

Free Translation Strategy in *Ya Binti*: An Analytical Study on the Delivery of Arab Social Advice into Indonesian

Miftahul Rahmah*

State Islamic University Syarif Hidayatullah Jakarta

Rahmadon

Pascasarjana UIN Ar-Raniry Banda Aceh, Indonesia

Mikyal Oktarina

Universitas Serambi Mekkah Banda Aceh, Indonesia

*Email: miftaahulrahmah@gmail.com

ABSTRACT

This study explores the application of free translation techniques in rendering Ya Binti, a culturally rich and rhetorically nuanced Arabic text authored by Sheikh Ali al-Tantawi, into Indonesian. Emphasizing meaning over literal form, the translator employs a variety of strategies such as adaptation, modulation, amplification, and reduction to preserve the text's moral and emotional resonance while ensuring its accessibility to modern Indonesian readers. Drawing from the frameworks of Newmark, Nida and Taber, as well as Molina and Albir, this analysis highlights how linguistic creativity and cultural sensitivity work hand-in-hand in the translation process. The results show that free translation, when applied responsibly, not only conveys the original message but also repositions it within a relevant cultural and communicative context. This approach proves particularly effective for literary and religious texts where literal translation may hinder comprehension or distort meaning. The study concludes that free translation serves as a bridge not a barrier between source and target cultures, enabling deeper understanding and wider appreciation of classical Arabic literature in the Indonesian context.

Keywords: *Free Translation, Translation Techniques, Translation Strategy, Arabic-Indonesian Translation, Ya Binti*

INTRODUCTION

Translation has always been a complex discipline, particularly when addressing culturally embedded texts that require more than a literal transfer of meaning. Free translation, as opposed to literal translation, emphasizes conveying the sense, style, and cultural nuances of a source text, thereby ensuring accessibility for the target audience. This approach has been

Citation: Rahmah, Miftahul, Rahmadon and Mikyal Oktarina. "Free Translation Strategy in *Ya Binti*: An Analytical Study on the Delivery of Arab Social Advice into Indonesian." *EL-MAQALAH: Journal of Arabic Language Teaching and Linguistics* 7.2 (2026): 88-103.

DOI: <https://doi.org/10.22373/maqalah.v7i2.7796>



Lisensi

Lisensi Internasional Creative Commons Attribution-ShareAlike 4.0.

widely debated in translation studies, with some scholars viewing it as a form of creativity while others critique it as a deviation from fidelity. Lawrence Venuti, for instance, highlights the translator's visible role in shaping meaning, where strategies such as free translation inevitably foreground the translator's agency rather than presenting an "invisible" transfer of the original text's content and form (Venuti, L. (2004).

The tension between fidelity and freedom in translation has long been a subject of scholarly debate. According to Nida (1964), the principle of dynamic equivalence emphasizes producing a similar response in the target audience as that experienced by the original audience, a concept that closely aligns with free translation strategies. Subsequent studies have further explored the practical application of Nida's equivalence theory, particularly in situations where literal translation is insufficient to bridge cultural and linguistic differences (Munday, 2016). These findings suggest that free translation should not be viewed as a deviation from the source text but rather as a pragmatic approach for effectively conveying meaning across languages and cultures.

In the context of Arabic literature, the challenges of translation often stem from the strong cultural, religious, and social undertones embedded within texts. Sheikh Ali al-Thanthawi's *Ya Binti* exemplifies this challenge, as it addresses issues of morality, gender, and social values in an Islamic framework (Al-Tantawi, 1986). Translating such a text into Indonesian demands more than just a linguistic proficiency; it necessitates a nuanced understanding of both Arab and Indonesian sociocultural frameworks. The translator must carefully negotiate the transfer of patriarchal values, cultural norms, and religious expressions in a manner that remains faithful to the author's intended message while ensuring comprehensibility and relevance for the target readership. This process involves balancing source-text authenticity with target-culture acceptability, thereby facilitating effective cross-cultural communication without compromising the ideological and cultural dimensions embedded within the original work.

Furthermore, the translation of Arabic texts into Indonesian presents unique linguistic and cultural challenges. Arabic literary discourse frequently employs rhetorical devices, metaphorical expressions, religious references, and stylistic conventions that may not possess direct equivalents in Indonesian. Differences in syntax, semantics, and pragmatic usage often require translators to move beyond literal translation and adopt more flexible approaches. Consequently, free translation emerges as a practical strategy for preserving communicative intent while ensuring that the translated text remains natural, comprehensible, and culturally meaningful to Indonesian readers.

Beyond its literary significance, *Ya Binti* occupies a distinctive position within modern Arabic Islamic literature due to its combination of moral instruction, religious discourse, and social commentary addressed to young women. The work has remained influential among Muslim readers because it discusses issues of personal conduct, family values, and social responsibility through a culturally grounded Islamic perspective. As a result, the text presents a valuable case for translation studies, particularly in examining how culturally and religiously embedded messages can be effectively conveyed across linguistic and cultural boundaries.

