

## ABSTRACT

**A'yunizzahrooi, Qurrota. 2015.** Translation Ideology of Surah 'Abasa English Translated Text by Dr. Muhammad Taqiuddin Al-Hilali and Dr. Muhammad Muhsin Khan. Thesis English Education Department. Faculty of Education. The State Islamic College of Ponorogo, Advisor: Drs. H. Dolar Yuwono M.Pd

**Key Words:** translation, ideology of translation, surah 'Abasa.

Translation involves studying on transferring the meaning from the source language to the target language. Translation consists of two ideologies: foreignization and domestication. The study discusses surah 'Abasa of Arabic to English Translated text by Dr. Muhammad Taqiuddin al-Hilali and Dr. Muhammad Muhsin Khan. The researcher tries to analyze the translation ideology of surah 'Abasa.

The purpose of this research is what the ideology of Arabic to English translated text in surah 'Abasa by Dr. Muhammad Taqiuddin al-Hilali and Dr. Muhammad Muhsin Khan Translation is.

This research used library research. This research used content analysis method. The researcher used documentation to collect data. The three steps of collecting the data are: reading the holy Qur'an in the English meaning, highlighting and identifying by making some notes. The researcher used four steps to analyze the data: (1) Selecting the Qur'an English translation entitled the Holy Qur'an, (2) Reading, analyzing and understanding the translation book, (3) Analyzing the verses meaning from Arabic to English, and (4) Making a result or conclusion from the analysis.

This study showed that Dr. Muhammad Taqiuddin al-Hilali and Dr. Muhammad Muhsin Khan used the foreignization ideology in translating 27 verses. They used domestication ideology in translating 6 verses and used both of two ideologies in translating 9 verses.

Finally, the researcher concludes that Dr. Muhammad Taqiuddin al-Hilali and Dr. Muhammad Muhsin Khan sometime applied more than one translation ideology at one verse in order to get throughout the message. Beside that, they have foreignization ideology in translating the surah 'Abasa.

# CHAPTER I

## INTRODUCTION

### A. Background of Study

Translation plays a very important role in nearly all aspects of human life. In relation to technology and science, translation is one science which is very required these days. Disability of human being in mastering existing language of this world making translation represent appliance which is very required in running to displace information and technology in life of society. According to McGuire in *Translation: Bahasa Teori dan Penuntun Praktis Menerjemahkan* written by Zuchridin Suryawinata and Sugeng Hariyanto, translation is involve the rendering of a source language (SL) text into the target language (TL) so as to ensure that (1) the surface meaning of the two will be approximately similar and (2) the structure of the SL will be preserved as closely as possible, but not so closely that the TL structure will be seriously distorted.<sup>1</sup>

Meanwhile the result of translation must be transferring the meaning of the source language clearly. In order to make the clear meaning of source language, it is expected that the meaning of target language can be understood

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<sup>1</sup>Zuchridin Suryawinata and Sugeng Hariyanto, *Translation: Bahasa Teori dan Penuntun Praktis Menerjemahkan*(Yogyakarta: Penerbit Kanisius, 2003), 15.

by the readers. Therefore, the result of translation must be readable. In target language, readability is needed, because it makes the readers easier to catch the content of the translation text, conversely when the translation text is not readable. It will make the readers difficult to understand the content of the text well.

The ideology of translations is domestication and foreignization. Domestication and foreignization are two concepts that have been widely adopted in discussion on translations, the obvious reason being applied to many of the traditional and fundamental ways of conceiving the essential aspects of translations: the relationship between the source and target text, the translator's choices, reader response, and conflicting cultures.<sup>2</sup>

In Islamic perspective, every Muslim studies al-Qur'an and al-Hadits as their guidance of life. On the other side of it, studying al-Qur'an is not easy to comprehend the meaning. There are many differences of meaning in studying al-Qur'an when people examine it.

Nowadays, an effort in translating the Holy Qur'an in any languages is important to do. It causes the Holy Qur'an as the God's saying should be known by Muslim in the world. Besides, the Holy Qur'an is the way to get happiness in life and hereafter. The Holy Qur'an carries a universal message to humankind, regardless of their language and race. Therefore, Muslim around the world should study and understand the meaning of the Holy Qur'an. Therefore, the translation is the solution of those kind problems. By

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<sup>2</sup>Hannu Kemppanen, Marja Janis, and Alexandra Belikova, *Foreignization and Domestication in Translations Studies*, (Berlin: Frank & Timme GmbH Verlag Fur Wissenschaftliche Literatur, 2012), 7.

doing translation, Muslim understands the meaning and message from the Holy Qur'an and they can improve their faith in Islam.

Generally, translation focuses on transferring the written messages. In other word, the target language should represent the thought and idea from the source language. In this study, the writer focuses on the English as the target language and Arabic as the source language, particularly, English translations of *Surah 'Abasa* as the object. The writer chooses this surah because the writer usually found translation analysis only using surah of al-Qur'an which have superiority, such as surah al-Waqi'ah, ad-Dhuha and ar-Rahman. In the other hand, as a good moslem we should know surah meaning whole the Qur'an.

In this study, the writer chooses the translated works by Dr. Muhammad Taqiuddin al-Hilali and Dr. Muhammad Muhsin Khan because their translation is most widely known and used in the world. Dr. Al-Hilali was born in the year 1311 (A.H.) in a village called Al-Fidah in a valley near Sajalmasah in Morocco (N. Africa). His grandfather migrated to this place from Al-Qairawan (Tunis), a long time ago. He was a person endued with religious knowledge and so was his father and so was his family. Dr. Al-Hilali belongs to the family of Husain bin Ali - the family of Prophet Muhammad (SallAllahu 'alayhi wa sallam) . His real name is Muhammad

Taqi-ud-Din. Hilali worked with Muhammad Muhsin Khan in the English translation of the meanings of the Qur'an.<sup>3</sup>

Dr. Muhammad Muhsin s/o Muhi-ud-Din bin Ahmed Al-Essa Al-Khoashki Al-Jamandi Al-Afghani, was born in the year 1345 Al-Hijri, in Qasur, a city of the Punjab Province, in Pakistan. His grandfathers emigrated from Afghanistan escaping from the wars and tribal strifes. Dr. Muhammad Muhsin belongs to the famous Afghanese tribe Al-Khoashki Al-Jamandi. The residence place of his tribe was the valley of Afghanistan southeast of the city of Kandhar (Afghanistan).<sup>4</sup>

So, based on the statement above, the researcher try to analyze the ideology of translation in surah 'Abasa English translated text under the title "Translation Ideology of Surah 'Abasa English Translated Text by Dr. Muhammad Taqiuddin Al-Hilali and Dr. Muhammad Muhsin Khan".

## **B. Statement of The Problem**

What are the Translation Ideologies of Surah 'Abasa English Translated Text by Dr. Muhammad Taqiuddin Al-Hilali and Dr. Muhammad Muhsin Khan?

## **C. Objective of The Study**

Concerning with the problem statements, this study has the objectives to know the Translation Ideology of Surah 'Abasa English Translated Text by Dr. Muhammad Taqiuddin Al-Hilali and Dr. Muhammad Muhsin Khan.

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<sup>3</sup> Biografi Muhammad Taqiuddin al-Hilali, <http://www.salafitalk.net/>, accessed on 23 December 2014, 10.29 am.

<sup>4</sup> Biografi Muhammad Muhsin Khan, <http://www.dar-us-salam.com/authors/muhsin-khan.htm>, accessed on 23 December 2014, 11.21 am.

