



AL-KALIM: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban

Vol. 5, No. 1, April 2026

E-ISSN: 2986-4313

Available Online at

<http://jurnal.daarulqimmah.org/index.php/Alkalim>

DOI: <https://doi.org/10.60040/jak.v5i1.233>

Comparative Analysis of Peter Newmark's Translation Procedures (Human vs. DeepL Pro) in Selected Poems by Al-Mutanabbi

Aisyah Nur Ihsan¹, Ahmad Rizki Nugrahawan², Muhammad Syifa' Ardiansyah³

^{1,2} Arabic Language Education Study Program, Muhammadiyah Prof. Dr. Hamka University, Indonesia

³ Fiqh and Usul Fiqh Study Program, Al-Rayyan University, Yemen

CORRESPONDING AUTHOR:

Aisyah Nur Ihsan,

Email: aisyahnurihsan2003@gmail.com

Abstract

The translation of Al-Mutanabbi's poetry presents significant challenges due to its linguistic complexity and cultural depth, often exceeding the capabilities of neural machine translation. This study analyzes the comparative application of Peter Newmark's translation procedures between a human translator (Hadijah Rima) and DeepL Pro in translating selected classical poems. Employing a qualitative descriptive-comparative method, the research identifies and quantifies translation strategies across 385 data units. The findings reveal a sharp contrast in approach: the human translator predominantly relies on Adaptation (36.1%) and Semantic Translation to preserve aesthetic value and contextual meaning, whereas DeepL Pro is dominated by Literal Translation (90.9%). This over-reliance on literalism leads to significant semantic distortions and "hallucinations" in AI, exemplified by the fatal error of translating the metaphor 'Al-Bidh' (Swords) into "Eggs," thereby stripping the text of its intended nuance. The study concludes that while AI offers speed, it ultimately fails to render expressive texts accurately due to a lack of cognitive flexibility. Consequently, human post-editing remains essential to ensure cultural and semantic integrity in literary translation.

Keywords: Al-Mutanabbi, DeepL Pro, Human Translation, Peter Newmark, Translation Procedures.

Abstrak

Penerjemahan puisi Al-Mutanabbi menghadirkan tantangan besar karena kompleksitas linguistik dan kedalaman budayanya, yang sering kali melampaui kemampuan mesin penerjemah neural (neural machine translation). Penelitian ini menganalisis perbandingan penerapan prosedur penerjemahan Peter Newmark antara penerjemah manusia (Hadijah Rima) dan DeepL Pro dalam menerjemahkan puisi-puisi klasik pilihan. Dengan menggunakan metode kualitatif deskriptif-komparatif, penelitian ini mengidentifikasi dan mengukur strategi penerjemahan pada 385 unit data. Hasil penelitian mengungkapkan perbedaan pendekatan yang sangat kontras: penerjemah manusia lebih dominan mengandalkan Adaptasi (36,1%) dan Penerjemahan Semantik untuk mempertahankan nilai estetika serta makna kontekstual, sedangkan DeepL Pro didominasi oleh Penerjemahan Harfiah (90,9%). Ketergantungan yang berlebihan pada terjemahan harfiah ini memunculkan distorsi semantik yang signifikan dan "halusinasi" pada kecerdasan buatan (AI), seperti yang dicontohkan oleh kesalahan fatal saat menerjemahkan metafora 'Al-Bidh' (Pedang) menjadi "Telur", yang pada akhirnya menghilangkan makna bernuansa dari teks aslinya. Penelitian ini menyimpulkan bahwa meskipun AI menawarkan kecepatan, pada akhirnya AI gagal menerjemahkan teks-teks ekspresif secara akurat karena kurangnya fleksibilitas kognitif. Oleh karena itu, pasca-penyuntingan oleh manusia (human post-editing) tetap esensial untuk memastikan keutuhan budaya dan semantik dalam penerjemahan karya sastra.

Kata Kunci: Al-Mutanabbi, DeepL Pro, Human Translation, Peter Newmark, Translation Procedures



Copyright:

© 2026 by al-Kalim: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban

This open-access article is distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike (CC BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>)

INTRODUCTION

The development of translation technology has undergone a radical evolution marked by a paradigm shift from Statistical Machine Translation (SMT) to Neural Machine Translation (NMT) (Mohammed Q Shormani and Alia Ali Al-samki, 2025). At present, DeepL Pro represents one of the latest-generation NMT-based translation engines that is widely used commercially (Yazeed Al Moaiad, 2024). Numerous recent studies have confirmed DeepL's superiority over its competitors. Recent research demonstrates that DeepL possesses a superior ability to produce coherent, natural texts with a high level of fluency (Linlin Li, 2024). In the context of Arabic–Indonesian translation, DeepL is capable of minimizing morphological and syntactic errors due to its superiority in maintaining grammatical structure consistency (Annisa Fitria Alicia Jauhar and Agung Setiyawan, 2026). This makes it a more reliable tool, especially for formal translation needs and linguistic precision.

However, the linguistic “fluency” offered by DeepL often functions as a double-edged sword. Beneath seemingly perfect sentence structures lie a serious problem of accuracy. Other studies reveal that DeepL tends to engage in excessive “smoothing” in pursuit of readability, which in turn risks eliminating the subtle nuances of meaning embedded in the source text (Muhammad Andryan Fitryansyah and Fatimah Nur Fauziah, 2024). This phenomenon is further reinforced by what Iyer describe as “NMT hallucinations,” whereby the machine produces translations that are grammatically fluent but contain information that deviates from—or is entirely absent in—the original text (Vivek Iyer, et al., 2023). Such risks of inaccuracy are frequently overlooked by users who are captivated by the naturalness of the target language.

