Comparative Analysis Of Grammatical Equivalence On Fi'l Thulathi Mujarrad (Triliteral) In The Arabic-Javanese Translated Book Lubab Al-Hadith

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Abstract

Lubab Al-Hadith Arabic-Javanese is one of the books that contains the hadith, or message, of the Prophet and is commonly used in Islamic education, such as in Islamic boarding schools. This study aims to examine the grammatical equivalence, specifically how the translator can maintain the verb from Arabic grammatical form to Javanese grammatical form, and to compare the translation quality of the two versions of the book. This research uses a descriptive qualitative method, and data collection is through observation with note-taking. The result of this study shows that from 94 data of Triliteral Verbs (TV), four main derivation patterns were found, namely fa'ala-yaf'ulu as many as 34 (36.17%), fa'ala-yaf'ilu as many as 27 (28.72%), fa'ala-yaf'alu as many as 18 (19.15%) and fa'ila-yaf'ilu as many as 15 (15.96%) and related to the analysis of the five aspects of grammatical equivalence with an almost balanced distribution in both translation versions, with a slight difference. The quality assessment of both versions of the translator yields average scores of 2.9 and 2.8, which are categorized as high.

Keywords: Grammatical Equivalence; Triliteral Verb; Translation; Lubab Al-Hadith

INTRODUCTION

A word, deed and behavior performed by the Prophet is called a Hadith. Judging by the historical stories of ancient times, a hadith is a major study for Muslims. After the Prophet's death, the Companions were very careful in narrating the Hadith, as they prioritized the Qur'an, which was only codified during the early stages of Abu Bakr's time. Over time, many traditions have been compiled with various discussions that are often studied in the world of Islamic boarding schools. Islamic religious texts are generally written in Pegon in Javanese using the Pegon script, which means without diacritics. There are many examples of religious texts that are translated using Pegon script, one of which is the book Lubab Al-Hadith by Jalaluddin As-Suyuthi.

Departing from this, we seek to conduct a comparative analysis of grammatical equivalence in triliteral verbs from Arabic to Javanese in two versions of the book with different translators, namely the translation of Hidayatullah Rifa'i, and Ahmad Sunarto. According to Hasan (2002:126-127), comparative analysis can be understood as a statistical procedure used to test the differences and similarities among groups of data presented. Translation theory is essentially born from the problem of "equivalence", and the theory of equivalence in translation is also called "equivalence" (Anis, 2019). The use

of grammatical equivalence aims to examine the triliteral verbs, which focus on three verbs; past tense, present tense, and imperative verb, to determine the level of grammatical equivalence in the two triliteral verbs (TV) translations. Then, by using different translation terms whether it can be said to be accurate, can be understood by readers or there are still ambiguous meanings.

This study refers to studies that have been conducted related to triliteral verbs, namely research (Nizar, 2020) in the form of a journal entitled "Analysis of *Fi'l Thulathi Mujarrad* and *Mazid* Along with its Faidah in the Book of Ayyuhal Walad". Then related to grammatical equivalence was also carried out by (Zailani, 2020) in a thesis entitled "Grammatical Equivalence of Translating Af'al Thulathiyyah Mazidah in Al-Qur'an Juz 30 Translation of the Ministry of Religion of the Republic of Indonesia in 2016". In addition, there is also research related to the Lubab Al-Hadith book by (Wahid, 2022) in a thesis entitled "Hadith Quality in the Book of Lubab Al-Hadith Chapter Fadhlat Al-Faqri (Hadith Takhrij Study)".

As far as the researcher's research goes, many researchers have studied Arabic translations, such as Baharudin, Harun (2017) in the form of a journal entitled "Strategi dan Teknik Terjemahan Novel Arab dalam Kalangan Pelajar Universiti", Jamal, Ikmal Hafiz, dkk. (2020) in the form of a journal entitled "Quranic, Understanding among Non-Native Speaker of Arabic: Malaysian Experts' Perspectives", Sing, Manjet K. M. (2024) in the form of a journal entitled "Evaluation of Instagram's Neural Machine Translation for Literary Texts: An MQM-Based Analysis", Ahmad, Thuraya, dan Eusni Mohamad. (2024) in the form of a journal entitled "Analisis Leksikografi Mahrudatayn dalam Hadits" and then there is journal from Mansor, Idris, dan Ghada Saeed. (2023) in form of a journal entitled "Arab Journalistic Translator's Familiarity with the Arabic Language Academy's Terminology Work of Arabicization". Of the several references above, none have studied quality translations in the meaning of hadith. This is important so that the study of hadith texts can be approached through translation quality.

