

Ism Mabni Translation in Al-Akhlaq lil-Banin: A Study of Techniques, Methods, and Ideology

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Abstract:

Translating from Arabic to Indonesian not only needs accuracy and conciseness, but also the effects of grammatical. Ism mabnī is an essential part of the sentence. The purpose of studying this study is to learn about the translation of *ism mabnī* in the book *Al-Akhlaq lil-Banin* by 'Umar bin Aḥmad Bāradjā'. Study areas are the forms and types of *ism mabnī* and the techniques, methods, and translation ideologies used into the target language. This study belongs to the descriptive qualitative research using observation and note-taking as data collection methods. Data analysis method the data is analysed using Miles and Huberman model analysis and Spradley analysis. The study results indicate that *ism mabnī* are in 5 types and 3 forms, with 8 translation techniques, which are dominated by common equivalent and communicative translation. Translators are target language-oriented with a domesticating ideology. These results highlight the fact that knowing grammatical features is very important in relation to translating words for purposes of conveying meanings accurately acceptable within the cultural context of the target language. This research is aimed at contributing towards translation studies specifically on grammatical features.

Keywords: *Ism Mabni*, Translation Techniques, Translation Methods, Translation Ideology

INTRODUCTION

Recent developments in translation work show through the rising quantity of scientific and non-scientific as well as literary translations (Salafy, 2021). The process of translation serves as an important channel which moves messages and meanings from original language (SL) into new language (TL). The translation process serves to connect readers who cannot comprehend Arabic texts by transforming them into accessible target language versions. The translator assumes a fundamental duty to transfer source text meanings while producing clear and natural expressions in the target language (Sobari, 2020).

The translation of religious texts stands as a crucial task within Islamic education because *Al-Akhlaq lil-Banin* requires translation. 'Umar bin Achmad Bāradjā' wrote this work which occupies a leading position within Islamic educational institutions. This educational material targets young boys during their early years to teach moral character development and ethical value formation. Moral instruction serves as a fundamental

educational element which develops both intellectual abilities and moral strength together with strong ethical foundations. The book consists of twenty chapters that unite theoretical discussions with practical examples and moral guidance through language accessible to children at their age level. The translation process produces various obstacles because of language structure and meaning differences between original and target languages and inadequate target language proficiency among translators (Maulana, 2022). The translation process requires special attention to handle grammatical elements including the proper use of *ism mabnī*. The research conducted by Hamsah and Herdah (2022) establishes seven categories to classify *ism mabnī*: *ism dhamīr* (pronouns), *ism isyārah* (demonstrative pronouns), *ism maushūl* (relative pronouns), *ism syarth* (conditional nouns), *ism istifhām* (interrogative nouns), *asmā'ul af'āl* (quasi-verbs), and *'adad murakkab* (compound numerals). A noun (*ism*) is considered *mabnī* when it exhibits a strong resemblance to particles (*ḥarf*), either in function or form (Ihsan, 2021). This resemblance is further classified into four types: *syibh al-wadh'ī*, *syibh al-ma'nāwī*, *syibh al-isti'mālī/niyābī*, and *syibh al-iftiqārī* (al-Fauzan, 1416).

The study examines the initial five chapters of *Al-Akhlāq lil-Banīn* which feature numerous *ism mabnī* words across different linguistic functions and forms found in Arabic. The *ism mabnī* elements serve a fundamental function in establishing and understanding grammatical connections across subjects, objects, references, and inter-sentential links. Appropriate translation methods together with suitable techniques and chosen ideological frameworks must be implemented to help the target audience understand the content. The translation process uses techniques as practical tools which enable translators to match lexical, phrasal, clausal and sentential elements across source and target languages. The systematic approach provided by translation techniques helps translators analyze and classify micro-level translation units for maintaining accuracy in translated texts (Molina & Albir, 2002). Molina and Albir (2002) categorize translation techniques into eighteen types: (1) adaptation, (2) amplification, (3) borrowing, (4) calque, (5) compensation, (6) description, (7) discursive creation, (8) established equivalence, (9) generalization, (10) linguistic amplification, (11) linguistic compression, (12) literal translation, (13) modulation, (14) particularization, (15) reduction, (16) substitution, (17) transposition, and (18) variation.

