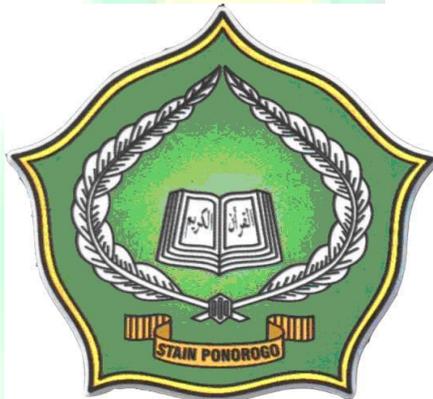


**ANALYSIS ON THE TECHNIQUES OF ENGLISH
TRANSLATION OF SURAH AR-RAHMAN
(Based on English Translated Al-Qur'an by Dr. Muhammad Taqi-
ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan)**

THESIS



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CHAPTER I

INTRODUCTION

A. Background of the Study

Communication is one of activities that surely happened in daily life for all people in the world-wide. Translation is one way to make the communication stay run when it happens to people from different country. Because translation is process of transferring messages or information from one language to another language. Such Prof. M.R. Nababan stated in his journal “Investigating Declarative Knowledge of Professional Translators”, “Translation is a means of communication”. It is “an intercultural verbal activity” (Lvovskaya, 2000: 28) which is needed when there is a communication gap between an author of the source language text and readers of the target language text. This kind of intercultural verbal activity requires the presence of a translator to eliminate the communication barrier.¹

In a world that is moving from mass communication to universal or global communication and becoming more and more complex in terms of technology and organization. It should come as no surprise that translation, both in oral and written form, is increasingly important as a tool of

¹ M.R. Nababan, “Investigating Declarative Knowledge of Professional Translator,” (English Department, Faculty of Letters, UNS) *Kajian Linguistik dan Sastra*, Vol. 18, No. 35, (2006), 101-112.

international communication with its continuous trend toward acceleration.² It shows that translation become an urgent need for all human in this world.

Translation is a process of transferring one language into another to get information or message from the source language in target language version. Translation is the conversion of written text from one language into another so that the new, translated text reflects the content of the original text and corresponding cultural perceptions and customs of the target audience. Translation makes communication possible among people who read or write different languages and have different cultural heritages.³

Translation is not only the process of finding an equivalent word in the target language for each word in the original document, but also there are some aspects that must be considered in the translation process. Translating is a complex activity (Schaffner and Adab, 2000: viii). Richard (1953, as cited in Brislin, 1976: 1) even states that translating 'is probably the most complex type of event yet produced in the evolution of the cosmos'. One may ask what knowledge, skills and competences translators should have in order to perform the task effectively.⁴ It can be said that translation is not an easy task. It is necessary skills, knowledge and ability enough in translation process.

² Wolfram Wills, *Knowledge and Skills in Translator Behavior* (Germany: John Benyamin Library, 1995)

³ Mercedes Blanco, *Translation A Must-Have Guide* (Sunset Hills Road Reston-Center for Health Literacy, 2010), 1.

⁴ M.R. Nababan, "Investigating Declarative Knowledge of Professional Translator," (Surakarta: English Department, Faculty of Letters, UNS) *Kajian Linguistik dan Sastra*, Vol. 18, No. 35, (2006), 101-112.

A way used in translation process is called translation method. Translation method refers to the way of a particular translation process that is carried out in terms of the translator's objective, i.e. a global option that affect the whole texts.⁵ Every translator has each purposes in translation process. So, the translator has his/her own way in doing his/her work. He/she used translation method according to his/her purpose. It means that translation method influence the result of translation.

While translation method relate to whole texts, translation procedure are used for sentences and the smaller units of language.⁶ As we know, a text consists of some sentences. A sentence consists of some words or phrases and etc. until the smallest unit of language. Newmark's statement above shows that translation method is used in a whole text and translation procedure or technique is used for a sentence or the smaller unit of language. So, it is possible a translator used two or more translation technique in translating one sentence.

