



ANALYSIS OF TRANSLATION ERRORS IN GOOGLE TRANSLATE ARABIC TEXTS INTO INDONESIAN IN THE BOOK IHYA' ULUMUDDIN

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Abstrack

This research aims to identify the errors of Google Translate in translating Arabic text into Indonesian in the book Ihya' Ulumudin, specifically in the fields of syntax and semantics. The type of research used in this study is library research, which is a data collection technique involving a review of books related to the problem to be solved. The data used in this study is from the book "Ihya' 'Ulumuddin" volume 3, chapter "Al-Riya'u Al-Khafi" which is more hidden than the crawling of ants. Data analysis in this study was done by collecting data, recording errors, describing errors, and evaluating errors. The results of this study are that Google Translate still has many shortcomings in translating Arabic text into Indonesian, especially for yellow book texts which are heavily laden with nahwu and shorof rules. As for the errors in Google Translate in the field of syntax found in this study, they are: errors in translating superlative verbs, errors in translating plural sentences, errors in translation, errors in translating compound structures, and errors in Google Translate's translation of passive participles. Google's semantic errors include: mistranslation of the same letters with different vowel marks, incorrect word choice, inaccurate translation of hidden pronouns, Google's error in translating the letter qod, grammatical errors, and errors in translating the benefits of letters. The implications of this research indicate that the use of Google Translate as a tool for translating Arabic religious texts, particularly classical texts, needs to be accompanied by adequate linguistic understanding. These findings can also serve as a reference for teachers, students, and Arabic translators to be more critical in using translation machines and to encourage the development of translation technology that is more sensitive to the syntactic structure and semantic meaning of classical Arabic.

Keywords: Error Analysis, Google Translate, Ihya' Ulumuddin Book.

Abstrak

Penelitian ini bertujuan untuk mengetahui kesalahan-kesalahan google translate dalam menerjemahkan teks bahasa arab ke bahasa indonesia pada kitah Ihya' Ulumudin dalam bidang sintaksis dan semantic. Jenis penelitian ini adalah *library*



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research yakni teknik pengumpulan data dengan mengadakan studi penelaahan terhadap buku-buku yang berhubungan dengan masalah yang akan dipecahkan. Data yang digunakan dalam penelitian ini adalah kitab *ihya' 'ulumuddin* juz 3 bab *al-riya'u alkhofi alladzi huwa akhfa min dababil namli*. Analisis data pada penelitian ini yaitu dengan cara mengumpulkan data, mencatat kesalahan, mendeskripsikan kesalahan Dan mengevaluasi kesalahan. Adapun hasil dari penelitian ini adalah masih terdapat banyak kekurangan google translate dalam menerjemahkan teks bahasa arab ke bahasa Indonesia terutama pada teks kitab kuning yang sangat kental dengan kaidah-kaidah nahwu shorof. Adapun kesalahan google translate dalam bidang sintaksis yang terdapat pada penelitian ini adalah: kesalahan penterjemahan *af'alul tafdhil*, kesalahan penterjemahan kalimat jama', kesalahan penterjemahan, kesalahan menerjemahkan tarkib majzi, kesalahan Google translate dalam menterjemah *isim maf'ul*. Untuk kesalahan google dalam bidang semantik diantaranya ialah: kesalahan penterjemahan huruf yang sama tetapi beda harokat, kesalahan pemilihan kata, ketidaktepatan penterjemahan dhomir yang tersimpan, kesalahan google dalam menerjemahkan huruf qod, kesalahan tarkib, dan kesalahan penterjemahan faedah huruf. Implikasi dari penelitian ini menunjukkan bahwa penggunaan Google Translate sebagai alat penterjemahan teks keagamaan berbahasa Arab, khususnya kitab kuning, perlu disertai dengan pemahaman kebahasaan yang memadai. Temuan ini juga dapat menjadi rujukan bagi pengajar, pelajar, dan penterjemah bahasa Arab untuk lebih kritis dalam menggunakan mesin penterjemah serta mendorong pengembangan teknologi penterjemahan yang lebih sensitif terhadap struktur sintaksis dan makna semantik bahasa Arab klasik.

Kata Kunci: Analisis Kesalahan, *Google Translate*, Kitab *Ihya' Ulumuddin*

Introduction

One of the most important things in learning Arabic is where we are able to understand the meaning of the reading text, Arabic is a language that has quite a lot of word order, a fairly unique style of language. Nowadays there are many useful applications for translating Arabic texts and other foreign languages, but in using them we must be careful because Arabic has a lot of vocabulary, we cannot only rely on online foreign language translation applications, we are also required to be careful, because the translation results affect a message conveyed from the text. (Sa'adah et al., 2025)

Simatupang stated that "translation is the process of transferring the meaning of the source language into the target language by re-expressing it in the target language with target language forms that contain the same meaning as the meaning of the source language forms." However, it is very difficult to transfer the meaning from the source language into the target language completely without adding or reducing or even causing errors in the translation (Kusuma & Yulia, 2023). In addition, one language differs from another due to differences in grammatical rules. However, at the level of deep structure (or semantics), different languages show more similarities, and that is why translating from one language to another is possible (Muthilillah et al., 2025).

One of the technologies that has helped students develop their Arabic language learning skills in translating Arabic texts is Google Translate. Google Translate is an online translation application created by Google Company with the aim of translating texts or messages from one language to another. (Akhiryani, Atna

and Kabbani, M Hisyam and Asmawi, Muhammad Nur, 2024) Google Translate is based on statistical machine translation, which works by analyzing hundreds of millions of pairs of natural bilingual texts (Meliza Budiarti & et al., 2024).