These limitations become increasingly critical and problematic when DeepL is applied to culturally loaded literary texts, such as poetry. Evaluations on the accuracy of DeepL indicate that although this system represents a technological breakthrough, the precision of meaning in complex contexts still leaves significant room for error (Mohamad Ihsan Kamaluddin, et al., 2024). This is corroborated by the findings of Webster, which show that in complex academic and literary texts, reliance on DeepL can reduce the richness of diction to standardized and rigid lexical equivalents (Rebecca Webster, et al., 2020). In the context of the Arabic language, which possesses high linguistic complexity, studies likewise indicate that AI frequently fails to transfer specific rhetorical features (Rashad Seyidov, 2024).

Most significant in translating classical Arabic poetry, such as the works of Al-Mutanabbi, lies in lexical ambiguity, namely, a condition in which a single word carries multiple meanings that depend entirely on context (Azwir, 2023). It is confirmed that AI often becomes “trapped” in literal or dominant meanings when encountering ambiguous

words, resulting in the distortion of the poet's intended message (Paul Sebo and Sylvain De Lucia, 2024). Furthermore, current machine translation systems continue to struggle significantly in handling polysemous words accurately (Federico Martelli et al., 2024). Therefore, although DeepL may accelerate the translation process, human intervention and evaluation (post-editing) remain essential to ensure contextual accuracy and linguistic sensibility, as recommended in recent translation evaluation studies.

The tendency of machine translators such as DeepL to translate literally, simplify meaning, or generate divergent translations underscores the need for in-depth procedural analysis (Demah Aamer Alqahtani, 2024). To date, few studies have specifically mapped how DeepL's translation procedures operate when confronted with ambiguity in classical poetry, or whether its strategies differ from those employed by human translators. Analyses that focus solely on notions of "right or wrong" are no longer adequate (Mahmoud Adel Abd Al-halim Al-feky, 2024). Consequently, a procedural analysis approach is required to understand the linguistic decisions made by machines in comparison to humans.

Regrettably, there is still no objective and systematic evaluation standard for assessing the linguistic quality of AI-generated translations, particularly in handling lexical ambiguity in Arabic texts. The importance of research that focuses on this issue has been emphasized (Hamad Abdullah H. Aldawsari, 2025). Therefore, the present study offers a new perspective by not only assessing final accuracy but also dissecting the translation procedures that underlie linguistic decision-making. This research employs Peter Newmark's Translation Procedures framework to systematically compare human strategies and those of DeepL Pro, with the expectation that the results will provide practical recommendations for improving AI translation quality, while also marking a shift in focus from mere error assessment toward comprehensive procedural analysis.

This study analyzes and compares the translation procedures proposed by Peter Newmark as applied by a human translator (Hadijah Rima) and AI (DeepL Pro) in translating selected poems by Al-Mutanabbi, with a primary focus on identifying comparative patterns in the use of translation procedures and their implications for semantic equivalence and poetic aesthetics. The analysis does not delve into the internal processes of the AI system, such as algorithms, but is limited to examining the translation procedures as reflected in the output.

Based on gaps identified in previous studies, this research, entitled "A Comparative Analysis of Peter Newmark's Translation Procedures (Human and DeepL Pro) in Selected Poems by Al-Mutanabbi," underscores the urgency of conducting an in-depth analysis of DeepL's capacity to comprehend contextual meaning and poetic aesthetics in Arabic poetry through the application of Newmark's translation procedures, in comparison with human translation practices. Understanding the translation procedures employed by DeepL is crucial for assessing the extent to which this technology can preserve both the meaning and beauty of literary texts.

Through this analysis, tangible contributions are expected to be made to the development of AI technology (as evaluative input for developers), to the enrichment of

applied linguistics studies (particularly in Arabic literary translation), and to the provision of guidance for users (including students) in understanding the limitations of AI and interpreting translation outputs more critically and cautiously, in line with the importance of user awareness emphasized by Kasperé and their colleagues (Ramuné Kasperé et al., 2021).

METHODS

This study adopts a descriptive qualitative approach using a comparative method and content analysis. The qualitative approach is selected to generate an in-depth and nuanced understanding of translation strategy phenomena. The descriptive method is employed to present the strategies that emerge, while the comparative method and content analysis are used to systematically compare the outputs of translation procedures produced by humans (Hadijah Rima) and AI (DeepL Pro) in addressing lexical ambiguity.

The data sources in this study consist of primary data, which include: (1) source texts (ST) comprising 51 selected poems by Abu At-Tayib Ahmad ibn Al-Husain Al-Mutanabbi, (2) human translation texts (HT) consisting of Hadijah Rima's translations published in the book *Sejak Kau Pergi Segala yang Mulia Jadi Hina*, and (3) AI translation texts (AIT) generated by the DeepL Pro software. Secondary data include Newmark's translation procedure theory and supporting literature concerning the cultural context of Al-Mutanabbi's poetry.

Data collection was executed using the source triangulation technique (Andarusni Alfansyur and Mariyani, 2021), which involves integrating data from distinct sources for comparative analysis. First, the researcher gathered the Source Text (ST) comprising selected poems by Al-Mutanabbi and the Human Translation (HT) by Hadijah Rima. Second, the researcher performed data generation to produce the AI translation by inputting the original source texts into DeepL Pro. The selection of analytical data was based on the availability of source texts (Arabic) that could be accurately traced and aligned with the human translations. Of the 63 poems contained in the book, 51 poems whose original texts were successfully identified were selected and compiled into a single data corpus for subsequent translation using DeepL Pro. The unit of analysis in this study consists of paired stanza-level texts from the poems, which were compared in terms of their translation procedures.

