

Domestication and Foreignization Strategies in the Translation of Humorous Hadiths: An Inquiry into Translation Ideology

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Abstract

The difficulty of translating humor that is rich in cultural and religious values poses a dilemma between preserving the authenticity of the source text or adapting it to the culture of the target audience. This challenge becomes even more significant in the translation of the Prophet's humorous hadiths, which contain messages of Islamic preaching and ethics. To address this issue, a qualitative approach was employed, involving content analysis of the humorous hadiths in the book Everything Has Its Time by Sheikh Mahmud Al-Mishri, translated by Ustadz Abdul Somad. Data analysis was conducted by identifying cultural words, classifying translation strategies according to Peter Newmark, and interpreting ideological tendencies based on Lawrence Venuti's domestication and foreignization theory. The results of the study indicate that domestication strategies, particularly descriptive equivalent, through-translation, and paraphrase, were used most frequently, while other strategies such as componential analysis, recognized translation, modulation, and shifts appeared less often. The conclusion suggests that domestication strategies contribute to achieving a balance between meaning accuracy and cultural acceptance, thereby maintaining both comprehensibility and religious values. Translators of religious humorous texts are therefore encouraged to uphold this balance so that the message of Islamic preaching remains intact and communicative.

Abstrak

Kesulitan menerjemahkan humor yang sarat nilai budaya dan religius menimbulkan dilema antara mempertahankan keaslian teks sumber atau menyesuaikannya dengan budaya pembaca sasaran. Tantangan ini semakin signifikan dalam penerjemahan hadis-hadis humoris Nabi yang mengandung pesan dakwah dan etika Islam. Untuk menjawab persoalan ini, digunakan pendekatan kualitatif dengan desain analisis konten terhadap hadis-hadis humoris dalam buku Semua Ada Saatnya karya Syaikh Mahmud Al-Mishri yang diterjemahkan oleh Ustadz Abdul Somad. Analisis data dilakukan dengan mengidentifikasi *cultural words*, mengklasifikasi strategi penerjemahan menurut Peter Newmark, dan menafsirkan kecenderungan ideologi berdasarkan teori domestikasi dan foreignisasi dari Lawrence Venuti. Hasil penelitian menunjukkan bahwa strategi domestikasi, khususnya *descriptive equivalent*, *through-translation*, dan *paraphrase*, paling sering digunakan, sementara strategi lain seperti *componential analysis*, *recognized translation*, *modulation*, dan *shifts* digunakan dalam porsi yang lebih kecil. Simpulan menunjukkan bahwa strategi domestikasi berkontribusi dalam mencapai keseimbangan antara keakuratan makna dan penerimaan budaya, sehingga keterpahaman dan nilai religius dapat tetap terjaga. Dengan demikian, penerjemah teks humoris keagamaan perlu memperhatikan keseimbangan ini agar pesan dakwah tetap utuh dan komunikatif.

المخلص

صعوبة ترجمة الفكاهة الغنية بالقيم الثقافية والدينية تخلق معضلة بين الحفاظ على أصالة النص الأصلي أو تكييفه مع ثقافة القراء المستهدفين. وتزداد أهمية هذا التحدي في ترجمة الأحاديث الفكاهية للنبي التي تحتوي على رسائل الدعوة والأخلاق الإسلامية. وللإجابة على هذه المسألة. تم استخدام منهج نوعي مع تصميم تحليل محتوى الأحاديث الفكاهية في كتاب "ساعة الساعة" للشيخ محمود المصري بترجمة الأستاذ عبد الصمد. تم تحليل البيانات من خلال تحديد الكلمات الثقافية، وتصنيف استراتيجيات الترجمة وفقًا لبيتر نيومارك، وتفسير الاتجاهات الأيديولوجية بناء على نظرية التوطين والتغريب للورنس فينوتي. وأظهرت النتائج أن استراتيجيات التوطين، مثل التكافؤ الوصفي والترجمة المباشرة وإعادة الصياغة، كانت الأكثر استخدامًا، بينما ظهرت استراتيجيات أخرى مثل التحليل

المكوني والترجمة المعترف بها والتحويل بدرجة أقل. وتشير الاستنتاجات إلى أن استراتيجيات التوطين تسهم في تحقيق التوازن بين دقة المعنى والقبول الثقافي، مما يحافظ في الوقت نفسه على الفهم والقيم الدينية. وبالتالي، ينبغي على مترجمي النصوص الدينية الفكاهية مراعاة هذا التوازن حتى تظل رسالة الدعوة سليمة وتواصلية.

