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Technique and Translation Quality of Directive Speech Acts in the Translation Product of *Kitab Bulūghul Marām*

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Abstract

This study aims to describe the types of directive illocutionary speech acts, translation techniques, and translation quality of directive speech acts in the translation of Kitab Bulūghul Marām. The research method used in this study is a descriptive qualitative method with data collection techniques, such as recording documents, questionnaires, and interviews. After that, the data were analyzed using the Spradley method in domain analysis, taxonomy, componential, and cultural themes. The study results show that from sixty-five data, there are six types of directive speech acts. Furthermore, in the translation technique, fourteen techniques are found 148 times. These techniques are found in three variants: couplet (75,9%), triplet (21,5%), and quartet (3,1%). Of sixty-five data, sixty-two data are translated accurately and acceptably, and three data are translated less accurately and less acceptably. On the other hand, sixty-three data (96,9%) have a high readability level, and two data have a medium readability level. From the assessment results of the three respondents in questionnaires, it is concluded that the translation quality of directive speech acts in Kitab Bulūghul Marām is in good category, with the average score of 2.91.

Keywords: Directive Speech Acts, Translation Techniques, Translation Quality

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan: jenis tindak tutur ilokusi direktif, penggunaan teknik penerjemahan, dan kualitas terjemahan tindak tutur direktif dalam terjemah kitab *Bulūghul Marām*. Metode penelitian yang digunakan adalah metode deskriptif kualitatif dengan teknik pengumpulan data berupa mencatat dokumen, kuesioner, dan wawancara. Setelah itu, data dianalisis dengan metode *Spradley* berupa analisis domain, taksonomi, komponensial, dan tema budaya. Hasil penelitian menunjukkan dari 65 data, terdapat enam jenis tindak tutur direktif. Selanjutnya, pada teknik penerjemahan ditemukan frekuensi penggunaan teknik sebanyak 148 kali yang terdiri dari 14 teknik. Teknik-teknik tersebut ditemukan dalam tiga varian teknik penerjemahan: kuplet (75,4%), triplet (21,5%), dan kwartet (3,1%). Kemudian, dari 65 data, 62 data diterjemahkan secara akurat dan berterima, 3 data diterjemahkan kurang akurat dan kurang berterima, 63 data memiliki tingkat keterbacaan tinggi dan 2 data memiliki tingkat

keterbacaan sedang. Dari hasil penilaian ketiga responden dalam kuesioner dapat disimpulkan bahwa kualitas terjemahan tindak tutur direktif dalam kitab *Bulūghul Marām* termasuk pada kategori baik dengan skor rata-rata sebesar 2,91.

Kata Kunci: Tindak Tutur Direktif, Teknik Penerjemahan, Kualitas Terjemahan

INTRODUCTION

Translation is an attempt to bridge two different languages and cultures; in other words, translation can be the key to spread knowledge to various countries. The more developed the spread of knowledge, the greater the role of translators. However, translation is not only about transferring one language into another language but it also requires proficiency in matching the meaning to be conveyed because translation is an effort to produce the closest equivalent from Target Language (TL) to the message contained in Source Language (SL). In this case, the meaning aspect must be the main priority, only after the stylistic aspect (Nida and Taber, 1982: 12). The meaning conveyed in TL must be commensurate with the message in SL. The equivalence of the message conveyed in SL is an effort so that the target reader can understand the message and the source reader can also discern it. According to Nida and Taber (in Suwardi, 2011: 108), the equivalence is dynamic equivalence. A translator can attempt to get the appropriate meaning in translation by mastering linguistic aspects because the higher the mastery of linguistic aspects is, the better the translation is. (Pelawi, 2009: 147).

One of the branches of linguistics that can help translation become optimally equivalent to TL text is pragmatics. Pragmatics is a condition of compatibility between the use of language in communication. It is related to the aspects of language use that connect the speaker's speech intent and emphasize the interpretation of the speaker's intent in the context. In other words, the ability to use language is very important in aligning the speaker's speech and the context so that the meaning to be conveyed from the communication runs smoothly (Anis, 2020: 128-129).