METHOD

This study is a qualitative study using descriptive methods and descriptive research analysis referred to as synchronic research. This study examines the language system at a certain time, so this research must go through three stages contained in research methods and techniques, namely the provision of data, and the presentation of the results of the analysis (Mahsun, 2012: 86). The data collection of this study first uses the technique of simak catat. It works by marking the TV data that has previously been listened to/read, identifying the data included in the TV, then recording all the data included in the TV, especially *p*ast tense verb, present verb, and imperative verbs. Then this data will be analyzed for grammatical equivalence of derivation TV, and assessed for translation quality. Second, using sampling techniques, which are sampling techniques (Sugiyono, 2013: 217). The technique was implemented by selecting and selecting Source Language (SL) and Target Language (TL) according to the needs of the research, which only includes TV from both translators' versions where there are differences in translation. The selection aims to analyze and compare the grammatical equivalence and translation quality of the trilingual root verb from both versions.

The data analysis used in this research is a combination of two data analysis models, namely the Miles and Huberman model (1994: 10), which has three stages in analyzing qualitative data, including data reduction, data display, and conclusion. The

model, according to Spradley (1979: 94), is divided into four stages, namely domain analysis, taxonomy analysis, componential analysis, and cultural theme analysis.

RESULTS AND DISCUSSION
Triliteral Verbs

Verb is a word that shows meaning in itself accompanied by a certain time (Ghulayaini, 2007: 11). In the Arabic language, *thulathi* means "consisting of three" (Munawwir, 2020: 154), and mujarrad means "a word that has no additional letters" (Munawwir, 2020: 182). So, triliteral verb is a verb consisting of three letters without any additional letters. *Trilingual verbs* (TV) found in the book Lubab Al-Hadith is the result of filtering 40 chapters and was identified from translations that have differences between book 1 and book 2. We found 94 TV samples where the translations of TV between book 1 and book 2 are different. From this data, it is mapped according to the derivation pattern. The following is the data on the distribution of triliteral verbs in the book of Lubab Al-Hadith Arabic-Javanese.

Tabel 1. Data of Triliteral Verbs in Lubab Al-Hadith Book

No	Type of *derivation*	Total	Precentage
1	*Fa'ala – Yaf'ulu*	34	36,17%
2	*Fa'ala – Yaf'ilu*	27	28,72%
3	*Fa'ala – Yaf'alu*	18	19,15%
4	*Fa'ila – Yaf'ilu*	15	15,96%
Total Overall Data		94	100%

The number of triliteral verbs that have been categorized based on their form is shown in the table above. After the TV has been categorized, the following step is to put it according to the grammatical equivalency theory (Baker, 2018: 98). The theory of grammatical equivalence according to (Baker, 2018: 98) consists of gender, grammatical level, person, tenses, and voice. The data will be in the form of sentences taken from the book "*Lubab Al-Hadith*".

Grammatical Equivalence of Triliteral Verbs

Equivalence is a word or phrase that is the same or the same in another language (Kridalaksana, 1993: 152). Equivalence consists of four kinds: lexical, grammatical, textual, and pragmatic equivalence (Baker, 2018: 98). In this study, the equivalence that will be analyzed is grammatical equivalence, which has five aspects: number, gender, person, aspect/tense, and voice. The following table shows the distribution of triliteral verbs, which are included in the grammatical equivalence level in TL 1 and TL 2 of Lubab Al-Hadith.

Tabel 2. Grammatical Equivalence of Truiliteral Verbs in Lubab Al-Hadith

No	Type of Grammatical Equivalence	SL	Presentage	TL 1	Presentage	TL 2	Presentage
1	Gender	49	32,23%	47	32,64%	48	34,78%
2	Grammatical	29	19,12%	26	18,05%	28	20,29%
3	Pronoun	57	37,5%	55	38,19%	48	34,78%
4	Tenses	7	4,60%	6	4,17%	5	3,62%
5	Voice	10	6,55%	10	6,94%	9	6,52%
Total		**152**	**100%**	**144**	**100%**	**138**	**100%**

Based on the distribution of data on the five aspects of grammatical equivalence in TV TL 1 and TL 2 above, the results of the analysis below discuss the grammatical equivalence of TV with two versions of translators in Lubab Al-Hadith Arabic Javanese.