Keywords: Domestication; foreignization; humorous hadith; translation ideology; translation strategies

Introduction

Humor appears in everyday life through words, actions, or expressions that provoke laughter. Its function is not only to entertain, but also to convey messages, build identity, release emotions, and strengthen social bonds. Humor in religious texts also serves as a medium of social and cultural communication, reflecting the collective identity of its readers.¹ Therefore, humor is an important part of human life that adds color to social and cultural interactions.² In the context of da'wah, humor serves educational, critical, and ethical functions, so its use is not merely to evoke laughter. The Prophet Muhammad (peace be upon him) exemplified the use of humor subtly and proportionally in his hadiths to strengthen da'wah messages, affirm moral values, and maintain emotional closeness with his companions.³

¹ Agustian Rahmadi, "Kesalahan Penerjemahan Google Translate Pada Hadis Arbain Berdasarkan Konteks Keagamaan (Kajian Akar Kata Dan Morfologi Turunan)," *Alsina : Journal of Arabic Studies* 4, no. 1 (2022): 69–94, <https://doi.org/10.21580/alsina.4.1.8332>.

² Muhammad Jaohar Tsani et al., "Cooperative Principle in Verbal Humour: Analysis of Arabic Podcast Short Films," *Arabi : Journal of Arabic Studies* 9, no. 1 (2024): 1–12, <https://doi.org/10.24865/ajas.v9i1.783>; Sara Al-Sawaer, Ghaleb Rabab'Ah, and Andrew J. Power, "Humor in the Arabic Comedy Show, N20," *Cogent Arts and Humanities* 9, no. 1 (2022): 1–16, <https://doi.org/10.1080/23311983.2022.2082019>.

³ Toat Abdaul Islami, Andayani, and Muhammad Rohmadi, "Humor Techniques in a Collection of Anecdotal Texts from Dari Canda Nabi Dan

One of the main challenges in translating humor lies in the difficulty of defining it, due to its diverse forms and contexts. Humor often reflects the social, cultural, and political realities of a society; yet, this can become an obstacle when it is translated into another language. Problems arise when humor, which is heavily influenced by a particular culture, must be adapted to an audience from a different culture.⁴ In a religious context, this challenge becomes even more complex because humor in the Prophet's hadiths not only contains elements of amusement but also conveys da'wah messages and ethical values that must be preserved in the process of translation.⁵ Inaccuracies in translation, whether due to language interference or cultural differences, may result in distorted humor. Humor originating in one culture often cannot be translated in the same way into another culture, thereby potentially causing misunderstanding or producing inappropriate humor.⁶ As emphasized by Alifiansyah, Irawan, and Hasan, the meaning of a word cannot be separated from its context, since words shift in meaning depending on the cultural and situational framework.⁷

Sufi Sampai Kelucuan Kita by Mustofa Bisri," *KEMBARA Journal of Scientific Language Literature and Teaching* 10, no. 1 (2024): 132–46, <https://doi.org/10.22219/kembara.v10i1.27957>; Mustofa Hilmi, "Humor Dalam Pesan Dakwah," *Jurnal Ilmu Dakwah* 38, no. 1 (2019): 87, <https://doi.org/10.21580/jid.v38.1.3972>.

⁴ Suhib A. Alnusairat and Paramaswari Jaganathan, "Humour in Translation From English Into Arabic: Subtitles of the Comedy Sitcom Friends," *Theory and Practice in Language Studies* 12, no. 7 (2022): 1447–56, <https://doi.org/10.17507/tpls.1207.27>.

⁵ Islami, Andayani, and Rohmadi, "Humor Techniques in a Collection of Anecdotal Texts from Dari Canda Nabi Dan Sufi Sampai Kelucuan Kita by Mustofa Bisri."