One of the contributions of pragmatic studies in translation is through speech because it contains certain intentions influenced by the situation, speech partners, context, purpose, time, and place. In pragmatic studies, these utterances are known as speech acts. In humans' everyday life, speech acts are not peculiar; however, they must happen because speech acts are language activities carried out by speakers to provide information or speech intentions to the interlocutor. The purpose of speech acts can be understood after paying attention to the existing context (Fitriah & Fitriani, 2017: 52) because context is the main point in determining the intent and purpose of a speech. The lack of a speech context can lead to the lack of meaning in the speech itself. An entity from a speech can have a different meaning because the existing context is also different (Rahardi, 2019: 166). It can be concluded that speech acts are processes that have a meaning and purpose by adjusting the context. Sometimes, the meaning and purpose of the speech do not follow the speaker's choice of words because of the involvement of context elements in it.

When it comes to translation, the translator must pay attention to the rules of speech acts in terms of pragmatic science in order to be able to present appropriate information and not misinterpret the intent of the speaker. In

addition, the use of translation techniques to analyze and classify how equivalence can occur in translating a speech must also be considered because it is possible that the meaning and function of the speech between SL and TL are the same. However, there is an inappropriate use of techniques that makes the translation less acceptable. Therefore, the two things above must be brought to attention in translation.

One of the translation products from Arabic into Indonesian is the book of hadith. For every Muslim, learning religion from the hadith book is mandatory, considering that the hadith is the second source of reference after the Quran. At the same time, there are still many people who do not understand Arabic, which in fact, Arabic is the SL of all existing hadiths. However, according to SL, most hadiths are generally translated by translators, so occasionally, the meaning of the translated speech is not visible. Therefore, understanding the aspects of speech act is needed so that the translator can choose the equivalent word according to the context.

The mastery of the speech act topic in linguistic studies and the application of translation techniques as described previously are an attempt to make the translated text good because, in translation, both as a product and as a process, quality is the main priority.

The criteria for a good quality translation should include three main aspects: aspects of accuracy, aspects of acceptability, and aspects of readability. The aspect of accuracy evaluates the translation results to see whether the source text is commensurate with the target text. Then, the concept of equivalence in the similarity of messages in the two texts will be reviewed. Another aspect is the acceptability of the translation results, which is an aspect that refers to the equivalent of the rules, norms, and SL culture to TL, both at the micro and macro levels. Finally, the readability aspect includes the readability level of SL and TL (Nababan, 2012: 44). Thus, the translation results should be easy to read and understand because, in world history, it has been known how important translation products is – whether in books of science, literature, or philosophy – for the revival and progress of a nation.

One of the hadith books that is widely used as a reference for *fiqh* in religious assemblies and Islamic boarding schools is *Kitab Bulūghul Marām*, or abbreviated as BM. The researcher uses BM as the object for research since it is a thematic hadith book that has received global recognition because of its features. Then, the hadiths in BM are originated from well-known books such as the book of *Shachīh Bukhārī* and *Shachīh Muslim*. Moreover, the BM author also explains the degree of the hadiths in it and writes the hadiths briefly and compactly. Therefore, as discussed previously, the researchers intend to study the implementation of translation techniques to the types of directive speech acts that have been classified in the translation of *Kitab Bulūghul Marām* in *Adab* and *Virtue of Silaturahmi* chapter and analyze the quality of the translation. In this study, researchers use BM translated by Zaid Muhammad, Ibnu Ali, and Muhammad Khuzainal Arif (Muhammad et al.). The translated book was published by the publisher Pustaka as-Sunnah, Jakarta, in 2011. This BM consists of more than ninety chapters and 1614 hadiths that discuss the laws of *fiqh*.

