From Figurative Sense to Target Meaning: An Integrative Framework for Arabic–Malay Translation

Nor Fadihlah Ghaza[1*], Noor Eliza Abdul Rahman[2], Mohd. Fauzi Abdul Hamid[1], Nurul Najibah Zainal[2]

[1]Faculty of Languages and Communication, Universiti Sultan Zainal Abidin (UniSZA), Gong Badak Campus, 21300 Kuala Nerus, Terengganu, Malaysia.

[2]Faculty of Islamic Contemporary Studies, Universiti Sultan Zainal Abidin (UniSZA), Gong Badak Campus, 21300 Kuala Nerus, Terengganu, Malaysia.

*Corresponding Author

ABSTRACT

Arabic–Malay translation of figurative language presents persistent challenges due to differences in rhetorical conventions, cultural imagery, and semantic structures. While existing studies emphasise figurative competence and cultural adaptation, they rarely specify how figurative meaning is systematically transformed into target-language representation. Addressing this gap, the present study proposes a process-oriented analytical framework that explicates the decision pathways linking figurative interpretation to translation strategy selection. The study examines the interpretive characteristics of tashbih, istiʿarah, and kinayah, identifies evaluative criteria guiding translation decisions, and clarifies the role of Arabic rhetorical analysis in shaping target-language outcomes. The study adopts an explanatory, library-based approach. Data were collected through structured literature searches and purposive selection of authoritative sources, including classical and contemporary balaghah texts, Arabic–Malay translation studies, linguistic theory, translation models, and peer-reviewed publications indexed in major databases. Analysis was conducted through thematic synthesis, comparative rhetorical analysis, and theory-informed interpretation guided by functionalist translation perspectives and semantic equivalence frameworks. Particular attention was given to mapping Arabic figurative structures to Malay target-language realisations in order to identify recurring analytical procedures and strategy patterns.The findings indicate that effective figurative translation is shaped by structured interpretive processes rather than intuitive lexical substitution. Translation decisions are guided by three evaluative criteria: cultural transferability of figurative imagery, preservation of rhetorical function, and target-language acceptability. These criteria inform strategic choices such as sense-based rendering, metaphor modulation, paraphrase, and controlled explicitation. While such strategies support the transfer of figurative intent, challenges remain in handling culture-bound imagery, maintaining stylistic force, and ensuring consistent application of translation procedures. From an Arabic rhetorical perspective, figurative expressions may be considered transferable provided their communicative purpose and semantic coherence are preserved in the target language. The study therefore positions the integration of rhetorical analysis with structured translation procedures as a conceptual model for analysing figurative transfer rather than a prescriptive solution. Its contribution is primarily methodological, offering an analytical framework that clarifies translator decision-making and provides a basis for further empirical investigation into Arabic–Malay figurative translation.

Keywords: Arabic Malay Translation; Figurative Language; Translation Strategies; functionalist; semantic equivalence

INTRODUCTION

Arabic figurative language operates within a sophisticated rhetorical system in which meaning is conveyed not only through lexical equivalence but also through imagery, implication, and cultural convention (Alsalem, 2020). Classical Arabic rhetoric situates tashbih, istiʿarah, and kinayah as central devices for expressing abstract ideas,

ethical values, and affective states through indirect and symbolic forms (Hussin et al., 2025). Within this linguistic architecture, translation extends beyond surface-level semantic transfer and involves mediating figurative sense into functionally appropriate target-language meanings (Sharmini et al., 2018). In Arabic–Malay translation, this process is further complicated by structural differences between the two languages and by divergent cultural schemas shaping figurative interpretation. Consequently, effective translation of Arabic figurative expressions requires more than literal rendering; it demands systematic procedures that reconcile semantic content, rhetorical intent, and target-language pragmatics (Abdelkarim et al., 2025).

