohammed³

^{1,2} Universitas Sebelas Maret, Indonesia

³ University of El Oued, Algeria

Article Information

Article History:

Received : 23-February-2024
Revised : 26-April-2024
Accepted : 27-June-2024
Published : 30-June-2024

Keywords:

Al-Fiqh Al-Muyassar;
Al-Jumlatul Al-Manfiyyah;
Translation Quality;
Translation Techniques;

Articles Available Online



ABSTRACT

In fiqh books, the translation of negative sentences into Arabic plays a crucial role in accurately explaining Islamic laws. This phenomenon requires translators to pay attention to correct grammatical structures and the use of appropriate technical terms within the context of Islamic law. For example, negative statements that indicate prohibition or disapproval (*makruh*) must be translated precisely to prevent misunderstandings or mistaken readings. This study aims to analyze *al-jumlatul al-manfiyyah* in Arabic, translation techniques, and the quality in *al-fiqh al-muyassar*. Using a descriptive qualitative approach with Spradley's analysis, 93 instances were identified, employing 12 translation techniques. Of these, 82 were accurately translated with high readability, resulting in a final quality score of 2.83. This suggests that readers can comprehend fiqh worship texts and muamalat effectively. Thus, this research significantly advances scholarship in Arabic language research by setting benchmarks for precision and comprehensibility in translating Islamic legal texts. Future researchers should explore the subtleties of interpreting negative sentences in fiqh texts, consider cultural and contextual influences on Islamic legal texts, and establish standardized guidelines for accurate and accessible translations.



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CORRESPONDING AUTHOR:

Justicia Shabirina Kusumadewi

Departement of Arabic Literature,
Universitas Sebelas Maret Surakarta,
Jl. Ir. Sutami No. 36 Kentingan, Jebres, Kota Surakarta, Indonesia.
Email: justiciashabirina0310@student.uns.ac.id

How to Cite:

Kusumadewi, J. S., Anis, M. Y., & Mohammed, C. A. (2024). Translation Analysis of Negative Sentences in the Zakat Chapter of the Book *Al-Fiqh Al-Muyassar*. *Ta'lim al-'Arabiyyah: Jurnal Pendidikan Bahasa Arab & Kebahasaaraban*, 8(1), 34–55. <https://doi.org/10.15575/jpba.v8i1.33848>

INTRODUCTION

Translation involves translating words, clauses, sentences, paragraphs, and discourses. Chaer states that a sentence is a syntactic unit composed of basic constituents, usually clauses equipped with conjunctions, if necessary, and final intonation (Chaer, 2014). Therefore, the sentence becomes the highest and implied unit with the smallest element in forming words with a meaning or meaning. One such word formation is a sentence with a negation element. A sentence is the largest grammatical unit that contains a predicate and expresses a view. In Indonesian, grammatically, a sentence consists of subject and predicate elements complemented by objects, complements, or adverbs (Moeliono et al., 2017). As for a sentence in terms of its syntactic function, it can be influenced by the word or phrase that precedes it but also affects the word or phrase that follows it. The boundaries of a sentence are expressed based on its pattern and constituents. The presence of these constituents is determined through the predicate, as in sentence negation, namely adding the appropriate negation element at the beginning of the predicate phrase.

In Arabic, sentences bound by negation elements and can negate predicate clauses in textual and contextual forms are defined as *al-jumlah al-manfiyyah* (Al-Khuli, 1988; Hadi, 2021; Hamasah, 2003). Sentences can be seen from their syntactic functions expressed in patterns or constituents that affect the words, phrases, and sentences after them. In the dictionary *Umu Al-Lughah*, negative sentences in Arabic called *al-jumlah al-manfiyyah* have meanings; in Arabic, a sentence is called a negative sentence when the positive sentence is bound with a negation element. The presence of a negative constituent in the sentence affects the meaning of the sentence. Therefore, the structure of a sentence followed by a negation element will affect the meaning of the sentence (Al-Khuli, 1988).

Indicators of negation markers in languages like Indonesian and Arabic differ significantly due to their distinct linguistic structures and cultural contexts. In Indonesian, sentences containing negation elements are "*kalimat negasi*" or "*kalimat negatif*." This designation is crucial because negation in Indonesian alters the meaning of a sentence and follows specific grammatical rules that influence sentence construction. The placement and choice of negation markers (such as "*tidak*" for verbal negation or "*bukan*" for nominal negation) are pivotal in conveying the intended meaning accurately (Moeliono et al., 2017). On the other hand, in Arabic grammar, *al-jumlah al-manfiyyah* highlights the linguistic convention where the negation element (often "*لَا*" for verbal negation or "*لَيْسَ*" for nominal negation) conforms to the intricate rules of Arabic morphology and syntax. The form and placement of these negation markers are tightly regulated by Arabic grammar, which underscores the importance of maintaining grammatical coherence while translating negation from Arabic into another language.

This research focuses on the zakat chapter in the book *al-fiqh al-muyassar*, which contains many negation and denial elements in various forms and types of negative sentences in the source language, namely Arabic. Using these negation elements to describe the laws and requirements related to worship and *muamalat*, then the quality of the translation will be assessed. The translation techniques the translator applies in translating the zakat chapter in *al-fiqh al-muyassar*'s book are equivalent to the meaning contained in the source language (Arabic). Therefore, the researcher will describe the translation technique until the translation

quality is assessed for the translation of negative sentences in the book *al-fiqh al-muyassar* by Izzudin Karimi, Lc.

Some previous studies examined negative sentences, namely research by Wongkar found that the most negative sentences formed from do are don't, doesn't, and didn't. The author also explains the forms of negative sentences with different elements in detail (Wongkar, 2015). Second, Musthafa focuses on the *jumlah ismiyyah manfiyyah* in the Qur'an, especially *surah al-Baqarah*. Aisyah found that the number of *manfiyyah* whose negative element ismiyyah can take the form of لا تعمل عمل ليس / *lā ta'mal 'amal laisa*/, لا للجنس / *lā lil jinsi*/, ما نفي / *mā nafiy*/, ليس / *laisa*/ in 36 data of the *jumlah ismiyyah manfiyyah* found in *surah al-Baqarah*. Then, the meaning of the data is explained, as well as the form and pattern of its preparation (Musthafa, 2021). Third, Rahmani focuses on the form of preparation of the number of *fi'liyyah manfiyyah* in the Qur'an, especially the *surah Al-Kahfi*. Ishaq analyzed the form and structure of the arrangement in detail. Then, from the results of this analysis, it was found that the number of *manfiyyah* whose *fi'liyyah* negation element can take the form of لا / *lā*/, لن / *lan*/, ما / *mā*/, إن / *in*/, and لَمَّا / *lammā*/ in *surah Al-Kahfi* (Rahmani, 2021).