Each unit of analysis was classified using a research instrument in the form of a comparative matrix based on Peter Newmark's eight translation procedures (Literal, Semantic, Communicative, Adaptation, Transference, Functional Equivalent, Modulation, and Compensation). The data collection instrument table used is as follows:

No	Source Text (ST)	Human Translation (HT)	Newmark Procedure (Human)	DeepL Pro Translation	Newmark Procedure (AI)
1.	أَنْطِقُ فِيكَ هُجْرًا بَعْدَ عَلِي	Apa dilantunkan penyanyi itu?	yang <i>Adaptation</i>	Shall I curse you after I know	<i>Literal Translation</i>

2.	يَا أَيُّكَ خَيْرٌ مَنْ تَحْتَ السَّمَاءِ	Duhai manusia paling mulia Dalam naungan langit	<i>Adaptation</i>	That you are the best under the sky	<i>Literal Translation</i>
----	--	---	-------------------	--	--------------------------------

Data analysis in this study follows the interactive model proposed by Miles and Huberman, which consists of four streams of activity: (1) Data Collection, in which analysis begins concurrently with data gathering; (2) Data Condensation, involving the identification, selection, and classification of raw data into analyzable poetic stanzas; (3) Data Display, in which data coded in the comparative matrix (Table 1) are presented and summarized in frequency tables to visualize dominant patterns; and (4) Conclusion Drawing and Verification, in which the researcher interprets emerging translation strategy patterns, analyzes their impact on semantic equivalence, and verifies the validity of the findings (Andarusni Alfansyur and Mariyani, et al., 2014).

RESULTS AND DISCUSSION

This study conducted a comparative analysis of 51 selected poems by Al-Mutanabbi, comprising 385 stanza-level units of analysis. Based on identification using Peter Newmark’s procedural framework, sharp differences were found in the distribution patterns of translation strategies between the human translator and Artificial Intelligence (DeepL Pro). The data indicate that the two translating entities exhibit opposing tendencies in handling classical literary texts. A summary of the comparative frequency of translation procedure usage is presented in Figure 1 below:

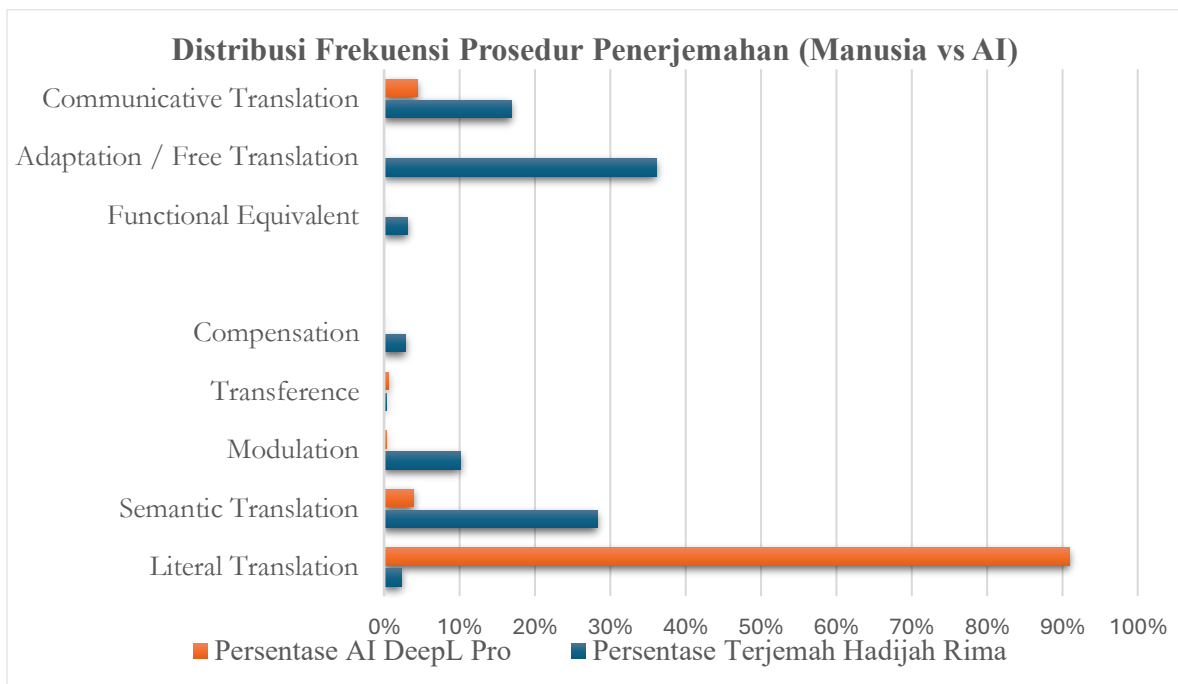


Figure 1 Frequency Distribution of Translation Procedures (Human vs. DeepL Pro)

Based on Figure 1, a significant polarization of translation procedures between the human translator and AI is evident. DeepL Pro demonstrates an extreme reliance on the Literal Translation procedure, which dominates with 350 data points, accounting for 90.9% of the total data. This dominance leaves only a very small proportion for other procedures, with Communicative Translation appearing at only 4.4% and Semantic Translation at 3.9%.

In contrast, the human translator exhibits a far more dynamic variation of procedures that is oriented toward meaning transfer. The human translator uses Literal Translation only minimally, with 9 data points or merely 2.3%. The procedure most dominantly employed by the human translator is Adaptation, with 139 data points or 36.1%, followed by Semantic Translation with 109 data points or 28.3% and Communicative Translation with 65 data points or 16.9%. These data indicate that DeepL Pro operates by rigidly preserving the structural form of the source language, whereas the human translator tends to shift form to maintain aesthetic value and contextual meaning in the target language.