Translation methods, on the other hand, refer to the overarching strategies adopted during the translation process, which are selected in accordance with the specific aims of the translation task (Rahmah, 2018). These methods must be applied consistently in order to maintain coherence and integrity in the target text. Newmark (1988) classifies translation methods into two primary categories: source-language-oriented and target-language-oriented. These approaches are commonly illustrated using a V-diagram to demonstrate their position along the spectrum of literal to free translation.

Translation ideology constitutes another fundamental dimension that reflects the translator's underlying principles and beliefs in guiding the translation process. According to Hoed, translation ideology encompasses a set of normative assumptions regarding what is considered right or wrong, or good and bad, in translation practice—essentially, a value system that informs translation decisions (Arif et al., 2019). In contemporary translation theory, two dominant and opposing ideologies are widely discussed: foreignization, which favors adherence to source-language norms, and domestication, which prioritizes the target-language norms and reader accessibility (Venuti, 1995).

Previous studies relevant to *ism mabnī* include the work of Rappe (2016), which examined the concepts of mu‘rab and mabnī. Investigations into translation techniques, methods, and ideologies have also been undertaken by scholars such as Muslih and Anis (2017), Salafy (2021), and Damayanti et al. (2021). These studies primarily focused on various types of source materials, including fiqh books, religious texts (e.g., *syi‘ir*), and films. Meanwhile, research specifically related to *Al-Akhlāq lil-Banīn* has been conducted by Hendar et al. (2023), Hidayah (2024), and Adim (2016), who explored its application in educational settings, its impact on moral instruction, and the ethical thought of Shaykh ‘Umar bin Ahmad Baradja.

Despite this, a significant gap is still evident regarding translation of religious texts such as *Al-Akhlāq lil-Banīn* concerning *ism mabnī* as a grammatical feature. Translation techniques, methods, and even ideologies for genres spanning *fiqh* literature, religious poetry, and audiovisual texts have to some extent been explored. However, the targeted study of the translation of *ism mabnī* which is an essential component of Arabic grammar remains virtually non-existent. Thus, within this context, there lies an originality focus with emphasis on methods and techniques of translation applied to *ism mabnī* within *Al-Akhlāq lil-Banīn*. It is hoped that this will advance scholarship in Arabic-Indonesian translating from a linguistics and grammar perspective.

METHOD

The present study adopts a descriptive qualitative approach focusing on the end product of the translation. Data collection was done by means of observations and notes as well as through a deliberate sampling strategy. The particular analysis framework combines two models of qualitative data analysis: Miles and Huberman’s model along with Spradley’s ethnographic analysis. In the perspective of Miles and Huberman (1994), there are three phases pertaining to the analyses’ proceeding: data reduction, data display, and drawing conclusions. While Spradley (1997) provides a different perspective by proposing a four-stage process which includes domain analysis, taxonomic analysis, componential analysis, and identifying cultural themes.

To isolate sources of *ism mabnī* in Arabic and Indonesian, observation and note-taking were utilized to systematically capture forms from both languages current usage. The classification results show that such sampled expressions meet set criteria based on their form in broader social context as defined by Abdussadam (2021). As mentioned by Sugiyono (2013), sampling is the selection of specific representative data. In this research, source and target texts were selected systematically, considering their relevance to research questions and analytical scope.

The results are organized in a formal and informal presentation style. The formal aspect involves the use of tables showing the distribution of the forms and types of *ism mabnī* with the translation techniques, methods, and ideologies found in the Indonesian version of *Al-Akhlāq lil-Banīn*’s translation. On the other hand, informal presentation captures those narrative descriptions that explain and interpret contextual information about the data, focusing on *ism mabnī*’s usage as well as its treatment through translation strategies within the text.

RESULTS AND DISCUSSION

This research examines the work *Al-Akhlāq lil-Banīn* which ‘Umar bin Ahmad Bāradjā’ produced for publication through Dāru al-Kutubi al-Wasaṭiyyah in Magelang

during 2022. The Indonesian edition of *Al-Akhlāq lil-Banīn* titled Bimbingan Akhlak Bagi Putra-putra Anda (Moral Guidance for Your Sons) was produced by Abu Musthafa Alhalabi through PUSTAKA AMANI as the exclusive distributor of Jakarta in 1991. Researchers identified 193 data entries which were extracted from chapters 1 through 5. Every language has its own grammatical structures, and Arabic is no exception—particularly with regard to the grammatical element *ism mabnī*. *Al-Akhlāq lil-Banīn* makes use of *ism mabnī* elements to establish sentence clarity and proper meaning delivery. The research examines all *ism mabnī* occurrences through the frameworks which Hamsah, Herdah and al-Fauzan developed.