Google Translate offers translation services in various languages, which is why many people are interested in using the app to help them translate Arabic texts and overcome any challenges they encounter during translation. However, despite all of Google Translate's advantages, there are also drawbacks, such as translation inaccuracy, inability to distinguish between singular and plural forms, gender, and many more. other shortcomings of google translate.

One aspect of machine translation errors is linguistic errors. This study focuses on linguistic errors in Google Translate's machine translation of Arabic text into Indonesian. Linguistic errors encompass syntactic, morphological, semantic, and phonological levels, but this study is limited to the syntactic (an-nahwu) and semantic (ad-dalalah) levels. This study identifies linguistic errors as language errors caused by speakers violating established grammatical rules (breaks of code). These errors occur because speakers already have different grammatical rules than those of other languages.

This results in the speaker's imperfections or incompetence. This has implications for language use, with errors occurring due to speakers using incorrect language rules. The author identifies syntactic and semantic errors in Google Translate translations from Arabic into Indonesian. This is achieved by using error analysis with the following procedures: 1) collecting error samples, 2) identifying errors, 3) explaining errors, 4) classifying errors, and 5) evaluating errors. (Mahbub & Nasrullah, 2023)

Khoiriyah (2020) in her research entitled "The Quality of Google Translate Translation Results from Arabic to Indonesian". This study found that Google Translate is unable to analyze the grammar and context of a reading sentence from the source language (Arabic) to the target language (Indonesian) (Kusuma, Eka Dian, 2023), so it is unable to translate well and in accordance with the grammar of the target language. Errors found in Google Translate translations include several linguistic aspects, namely morphological, syntactic, and semantic aspects. Google Translate also does not have a clear and consistent type of translation (Maulani, 2024).

After examining the research results, the researchers concluded that the Google Translate application is not yet capable of producing translations from the source language to the target language accurately or in accordance with the target language's linguistic system. Therefore, this represents a research gap that the researchers saw as an opportunity to generate new research findings.

Method

This study uses qualitative research because it does not involve numerical calculations, but rather only data analysis/observation. It uses a descriptive method that describes the research object as an answer to the research focus. Qualitative research methods are based on philosophy.

Postpositiveism is used to research scientific objects. The researcher uses the data as the key instrument, and the key data collection technique is combined/triangulated. (Sugiyono, 2020)

This research is a bibliography study, so no further research location is

required. The data analyzed in this study is the chapter "Al-Riya'u Alkhofi Alladzi Huwa Akhfa Min Dababil Namli" contained in the book "Riya' Juz 3" of the book "Ihya' Ulumuddin" by Imam Ghazali. Data analysis was carried out by collecting data, error identification, error description, error explanation, error clarification, and finally error evaluation. In this study, data validity checks used a triangulation model. According to Sugiyono (2015:83), data triangulation is a data collection technique that combines various existing data and sources.

Results and Discussion

The following are the results of the analysis of translation errors from Arabic to Indonesian carried out by Google Translate, based on the original text (wording) and the resulting translation. This analysis includes improving meaning, adjusting sentence structure, and correcting grammatical and contextual errors.

Words: اعْلَمَنَّ أَنَّ الرِّيَاءَ جَلِيٌّ وَخَفِيٌّ

Google Translate: Know that showing off is both obvious and hidden
Analysis Results: In the word جَلِيٌّ وَخَفِيٌّ there is the letter ya' which is a type of ya' nisbat, which indicates the meaning of grouping. Therefore, a more accurate translation is: "showing off/riya' is sometimes obvious and sometimes hidden.

Words: فَالْجَلِيُّ هُوَ الَّذِي يَبْعَثُ عَلَى الْعَمَلِ وَيَحْمِلُ عَلَيْهِ وَلَوْ قَصَدَ الثَّوَابَ وَهُوَ أَجْلَاهُ

Google Translate: So what is real is the person who moves the action and carries it out, even if he wants a reward.
Analysis Results: Words الْجَلِيُّ is more appropriate to give a clear meaning, because this sentence discusses various kinds of riya' which are sometimes hidden and sometimes clear (which is the opposite of the word hidden).

Words وَأَخْفَى مِنْهُ قَلِيلًا هُوَ مَا لَا يَحْمِلُ عَلَى الْعَمَلِ مُجَرَّدَهُ إِلَّا أَنَّهُ يُحْفَفُ الْعَمَلِ الَّذِي يُرِيدُ بِهِ وَجْهَ اللَّهِ

Google Translate: And what is hidden from him is that which does not lead to deeds by itself except by being reduced to deeds with which he desires Allah's pleasure.

Analysis Results: Word وَأَخْفَى brother and is a form of alul tafdhil which should mean "the more obscure". So the correct translation is "the more hidden".

Words كَالَّذِي يَعْتَادُ التَّهَجُّدَ كُلَّ لَيْلَةٍ وَيَتَنَفَّلُ عَلَيْهِ فَإِذَا نَزَلَ عِنْدَهُ ضَيْفٌ تَنْشَطُ لَهُ

Google Translate: Like a person who repeats the tahajjud prayer every night and makes it difficult for him, then if a guest comes to him, it will be an energy for him.

Analysis Results: The word يَعْتَادُ is more appropriately given the meaning of making a habit/habitual, the word يَتَنَفَّلُ is more appropriately given the meaning of heavy. The word فَإِذَا نَزَلَ عِنْدَهُ ضَيْفٌ although Google's translation is not in accordance with the meaning in the dictionary, but it is the same as intended. The word تَنْشَطُ لَهُ is the answer to the word فَإِذَا نَزَلَ عِنْدَهُ which is more appropriately given the meaning of he is active in tahajjud.

