



Why is Masdar Important? An Investigating of Masdar and Its Translation

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Abstract:

The variety of Arabic word forms has presented difficulties and challenges in its translation. The Arabic word form or sigat requires the translator to take the most appropriate technique to produce a good and correct translation into Indonesian or vice versa. Masdar's translation often receives less attention which causes errors in the translation of various texts. There are many forms of masdar in the Qur'an, which are used as references in Arabic grammar. This study aims to know and understand the types and techniques of translation into the Indonesian language in juz one, and its implications for translation learning. The approach used in this study is a literature study. The research pattern used is descriptive analysis. While the source of reference in the form of books as a supporter is the books *Tafsir*, *Nahwu*, and *Saraf*. With that, researchers classify Masdar based on two categories; First, based on the shape, namely *Masdar sarih*. Second, Masdar based on its function consists of five kinds. The translation Masdar uses various translation techniques. In addition, the translation of Masdar into the Indonesian language has many patterns, both with verbs and nouns influenced by syntactic and translation techniques.

Keywords:

Masdar; Translation learning; Translation techniques

INTRODUCTION

Arabic is the most widely spoken Semitic language and has seen phases of change from the Quranic form to the more popular Modern Standard Arabic that is used for communication today. The spread of Arabic is also inseparable from the spread of Islam in the world (Mohammad, 2019; Wargadinata & Iffat, 2021). All Arab philologists and linguists believe that Arabic is derived from Semitic (Ibri is called sem). Some Arabic linguists also say the first language possibilities spoken by the Samiyis are the ancient Arabic (*al-Arabiya al-Qadimah*) (Rauf, A. 2004). In addition, Shihab also mentioned that the Arabic language is a language derived from the Semitic languages and is the family language of Sam Ibn Nuh (Shihab, 1990).

Al-Farisi (2011) adds that Arabic includes Semitic clumps, as well as Syriac, Caldea, Aramaic, Hebrew, and Babylonian. The proximity and frequency of Arabic usage in the practice of language of Indonesian Muslim society have made Arabic an important position and role in the development of Indonesian culture, which began with the development of Islam in the

archipelago in the XIII century (Nurzaman, 2006). Arabic continues to live in the clerical, pesantren, madrasah, intellectual and Islamic society deepening the religion.

The mastery of Arabic to understand the Qur'an and al-Hadith to deepen religion is increasingly urgent. The reality that happened to the people of Indonesia is that they have pride in Arabic but without knowing and understanding its meaning. As Mujib (2010) explained that verbalism has taken place in Indonesian society. Among the prayers and dhikr using the Arabic language is only memorized without understanding and appreciation of its meaning. For example, pronouncing recitation in the prayer movement but not knowing its meaning, regularly reading and listening to passages of the Qur'an but never understanding the meaning. Arabic verbalism has happened, Indonesian Moslems make Arabic a formality, only just a form. So there is no inner or deep value inside of it (Rowin, 2018)

It is undeniable that every language has its system which is distinct from other languages, including in terms of word structure or morphology. There is an interesting statement expressed by Bloomfield (Al-Farisi, 2011) that is, languages differ more in morphology than in syntax. Morphology is a linguistic subsystem that examines the processing of lexeme into words. In Arabic itself, this morphology is known as Sharaf Science. Saraf is basic science to know the forms of words in Arabic and several circumstances and does not discuss I'rab and structure (Al-Ghalayain, 2009). Saraf is known as the discipline part of grammar that examines the internal structure of words and has an urgency to be studied in depth (Luthfan & Syamsul, 2019).

Hassan (in Zaenudin, 2011) distinguishes the study of saraf in terms of nizam sarfy which spawned three study groups, namely the study of meaning, study of form, and the study of the relationship between the two. Without ruling out other words in Arabic, there is a very unique word form. That is Masdar. The reason is that the use of Masdar in Arabic can be placed anywhere. The systematization of the arrangement has generally been very advanced in the order of the larger framework, then the parts, the framework is spoken to the smallest (Huda, et. Al. 2020).

Masdar is a word that shows deeds, not time-bound, containing the letters of verbs in the word. For example, 'alima' ilman or qtala qitaalan, atua wa'ada 'idatan and sallama tasliman. Masdar is the original verb and from it the source of all derivation (Al-Ghalayain, 2009). Suhemi (2020) affirms that masdar has a very important role in Arabic, especially the recording of masdar as part of sigat or one part of the form of wazan tasrif istilahy and even some scholars

call masdar the origin of a word. As expressed by Ali (2011) that the use of Masdar is very diverse as subject, predicate, object, foreword, and description. However, to note here is Masdar does not explain the perpetrators of the act if the perpetrator is then bound time.