Persistent challenges remain in the translation of Arabic figurative language into Malay. Translators frequently encounter difficulties in preserving metaphorical resonance, implicit meanings, and stylistic force when rendering tashbih, istiʿarah, and kinayah (Al-Khattab et al., 2025). Reported outcomes are uneven: some translations achieve communicative adequacy, while others exhibit semantic flattening, loss of imagery, or excessive explicitation (Abdul-Latif, 2023). These inconsistencies are partly attributable to the absence of standardized analytical procedures and to the tendency to treat figurative devices as isolated linguistic features rather than as components of an interconnected rhetorical system (Hercig & Lenc, 2017). As a result, comparable source expressions may yield divergent translations, even among experienced practitioners.

Two interrelated issues motivate the present study. First, prevailing translation approaches frequently under-specify how figurative meaning is operationalised at the strategic level. While existing frameworks acknowledge cultural adaptation and semantic equivalence, they rarely articulate explicit analytical mechanisms linking figurative sense to target meaning through systematic procedures such as image retention, sense modulation, or pragmatic substitution (Wang, 2013). Without clearly defined decision pathways, comparable source texts may generate markedly different translation outcomes (Saed et al., 2025). Second, fragmentation across existing models results in inconsistent treatment of tashbih, istiʿarah, and kinayah, reflecting limited integration between classical Arabic rhetorical theory and contemporary translation approaches (Mohameed Alsemeiri & Nordin, 2023). This lack of theoretical coherence constrains the development of unified analytical tools and limits the explanatory scope of Arabic–Malay translation research (Abdul-Latif, 2023; Ali Mohammed Ali et al., 2025).

The existing literature offers valuable yet partial insights. Research in Arabic rhetoric provides detailed classifications of figurative devices but seldom extends these analyses to applied translation contexts (Al-Hashimi, 2003). Conversely, translation studies emphasize functional equivalence and reader response but often treat Arabic figurative language as a general category rather than a structured rhetorical system (Banou et al., 2025). Empirical studies on Arabic–Malay translation have documented common errors and proposed isolated strategies, yet comprehensive frameworks that systematically connect rhetorical analysis, translator decision-making, and translation outcomes remain limited (Nasimah, 2017). Consequently, the relationship between figurative interpretation and strategy selection remains insufficiently theorised.

Against this backdrop, the present study pursues three objectives. First, it synthesises the functional characteristics of tashbih, istiʿarah, and kinayah as they operate in Arabic discourse, with attention to their semantic, pragmatic, and stylistic dimensions. Second, it develops a process-oriented analytical framework that explains how figurative meaning may be systematically mapped onto Malay through structured interpretive stages and evaluative criteria. Third, it examines the implications of this framework for translation strategy selection by clarifying conditions under which figurative elements are preserved, adapted, or reformulated.

The study contributes primarily at the conceptual and methodological levels. It proposes an analytical framework that models figurative translation as a staged interpretive process linking figurative identification, meaning interpretation, and strategy selection. By specifying decision pathways and evaluative criteria, the framework provides an explanatory account of why identical source expressions may produce different translation outcomes. Rather than offering prescriptive solutions, the framework is intended as an analytical tool for examining figurative transfer and supporting systematic analysis in Arabic–Malay translation research. Its implications for translation practice and pedagogy remain provisional and require further empirical validation.

The remainder of the paper is organised as follows. The next section reviews the conceptual foundations of Arabic figurative rhetoric and relevant translation theories. The methodology section outlines the library-based approach and analytical procedures employed. The subsequent sections present the proposed analytical

framework and discuss its implications for understanding figurative translation processes. The conclusion summarises the study's contributions and outlines directions for future research.

RESEARCH METHODOLOGY

This conceptual, library-based study examines Arabic–Malay figurative translation through a systematic review of relevant scholarly literature. From January to March 2025, structured searches were conducted in Scopus and Google Scholar and were complemented by manual retrieval of pertinent publications from academic repositories and institutional portals to ensure comprehensive coverage. The search employed bilingual keywords, including Arabic–Malay translation, figurative language, tashbih, istiʿarah, kinayah, metaphor translation, rhetorical meaning, and translation strategies. The inclusion criteria comprised peer-reviewed publications and authoritative sources that explicitly address Arabic rhetoric or figurative translation. Contemporary studies published between 2010 and 2024 were prioritised to reflect current scholarly developments, while classical Arabic rhetorical works and foundational references in translation theory were included irrespective of publication year due to their theoretical significance. Opinion-based writings lacking analytical grounding and duplicate records were excluded. The screening process involved an initial review of titles and abstracts, followed by full-text examination, and each selected source was systematically documented with bibliographic details, thematic orientation, and relevance to the research objectives.