Studies on translation using the theory of translation technique and quality have been conducted by previous researchers, such as Prayogo & Yuniarti, 2021; Al Hasanah & Anis, 2022; Anis, 2023; Cahyanti & Malik, 2023; Choiriyah et al., 2022; Kurniawan et al., 2023; Mukminin et al., 2023; Pradani et al., 2022; Romadhan & Anis, 2016; Sidiq & Anis, 2023; Mukminin et al., 2022; Sa'adah et al., 2022; Wikanditha et al., 2022; Mukminin, Anis, et al., 2023. These studies have discussed translation techniques in Arabic texts but have not discussed fiqh texts in detail. The public knows that fiqh texts have unique characteristics related to Islamic law; therefore, special methods and translation techniques are needed to treat fiqh texts. This study can be one of the novelties offered in this study that translation techniques and quality must be implemented in Islamic Fiqh texts.

Based on several reviews the researcher has read and summarized, this study will examine negation elements and their types in negative sentences in the zakat chapter in the book *al-fiqh al-muyassar*, according to Ni'mah therefore, the purpose of this study is to provide insight into how the elements of negation in Arabic can be applied in ism and *fi'il* according to the benefits of each component (Ni'mah, 2019). The researcher categorizes the negation element from the book '*Mulakhabkhab Qawā'id al-Lughah al-'Arabiyyah*,' a work by Fuad Ni'mah, which discusses Arabic grammar, covering the fields of *nahwu* and *sharf*. The study in this research is also related to the science of translation and *nahwu* (syntax); as far as the author observes, the study of *nahwu* has not been combined with the science of translation (Ahkas & Fillah, 2022; Akmalia & Faizin, 2021; Himayaturrahman, 2019; Munawaroh, 2019). This becomes a research gap that needs to be studied more deeply.

METHOD

This research uses descriptive qualitative methods. Sutopo explains that descriptive research is conducted in several stages: searching, collecting, analyzing, and generalizing data based on existing phenomena (Sutopo, 2002). The data collection technique was carried out by listening and recording the data classification of all negative sentences in the zakat chapter, divided based on the sentence structure of the target language and the source language, then

questionnaire data to obtain the score of translation quality assessment by three respondents with (Nababan et al., 2012) standard score determination, and in-depth interviews to find out the reasons for respondents in assessing the quality of translation of negative sentences in the zakat chapter in the book *al-fiqh al-muyassar*. A mixed data analysis model was used to review the data from (Miles & Huberman, 1994) and (Spradley, 1979).

According to Miles & Huberman, it consists of three flows. Firstly, the technique of selecting and simplifying is called data reduction. Data reduction is very important in providing a good overview of the entire problem formulation and making it easier for researchers to collect further data—second, data presentation. The data is presented in brief descriptions, charts, and relationships between categories in this case. The data analysis process is outlined, including the elements of negation in Arabic according to Fuad Ni'mah, using 18 translation techniques belonging to (Molina & Albir, 2002). The presentation of this data can provide the intended information to facilitate researchers in explaining the data to be analyzed in detail. Third, conclusion. In this case, findings and verification will be drawn to answer the problems in this study. Meanwhile, according to Spradley, it consists of domain, taxonomy, component, and cultural theme analysis. In this case, it provides the most general data classification stage to conclude the relationships of each domain analyzed in the study (Spradley, 1979).

RESULT AND DISCUSSION

This study chose the material object in the form of the original text of the book *al-fiqh al-muyassar* by Shaykh Shalih bin Abdul Aziz bin Muhammad Alu Ash-Shaykh, published by the King Fahd National Library in 2003, which Izzudin Karimi translated in his book "*al-fiqh al-muyassar*" published by Darul Haq in 2015. The material object is then sorted into 89 data sentences containing negation. This chapter will describe the elements that negate sentences in the book *al-fiqh al-muyassar*. Every language has a different negation structure, and Arabic is no different. In Arabic, the most common negation marker is *lā* (لا). However, other negation markers exist, such as *laisa* (ليس). Hamasah defines *al-jumlatul al-manfiyyah* as when the sentence is bound by a negation device that negates the predicate clause in both textual and contextual forms (Hamasah, 2003). It is an obstacle for Arabic learners whose mother tongue is Indonesian because negation markers in Indonesian generally characterize negation sentences. There are four negation markers in Indonesian: no, not, don't, and not yet. Therefore, the author will identify negative sentences in Arabic according to Fuad Ni'mah.

Form of Negation Element

Based on the form of arrangement of the negative sentences found in the *al-fiqh al-muyassar* book, *al-jumlatul al-manfiyyah* refers to sentences that contain a negation element, whether explicit or implicit. A sentence is categorized as negative when it includes specific particles like لا (*la*), لم (*lam*), لن (*lan*) or through morphological changes such as the ma- prefix (م) in Arabic verbs. These elements are crucial in altering the meaning of statements within Islamic jurisprudence, particularly in defining prohibitions, obligations, and legal implications. Understanding the form of preparation involves recognizing how these particles or morphological changes are integrated grammatically to convey negation

effectively. Moreover, the types of negation elements encompass direct negations and implied negations inferred from context or omission. This comprehensive analysis helps clarify the nuanced structures and linguistic tools used in legal texts, ensuring accurate interpretation and application within the framework of *al-fiqh al-muyassar* and similar Islamic legal literature. The following is a table and description of each form of negation element.

Diagram 1. Findings of Negation Element Forms in *al-jumlah al-manfiyyah*

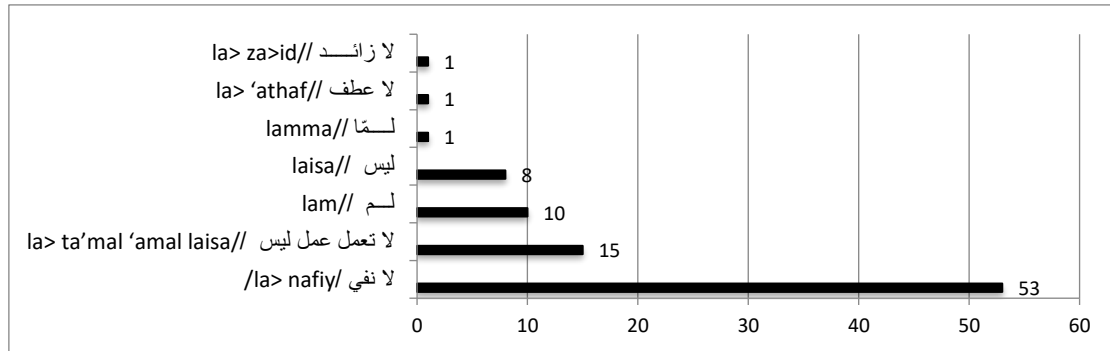


Table 1. Forms of Negation Elements in *al-jumlah al-manfiyyah* and Their Frequency of Use

No.	Element Form of Negation	Amount	Percentage
1.	لا نفي / <i>lā nafi'</i>	53	59,5%
2.	لا تعمل عمل ليس / <i>lā ta'mal 'amal laisa'</i>	15	16,9%
3.	لم / <i>lam'</i>	10	11,3%
4.	ليس / <i>laisa'</i>	8	9%
5.	لما / <i>lammā'</i>	1	1,1%
6.	لا عطف / <i>lā 'athaf'</i>	1	1,1%
7.	لا زائد / <i>lā zā'id'</i>	1	1,1%
Total			