Although the statistics indicate the dominance of Literal Translation (90.9%), data analysis reveals that DeepL Pro does not entirely fail in meaning processing. There are indications of algorithmic attempts to apply procedures that are more meaning- and context-oriented, as evidenced by the occurrence of Communicative Translation at 4.4%, Semantic Translation at 3.9%, Transference at 0.5%, and Modulation at 0.3%.

The presence of these figures, although minor, indicates that in certain data segments with standard sentence structures or common idioms, the machine is able to detect patterns and transfer meaning without being trapped in literal structures. This suggests that within DeepL's training corpus, associative patterns exist that allow the machine to perform Transference (borrowing) or simple Modulation when supported by statistical probability. It is emphasized that DeepL's sophisticated neural network architecture, supported by diverse training data, enables it to handle context and idiomatic expressions with higher accuracy than other translation tools. However, the effectiveness of these procedures declines drastically when confronted with complex literary polysemy. In other words, meaning processing occurs incidentally rather than as a result of stable contextual understanding.

Despite rapid technological advancement, AI still faces fundamental constraints in conveying literary nuance, metaphor, tone, and cultural context that demand human sensitivity (Saleh Belhassen et al., 2025). This condition renders translation outputs vulnerable to distortion when dealing with Arabic literary texts rich in implicit meaning, metaphor, and cultural load. The quality of machine translation for Arabic remains at a moderate level and often requires significant revision, particularly due to the morphological complexity and semantic richness of Arabic that are difficult for mainstream algorithms to fully capture (Jezia Zakraoui et al., 2021).

The statistical dominance of Literal Translation in DeepL Pro (90.9%) reinforces these findings. This dominance is not merely an algorithmic preference but an indication of the machine's inability to process deep semantic meaning. Understanding Arabic literary texts is inseparable from semantic comprehension to capture implicit messages (Ahmad Rizki Nugrawahawan and Doni Wahidul Akbar, 2023). When this dimension is not

accommodated, literal translation becomes counterproductive and triggers semantic inconsistency. These findings align with observations demonstrating that web-based translation systems tend to produce meaning distortion when confronted with linguistic structures that require deep semantic and cultural interpretation (Rahmat Satria Dinata et al., 2024).

A. Classification of DeepL Pro Errors: Literal Pathology and Hallucination

Despite the dominance of Literal Translation, significant meaning distortion was identified. As many as 45.1% of these literal translations fall into the category of Fatal Error or Hallucination, in which the machine fails to recognize context, becomes trapped in lexical ambiguity, and commits fatal morphological errors. The following is a detailed analysis based on the classification of errors identified:

1. Literal Translation Error

Literal errors constitute the most dominant category and are divided into several subtypes as follows:

a. Literal Translation with Incorrect Root Identification

A significant case was found in the translation of the *سوى طلل* (Siwa Talali). In the context of classical poetry (Wiqfah 'ala al-atlal), the word Talal specifically means “ruins” or “the remains of the beloved’s dwelling.” However, DeepL translated it as “except for rain.” Analysis indicates that the machine failed to identify the correct root, associating Talal with the word *طلن* (Thall) meaning “drizzle” or “dew.” As a result, the poet’s visual imagery of sorrow while standing upon ruins was completely lost and replaced by an irrelevant weather phenomenon. This phenomenon confirms that the linguistic complexity of Arabic, with its rich morphological structure and unique syntax, poses distinct challenges for natural language processing (NLP), particularly in distinguishing variations of meaning from similar roots without adequate annotated datasets (Ahmed Adel Elsabagh et al., 2025).

b. Literal Translation with Incorrect Meaning

This error occurs when the machine selects a dictionary-valid meaning that is contextually incorrect. An example is found in the phrase *جُذْتُ بالنفس* (Judtu bi-nafsi). The word *جُذْتُ* (Judtu) derives from the root *جَادَ* (Jada), meaning “to give” or “to be generous,” so the phrase should mean “I poured out/sacrificed myself.” However, DeepL translated it as “And I found myself.” The machine was misled by morphological similarity to *ajada*, meaning “to find.” This failure reflects a core issue in Word Sense Disambiguation (WSD), where computational systems often struggle to determine the correct word meaning when faced with lexical ambiguity or orthographic similarity without sufficiently clear contextual cues (Mohammad Hafizi Jainal et al., 2021). This semantic shift is particularly fatal because it transforms a message of “heroic sacrifice” into an unintended existential philosophical statement.

c. Literal Translation with Incorrect Interpretation

DeepL frequently fails to interpret the grammatical function of prepositions. In a verse describing distance, the word *دُونَ* (Duna) appears, which in a spatial context means “between” or “beyond.” DeepL translated the sentence as “As for the beloved ones, they

are gone.” The machine interpreted دُونَ (Duna) as an existential negation (absence/non-existence), whereas the poet was describing the beloved as being “across” the desert, not “dead.” This failure to interpret the preposition altered the nuance of longing into a report of death. One of the greatest challenges in Arabic–Indonesian translation lies in incorrect meaning selection for words with overlapping meanings, where machines often fail to align syntactic function with the intended semantic context (Septinisa Maftuhah and Ilham Nur Kholiq, 2025).

2. Fatal Hallucination and Guessing Errors (Literal Guessing & Hallucination)

The most extreme cases were found in the translation of classical metaphors. In the phrase البيض والأسل (Al-Bidh wa Al-Asal), DeepL translated it literally as “Eggs and Milk.” This represents pure hallucination, in which the AI adopts modern denotative meanings (البيض = eggs; الأسل misread as عسل = honey/milk) and fails to detect the war metaphor (swords and spears). This phenomenon highlights the limitations of AI-based tools in recognizing specialized vocabulary that is uncommon in modern training corpora, leading to reading errors (Aulya Fitrië and Ari Khairurrijal Fahmi, 2023). Furthermore, analyses of poetry translation conclude that AI often fails to preserve aesthetic diction and becomes trapped in rigid denotative meanings (Clara Herlina Karjo, 2025).

