



Online and Print-Based Translation of Mu'jam Tarjamah: An Analysis of Al-Ma'any and Muhammad Yunus Arabic Dictionaries

Nuroh

Sultan Maulana Hasanuddin Banten University, Indonesia

Corresponding E-mail: 232622105.nuroh@uinbanten.ac.id

Abstract

Technological developments have given rise to online-based dictionaries such as *al-Ma'any*, which provide ease in translating, while printed dictionaries by Mahmud Yunus still hold historical and methodological value. This study employs a qualitative method with a content analysis approach. The purpose of this study is to compare the results of translation analysis and translation quality between the online-based *mu'jam al-Ma'any* and the Mahmud Yunus printed dictionaries. The results of the study show translation quality depends on context and purpose. Consequently, *Mu'jam al-Ma'any* excels in speed and diverse results across linguistic and non-linguistic aspects. In contrast, Mahmud Yunus's dictionary offers greater accuracy and consistency, especially for Islamic terms, though searches take longer. Both dictionaries possess advantages that complement each other. The *al-Ma'any* online dictionary is suitable for quick and dynamic needs, while the Mahmud Yunus printed dictionary relevant for in-depth study. Combining the two can enhance the quality of Arabic translation.

Keywords: *Translation, Online Dictionary, Print Dictionaries, Al-Ma'any, Mahmud Yunus*

Introduction

In the translation process, a translator typically employs various auxiliary tools, such as printed dictionaries, electronic dictionaries, and technology-based dictionaries. These tools are an indispensable part of translation activities, as they can assist in determining word choices, structuring sentences, and understanding sentence construction. Additionally, these tools have the primary function of

supporting the overall translation process.¹ Various devices, such as Android-based mobile phones or tablets, provide a variety of applications due to advancements in technology and communication, including Arabic dictionary applications that are available in both online and offline versions.² The application can be easily downloaded through the Play Store. To use the Arabic dictionary application, it is especially necessary to install an Arabic keyboard so that users can type vocabulary in Arabic.³

In Indonesia, many Arabic dictionaries in print form have been published with various characteristics, compilation methods, and diverse approaches. Over time, these dictionaries continue to undergo innovative and modern changes and developments as learning resources that make it easier for learners to find vocabulary more practically and efficiently.⁴ Arabic printed dictionaries have special value for Arabic language learners, both from historical and cultural aspects. As part of the tradition of written literacy, the Arabic printed dictionary in Indonesia is one of the intellectual heritages of the archipelago's scholars who play a role in preserving Arabic as the language of the Qur'an.⁵ The existence of printed dictionaries is still necessary in this digital era. Apart from being a tool for

¹Dian Wulandari, "Budaya Penggunaan Alat Bantu Penerjemahan (Cat Tools) Dalam Proses Menerjemahkan," *Jurnal Sosial Humaniora Dan Pendidikan* 2, no. 3 (2023): 66-71, <https://doi.org/10.56127/jushpen.v2i3.1089>.

²Ramadhan Nur Ilham, "Pemanfaatan Kamus Digital Bahasa Arab-Indonesia Sebagai Sumber Belajar Di SMP IT Ibnu Khaldun," *Journal of Educational Research* 4, no. 4 (2023): 1932-1942, <https://jer.or.id/index.php/jer/article/view/632>.

³Rasyid Sabirin and Syaiful Taufik Watabetta, "Aplikasi Kamus Bahasa Arab-Indonesia Dan Indonesia-Arab Berbasis Android," *Jurnal Informatika* 7, no. 1 (2017): 7-11.

⁴Muh. Busro, "Sejarah Perkamusan Bahasa Arab Di Indonesia," *El-Wasathiya: Jurnal Studi Agama* 4, no. 2 (2016): 15-33.