#### **D. Significance of The Study**

This study expected to give significances presented as follows:

##### **1. Theoretically**

The writer expects this research can give information to the reader about the Translation Ideology of Surah 'Abasa English Translated Text by Dr. Muhammad Taqiuddin Al-Hilali and Dr. Muhammad Muhsin Khan.

##### **2. Practically**

###### **a. The Lecturer**

The result of this analysis is expected give idea the lecturer to teach translation study, particularly the English lecturer of STAIN Ponorogo,

###### **b. Student**

The result of study expected to make students more excited in appreciating translation classroom,

###### **c. Reader**

The result of analysis expected useful for reader as information source; add scientific knowledge about translation and verse's meaning. Besides that, this study expected can help the reader known well how to implement the messages from the holy Qur'anin their life.

## E. Research Methodology

### 1. Research Design

This study is conducted in the form of the library research in which the data is in the form of English and Indonesia language. Bungin in *Metodologi Penelitian Sosial* (2001:32) states, Library research is a research that is done in library where a researcher faces many kinds of literatures that is suitable with the objective and problem of the analysis.<sup>5</sup>

In line with Bungin, Sumanto also defined about library research. Library research is a research which is conducted by collecting secondary data from books, regulations and academic writing.<sup>6</sup>

In this study, the researcher will discuss in depth about the translation of Al-Qur'an. The researcher needs to read some books and making some notes for helping in analyzing the translation of Al-Qur'an.

Literature research has some methods as the approach of study. In this case, the researcher uses content analysis method. Content analysis is a set of procedures for collecting and organizing information in a standardized format that allows analysts to make inferences about the characteristics and meaning of written and other recorded material.<sup>7</sup>

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<sup>5</sup>Yolanda Novita Silaban, "Translation Procedures In The Tale Teller Book The Grouchy Giant," (Thesis, Department of English Faculty of Cultural Studies University of Sumatera Utara, Medan, 2014), 1.

<sup>6</sup>Maris Fran Lina, "An Analysis of Technical Devices in Translation Procedures Applied by Listiana Srisanti in Translating a J.K. Rowling's Novel," (A Graduating Paper, English Department of Educational Faculty State Institute of Islamic Studies, STAIN Salatiga, 2013), 21.

<sup>7</sup>Eleanor Chelimsky, *Content Analysis: A Methodology for Structuring and Analyzing Written Material*, (Washington: United States General Accounting Office, 1989) 6.

From those explanation above the researcher takes the conclusion that content analysis method used to analyze the characteristics and meaning of written text or literature and maybe recorded material. Those written text or recorded material can be called as document. Content analysis is trying to analyze the document to know the contents and the meaning contained in the document. In research data we know some kinds of documents such as, essay writing, pictures, graphics, biography, text books, letters, news, films, diaries, journals magazines and etc. Content Analysis viewed the data as a symbolic phenomenon. The meaning in content analysis is for revealing the hidden symbolic meaning in the literary work. Content analysis method applies to this research because this research analyzes the literature document.

## **2. Research Object**

The research object in this study is the Holy Qur'an Surah 'Abasa of Arabic to English translated text by Dr. Muhammad Taqiuddin al-Hilali and Dr. Muhammad Muhsin Khan.

## **3. Data Sources**

### **a. Primary Source**

Primary sources are the results of the research or papers of original research or theory. In this research the researcher use the holy Qur'an translation by Dr. Muhammad Taqiuddin Al-Hilali and Dr. Muhammad Muhsin Khan, *The Noble Qur'an in the English Meaning* as the primary data source.

## **b. Secondary Source**

To support the main data, it was taken other sources such as books, essays, articles, journals, and all the printer matters, and sources from internet which related to the study.

## **4. Technique of Data Collection**

The most important step in research is collecting data. Collecting data is a process in existing data for the research. It's impossible for the researcher to conduct the research without data.<sup>8</sup> Techniques of collecting data are various and depend on the research approach.

In this research, the technique of data collection is documentation. It may refer to the process of providing evidence or to document something or to the communicable material used to provide such documentation. There are some steps in collecting data process in this research; the first step are reading the holy Qur'an in the English meaning, books, journals and data from internet related to the object of study especially translation, the second is highlighting and the last is identifying by making some notes.

## **5. Data Analysis**

After the writer collects the data by applying documentation technique, the next step is analyzing data. In this study use content analysis technique. According to Krippendorf, Content analysis is a

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<sup>8</sup>Djam'an Satori and Aan Komariah, *Metodologi Penelitian Kualitatif*, (Bandung; Alfabeta,2009), 103.

research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use.<sup>9</sup>

The techniques are:

- a. Selecting the Qur'an English translation entitled the Holy Qur'an,
- b. Reading, analyzing and understanding the translation book,
- c. Analyzing the verse meaning from Arabic to English, and
- d. Make a result or conclusion from the analysis.

## **F. Organization of the Thesis**

This research report will be organized in three chapters that interact one each other:

### **CHAPTER I**

#### **Introduction**

This chapter introduces the whole of the research content that involves: background of the study, statement of the problems, objectives of the study, significance of the study, research methodology and organization of the thesis.

### **CHAPTER II**

#### **Review of related literatures**

This chapter the writer tells about theoretical background and theoretical framework.

### **CHAPTER III**

#### **Research Findings and Discussion**

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<sup>9</sup>Bob Green, "*Personal Construct Psychology and Content Analysis*", (Australia: Community Forensic Mental Health Service, 2004), 82.

This chapter shows the research finding of this research and explains the analysis process in identifying the method and ideology used in Hilali-Khan translation in translating Surah ‘Abasa into English language.

#### **CHAPTER IV Closing**

The conclusion and the recommendation of this research are applied in this chapter.

## CHAPTER II

### REVIEW OF RELATED LITERATURES

#### A. Theoretical Background

The reviews below cover the discussion about English translation, type of translation, process of translation, ideologies of translation, methods of translation, techniques of translation, and surah 'Abasa.

##### 1. Theoretical framework

###### a. Translation

The definition of translation would be varied as many experts in this subject have their own idea about the definition of translation. Therefore, the writer would like to discuss about the definition of translation based on the experts and then try to take conclusion about these definition.

Nida and Taber propose that translation consist of reproducing in the receptor language the closest natural equivalence of the source language message, first in terms of meaning and secondly in terms of style.<sup>10</sup>

According to Mohit R Kay, translation is a transference of meaning from the source language to the target language.<sup>11</sup>

Catford (1980:20) proposes that "translation is the replacement of textual material in one language by equivalent textual

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<sup>10</sup>Eugene A. Nida and Taber. *The Theory and Practice of Translation*(Leiden: Koninklijke Brill, 2003), 12.

<sup>11</sup>Mohit K. Ray, *Studies in Translation* (India: Atlantic, 2008), 45.

material in another language. In this definition, there are two lexical items to pay attention to, namely “textual material” and “equivalent”. Textual material refers to the fact that not all source language texts are translated or replaced by the target language equivalents.<sup>12</sup>

Newmark (1981: 7) gives a definition to the term “translation as follows: “translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language.”<sup>13</sup>

Translation according to Dr. Johnson involves the process of “change into another language, retaining the sense” which is indeed the basic objective. Modifying this statement A.H. Smith maintains that “to translate is to change into another language retaining as much of the sense as one can.”<sup>14</sup>

According to those definitions, the translator should try to reproduce the message contained in the source language into the one in the target language. In this case, what the translator should do in translating is to create the equivalent message, not the form in the target language. A translator has to consider the type of the style based on the target readers. It is maintaining the naturalness of the language. For example when a translator translates an article and the target readers are public (general people), then the translator has to

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<sup>12</sup>Ibid

<sup>13</sup>Langgeng Budianto and Aan E. Fardhani. A Practical Guide for Translation Skill (Malang: UIN Maliki Press, 2010).

