

# Artificial Intelligence and Malaysian Literature: A Comparative Study of Ai and Human Translation

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## Abstract

Artificial Intelligence (AI) is transforming literary translation, offering new opportunities for the global dissemination of Malaysian literature. As digitalisation reshapes how literary works are produced, archived, and accessed, AI-driven translation technologies are crucial in making Malaysia's multilingual heritage more accessible. This study examines AI translation in the context of Malay-language literary texts, assessing its effectiveness in capturing linguistic accuracy, stylistic nuances, and cultural depth. Focusing on neural machine translation (NMT) systems and large language models (LLMs), the research compares AI-generated translations with those of human translators of Malaysian poetry. Special attention is given to fluency, contextual accuracy, and cultural sensitivity, highlighting AI's abilities in processing large volumes of text while exposing its challenges with metaphorical language, historical context, and regional dialects. Additionally, it considers the role of digital platforms, archives, and AI-powered tools in ensuring the longevity of Malaysian literary works in an increasingly digital world. This research accentuates the opportunities and challenges of adapting Malaysia's literary heritage to evolving technology by situating AI translation within the broader digitalisation process. The findings contribute to the discussions on AI, translation studies, and literary preservation, reaffirming the importance of human expertise in maintaining the authenticity and cultural significance of Malaysian literature.

**Keywords:** Artificial Intelligence, Translation, Malaysian Literature, Culture

## Introduction

Ken Liu, in his postface, emphasises that a good translation into English does not read as if it were initially written in English (Liu, 2014).

Literary translation is, at its core, a profoundly human craft that requires more than just linguistic proficiency. Furthermore, it is a profoundly human endeavour rooted in linguistic fluency, lived experience, cultural understanding, and creative intuition. Translators do not merely convert words from one language to another; they interpret, reimagine, and carry across the emotional and cultural weight embedded in every line. This is especially true for poetry, where meaning is often found not just in the literal, but in the symbolic, the rhythmic, and the unspoken. It demands sensitivity to tone, cultural context, historical reference, and artistic intention. In multilingual nations like Malaysia, where literary expression reflects a complex understanding of identities, histories, and languages, the role of the translator is

particularly vital. Translating a Malay-language poem, for instance, is not simply about substituting words across languages; it involves navigating idiomatic expressions, metaphorical depth, rhythm, and deeply embedded cultural contexts. In such cases, accurate translation requires more than technical skill; it requires the translator to know the language intimately, feel its texture in everyday life, and understand the unspoken weight a single word might carry.

Yet, as we navigate the digital age, the tools available to translators are rapidly evolving. Artificial Intelligence (AI), particularly through neural machine translation (NMT) systems and large language models (LLMs), has introduced new possibilities into the field of literary translation. These tools can process vast quantities of text with remarkable speed and are increasingly being integrated into the workflows of translators, editors, and researchers. However, while AI can generate first drafts, identify patterns, or suggest alternatives, it lacks the cultural intuition, ethical reasoning, and poetic sensibility that define the role of a human translator.

While AI offers new opportunities for the global dissemination, the quality of AI-driven translation in capturing the deep cultural and linguistic complexity of Malay-language literary texts remains largely underexplored. This research situates AI not as a replacement for human expertise, but as a supplementary tool within the broader practice of literary translation. Focusing on Malay-language poetry, the study examines how AI can support, rather than supplant, professional translators' nuanced and interpretive work. It compares AI-generated translations to those crafted by human experts, examining critical elements such as fluency, metaphor, cultural specificity, and emotional resonance. Particular attention is paid to how AI struggles with non-literal language, historical and regional references, and the layered meanings characterising Malaysian literature.

Through this comparative analysis, the study highlights the crucial role of human translators in preserving the artistic integrity of literary texts. Their ability to draw from lived experience, intertextual understanding, and cultural knowledge makes them uniquely equipped to handle the complexity of literary works, something no algorithm can fully replicate. AI, in contrast, is positioned as a tool that can assist in translation tasks by offering suggestions, increasing efficiency in drafting, or enabling access to parallel texts. But the final shaping of a literary translation, its voice, emotion, and soul, remains firmly in human hands.

Furthermore, the research extends into the broader context of digitalisation, exploring how AI-powered tools, digital platforms, and online archives preserve and promote Malaysian literary works. While technological advancements offer exciting avenues for dissemination and accessibility, they also raise critical questions about authorship, accuracy, and cultural preservation. These concerns are particularly urgent in Malaysian literature, which frequently explores themes of colonial history, linguistic hybridity, and socio-political struggle.