Document analysis was undertaken through close and iterative reading to identify conceptual descriptions of figurative devices, translation strategies, levels of equivalence, and illustrative instances of Arabic–Malay rendering involving tashbih, istiʿarah, and kinayah. Extracted statements were coded using concise analytical labels and organised into thematic categories, including figurative typology, semantic transfer, pragmatic adaptation, and rhetorical preservation. The analysis adopted a theory-informed interpretive approach employing two complementary perspectives: classical Arabic balaghah to clarify rhetorical function and figurative intention, and contemporary translation theory to examine processes of meaning transfer, functional equivalence, and target-language acceptability (Atabik, 2021). Rather than generating empirical generalisations, the analytical synthesis produced a structured conceptual understanding of figurative transfer and informed the development of an integrative framework that explicates the relationship between figurative sense and target-language representation. No human participants were involved in this study

FINDINGS AND DISCUSSION

Common Attributes Underpinning Effective Arabic Malay Figurative Translation

The thematic synthesis of relevant scholarship suggests that effective Arabic–Malay figurative translation is supported by a set of interrelated translator competences that operate through identifiable analytical procedures rather than abstract theoretical awareness alone. These competences may be conceptualised as figurative competence, encompassing rhetorical awareness, semantic sensitivity, and strategic adaptability. Rhetorical awareness becomes operational when translators first determine the figurative function of tashbih, istiʿarah, and kinayah, distinguish between image-based and sense-based expressions, and formulate an interpretive hypothesis prior to selecting Malay equivalents (Al Farisi, 2020). Semantic sensitivity further guides attention to contextual cues, collocational patterns, and pragmatic implications, while strategic adaptability is reflected in deliberate choices among preservation, modulation, paraphrase, or controlled explicitation in accordance with communicative intent (Brown et al., 2022).

These competences contribute to greater consistency in figurative transfer by reducing the risk of literalism and rhetorical loss. Translators who systematically annotate figurative expressions, maintain reference glossaries of recurring metaphors, and document alternative renderings tend to achieve more stable outcomes across texts (Denroche, 2023). Where such analytical routines are absent, difficulties often arise from procedural gaps rather than purely linguistic limitations: figurative expressions may be rendered without contextual grounding, metaphoric imagery may be neutralised, and implicit meanings may remain unrecognised (Azuma, 2012). This contrast indicates that figurative competence functions as an organising cognitive resource that supports coherent strategy application rather than intuitive substitution (Spinolo, 2018).

A further pattern observed is that figurative competence stabilises translation decision-making by shifting the focus from surface correspondence to communicative adequacy and rhetorical alignment. Skilled translators evaluate not only semantic equivalence but also the cultural resonance and stylistic impact of potential renderings (Sosnin et al., 2022). For instance, instead of adopting an immediate lexical equivalent for an istiʿarah, translators may assess whether image retention or sense-based reformulation better serves Malay readership and discourse norms. Such procedural calibration contributes to translations that are less vulnerable to semantic distortion and more attentive to figurative function.

Genre and disciplinary context mediate how these competences are applied, although the underlying analytical logic remains consistent. In religious and literary texts, preservation of imagery and stylistic tone may take precedence, whereas informational genres may justify selective explicitation for pragmatic clarity (Troscianko, 2013). Classical texts additionally require sensitivity to intertextual and rhetorical conventions, while contemporary discourse demands awareness of modern Malay usage. This variation suggests that figurative translation benefits from genre-responsive analytical scaffolding, enabling translators to apply consistent interpretive principles across diverse textual environments (Balogh, 2019).