1. Gender

    Gender is the grammatical difference of nouns or pronouns that are classified as masculine or feminine in various languages (Emzir, 2015: 41). Every word class, and its word form must have masculine and feminine forms commonly known as *mudhakkar* for men, and *muannath* for women (Haikal, 2021: 193). The following is an analysis of the grammatical equivalence of gender forms in one of the derivation triliteral verbs, namely derivation *fa'ala - yaf'ulu*.

    SL (Source Language):

$$\text{مَنْ تَرَكَ الجُمْعَةَ مِنْ غَيْرِ عُذْرٍ فَلْيَتَصَدَّقْ بِدِينَارٍ فَإِنْ لَمْ يَجِدُ فَنِصْفِ دِينَارٍ}$$

    TL (Target Language) 1: Utawi săpă wonge/ <u>iku ninggal săpă man</u>/ ing salat Jumat/ hale tanpă udzur/ măngkă bêcik sădaqăhă săpă man/ kêlawan sa(k)dinar/ măngkă lamun/ ora nêmu săpă man ing sa(k)dinar/ măngkă kêlawan sêtêngah dinar. (Rifa'i: 27-28)

    TL (Target Language) 2: Utawi săpă wonge/ <u>iku tinggal săpă man</u>/ ing Jumatan/ saking tanpă ănă udzur/ măngkă bêcik sădaqăh săpă man/ kêlawan sa(k)dinar/ măngkă lamun/ ora nêmu săpă man/ măngkă kêlawan sêparo dinar. (Sunarto, 2012: 65).

    The word تَرَكَ/*taraka* is a past tense verb and active voice as the predicate (P) which means "ninggalake" (Hakim, 2004: 279), and contains the implicit pronoun of هُوَ/huwa as the subject (S). We found grammatical aspects in *fi'l taraka* (left) which in TL 1 means 'iku ninggal săpă man', and in TL 2 'iku tinggal săpă man'. The SL data does use the male gender form, but in Arabic-Javanese grammatical equivalence, the gender form has no difference between masculine and feminine (Anis, 2019: 58). So, in TL 1 and 2 it is used for both masculine and feminine only marked with "săpă man". When taken in terms of the content of the hadith, the data discusses the 'Friday prayer'. It can be seen that the Friday prayer is predominantly intended for men. According to (Abubakar, 2011: 172), there is a majority opinion that the Friday prayer is obligatory for every male "*mukallaf*", adult, free, healthy, resident, and free from excuses.

2. Grammatical Level

    Arabic features grammatical number, including the dual (*tathniyah*) and plural (*jam'*) forms. The following is an analysis of number agreement in a derivational triliteral root verb, specifically the *fa'ala - yaf'alu* pattern.

    SL: صَلُّوا كَمَا رَأَيْتُمُوْنِيْ أُصَلِّى

    TL 1: Salată siră kabèh/ kaya yèn tă/ <u>ningali siră kabèh</u>/ ing ingsun/ ingkang lagi salat. (Rifa'i: 36)

    TL 2: Pădhă salată siră kabèh/ kăyă olèhe/ <u>wêruh siră kabèh/</u>ing ingsun/ salat ingsun. (Sunarto, 2012: 86)

    Structure رَأَيْتُمُوْنِيْ/*ra'aytumūnī* (witness) is a past tense verb as the predicate (P) which means "ningali" (Hakim, 2004: 205) and contains the explicit subject pronoun *tu* (I). In terms of translation, TL 1 means "ningali siră kabèh", and TL 2 means "wêruh siră kabèh". Both TL can be said to be commensurate with SL in terms of number because they contain plural meanings shown in the phrase "siră kabèh". According to (Poewardaminta: 1939), siră means 'kowe/dheweke', which in

Indonesian means 'you'. Then, after the word "siră" there is the word "kabèh" which means 'all'. So, the meaning of "siră kabèh" in Indonesian is "all of you".

3. Person

The category of person is related to the role of the participant. In Indonesian, pronouns are called 'pronomina'. Pronomina is also called a pronoun, because it functions as a substitute for the previously mentioned noun (Kridalaksana, 1983). Words, based on the quantity of agents, are divided into three, singular , dual, and plural. The following is an analysis of the grammatical equivalence of person forms in one of the derivation, triliteral verbs namely derivation *fa'ala - yaf'ilu*.