Additionally, a guessing error was found in the word غُرَّة (Ghurrah – nobility/radiance of the face), which was translated as “stupidity.” The AI likely misassociated the root with غِرَّة (Ghirrah – recklessness). Indeed, the greatest difficulty in translating Arabic texts indeed lies in vocabulary (80%), which in the case of AI manifests as failure to select appropriate equivalents for classical terms (Boby Bagas Purnama et al., 2024).

3. Morphological Errors and Omission

The machine’s grammatical weakness is clearly evident in the case of بِكَفَّيْكَ (Bi-Kaffayka – “with your two hands”). DeepL translated it as “with my hands.” A fatal error occurred in reading the pronominal suffix كَ (-ka/your) as يَ (-i/my). Previous studies on semantic-grammatical errors, found that morphological errors (Şharf) account for 70% of total translation errors (Shofa Musthofa Khalid, et al., 2021). The impact on this poem is severe: the meaning shifts from praising the king’s generosity to a narcissistic statement, compounded by the omission of emphatic particles that alter emotional intensity.

4. Contextual Ambiguity and Pragmatic Failure

DeepL frequently selects lexically correct but pragmatically incorrect equivalents. For example, the word هُجْرًا (Hujran) was translated as “cursing you,” whereas it actually means “satire” or “harsh words.” Similarly, بِالْهَجَاءِ (Bil-Hija’i) was translated as “sarcasm.” Previous studies on Google Translate, found that machine translators are often lexically accurate but fail to apply the necessary Modulation to preserve polite and appropriate language tone (Salsabila Zahra et al., 2024). The importance of understanding sentence-level contextual rules is likewise to avoid such functional word errors (Mamnunah et al., 2021).

5. Religious Bias (Wrong Context)

Cultural interpretation errors are also evident in the word رَبِّ (Rabb), which is consistently translated as “God,” even though the intended context is “lord/owner”

(human). This phenomenon is interpreted as the impact of perceiving Arabic as a “Sacred Language,” deeply embedded in digital corpora, causing algorithms to assign a high probability bias toward theological terminology (Fatwa Arifah and others, 2024).

B. Analysis of Human Translator Performance: Aesthetic Adaptation and Modulation

In contrast to the machine’s rigid pattern, the human translator demonstrates a high level of cognitive flexibility. This is evidenced by the dominance of target-oriented procedures, namely Adaptation (36.1%), Communicative Translation (16.9%), Modulation (10.1%), Functional Equivalence (3.1%), and Compensation (2.9%). These data indicate that humans possess pragmatic and aesthetic awareness to shift form to preserve meaning (sense).

The dominance of Adaptation indicates that the human translator prioritizes reader comprehensibility rather than formal fidelity alone. This approach aligns with Mulya who asserts that in the translation process, form shifts (translation shifts) are often unavoidable and, in fact, necessary to produce fluent and acceptable translations for target readers without sacrificing core messages (Valence Elvisca Mutiara Mulya et al., 2023).

Human translators are also capable of consciously shifting perspectives to preserve implicit meaning, emotion, and literary aesthetics. Unlike AI, the human translator demonstrates strategies oriented toward target-reader comprehension. Analysis of the human data reveals the following cognitive advantages:

1. Modulation and Perspective Shift (Grammatical Modulation)

High-level cognitive strategy is evident in the word يُغِيرُ (Yughiru – “to attack”). The AI experienced a glitch by translating it as “does not change,” whereas the human translated it as “jealous.” This represents the Modulation procedure (perspective shift). The human does not translate the physical action “attack,” but rather its psychological impact. This aligns with Alshahrani who state in their literary translation case study that Modulation involves message variation achieved by changing the point of view, which is crucial when literal translation produces awkward meaning (Hala J Alshahrani et al., 2023). The human translator performs this cognitive process to avoid the rigidity that AI algorithms fail to overcome.

1. Semantic Sensitivity through Functional Equivalence

Human superiority is clearly visible in the case of البيض والأسل (Al-Bidh wa Al-Asal), where the human applies Functional Equivalence to render it as “swords and spears.” The human discards the literal meanings “white/honey” to preserve referential meaning. Mulya emphasizes that in literary translation, shifts in form and meaning are often unavoidable and necessary to produce translations that are acceptable within the target culture. The human decision to abandon form for referential accuracy demonstrates that humans translate sense, not merely words.

2. Adaptation and Communicative Translation

A similar strategy is evident in the application of Adaptation and Communicative Translation in the case of بالهجاء (Bil-Hija’i), which the human translates as “the beauty of a song’s melody.” Although this deviates significantly from the literal meaning (mockery/satire), Nisa considers such Adaptation strategies legitimate within a

communicative approach, particularly to preserve emotional coherence and aesthetic value so that the sense of beauty reaches the target reader with equivalent nuance (Umami Choirun Nisa et al., 2023).

Although superior in aesthetics, human translators are not free from error. However, unlike machine errors, which are systemic and blind, human errors tend to arise from subjectivity or excessive interpretive freedom. Based on the data, these errors are classified as follows:

1. Adaptation Ambiguity / Wrong Context

An example occurs with the word هُجْرًا (Hujran), which the human translates as “sung by a singer.” Lexically, this is a deviation, as هُجْرًا (Hujran means “harsh words” or “satire.” This is categorized as Adaptation Ambiguity or misinterpretation. The translator likely exercised excessive poetic license to pursue rhyme or euphemism, thereby obscuring the poet’s specific critical intent. A systematic review of literary translation, notes that Adaptation strategies for culture-specific items often function as a double-edged sword: necessary for cultural acceptability on one hand, yet prone to triggering translation errors that obscure the author’s original message if not managed with precision (Wang Qiufen et al., 2025).