In the table above, it is evident that the negation element "لا نفي / *lā nafi'*" is the most frequently used in negative sentences within *al-fiqh al-muyassar* books authored by Shaykh Shalih bin Abdul Aziz bin Alu Ash-Shaikh. This element appears 53 times, constituting 59.5% of the total data, indicating its dominance as a characteristic of negative sentences in these texts. Conversely, negation elements marked with three markers are notably less utilized, collectively accounting for only 1.1% with each element (لما / *lammā'*, لا عطف / *lā 'athaf'*, and لا زائد / *lā zā'id'*) appearing once in the data. The total dataset analyzed consists of 93 instances. However, four data points remain unidentifiable due to the negation elements not aligning with the discussed theoretical framework or being untranslatable by the translator. Consequently, the analysis focuses solely on the elements that conform to the predefined scope of the research. This detailed breakdown underscores the predominance

of "لا نفي / *lā nafi*/" in conveying negative expressions within the specific context of *al-fiqh al-muyassar* literature authored by Shaykh Shalih bin Abdul Aziz bin Alu Ash-Shaikh, highlighting its role as a significant linguistic feature in these texts.

a. Use of Negation Elements لا نفي / *lā nafi*/ 'No'

Other examples of the use of لا نفي / *lā nafi*/ in negative sentences translated with 'not' in the middle of the sentence in this study are as follows:

Table 2. Examples of the Use of Negation Elements لا نفي / *lā nafi* / 'No'

No.	Data	010/KN/FM-I/AR-ID
Bsu		لأن المال المحبوب لا يخرج إلا لمحبوب أكثر محبة <i>Liannal-māla al-machbūba lā yabruju illā li-machbūbin aktsari mahabbatin,</i> (Shalih, 2003)
Bsa		Because the treasure that is loved will <u>not</u> be spent except to achieve what is more loved. (Karimi, 2015)

According to Fuad Ni'mah in his book, the letter لا نفي / *lā nafi*/ means 'not' to negate *fi'l mudbori'*, so in this example the use of لا نفي / *lā nafi* negative sentence means 'not' which negates *fi'l mudbori'*, namely the word يخرج / *yabruju*/. The negation element letter لا نفي / *lā nafi* is translated as 'not' because if translated لا / *lā* 'not' (Munawwir, 1997). According to (Molina and Albir, 2002), this technique is called literal translation.

In translating letter لا نفي / *lā nafi*/which is connected to *fi'l mudbori'*, namely the word يخرج / *yabruju*/ into 'no', it is one of the types of negation described by (Moeliono et al., 2017), namely the negation of sentences in the form of verbal predicates with the word 'no'. Therefore, the sentence in data 010/KN/FM-I/AR-ID is said to be a negative sentence, both in the source language (Bsu) and target language (Bsa).

b. Use of Negation Elements لا تعمل عمل ليس / *lā ta'mal 'amal laisa*/ 'Not'

Examples of the use of لا تعمل عمل ليس / *lā ta'mal 'amal laisa*/ in negative sentences translated with 'not' at the beginning of the sentence in this study are as follows:

Table 3. Examples of Using Negation Elements لا تعمل عمل ليس / *lā ta'mal 'amal laisa* / 'Not'

No.	Data	054/KN/FM-I/AR-ID
Bsu		ولذلك حدد الواجب في الزكاة بأن يكون من وسط المال لا من خياره ولا من شراره <i>Wa lidzālika chadada al-wājibu fi' z-ḥakāti bian yakūna min wasathi-l māli, lā min kbiyārihi wa lā min syarārihi</i> (Shalih, 2003)
Bsa		Therefore, Islam limits the amount of zakaah that must be paid, which is the middle amount of wealth, <u>not the best or worst</u> . (Karimi, 2015)

According to Fuad Ni'mah in his book, the letter لا تعمل عمل ليس / *lā ta'mal 'amal laisa*/ means 'not' (Munawwir, 1997) which has the meaning and practice of ليس / *laisa*/ which

means 'not' (Munawwir, 1997) which goes into the *mubtada'* and *khobar*. So in this example, the use of لا تعمل عمل ليس /*Lā ta'mal 'amal laisa*/ as a negative sentence means 'not' useful and practical like *laisa* whose *mubtada* is the word من/*min*/ and *khobar* is the word خياره /*khayāribi*/. The negation element لا تعمل عمل ليس /*lā ta'mal 'amal laisa*/ is translated into 'not' because it uses a familiar term in the TL, in KBBI the word 'not' means different from the actual; not (Sugono, 2008). According to Molina and Albir (2002) this technique is called conventional equivalence.

In translating لا تعمل عمل ليس /*lā ta'mal 'amal laisa*/ which is connected with *mubtada'*, namely the word من/*min*/ and *khobar*, namely the phrase خياره /*khayāribi*/ into 'not', it is one of the types of negation described by (Moeliono et al., 2017) namely the negation of sentences in the form of nominal predicates with the word 'not'. Therefore, the sentence in data 054/KN/FM-I/AR-ID is said to be a negative sentence, both in the source language (Bsu) and target language (Bsa).

c. Use of Negation Elements لم /*lam*/ 'Not yet'

Examples of the use of لم /*lam*/ in negative sentences translated with 'yet' at the beginning of the sentence in this study are as follows:

Table 4. Examples of Using the Negation Element لم /*lam*/ 'Not yet'

No.	Data	065/KN/FM-I/AR-ID
Bsu		لم يتميز نصب أحدهما عن الآخر <i>Lam yatamayyaz nasbbu achadhimā 'anil-ākbari</i> (Shalih, 2003)
Bsa		However, one party's share <u>has not been</u> separated from the other. (Karimi, 2015)

According to Fuad Ni'mah in his book, the letter لم /*lam*/ means 'not' (Munawwir, 1997) which is followed by *fi'l mudhori'* and gives the meaning of *nafī* for the past. In this example, the use of لم /*lam*/ in a negative sentence means 'not yet' after the *fi'l mudhori'* which is the word يتميز /*yatamayyaz*/ and gives the meaning that *khulthab a'yan* will forever be possible if there is an inheritance or because of the purchase of livestock when giving zakat. The negation element لم /*lam*/ is translated as 'not yet' because it uses a term that is familiar and easy to understand in this SLA context, in KBBI the word 'not yet' means still in a state of not (Sugono, 2008). According to (Molina and Albir, 2002) this technique is called conventional equivalence.