He felt relieved and realized that were it not for the hope of reward, he would

not have prayed, nor would he have shown mercy to the guests.

Words: خف عليه وعلم أنه لولا رجاء الثواب لكان لا يصلي لمجرد رياء الضيفان

Google Translate: And it was a relief for him And he knew that if it were not for the hope of reward, he would not have it. Praying only Because of the hypocrisy of the guests.

Analysis Results: The phrase "وخف عليه" should mean "And it is easy for him." The phrase "لا يصلي لمجرد رياء الضيفان" in the phrase "لكان" is the answer to the phrase "لولا" so the correct meaning is that the person truly did not pray. The phrase "رياء الضيفان" means because it was merely showing off to the guests. The phrase "وخف عليه" should mean "And it is easy for him." The phrase "لا يصلي لمجرد رياء الضيفان" in the phrase "لكان" is the answer to the phrase "لولا" so the correct meaning is that the person truly did not pray. The phrase "رياء الضيفان" means because it was merely showing off to the guests.

Words : وَأَخْفَى مِنْ ذَلِكَ مَا لَا يُؤْتَى فِي الْعَمَلِ وَلَا بِالتَّسَهِيلِ وَالتَّخْفِيفِ أَيْضًا وَلَكِنَّهُ مَعَ ذَلِكَ مُسْتَبْتَنٌ فِي الْقَلْبِ وَمَهْمَا لَمْ يُوَثِّرْ فِي الدَّعَاءِ إِلَى الْعَمَلِ لَمْ يُمْكِنَ أَنْ يَعْرِفَ إِلَّا بِالْعَلَامَاتِ

Google Translation: And hidden from that is that which does not affect deeds, nor does it facilitate or lighten them, but even though it is hidden in the heart. And whatever does not affect the prayer for deeds, it is not known except by signs.

Analysis Results: The wording وَأَخْفَى is a wording that follows the af'alul tafdhil which should be given a more hidden meaning. The wording لم يؤثر في الدعاء إلى العمل should mean not leaving an impression in the call to deeds. The wording لم يمكن should mean impossible.

Words: قَرَبَ عَبْدٌ يُخْلِصُ فِي عَمَلِهِ وَأَجْلَى عَلَامَاتِهِ أَنْ يُسَرَّ بِاطِّلَاعِ النَّاسِ .

Google Translation: And the most Malian sign is that he is pleased to be told to people to obey him, then perhaps a servant is sincere in his work.

Analysis Results: The wording أَجْلَى is more appropriately interpreted with a clearer meaning because the wording أَجْلَى is a wording that adheres to the wazan af'alul tafdhil which has more meaning. The wording أَنْ يُسَرَّ means he is pleased. The wording بِاطِّلَاعِ النَّاسِ means for the gaze. The wording عَلَى طَاعَتِهِ should mean for his obedience. The word قَرَبَ has many meanings..

Words: وَلَا يَعْتَقِدُ الرِّيَاءَ بَلْ يَكْرَهُهُ وَيَزِدُّهُ وَيَتَمِّمُ الْعَمَلَ كَذَلِكَ وَلَكِنْ إِذَا اطَّلَعَ عَلَيْهِ النَّاسُ سَرَّهُ ذَلِكَ وَأَزْتَاخَ لَهُ وَرَوَّحَ ذَلِكَ عَنْ قَلْبِهِ شِدَّةَ الْعِبَادَةِ وَهَذَا السُّرُورُ يُدُلُّ عَلَى رِيَاءٍ خَفِيٍّ مِنْهُ يُرَشِّحُ السُّرُورَ وَأَوْلَا التَّبَقُّاتِ الْقَلْبِ إِلَى النَّاسِ لَمَا ظَهَرَ سُرُورُهُ عِنْدَ اطِّلَاعِ النَّاسِ

Google Translation: And does not believe in showing off, Instead he hates it, rejects it, And completes his work in the same way, but when people see him, he is happy with it And feels comfortable in his heart intensities of worship, And this pleasure shows a hidden hypocrisy on his part that filters pleasure And also not the attention he gives to people when his happiness appears when people are told.

Analysis Results: The wording **وَلَا يَعْتَقِدُ الرِّيَاءَ** should mean not intending. The wording **وَلَا يَعْتَقِدُ الرِّيَاءَ** here is a composition of fi'il, stored file, And maf'ul, the correct meaning is and he / someone does not intend to show off. The phrase **شِدَّةَ الْعِبَادَةِ** should mean the difficulty of worship because this phrase is maf'ul bih (which is subject to work) and contains the meaning of on. The phrase **عَلَى رِيَاءٍ خَفِي** means hidden riya'. There was quite a big error in Google translate, namely in the lafadz **مِنْهُ يُرَشِّحُ السُّرُورَ وَلَوْلَا النِّفَاطُ** God willing, God willing, God willing, God willing, God willing **النَّاسِ** means very far from what is intended, the meaning It is precisely from riya' that joy is filtered.

Words **فَلَقَدْ كَانَ الرِّيَاءُ مُسْتَكْنًا فِي الْقَلْبِ اسْتِكْنَانَ النَّارِ فِي الْحَجَرِ فَأُظْهِرَ عَنْهُ إِطْلَاجُ الْخَلْقِ أَثَرَ الْفَرَحِ وَالسُّرُورِ**

Google Translation: Showing off is in the heart, like fire in a stone, so that a form of creation emerges with the effect of joy and pleasure.

