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The Broken Plural and the Indonesian Translation in Salahuddin Al Ayyubi Cartoon Series

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Abstract: This article presented the determine of characteristics of the jama' taksir patterns that appear most in the cartoon series and determine how to translate the jama' taksir into Indonesian. This is a qualitative descriptive research. The research data came from sentences or conversations containing the jama' taksir in the Salahuddin Al-Ayyubi cartoon series which consists of 15 episodes. Based on the research, the Jama' qillah pattern أفعال is the most frequently occurring pattern. In the jama' katsrah, the patterns فعول, أفعلاء and فعال, فعلاء often appear. Meanwhile, Shighat muntaha al-jumu' patterns that often appear are فعاليل, مفاعل, and فواعل. The emergence of the jama' taksir that applies to the isim tsulatsi; أفعال, فعال and فعول, are counted more than that, regardless of the genre of the text. It was influenced by the genre of the text. Jama' taksir in this cartoon series was translated into Indonesian with 5 forms, namely: 1) Reduplication, 2) Numeral followed by a singular word, 3) Indefinite numeral followed by a singular word, 4) Singular word preceded by a plural marker and 5) Singular word. The translation of the jama' taksir must follow the grammatical rules of the Indonesian language, for example, the jama' taksir cannot always be translated with repetition. If there is already a plural marker, the jama' taksir is simply translated with the singular form. The results of this study can be used by translators as knowledge when translating jama' taksir and can also be used as reference material in further studies.

Introduction

The plural in Arabic is divided into 3, namely *jam'u mudzakar salim, jam'u muannats salim* and *jam'u taksir*. *Jam'u mudzakar salim* and *jam'u muannats salim* are plural forms formed by adding the suffix وْنَ or اتٌ to a singular word. *Jam'u taksir* does

not have a standard formula like *jam'u mudzakar salim* and *jam'u muannats salim.*[1] The suffixed plural form وْنَ or اتٌ applies only to human nouns, while *jam'u taksir* applies to both human and non-human nouns. *Jam'u taksir* divides into *jam'u qillah*, *jam'u katsrah*, and *shighat muntaha al-jumu'*, also part of *jam'u katsrah*. *Jam'u taksir* has many patterns. *Jam'u qillah* has 4 patterns, *jam'u katsrah* has 16 patterns, and *shighat muntaha al-jumu'* has 19 patterns.

In the process of translating Arabic as a source language (SL) into Indonesian as a target language (TL), the language used must be accurate and acceptable.[2] The translation process is not just a translation but an effort to convey the message or meaning contained in SL into TL.[3] Arabic's grammatical structure, which is far different from Indonesian, is often an obstacle in translating.[4] In Indonesian, plural meanings are formed by the repetition of nouns (reduplication).[5] However, translating *jam'u taksir* with a reduplication form is inappropriate because it sometimes leads to word waste.[6] Under certain conditions, *jam'u taksir* is translated in the singular because it is preceded by numerals.[7] In another case, the word فصول is translated to *beberapa bab*, where as in the original text, there are no words that mean *beberapa*.[8] Even other cases of *jam'u taksir* are translated with a single word.[9]

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[1] Zaqiatul Mardiah and Afridesy Puji Pancarani, "Karakteristik Iregularitas Infleksi Nominal Bahasa Arab, Studi Kasus pada Jamak Taksir," *Jurnal Al-Azhar Indonesia Seri Humanora* 5, no. 2 (2019): 70-75.

[2] Meliza Budiarti, "Strategi Menterjemah dan Upaya Pengentasan Probelamatika Penerjemahan Arab di Kalangan Mahasiswa," *Diwan: Jurnal Bahasa dan Sastra Arab* 11, no. 1 (2019): 66–75.

[3] Baso Jabu, Amirullah Abduh, and Rosmaladewi, "Motivation and Challenges of Trainee Translators Participating in Translation Training," *International Journal of Language Education* 5, no. 1 (2021): 490–500.

[4] Afi Normawati, "Pelatihan Penerjemahan Bagi Penerjemah Paraprofesional untuk Memahami Kesepadanan Gramatikal," *Abdipraja (Jurnal Pengabdian Kepada Masyarakat)* 4, no. 2 (2023): 71–75.

[5] Muhamad Athfan Radhi Billah, Abdul Muta'ali, and Frans Asisi Datang, "Reduplikasi dalam Bahasa Arab dan Bahasa Indonesia: Studi Kontrastif", *Linguistik: Jurnal Bahasa dan Sastra* 8, no. 1 (2023): 24–33.

[6] Farida, *Jamak Taksir dan Cara Menerjemahkannya (Studi Kasus: Surah Ali Imran Terjemahan Tafsir Al-Mishbah)* (Dissertation: UIN Syarif Hidayatullah Jakarta, 2011).

[7] Luthfi Anisatin, Salma, and Muhammad Hanif Abdillah, "Analisis Kesalahan Umum dalam Penerjemahan Berita Arab pada Situs Wesite," *Al-Fathin: Jurnal Bahasa dan Sastra Arab* 6, no. 1 (2023): 37–49.

[8] Muhammad Ibnu Pamungkas, Izzuddin Musthafa, and Muhammad Nurhasan, "Ketidakpadanan Diksi Terjemahan Achmad Sunarto dalam Buku Terjemah Ta'lim Muta'alim," *Hijai* 2, no. 1 (2019): 1–17.

[9] Haulidam Hamdan Ghaidaq, Ulil Abshar, and Darsita Suparno, "Penerjemahan Komunikatif Cerita Anak Nasaihu Muhmalah Karya Zakaria Tamer," *Tsaqofiya: Jurnal Pendidikan BahasadDan Sastra Arab* 4, no. 2 (2022): 188–207.

The structure of Arabic from some of the examples above has changed because it is adapted to the structure of Indonesian (transposition).[10] The plural concept in various Indonesian causes *jam'u taksir* to be translated variously. Therefore, the researcher is interested in researching *jam'u taksir* and its translation on the Salahuddin Al-Ayyubi cartoon series.

Jam'u taksir research has been done before. Mudrofin examined *jam'u taksir* in Al-Qur'an chapters 29 and 30 along with the changes in meaning that occurred.[11] Aniati analyzed the *jam'u taksir* contained in *Surah* Al-Baqarah along with the *i'rab* and how it was formed.[12] Baaligho also discussed about the *jam'u taksir* found in Qosidah Burdah by Imam Al-Bushiri and the process of its formation.[13] Azhari analyzed the *jam'u taksir* in Yasin's and how it was formed.[14] Khairuddin, et al., focused on the plural variations in the Al-Qur'an.[15] The above studies generally focus on the *Al-Qur'an* and classical Arabic texts, and none have examined films. Apart from that, the research above still focused on morphological studies only, not on morphosemantic aspects yet.