Indonesia provides a compelling comparative context for examining the intersection of translation, gender, and culture. Patriarchal structures continue to influence various aspects of Indonesian society, including literary production and educational discourse. Studies of Indonesian literature have demonstrated that feminist perspectives frequently challenge deeply

embedded patriarchal norms, generating ongoing debates concerning gender representation and cultural values within literary texts (Gora, 2015). Similar to the Arab context, these sociocultural frameworks shape both the interpretation and reception of literary works, requiring translators to carefully negotiate the representation of gender ideologies and cultural expectations in the target language. Consequently, free translation may be understood as an interpretive practice that balances fidelity to the source text with cultural adaptability, enabling the effective transfer of meaning across linguistic and cultural boundaries.

The Arab world has faced similar challenges in confronting patriarchal values within literature. In works such as *Ya Binti* advice to young women is framed within religious and cultural discourse, which, while contextually appropriate for Arab audiences, may appear rigid or outdated in different cultural settings. In Indonesia, comparable literary works also reveal a tension between traditional gender roles and modern perspectives (Sakina & A., 2017). This parallel highlight that both regions struggle with reconciling cultural traditions and evolving feminist thought, making free translation an essential tool for mediating these differences.

Free translation thus occupies a unique role in bridging cultural divides. Scholars have argued that free translation enables texts to be received in new cultural environments with relevance and clarity, even when this means departing from strict word-for-word equivalence. Venuti's framework of "domestication" and "foreignization" provides insight into how translators make these choices, with free translation often leaning toward domestication to enhance readability (Venuti, 1995). In the case of *Ya Binti*, this involves rephrasing or adapting culturally specific advice in ways that Indonesian readers, particularly young women can understand without losing the moral and religious undertones of the original text.

Although free translation has been extensively examined within Translation Studies, much of the existing scholarship has focused on theoretical discussions of equivalence, translation procedures, and general literary translation practices. Comparatively limited attention has been devoted to investigating the application of free translation strategies in the Indonesian translation of Arabic advisory literature, particularly texts that integrate religious teachings, moral values, and gender-related discourse. Moreover, few studies have explored how translators negotiate the transfer of culturally embedded meanings between Arab and Indonesian sociocultural contexts. This gap highlights the need for a focused analysis of the translation strategies employed in *Ya Binti* and their role in facilitating intercultural communication.

Therefore, this study aims to analyze the application of free translation strategies in the Indonesian translation of *Ya Binti* by Sheikh Ali al-Tantawi. Specifically, it seeks to identify the translation techniques employed in the translation process and examine how these techniques facilitate the transfer of culturally embedded meanings, religious values, and moral messages from Arabic into Indonesian. The study contributes to Translation Studies by demonstrating how free translation functions not merely as a linguistic procedure but also as a process of cultural negotiation and mediation between two distinct sociocultural traditions.

Literature Review

Free Translation in Contemporary Translation Studies

Free translation has long been recognized as an important approach in Translation Studies, particularly when translators encounter linguistic and cultural elements that cannot be

effectively transferred through literal translation. Rather than prioritizing formal correspondence, free translation emphasizes the transfer of meaning, communicative intent, and cultural relevance. Recent studies have highlighted the role of free translation in facilitating intercultural communication by enabling translators to adapt linguistic structures and culturally specific references to the expectations of target readers. According to Kuraleva et al. (2025), free translation functions as a strategic approach that allows translators to preserve the intended message while modifying linguistic forms to ensure comprehensibility and cultural appropriateness. This approach is particularly relevant in literary translation, where preserving communicative impact often requires flexibility and creativity.

Dynamic Equivalence and Communicative Translation

The concept of free translation is closely associated with Nida's (1964) Dynamic Equivalence Theory. Nida argued that a successful translation should evoke a response in the target audience that is substantially equivalent to that experienced by the original audience. This perspective shifts the focus from formal linguistic correspondence to communicative effectiveness and reader reception.

Similarly, Newmark (1988) proposed the concept of communicative translation, which prioritizes the transmission of meaning in a manner that is natural and comprehensible to the target audience. Unlike semantic translation, which seeks to preserve the linguistic features of the source text, communicative translation permits adjustments in form and expression to achieve equivalent communicative effects. Consequently, both theories provide a strong theoretical basis for understanding the use of free translation in literary and culturally embedded texts.

Equivalence and Translation Techniques

Baker (2018) expanded the discussion of equivalence by proposing that translation operates at multiple levels, including lexical, grammatical, textual, and pragmatic equivalence. Her framework acknowledges that translators frequently encounter situations in which direct equivalence is unavailable, requiring alternative strategies to preserve meaning and coherence.

To address such challenges, Molina and Albir (2002) identified a range of translation techniques, including adaptation, amplification, modulation, transposition, reduction, and discursive creation. These techniques provide practical tools for examining how translators negotiate linguistic and cultural differences while maintaining the communicative purpose of the source text. In studies of free translation, such techniques often represent the practical realization of equivalence-oriented approaches.

Previous Studies

Recent research has examined the role of free translation and cultural adaptation in various translation contexts. Kuraleva et al. (2025) argued that free translation serves as a strategic method for preserving communicative intent while adapting linguistic forms to target-culture expectations. Likewise, Bołtuć (2021) emphasized the importance of creativity and cultural adaptation in translation, particularly when dealing with culturally specific concepts and expressions.