Several researchers have discussed speech acts in Arabic, such as (Abdalhakeem & Mubarak, 2019), (Hamdan & Rumman, 2020), (Marie & Zibin, 2020), (Mahasneh, 2017), and (Al-Rawafi et al., 2021). The previous studies related to directive speech acts in Arabic were conducted by Husori (2017), Wiyatasari (2015), Kusumaningsih (2016), and Dyahningrum (2016), Nurvrita (2016). Hushori's research (2017) focuses on illocutionary speech acts by explaining the types of illocutionary speech acts and their speech functions in Arabic drama. Furthermore, Wiyatasari's research (2015) focuses on directive illocutionary speech acts and translation studies, which aims to analyze the use of translation techniques in directive speech acts contained in the translation of two Japanese short stories. Kusumaningsih (2016) discusses the types and functions of illocutionary speech acts in the French film *Hars De Prix*. Dyahningrum (2016), on the other hand, discusses the types of satire contained in expressions or sentences in the object of her research which are then reviewed for translation techniques and the quality of the translation. Nurvrita's research (2016) discusses the types of interrogative sentences, the function of illocutionary speech acts in interrogative sentences, the use of translation techniques, and the quality of translation in English comics and their translations. Pure linguistic studies still dominate the existing studies related to speech acts. A few studies attempt to link the study of pragmatics, speech act, and translation theory. The existing studies attempt to elaborate on the pragmatic side, such as apologizing, humorous, persuasive, and discursive meaning; it is all purely using pragmatics. The study in this research seeks to combine pragmatics (speech acts) with Arabic translation theory. Thus, the novelty in this research can be achieved.

From the several studies explained above, research on the study translation techniques of directive illocutionary speech acts and the quality of translation in Arabic objects has never been done previously. With this gap, the author correlates translation with pragmatics, where it is emphasized the translation techniques and translation quality. The author also focuses on the types of directive speech acts contained in the object of this research, *Kitab Bulūghul Marām*.

This research is intended to analyze the impact of the application of translation techniques in directive speech acts on the quality of the translation of *Kitab Bulūghul Marām*, especially in the *Adab* and the Virtue of *Silaturahim* chapter. This study aims to analyze (1) the types of directive illocutionary speech acts found in the translation of *Kitab Bulūghul Marām*, (2) the use of translation techniques in translating each type of directive illocutionary speech acts in the translation of *Kitab Bulūghul Marām*, (3) the quality of the translation directive speech acts in the translation of *Kitab Bulūghul Marām*.

METHOD

Research Design

This research used a qualitative descriptive study on the translation product because the data source of the directive speech act could be found in the translated text (Saldanha & O'Brien, 2014). In this study, the researchers described the translation techniques and translation quality from directive speech acts in the translation of *Kitab Bulūghul Marām* in the *Adab* and Virtue of *Silaturahim* chapter.

This research was not conducted to separate linguistic studies (pragmatics) and translation studies, but this research sought to develop translation studies using data from pragmatics, which is speech acts. The translation study of pragmatics referred to Mona Baker's pragmatic equivalence study (Baker, 2018, p. 235). Translation studies using pragmatics in Arabic are expected to be a novelty and an innovation in developing Arabic studies in Indonesia.

This research was also translation research that used "product orientation" in processing the data. In general, (Saldanha & O'Brien, 2013) divides translation research as follows: (1) product-oriented research, (2) process-oriented research, (3) participant-oriented research, and (4) context-oriented research. Case study was applied in this research since it was conducted by selecting of certain products as research samples (Saldanha, 2013).

Data Collection Technique

The primary data in this study were directive speech acts in the translation of *Kitab Bulūghul Marām*, especially on *Adab* and *Virtue of Silaturahmi* chapter. The quality of translation was obtained from the assessment results of three respondents who have filled out a translation quality assessment questionnaire using Nababan's (2012) assessment model.

The data and information in this study were collected by note-taking method, questionnaire, and interview (Sutopo: 2006) from 3 respondents whose criteria have been determined. The note-taking technique was used to obtain and classify the data in the directive speech acts. Next, the questionnaire technique was used to obtain data in translation quality assessment score in the form of accuracy, acceptability, and readability. Finally, the interview was used to support the contents of the questionnaire distributed to three respondents to obtain the further information needed.