2. Adaptation Omission, Adaptation with Incorrect Root, Literal Translation with Incorrect Root, and Semantic Translation with Incorrect Meaning

The data record cases of Adaptation Omission in the word حَوْلًا (Hawlan – “a year”), which was not translated, resulting in the loss of temporal duration. This omission, as classified by Irawati and Islam constitutes omission of equivalent words that reduces informational accuracy due to failure to identify important source-language elements (Tatik Irawati and Aang Fatihul Islam, 2025). Additionally, Adaptation with Incorrect Root was found in the word المدامة (Al-Mudamah – “wine”), translated as “eternity.” The translator was misled by the etymological root Dama (eternal), whereas the context refers to a beverage. Another notable case is Literal/Semantic Translation with Incorrect Root in بَاعٌ (Ba’un – “span/reach”), translated as “merchandise.” The human translator mistakenly associated the word with بِضَاعَةٌ / بَاعٌ (Ba’a/Bidha’ah – “to sell/merchandise”), thereby damaging the metaphor of royal strength. This reflects what Irawati & Islam describe as errors in identifying words in the source language, where translators fail to distinguish contextual meaning from basic root meaning (Tatik Irawati and Aang Fatihul Islam, 2025).

Finally, Semantic Translation with Incorrect Meaning occurred in the word النوى (An-Nawa). In the context of Muqabalah (contrast) with القرب (Al-Qurb – “closeness”), An-Nawa should mean “distance.” However, the human translator chose its other polysemous meaning, “intention.” This choice disrupted the poem’s semantic contrast structure. This error is consistent with the findings of Danirih who categorize semantic errors as resulting from inaccurate diction selection, where translators choose dictionary-valid meanings that are not coherent with the sentence’s semantic structure (Danirih et al., 2022).

These errors, although proportionally small compared to successful Adaptations, illustrate the risks of Free Translation or Adaptation methods, which, if uncontrolled, may distance the translation from the author’s original message. Nevertheless, it must be

emphasized that these errors are interpretative in nature (human choice), in contrast to machine errors, which are computational (data failure). As explained by Kembaren human translation involves subjective factors whereby translators' knowledge and personal perspectives may create interpretive variation that, if not carefully managed, can lead to misalignment with the original author's intent (arida Repelita Waty Kembaren et al., 2023).

C. Theoretical Implications

These findings confirm Newmark's view that Semantic and Communicative Translation are the only valid methods for expressive texts. AI, with its reliance on word statistics, fails to achieve an equivalent effect (Peter Newmark, 1988). As suggested by Kamila & Wati regarding the use of technology in language, the role of AI in literary translation should be positioned as an initial support tool rather than a final authority. Human involvement is necessary as a post-editor to filter fatal machine errors before texts reach readers (Keysya Mahya Kamila and Ana Taqwa Wati, 2025).

CONCLUSION

This study reveals a sharp disparity between humans and machines, in which DeepL Pro is overwhelmingly dominated by Literal Translation procedures (90.9%) that reduce metaphoric meaning, while human translators prioritize Adaptation (36.1%) to preserve aesthetic value and acceptability for target readers. This difference in approach directly impacts the typology of errors produced: DeepL Pro exhibits computational failures in the form of "hallucinations" and cultural context blindness, whereas human errors are interpretative in nature, arising from subjectivity in poetic diction selection, yet remaining within the bounds of semantic logic.

Implicitly, these findings provide scientific justification that Neural Machine Translation technologies such as DeepL Pro do not yet possess the semantic competence required to replace human roles in literary translation. AI is effective only when positioned as a preliminary tool (pre-translation tool), making human post-editing indispensable for validating cultural accuracy and linguistic sensibility. Future research is recommended to expand comparative analysis by incorporating Generative AI models (LLMs) to examine their capacity for more complex meaning processing compared to statistically based models.

REFERENCES

- Al-feky, Mahmoud Adel Abd Al-halim, 'The Impact of Machine Translation on Arabic Linguistic Structure : A Study in Light of Computational Linguistics', *Journal of Scientific Development for Studies and Research (JSD)*, 6.22 (2025), pp. 204–28, doi:<https://doi.org/10.61212/jsd/378>
- Aldawsari, Hamad Abdullah H., 'Evaluating the Performance of Large Language Models on Arabic Lexical Ambiguities: A Comparative Study with Traditional Machine Translation Systems', *World Journal of English Language*, 15.3 (2025), pp. 354–63, doi:10.5430/wjel.v15n3p354
- Alfansyur, Andarusni, and Mariyani, 'Seni Mengelola Data: Penerapan Triangulasi Teknik, Sumber Dan Waktu Pada Penelitian Pendidikan Sosial', *HISTORIS : Jurnal Kajian, Penelitian & Pengembangan Pendidikan Sejarah*, 5.2 (2020), pp. 146–50