SL: فَمَنْ زَادَ فِي حَدِّهِ زَادَتْ حَسَنَاتُهُ وَمَنْ نَقَصَ فِيهِ فَفِيهِ

TL 1: Măngkă utawi săpă wonge/ <u>iku nambah săpă man</u>/ ing dalêm watêse iman/ măngkă tambah/ ăpă piră-piră kêbagusan săpă man/ lan săpă wonge/ iku ngurangi săpă man/ ing dalêm had/ măngkă iku ing dalêm had. (Rifa'i: 17-18)

TL 2: Măngkă utawi săpă wonge/ <u>iku nambahi/</u> pêlanggêrane/ măngkă tambah/ ăpă kêbagusane man/ lan săpă wonge/ iku ngurangi/ ing dalêm ḥaddihi/ măngkă iku ing dalêm haddihi. (Sunarto, 2012: 41).

Whereas "*iku nambahi*" in TL 2 is still classified as a person aspect because of the suffix 'i' after the word "nambah" which contains an implicit subject. Although there is no addition of 'săpă man', there is still the meaning of the third person, because the context of the meaning is that whoever deliberately leaves the prayer, then that person will be called a disbeliever openly. In this case, the translator still maintains the grammatical equivalence structure, so that the meaning conveyed to the reader remains accurate and understandable.

4. Tenses

This aspect usually indicates two main types of information, namely time relationships and contextual differences. Tense in Arabic is divided into three, namely the past, the present, and the future (Emzir, 2015: 49). The concept of time in Arabic is presented mainly by verb. The example below is an analysis of the grammatical equivalence of tense forms in one of the derivation triliteral verbs, namely derivation *fa'ila - yaf'alu*

SL: مَنْ أَرَادَ أَنْ يَلْقَى اللهُ طَاهِرًا مُطَهَّرًا فَلْيَتَزَوَّجِ الْحَرَائِرَ

TL 1: Utawi săpă wonge/ iku karêp săpă man/ <u>ing yènthă kêtêmu săpă man</u>/ ing Allah/ hale suci/ tur nyucikake/ măngkă kawină săpă man/ ing wadon-wadon mêrdekă. (Rifa'i: 53)

TL 2: Utawi săpă wonge/ iku ngarêpake man/ <u>ing kêtêmu săpă man</u>/ ing Allah/ hale bêrsih/ tur dibêrsihake/ măngkă bêcik nikahă man/ ing wadon-wadon kang mêrdekă. (Sunarto, 2012: 133)

The word يَلْقَى/ *yalqā* (to meet) is a present tense and active voice as the predicate (P) derived from the word لَقِيَ - يَلْقَى meaning "kêtêmu" (Hakim, 2004: 576), and contains the pronoun of هُوَ/*huwa* as the subject (S). The grammatical equivalence study in the form of tense is found in the verb أَنْ يَلْقَى which is translated to TL 1 into "ing yèn tă kêtêmu săpă man" and TL 2 into "ing kêtêmu săpă man". TL 1 translator uses the description of the future time, because the *present/future tense* is subjunctive

mood (*manṣūb)* governed by the particle أَنْ, which is interpreted as "yèn tă". The word 'yènthă' is usually equated with the meaning of so that or a goal that will occur in the future or related to commands for actions that have not yet been done, namely in the context that if someone wants or wants to meet Allah SWT in a state of purity, then marry a free woman. However, in TL 2, the particle أَنْ is not translated, only translated as 'ing kêtêmu săpă man'. This means that the TL 2 translation has been simplified, perhaps for linguistic reasons or local style that causes the grammatical aspect to be lost. If it is only translated as 'ing kêtêmu săpă man' like TL 2 without the addition of "yèn tă", the future condition or meaning is less detectable, because the tense aspect of Arabic is usually matched with the word 'yèn tă' to bridge the Arabic-Javanese grammatical equivalence (Anis, 2004: 59-60).