By foregrounding human expertise and placing AI in a supporting role, this study contributes to ongoing discussions in translation studies, digital humanities, and Southeast Asian literary scholarship, particularly in the context of Malaysian literature. It affirms that while AI may transform the means of translation, it cannot replicate the mind and heart of the translator.

The preservation and global sharing of Malaysia's literary heritage must remain human-led and enriched, but never replaced by technological innovation.

Language is more than a communication system; it is a vessel for memory, emotion, and worldview. A translator who has learned a language through formal study and lived it through immersion is uniquely positioned to preserve the literary soul of a text. This is especially vital in postcolonial settings, such as Malaysia, where language is closely tied to cultural resilience and resistance. Knowledge of language, its dialects, registers, and histories is indispensable for ensuring that a literary work retains its authenticity and expressive power when it is moved across linguistic boundaries.

This study positions AI not as a replacement for human translators, but as a secondary, valuable tool for drafting, comparison, and accessibility, yet incapable of capturing the full depth of literary meaning. By comparing AI-generated translations with those produced by human experts, this research critically evaluates the limitations and possibilities of machine-assisted translation. Special attention is paid to fluency, metaphorical accuracy, and cultural sensitivity, particularly in Malay-language poetry, where the richness of expression often defies algorithmic logic.

The research also situates these developments within the broader context of digitalisation. As literary texts are increasingly archived, accessed, and disseminated online, AI and other digital tools enhance accessibility and preservation. Yet, without skilled human translators guiding the process, there is a risk that the literary essence, its rhythm, emotion, and cultural specificity may be flattened or lost.

Ultimately, this study seeks to examine AI translation in the context of Malay-language literary texts. Furthermore, it advocates for a translator-centred literary preservation and dissemination approach. It affirms the irreplaceable value of those who speak a language and have learned and lived it. In an era when AI technologies are rapidly transforming various aspects of literary production, it remains essential to recognize that the most powerful translations still come from human minds and hearts, which understand how a text is written and why it is written.

This research contributes to broader discussions in translation studies, digital humanities, and postcolonial literature, emphasising that while technology can extend the reach of Malaysian literary works, only human expertise can preserve their soul.

#### *Research Questions*

1. How effectively can AI-generated translations of Malay-language literary texts, particularly poetry, capture the linguistic, cultural, and stylistic nuances compared to human translations by native or fluent speakers?
2. In what ways can AI translation tools support but not replace human expertise in the preservation, dissemination, and interpretation of Malaysian literature in a digital context?

### *Research Purposes*

1. To evaluate the effectiveness of AI-generated translations of Malay-language literary texts with a focus on poetry by examining how well these translations preserve linguistic accuracy, stylistic integrity, and cultural nuance compared to human-produced translations by fluent or native speakers.
2. To explore the supportive role of AI translation tools in the broader ecosystem of literary translation and digital preservation, specifically investigating how such technologies can assist, enhance, or streamline the work of human translators without compromising the authenticity, emotional depth, and cultural meaning of Malaysian literature.

### **Literature Review**

#### *Translation and AI*

In recent years, Artificial Intelligence (AI) has reached significant milestones across various domains and fields of study, notably in the field of translation, as noted by Irawan (2025). This rings accurate as more and more translation tools have emerged and become recognized globally for offering quick and convenient solutions to translation efforts between languages in various media, including but not limited to literature and scientific texts.

Vinall & Hellmich (2022) stated that translation is the process by which one language is connected to another, where different words convey the same essence, thus enabling speakers of both languages to understand one another. This is crucial for this study as it seeks to understand the aforementioned essences and how well they are carried by this “bridge” between the two languages. Traditionally, exchanges between languages are facilitated by human translators, who often incorporate their own experiences, nuances, and individual perspectives. This process typically takes longer to complete. AI or these machine-learning tools, especially for translation, can often translate large amounts of data in a relatively short amount of time compared to a human translator.

Oni (2025) has stated that human translator bring about human-like qualities into their translations; cultural understanding and circumstantial experiences, as opposed to these AI tools, emotionless and also lack relations to the culture behind the language, often focusing on the technical aspects of the language rather than the tapestry of lives woven into the language itself. Bo et al. (2025) argued that integrating both AI and humans within the translation matrix will eventually, if not naturally, improve both the human aspects and the progress of machine-learning tools themselves. This will be the utopia in which progression in this field will eventually bring about improvement for both parties.