Forms and Types of *Ism Mabnī*

According to Hamsah and Herdah, the forms of *ism mabnī* can be classified into seven categories: *ism dhamīr* (pronoun), *ism isyārah* (demonstrative), *ism maushūl* (relative noun), *ism syarth* (conditional noun), *ism istifhām* (interrogative noun), *asmā'ul af'āl* (verbs functioning as nouns), and *'adad murakkab* (compound numbers). In this study, the researcher identified five forms of *ism mabnī* in the book *Al-Akhlāq lil-Banīn*, totaling 193 instances. Table 1 presents the findings related to the forms of *ism mabnī* found in *Al-Akhlāq lil-Banīn*.

Table 1. Forms of *Ism Mabnī* Found in *Al-Akhlāq lil-Banīn*

No	Form <i>Ism Mabnī</i>	Frequency	Percentage
1	<i>Ism Dhāmīr</i> (ID)	165	85,49%
2	<i>Ism Isyārah</i> (IIsy)	12	6,22%
3	<i>Ism Maushūl</i> (IM)	14	7,25%
4	<i>Ism Syarth</i> (IS)	1	0,52%
5	<i>Ism Istifhām</i> (IIsst)	1	0,52%
Total		193	100%

Based on Table 1, five forms of *ism mabnī* are found in the Arabic–Indonesian translation of *Al-Akhlāq lil-Banīn*. The most frequently occurring form is *ism dhamīr*, with 165 instances (85.49%). This is followed by *ism maushūl* with 14 instances (7.25%), *ism isyārah* with 12 instances (6.22%), *ism syarth* with 1 instance (0.52%), and *ism istifhām* with 1 instance (0.52%). Thus, *ism dhamīr* is the most dominant form of *ism mabnī* identified in the text. Below is an example of the most frequently found form *ism dhamīr*, in *Al-Akhlāq lil-Banīn*.

وَتَعِيشُ بَيْنَهُمْ مُحْتَرَمًا *Wa ta 'isyu baynahum muchtaram-an* (Bāradjā', 2022)

Sedangkan engkau hidup di antara mereka secara terhormat (Alhalabi, 1991) *Ism dhamīr* in the form of *adh-dhamīr al-muttashil* (attached pronoun), which appears in the phrase بَيْنَهُمْ /*baynahum*/. The *ism dhamīr* here is هُمْ /*hum*/, a third-person plural pronoun attached to the locative noun بَيْنَ /*bayna*/. The referent (marji') of هُمْ /*hum*/ is النَّاسُ جَمِيعُ /*jamī' u n-nāsi*/ ('all people'), which is masculine (*mudzakkar*), thus the pronoun هُمْ /*hum*/ agrees with its antecedent in gender and number. It can be concluded that this data point falls into the category of *ism mabnī* in the form of *ism dhamīr*, specifically functioning as *adh-dhamīr al-muttashil*.

Example of the least frequent *ism mabnī* form (*ism syarth*) in *Al-Akhlāq lil-Banīn*.

وَلَا يَنْسَاهُ فِي أَيِّ مَكَانٍ *Wa lā yansāhu fī ayyī makānin* (Bāradjā', 2022)

Dan tidak melupakan-Nya di tempat mana pun (Alhalabi, 1991)

Ism syarth, indicated by the word أَيَّ /*ayyī*/. This form is classified as *ism syarth mu'arrab*, meaning it is a conditional noun that can undergo inflection based on its grammatical position in the sentence. In the example, أَيَّ /*ayyī*/ functions as a *zharf makān* (locative adverb) in a genitive position (*majrūr*), due to the preceding preposition فِي /*fi*/.

It is followed by the word مَكَانٍ /*makānin*/ as its *mudāf ilayh*, forming the phrase “in any place,” which expresses an indefinite condition relating to location. Although the sentence does not constitute a complete conditional clause (*jumlah syarth*)—as the verb does not formally serve as a *jawāb syarth*—the presence of أَيَّ /*ayyī*/ still denotes a conditional context. Therefore, this data point is classified under *ism mabnī* in the form of *ism syarth*. Example of the least frequent *ism mabnī* form (*ism istifhām*) in kitab *Al-Akhlāq lil-Banīn*.