⁶ Maman Lesmana, "Humor and Language Errors in Arabic-English Informative Discourse," *International Journal of Society, Culture and Language* 9, no. 1 (2021): 58–68, https://www.ijscsl.com/article_242575.html.

⁷ Roby Fathan Alifiansyah, Bambang Irawan, and Nur Hasan, "Hubungan Kata Dan Makna Dalam Bahasa Indonesia Dan Bahasa Arab:

In facing these challenges, a dilemma arises in the world of translation between preserving the authenticity of the source text or adapting it to the culture of the target audience. Venuti, an American translation expert, proposes two main approaches that represent this dilemma, namely domestication and foreignization.⁸ Domestication aims to make foreign texts more accessible by adapting the language and context. On the other hand, foreignization preserves foreign elements in the text to highlight the uniqueness of the original culture and provide readers with a direct experience of cultural differences.⁹ Both strategies reflect the dilemma faced by translators in conveying appropriate humor, considering both the cultural appropriateness of the target culture and the preservation of the authenticity of the source culture.

Research on domestication and foreignization strategies in translation has long been a focus in cross-cultural studies. Al-Rikaby et al. examined the application of these two strategies in translating cultural terms and proper names from the work *Doctor Faustus* into Arabic, referencing the theories of Venuti, Newmark, and Coillie.¹⁰ This study emphasizes the

Kajian Semantik," *Alsina : Journal of Arabic Studies* 5, no. 1 (2023): 73–92, <https://doi.org/10.21580/alsina.5.1.16868>.

⁸ Lawrence Venuti, *The Translator's Invisibility: A History of Translation*, 2nd ed. (London: Routledge, 2008), <https://doi.org/10.4324/9780203553190>.

⁹ Saba J. Mohammad and Hala Kh Najim, "Exploring the Strategies of Domestication and Foreignization in the Translation of Socio-Cultural Aspects in Mosteghanemi's Novel *Chaos of the Senses*," *Theory and Practice in Language Studies* 14, no. 12 (2024): 3845–50, <https://doi.org/10.17507/tpls.1412.19>.

¹⁰ Ali Badeen Mohammed Al-Rikaby, Tengku Sepora Tengku Mahadi, and Debbita Tan Ai Lin, "Domestication and Foreignization Strategies in Two Arabic Translations of Marlowe's *Doctor Faustus*: Culture-Bound Terms and Proper Names," *Pertanika Journal of Social Sciences and Humanities* 26, no. 2 (2018): 1019–34, <http://www.pertanika.upm.edu.my/pjssh/browse/regular-issue?article=JSSH-2618-2017>.

importance of ideological considerations in preserving the cultural meaning of classical literary texts. This was followed by Metwally, who researched color expressions in Arabic and how translators choose between domestication and foreignization when translating them into English.¹¹ The following year, Al Farisi highlighted the translation of kinayah verses in the Qur'an, focusing on the impact of translation strategies on the accuracy and nuances of religious meaning.¹²

Then, Khalaf & Rashid explored the strategies used by amateur Arabic translators in translating swear words in American crime films, reflecting the translators' cultural orientation through their chosen linguistic strategy.¹³ In the audiovisual realm, Saad raises film remakes as a form of cross-cultural translation and assesses how domestication and foreignization strategies influence Arab audiences' reception of the adapted Italian film *Perfetti Sconosciuti*.¹⁴ Most recently, Mohammad & Najim examined a comparison of two English translations of the novel *Chaos of the Senses* by translators from different cultural backgrounds, focusing on translation

¹¹ Amal Abdelsattar Metwally, "Foreignising versus Domesticating Translations of Arabic Colour-Related Expressions," *Journal of Language Teaching and Research* 10, no. 2 (2019): 383–90, <https://doi.org/10.17507/jltr.1002.21>.

¹² Mohamad Al Farisi, "The Impact of Using Foreignization and Domestication on the Translation Accuracy of the Quranic Metaphor (Kinayah) Verses," *Humanities and Management Sciences - Scientific Journal of King Faisal University* 21, no. 1 (2020), <https://doi.org/10.37575/h/rel/1966>.