⁵Muh. Busro, "Sejarah Perkamusan Bahasa Arab Di Indonesia," *El-Wasathiya: Jurnal Studi Agama* 4, no. 2 (2016): 15-33.

translation, printed dictionaries also serve as a historical symbol and a means of learning lexicon that must be preserved.⁶

The development of Arabic dictionaries in Indonesia continues to increase along with the progress of the times. Initially, the available dictionary was the Arabic-Malay dictionary, followed by the Arabic-Indonesian dictionary compiled by Mahmud Yunus. After that, various other types and sizes of dictionaries began to appear. Not only Arabic-Indonesian and Indonesian-Arabic bilingual dictionaries, but also multilingual dictionaries such as Arabic-English-Indonesian.⁷

In the digital era, the development of Arabic dictionaries has undergone significant changes. Dictionaries that were previously available only in the form of thick and heavy printed books have now adapted to technology and transformed into digital dictionaries. These digital dictionaries exist as software or applications available in desktop, web-based, and mobile formats.⁸ Some examples of Arabic online dictionaries that can be used include⁹ Google Translate, the *Qaamus* dictionary, the 17 Minute Languages dictionary, the *al-Ma'any* dictionary, kamusarab.com, the *Javakedaton* dictionary, the *Listenarabic* dictionary, and several other online Arabic-Indonesian and Indonesian-Arabic dictionaries.¹⁰ In the digital era that continues to advance, the need for practical and efficient translation tools

⁶Ahmad Zaki Alhafidz, "Eksistensi Kamus Cetak Bahasa Arab Di Era Digital," *IJAZ ARABI: Journal of Arabic Learning* 6, no. 1 (2023): 271-280.

⁷Nasarudin, "Penggunaan Kamus Dwibahasa Sebagai Sumber Belajar Dalam Penguasaan Kosakata Arab Mahasiswa Fakultas Hukum Universitas Muhammadiyah Mataram," in *Seminar Nasional Penelitian Dan Pengabdian Kepada Masyarakat* (Bandar Lampung: Universitas Sang Bumi Ruwa Jurai, 2020), 229-240.

⁸Muhamad Arif Mustofa, "Analisis Penggunaan WhatsApp Sebagai Media Pembelajaran Bahasa Arab Di Era Industri 4.0," *Arabiyatuna Jurnal Bahasa Arab* 4, no. 2 (2020): 333-346, <https://doi.org/10.29240/jba.v4i2.1805>.

⁹Yuniarti Amalia Wahdah, Muhajir Muhajir, and Abdurrahman Wahid Abdullah, "Kamus Online Sebagai Media Penerjemahan Teks Bagi Calon Guru Bahasa Arab," *Edukasiana: Jurnal Inovasi Pendidikan* 2, no. 3 (2023): 138-150, <https://doi.org/10.56916/ejip.v2i3.368>.

¹⁰Besse Wahida, "Kamus Bahasa Arab Sebagai Sumber Belajar (Kajian Terhadap Penggunaan Kamus Cetak Dan Kamus Digital)," *At-Turats Jurnal Pemikiran Pendidikan Islam Journal* 11, no. 1 (2017): 58-71.

is increasingly important, especially in the academic field. As one of the major languages in the world, Arabic plays a strategic role in various areas, such as religion, education, and commerce. Therefore, the existence of a dictionary as a tool to translate Arabic becomes indispensable, such as *al-Ma'any* as an online dictionary and Mahmud Yunus's printed dictionary.

The term "*al-Ma'any*" in the *al-Munawwir* dictionary means "meanings" in Arabic. The primary focus of this dictionary is to provide a comprehensive explanation of each word, including both translation and elucidation of synonyms in Arabic. Initially, the *al-Ma'any* dictionary was available only in a basic digital format, but it has evolved into more advanced applications, featuring additional tools such as Arabic translation into various other languages, including Indonesian.¹¹ The *al-Ma'ny* dictionary (Arabic - Indonesian or Indonesian - Arabic) can be used by beginners who are just learning Arabic and lack basic language skills. *Al-Ma'ny* serves as a dictionary that translates words from Arabic to Indonesian, making it easier for users to understand the meaning and vocabulary of Arabic.¹² The *al-Ma'any* application is specifically designed to provide convenience for students, teachers, and anyone deeply engaged in linguistics when searching for the meaning of a word. This application can be accessed through www.almaany.com.¹³ The *al-Ma'any* Arabic dictionary offers a more detailed explanation of meanings than other online dictionaries. Its uniqueness lies in presenting the general meaning

¹¹Lisa Rahmadhani Siregar et al., "Analisis Penggunaan Kamus Online Al-Ma'any Untuk Pengembangan Kosakata Mahasiswa Pendidikan Bahasa Arab Di Universitas Islam Negeri Sumatera Utara Medan," *Edukasi Elita: Jurnal Inovasi Pendidikan* 2, no. 1 (2024): 316-333.