<sup>14</sup>Bijay Kumar Das. A Handbook of Translation Studies (India, New Delhi: Nice Printing press, 2008), 1.

translate it by using the style that could be easily understood by the readers.

#### **b. Type of Translation**

In his article 'On Linguistic Aspects of Translation', Roman Jakobson distinguishes three types of translation:

- (1) Intralingual translation, or rewording (an interpretation of verbal signs by means of other signs in the same language),
- (2) Interlingual translation or translation proper (an interpretation of verbal signs by means of some other language),
- (3) Intersemiotic translation or transmutation (an interpretation of verbal signs by means of signs of nonverbal sign systems),

Having established these three types, of which (2) translation proper describes the process of transfer from SL to TL, Jakobson goes on immediately to point to the central problem in all types: that while messages may serve as adequate interpretations of code units or messages, there is ordinarily no full equivalence through translation. Even apparent synonymy does not yield equivalence, and Jakobson shows how intralingual translation often has to resort to a combination of code units in order to fully interpret the meaning of a single unit. Hence a dictionary of so-called synonyms may give perfect as a synonym for ideal or vehicle as a synonym for conveyance but in neither case can there be said to be complete

equivalence, since each unit contains within itself a set of non-transferable associations and connotations.<sup>15</sup>

Because complete equivalence (in the sense of synonymy or sameness) cannot take place in any of his categories, Jakobson declares that all poetic art is therefore technically untranslatable:

Only creative transposition is possible: either intralingual transposition—from one poetic shape into another, or intralingual transposition—from one language into another, or finally intersemiotic transposition—from one system of signs into another, e.g. from verbal art into music, dance, cinema or painting.<sup>16</sup>

What Jakobson is saying here is taken up again by Georges Mounin, the French theorist, who perceives translation as a series of operations of which the starting point and the end product are significations and function within a given culture. So, for example, the English word *pastry*, if translated into Italian without regard for its signification, will not be able to perform its function of meaning within a sentence, even though there may be a dictionary 'equivalent'; for *pasta* has a completely different associative field. In this case the translator has to resort to a combination of units in order to find an approximate equivalent. Jakobson gives the example of the Russian word *syr* (a food made of fermented pressed curds) which

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<sup>15</sup>Susan Bassnett, *Translation Studies* Third Edition, (New York: Routledge, 2002), 23.

<sup>16</sup>*Ibid*

translates roughly into English as cottage cheese. In this case, Jakobson claims, the translation is only an adequate interpretation of an alien code unit and equivalence is impossible.<sup>17</sup>

### **c. Process of Translation**

Translation is the process to transfer written source language (SL) texts to equivalent written target language (TL) texts. The basic purposes of translation is to reproduce various types of texts, comprising literary, religious, scientific, philosophical texts etc. in another language and thus making them available to wider readers, to greater number of target audience and to bring the world closer.

However translation is not an easy job. If language is just a classification for a set of general or universal concepts, it will be of course very easy to translate from a source language to a target language. But translation covers not only word for word translation but also many other factors. The concepts of one language may differ radically from those of another. This is because each language articulates or organizes the word differently. The bigger the gap between the SL and the TL, the more difficult the process of transfer will be. The difference between the two languages and the difference in cultures makes the process of translating a real challenge. The problematic factors include translation like form, style, meaning, proverbs, idioms, etc.

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<sup>17</sup>Ibid, 23.

To start translating, you have to study the whole text first to get the general idea or to understand the message of the text. After obtaining a picture of the message, you analyze it into its parts meaning to know how the message is described in the SL sentences; how those sentences relate to one another; what kinds of diction/words are used to bring the message. After that, you find out their equivalence in TL and arrange them in the most natural structural patterns in TL. Furthermore, the cultural aspects of SL have to be replaced with the ones of TL. In other words, the analysis will move in the opposite direction from the fragments to the whole, from the simpler to the more complex. The smallest unit of equivalent should be determined first, and then combine them into longer unit, next come to the whole text. Is the process of translating completed? It has not finished yet! Your next step is to reread the whole new text to evaluate the equivalent result of the SL message.

Nida and Taber (1969 in Larson, 1984: 33) divide the procedure of translation process in three steps:

1. Understanding the meaning/message of SL text, through analyzing its words, phrases, and sentence structures or grammar used on the sentences;
2. Transferring the analyzed messages in SL into the TL Messages by finding out the equivalent meanings of the text/ this step is called an Internal Process, and

3. Restructuring the equivalent meanings of SL to RL with accepted forms/sentence patterns. The messages in RL must be the same with the messages in SL. Some adjustments of lexical or grammatical are done, transformation happens. Both steps (2-3) are called deep structure, everything still happens in one's mind. When the result is already fit between SL text and RL text, translation is written.<sup>18</sup>

#### **d. Ideologies of Translation**

Before translating, a translator must know to whom (audience design) and for what purpose (needs analysis) he translates the translation. This process is a process that cannot be ignored in the translation because it is early in the process of determining the method of translation to be and should be used.

Becoming a translator also must know all about translation, such as; method, technique and ideology of translation. Ideology is the tacit assumptions, beliefs and value systems which are shared collectively by social group.<sup>19</sup> When the translators believe that their translation is acceptable and correct, it means that domestication and foreignization are considered ideologies.

Domestication refers to the target-culture-oriented translation in which unusual expression to the target culture are exploited and

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<sup>18</sup> Langgeng Budianto and Aan E. Fardhani. *A Practical Guide for Translation Skill* (Malang: UIN Maliki Press, 2010), 30.

<sup>19</sup> Basil Hatim and Ian Mason. *The Translator as Communicator* (New York: Routledge, 1997), 144.

turned into some familiar ones so as to make the translated text intelligible and easy for target readers.<sup>20</sup>

Foreignization, which may involve lexical and syntactic borrowing and calques, reflects the SL norms and reminds the target culture readers that they are dealing with a translations, thus in some ways bringing them closer the experience of the foreign text.<sup>21</sup>

The readers can know the ideology of translation from the translation methods used by translator. The method of translation which emphasis to SL (Foreignization) are word for word translation, literal translation, faithful translation, and semantic translation. The method of translation which emphasis to TL (Domestication) are adaptation, free translation, idiomatic translation, and communicative translation.<sup>22</sup>

Disputes over domestication and foreignization have existed for a long time. However, till 1950s and 1960s, when the more systematic, and mostly linguistic-oriented, approach to the study of translation began to emerge (Jeremy 2001:9), the focus had been on the linguistic level. Since the cultural turn appeared in 1970s, the dispute has been viewed from a brand new perspective — social, cultural and historical. The conflict between domestication and foreignization as opposite translation strategies can be regarded as

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<sup>20</sup>Jeremy Munday, *Introducing Translation Strategies: Theories and Applications* (London: Routledge, 2001), 146-147.