¹³ Abed Shahouth Khalaf and Sabariah Md Rashid, "Domestication or Foreignization: Strategies Adopted in the Amateur Subtitling of Swearwords in American Crime Drama Movies into Arabic," *Dirasat: Human and Social Sciences* 47, no. 2 (2020): 498–514, <https://doi.org/10.35516/0103-047-985-034>.

¹⁴ Charleine Saad, "Between Domestication and Foreignization: A Study of How an Italian Film Remake Got Lost in Translation in the Arab World," *Languages* 8, no. 4 (2023), <https://doi.org/10.3390/languages8040273>.

strategies for Arab cultural elements.¹⁵ Although domestication and foreignization strategies have been widely examined in literary, film, and religious texts, the translation of humorous hadiths has been largely neglected. This study addresses that gap by analyzing how translators balance entertainment, da'wah, and moral values, thereby contributing to both translation studies and Islamic scholarship.

This type of hadith contains unique cultural, religious, and rhetorical elements, requiring a sensitive translation approach rather than a literal one. The translation of hadith cannot be separated from the Islamic context because it encompasses various aspects of life such as creed, law, muamalah, and morals, thus requiring caution in choosing the appropriate translation strategy.¹⁶ This study takes a unique position by highlighting the ideology of translation in translating hadiths that contain humor because in this type of text, implied meanings, cultural nuances, and emotional closeness are the main points that must be translated in a communicative and balanced manner.

In Islam, humor is permissible as long as it remains within ethical and moral boundaries. The Prophet Muhammad (PBUH) exemplified this through gentle jokes that conveyed wisdom without causing harm.¹⁷ These moral boundaries underline the need for careful translation of humorous hadiths. Domestication, which adapts the text to the reader's culture, may dilute the religious values, while foreignization preserves the original meaning but risks sounding distant.

¹⁵ Mohammad and Najim, "Exploring the Strategies of Domestication and Foreignization in the Translation of Socio-Cultural Aspects in Mosteghanemi's Novel Chaos of the Senses."

¹⁶ Rahmadi, "Kesalahan Penerjemahan Google Translate Pada Hadis Arbain Berdasarkan Konteks Keagamaan (Kajian Akar Kata Dan Morfologi Turunan)."

¹⁷ Iwan Marwan, "Rasa Humor Dalam Perspektif Agama," *Buletin Al-Turas* 19, no. 1 (2013): 267-78, <https://doi.org/10.15408/bat.v19i2.3720>.

Therefore, translating humorous hadiths requires a balance between accuracy and cultural acceptance.

The purpose of this study is to examine the application of domestication and foreignization strategies in the translation of humorous hadiths, with a focus on how translation ideology influences the selection of these strategies. The benefits of this research are to provide a deeper understanding of the dynamics of translating religious texts that contain humor, as well as to contribute to the development of translation theory, particularly in the context of Arab and Islamic culture. Additionally, this research is expected to provide insights for translators and academics in translating humorous texts so that they remain consistent with the religious and cultural values contained in the original text, while still being easily understood by the target audience.

This study employs a qualitative approach with a content analysis design, which is considered appropriate for examining written documents that contain implicit meanings, particularly in relation to translation strategies and the underlying ideology. Frequency tables are provided only as descriptive support to reinforce the qualitative interpretation, rather than as a form of quantitative analysis. The primary source of data is the book *Semua Ada Saatnya (Everything Has Its Time)*, authored by Sheikh Mahmud Al-Mishri and translated into Indonesian by Ustadz Abdul Somad. The selection of this translation is based on the translator's recognized authority as a prominent Indonesian preacher, whose works have a wide readership. Furthermore, the book achieved national best-seller status with tens of thousands of copies sold within a few months of publication, indicating both the influence of the translator and the broad reception of the text.