¹²Hastang, "Efektifitas Kamus Bahasa Arab Berbasis Aplikasi Android Dalam Menerjemahkan Qiraah," *Didaktika Jurnal Kependidikan* 11, no. 1 (2019): 112-120, <https://doi.org/10.30863/didaktika.v11i1.158>.

¹³Khairul Asyraf Mohd Nathir et al., "Persepsi Pelajar Terhadap Pembelajaran Kosa Kata Bahasa Al- Quran Melalui Aplikasi Almaany Di Dalam Telefon Pintar," *AL-QANATIR International Journal of Islamic Studies* 8, no. 1 (2017): 16-28.

first before displaying the specific meaning as referenced in other well-known dictionaries.

Research by Ahmad Arifin and Slamet Mulyani (2021) shows that 70% of 100 student respondents choose to use digital dictionaries, such as Google Translate and *al-Ma'any*, while another 30% prefer printed dictionaries, such as *al-Munawwir*, Mahmud Yunus, and similar references.¹⁴ The same sentiment was also expressed by Ahmad Mustaufiy and Sadat, who stated that the majority of students tend to use digital dictionaries due to practicality and their limited understanding of Arabic morphology.¹⁵ The results of previous studies have shown significant developments in the use of digital-based translation, driven by technological advancements that offer ease of access and highlight the advantages of online dictionaries such as *al-Ma'any*, particularly in terms of search speed and relevance of translation results. In contrast, research on the printed dictionary by Mahmud Yunus emphasizes the completeness of the data, especially in classical linguistics and in-depth analysis of meaning.

Although the benefits and limitations of each dictionary have been discussed in several studies, research comparing translations between the *al-Ma'any* online dictionary and the Mahmud Yunus printed dictionary is still rare. Moreover, no in-depth research has examined the quality of the translation results from both academic and non-academic sources. Most existing research only highlights user preferences for specific types of dictionaries without discussing in detail the effectiveness of both in producing quality translations. This study provides an

¹⁴Ahmad Arifin and Slamet Mulyani, "Persepsi Mahasiswa Terhadap Penggunaan Kamus Digital Bahasa Arab Di Era Society 5.0," *An Nabighoh* 23, no. 2 (2021): 235-250, <https://doi.org/10.32332/an-nabighoh.v23i2.4478>.

¹⁵Ahmad Syagif Hannany Mustaufiy and Anwar Sadat, "Analisis Preferensi Mahasiswa Terhadap Penggunaan Kamus Dalam Mempelajari Bahasa Arab," *AL-AF'IDAH: Jurnal Pendidikan Bahasa Arab Dan Pengajarannya* 4, no. 1 (2020): 1-17.

innovative comparative approach by combining qualitative analysis and content analysis of the *al-Ma'any* dictionary and Mahmud Yunus's dictionary in the translation process. This study aims to compare the results of the analysis of online and print *mu'jam* translations and the quality of their translations to produce high-quality translations.

Method

This study employs a descriptive qualitative method with a content analysis approach. The main focus is to analyze and present the results of Arabic sentence translation, highlighting the advantages and limitations of the two dictionary models. Content analysis is a research method that entails an in-depth discussion of the content found in written and printed information in the mass media.¹⁶ The data sources in this study consist of primary sources, namely the *al-Ma'any* online dictionary and the Arabic-Indonesian printed dictionary by Mahmud Yunus. Meanwhile, secondary data sources comprise articles, journals, books, and literature relevant to Arabic translation, the use of dictionaries, and the effectiveness of online and print dictionaries. Data collection techniques include structured documentation and observation, with documentation involving data gathered from primary sources. This process encompasses the collection of sentences, words, translations, and explanations of meanings available in both dictionaries. While the observation is systematically structured, the researcher analyzes the translation characteristics in the *al-Ma'any* dictionary by noting its advantages and disadvantages, and then compares it with the Mahmud Yunus dictionary. The data

¹⁶Nurhayati Nurhayati et al., *Metodologi Penelitian Kualitatif: Teori Dan Praktik* (Jambi: PT. Sonpedia Publishing Indonesia, 2024).

analysis technique used is descriptive-qualitative analysis.¹⁷ The collected data is analyzed by systematically comparing the translation results of the two dictionaries, which includes content comparison, identification of advantages and limitations, and drawing conclusions.

