

## ABSTRACT

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**Key word:** translation, technique, surah al-lail

Translation has become very important in recent years. It is an interesting and challenging subject to study. Most of people from different international communities who work in international communities realize the importance of translation because many advancements and technical materials are published in foreign languages. Translation consists of the process of turning an original of source language (SL) into a target language (TL). In translation study, the researcher needs to know kinds of technique in translation study. In this case, the researcher needs to analyze surah Al-Lailin English translation. The purpose of this researcher is to describing kinds of technique used in translating surah Al-Lail in English translation.

The type of this research was library research which was applied through descriptive translation studies (DTS). The data collected by documentation. The source of main data that also became the object of this research was surah "Al-Lail" within Al-Qur'an translation with the title "the holy Qur'an" which was published by Saba Islamic Media, inc. in 1999. This Qur'an was translated by 'Abdullah Yusuf 'Ali.

The kinds of translation technique used in translating surah Al-Lail in English translation are equivalence (80,95 %), and transposition (19,047%). It can be concluded that, actually, kind of techniques are used by Abdullah Yusuf Ali in translating surah Al-lailare only equivalence and transposition. But equivalence translation is more dominant than transposition translation.

## CHAPTER I

### INTRODUCTION

#### A. Background of The Study

Translation has become very important in recent years. It is an interesting and challenging subject to study. Almost everyone who works with people from different nationalities realizes the importance of translation because many advancements and technical materials are published in foreign languages. These materials must be translated in order to be understood by the users who do not understand the SL. In addition to technical materials, as the world becomes increasingly interconnected, people from different backgrounds are seeking out materials from other cultures for self-improvement and pleasure. These materials are in the forms of novels, histories, scripts, and religious literature and so forth.

It is thought that translation is an easy task especially to people who have learned the SL and TL well. This is not always the case; in order to be able to translate one needs to master the linguistics of both languages and develop specific skills and knowledge regarding the text. In addition, a translator must have an understanding of the cultures of both the source language and the target language, and they must have knowledge of translation theory.

According to Catford translation is replacement of textual material in one language by equivalent textual 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. The term equivalent is clearly a key term and the translator should find the equivalent between the source language and the target language<sup>1</sup>. In translation, there is substitution of TL meanings for SL meanings: not transference of TL meanings into the SL. Intransference there is an implantation of SL meanings into the TL text. These two processes must be clearly differentiated in any theory of translation<sup>2</sup>.

A translation result can be considered successful if the messages, thoughts, ideas, and concepts that exist in the source language can be delivered into the target language as a whole. In general, the purpose of translation is to reproduce various kinds of texts including religious, literary, scientific, and philosophical texts in other language.

The Qur'an is always identical with its translation. The Qur'an is the holy book of Islam and it is read by Muslims anytime. The Qur'an is the sacred book of Islam. According to Muslim tradition, it was revealed by God to the prophet

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<sup>1</sup>Langgeng Budianto and Aan E. Farhani, *A Practical Guide for Translation Skill* (Malang: UIN Maliki Press, 2010), 1

<sup>2</sup>Susan Bassnett, *Translation Studies* (Taylor and Francis E library, 2005), 16

Muhammad peace be upon him, in separate revelations over the major portion of his life at Mecca and at Medina<sup>3</sup>.

The word *qur'an* is derived from the Arabic *Qara'*, which occurs at the commencement of surah xcv., which is said to have been the first chapter revealed to Muhammad, and has the same meaning as the heb, *qara'* in English is "to read", or "to recite"<sup>4</sup>. The first revealed is 1-5 ayah of surah al-*'alaq*. But the remainder of this surah (6-19 ayah) came soon after the fatrah, and that portion is joined on to the first five verses containing the command to preach, because it explains the chief obstacle to the delivery of the message man, man's own obstinacy, vanity, and insolence.

Al-qur'an is god's words as guidance for all human beings. Therefore, god's words which were written in the qur'an should be read by all human beings, so that happy in the world in the life hereafter. The qur'an is always related to the sunnah. There are two sources of the religion of islam. And the sunnah is the prophet tradition<sup>5</sup>. The qur'an, which is described in some of its ayahs (verses) as glorious (*majid*) and clear (*mubin*), is given several appellation such as: truth, guidance and the book. The qur'an is considered by muslims as

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<sup>3</sup>Mideastweb for coexistence, *The Qur'an In English Translation Complete In Electronic Format With Historical Background*, i

<sup>4</sup>Thomas Patrick Hughes, *A Dictionary of Islam*, (India: COSMO PUBLICATIONS, 1978),

<sup>5</sup>Aries fitriani, et.al, *English Intensive Course*, (Ponorogo: STAIN PO PRESS, ), 56

containing all that is required in order to lead a happy life in this world as well as in the hereafter.<sup>6</sup>

The Qur'an has 114 surah of unequal length, the shortest consisting of four and the longest of 286 ayat. All surah (with the exception of Sura 9) begin with the words bismillahirrahmanirrahim. This is not a later addition to the text, but is already used, even before Muhammad's call to prophethood<sup>7</sup>.

The surah Al-Lail includes surah in Al-Qur'an. It is the ninety-two in Qur'an which means the night. This surah is included Meccan surah because it is revealed in or around Mecca and consisted of twenty one verses (aya).

Al-qur'an translation with the title "the holy Qur'an" translation into English. It is published by Saba Islamic Media in Kuala Lumpur Malaysia. Performed in a hardcover binding, really handy and with very readable Arabic script.

The important thing in translation that the translation should have naturalness without changing the message or ideas. Arabic and English are two different languages. It is clear, that every language has different structures of language is like surah al lail. In the surah al lail there is meaning in English doesn't suit with source language. Most of meaning in surah al lail use the word

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<sup>6</sup> Abdul Rahman Salih Abdullah, *Educational Theory A Qur'anic Outlook* (Mekkah: UMM AL-QURA UNIVERSITY, 1982), 23

<sup>7</sup> Ahmad von Denffer, *An Introduction to the Sciences of the Qur'an*, 28

that is not exactly same as in the source text. Because of their different structures it is not easy to create an accurate, clear and natural translation from Arabic into English. Some time the translation does not effectively communicate the message of the source language text. This problem comes up because the translation is not accurate, clear and natural. So the accuracy, clarity and naturalness are become three important features to make good translation.

The quality of a translation as suggested by Sager, Johan and Ma'mur, is determined by: (1) how accurate is it or is it grammatically correct?, (2) how clear is it or it is semantically clear? And (3) how natural is it or is it pragmatically accepted.<sup>8</sup>

Based on the brief explanation above, The researcher interested in conducting a research on analyzing of technique used in the translation of surah al-lail which is translated by Abdullah Yusuf Ali and also wants to analyze kind of strategies are used in its translation process through the sentence (verse) level. For those reason, the researcher interested to choose the title of study as: **“Technique Analysis on surah Al-Lail of English Translation (Based On Al-Qur'an Translated Text by Abdullah Yusuf 'Ali)”**.

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<sup>8</sup> Mansur Akil, “The Quality of Indonesian-English Translation” (the researcher document from her lecture in teaching-learning process), 3

## **B. Statement of The Problems**

According to the background of the study, the researcher formulates problem as the following:

What are the technique used in translating surah al-lail in English translation?

## **C. Objectives of The Study**

Concerning with the statements of the problem, this study has an objective described as follow:

To describe the kinds of technique used in translating surah al-lail into English translation.

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

After completing all research activities, this study is expected to give significances presented as follows:

### 1. For teacher

This study is expected to give teachers, especially English translation teachers, an input concerned about translation's strategy and characteristic of a good translation especially on surah Al-lail in English translation.

### 2. For students

This study is expected to give students, especially the students of English Department of STAIN Ponorogo, a reference in translation study which is concerned in translation's strategy and characteristic of a good translation especially on surah al-lailin English translation.

3. For readers

For the reader, the result of this study can be used as the reference in technique of translation study in English translation especially on surah Al-lail.

4. For researcher

This research hopefully will add the researcher's knowledge in translation study.

## E. Review of Related Literature

### 1. Translation

#### a. Definition of Translation

Translation is the result of a translating; esp., writing or speech translated into another language<sup>9</sup>. According to AS Hornby translation is give the meaning of something said or written in another language, is like: an English into French, etc.<sup>10</sup>

Carbonell's definition of translation is as follows: Translation is a form of communication and a means of achieving things. However, in translation the original communicative act is relocated to a different setting, where different actors perform for different purposes: there is a mediation mechanism which qualifies the whole act at different levels<sup>11</sup>.

On the other hand, functionalists view translation differently: Translation is the production of a functional target text maintaining a relationship with a given source text that is specified according to the intended or demanded function of the target text.<sup>12</sup>

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<sup>9</sup> Victoria Neufeldt. *Webster's New World College Dictionary*, (New York: Lexy Comp, 1920) 1421

<sup>10</sup> As Hornby, *Oxford Advanced Learner's Dictionary of Current English*, (New York: Oxford University Press, 1974) 919

<sup>11</sup> Betlem Soler Pardo, *Translation Studies: An Introduction to the History and Development of (Audiovisual) Translation* (Canada: Universidad Alfonso X El Sabio, 2013) 6

<sup>12</sup> A. B. As-Safi, *Translation Theories, Strategies And Basic Theoretical Issues* (Petra University), 10

Nida and Taber says that translating consists in reproducing in the receptor language the closest natural equivalence of a source language message, firstly in terms of meaning and secondly in terms of style. In addition, that translation is a procedure which leads from written source language text to an optimally equivalent target language text and require the syntactic, semantic, stylistic, and text pragmatic comprehension by the translator of the original text<sup>13</sup>.

Nida and Taber proposes a rather than complete definition of translation. According to the two experts,” translating consists in reproducing in the receptor language the closest natural equivalence of a source language message, firstly in terms of meaning and secondly in *terms of style*”. The definition proposed by Nida and Taber contains some elements that should be taken into account by a translator in performing his/her task: reproducing the message, equivalence, natural equivalent, closest equivalent, priority on meaning and also style.