The analysis in this study is limited to the chapter entitled *Canda dan Gurauan "Jokes and Humor"* in the book, from

which four hadiths were purposively selected. The inclusion criteria were hadiths explicitly presented by Sheikh Mahmud Al-Mishri in this chapter, while hadiths without humorous elements or irrelevant to the theme were excluded. The selection focused specifically on verbal humorous hadiths, as they contain complex meanings that are strongly shaped by linguistic and cultural contexts.¹⁸ This restriction to a single chapter is acknowledged as a scope limitation; nevertheless, the focus is considered sufficient to address the specific objectives of the study. Additionally, in the translated version, these humorous hadiths have undergone narrative simplification, which makes it relevant to analyze how the message and context of humor are conveyed or shifted. To address this issue, the study applies Lawrence Venuti's theory of domestication and foreignization as the main analytical framework to uncover the translation ideology underlying the translator's choices.¹⁹

Meanwhile, Peter Newmark's translation strategies are used as a technical analysis tool to identify the translation approaches applied at the word or phrase level. Newmark's fourteen strategies, such as transference, naturalization, cultural equivalent, descriptive equivalent, componential analysis, synonymy, through-translation, shifts or transpositions, modulation, recognized translation, compensation, paraphrase, couplets, and notes are used to map the forms of adaptation or preservation of the source culture in the translated text Newmark which then becomes the basis for determining whether a translation tends to be

¹⁸ Sulaiman Mohammad Shlash Alkaraki, Marlyna Maros, and Norhayati Binti Alias, "Arabic Verbal Humor: An Exploration of Non-Observance of Cooperative Principle on Social Media," *Journal of Language Teaching and Research* 14, no. 6 (2023): 1680-88, <https://doi.org/10.17507/jltr.1406.27>.

¹⁹ Venuti, *The Translator's Invisibility: A History of Translation*.

domesticative or foreignizing according to Venuti's perspective.²⁰

The data analysis in this study was carried out through four systematic stages. First, the researcher identified words or phrases classified as cultural words in the humorous hadiths. Second, these elements were analyzed using Newmark's fourteen translation strategies. Third, the results were presented in the form of frequency tables to show the tendency of the most dominant strategies. Fourth, the findings were interpreted using Venuti's domestication and foreignization theory to determine the underlying translation ideology. To ensure objectivity and minimize potential bias, the classification of cultural words and the application of strategies referred to the definitions and examples proposed by Newmark, while the interpretation of ideology was based on Venuti's theoretical criteria.

Result

Description of Data Hadiths Verbal Humor of the Prophet Muhammad

Table 1

Shahih At-Tirmidzi dalam Asy-Syama'il (hal.197)

BSa	BSu
A: Wahai Rasulullah, mohonkanlah kepada Allah agar aku masuk surga.	أ : ادْعُ اللَّهَ أَنْ يُدْخِلَنِي الْجَنَّةَ
B: Wahai Ummu Fulan, sesungguhnya surga tidak dimasuki oleh wanita tua.	ب :: يَا أُمَّ فُلَانٍ، إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا عَجُوزٌ

As shown in Table 1, the translation process employed strategies from Peter Newmark to reveal the implied meanings in the source text. The most dominant strategies found were recognized translation, descriptive equivalent, and through-

²⁰ Peter Newmark, *A Textbook of Translation* (New York: Prentice Hall, 1988).

translation, each appearing three times. The recognized translation strategy was used for terms such as “heaven” and “Prophet Muhammad” that are widely known in the target language. Meanwhile, the descriptive equivalent was used for terms such as “old woman” and metaphorical phrases such as “full of love and equal” in referring to the creation of angels in heaven. Through-translation was used to translate common religious structures and phrases, such as “pray to Allah.”

In addition, paraphrasing, componential analysis, and cultural equivalent strategies are applied to bridge cultural and linguistic differences between Arabic and Indonesian. The paraphrasing strategy is used to explain the verses of the Qur'an recited by the Prophet at the end of the hadith, as the meaning of these verses requires a communicative interpretation that is relevant to the reader's context. Meanwhile, componential analysis was applied to explain the meaning of the word “Ankara,” which not only contains biological elements but also moral and social values in Arab culture. The cultural equivalent strategy was used to adapt Arab-Islamic terms so that they remain contextually understandable in Indonesian culture. This approach reflects the need to translate religious texts not only linguistically but also culturally and cognitively.