Translation has many kinds. There are English to Indonesian or vice versa, English to Arabic or vice versa, Arabic to Indonesian or vice versa, etc. Iraqi college students of English face difficulty in translation, particularly at the early stages of learning. Translation is viewed as a number of problems of

⁵ Molin and Albir (2002: 507) in Dolar Yuwono, Translation Study from Theory to Practice, teaching material.

⁶ Newmark in Ordudary (2007: 1) in Dolar Yuwono, Translation Study from Theory to Practice, teaching material.

different kinds that require suitable and possible solutions. English and Arabic belong to two different language families Germanic and Semitic, therefore difficulty will definitely arise. Some grammatical features of both languages pose problems in translation from Arabic into English or vice versa. Arabic students should know that English grammar is not identical with Arabic grammar so we cannot translate each other in a straightforward way.⁷

One of results of Arabic-English translation is translated Al-Qur'an. Translations of Holy Qur'an have been made in all the important languages of the world, which is more or less serviceable to those who do not know Arabic. It is to be remembered, however, that it is in the original Arabic language that the message has come down to us.⁸ Although Al-Qur'an is written in Arabic, however the existence of translation Qur'an makes someone who don't master Arabic easy to understand the meaning even the messages of Al-Qur'an.

The Qur'an contains the revelations of Allah, the Creator and Sustainer of the Universe, to mankind. It is the message from God to man and therefore of utmost importance to us. In fact, some people do spend their whole lives studying the Qur'an, reading and reflecting upon it and, as they grow and develop, both physically and spiritually, they discover for themselves new

⁷ Abdul Hassan Sh. Qassim, *Translation, Grammatically Viewed* (University of Baghdad, College of Language, English Department), 11.

⁸ Siddique Katiya Montreal Canada, *Introduction to Holy Qur'an*", qur'an pdf, 10-11.

meanings and implications.⁹ In fact, translation of Holy Qur'an is important and useful for many people.

Nowadays, there are many appearances of Holy Qur'an translators.

Someone who translate the text in producing translation is called a translator. A good translator will product a good translation. One of famous translator who has translated holy Qur'an is Dr. Muhammad Taqi-ud-Din Al-Hilali and his partner Dr. Muhammad Muhsin Khan. Al-Hilali memorized the Qur'an while a boy of 12 years. Then he studied Arabic grammar and Tajwid and other Arabic knowledge of Ahadith of the Prophet (S). He also learned well the English and German languages. He traveled widely all over the world in search of knowledge (India, Iraq, Egypt, Saudi Arabia, etc). He worked in Baghdad University, as an assistant professor, then a professor. Lastly, he worked as a professor in the Islamic University, Al-Madinah (Saudi Arabia). Dr. Al-Hilali had widespread experience in the field of preaching, has written many books and had done many religious and good deeds. He shared with Dr. Muhammad Muhsin in the translation of the meanings of the interpretation of the Qur'an and Sahih Al-Bukhari and the book Al-Lulu-wal Marjan into the English language during the period of his stay at the Islamic University (Al-Madinah Al-Munawwarah).¹⁰

⁹ Ahmad von Denffer, "An Introduction to the Sciences of the Qur'an" Leicester. Ramadan 1981/1401

¹⁰ <http://www.dar-us-salam.com/authors/taqi-ud-din-hilali.htm>

From the exegesis above, the researcher was inspired to choose translation quality assessment as the discussion of the research that she was conducting in finishing thesis writing project. The object of this study is the Holy Qur'an translated by Dr. Muhammad Taqiuddin Al-Hilali and Dr. Muhammad Muhsin Khan by the title "Interpretation of The Meaning of The Noble Qur'an in The English Language". In order to avoid exceeding research, the researcher choose one of the surah of the Holy Qur'an namely surah Ar-Rahman. It is selected because of some reasons. One of them is surah Ar-Rahman is unique. It has 78 verses. 31 of them are twin verse. The thirty one verses are same. This study was conducted by the title **"ANALYSIS OF QUALITY ASSESSMENT OF ARABIC-ENGLISH TRANSLATION OF SURAH AR-RAHMAN (BASED ON TRANSLATED AL-QUR'AN BY DR. MUHAMMAD TAQI-UD-DIN AL-HILALI AND DR. MUHAMMAD MUHSIN KHAN)"**

B. Statement of the Problem

From the explanation in the background of the study, this research focuses on:

"What are the techniques used in translating surah Ar-Rahman in English translated Qur'an by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan?"