Misuse of this Masdar results in a misunderstanding of the target language used when reading or hearing the language it is conveyed to him. In the view and observation of the author, the Indonesian language has a peculiarity of using verbs that have been called or previously known as the term 'gerund'. However, masdar itself in Arabic is a noun. The variety of uses in the realm of syntax can result in translation as verbs, adjectives, and even adverbs (Aini S. M.N., et. al 2021). Arabic which is only translated literally will result in unacceptable translations and wrong interpretations (Abdussalam, A., et al. 2021).

Most of the students in the higher education when finding the sentence 'reading the book is my hobby' and 'I read the book' translate it: يقرأ الكتاب هوايتي, أقرأ الكتاب. In both sentences, there is a word read and in the Indonesian language, both are verbs. However, having a significant difference in reading in the first sentence is irrelevant to time and offender, while reading in the second sentence contains a bond with the verb. In addition, the proper translator of both sentences is قراءة الكتاب هوايتي, أقرأ الكتاب.

In addition, the difficulty of understanding the Arabic language which refers to the reading skill and writing skills, especially the translation is also much felt by the Arabic language learners in the Department of Arabic Language Education, Indonesia University of Education. They have not been able to distinguish the kinds and uses of Masdar will affect the translation results that have not been appropriate. The accuracy of translation from the source language (SL) to the targeted language (TL) is not easy work. The translator should act as the connector between the writer of the work and the reader of the translation (Fathurrahman et al. 2020; Sanusi; 2019).

Al-Farizi (2011) defines, "translation as an attempt to divert the message from the source language into the target language by finding equivalences that have a commensurate semantic structure and constructing appropriate structures and meanings. Not only that, Moeliono (in Al-Farizi) suggests that translation should be both in terms of meaning and style. Al-Jahid also said the translator should know the structure of sentences, the habits of society, and the way they understand each other '(in Zakhir, 2009).

According to Aresta (2018), translators use various translation techniques to convey the meaning of the original text in the most appropriate and acceptable form in the target text. Translation also entails transferring and transforming a variety of characteristic elements from one language into the other. As Arabic and Indonesian are of different and distant origins, any translation from one script into the other poses a lot of difficulties such as in the areas of vocabulary, grammar, sound, style, and usage (Akan, etc, 2019; Mahammed 2022). And with this, the researchers intend to examine the various Masdar and its use in the composition of verses of the Al-Quran Juz One. And also hope to present the implications of this research on translation teaching. Therefore, researchers feel the need to examine this issue. The object chosen in this study is the Surah Al-Baqarah and of course juz one because this letter is a letter with the most verse in the Al-Quran.

METHOD

It should be mentioned that the research method used in this research is descriptive with a qualitative approach. The research pattern used is content analysis. The way to get data to be analyzed is by literature study from Al-Quran by using Arabic reference books like the book of Nahwu, the book of Saraf, and the book of Tafsir. After reading the verses of Al-Quran that are contained in the Surah Al-Baqarah Juz One, researchers review and analyze to find the data. The data consists of various functions masdar and translation techniques.

The research steps undertaken by researchers are as follows. Firstly, in Orientation, the researcher sought to focus on the problems that were appropriate to the study program of the Arabic education department. Then after that search and find the previous scientific work and the Arabic books as a reference and for related to the topic of research such as Nahwu, Sharaf, Tafsir, and others.

Secondly, determination of data sources, the data is divided into two namely primary data and secondary data. The primary data are data contained in the verses of Al-Baqarah Juz One. While the secondary data are data obtained from Arabic books such as Nahwu, Saraf, and tafsir. These secondary data can strengthen the primary data.

Thirdly, identification of data, overall the data to be investigated by researchers is the verses of the letter of Al-Baqarah Juz One which consists of 141 verses.

Fourthly, data collection techniques. In this study, researchers used data collection techniques in the form of a literature study or literature study with content analysis patterns.

In the sense that researchers collect primary or secondary data and read, analyze and review it. In this study more researchers use referral sources that support the research. The main source of the verses of the Qur'an and the additional sources are Arabic books.

Fifthly, the data analysis technique, the following are the activities that will be conducted by researchers in analyzing the data: 1) Collecting the data related to I'rab Al-Quran, Nahwu, Sharaf, Tafsir, dictionaries, and other relevant sources. 2) Reviewing the verses of the Al-Quran letter Al-Baqarah Juz One by using the books I'rab Al-Quran, Nahwu, Sharaf, and Tafsir. 3) Analyzing various aspects of masdar function and translation techniques.