Analysis Results: The phrase "**فَلَقَدْ كَانَ**" means "it is truly true." The phrase "**مُسْتَكْنًا**" in this Kalam is more accurately interpreted as "hidden." The correct meaning of the phrase **إِطْلَاجُ الْخَلْقِ أَثَرَ الْفَرَحِ وَالسُّرُورِ** in this Kalam is that which is clearer than riya', namely the view of creatures that influences pleasure and joy.

Words: **ثُمَّ إِذَا اسْتَشْعَرَ لَذَّةَ السُّرُورِ بِالْإِطْلَاجِ وَمُ يُقَابِلُ ذَلِكَ بِكَرَاهِيَةٍ فَيَصِيرُ ذَلِكَ قُوْتًا وَغِذَاءً لِلْعِرْقِ الْخَفِيِّ مِنْ الرِّيَاءِ حَتَّى يَتَحَرَّكَ عَلَى نَفْسِهِ حَرَكَةً خَفِيَّةً فَيَتَفَاضَى تَفَاضِيًا خَفِيًّا أَنْ يَتَكَلَّفَ سَبَبًا يُطَّلَعُ عَلَيْهِ بِالْتَعْرِيزِ وَالْقَاءِ الْكَلَامِ عَرْضًا وَإِنْ كَانَ لَا يَدْعُو إِلَى التَّصْرِيحِ وَقَدْ يَخْفَى فَلَا يَدْعُو إِلَى الْإِظْهَارِ بِالنَّطْقِ تَعْرِيزًا وَتَصْرِيحًا**

Google Translation: Then, if he feels the pleasure of reading and does not meet it with dislike, then this becomes sustenance and nutrition for the hidden irrigation race. Until he moves in himself hidden movements, then he demands in secret litigation, which he gives a cause that he is aware of by expressing and conveying his words casually, even though there is no need for clarification and he may betray in it without needing to be manifested with a statement and a statement.

Analysis Results: The wording **بِالْإِطْلَاجِ** ba' with ba' The type of cause that means cause so the correct meaning is the cause of view. The wording **لَذَّةَ السُّرُورِ** in the wording **لَذَّةَ** Google does not translate it, the correct one in this Kalam should mean the deliciousness of pleasure. The phrase **قُوْتًا وَغِذَاءً لِلْعِرْقِ** has the meaning of food and nourishment for the hidden teachings from riya'.

Words **ولكن بالشمائيل كإظهار النحول والصفار وخفض الصوت وبيس الشفتين وجفاف الريق وآثار الدموع**
وغلبة النعاس الدال على طول التهجد

Google Translation: But with signs such as lethargy and jaundice, a lowered voice, dry lips, dry saliva, tear stains, and excessive drowsiness, which indicate a prolonged tahajjud.

Analysis Results: The phrase "**كإظهار النحول**" clearly means emaciation. The phrase "**والصفار**" in this sentence more accurately means paleness. The phrase "**وخفض الصوت**" in this sentence more accurately means lowering the voice.

وَأَخْفَى مِنْ ذَلِكَ أَنْ يَخْتَفِيَ بِحَيْثُ لَا يُرِيدُ الإِطْلَاعَ وَلَا يُسَرُّ بِظُهُورِ طَاعَتِهِ وَلَكِنَّهُ مَعَ ذَلِكَ إِذَا رَأَى النَّاسَ
أَحَبَّ أَنْ يَبْدُوهُ بِالسَّلَامِ وَأَنْ يُقَابِلُوهُ بِالْبِشَاشَةِ وَالتَّوْقِيرِ وَأَنْ يُثْنُوا عَلَيْهِ وَأَنْ يَنْشُطُوا فِي قَضَائِهِ حَوَائِجِهِ وَأَنْ يُسَامِحُوهُ
فِي الْبَيْعِ وَالشِّرَاءِ وَأَنْ يُوسِّعُوا لَهُ فِي الْمَكَانِ فَإِنْ قَصَرَ فِيهِ مُقَصِّرٌ ثَقُلَ ذَلِكَ عَلَى قَلْبِهِ وَوَجَدَ لِذَلِكَ اسْتِنْعَادًا فِي نَفْسِهِ

Google Translation: And what is more hidden than that is that he hides himself in such a way that he does not want to be seen and is not pleased with the manifestation of his obedience, but despite this, when he sees people, he greets them first, to meet them humbly and respectfully, praises them, is active in fulfilling their needs, and forgives them in the morning, buys and sells, and expands for them in that place, and if he is lacking in it, his deficiency is heavy. which is in his heart and he finds that to be excluded in himself.

Analysis Results: The wording بِظُهُورِ طَاعَتِهِ more precisely means with the appearance of his obedience. The wording وَأَنْ يُقَابِلُوهُ means and faces it. The word وَأَنْ يُثْنُوا عَلَيْهِ is more appropriately meant with a smiling face. In the lafadz وَأَنْ يَنْشُطُوا فِي قَضَائِهِ حَوَائِجِهِ the correct meaning is "and that they praise him and are happy to help him in all his needs. Lafadz وَالشِّرَاءِ يُسَامِحُوهُ فِي الْبَيْعِ the correct meaning is "and he is generous in selling and buying. The wording of فَإِنْ قَصَرَ فِيهِ مُقَصِّرٌ ثَقُلَ ذَلِكَ عَلَى قَلْبِهِ وَوَجَدَ لِذَلِكَ اسْتِنْعَادًا فِي نَفْسِهِ has many errors in the meaning on Google translate, the correct meaning according to the book is then if someone has already done it to him, then it is heavy on his heart. And he finds because of it the distance of hate in himself.