In the context of Arabic translation, Fikri and Sutrisno (2023) found that the translation of culturally bound expressions often requires adaptation and semantic restructuring to maintain readability and cultural relevance. Similarly, Anis and Arifuddin (2023) highlighted the importance of flexible translation techniques in transferring rhetorical and cultural meanings from Arabic into target languages. Furthermore, Yuniarti and Fajria (2023) observed that Arabic translation research in Indonesia has predominantly focused on descriptive translation studies and translation criticism, leaving several areas open for further investigation.

Although recent studies have explored cultural adaptation, translation creativity, and Arabic-Indonesian translation practices, limited research has specifically examined the application of free translation strategies in the Indonesian translation of Sheikh Ali al-Tantawi's *Ya Binti*. Existing scholarship generally focuses on translation techniques, equivalence, or cultural transfer in broader contexts rather than investigating how free translation operates within a literary text that simultaneously conveys religious teachings, moral guidance, and gender-related social values. Therefore, this study seeks to address this gap by analyzing how free translation strategies are employed in the Indonesian translation of *Ya Binti* and how these strategies contribute to the transfer of culturally embedded meanings from Arabic into Indonesian.

METHOD

Research Methodology

This study employs a qualitative descriptive approach to investigate the application of free translation strategies in the Indonesian translation of *Ya Binti* by Sheikh Ali al-Tantawi. Qualitative research is particularly appropriate for translation studies because it allows for an in-depth examination of linguistic, cultural, and contextual phenomena that cannot be adequately measured through quantitative methods. The study focuses on identifying and analyzing translation strategies used to transfer culturally embedded meanings, religious values, and moral messages from Arabic into Indonesian.

Data Source

The primary data of this study consist of selected excerpts from the Arabic version of *Ya Binti* (Al-Tantawi, 1986) and their corresponding Indonesian translations produced by the researcher. The selected data include passages containing culturally specific expressions, moral advice, figurative language, and rhetorical structures that potentially require free translation strategies. These excerpts were purposively selected because they represent translation challenges frequently encountered in Arabic–Indonesian literary translation.

Data Collection

Data were collected through close reading and textual observation of the source text and its translated version. The researcher identified segments that demonstrated significant linguistic, semantic, or cultural shifts during the translation process. Particular attention was given to expressions that could not be effectively rendered through literal translation and therefore required adaptation, amplification, modulation, or other free translation techniques.

Data Analysis

The collected data were analyzed using a comparative textual analysis method. Each source-text segment was first translated literally to identify its basic lexical and grammatical meaning. Subsequently, communicative and free translation versions were produced and compared to evaluate the changes introduced during the translation process. The analysis focused on identifying translation techniques and examining their contribution to preserving meaning, communicative effectiveness, and cultural relevance.

The analysis was guided by the theoretical frameworks of Nida's Dynamic Equivalence Theory (1964), Newmark's Communicative Translation Theory (1988), Baker's Equivalence Framework (2011), and Molina and Albir's (2002) taxonomy of translation techniques. These frameworks provided analytical tools for categorizing translation procedures and evaluating their effectiveness in conveying the intended message of the source text.

Analytical Procedure

The analysis was conducted through four stages. First, the researcher identified culturally and linguistically significant passages from the source text. Second, the selected passages were translated and compared across literal, communicative, and free translation versions. Third, the translation techniques employed in each example were classified according to Molina and Albir's (2002) framework. Finally, the findings were interpreted within the broader context of Arabic-Indonesian translation and intercultural communication to assess how free translation facilitates the transfer of meaning across linguistic and cultural boundaries.

RESULTS AND DISCUSSION

The analysis reveals that the application of free translation strategies plays a significant role in facilitating the transfer of meaning from Arabic into Indonesian. The translation process was conducted through several stages, beginning with literal translation to identify the closest lexical and grammatical equivalents in the target language. This initial stage was followed by communicative translation, which focused on improving readability and ensuring that the intended message could be effectively understood by Indonesian readers. Finally, free translation strategies were employed to adapt linguistic structures, cultural references, and stylistic elements that could not be adequately conveyed through literal or communicative translation alone.

The findings indicate that the final translated version differs considerably from the source text in terms of sentence structure, rhetorical presentation, and narrative organization. One of the most significant adaptations involves the transformation of the original narrative style into a dialogic format featuring interactions between a father and his daughter. This modification reflects an effort to enhance reader engagement and to align the text with the communicative preferences of the target audience.

Despite these structural and stylistic changes, the analysis demonstrates that the core meaning, moral values, and communicative intentions of the source text remain preserved. This finding supports Nida's (1964) concept of dynamic equivalence, which emphasizes the reproduction of equivalent communicative effects rather than strict formal correspondence. Similarly, the translation reflects Newmark's (1988) principle of communicative translation by prioritizing clarity, readability, and cultural accessibility for the target readership.

The following sections present selected examples from *Ya Binti* and examine how free translation strategies were applied to address linguistic, cultural, and rhetorical challenges encountered during the translation process.