According to the definition, the translator should try to reproduce the message contained in the source language into the one in the target language. In this matter, what the translator should do in translating is to create the equivalent message, not the form in the target language. Or, it can be stated that an emphasis should be put on the reproduction of the

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<sup>13</sup>LanggengBudianto and AanE.Fardhani, A Practical Guide for Translation Skill, 1

message rather than the conservation of the form or grammatical structures. To get such an equivalent message, many grammatical and lexical adjustments should be made.

A good translation, therefore, does not sound like translation, it flows naturally as if it is originally written in the target language. The grammar and vocabulary used in the translation are not strange and awkward. So “translationese” (formal fidelity) should be avoided as far as possible. In short, a natural equivalent should be reached in order not to spoil the content and the impact of the conveyed message<sup>14</sup>.

#### **b. Characteristic of Translation**

Translation is considered as work of a written or text form of message. It concerns to the replacement of written message without burden to transfer the equivalent form in the target language from the source language. The most significant matter of correct translation is about the consistence or closest natural equivalence of the message transferred from SL into TL. Thus a work can be stated as the work of translation when it has the following requirements:

- 1) It is kind of replacement of reproducing message, of SL into TL
- 2) It concerns with written message or textual material or text

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<sup>14</sup> Ibid.,3

- 3) It transfers the content or thought or messages; not the form of SL text.
- 4) It is also a kind of process or exercise
- 5) The second text must have the same meaning or message with the first or original
- 6) The second text uses idiomatic expression in the TL to retain the style or to make it sounds like the original text.
- 7) The second text uses target language equivalent to the source language<sup>15</sup>.

**c. The importance of Translation**

The importance of translation over literature and culture is apparent, for it opens new horizon for the writers and poets and takes them to new areas hitherto unknown to them, and exposes them to masterpieces which increase their wealth of knowledge. It guides them to ways and styles which, if adopted and followed, will benefit them and serve as opening to invention. For the local literature or that which is contended with its own language would in no time exhaust what it has and be forced to a state of stagnations (no matter how rich it is).

The Arabs had taken note of this long ago. If the period of Rashid and Ma'mum was the golden age, it was because they gave translation the consideration it deserved, and brought into Arabic language the science of

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<sup>15</sup>LanggengBudianto and AanE.Fardhani, A Practical Guide for Translation Skill, 6

the Greek, the Persians and the Indians as well as their philosophies, and they had the great honor in preserving them. They expanded it, commented on it and extracted their own special philosophy from it. They also had additional honor of transferring it to Europe through Spain, except that at that time, they did not believe in any poetry and literature other than the Arabic poetry and literature. They neglected the masterpieces that were strange to them. If not IbnMuqafa, the KalilawaDimna could not have been among the masterpieces of Arabic literature.

The importance of translation is very numerous due to its function and applications. Few of its merits are the following:

- 1) Translation helps to understand the message of the translator.
- 2) It assists the reader to have the quick assimilation of the message.
- 3) It provides an ample opportunity for the people who speak the translating language to read and understand the message.
- 4) It may even make the translated message more popular and more meaningful.
- 5) It brings about an increase in the number of its readers.
- 6) It widens the knowledge of the readers.
- 7) It helps in winning the heart of customers.
- 8) It assists learners in getting more socialized with other people and serves as opportunity to make new friends.

- 9) It helps in securing job opportunities whereby one can work as casual interpreter from one language.
- 10) It also helps in dangerous situation i.e. little knowledge of translation could help in putting out serious disputes.
- 11) It is an instrument for the dissemination of scientific and technological information<sup>16</sup>.

#### **d. Process Of Translation**

Translation is the process to transfer Written or spoken source language (SL) texts to equivalent written or spoken target language (TL) texts. The basic purpose 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 a greater number of target audience And to bring the world closer.

However translation is not an easy job. If language is just a classification of or asset 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 concept 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

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<sup>16</sup>BarihiAdetunji, Translation (Arabic into English) (Victoria Island: LAGOS, 2010) 25

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.

Nida and Taber 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.
- 3) Restructuring the equivalent meanings of SL to RL with accepted forms sentence pattern. The messages in RL must be the same with the messages in SL. Some adjustment of lexical or grammatical are done, transformation happens. Both steps (2-3) are called deep structure, everything still happens in one's mind<sup>17</sup>.

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<sup>17</sup> Ibid.,,27

### e. Steps of Translation

For a proper and suitable translation, which would be accepted by co-translators as a translation text, there must be a total translation object and instruments, which must be involved in producing a good translation. And these steps in translation will be a guideline that would pave the way for a successful translation.

According to Barihi Adetunji there are seven steps in translation:

#### 1) Establishing the Project

In establishing the project which is the first stage for any translator there are some things which must be clearly understood by any translator that wants to be involved and these can be summarized under four T's i.e. the text, the target, the team and the tools.

- a) The text: this has to do with the source language document which is to be translated to another receptor language. The motives of choosing a particular text must be expressed and determined by the translator. Many people translate some texts for various reasons, most often, it is to communicate certain information to people speaking another language, or it may be to share the enjoyment of the source text.
- b) The target: it has to do with audience for whom the translation is being prepared. Based on this, there are a lot of things needed to be

considered about the status of the audience and the level of the people for which the translation is being prepared. More so, a series of questions will be raised on the form of the translation, on their dialect, age level, bilingualism, educational level, cultural contexts and people's attitudes towards their language as used in religious, business, and educational sectors<sup>18</sup>.

- c) The team: this refers to the people who are involved in the project. Most translation projects require a team, a number of people who are going to contribute and partake in the translation at some stages in the project. The team may include the translator(s), a consultant, testers and reviewers, and technical people to do typing and proof reading. Publisher and distributor are also part of the team; the working together of these people needs to be established before the project gets underway. At times, a single person can be a competent speaker of both the source language and the receptor language, which means the project can be done completely by one person, but, there is still need for evaluation, consultation of outer places.
- d) The tools: this refers to the written equipments which will be used by the translators. Among the equipments or materials for any successful translation, which the translator must have before

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<sup>18</sup>BarihiAdetunji, Translation (Arabic into English), 19

dealing with it are: dictionaries, lexicons, grammars, and cultural descriptions etc of both the source language and receptor language, which are available. All of these tools should be brought to the translation site in preparation for the project.

## 2) The Exegesis

This is preparation, analyzing and discovering stage, the purpose of exegesis is determining the meaning of the source language, which is to be communicated into receptor language text. The text must be understood completely before working on it. This is a process of reading the source text extensively and digesting it with other assisting materials that may help in understanding the culture of language of the source text. The translator(s) will analyze the source text by resolving ambiguity, studying key words, identifying implicit information, and interpretation figurative sense when grammatical structures are being used in a secondary function. There are four things necessary for translator(s). These are:

- a) Author's purpose
- b) Theme of the text
- c) Larger groupings or sections
- d) Outline the text<sup>19</sup>.

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<sup>19</sup> Ibid, 20

### 3) Transfer and Initial Draft

After a proper analysis of the source text, the translator brings his translation by drafting it piece-by-piece, section-by-section, chapter-by-chapter and paragraph by- paragraph. In line with this, the translator is transferring from the source language into the receptor language by keep his target to his mind. There are two ways of approaching the transfer and initial draft.

#### a) Quick Rough Translation

This is a process of going back and tightening up the detail information and correct translation and to ensure that there is no wrong information, omissions or any additions before an extensive drafting. This will make receptor language text be more apt to be in the natural style of the receptor language.

#### b) Prepare for a Proposition

This has to do with semantic draft. In this, the translators must ensure that all the information is accounted for, and then reword it for naturalness, that is, reword it in the idiomatic form of the receptor language. However, the rewording for initial draft can be done several times before total satisfaction, and the team must ensure that all adjustments have been made and no information is wrong or omitted and the text communicates clearly in the receptor language.

#### 4) Evaluation

Evaluation is to assess the work, and a proper and standard evaluation circumvents three folds (1) accuracy (2) clearness (3) naturalness; and the questions to be considered are:

- a) Does the translation communicate the same meaning as the source language?
- b) Does the audience for whom the translation is intended understand it clearly?
- c) Is the form of the translation easy to read and natural to the receptor language, grammar and style?<sup>20</sup>

So, the translator needs to assess, examine and compare the translation with the source text at several points during the translation process to be sure that no additions, deletions or change of information have crept in. And he needs to make the speaker of the receptor language read the text and then inform them back what the text communicated to them and anytime there is an indication of a problem in reading, it should be noted for further checking and a series of questions need to be carefully formed so that they bring out the theme, the author's purpose and relevant facts of the text. And any wrong information or understanding should be noted and then checked with others as well.

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<sup>20</sup> Ibid, 21

#### 5) Revised Draft

After a proper evaluation has been carefully done, there will need to be a revised draft made on the basis of the feedback received. Those with whom the translator has checked may have suggested many rewording or may have expressed some misunderstandings. The translation team now works through this material, honestly accepting the evaluation and rewording accordingly. If any key words are changed, the text will need to be checked carefully for consistency in the change made.

#### 6) Consultation

In any translation project, there is need for advisors or consultants who are willing to help the translator. The translator(s) will expect that the consultant is interested in three matters.

- a) Accuracy of content
- b) Naturalness of style
- c) Effect on the receptor language audience

In this kind of translation, consultant will work with translator to check the translation work so as to ease their final drafting; this will help the translator(s) to have an insight which will not only help his drafting on the materials being worked on but will help him to transfer. And the consultant will want to know how the exegesis and initial draft were done and what tools were used. The purpose of the consultant in translation is to evaluate the quality of the translation as

to meaning, naturalness and its potential acceptance by the receptor language audience.

#### 7) Final Draft

In this, the translators will incorporate into the translated text the suggestions made by the consultant, check them again with mother tongue speakers to be sure they are warranted, and make any other minor changes which have come to his attention. However, before he prepares the final draft, decisions about format need to be discussed with the whole translation team, the consultant, the potential publisher and those who will promote distribution<sup>21</sup>.