لَأَيِّ شَيْءٍ يُحِبُّ أَسْتَاذُنَا هَذَا التَّلْمِيذَ أَكْثَرَ مِنْهَا؟ *Li'ayyi shay'in yuḥibbu ustādzunā hādzā at-tilmīdza aktsara minnā?* (Bāradjā', 2022:8)

Mengapa guru kita ini lebih mencintai murid yang ini daripada kami? (Alhalabi, 1991:14)

The use of *ism istifhām*, marked by the phrase لِأَيِّ /*li'ayyi*/. The interrogative noun أَيَّ /*'ayyi*/ in this case is considered *ism istifhām mu'arrab*, meaning it is capable of undergoing case inflection depending on its syntactic role. It is prefixed by the preposition لِ /*li*/, thus rendering it in the genitive case (*majrūr*), and functions to express inquiry about a purpose (*ghāyah*) or reason (*'illah*). This construction is completed by the noun شَيْءٍ /*syay'in*/, which serves as the *mudāf ilayh* of أَيَّ /*'ayyi*/. In this sentence, أَيَّ /*'ayyi*/ is used to question the cause or rationale behind an action—namely, why the teacher prefers one student over others. Consequently, this data is categorized as *ism mabnī* in the form of *ism istifhām*.

Types *Ism Mabnī*

According to al-Fauzan, *ism mabnī* can be categorized into four types: *shibh al-wadh'ī*, *shibh al-ma'nāwī*, *shibh al-iftiqārī*, and *shibh al-niyābī*. In this study, the researcher identified three types of *ism mabnī* found in the book *Al-Akhlāq lil-Banīn*, comprising a total of 193 data points. Table 2 presents the classification of these *ism mabnī* types.

Table 2. Distribution of *Ism Mabnī* Types in *Al-Akhlāq lil-Banīn*

No	Types <i>Ism Mabnī</i>	Frequency	Percentage
1	<i>Syibh al-Wadh'ī</i> (SW)	165	85,49%
2	<i>Syibh al-Ma'nāwī</i> (SM)	14	7,25%
3	<i>Syibh al-Iftiqārī</i> (SI)	14	7,25%
Total		193	100%

As shown in Table 2, three types of *ism mabnī* are found in the Arabic–Indonesian translation of *Al-Akhlāq lil-Banīn*. The most dominant type is *shibh al-wadh'ī*, with 165 instances (85.49%). This is followed by *shibh al-ma'nāwī* and *shibh al-iftiqārī*, each with 14 instances (7.25%). Example of the most frequent type of *ism mabnī* (*shibh al-wadh'ī*) in *Al-Akhlāq lil-Banīn*.

وَيُحِبُّكَ أُسْرَتُكَ وَجَمِيعُ النَّاسِ *Wa yuchibbuka usratuka wa jamī'u an-nās* (Bāradjā', 2022)

Engkau dicintai oleh keluargamu dan semua orang (Alhalabi, 1991)

The type *shibh al-waḍ'ī*. This is evidenced in the phrase أُسْرَتُكَ /*usratuka*/, particularly in the suffix كَ /*ka*/, which is a *dhamīr muttashil* (attached pronoun) representing the second person singular masculine. The pronoun /*ka*/ is categorized under *shibh al-waḍ'ī* because it shares a morphological resemblance (*shibh ṣawtī*) with a particle (*ḥarf*), specifically in terms of form: it consists of a single Arabic letter, similar to the preposition بَ /*bi*/. The referent (*marjī*) of the pronoun كَ /*ka*/ is الْوَلَدُ /*al-waladu*/, meaning “the boy” or “the child.” Thus, the attached pronoun functions structurally as part of the noun phrase and semantically points to the boy. This structure meets the criteria of *ism mabnī* in the form of *syibh al-wadh'ī*, wherein the pronoun adopts fixed morphology analogous to particles.

Translation Techniques

In the process of translating *ism mabnī* in the book *Al-Akhlāq lil-Banīn*, the translator employed eight types of translation techniques. The application of these techniques in translating *ism mabnī* within the book is presented in Table 3.