Mapping Translation Strategies to Figurative Outcomes

Translation effectiveness may be understood as emerging through three mutually reinforcing analytical stages that link figurative interpretation to target-language outcomes. First, semantic mapping aligns the source figurative sense with target conceptual meaning by identifying the core image, tenor, and vehicle in tashbih and istiʿarah, or the implied referent in kinayah. Second, strategic modulation operationalises this mapping through structured choices such as metaphor retention, metaphor substitution, sense-based translation, or explanatory paraphrase. Third, rhetorical calibration evaluates whether stylistic intensity, pragmatic impact, and communicative function are proportionately maintained in Malay. These stages are guided by evaluative criteria including cultural transferability, rhetorical preservation, and target-language acceptability, which together shape the consistency of figurative rendering across contexts (Zeleny, 2008).

When these analytical conditions are insufficiently applied, translations tend to shift toward either excessive literalism that obscures figurative intent or over-explicitation that weakens stylistic force. Strategy alignment therefore functions less as a prescriptive set of techniques than as an interpretive decision pathway that determines whether figurative translation achieves communicative adequacy or collapses into surface-level substitution. The proposed framework highlights the importance of transparent criteria and procedural coherence in supporting figurative meaning transfer, while recognising that outcomes remain sensitive to genre demands and cultural constraints.

Normative Linguistic Boundaries and Methodological Constraints

The transfer of Arabic figurative language is shaped by linguistic, cultural, and methodological constraints that require structured analytical handling rather than ad hoc substitution (Ibrahim et al., 2025). Accurate rendering depends on identifying the figurative category, clarifying contextual meaning, and assessing the cultural transferability of imagery (Obeidat, 2023). Where figurative images are culturally shared, retention may preserve rhetorical force; however, when expressions are culture-bound, functional substitution, sense-based reformulation, or paraphrase may be more appropriate. Methodological transparency such as articulating why a metaphor is retained, adapted, or replaced supports greater analytical consistency and strengthens the interpretive grounding of translation decisions (Aguinis et al., 2018).

Translator responsibility further extends to maintaining interpretive accountability throughout the decision-making process (Baker & Maier, 2011). The use of explicit criteria for strategy selection, systematic documentation of alternative renderings, and reflective justification enhances the coherence of figurative transfer and contributes to the scholarly reproducibility of translation analysis. Such procedural clarity is particularly important in figurative translation, where meaning negotiation often involves multiple plausible target-language outcomes

The Interaction of Figurative Competence and Translation Strategy

The combined evidence supports an interactive mechanism in which figurative competence and translation strategy reinforce one another through a recursive decision making loop. Figurative competence reduces interpretive risk by strengthening analytical awareness of rhetorical function, contextual meaning, and figurative intent, thereby improving the quality of strategic choices available to the translator (Wilk, 2015). When translators are able to recognise whether an expression requires image retention, sense modulation, or explicitation, they are less likely to default to literal substitution and more capable of selecting strategies aligned with communicative purpose. In turn, well chosen strategies enhance the practical value of figurative competence by enabling translators to actualise rhetorical insight in concrete target language forms, ensuring that figurative meaning is not only understood but effectively represented in Malay discourse (Alsharif et al., 2025). Positive translation outcomes further reinforce translator confidence, support the internalisation of analytical routines, and contribute to greater procedural consistency across figurative contexts (Kuźniak et al., 2016). This reciprocal relationship highlights that competence and strategy function as mutually dependent components rather than isolated factors.

This recursive loop is sensitive to training design and the extent to which procedural application accompanies theoretical knowledge. If instruction focuses primarily on definitional accounts of metaphor or rhetorical categories without structured strategy mapping, translators may struggle to operationalise figurative understanding in real translation tasks. Conversely, pedagogical models that integrate rhetorical analysis with hands on decision pathways encourage learners to develop transferable analytical skills that can be applied across genres and figurative types (González et al., 2014). Monitoring progress through evaluative indicators such as consistency in metaphor treatment, accuracy in interpreting kinayah, and coherence of stylistic tone provides early signals of translational development and highlights areas requiring further analytical refinement (Liu et al., 2025). Nevertheless, such pedagogical implications remain provisional and would benefit from empirical validation in translator training contexts.