Data Analysis Technique

After data collection, the data was analyzed using a qualitative inductive data analysis technique. According to Spradley (in Santosa, 2017:64), it covers four major stages: domain analysis, taxonomic analysis, componential analysis, and cultural theme analysis. Domain analysis was used to classify the data based on the types of illocutionary speech acts. It was then reclassified into the types of directive speech acts and finally sorted according to the application of translation techniques. Taxonomy analysis was used to analyze the data classified in domain analysis by looking at shifts in translation and assessing translation quality with Nababan's (2012) theory, such as accuracy, acceptability, and readability. Afterward, componential analysis was used to analyze the quality level of directive speech act translation based on the application of translation techniques that have been classified previously in the taxonomic stage. Finally, cultural theme analysis was used to find a common thread from previous analysis and the translation quality of the object researched.

In supporting this research, there were three specific theoretical foundations used, such as directive speech act theory, translation technique, and translation quality. The researchers used directive speech act theory from Ibrahim (1993), translation techniques theory from Molina & Albir (2002), and translation quality from Nababan (2012).

RESULTS AND DISCUSSION

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

The Directive Speech Acts

The types of directive speech acts in this study are based on predetermined criteria in the lingual unit, such as words, phrases, clauses, or sentences. Sixty-five data are found in *Kitab Bulūghul Marām*, especially in the *Adab* and the Virtue of *Silaturahmi* chapter.

The researchers classify the sixty-five data into six types of directive speech acts, which are two data of requestives, five data of questions, sixteen data of requirements, fifteen data of prohibitives, three data of permissives, and twenty-four data of advisories. The following table shows the types of directive speech acts based on Ibrahim's (1993: 27-33) taxonomic classification.

Table 1
Data Finding in Types of Directive Speech Acts

No	Types of Directive Speech Acts	Data Finding Code	Amount	Percentage
1	<i>Advisories</i>	01, 02, 03, 05, 06, 07, 08, 09, 14, 17, 25, 28, 31, 34, 36, 53, 54, 57, 58, 59, 60, 61, 64, and 65	24	36,9%
2	<i>Requirements</i>	04, 11, 12, 16, 18, 22, 23, 24, 30, 32, 33, 40, 42, 56, 62, and 63	16	24,6%
3	<i>Prohibitives</i>	13, 15, 21, 29, 37, 38, 39, 41, 44, 46, 48, 49, 51, 52, and 55	15	23,1%
4	<i>Questions</i>	10, 43, 45, 47, and 50	5	7,7%
5	<i>Permissives</i>	19, 20, and 35	3	4,6%
6	<i>Requestives</i>	26 and 27	2	3,1%
Total			65	100%

The six types of directive speech acts in the table above are found in the hadiths in *Kitab Bulūghul Marām* in *Adab* and Virtue of *Silaturahmi* section. This chapter contains daily ethics related to oneself or other Muslims and discusses the good and bad things in life. The speech found in the Hadith on *Adab* and Virtue of *Silaturahmi* chapter aims to make people perceive what things could give them peace or damage their souls.

The most common type of speech acts found are advisories, which are twenty-four (36.9%) out of sixty-five data. It is appropriate because the data in this study are taken from traditions related to *adab* and kindness. The directive advisories found are in the form of advice, warning, encouragement, and

suggestion. Advisory directive speech acts are most often marked by the presence of *fi'l amr*/command words. The context seen in the speech does not represent command or instruction but only a suggestion from the speaker. The following is an example of data in the advisory directive speech act.