#### **f. Translation Procedure**

According to Suryawinata and Hariyanto, the procedure can be divided into two types: structural and semantic procedures

##### **1) Structural procedures**

These procedures which deal with structural problems may be divided into three procedures, they are addition, subtraction, and transposition.

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<sup>21</sup> Ibid, 22

a) Addition

It is the addition of word the target language as required by the target language structure. For example, *diaperawat* should be translated into *she is a nurse*. In this example, the words “is” and “a” should be added to make the English structure acceptable

b) Substraction

It means the reduction of the structural elements in the target language in order to be structurally acceptable, for example in a sentence *He is an engineer,*” the translation in bahasa Indonesia is *diainsinyur*. In the translation the words “is” and “an” are not included in the target language.

c) Transposition

The procedure, according to Suryawinata and Hariyanto, is used to translate clauses or sentences. The translators uses this procedure by changing the original structure of the source language in the target language sentences to produce an equivalent effect. The change is made by changing the plural into singular form, the position of adjectives, or the structures of sentences. For example, the sentence *alat music bias dibagimenjadi duakelompok besar* can be translated into *musical instruments can be divided into two basic groups*. In the example,

alat music (singular), becomes musical instruments (plural) and position of adjective is also changed into different “rules” between bahasa Indonesia and English<sup>22</sup>. The change due to no source language structures in the target language can be shown in the following example:

bagisayamenerjemahpuisilebihsulitdaripadamenerjemahartikelthat can be translated into i find it more difficult to translate poem than an article. This procedure is applied into sentential level, transposition is also performed for the sake of style for example by dividing on source language sentence into two or vice versa. For example: beberapaspesiessangatlahbesar. Ikaanpausbiru, yang bisamencapaipanjanglebihdari 30 meter, adalahbinatangterbesar yang pernahhidup di bumiis translated into some species are very large indeed and the blue whale, which can exceed 30 m in length, is the largest animal to have lived on earth. In this translation, two sentences become one sentence in English and it turns out that the translation is better understood<sup>23</sup>.

## 2) Semantic procedures

These procedures are the translation procedures based on the consideration of meaning. the procedures are as follows:

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<sup>22</sup>LanggengBudianto and Aan E. Fardhani, A Practical Guide for Translation Skill,,18

<sup>23</sup> Ibid, 19

a) Borrowing

It is the translation procedure which takes the source language form into the target language one due to a gap in its lexicon. Borrowing, according to Vinay and Darbelnet, is used to “create a stylistic effect” and as Fedorov says to retain the “shade of specificity“. According Suryawinata and Hariyanto, borrowing cover transliteration and naturalization. Transliteration is a translation procedure That maintains the source language words such as: mall, sandal, orangutan into bahasa Indonesia, mall, sandal, orangutan, respectively. Naturalization is the adaptation of the source language words to the target language words, for example, the words kampung, sarung, bambu in bahasa Indonesia istranslated into kampong, sarong, bamboo, respectively in English.

b) Cultural equivalent.

It is a translation of a source language cultural word into the target cultural word, an approximate translation is the result. In this procedure, a specific cultural word in the source language is rendered into a specific cultural word in the target language, for

example the word “pencakarlangit” is translated into “skycrappers”<sup>24</sup>.

c) Descriptive equivalent

As the name implies, a descriptive equivalent tries to describe meanings or function of the source language. For example, “samurai” is not described as “the noblemen” but “the Japanese aristocracy from the eleventh to the nineteenth century”. This equivalent is often placed in the glossary. Other procedure similar to this descriptive procedure is a componential analysis. This procedure is done by translating a source language word into a target language word and also by describing components of meanings of the source language word, for example the word “memanggul” is translated into carry “carry on one’s shoulder” in English.

d) Synonym

This procedure is used if there is no clear one-to-one equivalent between the source language and the target equivalent word and if the use of componential analysis may disturb the plot of the target language sentences. For example, the word “cute” is

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<sup>24</sup> Ibid.,20

translated into “lucu” although its real meaning of “cute” should show a small size, beauty, funny, etc.

e) Reduction and expansion

Reduction in this term means the reduction in component of the source language such as “auto mobile” that becomes “mobil”. Expansion is the opposite of reduction, for example the translation of the word “whale” is “ikanpaus” not just paus, since the word paus means “the pope”.

f) Addition

This procedure is usually applied to help translate words related to culture, technique or other sciences. For example, the word “predator” is translated into “predator” in bahasa Indonesia but for the sake of clarity, the translator gives additional information about what predator is in footnotes.

g) Official translation

This procedure makes use of an official translation that has been standardized by the responsible institution. In translating English into bahasa Indonesia, there is guide for translating English name and words published by

“pusatpengembangandanpembinaanbahasa”. For example “read only memory” in the guide is translated into “memorisimpantetap”.

#### h) Omission and deletion

It means the omission of word or a part of the source language text in the target language. the omission is done since the word or the part of the text is not important for the source language text and is rather difficult to translate. It can be seen from the example below.

SL: “samadenganradenayuibunya,“ katanyalirih

TL: “just like her mother, “ shewhishpered.l

In the translation, radenayu is not translated. It will not influence the propositional meaning of the sentence, but cultural significance of the SL is not conveyed in the TL. In encountering such cultural term, the translator needs to give a footnote explaining the meaning of radenayu.

#### i) Modulation

According to Vinay and Dalbenet, it is variation of the form of the message obtained by a change in the point of view. This is procedure is used for translating phrases, clauses or

sentences and it is adopted when a literal meaning cannot produce a natural translation. For example “jaritangankuteriris” become “i cut my finger”. In this translation, the translator should change point of view “jaritanganku” as the subject in bahasa Indonesia into “my finger” in English. This change point of view is must in English to make the translation acceptable<sup>25</sup>.

#### **g. Type of Translation**

There are four types of translation:

##### 1) Literal translation

Literal translation is a kind of translation that has to do with form based translation of the source language, and it is also known as word for word translation. This kind of translation is very useful for purposes related to the study of the source language and it is of little help to the speakers of the receptor language who are very interested in the meaning of the source language text.

A literal translation of words, idioms, figures of speech etc. results in unclear, unnatural and sometimes nonsensical translations and has little communication value. For example, in translating Arabic word to English;

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<sup>25</sup> Ibid.,21

(Mā 'smuka) ما اسمك؟ means: What name yours?

(Min 'aynaji'ta) من أين جئت؟ means: from where you come.

This literal translation makes little sense in English. Therefore, the appropriate translation would be.

(Ma 'smuka) ما اسمك؟ What is your name?

(Min 'anaji'ta) من أين جئت؟ Where did you come from?

## 2) Idiomatic Translation

Idiomatic translation is the kind of translation that is meaning - based and which communicates the meaning of the source language in a natural form of the receptor language. In translating an idiom, the translator's goal should be to reproduce in the receptor language a text, which communicates the same message as the source language but using the natural grammatical and lexical choices of then receptor language.

Mimmaqallasamāhu z- zamānbimithlihī, a literal translation of this Arabic idiom into a receptor language e.g. English will destroy the message. So, we have to look for an English equivalent of the idiom which is; He is a rare gem. However, the main essence is that an

idiomatic translation reproduces the meaning of the source language (that is, the meaning intended by the original communicator) in the natural form of the receptor language using the natural form of the receptor language in the grammatical constructions and in the choice of lexical items. A truly idiomatic translation sounds like it was written originally in the receptor language. Therefore, a good translator must endeavor to translate idiomatically.

For example:

While rendering “He kicked the bucket” into idiomatic Arabic language, it would be مات فلان

### 3) Unduly Free Translation

Unduly free translation is the kind of translation that has additional extraneous information which is not included in the source text, whether the meaning of the source language has been changed or the fact of the historical and cultural setting of the source language text has been distorted. However, this kind of translation is not totally considered acceptable and normal. It is, however, usually used to bring a kind of humor and special response from the receptor language speakers. And it also emphasizes on the reaction of those reading or hearing it and the meaning is not necessarily the same as that of the source language.

For example, in one translation, the source said: it was a glooming day, when Nigerian got an independence from white men. And since then, the Nigerian has been liberated and lived in harmonious and luxurious life. It was translated as follows; that day was a fantastic and laconic day for white men when Nigerian sought for reliefment in order to free himself from the bondage of white men ....

#### 4) Interlinear Translation

It is a completely literal translation for some special purpose. It is preferable to reproduce the linguistic features of the source text as, for example, in a linguistic study of that language. Although these literal translations may be very useful for purposes related to the study of the source language, they are of little help to speakers of the receptor language who are very interested in the meaning of the source language text<sup>26</sup>.

#### **h. The Concept of Translation**

Translation consists of changing from one form – of language in this regard - to another. Talking about form, reference is made to the actual words, phrases, sentences, clauses, paragraphs etc which are spoken or written. They (i.e. the forms) are the surface structure of a

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<sup>26</sup>BarihiAdetunji, Translation (Arabic into English), 11-12

language. Technically, the form from which the translation is made will be called the source language and the form into which it is to be changed will be called the receptor language.

Translation, then, consists of studying the lexis, grammatical structure, communication situation, and cultural context of the source language text; all these are analyzed in order to determine its meaning. This same meaning is then reconstructed using the lexicon and grammatical structure which are appropriate in the receptor language and its cultural context. For example, if we use Arabic as a source language and English as the receptor, *Ana Muslim* becomes the text whose lexicon, grammatical structure, communication situation and cultural context are analyzed in order to determine its meaning. The meaning is then reconstructed using the lexicon and grammatical structure which are appropriate in the receptor language. To that extent, *Ana Muslim* is restructured thus: 'I am a Muslim'.

Ray (1973) defines translation as the rendering of a source language text into a target language with a view to preserving as much as possible the message and style of the source language. You will observe that receptor language has been given another name by Ray which is target language. In Ghamrawi's (1966) point of view, translation is the closest natural equivalent message to the message of the source language.