Table 2
Shahih Abu Dawud (4998)

BSa	BSu
A: Wahai Rasulullah, berikanlah aku tunggangan	أ : يَا رَسُولَ اللَّهِ احْمِلْنِي
B: Kami akan memberimu anak unta betina	ب : إِنَّا حَامِلُوكَ عَلَى وَلَدٍ نَاقَةٍ
A: Apa yang dapat aku lakukan dengan anak unta betina	أ : وَمَا أَصْنَعُ بِوَلَدِ النَّاقَةِ
B: Bukankah unta hanya dilahirkan oleh unta betina	ب : وَهَلْ تَلِدُ الْإِبِلَ إِلَّا النُّوقُ

As can be seen in Table 2, the approach used is more communicative, prioritizing the audience's understanding. The most dominant strategies used are paraphrasing and couplets, which explain the implied meaning in the source text with additional explanations that are not explicitly stated in the Arabic text. In addition, strategies such as modulation, and componential analysis, and through-translation are also used to bridge literal and contextual meanings. For example, the phrase وَلَدِ نَاقَةٍ is translated as “camel calf,” but it is further explained that the meaning is not a small camel, but rather a camel in general that is the offspring of a female camel.

Although a small number of strategies such as shifts/transpositions and synonymy are evident in the transition of sentence structure and the choice of more familiar diction, there is no use of transference, naturalization, or recognized translation strategies. This shows that the translator prefers to convey the message clearly and educationally, rather than maintaining foreign forms and terms that may not be recognized by the general audience.

Table 3	
<i>Shahih Al Bukhari (6203) dan Muslim (2150) kitab Al-Adab</i>	
Bsa	BSu
A: Wahai Abu Umair, apa yang dilakukan oleh burung kecilmu (nughair)?	أ : يَا أَبَا عُمَيْرٍ، مَا فَعَلَ النُّغَيْرُ؟
B: Ia (Abu Umair) biasa bermain dengan burung itu.	ب : فَكَانَ يَلْعَبُ بِهِ

As shown in Table 3, the translation of the hadith about Abu Umair applies descriptive equivalent as the most prominent strategy is descriptive equivalent, as seen when the word nughair is rendered as “a little sparrow.” This strategy bridges the cultural gap between the Arabic text and Indonesian readers. In addition, componential analysis is

employed to illustrate the relationship between the child and his pet bird, thereby conveying the universal value of compassion.

Another strategy identified is through-translation, which preserves the Arabic interrogative style in the phrase “What did the nughair do?” Furthermore, modulation and shifts are used to adjust the narrative perspective and sentence structure to fit Indonesian syntax. Additional techniques such as paraphrase, compensation, and the combination of strategies (couplets) are applied to express implicit emotions and to maintain a balance of meaning. Finally, explanatory notes enrich the target text and facilitate the reader’s understanding of the cultural elements in the hadith.

Table 4

Shahih Ahmad (12237) At Tirmidzi dalam Asy-Syamail (239)

BSa	BSu
A : Lepaskan aku, siapa ini ?	أ : أُرْسِلْنِي، مَنْ هَذَا؟
B : Siapa yang mau membeli budak ini ?	ب : مَنْ يَشْتَرِي الْعَبْدَ؟
A : Wahai Rasulullah, jika demikian, demi Allah, engkau akan mendapati aku sebagai barang yang tidak laku	أ : يَا رَسُولَ اللَّهِ، إِذَا وَاللَّهِ تَجِدُنِي كَاسِدًا
B : Tetapi di sisi Allah, engkau berharga	ب : لَكِنْ عِنْدَ اللَّهِ لَسْتُ بِكَاسِدٍ

As shown in Table 4, the translation of the hadith of Zahir ibn Hiram demonstrates the use of literal translation or through-translation, as in the phrase “Who will buy this slave?” which is directly taken from the Arabic source text. While this strategy maintains fidelity to the original form, the translator also applies a descriptive equivalent to provide additional explanation about Zahir’s background and the situation when the Prophet embraced him. This technique is close to

amplification, as it clarifies cultural elements and helps the reader better understand the context.

In addition, paraphrase is used in the emotional description to expand the meaning of the hadith, while modulation serves to shift the narrative perspective of the Arabic text into a more expressive form in Indonesian. The use of componential analysis is evident in the explanation of the term *kasid*, understood as “of little value” or “unsellable.” From a structural perspective, transposition is also applied, for instance, by changing passive sentences into active ones to produce a more natural flow in Indonesian.