- Alqahtani, Demah Aamer, ‘Transcending Ambiguities : Enhancing AI-Driven Arabic to English Translations with Human Expertise’, *Journal of Languages and Translation*, 11.3 (2024), pp. 59–81, doi:doi: 10.21608/jltmin.2024.373620
- Alshahrani, Hala J, and others, ‘Investigating Translation Shifts and Modulation in Literary Translation : A Case Study’, *Richtmann Academic Journal of Interdisciplinary Studies*, 12.2 (2023), pp. 240–52, doi:https://doi.org/10.36941/ajis-2023-0045
- Arifah, Fatwa, and others, ‘Is Arabic a Sacred Language or a Foreign Language ? A Survey of Muslim Student ’ s Belief in Non-Islamic Higher Education in Indonesia’, no. Icollite 2023 (2024), doi:10.2991/978-94-6463-376-4
- Azwir, ‘Lexical Problems in Indonesian-Arabic Translation at the Undergraduate Arabic Department’, *EL-MAQALAH : Journal of Arabic Language Teaching and Linguistics*, 4.2 (2023), pp. 144–55, doi:10.22373/maqalah.v4i2.3975
- Belhassen, Saleh, and others, ‘Navigating the Complexities of AI-Driven Literary Translation : Challenges and Perspectives across Diverse User Groups’, *IJIRSS International Journal of Innovative Research & Scientific Studies*, 8.3 (2025), pp. 3571–80, doi:10.53894/ijirss.v8i3.7317
- Danirih, Tri Wahyu Retno Ningsih, and Ayesa, ‘Kesalahan Penerjemahan Pola Sintaksis Dan Semantik Pada Proses Penerjemahan Berita Bahasa Indonesia Ke Bahasa Mandarin’, *Jurnal Cakrawala Mandarin*, 6.2 (2022)
- Dinata, Rahmat Satria, and others, ‘Web-Based Google Translate Inconsistencies in Bahasa-Arabic Translations from the Arabic Thesis Writer ’ s Perspective’, *Asalibuna*, 07 (2024), pp. 60–74, doi:10.30762/asalibuna.v7i02.2634
- Elsabagh, Ahmed Adel, and others, *A Comprehensive Survey on Arabic Text Augmentation: Approaches, Challenges, and Applications*, *Neural Computing and Applications* (Springer London, 2025), xxxvii, doi:10.1007/s00521-025-11020-z
- Fitrie, Aulya, and Ari Khairurrijal Fahmi, ‘The Use of Speech Recognition to Find out Reading Errors on Google Translate’, *Thariqah Ilmiah*, 11.2 (2023), pp. 173–88
- Fitryansyah, Muhammad Andryan, and Fatimah Nur Fauziah, ‘Bridging Tradition and Technology: AI in the Interpretation of Nusantara Religious Manuscripts’, *Jurnal Lektur Keagamaan*, 22.2 (2024), pp. 317–46, doi:https://doi.org/10.31291/jlka.v22i2.1247
- Fitrah, M. A., H. Hairuddin, and ... 2023. “The Effect of Modern Standard Arabic Books on Learning Outcomes of 2nd Semester Students of the Department of Arabic Language Education IAIN Sultan Amai” *Al-Kalim: Jurnal ...*, 2023. <http://jurnal.daarulqimmah.org/index.php/Alkalim/article/view/56>.
- Irawati, Tatik, and Aang Fatihul Islam, ‘Translation Techniques and Quality Values of Accuracy, Acceptability and Readability in the Kitab Syarah Usfuriah’, *Ilmuna: Jurnal Studi Pendidikan Agama Islam*, 5.1 (2023), pp. 1–20
- Iyer, Vivek, Pinzhen Chen, and Alexandra Birch, ‘Towards Effective Disambiguation for Machine Translation with Large Language Models’, *ArchivePrefix*, 2023 <<https://doi.org/10.48550/arXiv.2309.11668>>
- Jainal, Mohammad Hafizi, Saidah Saad, and Rabiah Abdul Kadir, ‘A Review of Word Sense Disambiguation Method’, *JISTM Journal of Information System and Technology Management*, 6.22 (2021), pp. 1–14, doi:10.35631/JISTM.622001
- Jauhar, Annisa Fitria Allicia, and Agung Setiyawan, ‘Comparative Analysis of Arabic Translation Results Between ChatGPT and DeepL’, *Tadris Al-Arabiyyah Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban*, 4.2 (2025), pp. 287–302, doi:https://doi.org/10.15575/ta.v4i2.46575