Based on the background above, this study obtained the data from Arabic animated movie subtitles. Animated films are effective as language learning media because they have been studied to be able to improve language skills.[16] In addition, animated films can be watched by all groups even though the main communicants are children. The cartoon series Salahuddin Al-Ayyubi was selected as a data source because the series is in Fusha Arabic and is equipped with Arabic and Indonesian texts which will be used as material for analyzing the translation of *jam'u taksir*.

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[10] Kholisin, Muhammad Azmi Mousavi, and Maysaa Taha Khammas, "Transposition and Modulation in Translating Arabic Verbal Sentences Into Indonesian," *Humanities & Social Sciences Reviews* 8, no. 3 (2020): 1196–1205.

[11] Mudrofin, Mohamad Yusuf Ahmad Hasyim, and Darul Qutni, "Analisis Bentuk dan Makna Jam' Al-Taksir dalam Al Qur'an Juz 29 dan 30 (Analisis Morfologis dan Semantis)," *Lisanul Arab* 10, no. 2 (2021): 52–58.

[12] Umi Aniati, Singgih Kuswardono, and Darul Qutni, "Jama' Taksir dalam Al Quran Surah Al Baqarah (Analisis Morfologis dan Sintaksis)," *Journal of Arabic Learning and Teaching* 8, no. 2 (2019): 140-145.

[13] Almuqtasidatul Baaligho, *Bentuk Jamak dari Taksir dalam Puisi Imam Al-Busairi, Al-Burda: Sebuah Studi Morfologi* (Dissertation: UIN Maulana Malik Ibrahim, 2021).

[14] Faiz Azhari, "Jama' Taksir dalam Q.S. Yasin (Analisis Perspektif Ilmu Nahwu)," *Jazirah: Jurnal Peradaban dan Kebudayaan* 1, no. 1 (2020): 67–78.

[15] Khairuddin, Zaenal Abidin, and Khaerun Nisa Nuur, "The Contextual Analysis on the Plural Variations of one Singular in the Qur'an al-Karim," *Diwan: Jurnal Bahasa dan Sastra Arab* 8, no. 1 (2022): 88-101.

[16] Munawaroh, "Bilingual Students' Experience in Learning English," *International Journal Of Language Teaching and Education* 6, no. 1 (2022).

This article presented the determine of the characteristics of the *jama' taksir* patterns that appear most in the cartoon series and determine how to translate the *jama' taksir* into Indonesian. The results of this research can be used by translators as knowledge when translating *jam'u taksir* and can also be used as reference material in future studies.

Methods

This research is qualitative descriptive research, namely research that produces findings without using statistical steps but rather by collecting words and analysis.[17] This study produced descriptive data in the form of words from the observed objects, in the form of *jam'u taksir* found in the Salahuddin Al-Ayyubi cartoon series and its translated form.

The data for this study comes from the Arabic cartoon series Salahuddin Al-Ayyubi along with its Indonesian subtitles taken from the Arabic Cartoon YouTube channel *https://youtube.com/playlist?list=PLZ9STc6MsKYhkYCzDl1qu4XkAml0OEU6o* for 15 episodes with an average duration of 25 minutes. Data were collected using the listen-and-note method. Listen-and-note method is a method that is carried out to obtain data by listening to the use of language, then recorded/written.[18] The Arabic conversations and their translations from episode 1 to episode 15 were listened and transcribed.

Data analysis was based on two aspects, namely morphological and semantic aspects (morphosemantic). At this stage, the Interactive Analysis method from Miles & Huberman was used which consists of three components, namely data reduction, data presentation, and drawing conclusions/verification.[19] In data reduction, the data was selected on morphosemantic in the Salahuddin al Ayyubi cartoon series and collected information related to the *jam'u taksir*, plural markers in Indonesian and Indonesian grammar. At the data presentation stage, all selected data was described in table form. Furthermore, conclusions or interpretations were drawn from the results of data analysis. The language used in drawing conclusions is short, clear, and easy to understand.

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[17] Miza Nina Adlini, et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022): 974–980.

[18] Khairun Nisa, "Analisis Kesalahan Berbahasa pada Berita dalam Media Surat Kabar Sinar Indonesia Baru," *Jurnal Bindo Sastra* 2, no. 2 (2018): 218-228.

Results and Discussion

Jam'u taksir divides into three, namely *jam'u qillah*, *jam'u katsrah*, and *shighat muntaha al-jumu'*, which are also part of *jam'u katsrah*. *Jam'u qillah* has four patterns namely: أَفْعُلٌ (*af'ulun*), أفعالٌ (*af':lun*), أَفْعِلَة (*af'ilatun*) and فِعْلَةٌ (*fi'latun*). Based on research, *jam'u qillah* in the Salahuddin Al-Ayyubi cartoon series has 35 words from 3 patterns. The following is the exposure of the data in tabular form.

Table 1. *Jam'u Qillah* Words

No.	Pattern	Jam'u qillah	Total	Percentage
1.	أفعال	آلاف – أطفال – أسوار – أمواج أيام - أحجار - أفراد - أجسام – - أنحاء - أهداف - أبطال - - آبار - أمثال - أخبار - أشرار - أصحاب - أشواك - آثار - آباء - أعداء - أحلام - أموات - أبناء - أعمال - ألعاب - أولاد أرجاء - أدراج - أفكار - أعشاب - أضعاف - أشياء -	33	92%
2.	أفعُل	أنفس - أشهر	2	5,5%
3.	أَفعِلة	أدلة	1	2.5%
	Total		35	100%

Based on the Table 1, the *jam'u qillah* in the Salahuddin cartoon series is 35 words. These words follow three forms of the pattern, namely أفعال, أفْعُل, and أفعِلَة. The أفعال pattern has 33 words (92%), the أفْعُل pattern has two words (5.5%) and the أفعِلَة pattern has only one word (2.5%). Some of the texts used as research sources above have different genres. However, almost all found *jam'u qillah* follow the patterns أفعال. In addition, most of the origin of the word *(ism mufrad)* is *ism tsulatsiy*. This is because the pattern of *jam'u qillah* أفعال applies to all patterns of *ism tsulatsi*.[20] However, from some of the studies above, the more dominating patterns of sim tsunami are فِعْلٌ, فَعْلٌ, and فَعَلٌ.

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[19] Farida Nugrahani, *Metode Penelitian Kualitatif dalam Penelitian Pendidikan Bahasa* (Solo: Cakra Books, 2014).

[20] Musthafa Ghulayaini, *Jami'ud Durus Al-Arabiyah* (Mesir: Daru Al-Ittibah, 2015).