Pedagogical and Practical Implications

Actionable implications may be considered at three interconnected levels within translator education and professional practice. First, translator training programmes should integrate explicit analytical workflows that systematically guide learners in identifying figurative devices, interpreting rhetorical intent, and selecting appropriate translation strategies in Malay. Such workflows may include structured steps such as recognising whether an expression functions as tashbih, istiʿarah, or kinayah, clarifying its communicative purpose within context, and evaluating whether figurative imagery should be retained, adapted, or reformulated. This procedural orientation supports consistency in figurative transfer and reduces reliance on intuitive lexical substitution. Second, instructional design should combine conceptual explanation with iterative practice through annotated examples, side by side comparative translations, and guided exercises that allow learners to apply analytical procedures repeatedly across different genres. Continuous exposure to varied figurative structures encourages the development of transferable skills that can be adapted to both classical and contemporary Arabic texts. Third, evaluation frameworks in translator education should move beyond surface level error counting and incorporate broader criteria such as figurative adequacy, rhetorical preservation, cultural accessibility, and communicative effectiveness. Assessing these dimensions enables educators to capture whether figurative meaning and stylistic impact are maintained in the target language rather than focusing solely on lexical accuracy.

At an institutional level, closer alignment between Arabic rhetoric curricula and translation training may reduce fragmentation and enhance coherence in pedagogical delivery (Alós, 2016). Integrating rhetorical analysis into translation modules ensures that figurative competence is not treated as an isolated theoretical component but as an applied analytical resource directly linked to translation decision making. The development of standardized analytical templates, shared corpora of Arabic Malay figurative examples, and collaborative workshops between linguists and translation practitioners may further support more consistent learning outcomes. Such institutional initiatives provide a structured pathway through which theoretical principles in balaghah can be operationalised within translator training contexts, strengthening the connection between figurative understanding, strategy selection, and target language realization. Nevertheless, these implications remain indicative and would benefit from empirical validation through future classroom based and corpus-oriented research

CONCLUSION

This study develops a process-oriented analytical framework that clarifies how figurative meaning in Arabic is interpreted and subsequently represented in Malay translation. By outlining distinct analytical stages and explicit evaluative criteria, the framework offers a systematic account of the decision-making processes through which translators negotiate rhetorical intent, cultural imagery, and communicative adequacy when rendering figurative expressions. In doing so, it provides a structured conceptual basis for examining how figurative sense is transferred, adapted, or reformulated across languages, particularly in relation to tashbih, istiʿarah, and kinayah. The contribution of the study is primarily conceptual and methodological. Rather than proposing a universally applicable or prescriptive model, the framework is intended as an analytical tool that can support future scholarly inquiry into Arabic–Malay figurative translation. It may inform subsequent empirical investigations, pedagogical experimentation, and comparative translation research by offering a transparent mechanism for describing translator decision pathways and strategy selection. Further studies are needed to evaluate and refine the framework, particularly through corpus-based analyses, translator performance data, or classroom-based applications that can test its explanatory value across genres, text types, and translation contexts.