According to Lukasik (2024), as long as there is a need for post-editing, which arises from suboptimal output by these AI and/or machine learning systems, the human aspects of translation will never fade out. This highlights the need for human translators to review and edit the output of AI-based translations, ensuring that the results are both contextually and semantically accurate. In cases of more complex languages that require translation, AI tools like ChatGPT can accurately translate a text. Still, it forgoes the elements of culture, religions, and experiences in favour of a more grammatically correct word usage. Such a case has been documented by Zaid & Bennoudi (2023), in which the authors added that in the case of such mistranslation, readers without prior knowledge of the context of the text, in this case, a religious background, will inadvertently be led to confusion and will further their

misunderstanding of the text and the religion at large. In accordance with the work by Arjmandi et al. (2025), which maintains that Artificial Intelligence AI or any technologies preceding or succeeding it, will always be tied with the art of translation itself. Technologies and translation will be almost intertwined in many aspects, and this trend will continue, regardless of how far the advancement of technology itself progresses. According to the authors, AI has integrated itself with the expansion of how languages are mediated across different media, ultimately affecting the users of these languages.

### **Challenges and Benefits**

As AI has progressed to the point where humans rely on it for virtually everything, there are bound to be challenges in waiting for this kind of integration, especially in translations and the use of languages interchangeably. Jinyi (2024) stresses that AI, specifically neural machine translation, while maintaining the ability to perfectly translate most phrases or words from the source language to the target language, fails to convey the emotions or subtle nuances of the source language into the target language. This failure indicates that the human aspects of the translation fail to break through the shell of the translation, rendering the meaning incorrect and potentially leading to misunderstanding.

This sentiment is shared by Metwally et al. (2024), in which Mewtally et al (2024) agreed that for every translation to make sense, both in the source language and the target language, the translators themselves need to be well acquainted and well-versed with the cultural contexts of the languages in addition to the linguistic contexts. Missing either of these contexts will create a misunderstanding of the translation's meanings.

Agrawal et al. (2024) noted that even the intricacies of language matter, as most languages do not share the same inner workings or similar structures, prompting translators to input and arbitrate their own understanding of the languages involved in their translations. This particular aspect of translation cannot be replicated by any AI or machine learning system, as it is, by far, beyond the current capabilities of the technology.

The study by Alafnan & Alshakhs (2025) confirms this, noting that even the differences in dialects of the same language can carry distinct meanings, despite sharing a common origin. In terms of the translations of scientific terms themselves, Munassar Awadh (2024) demonstrates that machine translation performed similarly to human translators in several areas. Still, ultimately, the most precise translations are those made by human translators, as it has been proven that even in scientific research, the wealth of experience of the human translator triumphs over that of AI.

Other than that, Vinall & Hellmich (2022) show that the AI translation suffers from the unnaturalness of the language when used to translate from the source language to the target language. This means that one of the challenges faced by AI is that it does not sound human when used in translations, even though the translated items are linguistically and grammatically correct; it simply lacks the humanness of the language itself.

### **Findings and Discussions**

To critically assess the role of AI in literary translation, particularly its ability to preserve linguistic, stylistic, and cultural integrity, this study examines *Gagak Parit* (1993) and *Rumah*

*Kosong* by Malaysian National Laureate A. Samad Said. Gagak Parit's English translation, by Harry Aveling (2009), titled "The Dead Crow and Empty House" by Bin Gregory (2017), is used for comparison with AI translations.

### *Gagak Parit*

The poem, a staple in Malaysian literature, is known for its dense imagery, environmental and socio-political commentary, and moral undertones. It provides a relevant and rich text for comparing human and AI translation capabilities. This section discusses the findings through four key lenses: linguistic accuracy, stylistic fidelity, cultural nuance, and the role of AI as a supportive tool for translation.

Original poem	Harry Aveling's translation	AI translation
Dilihatnya gagak yang lara kini kejang di parit antara pejabat pos dan pangsapuri. Disaksinya cungangan seorang pesara, sawan seorang bayi di klinik sesak sepagi, semakin kurang dimengerti inti kemakmuran jasmani.	He saw a dead crow in a drain near the post office. He saw an old man gasping for air and a baby barely able to breathe in a crowded morning clinic. This land is so rich. Why should we suffer like this?	He saw the grieving crow now stiff in the ditch between the post office and the apartments. He witnessed the gasping of a retiree, the seizure of an infant in a clinic crowded since morning, and understood less and less the essence of bodily prosperity.
Kerana di sini hanya kawasan bersih bagi kehidupan cicitnya, dituntutnya usah dungu mencemari rimba yang tak akan dapat lagi subur menyegari buminya tanpa sedia bermaruah, beratus tahun, merancangnya.	I want clean air for my grandchildren. I want the damned fools to leave the forest alone. I want the trees to grow, the rivers run free, and the earth covered with grass. Let the politicians plan how we may live with dignity, now and always.	For here, this is merely a zone kept clean for his great- grandchild's life, he demanded we not be foolish in polluting the wild that may never again thrive to refresh this earth unless we are prepared with dignity, for hundreds of years, to plan it.