Jam'u katsrah apart from *shighat muntaha al-jumu'* has 16 patterns.[21] The patterns consist of فُعْلٌ (fu'lun), فُعُلٌ (fu'ulun), فُعَلٌ (fu'alun), فِعَلٌ (fi'alun), فُعَلَةٌ (fu'alatun), فَعَلَةٌ (fa'alatun), فَعْلَى (fa'la:), فِعَلَةٌ(fi'alatun), فُعَّالٌ (fu'a:lun), فُعَّلٌ (fu'alun), فُعَلَاء (fu'ala:u), فُعْلَانُ (fu'la:nu), فِعْلَانِ (fi'la:nu), فُعُولٌ (fu'u:lun), فِعَالٌ (fi'a:lun), and أَفْعِلَاء (af'ila:u). Based on research, *jam'u katsrah* in the cartoon series Salahuddin Al-Ayyubi has 60 words from 11 patterns. Here is the presentation in the form of a table.

Table 2. *Jam'u katsrah* words

No.	Pattern	*Jam'u qillah*	Total	Percentage
1.	فعول	خيول - لصوص - جنود - بيوت - أمور- لصوم - قلوب - ملوك - قيود - شهور - حلول - علوم - وجوه - كهوف - شيوخ - صخور	16	27%
2.	فِعَال	رجال – رباح – رمال - صغار - قطاع - سهام - هلاك - دماء - جبال - ثياب - عظام - نقاط - رماح - مهام - ديار	15	25%
3.	فُعَلَاء	عملاء - جبناء - خذلاء - علماء - نبلاء - كرماء - بلهاء - فقراء - سجناء - غرباء - ضعفاء	11	18%
4.	أَفْعِلَاء	أصدقاء - أذكياء - أغبياء - أثرياء - أبرياء - أغنياء - أقوياء	7	11%
5.	فُعُل	مدن – رسل – طرق	3	5%
6.	فَعَلَة	قتلة - قادة	2	3%
7.	فُعَّال	حرّاس - عمّال	2	3%
8.	فُعَل	قرى	1	2%
9.	فِعَل	قصص	1	2%
10.	فعلى	مرضى	1	2%
11.	فُعلان	شجعان	1	2%
	Total		60	100%

21 Musthafa Ghulayaini, *Jami'ud Durus Al-Arabiyah* (Mesir: Daru Al-Ittibah, 2015).

Based on the table above, pattern فعول has 16 words, pattern فعال has 15 words, pattern فَعَلَة has 11 words, pattern أفعلاء has 7 words, pola فعُل has 3 words, pattern فَعَلَة has 2 words, pattern فُعَّال has 2 words and pattern فعلان, فعلى, فِعَل, فُعَل each has 1 word.

The pattern فعلاء (11%) and أفعلاء (18%) فُعُوْلٌ (27%), فعال ء (25%), is a common pattern. *Jam'u taksir* research on Qatilu Hamzah's novel also obtained such results, namely the pattern of أفعلاء (17%), فعول (56%), فعال (11%) and فعلاء (6%).[22] In Surat Al-Baqarah, 3 patterns often appear, namely فعال (35%), فُعول (10%) and فَعلاء (12%).[23] The pattern that often appears in Surat Al-Baqarah is in line with the results of Samsyiah research in the Arabic-Language World Encyclopedia, namely فعال (50%), فُعُوْلٌ (23%) and فعلاء (11%).[24] There are only 2 *jam'u katsrah* patterns that often appear in *juz* 29 and 30, namely فعول (21%) and فِعال (18%).[25]

From some of the studies above, the pattern فُعول and فِعال is the pattern of *jam'u qillah* that most often appears in the word *jam'u katsrah*. These patterns equally apply to isim tsulatsi, so the *jam'u katsrah* words produced are more.[26] This conclusion is also based on the results of previous *jam'u qillah* research that almost all *jam'u qillah* words follow the pattern أفعال, because this pattern also applies to *isim tsulatsi.* Although the genre of text used as a source of data for some of the studies above varies, the pattern فعول and فعال still appeared with the most data.

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[22] Dena Agustina, Yoyo, and Mat Taib Bin Pa, "Pola Kata Jama' Taksir dalam Novel 'Qatilu Hamzah' Karya Najib Kailani (Analisis Morfosintaksis)," *'A Jamiy: Jurnal Bahasa dan Sastra Arab* 10, no. 2 (2021): 308–325.

[23] Umi Aniati, Singgih Kuswardono, and Darul Qutni, "Jama' Taksir dalam Al Quran Surah Al Baqarah (Analisis Morfologis dan Sintaksis)," *Journal of Arabic Learning and Teaching* 8, no. 2 (2019): 140-145.

[24] Winda Samsyiah and Siti Jubaidah, "Bobot, Etimologi, dan Bentuk Pecahan Jamak dalam Ensiklopedi Bahasa Arab Dunia," *al-Ma'rifah* 14, no. 2 (2017): 71–90.

[25] Mudrofin, Mohamad Yusuf Ahmad Hasyim, and Darul Qutni, "Analisis Bentuk dan Makna Jam' Al-Taksir dalam Al Qur'an Juz 29 dan 30 (Analisis Morfologis dan Semantis)," *Lisanul Arab* 10, no. 2 (2021): 52–58.

[26] Musthafa Ghulayaini, *Jami'ud Durus Al-Arabiyah* (Mesir: Daru Al-Ittibah, 2015).

The patterns فَعلاء and أفعلاء in the cartoon series Salahuddin are also among the patterns that have the most words, with a total percentage of 29%. In Qatilu Hamzah's novel, it is the same, with a total percentage of 23%. However, the percentage of occurrence of فعلاء and أفعلاء patterns in Surat Al-Baqarah (18%), *juz* 29 and 30 (5%), and the Encyclopedia of the Arabic-Language World (16%) is not as high as in the cartoon series Salahuddin and the novel Qatilu Hamzah. The cartoon series Salahuddin Al-Ayyubi and the novel Qatilu Hamzah, which are literary works, have a higher percentage than Qur'anic texts and nonfiction. The above results show that the genre of the text influences the number of occurrences of فعلاء and أفعلاء patterns.

The patterns فعلاء and أفعلاء apply to *shifat li mudzakar 'aqil* (Sensible male adjectives) patterned فعيل and فاعل.[27] Salahuddin's cartoon series that tells various characters causes more use of these two patterns. Similarly, the novel Qatilu Hamzah, which tells about the murder of the Prophet's uncle, also tells various characters (such as prophets).[28] Thus, the patterns فعلاء and أفعلاء are likely to appear more frequently in texts that contain many adjectives or plural nouns, such as prose and movies.

Shigat muntahal jumu' is *jam'u katsrah* characterized by plural *alif* in the middle of the word. After the *alif*, there are two or three letters, with the second letter being *sukun*. Based on research, The *Jam'u katsrah* category *shigat muntahal jumu'* has 46 words out of 10 patterns. Here is the presentation in the form of a table.

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[27] Musthafa Ghulayaini, *Jami'ud Durus Al-Arabiyah* (Mesir: Daru Al-Ittibah, 2015).