In translating لم /*lam*/ which is connected to *fi'l mudhori'*, namely the word يتميز /*yatamayyaz*/ into 'not yet', it includes a type of one of the denial words described by Moeliono et al. (2017), namely the denial of sentences in the form of verbal predicates

with the word 'not yet'. Therefore, the sentence in data 065/KN/FM-I/AR-ID is said to be a negative sentence, both in the source language (Bsu) and target language (Bsa).

d. Use of Negation Elements ليس /*laisa*/ 'No'

Other examples of the use of ليس /*laisa*/ in negative sentences translated with 'not' in the middle of the sentence in this study are as follows:

Table 5. Examples of Using the Negation Element ليس /*laisa*/ 'No'

No. Data	078/KN/FM-I/AR-ID
Bsu	وهو من ليس لديه ما يسد حاجته <i>Wa huwa man laisa ladaibi mā yasuddu chājatabu</i> (Shalih, 2003)
Bsa	That person <u>does not</u> have property that can cover his and his family's needs. (Karimi, 2015)

According to Fuad Ni'mah in his book, the letter ليس /*laisa*/ means 'not' (Munawwir, 1997) or 'not' according to the context of the sentence and gives the benefit of *nafi* to the *ism* after it. So in this example, the use of ليس /*laisa*/ in a negative sentence means 'not' which gives the meaning of *nafi* to the *ism* after it, namely the word لديه /*ladaibi*/. The negation element ليس /*laisa*/ is translated as 'not' because if translated literally ليس /*laisa*/ 'not' (Munawwir, 1997). According to (Molina and Albir, 2002) this technique is called literal translation.

In translating ليس /*laisa*/ which is in the form of *isim* after it, namely the word with لديه /*ladaibi*/ into 'no', it includes a type of one of the denial words described by Moeliono et al. (2017), namely the denial of sentences in the form of verbal predicates with the word 'no'. Therefore, the sentence in data 078/KN/FM-I/AR-ID is said to be a negative sentence, both in the source language (Bsu) and target language (Bsa).

e. Use of the Negation Element with the Letter لَمَّا /*lammā*/

Negative sentences that use لَمَّا /*lammā*/ as a negation element or negation marker in the *al-fiqh al-muyassar* book by Shaykh Shalih bin Abdul Aziz bin Alu Ash-Shaikh total 1. The negation element can be located in the middle of the sentence, then translated into a negative sentence in the TL with 'not'. Examples of the use of لَمَّا /*lammā*/ in negative sentences translated with 'not' in the middle of the sentence in this study are as follows.

Table 6. Examples of Using the Negation Element لَمَّا /*lammā*/ 'No'

No. Data	007/KN/FM-I/AR-ID
Bsu	ولو كان كافرا لَمَّا كان له سبيل إلى الجنة <i>Walau kāna kāfiran lammā kāna labu sabilun ilāl-jannati</i> (Shalih, 2003)
Bsa	Had he disbelieved, there would have been <u>no</u> possibility of a path to Paradise for him (Karimi, 2015)

According to Fuad Ni'mah in his book, the letter *لَمَّا/lammā/* means 'not yet' (Munawwir, 1997) which follows *fi'l mudbori'* and gives the benefit of *nafi* for the past to present. So in this example, the use of *لَمَّا/lammā/* in a negative sentence means 'nothing', which is followed by the *fi'l mudbori'* *كَان/kāna*, which is a *naqish fi'l* or *fi'l* whose meaning cannot stand alone and needs a *kbabar*. The basic meaning is past, or the meaning is a continuous state or contains a future meaning (Ni'mah, 2019). According to Munawwir's Dictionary, the negation element *لَمَّا/lammā/* is translated as 'not yet' (Munawwir, 1997). However, in the negative sentence it is translated as 'not' because it adjusts the context in the sentence, according to the KBBI the word 'not' means denial, rejection; not (Sugono, 2008). According to (Molina and Albir, 2002) this technique is called conventional equivalence.

In translating *لَمَّا/lammā/* which follows the *mudbori' fi'l* *كَان/kāna/*, which is a *naqish fi'l* or *fi'l* whose meaning cannot stand alone and needs a *kbabar*. The basic meaning is past, or the meaning of a continuous state or contains a future meaning (Ni'mah, 2019). being 'not' is one of the denial words described by (Moeliono et al., 2017), namely the denial of sentences in the form of adjectival predicates with the word 'not'. Therefore, the sentence in data 007/KN/FM-I/AR-ID is said to be a negative sentence, both in the source language (Bsu) and target language (Bsa).

f. Use of Negation with the Letters *لا/ā 'athaf/*

Negative sentences that use *لا/ā 'athaf/* as a negation element or negation marker in the FM book by Shaykh Shalih bin Abdul Aziz bin Alu Ash-Shaikh amount to 1. The negation element *لا/ā 'athaf/* is located in the middle of the sentence. Examples of the use of *لا/ā 'athaf/* in negative sentences in the middle of the sentence in this study are as follows

Table 7. Examples of Using the Negation Element *لا/ā 'athaf/* in the Middle of a Sentence

No.	Data	017/KN/FM-I/AR-ID
Bsu	<i>Wakaunubu fādhilan 'anil-chājāti 'dh-dharūriyyati allatī lā għinan lilmar-i 'anhā</i> (Shalih, 2003)	وكونه فاضلا عن الحاجات الضرورية التي لا غنى للمرء عنها
Bsa	The status of the property must be more than one's primary needs where one is in dire need of it (Karimi, 2015)	

According to Fuad Ni'mah in his book, the letter *لا/ā 'athaf/* means 'not' (Munawwir, 1997) which gives the benefit of *nafi* to the *ism* after it, namely *ma'tuf*. So in this example, the use of *لا/ā 'athaf/* gives the advantage of *nafiy* to the *ism* after it (*ma'tuf*), namely the sentence *غنى للمرء عنها/ghinan lilmar-i 'anhā/* in the form of a *fi'liyab number*.

However, the example of لا عطف / *lā 'athaf*/ is not translated in detail, because it undergoes a modulation translation technique. Modulation is a translation technique that changes contextually, but still has the same meaning. Therefore, the sentence in data 017/KN/FM-I/AR-ID is said to be a negative sentence, only in the source language (Bsu).

g. Use of Negation with the Letter لا زائد / *lā zā'id*/

Negative sentences that use لا زائد / *lā zā'id*/ as a negation element or negation marker in the FM book by Shaykh Shalih bin Abdul Aziz bin Alu Ash-Shaikh total 1. The negation element can be located in the middle of the sentence, then translated into a negative sentence in the TL with 'without'. Examples of the use of لا زائد / *lā zā'id*/ in negative sentences in the middle of the sentence translated with 'without' in this study are as follows

Table 8. Examples of Using the Negation Element لا زائد / *lā zā'id*/ in the Middle of a Sentence

No. Data	036/KN/FM-I/AR-ID
Bsu	و الواجب في الحبوب و الثمار : العشر فما سقي بلا كلفة <i>Wal-wājibu fil-chubūbi wa'ts-tsimāri: al-'usyur famā suqiyā bilā kalfatin</i> (Shalih, 2003)
Bsa	The rate of zakaah due on grains and fruits is one-tenth (10%) if irrigated without cost. (Karimi, 2015)

According to Fuad Ni'mah in his book, the letter لا زائد / *lā zā'id*/ means 'not' (Munawwir, 1997) when preceded by the letter *jār*. So in this example, the use of لا زائد / *lā zā'id*/ in a negative sentence means 'without', which is preceded by the letter *jār*, لا زائد / *lā zā'id*/. According to Munawwir's Dictionary the negation element لا زائد / *lā zā'id*/ is translated as 'not' (Munawwir, 1997). However, in the negative sentence it is translated as 'without' because it adapts to the context in the sentence, according to the KBBI the word 'without' means not with; not having: *disappeared* (Sugono, 2008). According to (Molina and Albir, 2002) this technique is called conventional equivalence.