### *Linguistic Accuracy and Semantic Clarity*

A critical component of literary translation lies in maintaining the semantic integrity of the original text. Aveling's human-rendered translation demonstrates an intuitive grasp of Malay language idioms and poetic conventions. For example, the phrase "*Dilihatnya gagak yang lara / kini kejang di parit*" is translated as "He saw a dead crow / in a drain near the post office." This choice, while not literal, effectively conveys the visual and emotional impact intended by the original phrase. In contrast, the AI-generated version, "He saw the grieving crow / now stiff in the ditch", preserves lexical elements but lacks contextual accuracy. The word "grieving" introduces emotional ambiguity not implied by the original, where "lara" suggests sorrow but is more directly related to the state of the observer, not the bird itself.

The original line “Dilihatnya gagak yang lara / kini kejang di parit” contains more than a physical description; it evokes the emotional grief and symbolism of a crow, a bird often associated with death, loss, or misfortune.

AI-assisted translation: “He saw the grieving crow / now stiff in the ditch”

While the term “grieving” attempts to preserve the sorrow of “lara”, it feels distanced and abstract. The syntax is heavy, with the emotion more implied than felt.

Human translation: “He saw a dead crow / in a drain near the post office”

This line is clear, visceral, and visually grounded. The starkness of “dead” combined with the banal location (“near the post office”) amplifies the contrast between death and ordinary life, a contrast that mirrors the tension in the original. It captures what the poet likely intended, not a romanticised metaphor, but a gut-punch image of decay amidst modern infrastructure. The grief is not symbolic; it’s real and in your face, just as it is in the poem.

Another example is the line “*cungapan seorang pesara*”, translated by Aveling as “an old man gasping for air”. This rendering captures both the physical action and the frailty of the subject. The AI version, “the gasping of a retiree”, is grammatically correct but lacks fluency and emotional precision. These comparisons demonstrate that human translators are more adept at selecting natural, culturally relevant phrasing, particularly in conveying embodied experience and tone.

#### *Stylistic Fidelity and Poetic Rhythm*

Poetic texts require more than the direct transfer of meaning; they demand the preservation of form, rhythm, and rhetorical progression. Aveling’s translation reflects a sensitivity to these stylistic demands. His version maintains the cadence and escalating urgency of the original, as seen in the stanza:

*I want clean air  
for my grandchildren.  
I want the damned fools  
to leave the forest alone.*

This excerpt mirrors the structure and emotional crescendo of the Malay text while introducing strong, accessible diction suitable for an English-speaking audience. The AI-generated version, by contrast, lacks such rhythmic integrity. Phrases like “the wild that may never again thrive to refresh this earth” are syntactically clumsy and tonally inconsistent, undermining the original’s poetic force. These stylistic deficiencies illustrate the current limitations of AI in capturing the musicality and emotional rhythm inherent in poetry.

#### *Cultural Nuance and Symbolic Meaning*

The cultural and symbolic weight of Gagak Parit is rooted in its environmental and intergenerational themes, which resonate deeply within Malaysia’s postcolonial and ecological discourse. The crow, positioned in the opening lines, is not merely a dead animal; it is a cultural symbol, often associated with decay, warning, and neglect. Aveling’s decision to translate “*gagak yang lara*” as “dead crow” is contextually appropriate, immediately anchoring the reader in the stark reality the poet critiques. Conversely, the AI’s choice of

“grieving crow” misplaces the emotional register and disrupts the symbolic function of the image.

Similarly, “*inti kemakmuran jasmani*” is rendered by Aveling through a broader critique of material well-being and environmental degradation. The AI translation, “the essence of bodily prosperity”, is awkward and lacks cultural coherence, demonstrating that AI systems often fail to grasp layered, culturally specific concepts. These examples reaffirm the necessity of cultural and contextual fluency, which remains beyond the capabilities of current machine translation technologies.