C. Objective of the Study

According to the statement of the problem, this research has objective as follow:

“To know the techniques are used in translating surah Ar-Rahman in English translated Qur’an by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan.”

D. Significance of the Study

This study of translation quality assessment was presented especially to the students of STAIN Ponorogo who interested in learning and improving English, especially about translation. The result of this research was expected to be beneficial for:

1. Benefit of the Theory

The result of this research is hoped to give contribution for knowledge development, which in this study is translation and its technique. It is expected able to give some points of view to the reader how to translate a text well and appropriately..

2. Benefit of the Practice

a. For the teacher

The result of this study is expected could give new lesson about Translation Studies more specific as a directive in teaching translation, especially translation method and technique.

b. For the students

From this study, it is expected could inform the students how to translate a text correctly and appropriately.

c. For the reader

From this study, it is expected the readers are able to select and distinguish which one the translation technique is suitable used for a text, especially Holy Qur'an.

d. For the researcher

By this study, it is expected the researcher get new experience and get more knowledge either about translation or other subject.

E. Review of Related Literature

1. Translation

a. Definition of Translation

There are many opinion about the definition of translation because translation is a kind of language skill with complex requirements. Some experts have different points of view to define translation skill. Rahmadi (1988: 1-2) quotes these several definitions:

1) J.C. Catford (1969) defines:

“Translation is *the replacement of textual material* in one language (SL) by *equivalent textual material* in another language (TL).”

2) Savory (1969) says:

“Translation is made possible by *an equivalence of thought* that lies behind its different verbal expression.”

3) Eugene A. Nida (1969) explains:

“Translation consists in *reproducing* in the receptor language *closest natural equivalent* of the source language message, first in terms of *meaning*, and secondly, in terms of *style*.”

4) P. Newmark (1974) mentions:

“Translation is *an exercise* which consists in the attempt to *replace a written message* in one language by *the same message* in another language.”

5) Pinchuck (1977) defines:

“Translation is *a process* of finding *a target language equivalent* for an SL utterances.”

6) Juliane House (1977) says:

“Translation is *the replacement* of a text in the source language by *semantically* and *pragmatically equivalent* text in the target language.”¹¹

¹¹ Langgeng Budianto and Aan E. Fardhani, *A Practical Guide for Translation Skill* (Malang: UIN Maliki Press, 2010), 5.

Based on those definitions, it can be seen that *the italicized words* have close meaning even same meaning each definition given by expert. All the definition above can be concluded that the basic of translation is an activity in looking for the equivalent or same meaning between SL and TL.

Nida and Taber (1982: 12) propose a rather complete definition of translation. According to the two experts, “Translating consists 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.” The definition proposed by Nida and Taber contains some elements that should be taken into account by a translator in preparing his or 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 message rather than the conversation of the form or grammatical structures. To get such an equivalent message, many grammatical and lexical adjustments should be made.

b. Method and Technique of Translation.

Newmark as quoted by Langgeng and Aan mentioned the following methods of translation:

1) Word-for-word translation

Each word is translated from source language (SL) into equivalent word which is kept the same as and in line with that of target language (TL).¹² In which the SL word order is preserved and the words translated singly by their most common meanings, out of context.

Example:

ST= I am a student.

TT= Saya adalah murid.

2) Literal translation

This method of translation means to translate each SL word or phrase into an identical word or phrase in TL, with the same number, grammatical class and type of language.¹³ In which the SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly, out of context.

¹² Dolar Yuwono, Translation Study from Theory to Practice, teaching material.