<sup>21</sup>Ibid, 189

<sup>22</sup>Peter Newmark, *A Textbook of Translation* (London: Pearson Education Limited, 2003),

the cultural and political rather than linguistic extension of the time-worn controversy over free translation and literal translation (Wang Dongfeng 2002 : 24).<sup>23</sup>

Seen from this, liberal translation and literal translation are not synonymous to domestication and foreignization, but they may overlap sometimes. Foreignness in language or culture can serve as a standard to judge whether a translation is domesticated or foreignized. Literal and liberal translations are techniques to tackle the linguistic form and they are two ways to transcode language. Domestication and foreignization, however, are concerned with the two cultures, the former meaning replacing the source culture with the target culture and the latter preserving the differences of the source culture. Only when there are differences in both linguistic presentation and cultural connotation, domestication and foreignization exist.<sup>24</sup>

Foreignization produces —something that cannot be confused with either the source-language text or a text written originally in the target language. (qtd. in Albrecht 1992:4) Venuti (1995: 20) considers the foreignizing method to be ‘an ethnodeviant pressure on [target-language culture] values to register the linguistic and cultural difference of the foreign text, sending the reader

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<sup>23</sup>Wenfeng Yang, “*Brief Study on Domestication and Foreignization in Translation*”, (Academy Publisher: Journal of Language Teaching and Research, Vol. 1 No. 1, 2010),78.

<sup>24</sup>Ibid

abroad'. It is 'highly desirable', he says, in an effort 'to restrain the ethnocentric violence of translation'. In other words, the foreignizing method can restrain the 'violently' domesticating cultural values of the English-language world (qtd. in Jeremy 2001:147). In summary, foreignization advocated by Venuti and his followers is a non-fluent or estranging translation style designed to make visible the presence of the translator by highlighting the foreign identity of the ST and protecting it from the ideological dominance of the target culture. According to Venuti, domestication and foreignization are 'heuristic concepts' rather than binary opposites. They may change meaning across time and location. What does not change, however, is that domestication and foreignization are 'deal with the question of how much it rather signals the differences of that text.'<sup>25</sup>

#### e. **Methods of Translation**

Newmark (1988) mentions the difference between translation methods and translation procedures. He writes that, "While translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language". He goes on to refer to the following methods of translation:<sup>26</sup>

##### 1. Word-for-word translation

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<sup>25</sup>Wenfeng Yang, "Brief Study on Domestication and Foreignization in Translation", (Academy Publisher: Journal of Language Teaching and Research, Vol. 1 No. 1, 2010),78.

<sup>26</sup>Lucia Gorea, "Lost in Translation", (English Language Institute Continuing Studies University of British Columbia, accessed on 19 February 2015, 13.09 pm), 3-4.

This is often demonstrated as interlinear translation, with the TL immediately below the SL words. The SL word-order is preserved and the words translated.

## 2. Literal translation

Vachon-Spilka finds that:

“Literal translation is the earliest and simplest form of translation, it occurs whenever word by word replacement is possible without breaking rules in the target language, this, however, is quite rare unless the two languages are very closely related”.<sup>27</sup>

Newmark also give definitions about literal translation; in which the SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly, out of context.<sup>28</sup>

## 3. Faithful translation

A faithful translation attempts to reproduce the precise contextual meaning of the original text within the constraints of the TL grammatical structures. It transfers cultural words and preserves the degree of grammatical and lexical 'abnormality' (deviation from SL norms) in the translation. It attempts to be

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<sup>27</sup> Yolanda Novita Silaban, “Translation Procedures In The Tale Teller Book The Grouchy Giant,” (Thesis, Department of English Faculty of Cultural Studies University of Sumatera Utara, Medan, 2014), 8.

<sup>28</sup> Peter Newmark, A Textbook of Translation, (Shanghai; Shanghai Foreign Language Education Press ;1988), 46.

completely faithful to the intentions and the text-realization of the SL writer.

#### 4. Semantic translation

Semantic translation differs from faithful translation only in as far as it must take more account of the aesthetic value, that is, the beautiful and natural sounds of the SL text.

#### 5. Adaptation

This is the freest form of translation. And is used mainly for plays (comedies) and poetry; themes, characters, plots are usually preserved; the SL culture is converted to the TL culture and the text rewritten.

#### 6. Free translation

Free translation reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original, a so-called 'intra-lingual' translation, often prolix and pretentious.

#### 7. Idiomatic translation

Idiomatic translation reproduces the message of the original text but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.

## 8. Communicative translation

Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership.<sup>29</sup>

### f. Techniques of Translation

The translation techniques proposed by Molina and Albir (2002) are categorized into 18 specific techniques, including 14 written translation techniques and 4 interpreting (oral translation) techniques. The translation techniques proposed by Molina and Albir are described as follows.<sup>30</sup>

#### 1. Adaptation

Adaptation as one of the members of the translation technique means that the translation is conducted by replacing the cultural element in SL with another equivalent cultural element in the TL.

Example:

English SL: baseball

Into Spanish TL: fútbol

#### 2. Amplification

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<sup>29</sup>Lucia Gorea, "Lost in Translation", (English Language Institute Continuing Studies University of British Columbia, accessed on 19 February 2015, 13.09 pm), 4.

<sup>30</sup>Ni Putu Dian Purnama Dewi, "Translation Techniques Applied in Translation of Premodified Noun Phrases in Lalitavistra," (Thesis, Universitas Udayana, 2013), 35-41.

It is paraphrasing and adding more information in the translation equivalence.

Example:

Arabic SL: ..... (transliteration: The month of Ramadhan)

Into English TL: Ramadhan, Muslim month of fasting

### 3. Borrowing

In borrowing, the word expression from SL is taken directly to the TL. Borrowing can be carried out without any change or naturalized.

Example:

English SL: football

into Spanish TL: fútbol (naturalized borrowing)

### 4. Calque

Calque involves the literal translation of the foreign word or phrase, lexically or structurally.

Example:

French SL: École normale

into English TL: Normal school

### 5. Compensation

For SL elements of information or stylistic effect which cannot be reflected in the same way in the TL, compensation technique can be carried out.

Example:

English SL: I was seeking thee, Flathead.

into French TL: En vérité, c'est bien toi.

#### 6. Description

Another technique to translate certain cultural expression is by replacing that expression using description of its form or function.

Example:

Italian SL: Panettone

into English TL: traditional Italian cake eaten on New Year's Eve.

#### 7. Discursive Creation

Often, a temporary equivalence that is unpredictable out of context is established in translation. This translation technique is called discursive creation.

Example:

English SL: Rumble fish

into Spanish TL: La ley de la calle

#### 8. Established Equivalent

In translating expression, often there is a use of a term or expression recognized by dictionary or language in use as its equivalent in TL.

Example:

English SL: They are like two peas

into Spanish SL: Se parecen como dos gotas de agua

(lit. They look like two drops of water)

#### 9. Generalization

Generalization refers to the use of the more general or neutral term as the equivalence of given lexicon.

Example:

French SL: Guichet (small opening in a wall), fenêtre (window of the house), and devanture (display window)

into English TL: window

#### 10. Literal Translation

Translating a sentence or expression word for word is called literal translation. This corresponds to Nida's formal equivalent in which form coincides with function and meanings.

Example:

English SL: She is reading into Spanish TL: Ella está leyendo

#### 11. Modulation

Translation can also change the point of view, focus, or cognitive category in relation to the SL, structurally or lexically.

Example:

Arabic SL: You are going to be a father

into English TL: As you are going to have a child

#### 12. Particularization

In particularization, the more specific, precise or concrete term is used as the equivalent in the SL.

Example:

English SL: rice

into Indonesian TL: beras

### 13. Reduction

Reduction means to suppress a SL information item in the TL; the opposite of amplification.

Example:

English SL: the month of fasting into Arabic TL: Ramadhan

### 14. Transposition

Often in translation, some changes in the grammatical category occurs. This translation technique is called transposition.

