

LEARNING VARIOUS IDIOMS FOR ARABIC LANGUAGE TRANSLATORS

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ABSTRACT

Idioms are structural patterns that deviate from common language rules and are usually in the form of phrases, while their meanings cannot be explained logically or grammatically, relying on the meaning of the words that form them. However, the meaning of idioms can be understood as a whole through the feeling of the ability to translate Arabic texts into the target language. The purpose of writing this variety of idioms for Arabic translators in general is to understand Arabic language patterns and minimize someone's mistakes in translating Arabic, while the specific purpose is to describe the accuracy in translating Arabic naturally and objectively. There are many varieties of idioms, very interesting to study critically, phenomenologically including Idioms in Arabic can be formed from isim sentences, fi'il sentences, or letter sentences. These sentences are what make idioms in Arabic more interesting. Based on these sentences, the forms of idioms will appear. Some Arabic idioms are formed from one, two words, and some are three words or even more. The results of this journal on learning about various idioms are considered important to read, especially for Arabic translators, because this journal was written to make it easier for Arabic translators to translate Arabic into Indonesian well and objectively

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خلاصة

العبارات الاصطلاحية هي أنماط بنيوية تنحرف عن قواعد اللغة الشائعة وتكون عادة على شكل عبارات، 'ف ح' لا يمكن تفسير معانيها منطقياً أو نحوياً، بالاعتماد على معن الكلمات التي تشكلها. ومع ذلك، يمكن فهم معن العبارات الاصطلاحية ككل من خلال الشعور بالقدرة على ترجمة النصوص العربية إلى اللغة المستهدفة. إن الغرض من كتابة هذه المجموعة المتنوعة من التعبيرات الاصطلاحية للم 'يجم' العرب بشكل عام هو فهم أنماط اللغة العربية وتقليل الأخطاء 'ف ترجمة اللغة العربية' 'ف ح' أن الغرض المحدد هو وصف الدقة 'ف ترجمة اللغة العربية بشكل طبع وموضوع. هناك العديد من أنواع التعبيرات الاصطلاحية، ومن المثالي للاهتمام دراستها بشكل نقدي، بما 'ف ذلك ظاهرياً. يمكن تشكيل التعبيرات الاصطلاحية 'ف اللغة العربية من جمل اسمية، أو جمل فعلية أو جمل حرفية. هذه الجمل هي ما يجعل التعبيرات الاصطلاحية 'ف اللغة العربية أكثر إثارة للاهتمام. وبناءً على هذه الجمل، ستظهر أشكال التعبيرات الاصطلاحية. بعض التعبيرات العربية تتكون من كلمة واحدة أو كلمتي، وبعضها يتكون من ثلاث كلمات أو ح 'ن أن ك 'ي. تعني نتائج هذه

الكلمات الرئيسية:

تعلم المصطلحات الاصطلاحية م 'يجم،
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المجلة تعرف على المصطلحات المختلفة مهمة للقراءة، وخاصة بالنسبة للمترجمين العرب، لأن هذه المجلة كتبت لتسهيل على المترجمين العرب ترجمة اللغة العربية إلى الإنكليزية بشكل جيد وموضوع.

Introduction

The Arabic idiomatic phenomenon has long been discussed and discussed by Arab scholars such as Al-Jahiz (M: 255 H) in his book *البيان والتبيين*, Al-Jurjani (M: 471 H) through his books *دلائل الإعجاز* and *البيان والأسرار*, while Al-zamakhshari (M: 538 H) with his book *الكشاف*. According to Shakkor (1992: 64) the science of rhetoric is *علم البيان* is defined by Arabic linguist as "a scientific discipline that states how to express language through the structure of sentences in various ways, where others explain the impression and meaning" (translation). Thus, balaghah experts have agreed that *علم البيان* includes three aspects, namely: (المجاز) simile and (الكناية) metonymy. Arabs use idiomatic expressions/language conclusions for certain reasons. According to Abu Sa'ad (1987: 7) idiomatic expressions are used in two categories, the first aims to pay attention to language elements through the application of phenomena of language use and the second is to express natural impressions shown through metaphorical images in idioms.