What that means is that, in translation you may not be able to do more than getting close to the meaning of the source language. It is also the means of communication borne out of contacts and interactions between the speakers of different languages.

Translation according to Catford, J.C. (1985) is the replacement of textual material in one language by equivalent textual material in another language. By now, you would have observed that there are various definitions of Translation. Interestingly, all the definitions have one thing in common; emphasizing the position of the source language and target language both of which are called differently by various authorities<sup>27</sup>.

#### **i. Translation Equivalence**

The main objectives of the various translation procedures described before is to get “equivalence”. The word equivalence is clearly stated in a famous definition proposed by Nida and Taber. “Translating consist of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style.” He proceeds to state that “the translator must strive for equivalence rather than identify” the best translation does not sound like a translation and a conscientious translator will want the closest natural equivalent.

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<sup>27</sup>BarihiAdetunji, Translation (Arabic into English), 6

Remembering the importance of this concept in translation, the following discussion present two types of equivalence namely formal equivalence and dynamic equivalence and also principles governing a translation oriented and the two types of equivalence<sup>28</sup>.

#### 1) The formal equivalence

The formal equivalence which most completely typifies the structural equivalence is also called by Nida a “gloss translation”. In this type of translation, the translator should try to reproduce as literally and meaningfully as possible the form and content of the original. This type of translation is designed to make the reader capable of identifying self as fully the customs manner of thought and means of expression. For example “as white as snow” (seputihsalju). Although the translation is not intended for the reader who does not know “snow” and therefore a footnote is added to the translation.

#### 2) Dynamic equivalence

Dynamic equivalence is translation which attempts to create the dynamic relationship between the source language message and the target language message which is based on “the principle of equivalent effect”. It means that naturalness of expression should be obtained.

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<sup>28</sup>LanggengBudianto and Aan E. Fardhani, A Practical Guide for Translation Skill, 63

The translation of dynamic equivalence should also try to relate the target language to the modes of behaviour which is relevant within the context of the target language culture. For example, the phrase “as white as snow” is not rendered “seputihsalju” but “seputihkapas” if the reader of the target language is considered not be familiar with “snow”<sup>29</sup>.

#### **j. The Problem of Equivalence**

The translation of idioms takes us a stage further in considering the question of meaning and translation, for idioms, like puns, are culture bound. The Italian idiom *menare il can per l'aila* provides a good example of the kind of shift that takes place in the translation process. Translated literally, the sentence

*Giovanni stamendo il can per l'aila.*

becomes

John is leading his dog around the threshing floor.

The image conjured up by this sentence is somewhat startling and, unless the context referred quite specifically to such a location, the sentence would seem obscure and virtually meaningless. The English idiom that most closely corresponds to the Italian is to beat about the bush, also obscure unless used idiomatically, and hence the sentence correctly

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<sup>29</sup> Ibid.,64

translated becomes John is beating about the bush. Both English and Italian have corresponding idiomatic expressions that render the idea of prevarication, and so in the process of interlingual translation one idiom is substituted for another. That substitution is made not on the basis of the linguistic elements in the phrase, nor on the basis of a corresponding or similar image contained in the phrase, but on the function of the idiom. The SL phrase is replaced by a TL phrase that serves the same purpose in the TL culture, and the process here involves the substitution of SL sign for TL sign.

Dagut's remarks about the problems of translating metaphor are interesting when applied also to the problem of tackling idioms: Since a metaphor in the SL is, by definition, a new piece of performance, a semantic novelty, it can clearly have no existing 'equivalence' in the TL: what is unique can have no counterpart. Here the translator's bilingual competence—'le sens', as Mallarmé put it 'de ce qui est dans la langue et de ce qui n'est pas'—is of help to him only in the negative sense of telling him that any 'equivalence' in this case cannot be 'found' but will have to be 'created'. The crucial question that arises is thus whether a metaphor can, strictly speaking, be translated as such, or whether it can only be 'reproduced' in some way.

But Dagut's distinction between 'translation' and 'reproduction', like Catford's distinction between 'literal' and 'free' translation does not

take into account the view that sees translation as semiotic transformation. In his definition of translation equivalence, Popovič distinguishes four types:

- 1) Linguistic equivalence, where there is homogeneity on the linguistic level of both SL and TL texts, i.e. word for word translation.
- 2) Paradigmatic equivalence, where there is equivalence of 'the elements of a paradigmatic expressive axis', i.e. elements of grammar, which Popovič sees as being a higher category than lexical equivalence.
- 3) Stylistic (translational) equivalence, where there is 'functional equivalence of elements in both original and translation aiming at an expressive identity with an invariant of identical meaning'.
- 4) Textual (syntagmatic) equivalence, where there is equivalence of the syntagmatic structuring of a text, i.e. equivalence of form and shape<sup>30</sup>.

The case of the translation of the Italian idiom, therefore, involves the determining of stylistic equivalence which results in the substitution of the SL idiom by an idiom with an equivalent function in the TL. Translation involves far more than replacement of lexical and grammatical items between languages and, as can be seen in the translation of idioms and metaphors, the process may involve discarding the basic linguistic elements of the SL text so as to achieve Popovič's goal of 'expressive identity' between the SL and TL texts.

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<sup>30</sup> Susan Bassnett, *Translation Studies*, 32-33

But once the translator moves away from close linguistic equivalence, the problems of determining the exact nature of the level of equivalence aimed for begin to emerge. Albrecht Neubert, whose work on translation is unfortunately not available to English readers, distinguishes between the study of translation as a process and as a product. He states bluntly that: ‘the “missing link” between both components of a complete theory of translations appears to be the theory of equivalence relations that can be conceived for both the dynamic and the static model<sup>31</sup>.

In trying to solve the problem of translation equivalence, Neubert postulates that from the point of view of a theory of texts, translation equivalence must be considered a semiotic category, comprising a syntactic, semantic and pragmatic component, following Peirce’s categories. These components are arranged in a hierarchical relationship, where semantic equivalence takes priority over syntactic equivalence, and pragmatic equivalence conditions and modifies both the other elements. Equivalence overall results from the relation between signs themselves, the relationship between signs and what they stand for, and the relationship between signs, what they stand for and those who use them<sup>32</sup>.

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<sup>31</sup> Ibid, 34

<sup>32</sup> Ibid 35

### **k. Ideology 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 can not be ignored in the translation because it is early in the process of determining the method of translation to be and should be use.

Becoming a translator also must know all about translation, such as: method, technique and ideology of translation. According to Lawrence Venuti in his book *the translator's in visibility: A history of translation* published in 1955. There are two ideology in translation; foreignization and domestication. In the domesticating translation, a translator attempts to produce a target language translation as naturally as possible. It means that he minimizes the strangeness of the foreign text for target language readers through a clear, transparent, and fluent style of translation. The translated text will be much more familiar to the target language readers so that they feel as if they were reading an original text, not a translated one.

On the contrary, in foreignizing translation, a translator attempts to take the target language readers to the foreign culture and make them feel

the linguistic and cultural difference. The target language readers will recognize that they are not reading an original text but that of translated<sup>33</sup>.

### 1. Translation Methods

Newmark mention 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:

- 1) Word-for-word translation: in which the SL word order is preserved and the words translated singly by their most common meanings, out of context.
- 2) 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.
- 3) Faithful translation: it attempts to produce the precise contextual meaning of the original within the constraints of the TL grammatical structures..
- 4) Semantic Translation: which differ from faithful translation only in as far as is must take more account of the aesthetic value of the SL text.

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<sup>33</sup>GedeEkaPutrawan, *The Ideology of Translation of Cultural Terms Found in PramoedyaAnantaToer's Work GadisPantai into The Girl from The Coast,*" (Thesis, UniversitasUdayana, 2011)

- 5) Adaptation: which is the freest form of translation, and is used mainly for plays (comedies) and poetry; the themes, characters, plots are usually preserved, the SL culture is converted to the TL culture and the text is rewritten.
- 6) Free translation: it procedures the TL text without the style, form, or content of the original.
- 7) Idiomatic translation: it reproduces the message of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.
- 8) Communicative translation: it 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>34</sup>

## **2. Language And Culture**

The first step towards an examination of the processes of translation must be to accept that although translation has a central core of linguistic activity, it belongs most properly to semiotics, the science that studies sign systems or structures, sign processes and sign functions. Beyond the notion stressed by the narrowly linguistic approach, that translation involves the transfer of 'meaning' contained in one set of language signs into another set of

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<sup>34</sup>LanggengBudianto and Aan E. Fardhani, A Practical Guide for Translation Skill,26

language signs through competent use of the dictionary and grammar, the process involves a whole set of extra-linguistic criteria also.

Edward Sapir claims that 'language is a guide to social reality' and that human beings are at the mercy of the language that has become the medium of expression for their society. Experience, he asserts, is largely determined by the language habits of the community, and each separate structure represents a separate reality: No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached.

Sapir's thesis, endorsed later by Benjamin Lee Whorf, is related to the more recent view advanced by the Soviet semiotician, JuríLotman, that language is a modelling system. Lotman describes literature and art in general as secondary modelling systems, as an indication of the fact that they are derived from the primary modelling system of language, and declares as firmly as Sapir or Whorf that 'No language can exist unless it is steeped in the context of culture; and no culture can exist which does not have at its center, the structure of natural language.' Language, then, is the heart within the body of culture, and it is the interaction between the two that results in the continuation of life-energy. In the same way that the surgeon, operating on the

heart, cannot neglect the body that surrounds it, so the translator treats the text in isolation from the culture at his peril<sup>35</sup>.

### 3. Technique of English Translation

A technique is seen to be the strategic and systematic ways and methods of doing something for effective result. In the context of this course material, technique means any method by which meanings are transferred from a source language to a target language. The main motive behind perfecting the teaching strategies is to facilitate effective learning. General objectives must be formulated for the purpose of introducing the students to general translation practice. Then, the following specific objectives are derived from the general objectives. The following are techniques of translation:

#### a. Adaptation

Adaptation means the modification of the idea in the source language so as to find an acceptable one in the target language. Adaptation can be used where the translator does not find an appropriate equivalence. Basting (1991) says that “adaptation is the process of modification by which the environment imposes on his practice.