Example:

English SL: He will soon be back

into Spanish TL: No tardará en venir

Besides the 14 translation techniques mentioned above, Molina and Albir (2002) also introduced the other 4 techniques which are only used in the field of oral translation (interpreting). Thus, these techniques are not found in this study, which focuses on

written translation. They are excluded in the analysis. The four interpreting (oral translation) techniques are described as follows:

### 1. Linguistic Amplification

Linguistic Amplification means adding linguistic elements to the translation result. This technique is usually used in consecutive interpreting and dubbing.

Example:

English SL: No way!

into Spanish TL: De ninguna de las maneras

### 2. Linguistic Compression

Linguistic compression technique means synthesizing linguistic elements in the TL. This is often used in simultaneous interpreting and in subtitling.

Example:

English SL: Yes, so what?

into Spanish TL: ¿Y?

### 3. Substitution

In substitution, the change of linguistic elements for paralinguistic elements or vice versa occurs. Thus, substitution is conducted in interpreting only.

Example:

Arabic gesture SL: putting your hand on your heart  
into English TL: thank you

#### 4. Variation

Variation refers to the translation technique which changes linguistic or paralinguistic elements (intonation, gesture) affecting the aspect of linguistic variation. For instance: changes of textual tone, style, social dialect, geographical dialect, etc.

Example:

To introduce or change dialectal indicators for characters when translating for the theater, changes in tone when adapting novels for children, etc.

#### **g. Surah 'Abasa**

Surah 'Abasa (Arabic: عيس, "frowned") is the 80<sup>th</sup> surah in the Qur'an. This surah classified Makkiyah composed of 42 verses. Named 'Abasa derived from the word 'Abasa contained in the first paragraph of this surah. According to history, at one time the prophet SAW receive and talk with the leaders of Quraysh that he expected them to convert to Islam. In the meantime there came Ibn Umm Maktoum, a blind friend who hopes that the prophet Muhammad recited her verses Quran Allah has revealed. But the prophet SAW frowned and turned away from Ibn Umm Maktoum blind, then Allah

revealed this letter as a warning on the attitude of the prophet against the Ibn Umm Maktoum.<sup>31</sup>

## **B. Previous Research Finding**

To done this research, the writer has found the previous research finding that give inspiration to the writer to write about the ideology of surah al-Ahzab. There are some literary works conducted almost with the similar topic that will be researched by the writer. These studies as follows.

The first is result of the research done by Gede Eka Putrawan under the title The Ideology of Translation of Cultural Terms Found in Pramoedya Ananta Toer's Work *Gadis Pantai* Into The Girl From The Coast. Having analyzed the techniques of translation, the analysis of the ideology of translation, the most frequently-applied ideology of translation, could also be made. There are, in fact, two basic ideologies of translation, foreignization and domestication. However, in this research, it was revealed that some cultural terms were also partially foreignized (partial foreignization) and partially domesticated (partial domestication). From the analysis of techniques of translation, it could be concluded that the most frequently-applied ideology of translation was domestication (82.20%). The domestication ideology of translation was applied through some techniques of translation including adaptation, compensation, description, discursive creation, established equivalent, generalization, modulation,

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<sup>31</sup>Surah 'Abasa, [http://id.wikipedia.org/wiki/Surah\\_%27Abasa](http://id.wikipedia.org/wiki/Surah_%27Abasa) accessed on 05/06/2015, 19.10 p.m

reduction, particularization, and combination of established equivalent and reduction, while 9.82% of the cultural terms were foreignized.

The foreignization ideology of translation was applied through pure borrowing technique of translation. In addition, 7.98% of the cultural terms were also partially domesticated. It means those cultural terms receive partially foreignized and partially domestication ideology of translation. The partial foreignization and partial domestication was applied through the application of amplification technique of translation and through some combinations of two different techniques of translation including combination of pure borrowing and modulation, combination of pure borrowing and description, combination of pure borrowing and adaptation.<sup>32</sup>

The second is result of the research done by Erwigati Natalena under the title “Methods and Procedures of English Translation in Surah al-Qari’ah by Abdullah Yusuf Ali”. The English Translation of surah al-Qari’ah by Abdullah Yusuf Ali uses some methods and procedures in translation process. Ali use word for word translation and free translation methods in translating surah al-Qari’ah, while in translation procedures are level shift, unit shift, structure shift, and reduction or expansion.

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<sup>32</sup>Gede Eka Putrawan, “The Ideology of Translation of Cultural Terms Found in Pramoedya Ananta Toer’s Work *Gadis Pantai* Into *The Girl From The Coast*,” (Thesis, Universitas Udayana, 2011), 97-98.

Sometime the translator applies more than one translation procedure at one verse in order to get throughout the message.<sup>33</sup>

The third result is result of the research done by Nellissa Samasstasa Debora under the title “A Comparative Analysis on Translation Techniques Used by The Original Translator of Stephenie Meyer’s *The Host* and by Daerah Sumber Translator”. Literal translation is the translation technique most frequently used in both translations of the same ST. Nimpoeno, in her translation, used literal translation in 48 sentences. OS used the same technique in 26 sentences of his translation. Both translations also share the fact that their translations didn’t translate any sentence of the ST using transference. However, if we examine both translations more closely, i.e. by taking into account smaller linguistic units in the analysis, we find that several units are translated in the translations using transference. To be more specific, Nimpoeno employed transference in translating several terms, and so does OS in his translation. Troughouth the original translation translation, Nimpoeno translates the name “Seeker” into “pencari” using adaptation. Meanwhile, OS, transfers the same term in his translation.<sup>34</sup>

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<sup>33</sup> Erwigati Natalena, “Methods and Procedures of English Translation in Surah al-*Qari’ah* by *Abdullah Yusuf Ali*,” (A Graduating Paper, English Department Faculty of Adab and Cultural Sciences State Islamic University Sunan Kalijaga, Yogyakarta, 2014), 66.

<sup>34</sup> Nellissa Samasstasa Debora, “A Comparative Analysis On Translation Techniques Used By The Original Translator Of *Stephenie Meyer’s The Host* And By Daerah Sumber Translator,” (Thesis, University of Sumatera Utara Faculty of Letters English Department, 2010), 21.

## CHAPTER III

### RESEARCH FINDINGS AND DISCUSSION

This chapter presents the findings of the research and analysis data obtained from the study. As explained previously, this research has been conducted as the researcher effort in analyzing the Translation Ideology of Surah 'Abasa English Translated Text by Dr. Muhammad Taqiuddin Al-Hilali and Dr. Muhammad Muhsin Khan.

#### A. Research Findings

In this part, the researcher will showing the data of this study. The data of the study taken from Qur'an translation in English meaning by Dr. Muhammad Taqiuddin al-Hilali and Dr. Muhammad Muhsin Khan. Especially Surah 'Abasa.