[28] Dena Agustina, Yoyo, and Mat Taib Bin Pa, "Pola Kata Jama' Taksir dalam Novel 'Qatilu Hamzah' Karya Najib Kailani (Analisis Morfosintaksis)," *'A Jamiy: Jurnal Bahasa dan Sastra Arab* 10, no. 2 (2021): 308–325.

Table 3. *Shighat Muntaha Al-Jumu'* Words

No.	Pattern	Jam'u qillah	Total	Percentage
1	مفاعل	مشارف - متاعب –مشاكل – مطالب –مصارع – مناجم –مدارس – مكاسب – مخارج – مراسم –معادن – موارد –مصاعب – مراحل - مخازن	15	34%
2.	فعاليل	خفافيش–براغيث – براميل – سكاكين – صناديق – سراديب – دنانير - دهاليز –	8	18%
3.	فواعل	- قوافل– جواهر – أوامر – قواعد- قوافل مواقع- جوارب	7	16%
4.	فعالل	دراهم –سلاسل –خناجر- سلالم	4	9%
5.	تَفاعيل	تقاليد –تفاصيل - تفاصيل	2	4.5%
6.	أفاعل	أماكن - أقارب	2	4.5%
7.	أفاعيل	أحاديث - أسابيع	2	4.5%
8.	فعائل	أوائل - بضائع	2	4.5%
9.	مفاعيل	مصاريف	1	2%
10.	فعالى	هدايا	1	2%
		Total	44	100%

There are 3 patterns of *shighat muntaha al-jumu'* that often appear in this cartoon series, namely فعاليل (34%), مفاعل (18%), and فواعل (16%). In syair *Uhibbuki au la uhibbuki* there are 3 patterns that often appear, namely فعالل (20%), مفاعل (18%) and فواعل (18%).[29] The فعالل pattern has the highest percentage in *sha'ir uhibbuki au la uhibbuki*, but not in the cartoon series Salahuddin. In Qasidah Burdah the pattern that has the most words is فعائل (45%).[30] However, this pattern has few words in the Salahuddin

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[29] Muhammad Aulia Hidayatullah, *Menganalisis Bentuk Jamak dari Augmentasi dalam Puisi Mahmoud Darwish: Sebuah Studi Gramatikal* (Dissertation: UIN Maulana Malik Ibrahim Malang, 2020).

[30] Almuqtasidatul Baaligho, *Bentuk Jamak dari Taksir dalam Puisi Imam Al-Busairi, Al-Burda: Sebuah Studi Morfologi* (Dissertation: UIN Maulana Malik Ibrahim, 2021).

cartoon series. In Surat Al-Baqarah, the pattern that has the most words is مفاعل as much as 21%. The pattern فعاليل, which is the pattern with the most words in the cartoon series Salahuddin, is not found in Surat Al-Baqarah.[31] In the Arabic Encyclopedia of the World, the patterns with the most words are فواعل (27%) and فعاعل (23%).[32] The pattern مفاعل and فعاليل that become the pattern with the most words in the Salahuddin cartoon series is not found in the Arabic-Language World Encyclopedia. In addition, 3 patterns that often appear in the Salahuddin series are also not found in Qatilu Hamzah's novel.

Based on the data above, the pattern of *shighat muntahal jumu'* that has the most words is not always فعاليل, مفاعل or فواعل. Each study can obtain different results even though the genre of text used is the same. The cartoon series Salahuddin Al-Ayyubi and the novel Qatilu Hamzah are both literary works but have different results. *Sha'ir uhibbuki au la uhibbuki* and *Qasidah Burdah* are both poems, but the pattern of *shighat muntaha al-jumu'* that often appears in these two poems is different. Thus, the similarity of the genres of a text does not affect the type of *shighat muntahal jumu'* pattern that will appear more.

Nouns patterned equally from each text have similarities in terms of type. Nouns patterned مفاعل in the cartoon series Salahuddin, *sha'ir uhibbuki au la uhibbuki*, and surah Al-Baqarah tend to be abstract nouns and nouns of place, e.g., *kesulitan, permintaan,* and *perpustakaan*. The nouns patterned فعاليل in the cartoon series Salahuddin Al-Ayyubi, and other examples of nouns tend to be objects in the surrounding environment, such as knives, boxes, bottles, and drums. While objects patterned فواعل in the cartoon series Salahuddin, *sha'ir Uhibbuki Au la Uhibbuka* and the Arabic-language Encyclopedia do not see the same type. These objects are place nouns, abstract objects, adjectives, and concrete objects. Thus, it can be concluded that the

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[31] Mudrofin, Mohamad Yusuf Ahmad Hasyim, and Darul Qutni, "Analisis Bentuk dan Makna Jam' Al-Taksir dalam Al Qur'an Juz 29 dan 30 (Analisis Morfologis dan Semantis)," *Lisanul Arab* 10, no. 2 (2021): 52–58.

[32] Winda Samsyiah and Siti Jubaidah, "Bobot, Etimologi, dan Bentuk Pecahan Jamak dalam Ensiklopedi Bahasa Arab Dunia," *al-Ma'rifah* 14, no. 2 (2017): 71–90.

frequent patterns of *shighat muntaha al-jumu'* may have been influenced by objects in the text. If a text has a lot to say about abstract places or objects, the مفاعل pattern likely appears more. While texts that talk a lot about concrete objects exist in the surrounding environment, it is likely that the pattern فعاليل also appears more.

Any pattern that applies to *isim tsulatsi* must be a word found more, as is the pattern of *jam'u qillah* أفعال and the pattern of *jam'u katsrah* فعول and فعال. The many occurrences of the *jam'u katsrah* فعلاء and أفعلاء patterns are influenced by the genre of the text. This is because the patterns فعلاء and أفعلاء are patterns that apply to *shifat lil 'aqil*. As for *shighat muntaha al-jumu'*, the pattern that may appear more cannot be determined because the results obtained by each researcher are different.

The plural concept in Indonesian is generally expressed by reduplication and using numerals (numbers).[33] A numeral is a word used to count the number of people, animals, things, and concepts. In addition, Indonesian also uses *para, kaum,* and *umat* to indicate the plural concept.

Based on research, *jam'u taksir* in the Salahuddin cartoon series is translated with five forms, namely: Reduplication, The Numeral (numeric words) followed by a singular noun, The unspecified quantity followed by a singular noun, Singular noun preceded by plural marking and Singular noun. Here's the explanation:

1) Reduplication is formed by repeating the same word. For example, *rumah-rumah,* and *anak-anak*. This Reduplication expresses the meaning of many/diverse base nouns.[34] Based on research, in the cartoon series Salahuddin Al-Ayyubi there are 33 words translated in the form of reduplication of nouns. Here is the presentation in the form of a table:

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[33] Gede Eka Wahyu and Ni Putu Evi Wahyu Citawati, "Analysis Contrastive of Plural Between Indonesia and English," *Sibatik Journal: Jurnal Ilmiah Bidang Sosial, Ekonomi, Budaya, Teknologi, dan Pendidikan* 1, no. 12 (2022): 3017–3022.