SL	<p style="text-align: center;">مِنْ أَجْلِ أَنَّ ذَلِكَ يُحْزِنُهُ</p> <p style="text-align: center;">/Min ajli anna dzālika yuchzinuhu/</p>
TL	<p style="text-align: center;">“Karena yang demikian itu membuatnya sedih” (Muhammad, dkk, 2011: 714)</p>

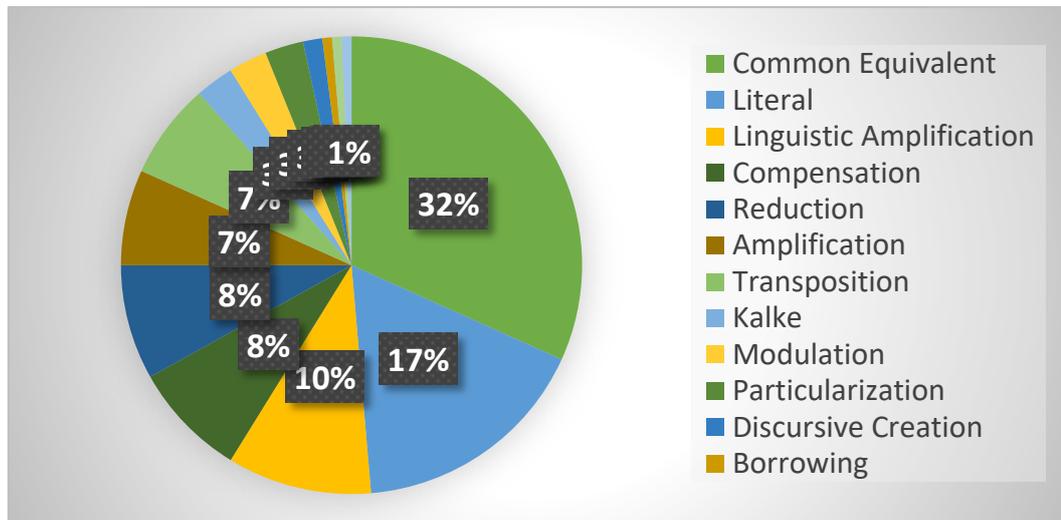
In the previous speech (Data 13, Hadith number 1487) إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اِثْنَانِ دُونَ الْآخِرِ، حَتَّى تَخْتَلِطُوا بِالنَّاسِ /*Idzā kuntum tsalātsatan fa lā yatanājats-Nāni dūnal-Ākhari chattā takhtalithū bin-Nāsi*/, Rasulullah (peace be upon him) prohibits two people from whispering to each other if there are three speaking participants in a group. In data 14, which is still in Hadith number 1487, مِنْ أَجْلِ أَنَّ ذَلِكَ يُحْزِنُهُ /*Min ajli anna dzālika yuchzinuhu*/, Rasulullah (peace be upon him) gives the reason for the prohibition of two people whispering while there are three people in the group. He says that it will cause feelings of sadness, isolation, and bad prejudice (Muhammad, 2013:766).

The speech in the data above is an advice-warning directive speech act because data 14 explains the reason for the prohibition of whispering. It contains a warning so that the companions and other hadith readers can leave the prohibition case.

Translation Techniques

In translating directive speech acts, there are several applications of translation techniques discussed by Molina Albir (2002: 509-511). Of the eighteen translation techniques, fourteen techniques are used in the data, including amplification, lending, calque, compensation, discursive creation, common equivalent, generalization, linguistic amplification, linguistic compression, literal, modulation, particularization, reduction, and transposition. The application frequency of translation techniques in this study is shown in the following diagram.

Pie Chart 1
Types of Translation Techniques in *Kitab Bulūghul Marām* Translation



It is discernible from the diagram above that the most widely used translation technique is common equivalent. Of sixty-five data, 148 translation techniques found in the study are divided into three technical variants: couplet, triplet, and quartet as follows.

Couplet Variant Technique

The couplet translation technique is applied when two techniques are found in one datum to obtain the appropriate equivalent in the target language, if it is insufficient to translate it with only one technique. Of sixty-five data, forty-nine or 75.4% of the total data are found as couplet variant. The following is a presentation of the couplet variant translation techniques found in directive speech acts.