5. Voice

Voice is a grammatical category that determines the relationship between a verb and its subject (Baker, 2018: 114). The subject of an active sentence is the actor responsible for performing, while the subject of a passive sentence is the recipient of the action. Active sentences in Arabic are called active voice verb, while passive sentences are called *passive voice verb*. According to Anis (2004: 60), the passive verb form in Arabic gets the marker "di-" or "dèn-" in Javanese verbs. The following is an analysis of the grammatical equivalence of voice forms in one of the derivation triliteral verbs; derivation *fa'ila - yaf'alu.*

SL: مَنْ قَالَ سُبْحَانَ اللهِ رَبِّيَ الْعَظِيْمِ غُرِسَتْ لَهُ بِهَا شَجَرَةٌ فِي الْجَنَّةِ غَفَرَ اللهُ لَهُ وَأَدْخَلَهُ فِي الْجَنَّةِ

TL 1: Utawi săpă wonge/ iku ngucap săpă man/ ing *subḥānallāhi rabbiyal-'azhīmi*/ măngkă dèn tandurake/ kêduwe man/ sêbab *subḥānallāh*/ ăpă wit-witan/ ing dalêm suwargă/ lan ngapură săpă Allah/ marang man/ lan ngêlêbukake săpă Allah ing man/ ing dalêm suwargă. (Rifa'i: 49).

TL 2: Utawi sapane wong/ iku ngucap man/ ing *subḥānallāhi rabbiyal-'azhīmi*/ măngkă ditandur/ kêduwe man/ kêlawan *subḥānallāh*/ ăpă wit/ ing dalêm suwargă (Sunarto, 2012: 121-122).

The word غُرِسَتْ/ *ghurisat* (planted) is a past tense verb and *passive* voice as predicate (P) which comes from the word غَرَسَ - يَغْرِسُ meaning "nancepake" (Hakim, 2004: 451), and contains pronoun هِيَ/*hiya* as subject (S). The data above is past tense verb and passive voice because the first letter has a *ḍammah* diacritic and the second letter from the last is given a *kasrah* diacritic, then the pronoun *hiya* with a ta' at the end, becoming غُرِسَتْ. Verb غُرِسَتْ is equivalent to the Javanese passive form which is translated in TL 1 "măngkă dèn tandurake" and in TL 2 "măngkă di tandur". In TL 1, the prefix "dèn" and the suffix "-ake" are very supportive in the passive sentence structure, while in TL 2 it only uses the prefix "di" which marks the passive sentence. The goal of the action of the passive verb is aimed at شَجَرَةٌ or the tree in heaven for the reward of the one who recites *dhikr*. This shows that the grammatical equivalence of the voice aspect is maintained, in terms of form and communicative function.

Quality Translation of Triliteral Verb

Table 4. Average Rating of Translation Quality of TV in Lubab Al-Hadith

No	Aspect	TL 1			TL 2		
		Average Value	Weighting	Total	Average Value	Weighting	Total
1	Keakuratan	2,9	X 3	8,7	2,8	X 3	8,4
Z	Keterbacaan	2,9	X 1	2,9	2,8	X 1	2,8
Average = Number of averages x multiplication of aspect weightings				11,6 : 4 = 2,9			11,2 : 4 = 2,8

We can say that the average of TV translation quality in the Arabic-Javanese Lubab Al-Hadith book version TL 1 has a score of 2.9, while the average of TV translation quality in the Arabic-Javanese Lubab Al-Hadith book version TL 2 has a score of 2.8. The 'Translation Quality' category in the rubric has a weighting factor of 3where the score is categorized as a high score, meaning that it can be seen that the translation quality of TV in the book of Lubab Al-Hadith Arabic-Javanese version of TL 1 and TL 2 includes accuracy and legibility in translation. As for the two versions of the translation, there is no data that contains inaccurate and low readability elements. To perform this analysis, we use the following parameters of translation quality from Nababan's theory (2012). Nababan (2012) stated that translation quality is divided into three aspects: accuracy, acceptability, and readability. However, this study focuses only on two aspects, accuracy and readability.

Accuracy Aspect Of The Translation Of Triliteral Verbs In Arabic-Javanese

Below are the results of the assessment of three respondents on the accuracy aspect of the translation of triliteral verbs in Arabic-Javanese of Luabul Hadith with two translator versions.