¹³ Ibid.,

Example:

ST= It's raining cats and dogs.

TT= Hujan kucing dan anjing.

3) Faithful translation

It attempts to produce the precise contextual meaning of original within the constraints of TL grammatical structure. It transfers cultural words and preserves the degree of grammatical and lexical deviation from SL norms. It attempts to be completely faithful to the intentions and the text-realisation of the SL writer.

Example:

ST= Ben is too well aware that he's naughty.

TT= Ben menyadari terlalu baik bahwa ia nakal.

4) Semantic translation

It differs from faithful translation only in as far as it must take more account of the aesthetic value of the SL text, compromising on meaning where appropriate so that no assonance, word play or repetition jars in the finished version.

Example:

ST= He is a book-worm.

TT= Dia (laki-laki) adalah orang yang suka sekali membaca.

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.

Example:

ST= As white as snow.

TT= Seputih kapas.

6) Free translation

It means to translate without constraints. The translator is not strictly constrained by the type of the text or context, or the direct and available meaning of words and phrases, looking perhaps for the spirit, or the message. He can translate something the way he understands it.¹⁴ It produces the TL text without the style, form, or content of the original.

Example:

ST= The flowers in the garden.

TT= Bunga-bunga yang tumbuh di kebun.

7) Idiomatic translation

It reproduces the message of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms.

¹⁴ Ibid.,

Example:

ST= You're cheery mood.

TT= Kamu kelihatan ceria.

8) Communicative translation

It attempts to render the exact contextual meaning of the original in such way that both language and content are readily acceptable and comprehensible to the readership.¹⁵

Example:

ST= Awas anjing galak!

TT= Beware of the dog!

According to Newmark as quoted by Kim Ebensgaard Jensen in his journal mentioned the translation strategies as follows:

1. Transference: transferal of a word or expression from the source language/text directly into the target text without translating it at all.
2. Naturalization: basically transference in which you apply target language spelling and morphology (and pronunciation) to the expression or word in question.

¹⁵ Langgeng Budianto and Aan E. Fardhani, *A Practical Guide for Translation Skill* (Malang: UIN Maliki Press, 2010), 26.

3. Cultural equivalent: translating a culturally rooted word in the source text/language with a roughly equivalent culturally rooted word of the target language/text.
4. Functional equivalent: translating a word in the source language/text with a functionally equivalent target language word (i.e. a word which has the same meaning).
5. Descriptive equivalent: translating a source language/text word using a description of the concept it refers to in the target language.
6. (Near) synonymy: translating a source language/text word or expression with a target language expression that is nearly, but not completely, functionally equivalent.
7. Through translation: literal translation of collocations and combinations.
8. Shift/transposition: translation of a source language/text expression into a target language expression which involves change in grammatical structure, such that a specific target language structure is used.
9. Modulation: change of viewpoint or substantial conceptual concept in the translation, for instance, using the name of a category for a specific member of the category, using a part for the whole (and vice versa), active for passive etc.

10. Recognized translation: using a well-known accepted target language translation for a specific source language institutional term.
11. Translation label: provisional target language translation of a source language term that does not have any conventional translation in the target language.
12. Compensation: making up for the loss of something in the source text, by adding something else in the target text.
13. Componential analysis: splitting up a lexical unit into meaning atoms.
14. Reduction/expansion: adding or removing elements in translation (essentially a type of shift).
15. Paraphrase: amplification or explanation of meaning in target text.¹⁶

Technique of translation according to Vinay And Darbelnet is divided into morphosyntactic level and semantic level

1. Morphosyntactic level:
 - a. Direct or Literal translation technique

¹⁶ Kim Ebensgaard Jensen, "Translation and Translation Theory" (University of Aalborg, 2008), 6.