Idioms are structural patterns that deviate from the general rules of language, while their meaning cannot be explained logically or grammatically, by relying on the meaning of the words that form them. For example, *إِبنُ الْيَوْمِ* means Today's Youth (Modern), *قَتَلَ الْوَقْتَ* which means wasting time. The first example has the textual meaning of Today's Boys, but if interpreted idiomatically it becomes today's youth (Modern), while the second example has the textual meaning of killing time, but the meaning of the idiomatic here is wasting time.

Say *Abilenem* means boy, the word *اليوم* means today but after becoming an idiomatic meaning (*إِبنُ اليوم*) is today's or modern youth. While the word *قتل* means killing, the word *الوقت* means time but after becoming an idiomatic meaning (*قتل الوقت*) is wasting time. In her Arabic Language Education Thesis, Umi Nurul Fatimah gives an example of *رَغِبَ فِي* which means the idiom of being happy and *رَغِبَ إِلَى* which means the idiom of asking Muhammad Luqman Ibnul Hakim et al (2015: 89)

Idioms are a collection of two or more words that form a single unit or expression that cannot be understood literally because they have different meanings

from the words that form them, so they must be understood in context and translated by finding an equivalent in the target language. This is what makes it difficult for Arabic translators to find idioms that cannot be understood literally. Idioms in Arabic can be a combination of words with prepositions, a combination of words with words, and proverbs/expressions. Idiomatic translation is a translation that is oriented towards the target language and tends to change the nuances of meaning through the use of everyday expressions and idiomatic expressions that are not found in the source language. Arabic idioms consist of certain semantic structures and characteristics, including: (1), idioms with a pattern structure, for example: *أذن هو* which means 'he told what he heard without thinking'. (2), idioms with certain linguistic phenomena such as (synonyms, homonyms and antonyms). (3), idioms with a proverb pattern. (4), idioms are the result of

Method

This study uses a descriptive qualitative approach that aims to explore and deeply understand the social phenomena that occur in early childhood education environments. This approach was chosen because it allows researchers to examine the behavior, views, and experiences of subjects in a natural context and without variable manipulation. Data collection was carried out using in-depth interview techniques, participant observation, and documentation studies. The researcher himself became the main instrument in the data collection process, assisted by interview guides and observation sheets that had been prepared previously. The entire data collection process was carried out by maintaining research ethics, including approval from related parties and maintaining the confidentiality of informant identities. Data analysis used the Miles and Huberman interactive model, which includes the stages of data reduction, data presentation, and drawing conclusions. To ensure the validity of the data, this study applied source and method triangulation techniques, and conducted member checks to validate the researcher's interpretation of the data obtained.

Results

Changes in the meaning of idioms are in the form of additions or reductions that occur not only in terms of the quantity of words, but also in terms of their quality. Changes in the meaning of idioms include:

- a. Expansion of meaning (generalization) A change in the meaning of expansion is a phenomenon that occurs in a word or lexeme that initially only had one meaning, but then due to several factors it becomes to have

other meanings. For example, the word "saudara" which initially only meant "seperut" or "sekembanungan". Then, its meaning developed into "anyone who is related by blood". Furthermore, anyone who still has the same origin is also called a brother. The meaning that undergoes generalization is a meaning that previously had a specific meaning and then expanded so that it encompasses a broader or more general meaning.