Table 4. Translation in Reduplication

No.	Pattern	Jam'u Taksir	Translation	Episode
1.	أفعال	أشـواك	duri-duri	8
		أصحاب	teman-teman	9, 12, 12, 13, 13, 14, 15
		أطفال	anak-anak	10, 10, 11, 12
		أحجار	batu-batu	10
		أعداء	musuh-musuh	12
		أشياء	barang-barang	15
2.	فِعَال	صغار	anak-anak	1
		رجال	orang-orang	2, 10, 11, 12, 13
		نقاط	titik-titik	7
		سـهام	panah-panah	10
3.	فعول	شهور	berbulan-bulan	9
		وجوه	wajah-wajah	15
4.	أفعلاء	أغنياء	Orang-orang kaya	4
5.	فعاليل	صناديق	kotak-kotak	11
6.	أفاعل	أماكن	tempat-tempat	10
7.	فعائل	بضائع	barang-barang	2, 2
		Total		30

All *jam'u taksir* in the table above (except *berbulan-bulan*) are translated in a reduplication that expresses the meaning of many/diversity related to the basic form.[35] *Jam'u taksir* denoting *maujud* (people, things, or animals) in large or diverse numbers can be translated by reduplication form. An example is found in the following sentence.

انزلوا البضائع من فوق الجمال

"Turunkan <u>barang-barang</u> itu dari atas unta!" (episode 2)

و إن لم أفعل ستقتل أصحابي ؟

"Dan jika tidak, kau akan membunuh <u>teman-teman</u>ku?" (episode 12).

قتال حتى الموت لتسلية الأغنياء المرتفين

"Bertarung sampai mati untuk menghibur <u>orang-orang kaya</u> yang sedang mabuk"

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[34] Ida Ayu Made Puspani and Ni Luh Ketut Mas Indrawati, "Challenges in Translating Indonesian Reduplication Into English," *Journal of Language and Linguistic Studies* 17, no. 4 (2021): 1973–1983.

[35] Tri Devi, Sutri, and Imam Muhtarom, "Analisis Bentuk dan Makna Reduplikasi Koran Karawang Bekasi Ekspres Edisi Mei 2023," *Jurnal Ilmiah Wahana Pendidikan* 10, no. 3 (2024): 908–919.

After analysis, *jam'u taksir* translated with this form is jam'u taksir, which has a sign of *ma'rifah* (specific meaning). Among the sign of *ma'rifah* in a noun are *ism dhammir*, *ism isyarah* (demonstrativa), *ism maushul* and *alif lam.*[36] This term in Indonesian is called a demonstrative (*ini, itu*), a definite marker (*tersebut, tadi*) and a possessive pronoun (*-nya*).[37] *Jam'u taksir* بضايع with ال is translated with reduplication.

Jam'u taksir أصحابي containing the pronoun possessive (-ﻲْ) is also translated with reduplication. Similarly, *jam'u taksir* أغبياء containing *alif lam ta'rif* along with adjectives is also translated by reduplication. Thus, if the *jam'u taksir* in the original text has a marker of *ma'rifah*, then the *jam'u taksir* is most likely translated by reduplication.

Reduplication is not the only way to translate *jam'u taksir*. Plural markers that are reduplications can be replaced with other plural marking. The reduplication in the form of people nouns can be replaced with *para*, which means groups of people with specific characteristics.[38] For example, the word أعداء in the sentence " جندي فرنجة سابق يعرف كيف يفكر هؤلاء الأعداء " can be translated by reduplication and adding *para* as "*Seorang bekas tentara asing tahu bagaimana memikirkan <u>musuh-musuh/para musuh</u> mereka*".

Another marker that can also be used is the unspecified quantity noun *semua*. However, its use needs to pay attention to context. If *jam'u taksir* is known to refer to the whole thing, it can be translated with *semua*. For example, the phrase أولادهم found in verse 10 of Surat Ali Imran translates to *semua anak mereka* because the *jam'u taksir* refers to all children of unbelievers.[39] The reduplication of the noun *barang* in the phrase *"turunkan barang-barang itu dari atas unta!"* when replaced by *"semua barang"* is still acceptable.

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[36] Azizul Hakim, "Al-Nakirah wa Al-Ma'rifah," *Shaut Al-'Arabiyah* 10, no. 1 (2022): 152–164.

[37] Syifa Satia Salsabila, Edi Komarudin, and Dayudin Dayudin, "Frasa Nomina dalam Bahasa Indonesia dan Tarkib Ismi dalam Bahasa Arab (Kajian Kontrastif)," *Hijai: Journal on Arabic Language And Literature* 4, no. 1 (2021): 96–107.

[38] Khamimah, Nafis Azmi Amrullah, and Akbar Syamsul Arifin, "Analisis Sintaksis Kontrastif Nomina dalam Bahasa Arab dan Bahasa Indonesia," *Lisanul Arab: Journal of Arabic Learning and Teaching* 11, no. 2 (2022): 22–35.

[39] Farida, *Jamak Taksir dan Cara Menerjemahkannya (Studi Kasus: Surah Ali Imran Terjemahan Tafsir Al-Mishbah)* (Dissertation: UIN Syarif Hidayatullah Jakarta, 2011).

The marking *para* and *semua* occupying the noun reduplication position are acceptable, but not for the marking *banyak*. This is because the word *banyak* means generic, while the repetition of nouns tends to be used when there are signs of *ma'rifat* (specific). For example, the reduplication of the noun *"barang-barang"* in the sentence *"turunkan barang-barang itu dari atas unta!"* cannot be replaced with *banyak barang*. The phrase "*Dan jika tidak, kau akan membunuh teman-temanku?*" also becomes unacceptable if the reduplication of *teman* is changed to *banyak teman*.

Based on the above analysis, *jam'u taksir* which has a sign of *ma'rifah* is most likely a reduplication translation. If the *jam'u taksir* is a noun of a person, it can also be translated by adding *para*. The use of the unspecified numeral *semua* (in front of the core noun) can occupy the position of reduplication of the noun in the sentence, but not for the word *banyak*. The word شهور (*berbulan-bulan*) in the table does not indicate the number of months but refers to the time. The word months means plural because it means 'several months long'.[40] Similar to this, for example *berhari-hari*, *berminggu-minggu* or *bertahun-tahun*, if there is a form of *jam'u taksir* in the form of adverb of time, it can be translated with the form of affix reduplication.

2) The plural concept in Indonesian is also expressed by numeral (number). The use of a numeral is usually followed by a singular noun, for example, *satu lelaki*.[41] Based on research, there are 20 *jam'u taksir* words translated with singular forms preceded by numerals. Here is the presentation in the form of a table:

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[40] Sofia Nur Khasanah and Imam Baehaqie, "Penanda Makna Jamak Bahasa Indonesia dan Bahasa Arab pada Aspek Morfologis (Analisis Kontrastif)," *Jurnal Sastra Indonesia* 9, no. 3 (2020): 172–179.