Data 1
Source Text (ST)
يَا بِنْتِي، أَنَا رَجُلٌ يَمْشِي إِلَى الْخَمْسِينَ، قَدْ فَارَقَ الشَّبَابُ وَوَدَعَ أَخْلَامُهُ وَأَوْهَامُهُ.
Literal Translation
Wahai putriku, Aku adalah seorang pria yang berjalan ke lima puluh. Sungguh masa muda sudah berakhir dan mengucapkan selamat tinggal pada mimpinya dan khayalannya.
Communicative Translation
Wahai Putriku, aku seorang pria yang berumur hampir lima puluh tahun. Pria yang telah meninggalkan masa muda, impiannya dan khayalannya.
Free Translation
“Nak! Tak terasa ya, kamu sudah dewasa dan sebentar lagi usia ayah hampir lima puluh tahun. Masa muda ayah berlalu begitu cepat. Semua impian dan angan-angan ayah pun sudah tercapai.”

The free translation above demonstrates that the original form of the source language (SL) no longer serves as the primary reference, either in terms of rhetorical structure such as plot, sentence structure, or word choice. For example, the use of the word *putriku* is changed to *nak* to adapt to linguistic nuances and the cultural role of the character in the target language (TL). The expression *Nak!* reflects a more natural way of addressing a child in Indonesian, similar to examples found in local literary works such as *setelah Ayah pergi*, where the term conveys affection more effectively than *wahai*. In this case, the researcher also establishes the father as the central character in the narrative, thereby making the conveyed message feel more coherent and familiar to Bsa readers.

Furthermore, there is an addition of sentences not present in the original text, such as “*tak terasa ya, kamu sudah dewasa dan sebentar lagi usia ayah hampir lima puluh tahun.*” This sentence logically follows the father’s age in the ST, highlighting that his daughter is now grown up. Such additions provide clearer context for readers while clarifying the intended audience. Moreover, the translation restructures the original narrative into a dialogue between father and daughter, which strengthens its emotional impact. This technique reflects Molina and Albir’s notion of *discursive creation*, where the translator adapts and recreates expressions to align with the communicative and cultural expectations of the target audience.

Data 2
Source Text (ST)
لَقَدْ كَتَبْنَا وَنَادَيْنَا نَدْعُو إِلَى تَقْوِيمِ الْأَخْلَاقِ وَقَهْرِ الشَّهَوَاتِ حَتَّى كَلَّتْ مِنَّا الْأَقْلَامُ وَمَلَّتْ الْأَلْسِنَةُ وَمَا سَنَعْنَا شَيْئًا.
Literal Translation

Sungguh kami telah menulis dan menyerukan perbaikan akhlak dan penaklukan nafsu, sampai pena kami lelah dan lidah kami lelah, dan kami tidak melakukan apa-apa.
Communicative Translation
Kami telah menulis dan menyerukan perbaikan akhlak dan penaklukan nafsu sampai pena dan lidah kami lelah, namun kami belum bisa merubah apa-apa.
Free Translation
“Nak, selama ini ayah sudah menulis berbagai artikel, buku, dan berita, mengajak orang-orang di sekitar ayah ke jalan yang benar, memperbaiki akhlak, etika dan budi pekerti. Berdakwah sana sini untuk menghilangkan kebiadaban yang terlihat di mana-mana, agar orang-orang dapat mengendalikan syahwat mereka, hingga ayah lelah berkata-kata, bosan sudah mulut ayah, tapi ayah belum bisa merubah apa-apa.” Jawabnya.

The free translation in this section indicates that the original structure of the source text is no longer strictly followed. The changes are reflected in both the grammatical structure and sentence construction. First, as in the previous example, the researcher transforms the original narrative form into a dialogue between a father and his child (*transposition*), which is evident in the use of the vocative “Nak!” at the beginning of the sentence and the substitution of “ayah” for the first-person pronoun “aku” found in the source text (*adaptation*).

Second, the researcher includes several additional elements to provide further context, such as “artikel, buku, dan berita” and “berdakwah sana sini” (*amplification*). These additions make the target text more informative and accessible to readers. Although these sentences are not explicitly present in the source text, they serve to clarify the intended meaning without altering the overall message.

Meanwhile, in the communicative translation, the structure is simplified, with “pena kami lelah dan lidah kami lelah” rendered as “pena dan lidah kami lelah” (*reduction*). Furthermore, the expression “kami tidak melakukan apa-apa” is shifted into “kami belum bisa merubah apa-apa,” which reflects a change in perspective for better naturalness in the target language (*modulation*).

Finally, the literal translation closely follows the wording and structure of the source text without significant adjustment (*literal translation*). Thus, the translation of Data 2 demonstrates the application of several techniques: literal translation, communicative translation with reduction and modulation, and free translation with amplification, transposition, and adaptation. These techniques illustrate the translator’s flexibility in shifting from a strict word-for-word rendering to a more dynamic and culturally adapted version while still preserving the core meaning of the source text.