- Kamaluddin, Mohamad Ihsan, and others, 'Accuracy Analysis of Translation Technology DeepL: Breakthroughs in Machine', *JEEF Journal of English Education Forum*, 4.2 (2024), pp. 122–26, doi:10.29303/jeeef.v4i2.681
- Kamila, Keysya Mahya, and Ana Taqwa Wati, 'Al- 'Ta ' Rib Mind Bunyan Cards: Innovation in Arabic Learning Media to Improve Simple Sentences in Writing Skill', *Al-Ta'rib*, 13.2 (2025), pp. 397–408
- Karjo, Clara Herlina, 'A Comparative Analysis of Poetry Translation Using Three AI Tools', *KOLITA (Konferensi Linguistik Tabunan Atma Jaya)*, 1.3 (2025), pp. 77–83
- Kasperè, Ramunè, and others, 'Towards Sustainable Use of Machine Translation: Usability and Perceived Quality from the End-User Perspective', *Sustainability (Switzerland)*, 13.23 (2021), doi:10.3390/su132313430
- Kembaren, Farida Repelita Waty, Ardina Khoirunnisa Hasibuan, and Azzahra Natasya, 'Technology Trends in Translation: A Comparative Analysis of Machine and Human Translation', *ABSOBENT MIND Journal of Psychology and Child Development*, 3.2 (2023), pp. 169–83, doi:10.37680/absorbent
- Khalid, Shofa Musthofa, Anwar Sanusi, and Deni Maulana, 'The Analysis of Semantic Grammatical Errors', *Arabi : Journal of Arabic Studies*, 6.1 (2021), pp. 15–25
- Li, Linlin, 'Artificial Intelligence Translator DeepL Translation Quality Control', *Procedia Computer Science*, 247 (2024), pp. 710–17, doi:10.1016/j.procs.2024.10.086
- Maftuhah, Septinisa, and Ilham Nur Kholiq, 'Exploring the Challenges of Syntactic and Semantic Translation: A Case Study of Arabic - Indonesian Translation Using Google Translate in Linguistics', *Jurnal Ilmiah IJGIE*, 6.1 (2025), pp. 284–93
- Mamnunah, Maman Abdurrahman, and Asep Sopian, 'The Error Analysis of Arabic Grammar in the Kalamuna Book', *Arabi : Journal of Arabic Studies*, 6.2 (2021), pp. 158–66
- Martelli, Federico, and others, 'DIBIMT: A Gold Evaluation Benchmark for Studying Lexical Ambiguity in Machine Translation', *Computational Linguistics*, 51.2 (2024), doi:https://doi.org/10.1162/coli_a_00541
- Miles, Matthew B, A Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis a Methods Sourcebook*, 2014
- Miolo, M. I., N. R. Paneo, A. A. Ismail, and H. Hilwa. 2023. "Perkembangan Sastra Arab Jahiliyyah Hingga Abbasiyah Serta Perannya Terhadap Peradaban Dunia." In A Jamiy: Jurnal Bahasa Dan Sastra Arab. Preprint.
- Moaiad, Yazeed Al, and others, 'Challenges in Natural Arabic Language Processing', *Edelweiss Applied Science and Technology*, 8.6 (2024), pp. 4700–05, doi:10.55214/25768484.v8i6.3018
- Mulya, Valence Elvisca Mutiara, Rosyidah, and Octi Rjeki Mardasari, 'Pergeseran Bentuk Dan Makna Terjemahan Cerpen Indonesia Oleh Mahasiswa Program Studi Pendidikan Bahasa Mandarin', *JoLLA: Journal of Language, Literature, and Arts*, 3.3 (2023), pp. 444–59, doi:10.17977/um064v3i32023p444-459
- Newmark, Peter, *A Textbook of Translation* (New York : Prentice-Hall International, 1988., 1988) <https://search.library.wisc.edu/catalog/999608920002121>
- Nisa, Ummi Choirun, Imroatus Shalihah, and Nur Qomari, 'Analisis Metode Penerjemahan Dalam Teks Terjemahan Novel Al-Li § Wa Al- Kilāb Karya Najib Mahfuz', *Diwan : Jurnal Bahasa Dan Sastra Arab*, 9.1 (2023)
- Nugrawahawan, Ahmad Rizki, and Doni Wahidul Akbar, 'Korelasi Pemahaman Semantik Dengan Pencapaian Pembelajaran Qirā ' Ah Naqdiyah', *Al-Ittijah Jurnal Keilmuan Dan*

Kependidikan Bahasa Arab, 15.2 (2023), pp. 141–55

- Purnama, Bobby Bagas, and others, 'Analysis of Difficulties in Translating Arabic Texts for 9th Grade Students Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia', *Arabi: Journal of Arabic Studies*, 9.1 (2024), pp. 66–79
- Qiufen, Wang, Mansour Amini, and Debbita Tan Ai Lin, 'Strategies, Errors, and Challenges in Translating Culture- Specific Items in Chinese-English Literary Works : A Systematic Review', *Jurnal Arbitrer*, 12.2 (2025), doi:<https://doi.org/10.25077/ar.12.2.259-273.2025>
- Ranselengo, M., and M. I. Miolo. 2022. "Kesalahan Siswa Dalam Menerjemahkan Materi Bacaan Bahasa Arab Ke Dalam Bahasa Indonesia." *Al-Kilmah: Jurnal Pendidikan ...*, 2022. <https://ejournal.iaingorontalo.ac.id/index.php/AL-KILMAH/article/view/87>.
- Sebo, Paul, and Sylvain De Lucia, 'Performance of Machine Translators in Translating French Medical Research Abstracts to English : A Comparative Study of DeepL , Google Translate , and CUBBITT', *PLOS ONE*, 19.2 (2024), pp. 1–13, doi:10.1371/journal.pone.0297183
- Seyidov, Rashad, 'Importance and Role of Artificial Intelligence for Arabic Translators', *Refaad - International Journal for Arabic Linguistics and Literature Studies*, 6.2 (2024), pp. 92–101, doi:<https://doi.org/10.31559/JALLS2024.6.2.4> Received
- Shormani, Mohammed Q, and Alia Ali Al-samki, 'Translating Dialects between ChatGPT and DeepSeek : Yemeni Sana ' Ani Arabic Terms as a Case-in-Point', *F1000Research* 2025, 14.695 (2025), pp. 1–22, doi:<https://doi.org/10.12688/f1000research.165879.1>
- Webster, Rebecca, and others, 'Gutenberg Goes Neural : Comparing Features of Dutch Human Translations with Raw Neural Machine Translation Outputs in a Corpus of English Literary Classics', *Informatics*, 7.32 (2020), doi:10.3390/informatics7030032
- Zahra, Salsabila, Dea Septiani, and Rinaldi Supriadi, 'Analisis Metode Terjemahan Google Translate Dari Teks Berita Bahasa Arab Ke Dalam Bahasa Indonesia', *Al-Fathin*, 7 (2024), pp. 1–12
- Zakraoui, Jezia, and others, 'Arabic Machine Translation : A Survey With Challenges and Future Directions', *IEEE Access*, 9 (2021), pp. 161445–68, doi:10.1109/ACCESS.2021.3132488

Al-Kalim publishes fully open-access journals, which means that all articles are available on the internet to all users immediately upon publication provided the author and the journal are properly credited Al-Kalim operates under articles of this journal licensed under a <https://creativecommons.org/licenses/by/4.0>. This allows for the reproduction of articles, free of submissions charge, with the appropriate citation information. All authors publishing with the Al-kalim accept