REFERENCES

1. Abdelkarim, M. B. A., Alhaj, A. A. M., & Hakami, A. H. (2025). Faithfulness in the Translation of the Qur'anic Arabic Homographic Word Kataba (كَتَبَ) into English: Revisiting the Equivalence Theory. World Journal of English Language, 16(1), 248. https://doi.org/10.5430/wjel.v16n1p248
2. Abdul-Latif, E. (2023). Verifying the Terminology of Arabic Rhetorical Tradition: The Case of ʾIltifāt. Lexikos, 33. https://doi.org/10.5788/33-1-1831
3. Aguinis, H., Ramani, R. S., & Alabduljader, N. (2018). What You See Is What You Get? Enhancing Methodological Transparency in Management Research. Academy of Management Annals, 12(1), 83–110. https://doi.org/10.5465/annals.2016.0011
4. Al Farisi, M. (2020). 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(1). https://doi.org/10.37575/h/rel/1966
5. Ali Mohammed Ali, E., Jamoussi, R., & Al Zahran, A. (2025). Cohesion Shifts and Strategies in Handling Elliptical Structures in English-Arabic Translation among Younger Scholars of Translation. 3L The Southeast Asian Journal of English Language Studies, 31(4), 312–329. https://doi.org/10.17576/3L-2025-3104-20
6. Al-Khattab, E. R., Kadir, K. B. A., & Yusof, C. M. Z. Bin. (2025). The impact of cultural and environmental factors on meaning loss in the translation of implied metaphors in the Muallaqa of Antarah. Multidisciplinary Science Journal, 7(11), 2025513. https://doi.org/10.31893/multiscience.2025513
7. Alós, J. (2016). Discourse relation recognition in translation: a relevance-theory perspective. Perspectives, 24(2), 201–217. https://doi.org/10.1080/0907676X.2015.1042391
8. Alsalem, N. K. (2020). A Multimodal Discourse Analysis of Saudi Arabic Television Commercials. Language and Semiotic Studies, 6(3), 51–71. https://doi.org/10.1515/lass-2020-060303
9. Alsharif, B., Khasawneh, R., & Alzghoul, M. (2025). Strategies of Rendering Metaphor from Arabic into English: A Comparative Study of ChatGPT and Matecat. World Journal of English Language, 16(1), 45. https://doi.org/10.5430/wjel.v16n1p45
10. Atabik, A. (2021). Al-Naẓm Stylistic Discourse in I'jāz al-Qur'ān Based on Al-Jurjānī's Perspective: Analysis of Arabic Literature Criticism on the Qur'an Studies. Ulumuna, 25(1), 57–83. https://doi.org/10.20414/ujis.v25i1.425
11. Azuma, M. (2012). Chapter 9. English native speakers' interpretations of culture-bound Japanese figurative expressions (pp. 195–216). https://doi.org/10.1075/hcp.38.15azu
12. Baker, M., & Maier, C. (2011). Ethics in Interpreter & Translator Training. The Interpreter and Translator Trainer, 5(1), 1–14. https://doi.org/10.1080/13556509.2011.10798809
13. Balogh, D. (2019). The Role of Genres and Text Selection in Legal Translator Training. Studies in Logic, Grammar and Rhetoric, 58(1), 17–34. https://doi.org/10.2478/slgr-2019-0015

14. Banou, Z., El Filali, S., Habib Benlahmar, E., Eljiani, L., & Alaoui, F.-Z. (2025). Developing a Multi-Layer Ontology Construction Framework for Arabic Language Processing: Focus on Figurative Language Potential. IEEE Access, 13, 138535–138550. https://doi.org/10.1109/ACCESS.2025.3596130

15. Brown, V. A., Fox, N. P., & Strand, J. F. (2022). "Where are the . . . Fixations?": Grammatical number cues guide anticipatory fixations to upcoming referents and reduce lexical competition. Journal of Experimental Psychology: Learning, Memory, and Cognition, 48(5), 643–657. https://doi.org/10.1037/xlm0001019

16. Denroche, C. (2023). Translating figurative language. Cognitive Linguistic Studies, 10(1), 173–198. https://doi.org/10.1075/cogls.22011.den

17. González, K., Frumkin, R., & Montgomery, J. (2014). Self-Inquiry and Group Dynamics (pp. 178–196). https://doi.org/10.4018/978-1-4666-5816-5.ch008

18. Hercig, T., & Lenc, L. (2017). The Impact of Figurative Language on Sentiment Analysis. RANLP 2017 - Recent Advances in Natural Language Processing Meet Deep Learning, 301–308. https://doi.org/10.26615/978-954-452-049-6_041