In translating لا زائد / *lā zā'id*/ which was previously a *jār* letter لا زائد / *lā zā'id*/ into 'without' is not one of the kinds of negatives described by Alwi, Hasan et al (2017). Therefore, the sentence in data 036/KN/FM-I/AR-ID is said to be a negative sentence, only in the source language (Bsu).

Al-Jumlah Al-Manfiyyah Type

Al-Ghulayaini concluded that *al-jumlah al-manfiyyah* can negate special types of sentences in *sum fi'liyab*, *sum ismiyyah* and *jumlataini* (*sum fi'liyab* and *sum ismiyyah*) (Al-Ghulayaini, 2017). Al-Jurjani also argues that each element of negation has a different meaning and meaning (Al-Jurjani, 2001). This shows that the negation element can be divided into three parts according to the type of sentence, namely the negation element that is specific

to the sum of *fi'liyah*, the negation element that is specific to the sum of *ismiyyah* and the negation element that is specific to the *jumlataini* (sum of *fi'liyah* and *sum of ismiyyah*). While the *jumlah* in Indonesian is called a sentence (Hadi, 2021).

Diagram 2. Findings of Negative Sentence Types in *al-jumlah al-manfiyyah*

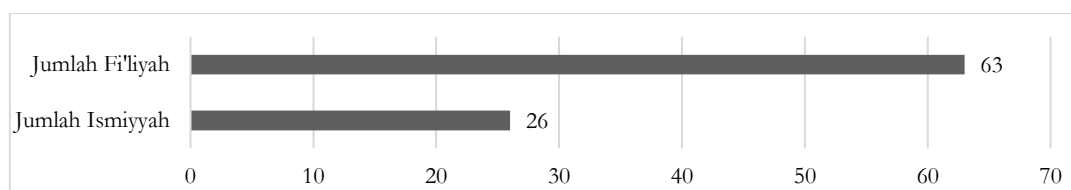


Table 9. Types of Negative Sentences in *al-jumlah al-manfiyyah* and their Frequency of Use

No.	Negative Sentence Types	Amount	Percentage
1.	<i>Jumlah fi'liyah</i>	63	70,8%
2.	<i>Jumlah ismiyyah</i>	26	29,2%
	Total	89	100%

Table 9 shows that the most widely used type of negative sentence in the FM book is the *jumlah fi'liyah*, with the highest number of 65 data (73.03%). The dominant data listed shows that the type of negative sentence, namely the amount of *fi'liyah*, is a characteristic to show negative sentences in the *al-fiqh al-muyassar* book by Shaykh Shalih bin Abdul Aziz bin Alu Ash-Shaikh. The type of negative sentence, namely the *jumlah ismiyyah*, is the least data than the *jumlah fi'liyah* with 24 data (26.97%). This shows that the *jumlah ismiyyah* is rarely used in the *al-fiqh al-muyassar* book by Shaykh Shalih bin Abdul Aziz bin Alu Ash-Shaikh.

It can be seen that the total data is 93, the other four data cannot be identified as negative sentence types because there are no negation elements following the theory discussed and not even translated by the translator, so they will not be analyzed. Therefore, this research only discusses what has been described in the problem limitation. Further explanation related to table 9 is as follows.

a. *Jumlah Fi'liyah*

The type of negative sentence in this discussion is the *jumlah fi'liyah* in the *al-fiqh al-muyassar* book by Shaykh Shalih bin Abdul Aziz bin Alu Ash-Shaikh, totaling 63 sentences. According to Al-Ghulayaini the amount of *fi'liyah* is a sentence composed of the word *fi'*, which is a word that shows work and has a connection with the time, be it in the past, present or future and *fa'il* (subject) (Al-Ghulayaini, 2017). The following is one example of the use of the special negation element of the *jumlah fi'liyah* with the negation letter *lam* in this study is as follows:

Table 10. Examples of Using the Negation Element *lam* in the Middle of a Sentence

No.	Data	041/KN/FM-I/AR-ID
Bsu		ولم يتكلف فيه نفقة وكبير عمل
		<i>Wa lam yatakallaf fibi nafaqatan wa kabira 'amalin.</i> (Shalih, 2003)
Bsa		It does not require great effort and cost. (Karimi, 2015)

According to (Al-Ghulayaini, 2017) *كُلُّ جُمْلَةٍ فِعْلِيَّةٍ: كُلُّ جُمْلَةٍ تَتَرَكَّبُ مِنْ فِعْلٍ وَ فَاعِلٍ* means that a verb sentence is a sentence whose composition consists of a verb and a subject. In this data, it is an example of a verb sentence whose composition consists of a verb, namely the word *يتكلف/yatakallaf/* and its subject, namely the phrase *فيه/fibi/*, especially in *ba' dhomir* which returns to the previous word, namely *rikan*. The type of verb sentence in this data is an example of a negative sentence, because according to (Al-Khuli, 1988), that a sentence is said to be a negative sentence when the positive sentence has a negation element, and the negation element in this sentence is *لم/lam/*. According to (Ni'mah, 2019), the negation letter *لم/lam/* is one of the kinds of negation instruments in the *jumlab fi'liyah*. So, data 041/KN/FM-I/AR-ID is a negative sentence whose negation element is *لم/lam/* and belongs to the type of *fi'liyah quantity*.

b. *Jumlab Ismiyyah*

The type of negative sentence in this discussion is the *jumlab ismiyyah* in the *al-fiqh al-muyassar* book by Shaykh Shalih bin Abdul Aziz bin Alu Ash-Shaikh, totaling 26 sentences. According to (Al-Ghulayaini, 2017), the *jumlab ismiyyah* is a sentence composed of *mubtada'*, which in Indonesian is the subject and *khabar* is referred to as the predicate. One example of the use of the special negation element of the *jumlab ismiyyah* with the negation letter *ليس/laisa/* in this study is as follows:

Table 11. Examples of the Use of Special Negation Elements of *Ismiyyah* Amounts with Negation Letters *ليس/laisa/*

No. Data	082/KN/FM-I/AR-ID
Bsu	<i>وليس له مال</i> <i>Wa laisa labul-māhun</i> (Shalih, 2003)
Bsa	While he has <u>no</u> property (Karimi, 2015)

According to (Al-Ghulayaini, 2017) *جُمْلَةٌ إِسْمِيَّةٌ: كُلُّ جُمْلَةٍ تَتَرَكَّبُ مِنْ مُبْتَدَأٍ وَ خَبَرٍ* means that a nominal sentence is a sentence whose composition consists of a subject and a predicate. In Indonesian, the subject can be either a noun or a pronoun. In this data, it is an example of a nominal sentence whose composition consists of the subject word (*ism*) the word *له/labu/* especially in *ba' dhomir* which refers to the previous clause which is a person who is strong and able to try and the predicate is the word *مال/māhun/*. The type of nominal sentence in this data is an example of a negative sentence, because in this data, the predicate is the word *مال/māhun/*. (Al-Khuli, 1988) states that a sentence is negative when the positive sentence has a negation element, and the negation element in this sentence is *ليس/laisa/*. According to (Ni'mah, 2019), the negation letter *ليس/laisa/* is one of the kinds of negation instruments in the *jumlab ismiyyah*. Therefore, data 082/KN/FM-

I/AR-ID is a negative sentence whose negation element is ليس/*laisa*/ and belongs to the type of *ismiyah quantity*.

c. *Jumlataini*

The negation element is specific to *this quantity*, meaning the aspect that can be applied in both *fi'liyab* and *ismiyah quantities*. The example and explanation in this research is only the negation element of the letter لا, the following are the letters.