كَأَنَّهُ يَتَّقِضَى الإِخْتِرَامَ مَعَ الطَّاعَةِ الَّتِي أَحْفَاهَا مَعَ أَنَّهُ لَمْ يَطَّلِعْ عَلَيْهِ وَلَوْ لَمْ يَكُنْ قَدْ سَبَقَ مِنْهُ تِلْكَ الطَّاعَةُ
لَمَا كَانَ يَسْتَبْعِدُ تَقْصِيرَ النَّاسِ فِي حَقِّهِ وَمَهْمَا لَمْ يَكُنْ وَجُودُ الْعِبَادَةِ كَعَدَمِهَا فِي كُلِّ مَا يَتَعَلَّقُ بِالْخَلْقِ لَمْ يَكُنْ قَدْ قَنِعَ
بِعِلْمِ اللَّهِ وَلَمْ يَكُنْ حَالِيًّا عَنْ شَوْبِ خَفِيِّ مِنَ الرِّيَاءِ مِنْ دَيْبِ النَّمْلِ

Google Translation: It is as if he commanded respect by an obedience which he concealed, but he did not know it, and if he had not previously performed that obedience, he would not have overlooked the shortcomings of the person in his rights, and however many they may be. the existence of worship is not the same as its absence. In all matters relating to creation, he was dissatisfied with God's knowledge, and he was not free from hidden defects. From hypocrisy more hidden than crawling ants.

Analysis Results: The word لَمْ يَطَّلِعْ means not showing it. The word يَتَّقِضَى more accurately means seeking. Lafadz يَسْتَبْعِدُ تَقْصِيرَ النَّاسِ فِي حَقِّهِ وَمَهْمَا لَمْ يَكُنْ وَجُودُ الْعِبَادَةِ كَعَدَمِهَا God willing has so many meaning errors that It is very difficult to understand, the correct meaning for this time is that he does not feel that his heart is far away from people's neglect of his rights from obedient deeds, he certainly does not feel satisfied with being known by Allah. and Lafadz الرِّيَاءِ means riya', not hypocrisy. Words وَكُلُّ ذَلِكَ يُوشِكُ أَنْ يُحِطَ الْأَجْرَ وَلَا يَسْلَمُ مِنْهُ إِلَّا الصَّدِيقُونَ وَقَدْ رَوَى عَنْ عَلِيِّ كَرَّمَ اللَّهُ وَجْهَهُ أَنَّهُ قَالَ
إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لِلْقَرَاءِ يَوْمَ الْقِيَامَةِ

Google Translation: And all of that will soon cancel the reward And No One will be blessed from it except the pious, narrated by the authority of Ali may God bless his face that he said that God Almighty will say to the readers on the Day of Resurrection.

Analysis Results: The wording **وَكُلُّ ذَلِكَ يُوشِكُ** the letter wawu here is not wawu 'athof but wawu ibtida' which means as for, while the wording **يُوشِكُ** is khobar from muftada' **وَكُلُّ ذَلِكَ**, seen from its tarkib the correct meaning is: As for all of that is close. The wording **أَنْ يُحِيطَ** has the meaning of erasing. The lafadz **وقد روي** here is the lafadz qod which when entered in Madhi means truly, so the correct meaning of this lafadz is that it has indeed been narrated. Lafadz **للقرءاء** correctly means readers, but what is appropriate in this case is meant by readers who memorize the Koran.

Words: **ألم يكن يرخص عليكم السعر ألم تكونوا تبتدءون بالسلام ألم تكونوا تقضى لكم الحوائج وفي.** Words: **الحديث لا أجر لكم قد استوفيتم أجوركم**

Google Translation: Isn't it cheap for you to initiate peace? Don't you fulfill your needs? From the Hadith, there is no reward for you, you have received your reward.

Analysis Results: The wording **ألم يكن يرخص** hamza in the wording **ألم** is a hamzah istifham which is a hamzah to ask which has the meaning of what, is there no generosity for you a price?. The wording **ألم تكونوا تبتدءون بالسلام** is the same as above, there is a hamzah istifham, so the correct meaning is do you not start with a greeting? The phrase "Is there no need for you?" has the meaning "Is there no need for you?" The phrase "Is there a need for you?" is the same as the phrase "qod" above, it is not given a meaning, "qod" when it enters the madhi fill means "really." Words **وقال عبد الله بن المبارك روي عن وهب بن منبه أنه قال إن رجلاً من السواح قال لأصحابه إنا إنما فارقنا الأموال والأولاد مخافة الطغيان فنخاف أن نكون قد دخل علينا في أمرنا هذا من الطغيان أكثر مما دخل على أهل الأموال في أموالهم**

Google Translation: Abdullah bin al Mubarak's words are narrated from the authority of Wahbbin Munabih, who said that a man among the travelers said to his companions, "We only parted with our wealth and children because we were afraid of injustice, so we were worried that we had entered into this problem with more tyranny than what the rich had entered into their wealth.

Analysis Results: The wording of **عن وهب بن منبه** is a person's name, namely Wahab bin Munabah. The wording of **السواح** in this Kalama is more appropriately given the meaning of a traveler. The wording of **الطغيان** is the same as the art above, namely tyrannical/disobedient.

Words **إن أحدنا إذا لقي أحب أن يعظم لمكان دينه وإن سأل حاجة أحب أن تقضى له لمكان دينه وإن اشترى شيئاً أحب أن يرخص عليه لمكان دينه فبلغ ذلك ملكهم فركب في موكب من الناس**

Google Translation: One of us when we meet wants to be honored for his religious place, And if he asks for a need, he wants it granted for him, for his debt, And if he buys something, he wants to be given leniency for his religious place.