- 1) Borrowing: borrowing from the source language a term or concept to overcome a lacuna in the target language or to create a stylistic effect.
 - 2) Calque: a special type of borrowing, consisting of borrowing an expression from the source language and translating literally each element.
 - 3) Literal translation: the direct transfer of the source text into the target language in a grammatically and idiomatically proper way.
- b. Oblique translation technique
- 1) Transposition: replacing words from one grammatical word class with another without changing the meaning of the message.
 - 2) Modulation: changing the point of view without changing the meaning of the message.
 - 3) Equivalence: generally refers to the commonly accepted and used equivalents of idioms, proverbs, idiomatic expression and lexicalized terms.
 - 4) Adaptation: adapting a source language situation when it does not exist in the target language or would be considered inappropriate in the target culture.

2. Semantic level

- a. Expansion: needed amplification for structural reasons.
- b. Reduction: the same as expansion, but it is needed a reduction.
- c. Compensasion: combination of the other two language.¹⁷

Every expert has their own way to define technique of translation, so that there is a variant of translation technique in different name. Actually the techniques they want to convey are same although in different name.

By the variety of technique in translation study, the researcher focus on the techniques of translation proposed by Molina and Albir which has been passed the verification with referring and comparing to techniques of translation from the experts formerly. Besides, Molina and Albir include the example for each technique. According to Molina and Albir, there are 18 techniques of translation as follow:

1. Adaptation

This technique is known by culture adaptation technique. this technique is done by changing elements of culture in Source Language (SL) with the elements of culture in Target Language (TL) which has similarity.

Example: ST= as white as snow

TT= seputih kapas

¹⁷ Dolar Yuwono, Translation Study from Theory to Practice, teaching material.

2. Amplification

This technique is done by paraphrasing an implicate information in SL. Footnote included an implementation of amplification. Reduction is the opposite of this technique.

Example: ST= Ramadhan

TT= Bulan puasa kaum Muslim

3. Borrowing

Technique of translation which is done by borrowing word or utterance from SL. It may be clean without adaptation (pure borrowing) or has been naturalized with adaptation in spelling (naturalized borrowing)

Example (pure borrowing): ST= computer

TT= computer

Example (naturalized borrowing) ST= computer

TT= komputer

4. Calque

This technique is done by translating phrase or word of SL literally.

Example: ST= Directorate General

TT= Diektorat Jendral

5. Compensation

Translation technique which is done by conveying message in other part of translated text.

Example: ST= A pairs of scissors

TT= Sebuah gunting

6. Description

This technique is done by replacing a term or utterance with description of its shape and function.

Example: ST= Green room

TT= Ruang tunggu para artis sebelum mereka tampil

7. Discursive Creation

Technique of translation by using equivalent out of context. It is for attracting the readers' attention. This technique usually applied in translating title of book or movie.

Example: ST= Husband for a year

TT= Suami sementara

8. Establish Equivalence

Technique by using common term or expression (based on dictionary or using in daily).

Example: ST= Framework

TT= Kerangka kerja

9. Generalization

This technique use more general term in TL for specific term of SL.

Example: ST= Chair

TT= Perabot

10. Linguistic Amplification

Technique of translation which is done by add elements of linguistic in TL. This technique usually applied in dubbing.

Example: ST= The David you are sculpting is you

TT= Patung David yang Anda ukir adalah diri Anda sendiri

11. Linguistic Compression

This technique is done by synthesize the elements of linguistic in TL. Linguistic compression is the opposite of linguistic amplification. This technique usually applied in subtitle of movie.

Example: ST= Yes, so what?

TT= Apa?

12. Literal Translation

Technique of translation by translating word by word without considering with context.

Example: ST= She is reading

TT= Dia sedang membaca

13. Modulation

This technique is done by changing the point of view or focus in SL text. The changing point of view may be lexical or structural.

Example: ST= You are going to have a child

TT= Anda akan menjadi seorang bapak

14. Particularization

Technique of translation is done by using more specific or concrete term. This technique is the opposite of generalization technique.

Example: ST= Air transportation

TT= Pesawat

15. Reduction

Translation technique is done by omission partially, because this omission is considered not distort the mean. This technique is the opposite of amplification technique.

Example: ST= SBY the president of republic of Indonesia

TT= SBY

16. Substitution

This technique is done by sign or gesture.