Table 2
Couplet Variant Technique

No.	Couplet Variant Technique	Amount of Data	Data Code	Percentage
1	Transposition + Common Equivalent	2	02 and 60	4,2%
2	Literal + Linguistic Amplification	5	03, 22, 31, 38, and 50	10,2%
3	Literal + Common Equivalent	8	05, 06, 34, 35, 37, 40, 41, and 56	16,3%
4	Literal + Compensation	1	30	2%
5	Literal + Transposition	1	07	2%
6	Common Equivalent + Transposition	3	08, 49, and 53	6,1%
7	Common Equivalent + Compensation	5	09, 12, 23, 29, and 55	10,2%

8	Common Equivalent + Amplification	4	13, 25, 26, and 59	8,2%
9	Common Equivalent + Literal	5	14, 45, 62, 63, and 64	10,2%
10	Transposition + Linguistic Compression	1	16	2%
11	Common Equivalent + Reduction	3	27, 32, and 33	6,1%
12	Common Equivalent + Linguistic Amplification	3	04, 28, and 47	6,1%
13	Reduction + Transposition	1	39	2%
14	Literal + Reduction	2	1 and 65	4,2%
15	Amplification + Transposition	1	21	2%
16	Common Equivalent + Modulation	2	36 and 57	4,2%
17	Amplification + Common Equivalent	1	18	2%
18	Generalization + Common Equivalent	1	58	2%
Total		49	49	100%

Triplet Variant Technique

The triplet translation technique combines three techniques to translate a datum. Twelve techniques in fourteen data or 21.5% are found as triplet variant. The following table explains the application of the triplet technique obtained:

Table 3
Triplet Technique Translation

No.	Triplet Variant Technique	Amount of Data	Data Code	Percentage
1	Common Equivalent + Calque + Amplification	2	10 and 54	15%
2	Linguistic Amplification + Particularization + Transposition	1	11	7%
3	Common Equivalent + Reduction + Literal	1	17	7%
4	Compensation + Amplification + Reduction	1	19	7%
5	Common Equivalent + Calque + Discursive Creation	2	15 and 43	15%
6	Linguistic Amplification + Particularization + Compensation	1	44	7%
7	Linguistic Amplification + Common Equivalent + Reduction	1	48	7%
8	Linguistic Amplification +	1	51	7%

	Particularization + Common Equivalent			
9	Literal + Modulation + Common Equivalent	1	61	7%
10	Compensation + Linguistic Amplification + Reduction	1	20	7%
11	Literal + Compensation + Reduction	1	42	7%
12	Common Equivalent + Compensation + Amplification	1	52	7%
Total		14	14	100%

Quartet Variant Technique

The last variant of the translation technique is the quartet variant, which uses four techniques at once in one datum. Two data or 3.1% use this quartet variant technique. This technique is the least used among the two previous variants. The following is the finding of data using quartet variants.

Table 4
Quartet Technique Translation

No.	Quartet Variant Technique	Amount of Data	Data Code	Percentage
1	Linguistic Amplification + Reduction + Borrowing + Common Equivalent	1	24	50%
2	Linguistic Amplification + Particularization + Compensation + Modulation	1	46	50%
Total		2	2	100%

Translation Quality

The translation quality of *Kitab Bulūghul Marām* was obtained from a questionnaire that three respondents assessed. The assessment results are then calculated to determine the quality of the translation of the book. After being analyzed, the translation of *Kitab Bulūghul Marām* is categorized as a good translation. Of the sixty-five data, there are only three less accurate and less acceptable data, whereas two are considered as less legible data. The following are the classification forms of the three aspects of translation quality.

Bar Chart 1.
Translation Quality of Directive Speech Acts in *Kitab Bulūghul Marām*



Accuracy

From the assessment result, the translation accuracy of the directive speech acts in BM translation in *Adab* and Virtue of *Silaturahmi* chapter is sixty-two accurate data (95.4%). Three data is found less accurate (4.6%), and there is no inaccurate data. If calculated, the overall average value was 2.89. It means that the translation of directive speech acts in BM on *Adab* and Virtue of *Silaturahmi* chapter belongs to the category of accurate.

Acceptance

The next aspect is acceptance. Sixty-two data (95.4%) are considered as acceptable to TL. Three data (4.6%) are considered less acceptable, while no data is considered unacceptable in this research data. The obtained average score of the entire data is 2.92%. Hence, it leads to the conclusion that the translation of speech acts in BM on *Adab* and Virtue of *Silaturahmi* chapter is translated according to the rules of grammar in TL.