#### *AI as a Supportive Translation Tool*

While this study highlights the limitations of AI in literary translation, it does not discount its potential as a supportive tool. AI can assist in generating preliminary drafts, offering lexical alternatives, or handling large volumes of non-literary content. However, the comparative analysis presented here makes clear that AI remains inadequate for texts where meaning is shaped by metaphor, ambiguity, tone, and socio-historical reference. Literary translation, especially of poetry, requires interpretive judgment, cultural knowledge, and creative sensitivity, all of which are rooted in human experience.

Therefore, AI is best employed as an aid within a human-centred translation process. Its strengths in speed and data processing may complement human intuition, but it cannot replace the translator’s role in preserving emotional truth and cultural resonance. This finding reinforces the broader claim that digital tools should support, not supplant, the preservation of national and literary heritage.

#### *Rumah Kosong*

In literary translation, especially of poetry, fidelity to the original text encompasses far more than lexical accuracy. It requires the careful preservation of emotional tone, poetic rhythm, cultural context, and thematic intent. This section compares two English translations of A. Samad Said’s *Rumah Kosong*, one translated by Bin Gregory, and the other a more interpretive academic rendering. The comparison illustrates how Bin Gregory’s human translation more faithfully preserves the original poem’s meaning, mood, and cultural resonance. This section discusses the findings through four key lenses: linguistic accuracy, stylistic fidelity, cultural nuance, and the role of AI as a supportive tool for translation.

Original poem	Bin Gregory's translation	AI translation
<p>Satu malam, gelisah, ibu Bertanya: bila nak kau Beli rumah? Pilu, tapi dengan Senyum, kujanji, dekat masanya – Setahun dua selewatnya. Tapi Sebulan kemudian ibu pergi, Terkilan melihat rumah Anaknya – aman mukanya, sedang Matanya seperti tetap rahsia.  Itu saja kesalanku, Yang lain tiada; itulah sengsaraku Hingga bila-bila</p>	<p>One night mother, restless asked: when will you buy a house? Pained, but with a smile, I promised, it won't be long – a year or two at the most. But a month later she was gone, pining to see the house of her son – her face at peace, while her eyes as though they held a secret.  That is my only regret, and nothing else; that is my torment for evermore.</p>	<p>One restless night, Mother asked: when will you buy a house? Ache in her voice, but with a smile, I promised — the time is near — a year or two at most. But a month later, Mother left, her heart heavy for never seeing her child's home — peaceful her face, though her eyes seemed to still hold secrets.  That is my only regret, nothing else; that is my sorrow for all time.</p>

#### Linguistic Accuracy

A. Samad Said's *Rumah Kosong* expresses quiet grief and filial regret, grounded in the Malay cultural tradition of emotional restraint. The line "Satu malam, gelisah, ibu / Bertanya: bila nak kau / Beli rumah?" reflects a mother's gentle concern veiled behind restlessness. The Bin Gregory version, "One night mother, restless / asked: when will you / buy a house?", preserves this understated tone, avoiding embellishment and allowing the sorrow to emerge organically through phrasing and line breaks.

In contrast, the AI translation introduces heightened emotional language, e.g., "ache in her voice", which, while evocative, shifts the tone from restrained sorrow to overt sentimentality. This change risks misrepresenting the emotional economy of the original, where much is conveyed through implication and silence.

Therefore, it shows that Bin Gregory's human translation succeeds in staying true to the original text because it captures the emotional subtlety of the original, rather than imposing external interpretations.

### *Stylistic Fidelity*

Malay poetry often relies on rhythmic brevity and syntactic simplicity, with enjambled lines that mirror reflection and hesitation. The human translation by Bin Gregory carefully mirrors this structure:

*Pained, but with*

*a smile, I promised, it won't be long –*

*a year or two at the most.*

These short, staggered lines reflect the speaker's emotional hesitation and burden. The lineation honours the cadence of the original Malay, reinforcing its meditative quality.

By contrast, the interpretive version, though thoughtful, restructures some stanzas to reflect Western poetic pacing. The addition of syntactic phrases, such as "though her eyes seemed to still hold secrets," expands the line beyond its original rhythm, potentially disrupting the minimalist voice of the speaker.

So, it shows that Bin Gregory's version is more structurally faithful, preserving the rhythmic integrity of the original without overextending its form.

### *Cultural Nuance*

The central emotional conflict of *Rumah Kosong*, the son's unfulfilled promise to his mother, is deeply tied to Malay values of filial responsibility, humility, and legacy. The mother dies before seeing the house he had hoped to give her. The line "*Terkilan melihat rumah / Anaknya – aman mukanya, sedang / Matanya seperti tetap rahsia*" is a poetic reflection on death and unresolved longing.