- b. **Narrowing of meaning (specialization)** Narrowing of meaning is a symptom that occurs in a word that originally had a fairly broad meaning, then changed to be limited. For example, the word "pastor, ulama" which originally meant "a knowledgeable person" but in Indonesian experienced a narrowing of meaning to become "Christian religious teacher".
- c. **Total change of meaning** Total change of meaning is a change in meaning from its original meaning to a new meaning, although it is possible to find elements of connection between the original meaning and the new meaning. For example, in Indonesian now the word "gapura" has changed its meaning to "gate". This word comes from the adjective form of the name Allah SWT غفور, meaning "most forgiving".
- d. **Amelioration (improvement)** Amelioration is a process of changing meaning that the new meaning is perceived as higher or better in value than the old meaning. For example, the origin of the word زوجة "wife" is lower than the word امرأة "woman". Now, the word زوجة feels higher in value than the word امرأة which etymologically means "woman".
- e. **Pejoration (worsening)** Pejoration is a change in the meaning of a word that has a lower value than the previous word. For example, the word "crony" means "friend", while the new meaning means "friend of a criminal".
- f. **Synesthesia (two senses shift)** Synesthesia is a change in meaning due to the exchange of the use of the senses to capture the symptoms that occur around humans. For example, the taste of "spicy" which should be perceived by the tongue's sense of taste is perceived by the ear's sense of hearing, as in the statement "his words are very spicy".

- g. Association (similarity of properties) Association is a relationship between a form of speech with something else that is related to that form of speech. For example, the word "envelope" actually means "letter envelope", but in the sentence "so that the matter is finished quickly, just give me an envelope", the envelope means "bribe money"
- h. Meaning shift (euphemism) Meaning shift occurs in Indonesian words called euphemism (weakening of meaning). Usually occurs for words that are considered to have a meaning that offends the feelings of the person experiencing it. For example, the word "fired" is felt to be too harsh, thus the words "honorably dismissed" or "retired" appear.
- i. Ambiguity of meaning Ambiguity of meaning is caused by the nature of words or sentences that are general, words or sentences are never one hundred percent homogeneous, words will have a clear meaning if they are in a sentence and sentences will have a clear meaning if they are in context, the boundaries of meaning that are connected to language and those outside the language are unclear, the words used are not familiar with their references. For example, if someone says "book", then what book is meant is not clear. The word "water" has different meanings when it is in a sentence, and the contexts are also different. The meaning of "clever" is not clear to what extent the meaning of the word "clever" is. The word "democracy" people will be confused to explain clearly the meaning of the word because the word used is not familiar with its reference

There are several other versions of idioms, viewed from the aspect of sentence or word form, including:

- a. Verbal Sentences (الفعلية الجملة) In Arabic, the number of fi'liyah is often used, namely sentences that begin with the verb as the beginning of the sentence so that the sentence begins with the predicate, while the subject is behind. However, even though the sentence is in the form of a number of fi'liyah, its equivalent in Indonesian is the number of ismiyah, so the sentence is translated as: number of ismiyah too, for example: يبيع الفلاح الحضر Literal meaning: Selling vegetables to farmers Translation: Farmers sell vegetables, تَعْلَمُ التَّلَامِيذُ كُلُّ يَوْمٍ Literal meaning: Students study every day Translation: Students study every day

- b. Active Form of Words (المبني للمعلوم) In Arabic sentences, kalam, fi'il mabni ma'lum is often used, such as: يبيع – باع – يقرأ – قرأ – يقول – قال and others. So it is in the form of an active sentence, but its equivalent in translation into Indonesian is in the passive form, such as: هذا كتابٌ اشتراهَ Literal meaning: This is the book that Muhammad bought yesterday Idiomatic translation: This is the book that Muhammad bought yesterday هذا الكتابُ الفه الدكتور محمد Literal meaning: This book was written by Dr. Muhammad Idiomatic translation: This book was written by Dr. Muhammad
- c. Passive Form Words (المبني للمجهول) In the following sentences, the verb mabni majhul or isim maf'ul is used, which is the form used in passive sentences. However, the equivalent in the Indonesian translation is in the form of an active sentence. There are even some verbs that are actually used in the form of mabni majhul while the meaning is mabni ma'lum, such as: سَرَرْتُ بِلِقَائِكَ Literal meaning: I am pleased because I met you Translation: I am pleased to meet you أَنَا مُسْرُورٌ بِحُضُورِكَ Literal meaning: I am pleased by your arrival Translation: I am pleased that you came
- d. Meaning of the word (عن) The word sometimes functions to mutate the verb, so that it is not translated textually from or about, but rather contextually and sometimes not translated at all, for example: بَحَثَ الرَّجُلُ عَنْ وَلَدِهِ فِي الْمَدْرَسَةِ Literal meaning: Discussing that person about his child at school Translation: That person is looking for his child at school. اَعْلَنَ الْمَدِيرُ عَنْ حَاجَتِهِ إِلَى مُوظِفٍ Literal meaning: Announcing the Director about the need to the Translation staff: The director stated the need for staff.
- e. Meaning of the word (على) Words have various meanings, sometimes when translated according to the meaning and intent of the sentence, for example: عَلَيْكَ أَنْ تَطْعُمَ وَالِدَيْكَ Literal meaning: It is upon you to obey your parents Translation: You must obey your parents. Literal meaning: Help the farmers to fight the rats Translation: The farmers worked together to eradicate the rats.
- f. Meaning of the word (من) The word من has several equivalent meanings, therefore من is not always given the same meaning, but is translated