Surah 'Abasa (Arabic: عبس, "frowned") is the 80<sup>th</sup> surah in the Qur'an. This surah classified Makkiyah composed of 42 verses. Named 'Abasa derived from the word 'Abasa contained in the first paragraph of this surah. According to history, at one time the Prophet SAW receive and talk with the leaders of Quraysh that he expected them to convert to Islam. In the meantime there came Ibn Umm Maktoum, a blind friend who hopes that the prophet Muhammad recited her verses Quran Allah has revealed. But the prophet SAW frowned and turned away from Ibn Umm Maktoum blind, then Allah revealed this letter as a warning on the attitude of the prophet against the Ibn Umm Maktoum.<sup>35</sup>

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<sup>35</sup>Surah 'Abasa, [http://id.wikipedia.org/wiki/Surah\\_%27Abasa](http://id.wikipedia.org/wiki/Surah_%27Abasa) accessed on 05/06/2015, 19.10 p.m

**Table 1.1: Data Description**

Meaning in English	Verse	Verse Number
(The Prophet Saw) frowned and turned away.	 	1
Because there came to him the blind man (i.e. ‘Abdullah bin Umm-Maktum, who came to the Prophet Saw while he was preaching to one or some of the Quraish chiefs).	 	2
And how can you know that he might become pure (from sins)?	  	3
Or he might receive admonition, and the admonition might profit him?	   	4
As for him who thinks himself self-sufficient,	  	5
to him you attend	 	6

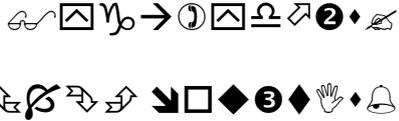
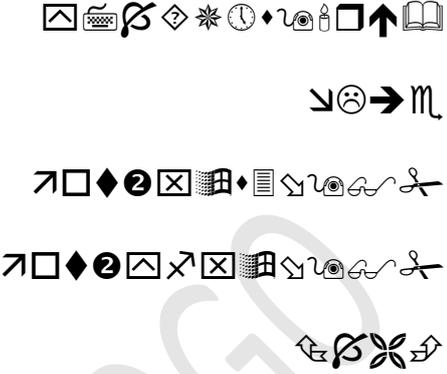






		
And Grapes and clover plants (i.e. green fodder for the cattle),	 	28
And Olives and date-palms,	 	29
And gardens dense with many trees,	 	30
And fruits and herbage	 	31
(To be) a provision and benefit for you and your cattle,	  	32
Then when there comes As-Sakhkhah (the second blowing of the Trumpet on the Day of Resurrection)	  	33
That Day shall a man flee from his brother,	   	34
And from his mother and his father,	 	35

		
<p>And from his wife and his children,</p>	  	36
<p>Everyman that Day will have enough to make him careless of others,</p>	     	37
<p>Some faces that Day will be bright (true believers of Islamic Monotheism),</p>	  	38
<p>Laughing, rejoicing at good news (of paradise).</p>	  	39
<p>And other faces, that Day, will be dust-stained.</p>	   	40

Darkness will cover them,		41
Such will be the Kafarah (disbelievers in Allah, in His Oneness, and His Messenger Muhammad Saw, etc), the Fajarah (wicked evil doers).		42

## B. Discussion

In this part, the researcher will analyze the data that showed above. This part presents data analysis to find translation ideology mostly used in Surah ‘Abasa translation. After found the ideology of Surah ‘Abasa translation that used in this surah, the researcher make the table of percentage from the result of the analysis.

1	
	(The Prophet Saw) frowned and turned away.

In translating , Hilali-Khan used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “frowned”.

In translating , the translators used free translation as the method because it reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original. They translated it as “turned away”.

Based on the analysis above, Hilali-Khan used two methods to translate the verse; they are word for word translation and free translation. It means that the translators used two ideology in translating ths verse; foreignization and domestication ideology.

2	
	<p>Because there came to him the blind man (i.e. ‘Abdullah bin Umm-Maktum, who came to the Prophet Saw while he was preaching to one or some of the Quraish chiefs).</p>

In translating the word , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “Because”.

In translating the , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “there came to him”.

In translating  , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “the blind man”.

Based on the analysis above, Hilali-Khan used three methods to translating the verse; they are word for word translation, word for word translation and word for word translation. It means that the translator used foreignization ideology in translating this verse.

3	   
	And how can you know that he might become pure (from sins)?

In translating  , the translators used free translation as the method because it reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original. They translated it as “And how can”

In translating  , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “you know”.

In translating                                   

without the form of the original. Usually it is a paraphrase much longer than the original. They translated it as “he might receive admonition”.

In translating

﴿ ٣ ٢ ﴾ ، the translators used literal translation as the method because they translated this verse word by word, but they applied the English grammatical structure. They translated it as “and the admonition might profit him?”.

Based on the analysis above, Hilali-Khan used three methods to translating this verse; it is word for word translation, free translation and literal translation. It means that the translator used foreignization ideology in translating this verse.

5	﴿ ٣ ٢ ﴾ ،
	As for him who thinks himself self-sufficient,

In translating ﴿ ٣ ٢ ﴾ ،

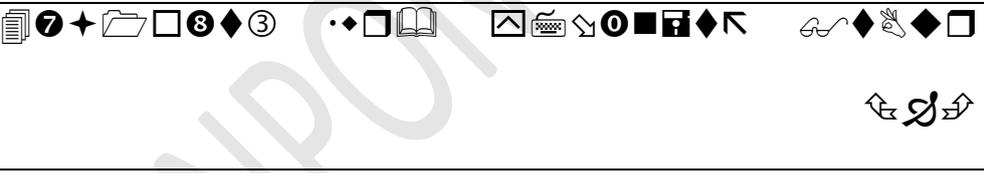
the translator used free translation as the method because it reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original. They translated it as “As for him who thinks himself self-sufficient”.

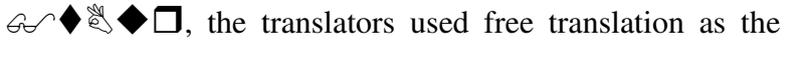
Based on the analysis above, Hilali-Khan used one method to translate this verse; it is free translation. It means that they used domestication ideology in translating this verse.

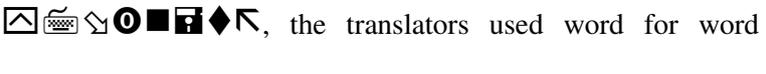
6	
	to him you attend

In translating  , the translator used literal translation as the method because they translated this verse word by word, but they applied the English grammatical structure. They translated it as “to him you attend”.

Based on the explanation above, Hilali-Khan used one method to translate this verse; it is literal translation. It means that they used foreignization ideology in translating this verse.

7	
	What does it matter to you if he will not become pure (from disbelief: you are only a Messenger, your duty is to convey the Message of Allah).

In translating  , the translators used free translation as the method because it reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original. They translated it as “What does it matter”.

In translating  , the translators used word for word translation as the method because each word is translated from source language into

equivalent word which is kept the same as and in line with that of target language. They translated it as “to you”.

In translating  7    8  3   , the translators used free translation as the method because it reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original. They translated it as “if he will not become pure”.

Based on the analysis above, Hilali-Khan used three methods to translate the verse; they are free translation, word for word translation, and free translation. It means that the translators used domestication ideology in translating this verse.

8	      4                 <div style="text-align: right;">  </div>
	But as to him who come to you running,

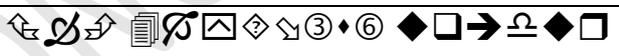
In translating       , the translators used free translation as the method because it reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original. They translated it as “But as to him”.

In translating          , the translators used word for word translation as the method because each word is translated from source

language into equivalent word which is kept the same as and in line with that of target language. They translated it as “who come to you”.

In translating  , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “running”.

Based on the analysis above, Hilali-Khan used three methods to translate the verse; they are free translation, word for word translation, and word for word translation. It means that the translators used foreignization ideology in translating this verse.

9	
	And is afraid (of Allah and His punishment).

In translating   , the translators used used free translation as the method because it reproduces the matter without the manner, or the content without the form of the original. They translated it as “and is afraid”.