Result and Discussion

Dictionaries are among the most important learning tools in acquiring foreign languages, especially Arabic.¹⁸ Good language mastery depends on a learner's ability to utilize the dictionary and the extent of vocabulary acquired. For instance, understanding synonyms is one of the effective methods to expand vocabulary. The following is a comparison table of translations using the online *Mu'jam al-Ma'any* and the printed *Mu'jam* based on *Mu'jam al-Ma'any* and *Mu'jam* Mahmud Yunus:

No.	Arabic Text	Translation (<i>Mu'jam Online</i>)	Translation (<i>Mu'jam Print</i>)
1.	هذا الكتاب مثلاً مفيد جداً لتغذية روحك	Misalnya buku ini, sangat berguna penuh akan hal penting.	Buku ini misalnya, sangat bermanfaat penuh akan hal penting.
2.	الجو جميل اليوم	Cuaca indah hari ini.	Udara hari ini sangat menyenangkan.
3.	الأطفال يلعبون في الحديقة	Anak-anak bermain di taman.	Anak-anak sedang bermain di kebun.

¹⁷Michael Quinn Patton, *Qualitative Research & Evaluation Methods: Integrating Theory and Practice* (United States of America: SAGE Publications, 2014).

¹⁸Alinda Zakiyatul Fakhroh Yoke Suryadarma, "Optimalisasi Penggunaan Corpus Linguistics dalam Penyusunan Kamus Az- Ziro ' Ah Sebagai Media Pembelajaran Bahasa Arab," in *Isolec* (Malang: Universitas Negeri Malang, 2020), 123-128, <http://isolec.um.ac.id/proceeding/index.php/issn/article/view/59>.

4.	العلم نور والجهل ظلام	Ilmu adalah cahaya, dan kebodohan adalah kegelapan.	Pengetahuan adalah cahaya, dan ketidaktahuan gelap.
5.	لا تؤجل عمل اليوم إلى الغد	Jangan tunda pekerjaan hari ini sampai besok.	Jangan menunda pekerjaan hari ini ke esok hari.
6.	رأيت الطيور تحلق في السماء	Saya melihat burung-burung terbang di langit.	Aku melihat burung-burung beterbangan di langit.
7.	اجتهد في دراستك لتنجح	Belajarlah dengan giat untuk sukses.	Bersungguh-sungguhlah dalam belajar agar berhasil.
8.	الحياة قصيرة، فاستمتع بها	Hidup itu pendek, jadi nikmati.	Hidup itu singkat, nikmatilah sebaik mungkin.
9.	الشمس مشرقة صباحًا	Matahari bersinar di pagi hari.	Matahari memancarkan sinarnya di pagi hari.
10.	احترم الآخرين لتحترم نفسك	Hormati orang lain untuk menghormati diri sendiri.	Hormatilah orang lain agar dirimu dihormati.
11.	القراءة غذاء للعقل	Membaca adalah makanan untuk pikiran.	Membaca adalah santapan jiwa.
12.	أريد أن أتعلم لغة جديدة	Saya ingin belajar bahasa baru.	Saya ingin mempelajari bahasa baru.
13.	كان الليل مظلمًا والنجوم تتألأ	Malam itu gelap dan bintang-bintang bersinar.	Malam sangat gelap, tapi bintang-bintang berkilau.

14.	الماء ضروري للحياة	Air sangat penting untuk hidup.	Air adalah kebutuhan utama kehidupan.
15.	المدرسة مكان للتعلم	Sekolah adalah tempat belajar.	Sekolah adalah tempat untuk mencari ilmu.
16.	الطاولة مصنوعة من الخشب	Meja terbuat dari kayu.	Meja itu terbuat dari kayu.
17.	أمي تحضر الطعام في المطبخ	Ibuku menyiapkan makanan di dapur.	Ibu saya sedang memasak di dapur.
18.	نحن بحاجة إلى مزيد من الوقت	Kami membutuhkan lebih banyak waktu.	Kita memerlukan waktu yang lebih banyak.
19.	الجمال حيوان قوي وصبور	Unta adalah hewan yang kuat dan sabar.	Unta adalah binatang yang kuat dan penuh kesabaran.
20.	السماء ملبدة بالغيوم اليوم	Langit penuh awan hari ini.	Langit hari ini dipenuhi oleh awan-awan.