#### b. Equivalent

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<sup>35</sup> Susan Bassnett, Translation Studies, 23

This implies searching the target language for the most appropriate and equivalent expression corresponding to the one in the source language. It is the technique most frequently applied in the translation of proverbs, idiomatic expressions and figures of speech. Simpson (1985) explains that the translator has no choice than to search for similar situation in the target language. It is therefore a cultural transplant.

For example: الولد سر أبيه:

“al- waladu sirru abihi”

If we translate this literally, we may write: “the boy is the secret of his father” this translation does not give the exact meaning of the source language, the real meaning is “like father like son” another example of equivalence is: لنا عادة ولغيرنا عادة:

“lanaadatunwaligairinaadatun”

If the expression is rendered literally, we may say: we have a character and other people have characters” this is not, however, the equivalent English proverb which is “one man’s meat is another man’s poison.” Another example is النبشيب تكفيه and لا يبقى الدهر على حاله

الإشارة the literal translations of these proverbs are: “the period will not

remain on its condition” and “the wise is enough, the sign”; whereas, the equivalent meanings are: “a word is enough for the wise” and nocondition is permanent”.

From the examples given, it appears that equivalence plays a significant role in the translation of idioms, proverbs and figures of speech. It is the safest way of ensuring that the right message is transmitted from the source language to the target language.

#### c. Transposition

Simpson (1985) defined transposition as “the replacement of source language predicator (p) by target language subjects with the attendant grammatical and rank shift; e.g. compliment © Vinay and Darbelnet (1977) gave the definition of transposition as a replacement of a part of speech by another, without altering the meaning. Therefore transposition as a technique of translation means changing the syntactical structure of an expression so as to clarify the meaning.

Example:

أنت الذي ولدتك أمك باكيا

والناس حولك يضحكون سرورا

واعمل لنفسك ان تكون بكوا

يوم موتك ضاحكا مسرورا

Anta lladhiwaladatkaummukabakiyan,

Wa-nasuhawlakayadhakunasururan.

Wa'mallinafsikaantakunaidhabakaw

Yaomamowtikadahikanmosruran.

If this line of poem is translated word for word i.e. literally, it loses its meaning, and it presents grammatical blunder:

She gave birth your mother the son of Adam crying and people in your area are laughing in happiness.

And work for yourself to become when they cried the day of your death laughing happily.

The translation becomes clearer only by the application of transposition.

#### d. Modulation

Modulation is a variation of the message obtained in the process of changing point of view (vinay and darbelnel, 1997). Simpson (1985) explains further that “emphasis is on lexical solution, attitudinal consideration and what the pioneers of French/English stylistics from translation point call change of point of view” it is applied when literal translation fails to give an accurate meaning of the source language.

Example:

طار الطير إلى عشة فوراً عندما رأى الصياد ولم ييل عن أولاده وهو يغنى

“Tāratairuilah ‘ushihifawran, indamara’ahsayadatwallamyuabl ‘an  
‘awlādihiwahuwayugahani”.

Rendering it word for word in English, it becomes “it flew the bird to its nest one time, at the moment it saw the hunter, it did not mind about its children it is singing” the meaning of the source language is lost. Through the application of modulation, we now have: as soon as it sighted the hunter, the bird flew to its nest and started singing. It did not even care about its children<sup>36</sup>.

e. Borrowing

Borrowing is a procedure often used when the TL has no equivalent for the SL units by adopting the words without any changes but sometimes with spelling or pronunciation adjustments. The term are called untranslatable. The example is the translation of “culture” into kultur and “computer” into computer<sup>37</sup>.

<sup>36</sup>BarihiAdetunji, Translation (Arabic into English), 12

<sup>37</sup>LanggengBudianto, and Aan E. Fardhani, A Practical Guide for Translation Skill, 33

f. Calque

A foreign word or phrase translated and incorporated into another language<sup>38</sup>. A calque is a phrase borrowed from another language and translated literally word for word. The example is the English translation Normal School for the French Écolenormale. This corresponds to SCFA's acceptance<sup>39</sup>.

g. Compensation

This technique is an term of information or a stylistic effect from the ST that cannot be reproduced in the same place in the TT is introduced elsewhere in the TT.<sup>40</sup> It means that the translator introduce a different word in translating word of source language that can't be replaced in another word in target language because of stylistic effect from those words.

This technique usually used in translating religion book like bible and some books that use archaic word as the pronoun. Molina and Hurtado also said that this technique used to introduce a ST element of information or stylistic effect in another place in the TT because it can't be

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<sup>38</sup> Molina and Hurtado, Translation Techniques Revisited: A Dynamic and Functionalist Approach, (Universitat Autònoma de Barcelona, 2002)499

<sup>39</sup> Ibid, 510

<sup>40</sup> Ibid, 500

reflected in the same place as in the ST.<sup>41</sup> the example is the French translation of I was seeking thee flathead. From the jungle book Kipling used the archaic thee, instead of you, to express respect, but none of the equivalent French pronoun forms (tu, te, toi) have an archaic equivalent, so the translator expressed the same feeling by using the vocative, O, in another part of the sentence: En vérité, c'est bien toi que je cherche, O Tête-Plate<sup>42</sup>

#### h. Description

To replace a term or expression with a description of its form or and function. It means that this technique uses the description of something in source language as the meaning of that thing in the target language. The example is when translating the Italian panettone as traditional Italian cake eaten on New Year's Eve.

#### i. Discursive creation

To establish a temporary equivalence that is totally unpredictable out of context. Usually it is used for translating the title of a film or story. The Spanish translation of the film Rumble fish is La ley de la calle. This coincides with Delisle's proposal<sup>43</sup>.

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<sup>41</sup> Ibid, 510

<sup>42</sup> Ibid, 500

<sup>43</sup> Ibid, 510

j. Generalization

Generalization is to translate a term for a more general one, whereas. This technique means to use a more general or neutral term. For example the English translation of guichet, fenêtre or devanture as window is a generalization.

k. Amplification

To introduce details that are not formulated in the ST: information, explicative paraphrasing, e.g., when translating from Arabic (to Spanish ) to add the Muslim month of fasting to the noun Ramadan. This includes SCFA's explicitation, Delisle's addition, Margot's legitimate and illegitimate paraphrase, Newmark's explicative paraphrase and Delisle's periphrasis and paraphrase. Footnotes are a type of amplification. Amplification is in opposition to reduction<sup>44</sup>.

l. Linguistic amplification

To add linguistic elements. This is often used in consecutive interpreting and dubbing, e.g., to translate the English expression No way into Spanish as De ninguna de las maneras instead of using an expression with the same number of words, En absoluto. It is in opposition to linguistic compression.

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<sup>44</sup> Ibid, 500

m. Linguistic compression

To synthesize linguistic elements in the TT. This is often used in simultaneous interpreting and in sub-titling, e.g., to translate the English question Yes, so what? With ¿Y?, in Spanish, instead of using a phrase with the same number of words, ¿Sí, y qué?. It is in opposition to linguistic amplification<sup>45</sup>.

n. Literal translation

Literal translation is one to one structural and conceptual correspondence. It can include borrowings and word for word translation and is an inter-lingual synonymy. Exp: eyeball: bola mata, Tina is dancing: Tina sedangmenari<sup>46</sup>

o. Particularization

This technique occur to use a more precise or concrete term, e.g., to translate window in English as guichet in French. This coincides with SCFA's acceptance. It is in opposition to generalization.

p. Reduction

This technique use to suppress a ST information item in the TT, e.g., the month of fasting in opposition to Ramadan when translating into Arabic. This includes SCFA's and Delisle's implicitation Delisle's

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<sup>45</sup> Ibid, 510

<sup>46</sup> Budianto and fardhani, A Practical Guide for Translation Skill, 32

concision, and Vázquez Ayora's omission. It is in opposition to amplification.

q. Substitution

To change linguistic elements for paralinguistic elements (intonation, gestures) or vice versa, e.g., to translate the Arab gesture of put-ting your hand on your heart as Thank you. It is used above all in interpreting

r. Variation

To change linguistic or paralinguistic elements (intonation, gestures) that affect aspects of linguistic variation: changes of textual tone, style, social dialect, geo-geographical dialect, etc., e.g., to introduce or change dialectal indicators for characters when translating for the theater, changes in tone when adapting novels for children, etc<sup>47</sup>.

Beside those techniques classification, there is another technique classification from Vinay and Dabernet. They divided translation into literal translation and oblique translation. The literal procedures are:

- 1) Borrowing
- 2) Calque
- 3) Literal translation

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<sup>47</sup> Ibid, 510

While oblique translation occurs when word for word translation is impossible. The oblique translation procedures are:

- 1) Transposition
- 2) Modulation
- 3) Equivalence
- 4) Adaption<sup>48</sup>

In this case, the researcher prefers to use technique classification from Molina and Hurtado for their analysis.

#### 4. The holy Qur'an

The word *qur'anis* derived from the Arabic root *qur* meaning 'he read', *Al-qur'an* thus signifies the reading or that which should be read. Al-Qur'an is the sacred book of Islam. Every word in Al-qur'an is the word of Allah, revealed in clear Arabic speech, to the last of Allah's messengers, Muhammad Rasul Allah (peace be upon him) through the agency of *ruh al amin* Jibrail (Angel Gabriel).

Muhammad Rasul Allah received the first *qur'anic wahi* (revelation) at the age of forty during the blessed month of Ramadan in the year 610 C.E,

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<sup>48</sup> Ibid, 499-500

while he was in the cave at the foot of jabal-an-nur (mount hira). The first qur'anicwahi (revelation) is surah al-alaaq 1-5 ayah (verses)<sup>49</sup>.