according to the meaning of the sentence. Sometimes it means because, one of, from, towards, among others. Example: **وَصَلَ الْأَسْيَاحُ مِنْ الْيَابَانِ** Literal meaning: Until the tourists came from Japan Translation: The tourists came from Japan **أَبُو الْقَاسِمِ الزَّهْرَاوِي** Literal meaning: From the Arab doctors Abul Qosim Al-Zahrawi Translation: Abu Kasim Al-Zahrowi is one of the Arab doctors

- g. Meaning of the Word (ب) There are many uses of the letter jar الباء which functions as a ta'adiyah harf. This ta'adiyah harf does not change the meaning, but rather emphasizes that the word behind it is an object. Considering that to find out all the verbs that are muta'addi with harf, and with what harf the verb becomes muta'addi, it is necessary to examine various dictionaries and various manuscripts, then below only the most widely used verbs will be presented. Example: The student acknowledged the excellence of his friend. Literal meaning: The student acknowledged the excellence of his friend. Translation: The student acknowledged the excellence of his friend. The university celebrated its anniversary Literal meaning: Organizing the university with its anniversary Translation: The university celebrated its anniversary
- h. Additional Letter ب In Arabic sentence structures, we often find the additional letter ب, and the letter ب here has no meaning at all. The additional letter ب usually precedes: خبر - فاعل - مفعول - مبتدأ - كيف - اذا - Example: الباء - الباء - الباء - الباء added to the mubtada' (subject) God bless you **يَمْنَعُهُمْ** Translation: The students arrived at the airport, suddenly a guard prevented them from entering the waiting room. - الباء is added to the predicate **أَلِ الطَّلَابُ : أَلَسْنَا بِسَيَّاحٍ** Literal meaning: The student said: we are not with tourists Translation: The student said: we are not tourists. - الباء is added to the fa'il (subject) **كَفَى بِاللَّهِ شَهِيدًا** Literal meaning: Sufficient with Allah as a witness Translation: Sufficient, Allah as a witness. - الباء is added to maf'ul (object) **كَفَى بَعْلِي تَجَارِبَ الْحَيَاةِ** Literal meaning: Life experiences are enough for Ali Translation: Life experiences are enough for Ali. - الباء is added to khobara, **مَا مَا أَنَا بِقَارِءٍ** Literal meaning: Neither I nor the one who reads Translation: I cannot read. - الباء with كيف and added to mubtada' **كَيْفَ يَبَاحُثُكَ الْمَرِيضُ ؟** Literal meaning: How is your sick brother? Translation: How is your sick brother?

- i. Meaning of the additional letter ما The additional letter ما when it is after اذا and شرط therefore does not have an equivalent meaning. Different from ما which has the status of: isim maushul, istifham, harf nafhyi, or harf syarth. „مَا نَجَّحْتَ حَصَلْتَ عَلَى شَهَادَةٍ“ Literal meaning: When you graduate you will get a diploma Translation: When you have graduated you will get a diploma. Wherever you are, I will help you. Translation: Wherever you are, I will definitely help you.