Data 3
Source Text (ST)
وَإِذَا كَانَ الذِّئْبُ لَا يُرِيدُ مِنَ النَّعْجَةِ إِلَّا لَحْمَهَا، فَالَّذِي يُرِيدُهُ مِنْكَ الرَّجُلُ أَعَزُّ عَلَيْكَ مِنَ اللَّحْمِ عَلَى النَّعْجَةِ وَشَرٌّ عَلَيْكَ مِنَ الْمَوْتِ عَلَيْهَا، يُرِيدُ مِنْكَ أَعَزُّ شَيْءٍ عَلَيْكَ: عَفَاكَ الَّذِي بِهِ تُشْرَفِينَ.
Literal Translation
Dan jika serigala tidak menginginkan apapun dari domba kecuali dagingnya, maka yang diinginkan pria itu darimu lebih kamu sayangi daripada daging bagi domba, dan lebih buruk bagimu daripada kematian baginya. Dia ingin sesuatu yang lebih berharga darimu: kehormatanmu yang dengannya kamu dimuliakan.
Communicative Translation
Jika serigala tidak menginginkan apapun dari domba kecuali dagingnya, maka yang diinginkan laki-laki dari kalian adalah sesuatu yang lebih berharga dari daging domba. Dia menginginkan sesuatu yang paling berharga darimu, yaitu kehormatan yang dengannya kamu dimuliakan.
Free Translation
“Gambarannya begini nak, jika serigala hanya ingin daging dari seekor domba, maka yang diinginkan laki-laki dari kalian para wanita adalah sesuatu yang lebih berharga dari daging bagi si domba. Mereka ingin sesuatu yang paling berharga dari kalian, yaitu kehormatan yang dengannya kalian dimuliakan, dan dengannya kalian lahir dan hidup.” Jawab ayah.

The free translation above illustrates a considerable departure from the Source Text (ST) in both structure and style. While the ST is presented in a narrative form, the translation transforms it into a dialogue between two characters (the father and daughter). This indicates the use of the adaptation technique, where cultural and contextual adjustments are made to suit the communicative purpose of the target text (TT).

Moreover, the addition of phrases such as “*Gambarannya begini nak*” and “*dengannya kalian lahir dan hidup*” represents the use of amplification (Molina & Albir, 2002), which adds explanatory or elaborative information not explicitly present in the ST. These additions help clarify the abstract notion of ‘*kehormatan*’ and render the message more accessible to the target audience.

In terms of linguistic shifts, the clause “وَإِذَا كَانَ الذِّئْبُ لَا يُرِيدُ مِنَ النَّعْجَةِ إِلَّا لَحْمَهَا” “if the wolf desires nothing from the sheep except its flesh” is literally translated as “*Dan jika serigala tidak menginginkan apapun dari domba kecuali dagingnya.*” However, in the free translation, this is rendered as “*Jika serigala hanya menginginkan daging dari seekor domba...*” Here, the translator applies the modulation technique by shifting from a negative construction (*tidak... kecuali*) to a positive form (*hanya*). This change simplifies the expression, enhances fluency, and improves readability without altering the semantic content.

Overall, the translator employs a combination of adaptation, amplification, and modulation techniques to achieve a free translation that prioritizes clarity, naturalness, and communicative effect, while still maintaining the core meaning of the ST.

Data 4
Source Text (ST)
لَوْ سَمِعْتَ أَحَادِيثَ الشَّبَابِ فِي خَلَوَاتِهِمْ، لَسَمِعْتَ مَهُولًا مُرْعِبًا. وَمَا يَنْسِمُ لَكَ الشَّبَابُ بِسَمَةٍ، وَلَا يَلِينُ لَكَ كَلِمَةً، وَلَا يُقَدِّمُ لَكَ خِدْمَةً، إِلَّا هُوَ عِنْدَهُ تَمْهِيدٌ لِمَا يُرِيدُ، أَوْ هِيَ عَلَى الْأَقْلَى إِيْمَانٌ لِنَفْسِهِ أَنَّهَا تَمْهِيدٌ.
Literal Translation
Jika kamu mendengarkan percakapan para pemuda di retret mereka, kamu akan mendengar kengerian yang mengerikan. Dan ia tidak memberimu senyuman, tidak mehaluskan kata untukmu, dan tidak menawarkanmu layanan, kecuali itu adalah persiapan untuk apa yang dia inginkan, atau setidaknya ilusi bagi dirinya sendiri bahwa itu adalah persiapan.
Communicative Translation
Andai saja kamu tau apa yang sebenarnya mereka bicarakan di tempat perkumpulan mereka, kamu akan mendengar kata-kata yang mengerikan dan mengkhawatirkan. Laki-laki tidak akan memberikan senyuman, berkata halus dan menawarkanmu layanan, kecuali ada maksud tertentu yang akan menjadi pembuka terhadap apa yang mereka inginkan selanjutnya.
Free Translation
“Jika kau mendengar obrolan laki-laki di tongkrongan mereka, kau akan mendengar sesuatu yang mengerikan, sesuatu yang akan membuatmu khawatir. Satu hal lagi nak! laki-laki tidak akan tersenyum, bersikap halus, lemah lembut, dan perhatian kepada kalian, jika bukan karena maksud tertentu. Sikap mereka seperti itu hanya di awal sampai mereka mendapatkan apa yang mereka inginkan.” Jelas ayah.