Analysis Results: The wording **دينه** here is read "daini" not "dini" even though the writing is the same, but the way of reading is different, usually it can be seen from the flow of the kalam, so the correct meaning is debt, not religion. The wording **لمكان دينه**, the correct choice of meaning is the position of his religion. The wording **لمكان** means position not place. The wording **دينه** should mean the

position of religion, not his debt, even though the wording is the same but the harokat is different. The wording أن يرخص means being generous.

Words فإذا السهل والجبل قد امتلأ بالناس فقال السائح ما هذا قيل هذا الملك قد أظلك فقال للغلام اتني بطعام فأناه ببقل وزيت وقلوب الشجر فجعل يحشو شدقه ويأكل أكلاً عنيفاً

Google Translation: When the plains and mountains were filled with people, the tourist said, "What is this?" He said, "This king shelters you," he said to the boy, "Bring food," so he brought vegetables, oil, and the heart of a tree, so he stuffed his mouth and ate roughly.

Analysis Results: The word السائح is a fa'il of the Madhi verb السَّحَّ which means a tourist/traveler, in this sentence it is more appropriate to mean a traveler. The word قد أظلك Because qod is included in the madhi verb, it should be given the meaning of truly the king has sheltered you. The word فقال للغلام the letter fa' here means later, then the traveler said to the slave/servant.

Words فقال الملك أين صاحبكم فقالوا هذا قال كيف أنت قال كالناس

Google Translation: The king said, "Where is your friend?" they say this. He said "how are you?" he said "like people".

Analysis Results: Lafadz فقال with the letter fa' which means then, so the correct meaning is then the king said. Lafadz أنت قال كيف أنت in lafadz قال here stores a dhomir mustatar which stores fa'il, if it only says "he" then the reader doesn't understand so it has to be said who he is, for this Kalam the person referred to is the king, so the meaning is the king said. In the lafadz قال كالناس what is meant is humans.

Words وفي حديث آخر بخير فقال الملك ما عند هذا من خير فانصرف عنه

Google Translation: In another good hadith, the king said, "This man is not good," so he turned away from him.

Analysis Results: The word "بخير" means "good." In the language of the book, phrases like "وفي حديث آخر بخير" are often found, which are intended to explain the answer in another hadith, "بخير is كالناس."

Words فقال السائح الحمد لله الذي صرفك عني وأنت لي ذام فلم يزل المخلصون خائفين من الرياء الحفيي يتعهدون لذلك في مخادعة الناس عن أعمالهم الصالحة يحرصون على إخفائها أعظم مما يحرص الناس على إخفاء فواحشهم

Google translation: The tourist said, "praise be to Allah who turned you away from you even though you were mine" believers are still afraid of hidden hypocrisy. They strive for it in deceiving people about their good deeds. They are desperate to hide what people are interested in hiding their immorality.

Analysis Results: The word السائح as above more accurately means wanderer. Lafadz فلم يزل المخلصون خائفين this is the composition of the mubtada' khabar which includes his brother kana, so the correct meaning is that a sincere person never stops being afraid of riya' which hidden. The phrase يتعهدون more accurately means they strive for it. The phrase يحرصون على إخفائها in the phrase يحرصون is a composition of verb and fa'il, so to clarify the meaning, it means they are enthusiastic about hiding their good deeds. The phrase أعظم مما يحرص الناس the correct meaning for this phrase

is that it is greater/nobler than the enthusiasm of humans to hide. The word فَوَاجِشِهِمْ is the plural form of the word fahisyah which means several human vices.

Words; كَلُّ ذَلِكَ رَجَاءٌ أَنْ تَخْلُصَ أَعْمَالُهُمُ الصَّالِحَةَ فَيَجْزِيهِمُ اللَّهُ فِي الْقِيَامَةِ بِإِخْلَاصِهِمْ عَلَى مَلَأَ مِنَ الْخَلْقِ إِذْ وَعَلِمُوا أَنَّ اللَّهَ لَا يَقْبَلُ فِي الْقِيَامَةِ إِلَّا الْخَالِصَ وَعَلِمُوا شِدَّةَ حَاجَتِهِمْ وَفَاقَتِهِمْ فِي الْقِيَامَةِ وَأَنَّهُ يَوْمٌ لَا يَنْفَعُ فِيهِ مَالٌ وَلَا بَنُونَ وَلَا يَحْظَى وَالِدٌ عَنْ وَلَدِهِ وَ يَشْتَغِلُ الصَّادِقُونَ بِنَفْسِهِمْ

Google Translation: All of this is in the hope that their good deeds are pure, so that Allah will reward them on the Day of Resurrection for their sincerity towards the creatures, even though they know that Allah does not accept on the Day of Resurrection except those who are sincere, And He knows it. Their need is very great And their need is resurrection And a day when wealth And children will not be useful And a father will not get any benefit from his child And the righteous people work for themselves.

Analysis Results: -The wording على مَلَأَ مِنَ الْخَلْقِ in the wording مَلَأَ here is not interpreted by Google translate, the correct meaning is for the gathering of creatures. The wording وَعَلِمُوا شِدَّةَ حَاجَتِهِمْ is a composition of the verbs of fa'il and maf'ul, the wording وَعَلِمُوا is a verb sentence with a stored fa'il, the correct meaning is And they know the difficulty of their needs. The wording وَفَاقَتِهِمْ should mean And the abundance of their needs. The wording فِي الْقِيَامَةِ is the maf'ul fihi of the wording وَفَاقَتِهِمْ which means on the Day of Judgment. The wording وَأَنَّهُ يَوْمٌ is a muftada' khabar arrangement that includes the nawasikh mail in the form of anna, the same as above. Google is not quite right in archiving it, the correct meaning should be that indeed the Day of Judgment is the day. لَا يَنْفَعُ فِيهِ مَالٌ وَلَا بَنُونَ وَلَا يَحْظَى وَالِدٌ عَنْ وَلَدِهِ The correct meaning of this phrase, so that it is easy to understand, is that what is not useful on the Day of Resurrection is wealth, sons, and the non-use of children's retribution to their parents, and the busyness of pious people with themselves.