Table 3 Application of Translation Techniques for *Isim Mabnī* in *Al-Akhlāq lil-Banīn*

No	Translation Technique	Frequency	Percentage
1	Established Equivalent	99	50,77%
2	Reduction	32	16,41%
3	Compensation	28	14,26%
4	Modulation	10	5,13%
5	Variation	10	5,13%
6	Amplification	7	3,59%
7	Transposition	6	3,08%
8	Borrowing	3	1,54%
Total		195	100%

The data in Table 3 illustrates the distribution of translation techniques applied to *ism mabnī* from Chapters 1 to 5 of *Al-Akhlāq lil-Banīn*. A total of 195 instances were recorded, comprising: 99 instances of the established equivalent technique (50.77%), 32 of reduction (16.41%), 28 of compensation (14.26%), 10 of modulation (5.13%), 10 of variation (5.13%), 7 of amplification (3.59%), 6 of transposition (3.08%), and 3 of borrowing (1.54%). The findings indicate that the most dominant translation technique used in translating *ism mabnī* was established equivalent, totaling 99 data points (50.77%). This technique played a crucial role in helping the translator maintain consistency and relevance of the translation with the original Arabic text, ultimately resulting in a version that is accessible and easily comprehensible for the target readers. Example of the most frequently used translation technique (established equivalent) in kitab *Al-Akhlāq lil-Banīn*.

فَرِي أَصْلُ شَقَاوَتِكَ

Fa hiya aṣlu shaqāwatika (Bāradjā', 2022)

Ia adalah sumber (penyebab) kesengsaraanmu (Alhalabi, 1991)

The example above demonstrates an *ism mabnī* in the form of a personal pronoun (*dhamīr muttashil*), categorized under *syibh al-wadh'ī*. The clause appears in a section discussing how immoral behavior can lead to worldly and spiritual misery. In this translation, the established equivalent technique is applied to the pronoun كَ /ka/, which means “you” (masculine, singular) and is attached to the noun شَقَاوَةٌ /shaqāwah/ meaning “misery” or “adversity” (Munawwir, 1997). The translator renders كَ /ka/ as “-mu,” a possessive suffix in Indonesian, reflecting the natural and conventional form in the target language (TL). This choice ensures that the meaning remains faithful while being readily understood by the TL audience, without losing the nuance of the original Arabic..

Example of the least frequently used translation technique (borrowing) in *Al-Akhlāq lil-Banīn*.

وَإِذَا دَعَاهُ أَحَدٌ يُجِيبُهُ بِقَوْلِهِ: لَبَّيْكَ

Apabila seseorang memanggilnya, maka beliau menjawabnya dengan perkataan: “Labbaik” (Alhalabi, 1991)

This example features an *ism mabnī* in the form of a personal pronoun (*dhamīr muttashil*), also falling under the *syibh al-wadh'ī* category. It appears in a passage describing the noble character of the Prophet Muhammad (I), specifically his humility and responsiveness. The borrowing technique is applied here, as seen in the retention of the Arabic expression لَبَّيْكَ /labbayka/, which is transliterated into the TL as /labbaik/. Rather than translating the term into an equivalent expression, the translator opts to retain the original form—adjusted to TL spelling conventions—to preserve its cultural and religious connotation. This allows TL readers to engage with the term as a culturally embedded concept, especially familiar in Islamic discourse.

Translation Method

In the process of translating *ism mabnī* in *Al-Akhlāq lil-Banīn*, two main translation methods were identified, derived from the application of eight translation techniques. These techniques demonstrate orientation toward either the source language (SL) or the target language (TL). Overall, 195 instances of *ism mabnī* translation techniques were found in the book. The application of translation methods for *ism mabnī* in *Al-Akhlāq lil-Banīn* is presented in Table 4.

Table 4. Application of Translation Methods for *Ism Mabnī* dalam Kitab *Al-Akhlāq lil-Banīn*

No	Translation Technique	Translation Method	Frequency	Percentage
1	Borrowing	Faithful	3	1,54%
2	Reduction	Free	39	20,00%
	Amplification			
	Established Equivalent	Communicative	153	78,46%
	Compensation			
	Modulation			
	Variation			
Transposition				
Total			195	100%

The data in Table 4 shows that among the *ism mabnī* translations, only 3 instances (1.54%) employed techniques that were source-language (SL) oriented, specifically through the borrowing technique. On the other hand, 192 instances (98.46%) reflected

target-language (TL) orientation, covering seven techniques: (1) established equivalent, (2) reduction, (3) compensation, (4) modulation, (5) variation, (6) amplification, and (7) transposition. Example of source-language-oriented translation method (faithful translation) *ism mabnī* in *Al-Akhlāq lil-Banīn*.