Bin Gregory translates this as:

*pining to see the house*

*of her son – her face at peace, while*

*her eyes as though they held a secret.*

This phrasing is sparse yet emotionally rich. The term "pining" captures the quiet ache of longing, and "eyes... held a secret" mirrors the original's poetic ambiguity. The translator resists the urge to explain or decode, instead trusting the reader to grasp the emotional depth embedded in the imagery.

The alternate version, while accurate, rephrases the line with added interpretation, "her eyes seemed to hold still secrets", which introduces subjectivity. Though not incorrect, it alters the poetic register and distances the reader from the culturally encoded restraint found in the original.

Thus, it demonstrates that the human translation honors the emotional and cultural register of Malay poetry, preserving both silence and suggestion.

### *The Role of AI as a Supporting Role*

The comparison between the two translations highlights the potential and limitations of AI in literary contexts. AI systems can generate grammatically correct and semantically coherent drafts, which may assist in early-stage translation or help non-native speakers understand surface meaning.

However, the findings suggest that AI cannot reliably handle the layered structure, metaphors, or emotional ambiguity of poetry, particularly in postcolonial and culturally specific texts. It lacks contextual intelligence and artistic judgment, both of which are necessary to convey the human and cultural experience embedded in literary texts like Rumah Kosong.

AI may serve as a supplementary tool, offering a base draft or alternative phrasing. Still, it cannot replace the nuanced decision-making of human translators, especially in preserving the emotional and cultural soul of a work.

### Conclusion

In conclusion, this study examined the role of Artificial Intelligence (AI) in translating Malay-language literary texts, with a specific focus on poetry by Malaysian National Laureate A. Samad Said. Through a comparative analysis of human translations, *"The Dead Crow"* by Harry Aveling and *"Empty House"* by Bin Gregory, and AI-generated translations, the study evaluated four key dimensions: linguistic accuracy, stylistic fidelity, cultural nuance, and the role of AI as a supportive tool in literary translation.

This research makes a significant contribution to the social science field by moving beyond a purely technical assessment of translation quality. Specifically, it provides an empirical foundation for discussions surrounding cultural preservation and the long-term longevity of Malaysian literary works in an increasingly digital world. By highlighting the persistent challenges AI faces with stylistic nuances, metaphorical language, and cultural depth, the study reaffirms the critical and irreplaceable importance of human expertise in maintaining the authenticity and richness of literary heritage. Thus, this paper contributes to the theory of translation by defining the new ethical and creative boundaries between human and artificial intelligence in scholarly production.

The findings confirm that while AI translation tools, particularly those powered by neural machine translation (NMT) systems and large language models (LLMs), are capable of producing structurally and grammatically accurate translations, they often fall short in capturing the emotional complexity, symbolic depth, and cultural resonance of literary texts. This is especially evident in poetry, where rhythm, metaphor, and restraint are central to meaning. AI-generated translations tended to either flatten poetic imagery or misinterpret emotionally and culturally charged language. In contrast, the human translations retained subtle tone, lyrical cadence, and intertextual meaning, demonstrating the depth of knowledge and cultural fluency required for high-quality literary translation.

Despite these limitations, AI still holds potential as a complementary tool in the literary translation ecosystem. It can assist in producing initial drafts, increasing translation speed, and supporting access to literature in multilingual contexts. However, its use must be guided by skilled human translators to ensure the preservation of artistic, cultural, and linguistic integrity.

In addition, to build upon the findings of this study, future research should consider expanding the literary corpus beyond poetry to include prose, drama, and works from other Malaysian languages such as Tamil, Chinese, and indigenous dialects, thereby offering a more

comprehensive evaluation of AI translation across genres and linguistic contexts. Comparative assessments of multiple AI platforms, such as ChatGPT, Google Translate, DeepL, and Bing AI, would also provide insights into tool-specific strengths and limitations. Furthermore, reader-response studies could assess the reception and emotional resonance of AI-generated translations versus human translations among bilingual audiences. Research into post-editing workflows, where human translators revise AI drafts, may offer practical models for human-AI collaboration. Ethical considerations such as authorship, translator identity, and the preservation of creative labour should also be explored. Finally, further investigation into AI's ability to handle regional dialects, idiomatic expressions, and culturally embedded language, as well as cross-cultural comparisons with postcolonial literatures from other regions, would enhance understanding of the challenges and possibilities in machine-assisted literary translation.

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