RESULTS AND DISCUSSION

The result of the research is data collected by the researcher in the form of Masdar. While the discussion is the result of analysis by following the techniques mentioned in the research method. The following are the results of the study and discussion:

The kind of Masdar

From the data collection, it was found that 234 masdar sarif in the Quran Juz One with different masdar functions, which is in line with the theory proposed by Al-Ghalayaini (2009) says that masdar has three functions. First, *the taukid* function is masdar mentioned after the verb to reinforce what it says. Secondly, masdar Marah is masdar sum, mentioned to explain the number or number of jobs. Third, masdar nau' is masdar describing the type or nature of the work.

Table 1. Masdars in Verse (1-10)

Verse	Masdar Sarif	Meaning (in Indonesia Language)
(2)	كِتَابٌ رَّيْبٌ هُدًى	Al-Quran, keraguan, petunjuk doubt, clue
(3)	غَيْبٍ الصَّلَاةِ	Yang gaib, salat Unseen, prayer
(5)	هُدًى	Petunjuk Clue
(6)	سَوَاءٌ	Sama alike

(7)	قُلُوبِهِمْ-سَمِعُوهُمْ-أَبْصَارُهُمْ-غَشَاوَهُمْ-عَذَابٌ	Hati, pendengaran, penglihatan, tertutup, siksa Heart, hearing, sight, closed, torment
(10)	قُلُوبِهِمْ-مَرَضٌ-مَرَضًا-عَذَابٌ	Hati, penyakit, siksa heart, disease, torment

From the table, verse 1-10 of Al-Baqarah there are 16 masdar sarih. Wahab (2007) defines sarih as a noun that shows a certain meaning that is not bound by time and contains the letters of the Arabic verb. masdar containing the letters of a verb. There is a single word like kitabun of the verb kataba and plural like qulubun of the verb qalaba. All these words come from the verb that turns into nouns. Istiqaq is a distinctive part of the Arabic language, the origin of the word, and the change in word form (sigat). Likewise wazan, is a language that is rich in the sound of its phonemes based on the shape of the sound rules. This is what underlies the pattern of formation of Masdar Sarih (Natsir, 2017). Likewise, maradun follows the origin of the word marada with a change in the sound of tanwin at the end, indicating a noun in Arabic.

Table 2. Masdar based on its function

Verse	Masdar			
	Taukid Adverb of degree	Nau' Adj	Marrah Frequence	Li-Ajlih
(25)	رزقا			
(35)		رغدا		
(72)				بغيا

It can be seen from this table that there are three kinds of *masdar* functions contained in Al-Quran Juz one. First, *masdar taukid*, on the word *rizqan*, which is considered the same as an adverb. Second, *masdar nau'* is considered the same adjective as in the word *ragadan*. Masdar nau' is the original Masdar sarih or Masdar mahd which shows events without being bound by time, meaning, does not indicate frequency or method, and has a sound according to the original letter. And third, li ajlih that works 'cause or because', This masdar shows the actions of the

heart (Wahab,2007). This is as mentioned by Al-Darwisyi that the bagyan word becomes maf'ul li ajlih (object of cause) (Al Darwisy, 2011).

Masdar Translation Technique

The term 'translation' will again refer to the basic concepts of explaining, interpreting, and transferring sentences by using a different language. Jahid mentions (in Zakhir 2009) that the translator should know the structure of the speech, the habits of the people, and their ways of understanding each other. In Juz One, some of the Masdar translation techniques include literal, borrowing, equivalence, and transfer.

Table 3. Masdar Translation Technique

Verse	Translation Technique				Translation Into the Indonesian Language
	Literal	Borrowing	Equivalence	Transfer	
(2)			كتاب		Al-Quran
(2)	هدى				Petunjuk Clue
(3)		صلاة			Salat prayer
(17)				ظلم	Kegelapan darkness

The table above shows some Masdar translation techniques, to better understand it will be explained by verses 2, 3, and 17 of the Surah Al-Baqarah:

In verse (2) surah Al-Baqarah there are two *Masdar* with different translation techniques that is *kitabun* and *Huda*. The word *kitabun* is lexical, writings, images, or lines that indicate certain provisions in the form of letters (Al Munjid, 2013). While translators translate it into the Indonesian language with the word 'Al-Quran'. For, the word *kitabun*, in this case, refers to Al-Quran (Shihab, 2002). This translation uses equivalence techniques, which is

correspondence where word translation or term by finding meaning in the source language and target language (Syihabuddin, 2016).

In addition to the word *kitabun* in verse 2) there is another *Masdar* that is *Huda*. It is lexically meaningless for piety and virtue (Al Munjid, 2013). According to Syihab, '*Huda*' is *Masdar* (noun infinitive) and has been described in Surah Al-Fatihah verse 6 (Shihab, 2002). Based on the explanation the translation of *Huda* is guided by using literal translation techniques. There is no major addition or reduction which can change the message from the SL (Syihabuddin, 2016; Afifah, et al. 2018).