In comparing the results of the translation analysis between *mu'jam al-Ma'any* and *mu'jam* Mahmud Yunus, there are differences in translation style, word selection, context suitability, accuracy of meaning, and overall quality of translation that affect whether the translation can be considered good or not. Here is the explanation:

1. Translation Style

Translation in *mu'jam al-Ma'any* tends to be more direct and simpler, which makes it easier for a wide audience to understand. This style employs more concise

sentences and avoids complexity, making it a practical choice for everyday texts.¹⁹ This translation style is faster and more efficient but can sometimes reduce the depth of meaning that is intended to be conveyed in the original text. In contrast, Mahmud Yunus' *mu'jam* provides a more formal and detailed style of translation. A more diverse choice of words gives a deeper and more philosophical impression, but sometimes this style makes the text sound heavier and less to the point.²⁰

Example:

هذا الكتاب مثلاً مفيد جداً لتغذية روحك

Means:

Mu'jam al-Ma'any : "Misalnya buku ini, sangat berguna penuh akan hal penting".

Mu'jam Mahmud Yunus : "Buku ini misalnya, sangat bermanfaat penuh akan hal penting".

Mu'jam online uses the phrase "sangat berguna penuh akan hal penting", which under-describes the depth of its original meaning. Meanwhile, Mahmud Yunus *mu'jam* selected "sangat bermanfaat penuh akan hal penting", which is closer to the meaning of the text. The choice of the "sangat bermanfaat" translation style in Mahmud Yunus's dictionary offers greater depth in accordance with academic standards.

2. Word Selection

The choice of words in *mu'jam al-Ma'any* focuses on the use of simple and common terms, aiming to be easily understood in everyday conversations. More familiar words, such as "sangat bermanfaat" or "cuaca", make these translations more

¹⁹Lynne Bowker and Jennifer Pearson, *Working with Specialized Language A Practical Guide to Using Corpora*, 1st ed. (London: Routledge, 2002).

²⁰Lawrence Venuti, *The Translator's Invisibility A History of Translation* (United Kingdom: Routledge, 2008).

accessible and quicker to comprehend.²¹ In contrast, Mahmud Yunus' *mu'jam* selected richer and more specific phrases, such as "*santapan jiwa*" or "*makanan untuk pikiran*", which provided philosophical depth and elegance. This choice offers a more profound feel, but may hinder understanding for audiences who are less accustomed to complex expressions.²² This choice of words works better in the context of literature or texts that require in-depth analysis, but can feel less natural in everyday communication. Example:

الجو جميل اليوم

Means:

Mu'jam al-Ma'any : "*Cuaca indah hari ini*".

Mu'jam Mahmud Yunus : "*Udara hari ini sangat menyenangkan*".

The translation of *mu'jam al-Ma'any* is more in line with the original text, while Mahmud Yunus's *mu'jam* adds an emotional nuance that is not straightforward in the Arabic text. The choice of the word "*Cuaca*" is more appropriate to describe الجو than the word "*Udara*" which feels less specific in the sentence.

3. Contextual Suitability

Mu'jam al-Ma'any is more flexible in its translation to suit day-to-day use, making it suitable for informal communication, education, or social media. This translation goes directly to an easily accepted understanding without requiring extensive interpretation. However, in a more academic or literary context, Mahmud Yunus *mu'jam* is more appropriate because it prioritizes formality and seriousness

²¹Mona Baker, *In Other Words A Coursebook on Translation* (London: Routledge, 2018), <https://doi.org/10.4324/9781315619187>.