[41] Ulfa Rosyidah, Cahyo Hasanudin, and Ahmad Kholiqul Amin, "Kajian Frasa pada Novel Trauma Karya Boy Candra", *Jurnal Ilmiah Semantika* 3, no. 1 (2021): 10–20.

Table 5. Translation in Numeral (Numeric Words) Followed by a Singular Noun

No.	Pattern	Jam'u Taksir	Phrase	Translation	Episode
1.	أفعل	أشهر	ثلاثة أشهر	*Tiga bulan*	15
		أفراد	خمسة أفراد	*Lima orang*	2
		أيام	ثلاثة أيام	*Tiga hari*	3, 14
2.	أفعال	أطفال	أربعة أطفال	*Empat orang anak*	7
		أضعاف	ثلاثة أضعاف الأجر	*Tiga kali upah*	15
3.	فُعُل	مدن	ثلاثة مدن	*Tiga kota*	1
4.	فُعَل	قرى	خمس قرى	*Lima desa*	12
5.	فعّال	حراس	عشرة الحراس	*Sepuluh penjaga*	5
		قطاع	عشرة قطاع	*Sepuluh keping*	3
6.	فِعَال	رجال	عشرة رجال	*Sepuluh pria*	12
			ثلثا رجال	*Dua per tiga orang*	12
7.	فعول	خيول	ستة الخيول	*Enam kuda*	4
		خيول	عشرة خيول	*Sepuluh kuda*	4
8.	فعالل	دراهم	خمسة دراهم	*Lima dirham*	1
			عشرة دراهم	*Sepuluh dirham*	7, 8
9.	فعاليل	دنانير	عشرة دنانير	*Sepuluh dinar*	14
10.	مفاعل	مخارج	ثلاث مخارج	*Tiga jalan keluar*	7
		مراحل	ثلاثة مراحل	*Tiga tahap*	14
			Total		20

In the translation above, plural nouns in Arabic shifted to singular nouns in Indonesian.[42] *Jam'u taksir* in this structure must be translated in the singular to be accepted in Indonesian and not rigid.[43] The above numeral phrase in Arabic is called *'adad hisabi* which consists of the number *('adad)* and counted *(ma'dud)*. *Jam'u taksir* which occupies the position of *ma'dud* (for numbers 3 to 10) is only translated in the singular because there is already a number as a plural marker.

In the standard Indonesian structure, the number and noun are separated by numeral classifiers, such as *orang*, *ekor*, and *buah*. However, the numeral classifiers in this nominal phrase are not mandatory so it is often not used.[44] The nominal phrase *sepuluh penjaga* and *sepuluh pria* in the table above is usually inserted with the numeral classifiers *orang*, so that it becomes sepuluh orang penjaga and *sepuluh orang pria*. The

    [42] Tira Nur Fitria, "Translation Technique of English to Indonesian Subtitle In 'Crazy Rich Asian' Movie," *Els Journal on Interdisciplinary Studies in Humanities* 3, no. 1 (2020): 51–65.

    [43] Mary Devimple and Suriel Mofu, "Plural Semantics, Reduplication, and Numeral Modification in Indonesian," *Journal of Semantics* 29, no. 2 (2012): 229–260.

nominal phrase *enam kuda* and *sepuluh kuda* on the table can be substituted for *enam ekor kuda* and *sepuluh ekor kuda*. While the nominal phrase *tiga kota*, *tiga desa* and *tiga jalan keluar* in the table above is usually inserted with the numeral classifiers *buah*. So the translation becomes *tiga buah kota, tiga buah desa* and *tiga buah jalan keluar*.

3) In Indonesian, to express uncertain amounts usually use unspecified quantities (*berbagai, banyak, beberapa,* and *semua*).[45] Based on research, there are 10 *jam'u taksir* translation words in the form of unspecified quantity followed by a singular noun. Here is the presentation in the form of a table:

Table 6. Translation in Unspecified Quantity Followed by a Singular Noun

No.	Pola	*Jam'u Taksir*	Frasa	Terjemahan	Eps
1.	أفعال	أنحاء	كل الأنحاء	Setiap/seluruh sudut	6
		أعشاب	بعض الأعشاب	Beberapa ramuan	**12**
		أفكار	كل الأفكار	Semua ide	12
2.	فُعُل	طرق	كل الطرق	Semua jalan	13
3.	فُعَل	قرى	القرى كلها	Semua desa	13
4.	فعول	ملوك	كل ملوك	Semua raja	8
			العديد من جنود	Banyak pejuang	1
5.	أفعلاء	أبرياء	بعض الأبرياء	Beberapa orang tidak bersalah	5
6.	فعائل	بضائع	البضائع كلها	Semua barang	14
			بعض البضائع	Beberapa barang	15
Jumlah					10

The unspecified quantity in the table above is بعض and كل, العديد من which mean *semua, banyak,* and *beberapa*. The plural marker is located before *jam'u taksir* as *mudhaf*, e.g. كل الأنحاء and is located after the *harf jar* (العديد من), e.g. العديد من جنود. In addition, there are also those located after *jam'u taksir* as *taukid*, for example, القرى كلها. If *jam'u taksir* is accompanied by a plural marker as above, then the translation forms the phrase numeral (unspecified quantity + singular noun). Thus, *jam'u taksir* has been accompanied by an unspecified quantity translated in the singular.

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[44] Anton M. Moeliono, et al., *Tata Bahasa Baku Bahasa Indonesia* (Jakarta: Badan Pengembangan dan Pembinaan Bahasa, 2017).

4) In the previous point (numerals), the plural marker in the translation is the plural marker in the original text. For example, the phrase كل الطرق is translated with all the way. The plural marker *semua* is a translation of the word كل and *jalan* is a translation of the word طرق. *Jam'u taksir* in the original text is not always accompanied by a plural marking. So translators need to determine plural markings according to the context and rules of Indonesian.[46] For example, the addition of the word *kawanan*, *para*, and unspecified quantity (*banyak, beberapa,* or *semua*) produces the meaning of numbers.[47]

Based on research, there are 13 *jam'u taksir* translation words in the form of singular words preceded by plural markings. The following is the explanation of the word in table form.