Table 5. Assessment of the Accuracy of the Translation of triliteral verbs in Lubab Al-Hadith

No	Type	TL 1		TL 2	
		Amount	%	Amount	%
1	Accurate Translation	91	96,8%	79	84,0%
2	Imprecise Accurate Translation	3	3,2%	15	16,0%
3	Inaccurate Translation	0	0%	0	0%
	Total	94	100%	94	100%

1. Accurate translation

The following is an example of one of the accurate assessments from three respondents of the translation of triliteral verbs in the Arabic-Javanese Lubab Al-

SL: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ وَعُدَّ نَفْسَكَ مِنْ أَهْلِ الْقُبُورِ

TL 2: Ănă(h)ă siră/ ing dalêm dunyă/ kăyă-kăyă sêtuhune siră/ iku wong măncă/ utăwă wong kang liwat dalan/ lan/ milangă siră/ ing awak siră/ saking ahli kuburan. (Sunarto, 2012: 185-186)

In the data above, عُدَّ/'udda (do the math) is an imperative verb which is a triliteral

verb following the *derivation* - فَعَلَ يَفْعُلُ/fa'ala-yaf'ulu. Three respondents rated it as

accurate with an average score of '3', which means it is accurate in TL 2 without any

distortion of meaning. The meaning of عُدَّ/'udda in TL 2 is "milanga siră". In the At-

Taufiq dictionary, عُدَّ/'udda means "milang-milang, ngarep-ngarep" (Hakim, 2004:

393), which in Indonesian means to "menghitung, menganggap", (Munawwir, 2020:

903). The addition of 'siră' after the verb aims to convey the pronoun contained in SL in TL 2, and not to change the context, because the translation of *verb* in Javanese often provides explanations related to pronouns, even though the pronoun in SL is implicit. Therefore, the TL 2 translation is considered accurate, because the translation is equivalent and the content can be understood. Therefore, the TL 2 translation is considered accurate, because the translation is equivalent and the content can be understood.

2. Imprecise accurate translation

The following is an example of one of the Imprecise accurate assessments from three respondents of the translation of triliteral verbs in the Arabic-Javanese Lubab Al-Hadith book by translator Ahmad Rifa'i (TL1).

SL: مَنْ قَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيْمِ مَرَّةً لَمْ يَبْقَ مِنْ ذُنُوْبِهِ ذَرَّةٌ

TL 2: Utawi săpă wonge/ iku ngucap săpă man/ ing/*bismillāhirrahmānirrahīm*/ măngkă ora/bisă/sangking/ piră-piră/ dusane man/ ăpă sa(k)abote sêmut pudak. (Rifa'i: 11)

In the data above, يَبْقَ/ *yabqa* (stay) is a present/future tense which is a triliteral verbs following the derivation فَعِلَ- يَفْعَلُ/*fa'ila-yaf'ulu*. The verb يَبْقَ/*yabqa* in TL 1 means "bisa". The translation of 'bisa" here received a score of 2 from all three respondents, which is actually accurate when translated, but there are irregularities in meaning that result in less acceptable messages.

In the At-Taufiq dictionary, يَبْقَ/*yabqa* means to remain (Hakim, 2004: 48), and in Indonesian it means to stay, to stay (Munawwir, 2020: 101). According to the context of the content of the hadith, it is more suitable to have the meaning of 'tetap/tersisa', because it is also commonly used in daily life. However, the word 'bisa' in the translation of the hadith does not fit the context of its meaning. The respondent gave input that verb يَبْقَ/*yabqa* should be translated with 'tetap' or 'tersisa' so that the translation can be conveyed completely and there is no distortion/damage to the meaning. Therefore, the TL 1 translation is considered inaccurate.

Readability Aspect Of The Translation Of Trilitertal Verbs In Arabic-Javanese

Below are the results of the assessment of three respondents on the readbility aspect of the translation of trilitertal verbs in Arabic-Javanese of Lubab Al-Hadith with two translator versions.

Tabel 6. Assessment of the Accuracy of the Translation of triliteral verbs in Lubab Al-Hadith

No	Type	TL 1		TL 2	
		Amount	%	Amount	%
1	High Readability Level	90	95,7%	87	92,5%
2	Medium Readability Level	4	4,3%	7	7,5%
3	Low Readability Level	0	0%	0	0%
	Total	94	100%	94	100%

1. High readability

The following is an example of one of the high readbility assessments from three respondents of the translation of triliteral verbs in the Arabic-Javanese Lubab Al-Hadith

SL: مَنْ بَسَطَ حَصِيرًا في المَسْجِدِ لَمْ تَزَلِ الْمَلَائِكَةُ تَسْتَغْفِرُ لَهُ مَا دَامَ ذلك الحصيرُ في الْمَسْجِدِ