The free translation demonstrates a shift toward naturalness and communicative clarity, moving away from the rhetorical style, syntactic structure, and lexical order of the source text (ST). This can be observed in how the text is reformulated into a dialogue between a father and daughter, which not only domesticates the message but also enhances its pragmatic function as advice. Such a transformation highlights the application of paraphrasing, cultural adaptation, and addition techniques (Molina & Albir, 2002).

For instance, in the excerpt:

“Jika kau mendengar obrolan laki-laki di tongkrongan mereka, kau akan mendengar sesuatu yang mengerikan, sesuatu yang akan membuatmu khawatir” The word *tongkrongan* is used to translate the Arabic term, *خلوات* the plural of *خلوة*, which literally denotes “a secluded place,” “retreat,” or “private meeting.” According to *Al-Maany Dictionary*, the term refers to a

private gathering or meeting in a hidden or calm place. However, the translator employs the cultural substitution *tongkrongan*, a colloquial Indonesian term referring to informal gathering places where young men often socialize. This adaptation reflects a cultural equivalence technique, which makes the text more relatable and accessible to target readers.

Another example is found in the insertion of the phrase *lemah lembut* (“gentle”) in: “*Satu hal lagi nak! laki-laki tidak akan tersenyum, bersikap halus, lemah lembut, dan perhatian kepada kalian, jika bukan karena maksud tertentu.*” This lexical addition, absent in the ST, strengthens the persuasive tone of the advice by amplifying the father’s warning. Here, the translator applies the amplification technique, enriching the target text with descriptive elements to intensify its communicative effect.

Furthermore, the transformation of the sentence: “*Sikap mereka seperti itu hanya di awal sampai mereka mendapatkan apa yang mereka inginkan*” illustrates the use of modulation and reformulation. While structurally divergent from both literal and communicative translations, the free translation preserves the intended cautionary meaning of the ST.

Overall, the strategies applied in this translation cultural adaptation, amplification, paraphrasing, and modulation demonstrate the translator’s prioritization of communicative function and cultural relevance over formal equivalence. This approach maintains semantic fidelity while ensuring the message resonates with the target audience in a more natural and persuasive manner.

Data 5
Source Text (ST)
وَالرَّجُلُ وَإِنْ كَانَ فَاسِقًا دَاعِرًا، إِذَا لَمْ يَجِدْ فِي سُوقِ اللَّذَّاتِ بِنْتًا تَرْضَى أَنْ تُرِيقَ كَرَامَتَهَا عَلَى قَدَمَيْهِ، وَأَنْ تَكُونَ لُعْبَةً بَيْنَ يَدَيْهِ، إِذَا لَمْ يَجِدْ الْبِنْتَ الْفَاسِقَةَ أَوْ الْبِنْتَ الْمُغَفَّلَةَ الَّتِي تُشَارِكُهُ فِي الزَّوْاجِ عَلَى دِينِ إِبْلِيسَ، وَشَرِيعَةِ الْقَطَطِ فِي شُبَاطٍ، طَلَبَ مَنْ تَكُونُ زَوْجَتُهُ عَلَى سُنَّةِ الْإِسْلَامِ.
Literat Translation
Dan laki-laki itu, bahkan jika dia adalah seorang yang fasik, pelacur, jika dia tidak menemukan di pasar kelezatan seorang wanita yang puas menumpahkan martabatnya di atas kakinya, dan menjadi mainan di tangannya, jika dia tidak menemukan wanita maksiat atau wanita bodoh yang dikawinkan dengannya di atas agama setan, dan hukum kucing pada bulan Februari, dia meminta untuk menjadi istrinya sesuai sunnah Islam.
Communicative Translation
Jika laki-laki itu orang yang fasik dan pelacur, jika ia tidak menemukan wanita yang mau membuang kehormatan mereka demi dirinya, atau mau menjadi mainannya, atau perempuan bodoh yang mau melakukan hubungan sesuai ajaran setan atau seperti syariat kucing di bulan Februari, namun saat ia ingin menikah, ia akan memilih wanita baik-baik dan menikahinya sesuai dengan syariat Islam.
Free Translation

“Di kehidupan bebas si lelaki durjana itu akan mencari gadis yang rela melepaskan kehormatannya, gadis yang mau menjadi mainannya, atau wanita jalang sesama durjana nya. Jika pun ia tidak mendapatkan mereka ia akan mencari wanita polos yang bisa diperdaya dan mau menuruti hawa nafsunya, mau melakukan hubungan dengannya tanpa ikatan seperti ajaran iblis. Ia bagaikan kucing di musim kawin yang sibuk mencari pasangannya di malam hari. Tapi nak! saat ia ingin menikah ia tidak menginginkan mereka. Ia pasti akan memilih wanita baik-baik dan menikahinya sesuai dengan syariat Islam.” Lanjut ayah.

This translation demonstrates substantial transformation from the source text (ST), particularly in terms of syntactic structure, rhetorical style, and lexical choices. As in the previous data, the translator reshapes the narrative into a direct father–daughter dialogue, which domesticates the message and enhances its persuasive function. This shift reflects the application of adaptation, addition, omission, reduction, and amplification techniques (Molina & Albir, 2002).