Table 7. The Translation in Singular Noun Preceded by Plural Marking

No.	Pattern	*Jam'u Taksir*	Translator	Episode
1.	أفعال	أقارب	*Para kerabat*	10
2.	فعّال	عمال	*Para pekerja*	5
		حراس	*Para penjaga*	14
3.	فِعَال	رجال	*Banyak pria*	12
		رمال	*Banyak pasir*	15
4.	فعول	لصوص	*Kawanan pencuri*	**2**
		أمور	*Banyak perkara*	5
5.	فعلاء	وزراء	*Para menteri*	4
		علماء	*Para ilmuan*	9
6.	مفاعل	مشاكل	*Banyak masalah, semua masalah, segala masalah*	3
	Total			13

In the table above, *jam'u taksir* of human is translated with the marking *para* and *kawanan* followed by a singular noun. For example أقارب (*para kerabat*), علماء (*para ilmuwan*) and لصوص (*kawanan pencuri*). The plural marking *para* or *kawanan* can be

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[45] Anton M. Moeliono, et al., *Tata Bahasa Baku Bahasa Indonesia* (Jakarta: Badan Pengembangan dan Pembinaan Bahasa, 2017).

[46] Khoirul Amru Harahap, "Analisis Kesalahan Linguistik Hasil Terjemahan Mesin Terjemah Google Translate dari Teks Bahasa Arab ke dalam Bahasa Indonesia," *Jurnal Penelitian Agama* 15, no. 1 (2014): 26–43.

used in *jam'u taksir* that has a sign of *ma'rifah* or not.[48] As found in the following translation.

<div dir="rtl">علماءُ أمضوا حياتهم يحاولون تحويل المعادن آلى ذهب</div>

"Para ilmuwan telah menghabiskan hidupnya untuk merubah logam menjadi emas"

<div dir="rtl">أعرف أقاربها</div>

"Aku kenal para kerabatnya"

Jam'u taksir in the table is also translated by the addition of an unspecified quantity (*banyak*,*semua* and *segala*) followed by a singular noun. In this case, the *jam'u taksir* in the source text is not accompanied by a plural marking, so the translator himself decides. For example رجال is translated to *banyak pria* and مشاكل is translated to *semua masalah*.

The word *semua* can be inserted into nouns that mean specific or generic. In other words, the word all can be inserted in nouns that have a determiner (specific) or no determiner (generic). For example, in the following two example translations.

<div dir="rtl">انزلوا البضائع من فوق الجمال</div>

"Turunkan semua barang itu dari atas unta!"

<div dir="rtl">ابتعدوا عن مشاكل</div>

"jauhi segala masalah!"

In addition to using the marking *semua*, jam'u taksir in the table above is also translated with the marking *banyak*. As the following sentence.

<div dir="rtl">أرى رمالا</div>

"Aku melihat banyak pasir"

The marking *banyak* is generally used when *jam'u taksir* is not *ma'rifah* as in the example above and the following translation of the hadith.

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[47] Efri Yades and Leni Syafyahya, "Hubungan Fungsional Antarunsur dalam Frase Bahasa Indonesia," *Jurnal Arbitrer* 3, no. 1 (2016): 12-20.

[48] Anton M. Moeliono, et al., *Tata Bahasa Baku Bahasa Indonesia* (Jakarta: Badan Pengembangan dan Pembinaan Bahasa, 2017).

<div dir="rtl">

يا أنس إن الناس يُمصِّرون أمصارا وإن مصرا منها يقال له البصرةُ

</div>

"Wahai Anas, sesungguhnya manusia akan menempati <u>banyak tempat</u>. Salah satu tempat itu disebut Basrah".

The marking *banyak* cannot be inserted in a specific noun. If a noun with a specific meaning (the addition of demonstrative or possessive pronouns) is inserted with *banyak*, then the resulting sentence is not acceptable. For example, *banyak orang itu kehilangan pekerjaan akibat resesi global*. The right sentence is *"Banyak orang kehilangan pekerjaan akibat resesi global"* (generic meaning) or *"orang-orang itu kehilangan pekerjaan akibat resesi global"* (specific meaning).[49]

From the above, it can be concluded that *jam'u taksir* which is a noun of a group of people, the translation can use the marking *para*. This marking can be used for specific or generic nouns. *Jam'u taksir* which refers to the whole thing, the translation can use the marking *semua*. The word all can also be used in specific or generic nouns. When *jam'u taksir* is in the source text *nakirah* (not *ma'rifah*), it is translated using the marking *banyak* in the noun.

5) Based on research, there are 94 translations of *jam'u taksir* in the singular noun. The following is the explanation of the word in table form.

Table 8. Translation in Singular Noun

No.	Pattern	*Jam'u Taksir*	Translation	Episode
1.	أفعال	أمواج	*Ombak*	1
		أسوار	***Tembok***	1
		أطفال	*Anak kecil*	1, 7
		أهداف	*Tujuan*	6, 9
		أشرار	*Jahat*	7, 10
		أخبار	*Kabar*	7
		آبار	*Sumur*	7
		آثار	*Peninggalan kuno, peninggalan*	8
		أموات	*Mati*	9
		أصحاب	*Teman*	10
		أعداء	*Musuh*	10
		آباء	*Orang tua*	10
2.	فُعُل	رسل	*Utusan*	5

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[49] Anton M. Moeliono, et al., *Tata Bahasa Baku Bahasa Indonesia* (Jakarta: Badan Pengembangan dan Pembinaan Bahasa, 2017).

3.	فُعَل	قرى	*Desa*	13
4.	فِعَل	قصص	*Cerita*	7
5.	فعلى	مرضى	*Sakit*	12
6.	فعّال	حراس	*Penjaga*	14
7.	فِعَال	رياح	*Angin*	1
		رمال	*Pasir*	1, 15
		رجال	*orang, pengawal, anak buah*	1, 2, 4, 13, 13
		سهام	*Panah*	3
		هلاك	*Kematian*	3
		دماء	*Darah*	4
		جبال	*Pegunungan*	5, 13, 13
		ثياب	*Pakaian*	5
		ديار	*Rumah*	12
8.	فعول	جنود	*Pejuang, pasukan, tentara*	1, 13, 9
		خيول	*Kuda*	2, 12, 12
		لصوم	*Pencuri*	3
		بيوت	*Rumah*	7
		قلوب	*Hati*	8
		علوم	*Pengaetahuan*	9
		حلول	*Solusi*	9
		أمور	*Masalah*	9
9.	فعلاء	خذلاء	*Orang yang gagal*	4
		جبناء	*Pengecut*	4
		عملاء	*Anak buah*	7
		كرماء	*Murah hati*	8
		نبلاء	*Murah hati*	8
		بلهاء	*Orang bodoh*	12
10.	أفعلاء	أذكياء	*Pintar*	2
		أغبياء	*Bodoh*	4, 10
		أقوياء	*Kuat*	10
		أصدقاء	*Teman*	13
11.	فعالل	سلاسل	*Rantai*	7
		سلالم	*Tangga*	10
12.	فعاليل	براغيث	*Kutu*	1
		خفافيش	*Kelelawar*	5
		سراديب	*Ruang bawah tanah*	10
		دهاليز	*Lorong*	14
13.	افاعل	أماكن	*Tempat*	2, 7
14.	أفاعيل	أحاديث	*Pembicaraan*	1