Words: فيقول كل واحد نفسي نفسي فضلا عن غيرهم فكانوا كزوار بيت الله اذا توجهوا الى مكة فانهم يستصحبون مع انفسهم الذهب المغربي الخالص لعلمهم بان ارباب البوادي لا يروج عندهم الزائف و التبهرج

Google Translation: So each of them said: myself, my soul, And also others so they are like visitors to the house of God. If they go to Mecca they will bring pure Moroccan gold, karma knowing that the people of Gurung do not promote falsehood And jewelry with them.

Analysis Results: The wording نفسي نفسي نفسي in the wording نفسي نفسي نفسي is a prayer word, the meaning is I ask for protection for myself with more priority than others. The wording بيت الله here is a tarkib majzi (compound sentence) the exact meaning is the Kaaba. The phrase "لا يروج عندهم الزائف و التبهرج" means it does not apply to fake gold and defective gold.

Words و الحاجة تشتد في البادية و لا وطن يفرع اليه و لا حم يتمسك به فلا نجى الى الخالص من النقد فهذا يشاهد ارباب القلوب يوم القيامة

Google Translation: And the need is severe in the Desert And There is no homeland to flee, And there is no lava to hold on to, so we will not come to safety from criticism, Because this will see the master of the heart on the Day of Resurrection.

Analysis Results: The word وطن although Google translate is correct, but for this Kalam it is more appropriate to mean a place to live. The word يفرع اليه seen from the previous Kalam then the correct meaning is that which can be occupied. The word حمم should mean brother. The word يتمسك means trusted. The word فلا نقد should mean then nothing will save him except hang From pure gold. The phrase "فهذا يشاهد ارباب القلوب يوم القيامة" means therefore from this, while the phrase "يشاهد" is a fill mudhore' which means will be seen, the phrase "ارباب القلوب" is a fa'il of the phrase "yusyahidu" which means one who has a heart. So the exact meaning of this arrangement is therefore from this, one who has a heart will be seen on the Day of Judgment.

Words و علم ان العقلاء لا يقدرون له على رزق ولا اجل ولا زيادة ثواب و نقصان عقاب كما لا يقدر عليه
البهائم و الصبيان و المجانين

Google Translation: And he knows that a wise person cannot provide him with sustenance or a time span, increase rewards or reduce punishments, just as animals, children, and the insane cannot.

Analysis Results: The wording "لا يقدر" more accurately means "not in power." The wording "له" should be given the meaning of , its meaning is over someone. The wording "على رزق" means his sustenance. The wording "اجل" still means death. The wording "ولازيادة ثواب" is still athof from the wording "لا يقدر" , so it means and, not over. The phrase "لا يقدر عليه البهائم" is a combination of the words "maf'ul" and "fa'il" that Google cannot archive properly and leads to misinterpretation. The correct meaning is like the animals' lack of power over sustenance. The phrase "المجانين" is a plural form, so it should mean "crazy people."

Words فاذا لم يجد ذلك ففيه شوب خفي و لكن ليس كل شوب محيطا للاجر مفسدا للعمل بل فيه
تفصيل

Google Translation: If he doesn't find it, then there is a hidden flaw in it, but not every flaw surrounding the reward ruins the work but rather there are details in it.

Analysis Results: The wording of فاذا consists of 2 letters, namely fa' and idza, fa' here is fa' ziyzadah and the word idza means if. The wording of ففيه شوب خفي is the answer to the word idza, which means then there is a hidden flaw in it. The wording of محيطا means to erase. The wording of بل فيه تفصيل, which has a more precise meaning, is but there are details in it.

Words فان قلت فما ترى احدا ينفك عن السرور اذا عرفت طاعته

Google translation: If you say, then you do not see anyone who refuses pleasure if you know his obedience.

Hasil Analisis: Lafadz فما huruf fa' disini merupakan fa' ziyadah yang tidak bermakna, untuk huruf ma sendiri merupakan ma nafi yang bermakna tidak. Lafadz اذا عرفتك merupakan susunan fi'il, fail yang tersimpan' Dan maf'ul bih, jade makna yang tepat sesuai tarkib ini adalah kamu tidal melihat seseorang. If we look at the Lafadz ينفك from the way of Kalama, this lafadz is more appropriately given the meaning apart from happiness. The wording of the idea in Kalama اذا عرفتك طاعته has the meaning if not if.

Words فالسرور مذموم كله او بعضه محمود و بعضه مذموم

Google Translation: Pleasure is blameworthy in all or partly praiseworthy and partly blameworthy

Analysis Results: Fa, here the initial fa' of the sentence means as for. And the phrase مذموم is khabar, which means that. So a more precise meaning is: as for pleasure, it is blameworthy in all or partly good and partly bad.