Discussion

A. Problems of idioms in Arabic

Translation Problems Problems will arise when translating one language into another language, both linguistic and non-linguistic problems.

a. Linguistic Problems

- 1). Vocabulary Vocabulary difficulties are often encountered due to very limited knowledge of the language or words that have previously unknown meanings. This difficulty can be overcome by providing standard dictionaries that contain standard vocabulary.
- 2). Sentence Structure (al-qawa'id) Often encountered even though the translator has mastered many al-qawa'id books. For example, determining the fi'il, fa'il and maf'ul as a whole in a major sentence (the number of al-kubra) consisting of several sentences. This difficulty can be overcome by continuing to try to master al-qawa'id (sharf, nahw and balaghah) theoretically and practically.
- 3). Sentence structure problem One cannot simply translate word for word from Arabic into Indonesian, unless one has to put the words in the context of the whole unit, also because the Arabic word structure is quite different, even the opposite of the Indonesian word structure. This difficulty can be overcome by trying to understand the Arabic sentence structure as something complex because there is no similarity in Indonesian (Soegeng and Madyo Ekosusilo, 1990: 21).
- 4). Transliteration Transliteration difficulties, especially regarding names of people and cities. This difficulty can be overcome by

making intensive efforts to have the ability of two languages: the transliteration language and the source language.

- 5). Language development Language development depends on the development of knowledge and science, such as words, terms or expressions that previously did not exist in Arabic. This difficulty can be overcome by searching for and following language developments, especially terms that are appropriate to certain scientific disciplines

b. Non-linguistic Context

- 1). Socio-cultural. Non-linguistic difficulties that are often encountered usually involve social and cultural problems. The socio-cultural of the Arab nation is certainly different from the socio-cultural of the Indonesian nation. This difference causes problems. Social phenomena, including language, are influencing the development of Arabic language teaching. Moreover, the majority of the Indonesian population is Muslim, so understanding Arabic is important as a religious language. This language contact can be influenced by various factors where humans will get used to using a language because they need continuous communication. The problems that then arise are expressions, terms, names of objects that are not found in Indonesian are not easily understood by Arabic language students from Indonesians who do not know the slightest bit about the socio-cultural of the Arab nation. This difficulty can be overcome by knowing the socio-cultural background of the Arab nation in particular, both past and present. Then it is necessary to try to compile Arabic language learning materials that contain things that can provide a picture of the socio-cultural environment of the Arab nation.
- 2). Many of them feel reluctant and boring Students and young generations become reluctant and feel bored when facing Arabic texts. This is caused by the lack of basic Arabic language skills, coupled with the many words that they do not know the meaning of. This difficulty can be overcome by starting to read simple books or texts written in Arabic which are relatively easier, besides choosing

popular scientific books, it is also necessary for beginners to choose books or texts that interest them. Certain attractions will eliminate reluctance and boredom which will make it easier to understand Soegeng and Madyo Ekosusilo, (1990: 90)

- 3). Different Levels of Translator Ability The difficulty of a text can be related to the translator's ability level, two interrelated things arise. The text is considered easy because the translator's ability level is very good, or the text is considered difficult because the translator's ability level is still very low. However, because the translator is the main actor in the translation process, his ability level becomes a determining factor in the success or failure of the translation. If he already has comprehensive translation competence, the problems that arise in the practice of translating can be overcome easily. On the other hand, novice translators whose translation competence is still very limited will face various kinds of difficulties.

B. Analysis of idiom material for Arabic language translators

An idiom is a special form of speech or expression. Based on the grammatical aspect, it cannot be understood just by using a dictionary or literally. An expression that has a meaning that cannot be understood word for word. Therefore, the process of translating idioms requires broad knowledge about the scope of meaning, therefore only translators or students have broad insight and understand language cultures.

The aim of learning this variety of idioms is more specifically for Arabic translators and students who are studying Arabic at all levels, so learning this variety of idioms is very important in the world of translation and education.

Conclusion

There are several things that must be known by Arabic translators into the target language, including understanding the meaning of idioms, this is considered very important because there are many Arabic sentences that cannot be interpreted textually, but you must also have deep feelings to translate Arabic texts into the target language (Indonesian).

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