No.	Pola	Jamak	Terjemahan	Halaman
15.	تفاعيل	تقاليد	*Tradisi*	1
16.	تفاعيل	تفاصيل	*Rincian*	2, 5
17.	مفاعل	مشارف	*Wilayah*	1
		متاعب	*Kesulitan*	2
		مشاكل	*Masalah*	5, 15
		مكاسب	*Penghasilan*	7
		مراسم	*Upacara*	8
		موارد	*Pembekalan*	9
		مواقع	*Posisi*	12
		مخازن	*Gudang*	15
18.	مفاعيل	مصاريف	*Biaya perjalanan, pengeluaran*	2, 6
19.	فواعل	جواهر	*Perhiasan*	2
		قوافل	*Rombongan*	2, 9
20.	فواعل	أوامر	*Perintah*	7, 10, 10
		قواعد	*Aturan*	10, 12
Total				94

In the table above, *jam'u taksir* is translated in the singular that has 94 words. *Jam'u taksir* is translated in the singular, if: (1) there are already other words that are plural marking,[50] (2) the singular word is more appropriate to the context and rules of Indonesian, and (3) the singular noun already means plural. An example translation is as follows.

<div dir="rtl">النقاط الحمراء هي <u>أماكن</u> أبار الماء</div>

"Titik-titik merah itu adalah <u>tempat</u> yang terdapat sumur air."

The word آبار translates with the singular form *sumur*. This is because the plural marking آبار is already represented by reduplication in titik-titik.

<div dir="rtl">سأمسك تلك السلاسل</div>

"Aku akan memegang <u>rantai</u> itu."

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[50] Marlina Agkris and Samuel B.T Simorangkir, "Analisis Kesalahan Sintaksis dalam Skripsi Mahasiswa Program Studi Pendidikan Bahasa Indonesia," *Dharmas Education Journal (De_Journal)* 4, no. 2 (2023): 540–549.

The word سلاسل translates with the singular form *rantai*. The word سلاسل in the footage refers to a rope (chain). Translation in the form of reduplication is not appropriate because it does not fit the context of the film footage. So, the word سلاسل is simply translated with *rantai* (singular noun).

<div dir="rtl">كل شيء تمحوه <u>الرياح والرمال</u></div>

"Semua (kenangan)nya terhapus oleh <u>angin</u> dan <u>pasir</u>."

The words الرياح and الرمال are translated in the singular noun. *Angin* and *pasir* are uncountable objects. Uncountable objects nouns cannot be reduplicated to express large quantities.[51] So, it is enough to translate with the singular.

<div dir="rtl">ما الأخبار؟</div>

"Apa <u>kabar</u>?"

The word أخبار is translated in the singular. The phrase in Indonesian commonly used to ask for news is apa kabar. Thus, أخبار is simply translated in the singular without reduplication or addition of other plural markings to remain acceptable in Indonesian. This technique is called the established equivalent technique (*kesepadanan lazim*).[52]

<div dir="rtl">لما لم يعطني ذهبا أو <u>جواهر</u>؟</div>

"Kenapa aku tidak diberi emas atau <u>perhiasan</u> saja?"

The word جواهر translates with the singular noun *perhiasan* because it already means plural. The word *perhiasan* includes all items worn for accessories, such as *kalung, anting,* and *gelang.* The above sentences are some examples of translations in the

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[51] Anton M. Moeliono, et al., *Tata Bahasa Baku Bahasa Indonesia* (Jakarta: Badan Pengembangan dan Pembinaan Bahasa, 2017).

[52] Muhammad Apridho Hensa Utama, "Analisis Teknik Penerjemahan Bahasa Arab ke Bahasa Indonesia dalam Ceramah Habib Umar Bin Hafidz," *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 18, no. 2 (2021): 191–200.

singular noun. In the first sentence, the plural marking is already represented by another word, so it is enough to translate it in the singular to avoid wasting words. In the second sentence, *jam'u taksir* needs to be translated in singular according to the context of the film. Adding plural markings creates a discrepancy between the film footage and the translation. The third and fourth sentences, the translation of *jam'u taksir* in the singular, are adapted to the grammatical Indonesian. In the fifth sentence, *jam'u taksir* is translated as singular because it already shows the plural meaning.

Conclusion

This article examines the *jam'u taksir* based on morphosemantic aspects. The researcher found that of the many patterns of plural taksir, there are only a few patterns that appear most often. In *jam'u qillah*, the pattern أفعال is the pattern with the most data in the Salahuddin cartoon series and other studies. The *jam'u katsrah* patterns that appear most often in this cartoon series are 4, namely فعول, فعال, فعلاء, and أفعلاء, but only 2 patterns often appear in other studies, namely فعول and فعال. After being studied, the 3 patterns that appear most often in each data of *jam'u taksir* (فعال, أفعال, فعول) are patterns that apply to *isim tsulatsi*. *Jam'u qillah* and *jam'u katsrah* already have a pattern that is likely to appear frequently in data on *jam'u taksir*, but not with *shighat muntaha al-jumu'* because the results obtained by each researcher are different. The variety of translations of *jam'u taksir* in the Salahuddin cartoon series is caused by the variety of plural concepts in Indonesian. *Jam'u taksir*, translated with a repetitive form, is usually accompanied by a marker of certainty (e.g., demonstrative or possessive pronoun). *Jam'u taksir*, which is positioned as *ma'dud* in *tarkib hisabi* (numeral phrase), is translated in the singular with the numeral classifier. *Jam'u taksir*, which is positioned as *mudhaf 'ilaihi*, whose *mudhaf* is an unspecified quantity (بعض and كل), is translated with a singular form. *Jam'u taksir*, which is located after عديد من/كثيرمن, is translated with a singular form without a classifier. *Jam'u taksir*, which means people, can be translated with the marker *para*. *Jam'u taksir*, which refers to the whole object, can be translated with the marker *semua*. *Jam'u taksir*, which is *nakirah* (not *ma'rifah*), is usually translated with the marker *banyak* in front of the core noun. The results of this study are

expected to provide information to translators about the translation of the *jam'u taksir*, which is in accordance with Indonesian grammar. In terms of morphology, this study only examined the characteristics of the *jam'u taksir* pattern, which often appears in the Salahuddin cartoon series. It is expected that further researchers can examine the characteristics of the *jam'u taksir* pattern as a whole. In addition, the results of this study are also in the form of a way to translate the *jam'u taksir* into Indonesian so that it can be used as a reference for further researchers to examine the translation errors of the *jam'u taksir*.

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Author Contributions Statement

This article was written by LH and KH. Each plays a role according to their function. The selection and determination of the title was carried out based on the results of the discussion between the two of them. Then LH as a thesis writer student writes a research design, collects research data, and analyzes the data. In each stage, KH as a supervisor provides guidance and input. In addition, KH also acts as a reviewer and editor in writing the manuscript before it is submitted. The 3rd author AK contributed as an expert reader.

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