19. Hussin, M., Alaqad, M., Rifain, S. R. @ M., & Yoyo. (2025). Figures of Speech in the Hadith of Prophet Muhammad: An Analysis of Tashbīh, Istiʾārah, and Kināyah. Southeastern Philippines Journal of Research and Development, 30(1), 77–92. https://doi.org/10.53899/spjrd.v30i1.862

20. Ibrahim, M., Gervás, P., & Méndez, G. (2025). MM-GTA: Morphological Modeling via Graph-based Text Adaptation for Arabic Dialect Transfer. Proceedings of the Knowledge Capture Conference 2025, 198–205. https://doi.org/10.1145/3731443.3771368

21. Kuźniak, M., Rozwadowska, B., & Szawerna, M. (Eds.). (2016). From Motion to Emotion. Peter Lang D. https://doi.org/10.3726/978-3-653-05360-9

22. Mohameed Alsemeiri, I., & Nordin, M. Z. F. (2023). Kenāyah Intersection with Other English Figures of Speech and Its Translational Equivalence into English. GEMA Online® Journal of Language Studies, 23(4), 95–114. https://doi.org/10.17576/gema-2023-2304-06

23. Nasimah, A. (2017). Inaccuracies in the Translation of the Quranic Metonymy into the Malay Language. Global Journal Al Thaqafah, 7(1), 117–132. https://doi.org/10.7187/GJAT13220170701

24. Obeidat, M. M. (2023). Translating Culture in the Jordanian T.V. Comedy Series "al jar gabl al dar" (My American Neighbor) Into English. Sage Open, 13(3). https://doi.org/10.1177/21582440231197011

25. Saed, H., Haider, A. S., Albarakati, M., Tair, S. A., & Alqatawna, M. (2025). Translating conversational implicatures in English movies and series into Arabic: can floutings be captured? Humanities and Social Sciences Communications, 12(1), 61. https://doi.org/10.1057/s41599-024-04187-8

26. Sharmini, A., Mahmood, M. B., Jamalludin, K. H., Ridzuan, A. H., Abdul Halim, M. Z., & Fital, S. N. J. (2018). Figurative Language in Malay to English Translation: An Analysis of the 2015 UniMAP VC's Keynote Speech. MATEC Web of Conferences, 150, 05028. https://doi.org/10.1051/matecconf/201815005028

27. Sosnin, A. V., Balakina, J. V., & Kashikhin, A. N. (2022). Interdependence of expert categories and automated metrics applied to evaluate translation quality. Vestnik of Saint Petersburg University. Language and Literature, 19(1), 125–148. https://doi.org/10.21638/spbu09.2022.107

28. Spinolo, N. (2018). Studying Figurative Language in Simultaneous Interpreting: The IMITES (Interpretación de la Metáfora Entre ITaliano y ESpañol) Corpus (pp. 133–155). https://doi.org/10.1007/978-981-10-6199-8_8

29. Troscianko, E. T. (2013). Reading imaginatively: The imagination in cognitive science and cognitive literary studies. Jlse, 42(2), 181–198. https://doi.org/10.1515/jls-2013-0009

30. Wang, F. (2013). Cognitive Mechanism for Metaphor Translation. Theory and Practice in Language Studies, 3(12). https://doi.org/10.4304/tpls.3.12.2327-2332

31. Wilk, P. (2015). Some Implications for Developing Learners' Figurative Language Competence Across Modalities: Metaphor, Metonymy and Blending in the Picture Modality (pp. 169–187). https://doi.org/10.1007/978-3-319-07686-7_10

32. Yang, Z., & Li, D. (2021). Translation Competence Revisited: Toward a Pedagogical Model of Translation Competence (pp. 109–138). https://doi.org/10.1007/978-981-16-2070-6_6

33. Zeleny, M. (2008). The KM-MCDM interface in decision design: tradeoffs-free conflict dissolution. International Journal of Applied Decision Sciences, 1(1), 3. https://doi.org/10.1504/IJADS.2008.017951