Recapitulation of CBTs in the Verbal Humorous Hadiths of the Prophet Muhammad

Table 5
Frequency results: Strategies applied for CBTs

Strategy	H1	H2	H3	H4	%
Transference	2	0	0	0	3.51%
Naturalization	0	0	0	1	1.75%
Cultural equivalent	1	0	0	0	1.75%
Descriptive equivalent	3	1	1	2	12.28%
Componential Analysis	1	1	1	2	8.77%
Synonymy	1	1	1	1	7.02%
Through-Translation	3	1	1	2	12.28%
Shifts or Transpositions	0	1	1	2	7.02%
Modulation	0	1	1	2	7.02%
Recognized translation	3	0	0	1	7.02%
Compensation	0	1	1	1	5.26%
Paraphrase	2	2	1	2	12.28%
Couplets	0	2	1	1	7.02%
Notes	2	1	1	0	7.02%

(Note: H= hadits)

Based on the analysis of the four humorous hadith translated in the book, it was found that out of the fourteen

translation strategies proposed by Peter Newmark as an analytical tool, all of them appeared in the data with varying frequencies. The three most dominant strategies are descriptive equivalent, through-translation, and paraphrase, each with a frequency of 12.28%. This dominance indicates the translators' tendency to choose approaches that are communicative, clear, and easily understood by the target readers.

Furthermore, the strategy of componential analysis (8.77%) and several other strategies such as synonymy, shifts or transpositions, modulation, recognized translation, couplets, and notes appeared with a frequency of 7.02% each. The compensation strategy was used 5.26%, while the least frequent strategies were transference, naturalization, and cultural equivalent, which appeared only one or two times (1.75%–3.51%). This variation confirms that in the translation of cultural texts, including hadith texts containing humor and emotion, no single strategy is universally applicable.

Overall, as shown in Table 5, descriptive equivalent, paraphrase, and through-translation dominate the translation of humorous hadiths, while strategies such as transference, naturalization, and cultural equivalent appear only rarely.

Discussion

The findings of this study reveal that the translator, in this case Ustadz Abdul Somad, tends to employ communicative strategies such as descriptive equivalent, through-translation, and paraphrase.²¹ These strategies were chosen to clarify the meaning of the source text so that it could be easily understood by the target audience. For instance, the word *al-nughair* was rendered as “a little sparrow,” which reflects the use of descriptive equivalent to bridge the cultural gap between the Arabic source and Indonesian readers.

²¹ Newmark.

Nevertheless, several minor strategies also appear, albeit with lower frequency. *Transference* is employed, for example, when certain Arabic terms are retained in the target text to preserve their distinct religious nuance. *Naturalization* occurs only once, where an Arabic term is slightly modified to fit Indonesian phonology and morphology. *Cultural equivalent* is also rarely used, appearing when the translator adapts an Arab-Islamic cultural term into a local cultural reference that is more accessible to Indonesian readers. Although these strategies are infrequent, their presence is significant as they demonstrate the translator's flexibility in balancing clarity of meaning with the preservation of cultural distinctiveness from the source text.²² This balance between clarity and cultural preservation aligns with findings from Amenador and Wang, who examined culture-specific items (CSIs) in Chinese-English food menu translations and emphasized that even low-frequency strategies play a crucial supportive role in maintaining both comprehensibility and cultural authenticity.²³

This resonates with the cognitive schematic approach proposed by Farghal and Haider, who argue that translating literary or religious texts requires sensitivity to different cultural schemata whether *culture-free*, *culture-bound*, or *culture-sensitive*. Minor strategies such as *transference* or *cultural equivalent* can thus be seen as hermeneutic efforts to maintain coherence and comprehensibility in the target

²² A. Ali H. Al-Saidi and Sabariah Md Rashid, "The Illusion of Untranslatability: A Theoretical Perspective with Reference to the Translation of Culture-Bound Euphemistic Expressions in the Qur'an," *International Journal of Applied Linguistics and English Literature* 5, no. 3 (2016): 81–90, <https://doi.org/10.7575/aiac.ijalel.v.5n.3p.81>.