Example: ST= Agree

TT= gestur dengan mengangguk

17. Transposition

This technique is done by changing grammatical category. This technique same with shift in translation. There are shift level, shift structure, shift class, shift unit, and shift intra-system.

Example: ST= Your order has been sent via express courier service

TT= Kami telah mengirim pesanan Anda dengan layanan pengiriman kilat.

18. Variation

Technique which is done by changing linguistic element or paralinguistic (intonation, sign) that has impact to variety of linguistic.

Example: Introduction or change of dialectal indicators, changes of tone, etc.¹⁸

c. Type of translation

Principally, translation can be categorized into two broad types, namely faithful and free translations. Some experts propose types of translations using different names, but their descriptions actually are focused on the two types (faithful and free). Larson (1984:

¹⁸ Molina and Albir in Dolar Yuwono, Translation Study from Theory to Practice, teaching material.

15-23) proposes two main kinds of translation namely literal and idiomatic translations. Literal translation is a form-based translation attempting to follow the form of the source language. this kind of translation is not an ideal translation since it still results in an unnatural translation. In order to produce natural forms of the target language both in grammatical constructions and in the choice of lexical items, he proposes “idiomatic translation”. This translation will not sound like a translation but it is like the original writing.

Newmark (1988: 36-61) proposes a concept of semantic and communicative translations. Semantic translation tends toward a literal translation which is focused on the source language, therefore it is more complex, more awkward, more detailed and more concentrated. Communicative translation, however, tries to produce the effect to the readers of the translation as closely as possible that might be caught by the readers of the original. In short, communicative translation is focused on the readers, whereas semantic translation is addressed to the SL.

Nida and Taber (1982) contradict two types of translations: literal translation and dynamic translation. The concept of literal translation is based on the assumption that translation should maintain the structures of the SL, although it is unacceptable in the TL since it

usually deviates from the grammatical patterns of the TL and as a result the target readers might misunderstand the message conveyed.

Therefore, according to the two experts, this kind of translation is not suggested and they propose that a good translation should be a dynamic translation. Dynamic translation should consist of the five elements (1) reproducing the message, (2) equivalent, (3) natural equivalent, (4) the closest equivalent and (5) priority on meaning (Suryawinata, 1989: 8).¹⁹ Every expert of translation given name of type of translation in different name. Larson called them literal and idiomatic translation. Newmark called them semantic and communication translation. While Nida and Taber called them literal and dynamic translation. All of their opinion is the same meaning. The first type is leaning to SL and the second type is leaning to TL.

d. Process of Translation

The translation process is the procedures or steps or order of technical devices used to transfer the meaning of a text in one language into a text in another language or the SL message to TL message equivalently.²⁰ The basic purpose of translation is to reproduce various type of texts, comprising literary, religious, scientific, philosophical texts etc. in another language and thus making

¹⁹ Langgeng Budianto and Aan E. Fardhani, *A Practical Guide for Translation Skill* (Malang: UIN Maliki Press, 2010), 7.

²⁰ *Ibid.*, 27.

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 for a set of general or universal concepts, it will be of course very easy to translate from a source language to a target language. But translation covers not only word for word translation but also many other factors.²¹ The following factors are include lexicon, grammatical structure, communication situation, culture of the SL text that should be taken into account in translating process.

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

- 1) Understanding the meaning/message of SL text, through analyzing its words, phrases, and sentences structures or grammar used on the sentences;
- 2) Transferring the analyzed messages in SL into the TL Messages by finding out the equivalent meanings of the text/ This step is called an Internal Process; and
- 3) Restructuring the equivalent meanings of SL to TL with accepted form/sentence Patterns. The messages in TL must be same with the messages in SL. Some adjustments of lexical or grammatical are done, transformation happens. Both steps (2 - 3) are called deep

²¹ Ibid., 28.

structure, everything still happens in one's mind. When the result is already fit between SL text and TL text, translation is written.²²

From the clarification above, it can be said that the main procedure in translation process is understanding the messages want to be expressed by author in the SL text, lexical meaning, and grammar structure that are used in the text. Then transferring the found messages into TL by looking for the equivalent meanings in TL. The last, Restructuring or reconstructing the equivalent meanings in patterns of TL sentence/text.