Legibility

The legibility aspect of the study has a high score because there are sixty-three data (96.5%) found out of sixty-five data. There are only two data (3.1%) considered as less legible. It can be seen that the translation of directive speech acts has a high level of legibility since there are only two unreadable data and no illegible data found. The legibility value is 2.95%.

The Impact of the Implementation of Translation Techniques on the Translation Quality

The results of the previous translation quality assessment, accuracy, acceptability, and legibility of the translation are classified into a high category. It is due to moderate value of some data, and no data has low value.

Less accurate data is caused by common equivalent and literal techniques. The equivalent of the word does not conform with the intent and context in the speech because the word requires an equivalent that is easier to understand even though it could be different from its literal meaning.

In this study, of the forty-nine existing data, forty-seven data are in acceptable translation category. The other two data are in less acceptable category due to the literal and common equivalent technique. The meaning in SL cannot be precisely transferred in TL because the choice of equivalence causes it to be unacceptable in TL culture and is not easy to understand.

Furthermore, the high readability value data is easy to read and understand by the reader so that there is no ambiguity. Of the forty-nine data using the couplet variant technique, forty-seven data are in high readability value, and two other data are in moderate readability value. Due to the common equivalent technique in translating words in SL, it does not use equivalents that are easier for readers to understand in TL. The following are examples of data that fall into less accurate, less acceptable, and less legible categories.

SL	<p>وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ</p> <p><i>/Wal-Itsmu Mā Cāka fī Shadrika wa Karihta an Yaththali ‘a ‘alaihīn-Nāsu/</i></p>
TL	<p><i>“Dan dosa adalah apa yang meresap dalam hatimu dan kau tidak suka apabila itu dilihat orang” (Muhammad, dkk., 2011: 714)</i></p>

The data above is less accurate, less acceptable, and less legible because of the common equivalent technique use in translating the word حَاكَ /chāka/ in SL. It is translated into 'yang meresap' in TL. The word حَاكَ /chāka/, when juxtaposed with the phrase فِي صَدْرِكَ /fī Shadrika/, does have the meaning of 'meresap' (Al-Munawwir, 1997: 310). The use of the common equivalence technique in translating *fi'l* حَاكَ /chāka/ cannot provide an equivalent that is suitable in TL because the meaning of the word 'meresap' is considered by the respondent, not the meaning conveyed in SL. The meaning of *fi'l* حَاكَ /chāka/ in SL explains that sin is something that can disturb the heart and is not wanted by others. Apart from being less accurate due to failing to convey the appropriate meaning, the data above is included in less acceptable category. The word 'meresap' in the translation of 'dosa adalah apa yang meresap dalam hatimu' is considered not an acceptable equivalent in TL. The word 'meresap' is not appropriate if associated with sin because it usually means entering slowly, especially for liquid objects (KBBI Edition V: 2020), while sin is not a solid or liquid object but an act. After that, the data above is also considered as less legible category with fixed problem, namely *fi'l* حَاكَ /chāka/, which is not translated according to the meaning intended in the data. The translator considers that the translation of the word 'meresap' will be difficult for readers to understand. Because of that reason, one respondent gives 1 score. However, the other two respondents give 3 scores. As a result, it is considered as less accurate, less acceptable, and less legible after obtaining the average score. The average score of all respondents is 2.3.

On the other hand, the impact of applied translation techniques on quality is found in the triplet variant. From fourteen data using the triplet technique,

thirteen data have high accuracy and acceptability value. Only one datum is considered as less accurate and less acceptable due to discursive creation techniques. The translator conforms the words in SL to TL outside of the existing context. Consequently, even though they are both transferred to question words they have different meanings. The data become less accurate and less acceptable, while the legibility value of the data in the triplet variant translation technique still has high readability value. The following example is in less accurate and less acceptable categories.