²²Daniel Gile, *Basic Concepts and Models for Interpreter and Translator Training* (Amsterdam, Netherland: John Benjamins Publishing Company, 2009).

in word choice. More philosophical translations, such as the phrases "*memerlukan waktu yang lebih banyak*" or "*penuhi kesabaran*", provide depth of meaning but may sound stiff in casual conversation. Therefore, conformity with the context greatly determines translation quality. Example:

العلم نور والجهل ظلام

Means:

Mu'jam al-Ma'any : "*Ilmu adalah cahaya, dan kebodohan adalah kegelapan*".

Mu'jam Mahmud Yunus : "*Pengetahuan adalah cahaya, dan ketidaktahuan gelap*".

In accordance with the above sentence, the word "*Ilmu*" in *mu'jam al-Ma'any* is more general and relevant, while "*Pengetahuan*" in Mahmud Yunus *mu'jam* is more formal and the word "*Ketidaktahuan*" is more complex than "*kebodohan*", which is more straightforward.

4. Accuracy and Appropriateness of Meaning

With a simpler approach, *mu'jam al-Ma'any* is quicker and easier to understand when simplifying the more subtle meanings in the original text. Example:

الماء ضروري للحياة

Means:

Mu'jam al-Ma'any : "*Air sangat penting untuk hidup*".

Mu'jam Mahmud Yunus : "*Air adalah kebutuhan utama kehidupan*".

The appropriateness of the meaning of the sentence "*Air sangat penting untuk hidup*" in *mu'jam al-Ma'any* is suitable, but it can have a stronger and more fitting meaning by using the phrase "*Air adalah kebutuhan utama kehidupan*".²³ *Mu'jam*

²³Eugene Albert Nida and Charles Russell Taber, *The Theory and Practice of Translation* (Netherlands: BRILL, 2003).

Mahmud Yunus is more precise in conveying a deeper or philosophical meaning. Word choices such as "*santapan jiwa*" or "*makanan untuk pikiran*" convey a richer significance and are suitable for the academic or literary context, although they can feel less natural in everyday conversation. This emphasizes the importance of a balance between accuracy and flexibility in translation.²⁴

5. Overall Translation Quality

The translation quality of *mu'jam al-Ma'any* is excellent in terms of simplicity and ease of comprehension, making it a great choice for informal texts or everyday communication. This more direct and accessible translation allows information to be conveyed quickly and practically.²⁵ However, this simplicity can diminish the depth of meaning intended to be conveyed in the original text. On the other hand, the quality of the translation of Mahmud Yunus *mu'jam* is superior in the context of accuracy and depth of meaning. A more varied and elegant choice of words facilitates the delivery of deeper meanings, suitable for academic or literary texts. However, this quality can feel somewhat formal and rigid when applied in everyday communication. Therefore, the choice between *mu'jam al-Ma'any* or print must be tailored to the context and purpose of the translation. Example:

احترم الآخرين لتحترم نفسك

Means:

Mu'jam al-Ma'any : "*Hormati orang lain untuk menghormati diri sendiri*". *Mu'jam*

Mahmud Yunus : "*Hormatilah orang lain agar dirimu dihormati*".

²⁴Jeremy Munday, Sara Ramos Pinto, and Jacob Blakesley, *Introducing Translation Studies Theories and Applications*, 5th ed. (London, New York: Routledge, 2022).

²⁵ Baker.

The overall quality of the meaning of *mu'jam al-Ma'any* is simpler and more functional; the sentence "*Menghormati diri sendiri*" sounds more literal but less natural. Mahmud Yunus *mu'jam* is more formal, adding "*agar dirimu dihormati*". Thus, Mahmud Yunus translation of *mu'jam* is closer to the pragmatic meaning of the Arabic text, which affects the overall quality of the translation.

Conclusion

The quality of a good translation is highly dependent on the context and purpose of the translation itself. *mu'jam al-Ma'any* excels in terms of access speed and variety of translation results, both in linguistic (such as grammatical, semantic, and pragmatic) and non-linguistic aspects (including cultural, social, and situational factors). Meanwhile, Mahmud Yunus's dictionary demonstrates a higher level of accuracy and consistency, especially in handling special terms in Islam, although the search process takes longer. These two dictionaries have complementary advantages. The *al-Ma'any* online dictionary is ideal for quick and flexible needs, while the Mahmud Yunus printed dictionary is more suitable for in-depth studies. Combining the two can provide better quality Arabic translation results.

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