1) It means "no" to negate the *fi'l mudhori*'. The following is an example of the letter *lā* as a letter of negation referred to as *lā nafi*. Examples of the use of لا نفي/*lā nafi*/ in negative sentences translated with 'not' in this study are as follows.

Table 12. Examples of the Use of Negation Elements لا نفي/*lā nafi*/ 'No'

No.	Data	010/KN/FM-I/AR-ID
Bsu		لأن المال المحبوب لا يخرج إلا لمحبوب أكثر محبة <i>Liannal-māla al-machbūba lā yabruju illā li-machbūbin aktsari mahabbatin.</i> (Shalih, 2003)
Bsa		Because the treasure that is loved will <u>not</u> be spent except to achieve what is more loved. (Karimi, 2015)

According to Fuad Ni'mah in his book, the letter لا نفي/*lā nafi*/ means 'not' to negate *fi'l mudhori*', so in this example the use of لا نفي/*lā nafi*/ negative sentence means 'not' which negates *fi'l mudhori*', namely the word يخرج/*yakbruju*/. The negation element لا نفي/*lā nafi*/ is translated as 'not' because if translated لا/*lā nafi*/ (Munawwir, 1997). According to (Molina and Albir, 2002) this technique is called literal translation.

In translating لا نفي/*lā nafi*/ which is connected to *fi'l mudhori*', namely the word يخرج/*yakbruju*/ into 'not', it is one of the types of negation described by Alwi, (Hasan et al, 2017), namely the negation of sentences in the form of verbal predicates with the word 'not'. Therefore, the sentence in data 010/KN/FM-I/AR-ID is said to be a negative sentence, both in the source language (Bsu) and target language (Bsa). It means "no" and gives the meaning of negation to *ma'tuf*. The letter *lā* as an *'athaf* letter is called *lā a'athaf*. There is one example of the use of لا عطف/*lā 'athaf*/ in negative sentences in this study, and the discussion has been explained previously. It has the same meaning as *laisa* and is one of the *mubtada* and *kbobar* that have the same effect as *laisa*, which *ism* and *kbobar* must be *nakiroh*. This is on condition that there is no *illa* before the *kbobar*. Here is an example of the letter *lā* as a negation letter that works like *laisa*. An example of the use of لا تعمل عمل ليس/*lā ta'mal 'amal laisa*/ in a negative sentence in the middle of the sentence which translates to 'nothing' in this study is as follows:

Table 13. Examples of the Use of Negation Elements لا تعمل عمل ليس / *lā ta'mal 'amal laisa/* 'Nothing'

No. Data	014/KN/FM-I/AR-ID
Bsu	فإذا كانت لا تقبل منهم فلا فائدة في إلزامهم بها <i>Faidzā kānat lā tuqbalu minhum falā fāidata fī ilzāmihim bibā</i> (Shalih, 2003)
Bsa	If their worship is not accepted, <u>there is no</u> point in obliging them to pay zakat.(Karimi, 2015)

According to Fuad Ni'mah in his book, the letter لا تعمل عمل ليس / *lā ta'mal 'amal laisa/* means 'no' (Munawwir, 1997) which has the meaning and practice of ليس / *laisa/* which means 'no' (Munawwir, 1997) which goes into the *mubtada'* and *khabar*. So in this example, the use of لا تعمل عمل ليس / *lā ta'mal 'amal laisa/* as a negative sentence means 'nothing' with the meaning and practice of *laisa* whose *mubtada* is the word فائدة / *fāidata/* and *khabar* is the sentence في إلزامهم بها / *fī ilzāmihim bibā/*. The negation element لا تعمل عمل ليس / *lā ta'mal 'amal laisa/* is translated as 'none' because of the addition of words in the SLA to make it easier for readers to understand. According to (Molina and Albir, 2002) this technique is called amplification.

In translating لا تعمل عمل ليس / *lā ta'mal 'amal laisa/* which is connected with *mubtada'*, namely the word فائدة / *fāidata/* and *khabar*, namely the sentence في إلزامهم بها / *fī ilzāmihim bibā/* into 'nothing', it is one of the types of negation described by (Moeliono et al., 2017), namely the negation of sentences in the form of adjectival predicates with the word 'not'. Therefore, the sentence in data 014/KN/FM-I/AR-ID is said to be a negative sentence, both in the source language (Bsu) and target language (Bsa). It means "not" when the ism *is ma'rifah* or the letter *lā* precedes *jār*. The letter *lā* as an added negation letter is called *lā zāid*. There is one example of the use of لا زائد / *lā zāid/* in negative sentences in this study, and the discussion has been explained previously.

***Al-Jumlah Al-Manfiyyah* Translation Technique**

In the translation of the negative sentence is *al-jumlah al-manfiyyah*. There are 12 translation techniques based on (Molina and Albir, 2002) 18 techniques, namely conventional equivalence technique, amplification technique, borrowing technique, reduction technique, transposition technique, compensation technique, modulation technique, discursive creation technique, literal translation technique, adaptation technique, description technique and particularization technique. There are 962 data techniques identified in total. The following table shows the application of *al-jumlah al-manfiyyah* translation technique.

Table 14. Types of Negative Sentences in *al-jumlah al-manfiyyah* and their Frequency of Use

No.	Negative Sentence Types	Jumlah	Percentage
1.	<i>Established Equivalent</i>	471	49%
2.	<i>Amplification</i>	169	17,6%
3.	<i>Borrowing</i>	79	8,2%
4.	<i>Reduction</i>	52	5,4%
5.	<i>Transposition</i>	50	5,2%
6.	<i>Compensation</i>	44	4,6%
7.	<i>Modulation</i>	42	4,4%
8.	<i>Discursive Creation</i>	26	2,7%
9.	<i>Literal Translation</i>	11	1,1%
10.	<i>Adaptation</i>	8	0,8%
11.	<i>Description</i>	5	0,5%
12.	<i>Particularization</i>	5	0,5%
Total		962	100%

From the table above, it can be concluded that there are 962 data techniques identified as a whole, namely established equivalent techniques totaling 471 data (49%), amplification techniques totaling 169 data (17.6%), borrowing techniques totaling 79 data (8.2%), reduction techniques totaling 52 data (5.4%), transposition techniques totaling 50 data (5,2%), compensation technique of 44 data (4.6%), modulation technique of 42 data (4.4%), discursive creation technique of 26 data (2.7%), literal translation technique of 11 data (1.1%), adaptation technique of 8 data (0.8%), description technique of 5 data (0.5%), and particularization technique of 5 data (0.5%).