وَذَاتَ يَوْمٍ دَخَلَ سَيِّدُنَا الْحَسَنُ رَضِيَ اللَّهُ
عنه وَهُوَ صَغِيرٌ *Wa dzāta yaumin dakhalā sayyidunā al-Chasan
raḍiyallāhu ‘anhu wa huwa ṣaghīr* (Bāradjā’, 2022)

Pada suatu hari masuklah *Sayyidina* Hasan r.a yang masih kecil (Alhalabi, 1991) This example includes an *ism mabnī* in the form of a connected pronoun (*dhamīr muttashil*) categorized under *syibh al-wadh* ʿ. In the phrase سَيِّدُنَا /*sayyidunā*/, the translator applied the borrowing technique by adopting the SL term directly into the TL, adjusted to local orthographic norms. The pronoun نَا /*nā*/ (first-person plural pronoun) means "we/our" and is attached to the noun سَيِّدٌ /*sayyidu*/, meaning "leader" or "master" (Munawwir, 1997). Literally, سَيِّدُنَا /*sayyidunā*/ means "our master", but the translator retained the original Arabic term "Sayyidina", reflecting an intention to preserve cultural and religious authenticity. The use of a faithful translation method is evident here, as the translator sought to convey contextual meaning while preserving the original cultural-linguistic elements of the source text. Thus, this example illustrates the use of a source-oriented translation method. Example of target-language-oriented translation method (communicative translation) *ism mabnī* in kitab *Al-Akhlāq lil-Banīn*.

وَيُحِبُّكَ أُسْرَتُكَ وَجَمِيعُ النَّاسِ *Wa yuchibbuka usratuka wa jamī‘un-nās* (Bāradjā’, 2022)

Engkau dicintai oleh *keluargamu* dan semua orang (Alhalabi, 1991) This example also contains an *ism mabnī* in the form of a connected pronoun (*dhamīr muttashil*) and is categorized as *syibh al-wadh* ʿ. It appears in a chapter emphasizing that a child with good character is not only loved by their family but also by others. The phrase أُسْرَتُكَ /*usratuka*/ combines the noun أُسْرَةٌ /*usratu*/ ("family") with the pronoun كَ /*ka*/ ("your"). Literally, this means "your family", which was translated into *keluargamu* in Indonesian. Here, the established equivalent technique was employed, reflecting usage that is familiar and conventional in the TL. The translator adjusted the form and expression to match what is commonly understood in the TL, thereby facilitating comprehension. Based on this, it is evident that a communicative translation method was used. This method prioritizes the readability and naturalness of the target text while conveying the intended meaning of the original accurately. Therefore, this example represents a target-language-oriented approach.

Translation Ideology

In the process of translating *ism mabnī* in *Al-Akhlāq lil-Banīn*, two translation ideologies were identified, observable through the orientation of the applied translation methods. These methods are divided into those oriented toward the source language (SL) and those oriented toward the target language (TL). The application of translation ideologies in the translation of *ism mabnī* in *Al-Akhlāq lil-Banīn* is shown in Table 5.

Tabel 5. Application of Translation Ideologies in the Translation of *Ism Mabnī* in *Al-Akhlāq lil-Banīn*

Source-Language-Oriented Ideology (Foreignization)	Target-Language-Oriented Ideology (Domestication)
Source-Oriented Translation Methods	Target-Oriented Translation Methods
Faithful Translation	Free Translation Communicative Translation
3 (1,54%)	192 (98,46%)

Based on Table 5, a comparison can be made between the two translation ideology orientations used in translating *ism mabnī* in *Al-Akhlāq lil-Banīn*. The table shows that the domestication-oriented translation methods dominate with 192 instances (98.46%), while foreignization-oriented methods appear only in 3 instances (1.54%). This indicates that the translator tends to favor target-language orientation in translating *ism mabnī* in the text.