2. Surah Ar-Rahman

The Surah Ar-Rahman is about Allah's Rahmah (Mercy). It gives us comfort and tranquility. The name of the Surah comes from its first Ayah, which is "Ar-Rahman". There is always a connection between the Surah and its theme. The Surah starts by the name of Allah "Ar-Rahman". All the Ayah in Surah Ar-Rahman tell us who is "Ar-Rahman". Every Ayah in this Surah tells us about Allah's mercy.

Surah Ar-Rahman is a Makki Surah. It has 78 verses. Some Ayahs in this Surah were revealed in Madinah. In Surah Ar-Rahman the theme is نعم الرحمن which means "the blessings and bounties of Ar-Rahman". Every Ayah in Surah Ar-Rahman is telling us about the blessings of Ar-Rahman.

²² Ibid., 30

In Surah Ar Rahman Allah tells us to look at Allah's blessing and bounties. Allah repeatedly tells us.²³

فَبِأَيِّ آءِآلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٠﴾

“Then which of the blessings of your Lord will you both (jinn and men) deny?”²⁴

3. Previous Research Finding

There is a previous study related to this research. It is from Rio Abdulbari Agusman, student of English Department, Faculty of Letters and Fine Arts of UNS Surakarta. In his thesis entitled Analysis of Translation Technique and Quality of the URL: en.wikipedia.org/wiki/Boston_Tea_Party Translated by Google Translate, he get the results of some data analysis about techniques applied by google translate to translate en.wikipedia.org/wiki/Boston_Tea_Party web page and the quality assessment that covers accuracy and acceptability of the sentence of the web page.

From the data analysis, there are 7 types of translation techniques applied by Google Translate. They are literal translations, amplification, reduction, transposition, borrowing, calque, and particularization.

²³ Eman al Obaid, Transcript of A Lecture “Surah Ar-Rahman 1-5”

²⁴ Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan, *Interpretation of The Meaning of The Noble Qur'an in The English Language* (Darussalam: Maktaba Dar-us-Salam, 1996).

The analysis on accuracy shows that there are 18 data considered to be accurate, 96 data considered to be less accurate, and 3 data considered to be inaccurate. It means that, in general, the translation is less accurate. The analysis on acceptability shows that there are 20 data considered to be acceptable, 87 data considered to be less acceptable, and 10 data considered to be unacceptable. It means that, in general, the translation is less acceptable.²⁵

F. Research Methodology

This chapter presents the research methodology that used in this research. The existence of the research methodology has a goal of guiding the research as in order to work systematically. The research methodology covers a set of research activities that conducted by researcher.

1. Research Design

This research uses a descriptive qualitative method as the type of research. Hadi (1989) states that descriptive method involves collecting data, analyzing data, finding the models, and drawing conclusion based on the data without taking account into general conclusion.

²⁵ Rio Abdulbari Agusman, "Analysis of Translation Technique and Quality of the URL: en.wikipedia.org/wiki/Boston_Tea_Party Translated by Google Translate" (Sarjana Degree, UNS, Surakarta, 2011).

In short, descriptive method is a method for finding fact about actual phenomena through the process of collecting data, classifying data, analyzing and interpreting based on the analysis result. This research also involves the process above so that it can be said that this research belongs to the descriptive research.