The established equivalent technique has the highest amount of data in translation application in the Bsu, 49% of the total data of 471. The application of this technique is dominant due to the large amount of data on negative sentences in the source language that uses the adoption of words or expressions in the source language (Bsu) and does not change the structure of the target language (Bsa) because it is commonly used by target language readers (Bsa) properly and accurately. The following is one example of the application of the common equivalence technique.

Table 15. Example of the Application of the Common Equivalence Technique in *al-jumlah al-manfiyyah* and its Analysis

No. Data	093/KN/FM-I/AR-ID
	بيان المستحقين للزكاة لا تعميم المستحقين عند تفريقها
Bsu	<i>Bayānu al-mustachi-chīna liẓ-ẓakāti lā ta'mīma al- mustachiqīma 'inda tafriqihā</i> (Shalih, 2003)
Bsa	The description of those entitled to receive zakat, not the distribution of zakat to all of them. (Karimi, 2015)

Table 15 above shows a negative sentence whose negative element is in the form of لا تعمل عمل ليس / *lā ta'mal 'amal laisa* and belongs to the type of *sum ismiyyah*, where the content of the translation explains about the evidence that shows the distribution of zakat must

include eight groups or not. The words of Allah Swt, **إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ** which means that the zakat is *only for the poor*. So, the above sentence means that the existence of eight groups is only about people entitled to receive zakat only, not equalizing the distribution of zakat to all these groups. The translator uses the conventional equivalence technique by replacing the meaning of the source language in the word لا /*lā*/ which means 'not' (Munawwir, 1997) with the more common and familiar term 'not' which means in the target language (TL) is different from the actual; not (Sugono, 2008). Therefore, the translator uses more common and familiar terms to make the readers understand better.

On the other hand, the researcher considers that the translator tries as much as possible to avoid using more concrete and specialized translation terms and replace word terms with phrases transferred from the source language (Bsu) into the target language (Bsa). This is shown by the minimal use of techniques that allow for inconsistencies in the intent of the source language (Bsu), namely description and particularization (0.5%). The following is an example of particularization technique in the data.

Table 16. Example of Particularization Technique in *al-jumlah al-manfiyyah* and its Analysis

No. Data	039/KN/FM-I/AR-ID
Bsu	لأنه ليس في الكتاب, ولا في السنة <i>Liannahu laisa fil-kitābi, walā fis-sunnati</i> (Shalih, 2003)
Bsa	Because there is no clear evidence in the <u>Qur'an</u> or as-Sunnah that stipulates its obligation. (Karimi, 2015)

Table 16 above shows a negative sentence whose negative element is in the form of لا **تعمل عمل ليس** /*lā ta'mal 'amal laisa* and belongs to the type of *ismiyyah sum*, where the content of the translation explains the zakat of honey. Ibn Abdil Bar (may Allah have mercy on him) relates that the scholars unanimously agreed that there is no zakaah obligation on honey, which has been established in the Qur'an and as-Sunnah. The basic principle of zakaah on honey is that it is not obligatory until there is evidence that it is obligatory. The translator uses the Generalization technique, by translating the specific term **الكتاب** /*al-kitābu*/ meaning 'holy book, book' (Munawwir, 1997) into a more concrete term 'Al-Qur'an', which means in the target language (TL) 'the words of God revealed to the Prophet Muhammad Saw by the intermediary of the angel Gabriel to be read, understood, and practiced as a guide or life guide for humanity; the holy book of Muslims' (Sugono, 2008). Therefore, the translator uses this technique to concretize the meaning of various books, such as the Book of the Gospel, the Book of the Torah etc., while the book is defined as the Qur'an in this discussion.

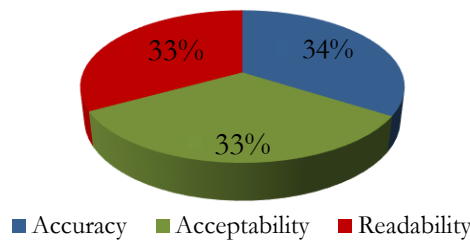
Translation Quality of *Al-Jumlah Al-Manfiyyah*

The quality of translation in *al-fiqh al-muyassar* books is obtained from the assessment of the three respondents. The evaluation results on each aspect of translation quality (accuracy, acceptability, and readability) were then averaged to determine the quality of the translation.

The basis for the translation quality assessment in this study is the translation quality parameters proposed by (Nababan et al., 2012), which includes accuracy, acceptability, and readability. The translation quality assessment uses a scoring system that consists of three levels: 1 for low category, 2 for medium category, and 3 for high category.

Based on the respondents' assessment of 93 data of *al-jumlah al-manfiyyah*, it is concluded that the translation of *al-jumlah al-manfiyyah* in *al-fiqh al-muyassar* book is categorized as a good quality translation. The following is an explanation of the quality assessment of the translation of *al-jumlah al-manfiyyah* in the *al-fiqh al-muyassar* book in the following diagram.

Diagram 3. Percentage of Translation Quality of *al-jumlah al-manfiyyah*



a. Accuracy

From the three respondents' assessment of 93 data of *al-jumlah al-manfiyyah*, there are 87 accurate data (93.6%), 6 inaccurate data (6.4%), and 0 inaccurate data (0%). The average assessment results resulted in a score of 2.87. The score shows that the translation of *al-jumlah al-manfiyyah* in *al-fiqh al-muyassar* book is included in the high accurate translation category.

b. Acceptability

From the three respondents' assessment of 93 data of *al-jumlah al-manfiyyah*, there are 82 accurate data (88.2%), 11 inaccurate data (11.8%), and 0 inaccurate data (0%). The average assessment results resulted in a score of 2.78. The score shows that the translation of *al-jumlah al-manfiyyah* in the *al-fiqh al-muyassar* book falls into the category of high acceptable translation.

c. Readability

From the assessment of the three respondents on 93 data of *al-jumlah al-manfiyyah*, the data of translation quality in the aspect of readability there are 87 accurate data (93.6%), 6 inaccurate data (6.4%), and 0 inaccurate data (0%). The average assessment results resulted in a score of 2.83. The score shows that the high readability translation category includes the translation of *al-jumlah al-manfiyyah* in *al-fiqh al-muyassar* book.