SL	<p>سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الذَّنْبِ أَعْظَمُ؟ <i>/Sa'altu Rasūlal-Lāhi shallal-Lāhu 'alaihi wa sallam ayyudz-Dzanbi a'zhomu?/</i></p>
TL	<p>"Saya bertanya kepada Rasullullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "Dosa manakah yang paling besar?" (Zaid Muhammad, dkk., 2011: 721)</p>

The example above is less accurate and less acceptable due to the use of discursive creation techniques on the question word *أَيُّ* /*ayyu*/ in SL, which has the equivalent meaning of asking 'sesuatu apa.' In contrast, it is translated into 'manakah' in TL. The respondent considers the meaning to be less precise because it causes a difference in meaning of the speech, so it is more appropriate if translated into 'apakah.' It happens because the translator does not conform the context in SL to TL and it causes meaning distortion. The use of question words 'apakah' and 'manakah' have distinct functions in sentences. According to the KBBI (Edition V: 2020), the word 'apakah' has the meaning of 'a question word for asking names (characteristics or types)', whereas the word 'manakah' has the meaning of 'a question word for asking location' or 'a question word for asking one of people or things in a group.' The data is regarded unacceptable because the question word does not carry the actual meaning and context of the speech. One of three respondents gives 1 score for this reason. After being calculated with the assessment of the other two respondents, the result states that the data above gets an average score of 2.3 or less accurate and less acceptable.

It can be concluded that from all the combined variants of the couplet, triplet, and quartet translation techniques, there are sixty-two accurate data and three less accurate data. Sixty-two data are acceptable, and three data are less acceptable. Sixty-three data are legible, and two data are less legible. If concluded, the result of the translation quality for all data using the Nababan weighting technique (2012: 51-53) gets the final score as follows.

Table 8
The Tabulation of Translation Quality Assessment

Accurately	$187,8 : 65 = 2,89 \times 3 = 8,67$	$8,67 + 5,84 + 2,95 = 17,46 : 6 = 2,91$
Acceptable	$189,6 : 65 = 2,92 \times 2 = 5,84$	
Legibility	$192,1 : 65 = 2,95 \times 1 = 2,95$	

In the table above, the application of Nababan's (2012) weighting method is used to get the results of the translation quality assessment. Each aspect of translation quality is accumulated from the scores obtained from the respondents, and then the result is divided by the total number of data, which is sixty-five data. After getting the average value of each aspect, the weighting method is applied. The average accuracy value is multiplied by three, acceptability is multiplied by two, and legibility is multiplied by one. After getting the results, add the score of three aspects and divide it by 6 (3+2+1). The score obtained for the translation of directive speech acts in *Kitab Bulūghul Marām* in this study was 2.91. It means that the data had a high translation quality.

CONCLUSION

This study discovers six types of directive speech acts in sixty-five data, including advisories, requirements, prohibitives, questions, permissives, and requestives. The most common type of directive speech acts found in this study are advisories. It complies with the hadith chapter studied because it is included in the *Adab* and Virtue of *Silaturahmi* chapter, which tends to contain advice or suggestions for a Muslim to have a peaceful and happy life. Furthermore, there is an application of translation techniques with three variants found, namely couplet, triplet, and quartet. The three variants of translation techniques are adapted from fourteen translation techniques by Molina and Albir (2002). The most dominant technique used in this study is common equivalence technique.

This common equivalence technique is found in every variant: couplet, triplet, and quartet. This technique is applied because the translator tries to translate a word or term in SL with an equivalent similar to TL, but not too far from its literal meaning. However, the application of common equivalence (1.3%), literal (0.7%), and discursive creation (0.7%) techniques in some of the previously described data makes them regarded as less accurate, less acceptable, and less legible. There is a shift in the structure between SL and TL because the translator wants to provide translation results so that the target readers can accept and easily understand. Most of the data, according to the respondents' assessments, have been translated well and have given a good impact on the translation quality of the directive speech acts in *Kitab Bulūghul Marām* on *Adab* and Virtue of *Silaturahmi* chapter with an average score of 2.91 or categorized as high by the translation quality parameters.

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