For example, the expression *وَالرَّجُلُ وَإِنْ كَانَ فَاسِقًا ذَا عِرٍ*, which literally consists of two separate terms *فَاسِقٌ* (“sinner, violator of religious norms”) and *ذَا عِرٍ* (“licentious, immoral”) is rendered more compactly as *lelaki durjana*. This translation employs reduction, condensing two distinct negative attributes into a single culturally loaded expression in the target language (TL) that still preserves the original connotation.

Another instance is the translation of *الزَّوْاجَ عَلَى دِينِ إِبْلِيسَ*, literally “marriage according to the religion of the devil.” In the free translation, this becomes *hubungan tanpa pernikahan ... seperti ajaran iblis*. Here, the translator uses description, expanding the metaphor into a more explicit sociocultural explanation recognizable to Indonesian readers. This approach makes the abstract religiously charged expression clearer while preserving its negative moral evaluation.

Similarly, the metaphorical phrase *وَشَرِيعَةُ الْقَطِطِ فِي شُبَّاطٍ* (“the law of cats in February,” a reference to mating season) is adapted into: “*Ia bagaikan kucing di musim kawin yang sibuk mencari pasangannya di malam hari.*” This is an instance of amplification and cultural substitution. The translator extends the image with additional explanatory detail (*sibuk mencari pasangannya di malam hari*), while also grounding it in a metaphor widely understood in Indonesian culture (*kucing kawin*) to evoke sexual instinct.

In addition, the use of addition and omission can be seen in the expansion of certain explanatory clauses for instance, *wanita polos yang bisa diperdaya dan mau menuruti hawa nafsunya* while at the same time omitting repetitive lexical items from the ST. These adjustments are intended to streamline the message and increase readability without sacrificing the moral force of the original.

Overall, the free translation in Data 5 applies a combination of reduction, description, amplification, cultural substitution, addition, and omission techniques, resulting in a target text that maintains the ST’s moral and rhetorical intent while rendering it more natural, vivid, and culturally accessible to Indonesian readers.

Summary of Strategies and Techniques Used

Based on the analysis of the five data samples, the researcher presents a summary of the frequency and application of translation strategies and techniques employed in the source text. This overview provides a comprehensive understanding of the most prevalent methods used in this study:

Translation Technique	Purpose	Example of Application
Amplification	To provide additional contextual information and improve readability.	Addition of explanatory phrases to clarify the intended message.
Adaptation	To adjust culturally specific expressions to Indonesian cultural norms.	Reformulation of culturally bound references into familiar Indonesian expressions.
Established Equivalent	To employ commonly accepted target-language expressions.	Use of natural Indonesian phrases that convey the same meaning as the source text.
Discursive Creation	To create new expressions that preserve the communicative effect of the source text.	Transformation of certain expressions into more engaging forms for Indonesian readers.
Modulation	To change perspective or semantic focus while preserving meaning.	Reframing an expression to achieve a more natural Indonesian construction.
Reduction	To simplify complex or repetitive information.	Omission of elements considered redundant in the target language.
Particulation	To increase specificity and contextual precision.	Replacement of general terms with more specific Indonesian expressions.
Omission and Addition	To remove unnecessary elements and add contextual information required for comprehension.	Selective deletion or insertion of words, phrases, or explanations to improve clarity and cultural accessibility.
Reorganization and Emphasis	To restructure information and highlight key messages for the target audience.	Reordering sentence elements or transforming narrative expressions into more engaging and emphatic forms.

The analysis demonstrates that the translator employed a combination of linguistic, semantic, and cultural strategies to facilitate the transfer of meaning from Arabic into Indonesian. Among the identified techniques, amplification, adaptation, omission and addition, and reorganization and emphasis played particularly important roles in enhancing readability,

cultural relevance, and communicative effectiveness. These findings indicate that the translation consistently adopts a free translation approach, prioritizing the preservation of meaning and reader comprehension over strict adherence to the formal structure of the source text.

CONCLUSION

This study examined the application of free translation strategies in the Indonesian translation of *Ya Binti* by Sheikh Ali al-Tantawi. The findings demonstrate that free translation plays a crucial role in transferring culturally embedded meanings, moral values, and communicative intentions from Arabic into Indonesian. Through the analysis of selected excerpts, the study identified the use of various translation techniques, including amplification, adaptation, established equivalence, particularization, modulation, reduction, and discursive creation. These techniques enabled the translator to address linguistic, cultural, and rhetorical differences while preserving the essential message of the source text.

The analysis further indicates that free translation contributes to the production of a target text that is natural, comprehensible, and culturally relevant for Indonesian readers. In line with Nida's (1964) Dynamic Equivalence Theory and Newmark's (1988) Communicative Translation Theory, the translation prioritizes communicative effectiveness and reader response rather than strict adherence to the formal structure of the source text. As a result, the translated text successfully conveys the ethical, moral, and cultural messages embedded in the original work while remaining accessible to the target audience.