TL 1: Utawi săpă wonge/ iku bèbèr săpă man/ ing kêlăsă/ ing dalêm masjid/ măngkă ora lèrèn-lèrèn/ săpă Malaikat/ iku nyuwunake ngapură săpă malaikat/ marang man/ sêlagine têtêp/ săpă mêngkono-mêngkono kêlăsă/ iku têtêp ing dalêm masjid. (Rifa'i: 30)

In the data above, بَسَطَ/*basaṭa* (open) is a past verb which is a triliteral verbs following the derivation فَعَلَ- يَفْعُلُ/*fa'ala-yaf'ulu.* In the dictionary At-taufiq, verb بَسَطَ/*basaṭa* means 'nggelar, mbeber' (Hakim, 2004: 40), 'bèbèr' in the Javanese Basusastra means 'dibeber, digelar' (Poerwadarminta, 1939). In the translation, there are additions to the word 'iku' and the phrase 'săpă man' to avoid reader confusion, so that the implicit information in SL is clarified, because it makes the message in TL more complete and easy to understand and does not change the main meaning. Therefore, on average, the three respondents concluded that the data was legible and easy for readers to understand.

2. Medium Readability

The following is an example of one of the medium readbility assessments from three respondents of the translation of triliteral verbs in the Arabic-Javanese Lubab Al-Hadith by translator Achmad Sunarto (TL2).

SL: الصُّبْحَةُ تَمْنَعُ الرِّزْقَ

TL 2: Utawi turu isuk/ iku nulak/ ing rizqi. (Sunarto, 2012: 174)

In the data above, تَمْنَعُ/*tamna'u* is a present verb which is a triliteral verbs following the *derivation* فَعَلَ- يَفْعَلُ/*fa'ala-yaf'alu* and contains the implicit pronoun هِيَ/*hiya.* In this data, two respondents gave a moderate readability assessment with a score of 2 (two), and one other respondent gave a high readability assessment with a score of 3 (three).

The verb تَمْنَعُ/*tamna'u* in TL 2 has the translation meaning "iku nulak". In the At-Taufiq dictionary, تَمْنَعُ/*tamna'u* means nyegah (Hakim, 2004: 611). The reason for the two respondents who still consider moderate readability is because the meaning of the translation is considered accurate and legible, but there are parts that are not included and are still ambiguous, namely the illegibility of the subject in the verb تَمْنَعُ/ *tamna'u*. So that ordinary readers still have to understand the context repeatedly. The reason for this is because the Arabic-Javanese Lubab Al-Hadith book contains typical pesantren language, where each verb often gets an explanation regarding the subject/pronoun used to clarify the action. Based on this, the translation of تَمْنَعُ/*tamna'u* in TL 2 is rated as moderate readability.

CONCLUSION

The analysis findings of grammatical equivalence analysis on triliteral verbs in the Arabic-Javanese Lubab Al-Hadith book with two different translator versions. . In the book, there are 94 data of *triliteral verb* found 4 derivation of 6 derivation triliteral verbs,

namely *fa'ala-yaf'ulu* 34 data (36.17%), *fa'ala-yaf'ilu* 27 data (28.72%), *fa'ala-yaf'alu* 18 data (19.15%), and fa'ila-yaf'ilu 15 data (15.96%). As for this *triliteral verbs*, grammatical equivalence is studied using the theory (Baker, 2018) and there are 5 types of grammatical equivalence aspects. In the TL 1 version, there are 47 data (32.64%) on gender, 26 data (18.05%) on number, 55 data (38.19%) on persona, 6 data (4.17%) on tense, and 10 data (6.94%) on voice. In the TL 2 version, the aspects of gender are found in 48 data (34.78%), number 28 data (20.29%), persona 48 data (34.78%), tense 5 data (3.62%), and voice 9 data (6.52%). Furthermore, the assessment of translation quality of *triliteral verbs* by 3 respondents using the theory (Nababan, 2012) and covering two aspects, namely accuracy and readability. The quality of translation in Ahmad Rifa'i's translator version (TL 1) has an average of 2.9 in the accuracy aspect, and the readability aspect. The translator Ahmad Sunarto's version (TL 2) has an average of 2.8 in terms of accuracy and readability. herefore, the quality of translation of triliteral verbs in the Arabic-Javanese Lubab Al-Hadith book with two versions of translation prosduces an accurate and legible translation, so that the translation conveys its meaning well and clearly without any distortion of meaning, although some meanings are less familiar and understood by Javanese target language readers.

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