Words فأم المحمود بأربعة أقسام : الأول أن يكون قصده إخفاء الطاعة و الإخلاص لله ولكن لما اطلع عليه الخلق علم ان الله أطلع هم و أظهر الجمل من احواله فيستولا به على حسن صنع الله به و نظره إليه و إطفاه به فانه يستر الطاعة و المعصية ثم الله يستر عليه المعصية و يظهر الطاعة ولا لطف اعظم من ستر القبيح و اظهار الجميل ليكون فرحه بجمال نظر الله له لا بحمد الناس و قيام المنزلة في قلوبهم

Google Translation: As for the praiseworthy people, they are divided into four categories: first, their intention is to hide their obedience and sincerity to Allah. But when he is seen by the creatures, he knows that Allah knows them and shows all their conditions, so he takes over the goodness of God's work with him, he looks at him and his goodness to him, Because he hides obedience and disobedience then God hides him harms disobedience and shows obedience, and there is no greater good than covering up the ugly and showing the beauty of Allah's sight towards him, not in the praise of humans and the upholding of their status in their hearts.

Analysis Results: -The word المحمود isim maf'ul which is more precisely interpreted as a praiseworthy matter. The wording "Ain't I the only one who knows" according to the correct tarkib is that someone intentionally hides obedience. The wording "Ain't I the only one who knows" is a verb with a hidden fa'il, meaning that someone knows.

Words الثاني أن يستدل باظهار الله الجميل و ستره القبيح عليه في الدنيا أنه كذلك يفعل في الآخرة إذ قال رسول الله ما ستر الله على عبد ذنبا في الدنيا إلا ستره عليه في الآخرة

Google Translation: The second is by showing Allah the beautiful and covering the ugly for Him in this world, that He will do so in the hereafter. As the Prophet Muhammad (peace be upon him) said, "Allah does not cover the sins of a servant in this world, but He will cover them for him in the hereafter."

From the researcher's analysis, the researcher was able to identify errors or shortcomings in Google Translate's translation of the book. These include:

Translation errorya' nisbat

From the results of the analysis that the researcher has carried out, the researcher found an error in Google Translate in translating letters. of'with the typeya' nisbat. Ya' nisbatitself is one typeofwhich is useful for grouping.

Translation erroraf'alul tafdhil

From the results of the analysis that the researcher has carried out, the researcher found an error in Google translating the lafadz that follows the wazanaf'alul tafdhil. Af'alul tafdhilitself is one of the nouns that follows the meaningaf'ala, af'aluwhich means more/most.

Mistranslation of the plural sentence

From the results of the analysis that the researcher has conducted, the researcher found a Google error in translating the sentence jama'. Jama' sentences in the science of nahwu shorof itself are sometimes jama' salim and taksir. Jama' salim is clearly marked by the addition of a letter, but for jama' taksir, the form of the mufrod is sometimes different, sometimes the mufrod letter is added, sometimes the mufrod letter is removed.

Error Content

In understanding the language of a book, the most important thing to pay attention to is the structure of the tarkib. If the tarkib is correct, the translation must also be correct, because the tarkib greatly influences the meaning. In this study, researchers found errors in Google's translation, which led to errors and misunderstandings for readers.

Mistranslation of the benefits of letters

Another thing that needs to be considered in translating the Book Language is the meaning of the letters, meaning that sometimes the letters that have that meaning if they have different tarkib/position sometimes their meaning is also different. Example of lettershe died at the beginning of a sentence, the letterhe died which is identical to the meaning and can have other meanings. There are many of them which can have other meanings, namely when it is at the beginning of a sentence, the letterhe died beneficial to bewawu ibtida'.

Mistranslation of the same letter but different vowels

The unique thing about Arabic is that sometimes the same letter but different vowels also have different meanings. Researchers discovered a Google Translate error in translating phrases that were actually the same letter but different vowels. This was due to a word choice error.

The most common mistake found in Google Translate is the wrong choice of words, usually because the words chosen are not precise enough. for that kalam or it happened because when we translated it was not given a harokat, this is what made Google Translate translate incorrectly.

The stored translation inaccuracy of dhomir

This error is almost the same as the tarkib error, the difference is that the tarkib error occurs when Google does not translate the tarkib correctly, but this stored dhomir translation error occurs when Google does not translate the fa'il stored in the wording of the fi'il.

Mistake in translating tarkib majzi

Tarkib majzi is a composition consisting of two words that are made into one and have one meaning. The most famous example of tarkib majzi in the book of nahwul-'imrithi is a word accident And death the two phrases are combined into hadoromaut which is interpreted as the name of a city

Google error in translating letters dig

Letter dig In the science of nahwu shorof there are two places, namely when it is in fi'il madhi And fi'il mudhore', when dig enter on fi'il madhi it really means, and when you enter on fi'il mudhore' it means sometimes. Google translate can't translate isim the mafia

Another error that researchers found when analyzing Google Translate was that Google Translate could not translate the noun that follows the wazan izim maf,ul, which clearly affects the meaning for the reader.

Conclusion

From the analysis that the researcher has done, it can be concluded that the shortcomings/errors of Google Translate in the syntactic and semantic scope in translating the text of the Salaf Ihya' Ulumuddin book, volume 3 are: Google Translate errors in the syntactic scope include errors in translating af'alul tafdhil, errors in translating jama' sentences, errors in translating ya' nisbat, errors in translating tarkib majzi. While Google Translate errors in the semantic scope consist of errors in translating the same letter but different harokat, errors in word choice, inaccuracy in the translation of stored dhomir, Google errors in translating qod letters, tarkib errors, errors in translating the benefits of letters. The implications of this study indicate that the use of Google Translate as a tool for translating Arabic religious texts, especially yellow books, needs to be accompanied by adequate linguistic understanding. These findings can also be a reference for Arabic teachers, students, and translators. to be more critical in using translation machines and to encourage the development of translation technology that is more sensitive to the syntactic structure and semantic meaning of classical Arabic.

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