This study contributes to Translation Studies by demonstrating how free translation functions as a form of intercultural mediation in the translation of literary and moral-religious texts. The findings affirm that free translation is not merely a linguistic strategy but also a practical means of bridging cultural differences and facilitating meaningful communication between Arabic and Indonesian readers. Future studies may expand the scope of analysis by examining a larger corpus of Arabic literary texts or by comparing the effectiveness of free translation with other translation approaches in similar contexts.

REFERENCES

- Al-Tantawi, A. (1986). *Ya binti*. Mujauharat al-Murrabil.
- Anis, M. Y., & Arifuddin, A. (2023). Comparative analysis of Arabic-Indonesian and Arabic-English translation techniques in the al-hikam aphorism. *Jurnal Arbitrer*, 10(1), 51-65. <https://doi.org/10.25077/ar.10.1.51-65.2023>
- Baker, M. (2011). *In Other Words: A coursebook on translation*. Routledge.
- Baker, M., & Saldanha, G. (2009). *Routledge encyclopedia of translation studies*. Routledge.
- Boltuc, M. I. (2021). Cultural Adaptation, Manipulation and Creativity in Translation. *Acta Neophilologica*, 1(XXIII), 229–238. <https://doi.org/10.31648/an.5512>
- Brown, K. (1994). *Principles of language and culture*. Oxford University Press.
- Danks, J. H. (2013). *Intercultural translation: Challenges and strategies*. Palgrave Macmillan.

- Dweik, B. S. (2000). Linguistic and cultural maintenance among the chechens of Jordan. *Language, Culture and Curriculum*, 13(2), 184-195. <https://doi.org/10.1080/07908310008666598>
- Fikri, F., & Sutrisno, A. (2023). Decomposition of meaning in translation of cultural terms in the novel Alfu Laylah wa Laylah into Indonesian. *Diksi*, 31(2), 203-213. <https://doi.org/10.21831/diksi.v31i2.65258>
- Gora, R. (2015). Representasi feminisme dalam karya sastra: Kajian semiotika sosial novel *Eks Parasit Lajang* karya Ayu Utami. *Cakrawala: Jurnal Humaniora*, 15(2), 1-8. <https://doi.org/10.31294/jc.v15i2.4903>
- Hartono, R. (2017). *Pengantar ilmu menerjemah (Teori dan praktik penerjemahan)*. Cipta Prima Nusantara.
- Hatim, B. A. (2014). *Teaching and researching translation*. Routledge.
- Hatim, B., & Mason, I. (2005). *The translator as communicator*. Routledge.
- Jakobson, R. (2021). On linguistic aspects of translation. *The Translation Studies Reader*, 156-161. <https://doi.org/10.4324/9780429280641-19>
- Kuraleva, T. V., Vyunova, E., & Pavlenko, E. (2025). Free translation as a translation strategy. *Litera*, 5, 279-287. <https://doi.org/10.25136/2409-8698.2025.5.70553>
- Larson, M. L. (1997). *Meaning-Based Translation*. University Press of America.
- Machali, R. (2014). *Pedoman Penerjemahan Arab-Indonesia*. Bandung: Remaja Rosdakarya.
- Mansi, S., Alim, A., Ibrahim, A. R., & Abdullah. (1988). *At-tarjamah usuluha wa mabadi'uha wa tatbiquha*. Dar Al-Marikh.
- Masduki. (2011). Jenis dan Makna Terjemahan: Ditinjau dari Kelebihan dan Kekurangannya. *Jurnal Prosodi* 5 (2). <https://doi.org/10.21107/prosodi.v5i2.69>
- Molina, L., & Hurtado Albir, A. (2004). Translation techniques revisited: A dynamic and functionalist approach. *Meta*, 47(4), 498-512. <https://doi.org/10.7202/008033ar>
- Munday, J. (2016). *Introducing translation studies: Theories and applications* (4th ed.). Routledge.
- Nababan, M. R. (2003). *Teori menerjemah bahasa Inggris*. Pustaka Pelajar.
- Newmark, P. (1988). *A textbook of translation*. Prentice Hall.
- Nida, E. A. (1964). *Toward a science of translating: With special reference to principles and procedures involved in Bible translating*. Brill Archive.
- Nida, E. A., & Taber, C. R. (2003). *The theory and practice of translation*. BRILL.
- Sakina, A. I., & A., D. H. S. (2017). Menyoroti Budaya Patriarki Di Indonesia. *Share : Social Work Journal*, 7(1), 71. <https://doi.org/10.24198/share.v7i1.13820>
- Suharsimi Arikunto. (1992). *Prosedur penelitian*. Rineka Cipta.
- Venuti, L. (2004). *The Translation Studies Reader*. Routledge.
- Vinay, J. P., J Darbelnet, & Sager, J. C. (1995). *Comparative stylistics of French and English : a methodology for translation*. Benjamins.
- Venuti, L. (1995). *The translator's invisibility: a History of Translation*. Routledge.

Yunianti, F. S., & Fajria, A. (2023). Tren penelitian terjemah Bahasa Arab Di Indonesia (Systematic literature review). *Adabiyyāt: Jurnal Bahasa dan Sastra*, 7(1), 83-109. <https://doi.org/10.14421/ajbs.2023.07015>