Muslims regard the Quran as the main miracle of Muhammad, the proof of his prophethood and the culmination of a series of divine messages that started with the messages revealed to Adam, regarded in Islam as the first prophet, and continued with the Scrolls of Abraham (Suhuf Ibrahim), the Tawrat (Torah or Pentateuch) of Moses, the Zabur (Tehillim or Book of Psalms) of David, and the Injil ( Gospel) of Jesus. The Quran assumes familiarity with major narratives recounted in Jewish and Christian scriptures, summarizing some, dwelling at length on others and in some cases presenting alternative accounts and interpretations of events. The Quran describes itself as a book of guidance, sometimes offering detailed accounts of specific historical events, and often emphasizing the moral significance of an event over its narrative sequence. The Quran is used along with the hadith to interpret sharia law.

The Quran describes itself as "the discernment or the criterion between truth and falsehood" (al-furqan), "the mother book" (umm al-kitab), "the guide" (huda), "the wisdom" (hikmah), "the remembrance" (dikir), and "the revelation" (tanzil; something sent down, signifying the descent of an object

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<sup>49</sup> N. K. Singh and A.R Agwan, *Eyclopedia of The Holy Qur'an* (India: GLOBAL VISION PUBLISHING HOUSE, 2000), 1158

from a higher place to lower place). Another term is al-kitab (“the book”), though it is also used in the Arabic language for other scriptures, such as the Torah and the Gospels. The term mus'haf ("written work") is often used to refer to particular Quranic manuscripts but is also used in the Quran to identify earlier revealed books<sup>50</sup>.

Al-qur'an contains 114 suwar(plural of sura) with a total of 6,236 ayat. There are 321,265 letters forming a total of 86,430 qur'anic words. The textual arrangement of suwarand ayat which does not coincide with the sequence of wahi(revelation), was communicated to Muhammad Rasul Allah (peace be upon him) by jibra'il and is therefore the arrangement prescribed by Allah<sup>51</sup>.

The reading of the qur'an is considered a pious duty by every muslim and is actually performed in practice by every literate person, man, woman and child. For the convenience of those who wish to complete the whole reading in a given time, the whole text is divided into thirty equal parts, or seven equal parts. the thirties part is called juzzan in Arabic,and sipara or simply Para in Persian and Urdu. If you read a sipara every day, you complete the whole reading in a month of thirty days. The seventh part is called amansil. If one is read every day, the whole is completed in a week.

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<sup>50</sup> [http://rachel.worldpossible.org/modules/wikipedia\\_for\\_schools/wp/q/Quran.htm](http://rachel.worldpossible.org/modules/wikipedia_for_schools/wp/q/Quran.htm), 07-03-15

<sup>51</sup> N. K. Singh and A.R Agwan, *Echyclopedia of The Holy Qur'an*, 1159

Usually the arithmetical quarters of a sipara (one-fourth, one-half, three quarters) are also marked in the Arabic copies as Ar-rub', An-Nisf and Ath-Thalatha.

A division of the sura into sections is shown in all Arabic texts. These are logical divisions according to meaning. The word translated "section" is in Arabic Ruku' a "bowing of head" the end the ruku' is shown in Arabic in by ϵ . Usually three figures are written with ε. The top figure shows the number of ruku's completed in that sura. The middle figure shows the number of ayats in the ruku' just completed. the bottom figure shows the number of ruku's completed in that sipara, irrespective of suras.<sup>52</sup>

The arrangement of the chapters is mechanical: the first, al-Fateha or "the Opening, is a short prayer exalting God that has become an essential part of all Islamic liturgy and prayer. The rest are graded generally by length, from longest to shortest. It is impossible to know chronological order of the chapters from their order in the Quran. Some of the suwar begin with letters of the Arabic alphabet, as though meant to be numbered, others do not. Some suwar of the Qur'an refer or allude to religious and historical events but seldom provide comprehensive accounts. God in the Qur'an speaks in the first person. Being the verbatim Word of God, the text of the Qur'an is valid for religious purposes only in its original Arabic, cannot be modified, and is not

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<sup>52</sup> Al-Qur'an dan Terjemahndja, 47

translatable, although the necessity for non-Arabic interpretations is recognized.

The reader should be aware that the Quran, like the holy books of the Jews and Christians, is interpreted differently by different persons. Some insist on a strict literal interpretation, while others try to adapt the intention of the Quran to modern society. One source of difference is the method of "abrogation" used to resolve conflicts in the text. Though some scholars deny it, most Muslims recognize that the Quran includes many apparently contradictory verses, created at different times. These are harmonized by a method of precedence or "abrogation." The traditional view is that later verses abrogated earlier ones. This is the almost unanimously accepted view. Others argue that earlier verses take precedence over later ones<sup>53</sup>

## **5. Translation of Al- Qur'an**

Almost all languages spoken by muslims have translations of the Qur'an in them. Usually the text is printed with the translation. If the language is undeveloped, many of the Arabic words of the Qur'an are taken over bodily into it for want of corresponding words in the language. Even in the cultivated languages like Persian or Turkish, the introduction of religious terms from Arabic gave a body of words which were common to the whole Islamic world, and thus cemented that unity of the muslim brotherhood which is typified by

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<sup>53</sup>F.Malik, The Qur'an in English Translation Complete, (MidEastWeb, 2007) iv

the Qiblah. Where the notion itself is new to the speakers of polished languages, they are glad to borrow Arabic word expressing that notion and all associations connected with it such a word is Qiblah. Where the language is undeveloped, the translation is nothing more than a rough explanation of the Arabic text. The translation has neither the grammatical finish nor a form which can stand independently by itself. That is happened with the earlier Urdu translation. They were really rough explanations. The ambition of every learned muslim is to read the qur'an in Arabic. The ambition of every muslim is to read the sounds of the Arabic text.

Muslims were wished to understand the Qur'an either in Arabic or in other mother tongue or some well-developed tongue which he or she understands. Hence the need for good and accurate translations.<sup>54</sup>

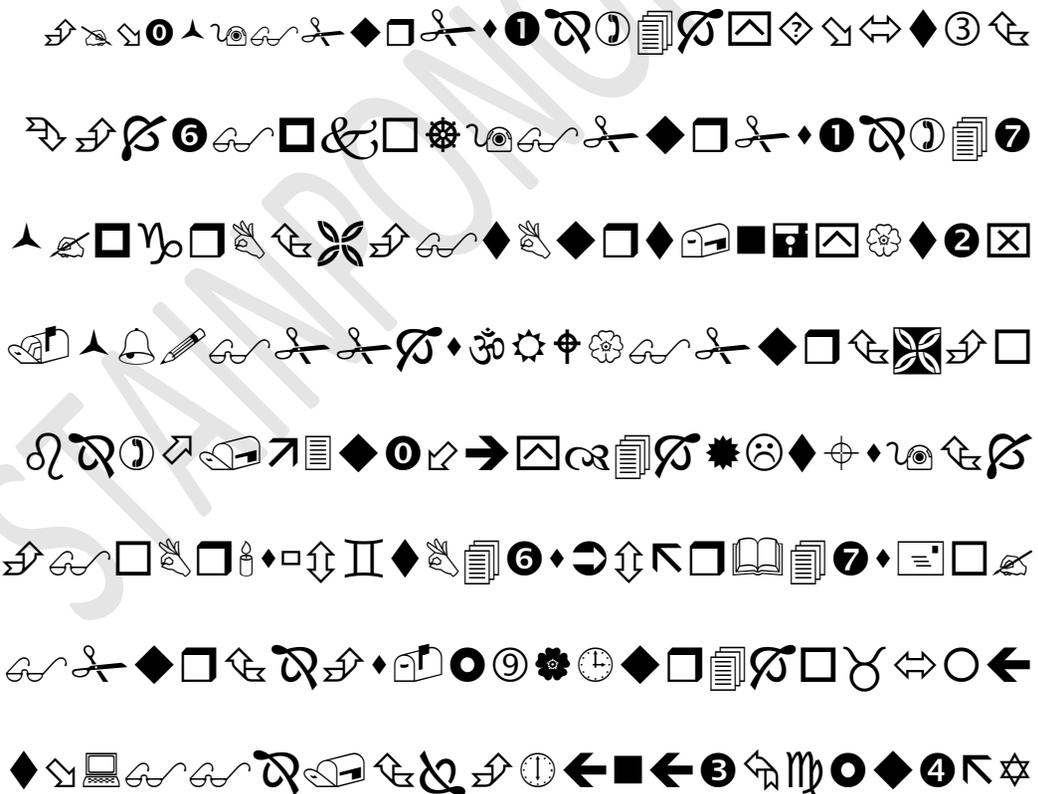
The first English-language translation of Al-Qur'an by a muslim scholar was that of Dr. Muhammad Abdul Hakim Khan, published from Patiala, India in 1905. This was followed by a number of other translations of which those by Muhammad Marmaduke Pickthall and Allama Abdullah Yusuf Ali have been given a greater credibility. Ali (1961) has carried out a highly useful study of the modern resource literature of qur'anic studies. It is unfortunate that it has remained unpublished.