The Relationship between *Ism Mabnī*, Translation Techniques, Translation Methods, and Translation Ideology in *Al-Akhlāq lil-Banīn*

Based on the data analysis, a strong interconnection emerges between the forms and types of *ism mabnī*, translation techniques, translation methods, and translation ideologies in *Al-Akhlāq lil-Banīn*. This relationship is clearly illustrated in the componential analysis table below.

Table 6. The Relationship between *Ism Mabnī*, Translation Techniques, Translation Methods, and Translation Ideologies in *Al-Akhlāq lil-Banīn*

Domain	Ism Mabnī				Translation Techniques	Frequency	Translation Methods	Translation Ideology
	Form	Freq	Type	Freq				
Kitab <i>Al-Akhlāq lil-Banīn</i>	<i>ID</i>	165	<i>SW</i>	165	Established	99		
	<i>II_{sy}</i>	12	<i>SM</i>	14	Equivalent			
	<i>IM</i>	14	<i>SI</i>	14	Reduction	32		
	<i>IS</i>	1			Compensation	28		
	<i>II_{st}</i>	1			Modulation			
					Variation	10	Target-	Domestication
					Amplification	10	Language-	
					Transposition	7	Oriented	
					Borrowing			
						6		
					3			

This table shows a clear linkage between linguistic study (specifically *ism mabnī*) and translation studies (techniques, methods, and ideologies). The relationship is evident through the distribution and categorization of data, which reflect how linguistic features are treated within the translation framework. At the micro level (translation techniques), the study found 195 instances of translation techniques. These techniques display orientation either toward the SL or TL and directly contribute to the formation of translation methods and ideologies. Of the eight techniques identified, only one (borrowing) is oriented toward the source language, while the remaining seven (established equivalent, reduction, compensation, modulation, variation, amplification, and transposition) are target-language oriented. At the macro level (translation methods), two main methods were applied: one method (faithful) is SL-oriented, while two others (free and communicative) are TL-oriented. This distribution supports the conclusion that the translator leans heavily toward the target language. At the super-macro level

(translation ideology), it was found that the translator predominantly adopts a domestication ideology, which prioritizes readability and cultural familiarity for the target audience, as opposed to foreignization, which preserves source-language nuances and cultural elements.

CONCLUSION

Based on the findings of this study on the translation of *ism mabnī* in *Al-Akhlāq lil-Banīn*, several conclusions can be drawn. The analysis revealed five forms of *ism mabnī* in the text, as classified by Hamsah and Herdah. The most frequently occurring form was *ism dhamīr* (personal pronouns), accounting for 165 instances or 85.49% of the total data. This was followed by *ism maushūl* (relative pronouns) with 14 instances (7.25%), *ism isyārah* (demonstrative pronouns) with 12 instances (6.22%), while *ism syarth* (conditional nouns) and *ism istifhām* (interrogative nouns) were each found once, representing 0.52% respectively. In terms of classification by type, following the framework proposed by al-Fauzan, three types of *ism mabnī* were identified. The majority were of the *syibh al-wadh'ī* type, comprising 165 instances (85.49%). Both *syibh al-mā'nāwī* and *syibh al-iftiqārī* were represented equally, each with 14 instances (7.25%). At the micro level of analysis, which focuses on translation techniques, the study found that the translator employed eight out of the eighteen techniques outlined by Molina and Albir. A total of 195 instances were analyzed. The most frequently used technique was established equivalence, found in 99 instances (50.77%), followed by reduction with 32 instances (16.41%), and compensation with 28 instances (14.26%). Other techniques included modulation and variation, each with 10 instances (5.13%), amplification with 7 instances (3.59%), transposition with 6 instances (3.08%), and borrowing with 3 instances (1.54%).

At the macro level, concerning translation methods, the translator's approach showed a clear inclination toward the target language. This tendency is reflected in the predominant use of target-oriented techniques, leading to the identification of two main methods: the free translation method and the communicative method. Nonetheless, the faithful method, which is source-language-oriented, was also observed, though to a much lesser extent, with only three instances (1.54%) attributed to the application of source-oriented techniques. These findings indicate that the translation of *ism mabnī* in *Al-Akhlāq lil-Banīn* aligns predominantly with the ideology of domestication, as evidenced by the translator's consistent emphasis on accessibility and fluency in the target language.

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