Based on the analysis above, Hilali-Khan used one method to translating this verse; it is free translation. It means that they used domestication ideology in translating this verse.



into equivalent word which is kept the same as and in line with that of target language. They translated it as “indeed it”.

In translating □◆②🔗👉👈①◆👉, the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “is an admonition”.

Based on the analysis above, Hilali-Khan used three methods to translate the verse; they are communicative translation, word for word translation, and word for translation. It means that the translators used foreignization ideology in translating this verse.

12	
	So whoever wills, let him pay attention to it.

In translating ◆👉👈👉👈👉👈👉👈, the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “so whoever wills”.

In translating 🕒👈👉◆②👉👈👉, the translators used free translation as the method because it reproduces the matter without the manner or the content without the form of original. Usually it is a paraphrase much longer than the original. They translated it as “let him pay attention to it”.

Based on the analysis above, Hilali-Khan used two methods to translating this verse; word for word translation and free translation. It means that the translators used two ideology in this verse; they are foreignization and domestication ideology.

13	
	(It is) in Records held (greatly) in honour (Al-Lauh Al-Mahfuz)

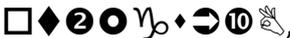
In translating , the translators used free translation as the method because it reproduces the matter without the manner, or the content without the form of the original. They translated it as “in Records held”.

In translation , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “in honour”.

Based on the analysis above, Hilali-Khan used two methods to translate the verse; they are free translation and word for word translation. It means that the translators used two ideology in translating this verse; foreignization and domestication ideology.

14	
	Exalted (in dignity), purified

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “exalted”.

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “purified”.

Based on the analysis above, Hilali-Khan used two methods to translate the verse; they are word for word translation and word for word translation. It means that the translators used foreignization ideology in translating this verse.

15	
	In the hands of scribes (angels)

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “in the hands”.



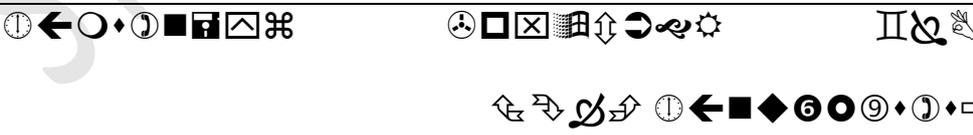


18	
	From what thing did He create him?

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “from what thing”.

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “did he create him”.

Based on the analysis above, Hilali-Khan used two methods to translate the verse; they are word for word translation and word for word translation. It means that the translators used foreignization ideology in translating this verse.

19	
	From Nutfah (male and female semen drops) He created him and then set him in due proportion.

In translating  , the translator used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “From Nutfah”.

In translating  , the translator used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “He created him”.

In translating  , the translator used free translation as the method because it produces the manner, or the content without the form of the original and it is a paraphrase much longer than the original. They translated it as “and then set him in due proportion”.

Based on the analysis above, Hilali-Khan used three methods to translate the verse; they are word for word translation, word for word translation and free translation. It means that the translators used foreignization ideology in translating this verse.

20	
	Then He makes the Path easy for him.

In translating  , the translator used word for word translation as the method because each word is translated from source language into equivalent

word which is kept the same as and in line with that of target language. They translated it as “Then”.

In translating , the translator used free translation as the method because it reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original. They translated it as “He makes the Path easy for him”.

Based on the analysis above, Hilali-Khan used two methods to translate the verse; they are word for word translation and word for word translation. It means that the translators used foreignization ideology in translating this verse.

21	 
	Then He causes him to die and puts him in his grave.

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. they translated it as “then”.

In translating , the translators used free translation as the method because it reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original. They translated it as “He causes him to die”.

In translating , the translators used free translation as the method because it reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original. They translated it as “and puts him in his grave”.

Based on the analysis above, Hilali-Khan used three methods to translate the verse; they are word for word translation, free translation and free translation. It means that the translators used domestication ideology in translating this verse.

22	 
	Then when it is His Will, He Will resurrect him (again).

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “then”.

In translating , the translators used word for word translation as the method because each word is translated from source language

into equivalent word which is kept the same as and in line with that of target language. They translated it as “when”.

In translating  , the translators used free translation as the method because it reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original. They translated it as “it is His Will”.

In translating  , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “He Will resurrect him”.

Based on the analysis above, Hilali-Khan used four methods to translate the verse; they are word for word translation, word for word translation, free translation and word for word translation. It means that the translators used foreignization ideology in translating this verse.

23	    
	Nay, but (man) has not done what He commanded him.

In translating  , the translators used communicative translation attempts to render the exact contextual meaning of the original in such a way that

both content and language are readily acceptable and comprehensible to the readership. They translated it as “nay”.

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “but has not”.

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “done”.

In translating , the translator used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “what He commanded him”.

Based on the analysis above, Hilali-Khan used four methods to translate the verse; they are communicative translation, word for word translation, word for word translation and word for word translation. It means that the translators used foreignization ideology in translating this verse.

	Then let man look at his food.
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In translating  , the translators used literal translation as the method because they translated this verse word by word, but they applied the English grammatical structure. They translated it as “then let man look”.

In translating  , the translator used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “at his food”.

Based on the analysis above, Hilali-Khan used two methods to translate the verse; they are literal translation and word for word translation. It means that the translators used foreignization ideology in translating this verse.

25	 
	We pour forth water in abundance.

In translating  , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “We”.

In translating , the translators used free translation as the method because it reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original. They translated it as “pourth forth”.

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “water”.

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “in abundance”.

Based on the analysis above, Hilali-Khan used four methods to translate the verse; they are word for word translation, free translation, word for word translation and word for word translation. It means that the translators used foreignization idelogy in translating this verse.

26	 
	And We split the earth in clefts.



	And We cause therein the grain to grow,

In translating

, the translators used literal translation as the method because they translated this verse word by word, but they applied the English grammatical structure. They translated it as “And We cause therein the grain to grow”.

Based on the analysis above, Hilali-Khan used one method to translate the verse; It is literal translation. It means that the translators used foreignization ideology in translating this verse.

28	
	And Grapes and clover plants (i.e. green fodder for the cattle),

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “and”.

In translating , the translators used word for word translation as the method because each word is translated from source language

into equivalent word which is kept the same as and in line with that of target language. They translated it as “grapes”.

In translating □ , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “and”.

In translating ☞✧☞☞☞☞☞☞ , the translators used semantic translation as the method because it take more account of the aesthetic value, that is, the beautiful and natural sounds of the SL text. They translated it as “clover plants”.

Based on the analysis above, Hilali-Khan used four methods to translate the verse; they are word for word translation, word for word translation, word for word translation and semantic translation . It means that the translators used foreignization ideology in translating this verse.

29	
	And Olives and date-palms,

In translating □ , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “and”.

In translating  , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “olives”.

In translating  , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “and”.

In translating  , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “date-palms”.

Based on the analysis above, Hilali-Khan used four methods to translate the verse; they are word for word translation. It means that the translators used foreignization ideology in translating this verse.

30	
	And gardens dense with many trees,

In translating  , the translators used word for word translation as the method because each word is translated from source language into equivalent

word which is kept the same as and in line with that of target language. They translated it as “and”.

In translating , the translators used free translation as the method because it produces the manner, or the content without the form of the original and it is a paraphrase much longer than the original. They translated it as “gardens dense”.

In translating , the translators used free translation as the method because it produces the manner, or the content without the form of the original and it is a paraphrase much longer than the original. They translated it as “with many trees”.

Based on the analysis above, Hilali-Khan used one method to translate the verse; it is free translation. It means the translators used domestication ideology in translating this verse.