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<sup>54</sup> Abdullah Yusuf 'Ali, *The Holy Qur'an*, xxix

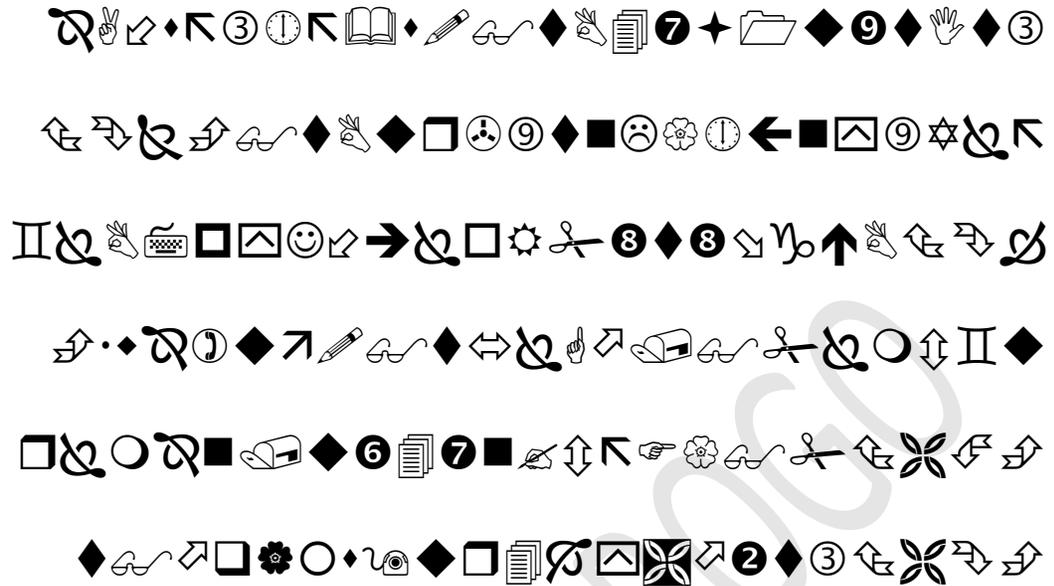
The translation of Qur'an in language such as Czech, Dutch, English, French, German, Greek, Hebrew, Hindi, Hungarian, Italian, Latin, Persian, Polish, Russian, Spanish, Swedish, Turkish, and Urdu which appeared over half a century ago, have been cited by Woolworth Jr.,(1927). The work on translation of al-qur'an has continued since then and translations abound in many other languages of the world<sup>55</sup>.

6. Surat Al-Lail



<sup>55</sup> N. K. Singh and A.R Agwan, *Echyclopedia of The Holy Qur'an*,1162





- By the Night as it conceals [the light];
- By the Day as it appears in glory;
- 3.By [the mystery of] the creation of male and female;-
- Verily, [the ends] ye strive for are diverse.
- So he who gives [in charity] and fears [Allah],
- And [in all sincerity] testifies to the best,-
- We will indeed make smooth for him the path to Bliss.
- But he who is a greedy miser and thinks himself self-sufficient,
- And gives the lie to the best,-
- We will indeed make smooth for him the path to Misery;
- Nor will his wealth profit him when he falls headlong [into the Pit].
- Verily We take upon Ourselves to guide,

- And verily unto Us [belong] the End and the Beginning.
- Therefore do I warn you of a Fire blazing fiercely;
- None shall reach it but those most unfortunate ones
- Who give the lie to Truth and turn their backs.
- But those most devoted to Allah shall be removed far from it,-
- Those who spend their wealth for increase in self-purification,
- And have in their minds no favour from anyone for which a reward is expected in return,
- But only the desire to seek for the Countenance of their Lord Most High;
- And soon will they attain [complete] satisfaction

This surah adopted from Al-qur'an translation with the title "The Holy Qur'an", which is published by Saba Islamic Media and translated by Abdullah Yusuf Ali.

#### **F. Previous studies**

Actually, the previous study has already done in the same field in Al-Qur'an English translation analysis. Ana LailatulIstikomah from STAIN Ponorogo finds the research namely "Analysis On Surah Ad-dhuha in English Translation". This study focused on the quality and technique used in translating surah ad-dhuha in English translation.

In this research, there are some points that are similar with Ana LailatulIstikomah's research. Both of these researches have the same them in

analyzing English translation of AL-Qur'an. In order hand, this research also has some differences with that research. This research focused on technique and quality used in translating surah Ad-dhuha in English translation while this research focused on technique used in translating surah Al-lail in English translation of Al-Qur'an. The previous study analyzed surah ad-dhuha, while this research analyzed surah al-lail.

### **G. Research Methodology**

In this research, researcher conducts library research and applies descriptive translation studies. Where is the meaning of library is a set of activities include collecting, reading, making notes and also analyzing research source from library. And descriptive analysis studies (DTS) is a systematic methodology in order to ensure that the findings of studies will be inter-subjectively testable<sup>56</sup>. This methodology is proposed by James S. Holmes based on his "Toury map"<sup>57</sup>. In conducting a research, researchers not depend on field data all along. Sometimes, they need to limit on the library research because of several reason. The issue of that research can be solved by library research, in another way it can not be solved based on the data of field research.

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<sup>56</sup> Jeremy Munday, *The Routledge Companion to Translation Studies* (London and Newyork: Routledge), 180

<sup>57</sup> \_\_\_\_\_, *Introduction Translation Studies: Theories and Applications* (London and Newyork: Routledge, 2002), 10-11

Ana Lailatul's thesis, according Mestika zed that library research is needed as a step in understanding social phenomenon in depth. Enrich the data provided. The previous research data can be merge to create a new research<sup>58</sup>.

## 1. Data Source

### a. Primary Data

Primary sources are the results of research or papers of original research or theory. This source is a direct description of reality created by individuals who make observations or witnessed the incident or by individuals who proposed the first theory. In education research, this means the description of an investigation by the researchers themselves or description of the theory by its discoverer. This resource contains the text of the report of research or theory fully, or completely, detailed and technical.<sup>59</sup>

The source of main data is taken from al-qur'an translation with the title "The Holy qur'an", which is published by Saba Islamic Media. This Qur'an is translated by Abdullah Yusuf Ali.

### b. Secondary Data Source

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<sup>58</sup> Ana LailatulIstikomah, Analysis on Surah Ad-Dhuha in English Translation (Ponorogo: STAIN, 2012), 48

<sup>59</sup> IbnuHaidar, Dasar-DasarMetodologiPenelitianKuantitatifdalampendidikan(Jakarta: Raja GrafindoPersada, 1996), 83.

Secondary sources are materials which written and published by authors who does not directly observe or participate in the fact that she describes or not invent the theory. This source contains the results of the synthesis of materials that are derived from primary sources, both empirically and theoretically. But in general, technical information about each of the primary sources have been eliminated. This due to give a review of secondary sources only glimpse of the knowledge areas that are still common, not technically, about what has been done on the topic. Beside that, this source also combine the information obtained from several primary sources into a single unified framework; so that it can provide a brief review of the development of research in specific topics. Reading books, textbooks, and encyclopedias, are examples of secondary sources<sup>60</sup>.

The secondary data sources in this research are books, journals, and data from internet related to translation study on Surah Al-Lailin English translation.

## **2. Technique of Data Collection**

DefiSukesti's thesis, CR Kothari divided collecting data into four kinds, there are interview, observation , documentation and questioner. The researcher used one of those techniques in this research while collecting the

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<sup>60</sup> *ibid.*, 84-85

data and that is documentation. Documentation is a technique of data collection in the form of photographs, videos, memos, letters, book, etc<sup>61</sup>.

This documentation may be public documents (newspaper, minute meetings, official reports and novel) or private documents. In this research, the researcher used a public document and it is book. The researcher took a book “the holy qur’an” written by Abdullah Yusuf ‘Ali.

### 3. Technique of Analyzing Data

According to Lawrence Newman, content analysis is a technique for gathering and analyzing the content of text. The content refers to words, meaning, pictures, symbols, ideas, themes or any message that can be communicated. The text is anything written, visual, or spoken that serves as a medium for communication<sup>62</sup>. Content analysis is used in this research since the researcher analyzes the technique used in translating of surah al-lail in the “holy qur’an”.

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<sup>61</sup>DefiSukesti, *Metaphorical Exspression in Novel “THE LOST SYMBOL” written by Dan Brown*, (Ponorogo: STAIN, 2014),11

<sup>62</sup>Laurence Neuman, *Sosial Research Methods Qualitative and Quantitative approach*, (USA: Pearson Education Company, 1991)292

The researcher analyzes the data using the following g steps: first, writing down the data to analyze, next second step is analyzing the translation technique used in surah al-lail.

## **H. Organization of Thesis**

The thesis will be divided into four chapters as follows:

Chapter I : This chapter discusses about background of study, statement of the problems, objective of the study, significance of the study, theoretical foundation and previous study related to this research, research methodology, and organization of the thesis.

Chapter II : This chapter discusses about data and analysis of the statement of problem. It contains data analyzing about translation technique of surah al-lailin English translation.

Chapter III : This chapter is consisted of conclusion and recommendation.

## CHAPTER II

### RESULT AND DISSCUSSION

This chapter presented the finding of the research and analysis of data obtained from the study. As mentioned previously, this study was conducted to find the kinds of translation technique which were used by the translator (Abdullah Yusuf 'Ali) in translating surah Al-lail into English.

The holy qur'an was the miracle of the god words. The fact that the holy Qur'an wasn't the human word is no doubt. While qur'an translation was human endeavor in making their understanding of the holy qur'an in another language as the effort in conveying the meaning of the holy qur'an to the other non Arabicmuslims. The translations of the qur'an, e.g. into English, German, French, etc.