In verse (3) surah Al-Baqarah there is the word *Masdar* '*salat*'. The lexical prayer is special worship performed at a certain time facing God or to one of the holy places (Al Munjid, 2013). This word is translated into the Indonesian language into '*salat*'. The translation technique used is borrowing, paying attention, and maintaining the rules of sound and wording (Shihab, 1990). The borrowing technique is taking a word or expression straight from another language (Syihabuddin, 2016; Afifah, et al. 2018). In verse (17) the surah Al-Baqarah is the word *zulm*, lexically meaningless or without truth (Al Munjid, 2013). The word '*zulm*' is translated by observing the language unit in the text and the translation of the languages into darkness using the transfer translation technique (Syihabuddin, 2016).

Masdar can be applied in sentence structures with various positions and can be translated its use according to the context of the sentence (Wahab, 2007). It should be noted from the 234 *Masdar* found there are four translation techniques as described above with the following percentage; Literal 72%, borrowing 16%, 7% equivalence, and 5% transfer.

The Implications of Research in Arabic Translation Learning

This study shows that learning and teaching Arabic is required among Indonesian and International communities. It is because the Arabic language is a recognized language in many countries and is also the language of science (Al-Shbiel, 2017). Therefore, the need to learn Arabic must be fulfilled. Based on the findings of the researcher, this research helps students in learning Arabic, especially translation, learning about certain word form which has a different function and is translated with various techniques as well. In addition, this research encourages students to make the Qur'an the primary source of reference in studying Arabic.

The results of this study provide several implications which give influence Arabic students' learning and the teaching Arabic language conducted by Lecturers.

Translation Teaching from one language to another language required the fulfillment of its components, namely; Firstly, the acquisition of a good target language. Secondly, acquisition of a good source language (Al- Farisi, 2011). And thirdly, to understand the rules of the language of the source language and the target language accompanied by proper translation techniques. The purpose of this research is to help teachers: add Arabic language reference sources, especially in masdar translation; In teaching the concept of masdar in contrast both from the source language and the target language; And guard against mistranslation and misuse of Masdar (Fitriyah and Moh. Fery, 2020). Abdelaal (2019) strengthens that the aim of a translation should be the target of a translator. Adopting such a theory, equivalence does not mean sameness, it rather means achieving the least dissimilarity. The various translation techniques used in Masdar's translation are carried out so that Indonesian readers can understand it. Likewise, Arabic learners can translate various Masdar well and correctly orally and in writing.

The expected implication of the researcher is that this research can be the best source of referrals for teaching translation, especially masdar translation. So, teachers and learners will likely find it difficult in learning Arabic by knowing and understanding the concept of masdar and translation techniques. Moreover, the steps to translate the sentence inside their masdar are as follows: 1) reading the sentence or text as a whole and perfect 2) identifying the word form in the sentence and choosing the masdar 3) using the Arabic dictionary to find the form masdar 4) determining the function 5) using appropriate translation techniques to generate a proper understanding of the source language into the target language 6) using a lexical and contextual translation.

CONCLUSION

Arabic has an important role in human life generally. Because it is the language of science that delivers knowledge to the whole world. Therefore, learning Arabic is crucial in education. Attention to the morphology of the Arabic language is needed. It contains a strong linguistic analysis of the role of morphology. This attention will have an impact on avoiding errors in the use and translation of masdar. Arabic translators or learners must prioritize conveying the message in the target language. Mastery of Arabic morphology, the selection of appropriate translation techniques is inevitable. Ignorance of the various forms and functions of Masdar only leaves interference in the mother tongue of Arabic learners. In Indonesian, every word

with an affix is considered a verb. However, when Masdar is interpreted as a form of action and there are affixes as well, the learner is stuck translating it as an Arabic verb. This study confirms Masdar with its translation variations in Indonesian. Variations in the translation can be nouns or verbs depending on the context of the sentence and the translation technique.

This research present 234 masdar sarif in Al-Baqarah Juz One. On the other hand, if we look at the masdar function there are three functions which are adverb, adjective, and li ajlih. In addition, translation techniques for 234 masdar words are literal technique, borrowing technique, equivalence technique, and transfer technique, as many as 72%, 16%, 7%, and 5% respectively.

Arabic morphology modeling is too complex to model exhaustively with classical approaches. This research has only revealed one of the many studies of Arabic morphology. Further studies are needed to master Arabic linguistics in the realm of morphology.

Researchers also found the implications of this study on learning tangible, namely: knowing the types and use of Masdar and translation techniques into Indonesia language, so that this affects the meaning of a text and the translation of Arabic into the Indonesia language.

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