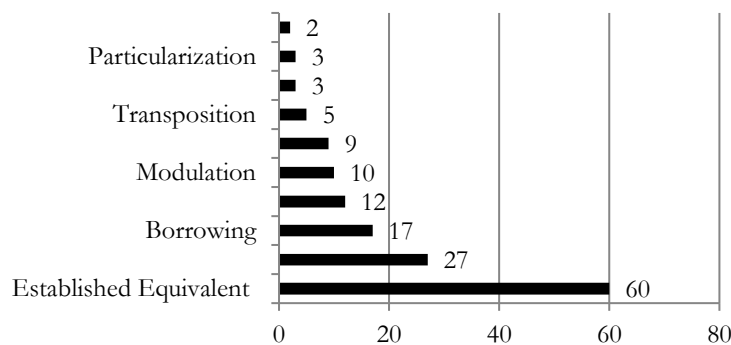
The Relationship Between Translation Quality and Negative Sentence Translation Techniques in the Book *Al-Fiqh Al-Muyassar Fi Dhau' al-Kitab wa as-Sunnah*

A translation is good when the target language (TL) can convey the appropriate meaning in the source language (SL). Appropriate translation techniques are also required to convey this meaning. The technology ensures high-quality translation in three aspects (accuracy, acceptability and readability). (Nababan et al., 2012) states that parameters with a rating system of 3/high, 2/medium and 1/low are used for translation quality. There is a relationship between translation quality and translation techniques, it can be concluded that

the use of appropriate translation techniques determines the quality of a translation that is considered good in the transition from the source language (Bsu) to the target language (Bsa).

The translation quality of negative sentences in the book *al-fiqh al-muyassar fi dhau' al-keitaab wa as-sunnah* has 82 data applying varied translation techniques in accurate, acceptable and high readability translations. However, from the use of varied techniques, there is a technique with the most intensity of use compared to other methods, it will be explained in the diagram below.

Diagram 4. Relationship between Translation and Negative Sentence Translation Technique Negatif



The data grouping above is the average obtained from the assessment of three respondents. Of the 93 data owned, 82 have an evaluation on the same score of 2.6 to 3, with accurate, acceptable, and high readability results. The diagram above shows that the common equivalence technique dominates, with 60 out of 82 qualified data in the translation of negative sentences in *al-fiqh al-muyassar* books. The technique that translators rarely use is adaptation technique with only 2 data.

The application of translation techniques in translating negative sentences in *al-fiqh al-muyassar* books cannot be determined in a structured manner because the application follows the translator's needs in translating *al-jumlah al-manfiyyah*.

The author begins by analyzing translation techniques to obtain quality translations. Therefore, the author concludes that the relationship between translation techniques and translation quality of negative sentences, especially in *al-fiqh al-muyassar* books, is interrelated. This is because some of the respondents' reasons on the assessed data have similarities with the results of the analysis of translation techniques on negative sentences in *al-fiqh al-muyassar* books. That is, the application of translation techniques by the translator can support the quality of *al-jumlah al-manfiyyah* translation.

DISCUSSION

The analysis of negation elements in the book "*al-fiqh al-muyassar*" by Shaykh Shalih bin Abdul Aziz bin Muhammad Alu Ash-Shaykh reveals the author's preference for specific types of negation. The predominance of the use of لا نفي indicates a tendency to emphatically reject something, while لا تعمل عمل ليس is employed specifically to deny actions. The frequency of لم and ليس also highlights the use of negation in temporal contexts and in

rejecting certain statuses or conditions. This analysis not only enriches understanding of the complex structure of the Arabic language but also reveals communicative strategies in conveying affirmations or rejections of concepts within Islamic jurisprudence.

The most dominant translation technique is the established equivalence technique, which accounts for 49% of the total examples identified in the study. This technique is chosen for its ability to adopt words or expressions from the source language (SL) that are already familiar and easily understood in the target language (TL), ensuring clarity and good comprehension for TL readers. On the other hand, techniques such as description and particularization are rarely used, each comprising only 0.5% of the total examples, due to their inherent challenges in accurately reflecting the nuanced purposes from the SL to the TL. Thus, the strategic use of these translation techniques in handling *al-jumlah al-manfiyyah* demonstrates the complexity of linguistic transfer and underscores the translator's role in balancing fidelity to the text with readability in different language contexts.

The research reveals that the translation of *al-jumlah al-manfiyyah* in the book *al-fiqh al-muyassar* exhibits high quality based on evaluations of accuracy, acceptability, and readability. Out of 93 data points evaluated, the majority received high ratings, with 93.6% being accurate, 88.2% being well-accepted, and 93.6% being easy to read. The most dominant translation technique is general equivalence, used in 60-82 data points that received high ratings, while adaptation techniques were rarely employed. These findings highlight the crucial role of appropriate translation techniques in achieving high-quality translations, especially when dealing with the complexity of negative sentences in the book *al-fiqh al-muyassar*.

CONCLUSION

Based on the study of 93 data in *al-fiqh al-muyassar* through descriptive qualitative method and the stages of research techniques, it can be concluded that the results of the analysis of the forms and types of *al-jumlah al-manfiyyah*, the translation techniques used, and the quality of translation. There are 7 forms of negation elements and 2 types according to Ni'mah's classification and the 2 types include *jumlah fi'liyyah* and *jumlah Ismiyyah*. The largest percentage of negative sentence data in the form and type in the original book *al-fiqh al-muyassar fi dhan' al-kitab wa as-sunnah* called *al-jumlah al-manfiyyah* is the category of form *لَا نَفِي* / *lā nafī* / and the type of *Jumlah Fi'liyyah*.

Furthermore, this study found 12 translation techniques out of 18 techniques. The most common technique is the conventional equivalence technique, while the least common techniques are description and particularization techniques. Based on the respondents' assessment of the translation quality using questionnaire and interview methods, the final average score is 2.83. It can be concluded that the translation of *al-jumlah al-manfiyyah* in *al-fiqh al-muyassar* book is accurate, acceptable, and has a high level of readability. Based on this study, readers can conduct further research on the topic of *al-jumlah al-manfiyyah* in pragmatic to complete the repertoire of research on the form and type of *al-jumlah al-manfiyyah*. In addition, further research can discuss other forms of formal objects in translation such as strategy, methodology, and ideology.

The research on *al-jumlah al-manfiyyah* (negative sentences) in *al-fiqh al-muyassar* significantly contributes to a deep understanding of the structure of negative sentences in Arabic. By identifying seven forms of negation elements and two types based on Fuad Ni'mah's classification, this study expands the repertoire of *nahwu* (grammar) and *balaghah* (rhetoric) knowledge. It provides valuable insights into the translation techniques applied. The finding that conventional equivalence techniques are most commonly used underscores efforts to maintain accuracy and readability of the original text. In contrast, the limited use of descriptive and particularization techniques highlights challenges in preserving structural and contextual meaning. Overall, this research enriches theoretical understanding in the studies of *nahwu* and *balaghah* and offers practical guidance to enhance the quality of learning Arabic language in translating from classical to modern texts.

ACKNOWLEDGMENT

Completing this research would not have been possible without the invaluable support and contributions from several individuals and organizations to whom I would like to extend my gratitude. First and foremost to Muhammad Yunus Anis, whose guidance and expertise were instrumental throughout the research. His insightful feedback and encouragement significantly contributed to shaping this work. Furthermore, express my appreciation to Chouchani Abidi Mohammed, whose collaborative efforts and constructive discussions enriched the depth and quality of this research.

AUTHOR CONTRIBUTIONS STATEMENT

Authors conceived and designed the study, conducted data collection and analysis, and drafted the manuscript. Authors also contributed to data interpretation, critically revised the manuscript for important intellectual content, and provided final approval of the version to be published.

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