31	
	And fruits and herbage

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “and”.

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “fruits”.

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “and”.

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “herbage”.

Based on the analysis above, Hilali-Khan used four methods to translate the verse; they are word for word translation, word for word translation, word for word translation and word for word translation. It means that the translators used foreignization ideology in translating this verse.

32	  
	(To be) a provision and benefit for you and your cattle,

In translating , the translators used free translation as the method because it produces the manner, or the content without the form of the original and it is a paraphrase much longer than the original. They translated it as “(To be) a provision and benefit for you”.

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “and your cattle”.

Based on the analysis above, Hilali-Khan used two methods to translate the verse; they are free translation and word for word translation. It means that in translating this verse the translators used two ideology; foreignization and domestication ideology.

33	
	<p>Then when there comes As-Sakhkhah (the second blowing of the Trumpet on the Day of Resurrection)</p>

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “then when”.



In translating  , the translators used literal translation as the method because they translated this verse word by word, but they applied the English grammatical structure. They translated it as "shall a man flee".

In translating  , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as "from his brother".

Based on the analysis above, Hilali-Khan used three methods to translate the verse; they are word for word translation, literal translation and word for word translation. It means that the translators used foreignization ideology in translating this verse.

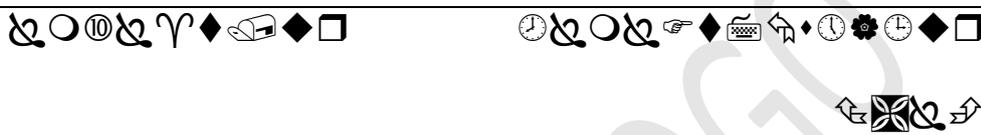
35	
	And from his mother and his father,

In translating  , the translators used free translation as the method because it reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original. They translated it as "and from his mother".

In translating  , the translators used word for word translation as the method because each word is translated from source language

into equivalent word which is kept the same as and in line with that of target language. They translated it as “and his father”.

Based on the analysis above, Hilai-Khan used two methods to translate the verse; they are free translation and word for word translation. It means that the translators used foreignization ideology in translating this verse.

36	
	And from his wife and his children,

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “and”.

In translating , the translators free translation as the method because it reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original. They translated it as “his wife”.

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “and”.



original. They translated it as “that Day will have enough to make him careless of others”

Based on the analysis above, Hilali-Khan used two methods to translate the verse; they are free translation and word for word translation. It means that in translating this verse the translators used two ideology; foreignization and domestication ideology.

38	
	Some faces that Day will be bright (true believers of Islamic Monotheism),

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “some faces”.

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “that Day”.

In translating , the translators used free translation as the method because it reproduces the matter without the manner, or the content

without the form of the original. Usually it is a paraphrase much longer than the original. They translated it as “will be bright”.

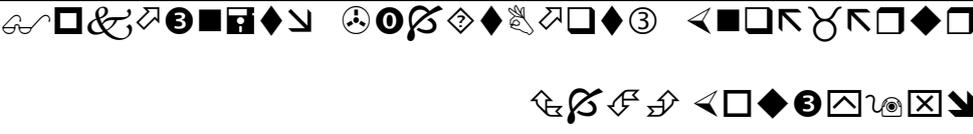
Based on the analysis above, Hilali-Khan used three methods to translate the verse; they are word for word translation, word for word translation and free translation. It means that in translating this verse the translators used two ideology; foreignization and domestication ideology.

39	
	Laughing, rejoicing at good news (of paradise).

In translating , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “laughing”.

In translating , the translators used free translation as the method because it produces the manner, or the content without the form of the original and it is a paraphrase much longer than the original. They translated it as “rejoicing at good news”.

Based on the analysis above, Hilali-Khan used two methods to translate the verse; word for word translation and free translation. It means that the translators used foreignization and domestication ideology in translating this verse.

40	
	And other faces, that Day, will be dust-stained.

In translating □ , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “and”.

In translating ■□κϣκ□, the translators used free translation as the method because it produces the manner, or the content without the form of the original and it is a paraphrase much longer than the original. They translated it as “other faces”.

In translating ①ϣ◇◆✎↗□◆③ , the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “that Day”.

In translating ◀□◆③↗⊗⊗⊗↘↗□&↗③■?◆↘, the translators used free translation as the method because it produces the manner, or the content without the form of the original and it is a paraphrase much longer than the original. They translated it as “will be dust-stained”.



contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership. They translated it as “Such will be”.

In translating □♦②⊗⊠⊡⊢⊣⊤⊥⊦⊧⊨⊩⊪⊫⊬⊭⊮⊯⊰⊱⊲⊳⊴⊵⊶⊷⊸⊹⊺⊻⊼⊽⊾⊿, the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “the Kafarah”.

In translating □♦②⊗⊠⊡⊢⊣⊤⊥⊦⊧⊨⊩⊪⊫⊬⊭⊮⊯⊰⊱⊲⊳⊴⊵⊶⊷⊸⊹⊺⊻⊼⊽⊾⊿, the translators used word for word translation as the method because each word is translated from source language into equivalent word which is kept the same as and in line with that of target language. They translated it as “the Fajarah”.

Based on the analysis above, Hilali-Khan only used three methods to translate the verse; they are communicative translation, word for word translation and word for word translation. It means that the translators used foreignization ideology in translating this verse.

## Table of Findings

Ideology of Translation	Total of Ideology	Percentage
Foreignization	27	64,28%
Domestication	6	14,28%
Foreignization and Domestication	9	21,42%
Total	42	

From the data analysis, it is also concluded that the most dominant ideology that is found from the data is Foreignization with 27 cases (64,28%) and the lowest percentages ideology is Domestication with 6 cases (14,28%). So the translators used foreignization ideology in translating the surah 'Abasa.

#### CHAPTER IV

## CONCLUSIONS AND SUGGESTIONS

### A. Conclusion

After finishing the discussion on the analysis, the researcher comes to the final step of this thesis. In this chapter, the researcher interprets the result and concludes some notes.

The researcher found that Hilali-Khan used the foreignization ideology in translating 27 verses. They used domestication ideology in translating 6 verses. And they used both of the ideology in translating 9 verses. It can be proved by the result of the discussion; Hilali-Khan applied (27) 64,28% foreignization ideology; (6) 14,28% domestication ideology; (9) 21,42% foreignization and domestication ideology.

The researcher also concludes that there are 8 methods of translation. Those methods have been classified into Source Language (SL) emphasis (Foreignization) and Target Language (TL) emphasis (Domestication). Those SL emphasis methods are word-for-word translation, literal translation, faithful translation, semantic translation. In other hand, those TL emphasis methods are adaptation translation, free translation, idiomatic translation, communicative translation.

Finally, the researcher concludes that Hilali-Khan translation sometime applied more than one translation ideology at one verse in order to get throughout the message. Beside that they have foreignization ideology in translating the surah 'Abasa.

### B. Suggestions

Based on the results of this research, some suggestions are enclosed as follows:

1. For teachers

The teachers, especially Translation teacher are suggested to improve the detail teaching about the way in identifying the method and ideology used by each translator.

2. For students

The students, especially students of English Department of STAIN Ponorogo, are suggested to study more about the way in identifying the method, and ideology used by each translator.

3. For readers

The readers in general are suggested to learn more about the way in identifying the method, and ideology used by each translator in this research and to give the feedback on it.

4. For researchers

The researcher suggested studying a lot about linguistics, especially on the way in identifying the method and ideology used by each translator.

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