²³ Kate Benedicta Amenador and Zhiwei Wang, "The Translation of Culture-Specific Items (CSIs) in Chinese-English Food Menu Corpus: A Study of Strategies and Factors," *Sage Open* 12, no. 2 (2022), <https://doi.org/10.1177/21582440221096649>.

culture while negotiating cultural mismatches. In this way, although rarely applied, these strategies play a supportive role that complements the dominance of communicative strategies.²⁴ Furthermore, Alaa and Al Sawi's analysis of culturally specific references in Egyptian Arabic subtitles reveals a similar pattern: communicative strategies dominate, yet occasional retention of source terms serves to preserve religious and cultural nuance. This empirical evidence from ScienceDirect reinforces the argument that translators consciously deploy minor strategies as strategic interventions to uphold cultural identity.²⁵

From the perspective of domestication and foreignization, Abdul Somad's choices clearly lean toward domestication. This is evident in his preference for paraphrasing, explanatory additions, and descriptive equivalents that make the hadith more communicative and accessible to the general public. For instance, metaphorical expressions are often paraphrased with further explanation so that the meaning resonates more closely with the audience's cultural background. In this way, the translation prioritizes communicative function rather than strict formal fidelity. An's bibliometric study in Taylor & Francis journals corroborates this observation, demonstrating a global trend toward domestication in translating religious and cultural texts to maximize audience accessibility. The study further suggests that minor foreignizing elements, such as those seen in Ustadz Abdul Somad's transference techniques, function as "controlled foreignization" that

²⁴ Mohammed Farghal and Ahmad S. Haider, "A Cogno-Prosodic Approach to Translating Arabic Poetry into English: Human vs. Machine," *3L: Language, Linguistics, Literature* 31, no. 1 (2025): 255-71, <https://doi.org/10.17576/3L-2025-3101-17>.

²⁵ Ahmed M. Alaa and Islam Al Sawi, "The Analysis and Quality Assessment of Translation Strategies in Subtitling Culturally Specific References: Feathers," *Heliyon* 9, no. 8 (2023): e19095, <https://doi.org/10.1016/j.heliyon.2023.e19095>.

enriches the target text without compromising overall readability.²⁶

These findings are consistent with Robati and Al-Yasin, who also highlighted the dominance of communicative strategies such as paraphrase, adaptation, and equivalence in translating cultural texts. However, unlike their studies, this research also emphasizes that minor strategies—though less frequent play an important role in balancing the preservation of Arabic cultural forms with the readability of the Indonesian text.²⁷

Conclusion

The analysis suggests a strong tendency toward domestication strategies in the translation of humorous hadiths into Indonesian. Among Newmark's fourteen strategies, descriptive equivalent, through-translation, and paraphrase are the most dominant, reflecting the translator's preference for communicative clarity.

These choices illustrate domestication in Venuti's terms, prioritizing fluency and cultural accessibility over the preservation of foreign forms. This ideological orientation shows how the translator sought to ensure comprehensibility while safeguarding the religious message of the hadiths.

²⁶ Gang An, "Domestication and Foreignisation in Translation Studies: A Bibliometric Analysis of WoS Core Journal Articles," *Journal of Intercultural Communication* 24, no. 4 (2024): 13–22, <https://doi.org/10.36923/jicc.v24i4.933>.

²⁷ Fatemeh Zahra Nazari Robati, "Comparative Analysis of Strategies Applied in Persian and English Translations of Quranic-Arabic Culture Bound Term 'Jilbab' (33:59)," *International Journal of Applied Linguistics and English Literature* 5, no. 2 (2016): 64–75, <https://doi.org/10.7575/aiac.ijalel.v.5n.2p.64>; Noor Al-Yasin, "Translation Procedures of Cultural-Bound Expressions in the Egyptian Vernacular Dubbed Versions of Three Disney Animated Movies," *Open Cultural Studies* 6, no. 1 (2022): 294–306, <https://doi.org/10.1515/culture-2022-0162>.

This study contributes to translation studies by demonstrating the intersection of ideological and technical choices in rendering religious humorous texts. Future research could compare translations by professional translators with different cultural and theological orientations, offering broader insights into the dynamics of translating Islamic humor.

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