Beside those techniques classification, there was another technique classification from Vinay and Dabernet. They divided translation into literal translation, oblique translation and semantic level. The literal procedures consist of borrowing, calque and word for word translation. The oblique translation consist of adaptation, modulation, equivalence and transposition. The semantic level consist of expansion, reduction, compensation and Translation as a tool in SLT/ SLL. Where was about equivalence, it was consisted of cultural equivalence, descriptive equivalence, synonym, and reduction or omission.





synonym	charity] and fears [Allah ],		
equivalence especially synonym	And [in all sincerity] testifies to the best,-		6
Descriptive equivalence	We will indeed make smooth path for him the path to Bliss.		7
Transposition	But he who is		8

	<p>a greed y miser and thinks himse lf self- suffici ent,</p>		
<p>Transp osition</p>	<p>And gives the lie to the best,-</p>		<p>9</p>
<p>Descri ptive equiva lence</p>	<p>We will indee d make smoot h for him the path to Miser</p>		<p>1 0</p>

	y;		
Descriptive equivalence	Nor will his wealth profit him when he falls headlong [into the Pit].		1 1
equivalence especially synonym	Verily We take upon Ourselfes to guide,		1 2
equivalence especially Synon	And verily unto Us [belon		1 3



	<p>to Truth and turn their backs.</p>		
<p>Equivalence especially Synonym</p>	<p>But those most devoted to Allah shall be removed far from it,-</p>	 	<p>1 7</p>
<p>equivalence especially synonym</p>	<p>Those who spend their wealth for increase in self-purifi</p>		<p>1 8</p>



	enanc e of their Lord Most High;		
Synon ym equiva lence	And soon will they attain [comp lete] satisfa ction.	◆ ↺ ↻ □ ⚙ ○ ◆ ↻ □ 📄 ↻ ↺ ✖ ↻ ② ◆ ③	2 1

## B. Discussion

In the first verse, the letter و (wawu) was called wawuqasam which means an oath. In English, an oath usually can be created by using article “by”. For example “by the name of Allah”. In this case, Abdullah Yusuf Ali use little statement “by”. And the word *ظرف زمان* in this verse was called by *ظرف زمان* which gave the information about the time. And the word *يغشى* it commonly meant “overwhelm”. But Abdullah Yusuf Ali tried to translate this verse with the word that was not exactly same as in the source text. So, it could be

concluded that the technique which was used by translator in translating this verse was equivalence especially synonym.

In the second verse, it was generally can be understood by the target language (TL). All of the translation result was in a reader perspective as the verse. But in this case, the word *تجلى* (tajalla) which meant “appears” is translated by adding some word. So, it could be concluded that the technique was equivalence especially expansion.

In the third verse, a letter *م* (mim) in the word *ما* (maa) was called by *ma* *masdariyah* which meant changing the verb into a noun but as a verb charity, in this case the word, *و* (wawu) was called *wawu 'athfi* which meant “and” in English. And the word *خلق* (kholaqo), the researcher found that it was called by *fiilmadhi* which meant the verb that was used to show something that happen in past tense. But Abdullah Yusuf ‘Ali translated it into noun (mashdar). So in this translation, the researcher couldn’t conclude that it was an equivalence translation. But it was a transposition translation.

The next, The translator (Abdullah Yusuf ‘Ali) focuses in the perspective of target language reader. He tried to translate this verse with the word that was not exactly same as in the source text. Such as *سعي* it commonly

meant “walk fast”. And the translator (Abdullah Yusuf ‘Ali) meant it “strive” and the word شتى (syatta) was plural form from شتيت which derived from الشت which means “very distant emission”. And he translated the word شتى (syatta) in the source language with “diverse” in target language. So the researcher concludes that the translation technique was synonym equivalence.

The verse number five, the word أمن is isimmausul and lafadz أعطى was shilahmaushul. The translator (Abdullah Yusuf ‘Ali) focused in the perspective of target language reader. He tried to translate this verse with the word that was not exactly same as in the source text. For example, he translated the اتقى (ittaqoo) in the source language with “fears” in target language. So the researcher concluded that the translation technique was synonym equivalence.

The number six verse, the translator (Abdullah Yusuf ‘Ali) focused in the perspective of target language reader. He tried to translate this verse with the word that was not exactly same as in the source text. For example, he translated the word وصدق in the source language with “testifies” in target language. So the researcher concluded that the translation technique was synonym especially equivalence.

In the next verse about the word *يسرى* (yusroo) it commonly meant “easy”. But Abdullah Yusuf Ali tried to describe meaning of the source language and the meaning of it became “the path to bliss”. So, it could be concluded that the strategy which was used by Abdullah Yusuf ‘Ali in translating this verse (aya) was equivalence technique especially descriptive equivalence.

From the verse number eight, the researcher found that there was a structural changing in its sequence when it was translated. The word *بخل* (bakhila) is called by *fiilmadhiin* Arabic. It was verb that was used to show event happened in the past time. It was like past tense in English. However, the translator didn’t consider it and this translation not in the past form (verb) but in the noun form. So, it could be concluded that the translation was transposition technique.

About the verse number nine, the translator (Abdullah Yusuf ‘Ali) changed the verb become noun. This was a word *كذب* (kazzaba) that was changed become noun “the lie”. So, it could be concluded that the translation was transposition technique, same like in the eight verse translation technique.

For the tenth verse, the word *عسرى* (‘usroo) it commonly meant “difficult”. But Abdullah Yusuf Ali also explained it and the meaning it

became “the path to misery”. So, it could be concluded that the strategy which was used by Abdullah Yusuf ‘Ali in translating this verse (aya) was equivalence technique especially descriptive equivalence.

The next verse, the word *تردى*(tarodda) was derived from *الردى*(arrodda) which meant “destroyed”. But Abdullah Yusuf Ali tried to describe it and the meaning of it became “he falls headlong [into the Pit]”. So, it could be concluded that the technique which was used by Abdullah Yusuf ‘Ali in translating this verse (aya) was equivalence technique especially descriptive.

About the verse twelfth, the translator (Abdullah Yusuf ‘Ali) focused in the perspective of target language reader. He tried to translate this verse with the word that was not exactly same as in the source text. For example, he translated the word *علينا*(*alaina*) in the source language with “we take upon” in target language. So the researcher concluded that the translation technique was synonym equivalence.

The verse number thirteen, the translator (Abdullah Yusuf ‘Ali) focused in the perspective of target language reader. He tried to translate this verse with the word that was not exactly same as in the source text. For example, he translated the word *الآخرة*(*al-akhirtu*) language with “the end” in

target language. So the researcher concluded that the translation technique was synonym equivalence.

For the fourteenth, it's generally could be understood by the target language (TL). All of the translation result was in a reader perspective as the verse. But in this case, the word تلظى (taladzoo) which meant "appears" was translated by adding some word. So, it could be concluded that the technique was equivalence especially expansion.

The next, the translator (Abdullah Yusuf 'Ali) focused in the perspective of target language reader. He tried to translate this verse with the word that was not exactly same as in the source text. For example, he translated the word الأشقي (al-asyqoo) in the source language with "most unfortunate" in target language. So the researcher concluded that the translation technique was synonym equivalence.

From the verse number sixteen, the translator (Abdullah Yusuf 'Ali) changed the verb become noun. This was a word كذب (kazzaba) that was changed become noun "the lie". So, it could be concluded that the translation was transposition technique

The next verse, the translator (Abdullah Yusuf 'Ali) focused in the perspective of target language reader. He tried to translate this verse with the

word that was not exactly same as in the source text. For example, he translated the word *الاتقى* (al-atqo) in the source language with “devoted” in target language. So the researcher concluded that the translation technique was synonym equivalence.

About the verse eighteenth, the translator (Abdullah Yusuf ‘Ali) focused in the perspective of target language reader. He tried to translate this verse with the word that was not exactly same as in the source text. For example, he translated the word *مال* (maalun) in the source language with “wealth” in target language. So the researcher concluded that the translation technique was synonym equivalence.

The verse number nine teen, the translator (Abdullah Yusuf ‘Ali) focused in the perspective of target language reader. He tried to translate this verse with the word that was not exactly same as in the source text. For example, he translated the word *نعمة* (*ni'mati*) in the source language with “favour” in target language. So the researcher concluded that the translation technique was synonym equivalence.

The next verse, the translator (Abdullah Yusuf ‘Ali) focused in the perspective of target language reader. He tried to translate this verse with the word that was not exactly same as in the source text. For example, he translated the word *وجهه* (wajhu) language with “the countenance” in target

language. So the researcher concluded that the translation technique was synonym equivalence

The last verse, the translator (Abdullah Yusuf 'Ali) focused in the perspective of target language reader. He tried to translate this verse with the word that was not exactly same as in the source text. For example, he translated the word *يرضى* (yardhoo) in the source language with “attain (complete) satisfaction ” in target language. So the researcher concluded that the translation technique was synonym equivalence.

From all of explanation above, the researcher needs to find the percentage of all the techniques and moves all of the result in this table.

**Table 1.2**

**Accumulation of All Translation Technique**

<b>Translation Technique</b> <b>Number verse</b>	<b>Equivalence</b>	<b>Adaption</b>	<b>Transposition</b>	<b>Modulation</b>
1	√	-	-	-
2	√	-	-	-
3	-	-	√	-
4	√	-	-	-
5	√	-	-	-

6	√	-	-	-
7	√	-	-	-
8	-	-	√	-
9	-	-	√	-
10	√	-	-	-
11	√	-	-	-
12	√	-	-	-
13	√	-	-	-
14	√	-	-	-
15	√	-	-	-
16	-	-	√	-
17	√	-	-	-
18	√	-	-	-
19	√	-	-	-
20	√	-	-	-
21	√	-	-	-
Σ	17	0	4	0
%	80,95	0	19,047	0

From the table above, it can be concluded that, actually, kind of techniques are used by Abdullah Yusuf Ali in translating surah Al-lailare only equivalence and transposition. But equivalence translation is more dominant than transposition translation. With the percentage of equivalence is 80,95 % and transposition is 19,047%

## CHAPTER III

### CONCLUSION AND RECOMMENDATION

#### A. Conclusion

After completing the discussion of the data analysis the researcher comes to the final step of this thesis. In this chapter, the researcher concludes that kind of techniques one used by 'Abdullah Yusuf 'Ali in translating Surah al-Lail in English translation are only equivalent and transposition. The percent age of an equivalent is 80,95 % adaptation is 0%, transposition is 19,047%, and modulation is 0%.

#### B. Recommendation

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

1. For teacher

The teacher, especially English translation teachers are suggested to concern about translation's technique especially on surah al-Lail in English translation.

2. For Students

The student, especially the student of student of Departement of STAIN Ponorogo are suggested to study and know much about the reference in translation study especially on Surah al-Lail in English translation.

3. For readers

The readers are suggested to defferentiate kind of translation technique and reference in translation study in English translation especially on Surah al-Lail.

4. For researcher

The researcher in suggested to study a lot about the knowledge of translation study.

STANPONOROGO

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