This research is also qualitative one. Moleong (1990) asserts that qualitative research is a type of research that does not include any conclusion or enumeration. The research will describe the existing phenomenon (in this case the phenomenon is the translation of the holy Qur'an). Data in the qualitative research is not in a form of numbers but in the form of words or sentences. (Sutopo, 2002:35).²⁶

2. Data Source

a. Primary Data

The document which is applied as the primary data of this research is the holy Qur'an especially surah Ar-Rahman and the English translation of it taken from the translated Qur'an entitled "*Interpretation of the Meanings of the Noble Qur'an in the English Language*", published by Maktaba Dar-as-Salam, Darussalam year 1996. This translated Qur'an contains ayahs of Al-Qur'an and its

²⁶ Edy Maherul Fata, "An Analysis of Strategies and Translation Quality Assessment of The Book Entitled "Let's Joke and Enrich Your Vocabulary" Into Bahasa Indonesia" (Sarjana Degree, UNS, Surakarta, 2009), 39.

English translation which is translated and interpreted by Dr. Muhammad Taqi-ud-Din Al-Hilali and D. Muhammad Muhsin Khan.

b. Secondary Data

The secondary data of this research are taken from books, journal or data from internet which related to the translation study especially Qur'an translation.

3. Technique of Data Collection

a. Document

This research mainly took the data from the document. Here, the document referred to the translated Qur'an entitled "*Interpretation of the Meanings of the Noble Qur'an in the English Language*". In this translated Qur'an, the translators used various method of translation. In this research, surah Ar-Rahman is selected to be the object of this research because of some reasons, one of them is Ar-Rahman is unique. It has 31 twin verses or ayahs.

4. Technique of Data Analysis

In this study, the researcher uses content analysis approach in analyzing data. Content analysis is described as the scientific study of content of communication. It is the study of the content with reference to the meanings, contexts and intentions contained in messages. The term

Content Analysis is 75 years old, and Webster's Dictionary of English language listed it since 1961.

Content denotes what is contained and content analysis is the analysis of what is contained in a message. Broadly content analysis may be seen as a method where the content of the message forms the basis for drawing inferences and conclusions about the content (Nachmias and Nachmias, 1976). Further, content analysis falls in the interface of observation and document analysis. It is defined as a method of observation in the sense that instead of asking people to respond to questions, it "takes the communications that people have produced and asks questions of communications" (Kerlinger, 1973). Therefore, it is also considered as an unobtrusive or non-reactive method of social research.²⁷

Content analysis focuses on analyzing and interpreting recorded material to learn about human behavior. The material may be public records, textbooks, letters, films, tapes, diaries, themes, reports, or other documents. Content analysis usually begins with a question that the researcher believes can best be answered by studying documents. For example, what was the employment situation like for married women teachers in the early 20th century? Content analysis is sometimes quantitative, such as when one investigates middle school science

²⁷ B Devi Prasad, *Content Analysis. A Method of Social Science Research*. CSS. 1.

textbooks to determine the extent of coverage given to the achievements of minority scientists.²⁸

More specifically studies using content analysis usually involve the following six steps:

1. Formulation of the research question or objectives
2. Selection of communication content and sample
3. Developing content categories
4. Finalizing units of analysis
5. Preparing a coding schedule, pilot testing and checking inter coder reliabilities
6. Analyzing the collected data²⁹

G. Organization of Thesis

The thesis will be divided into three chapters as follows:

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

²⁸ Donald Ary, et. al. *Introduction to Research in Education* (Eight Edition) (Wadsworth: Cengage Learning, 2010), 29-30.

²⁹ B Devi Prasad, *Content Analysis. A Method of Social Science Research*. CSS. 9.

Chapter II This chapter discusses about data and analysis of the statement of the problem. It contains data analyzing about technique of translation that is used in translating surah Ar-Rahman.

Chapter III This chapter consists of conclusion and recommendation.



CHAPTER II

RESULT AND DISCUSSION

This chapter presents the result of the analysis on translation technique of English translation of surah Ar-Rahman by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan. Meanwhile, the explanation of analyzing translation techniques that are used in translating surah Ar-Rahman into English translated text will be discussed verse by verse.

A. Result

The total of the data in this research is 78 verses. There are 31 twin verses that have same text that will be discussed only one. So, there are 48 remaining data in this study. There are 9 types of translation techniques found in the data, which are amplification, linguistic amplification, particularization, transposition, discursive creation, description, literal translation, modulation, and borrowing. However, the translator not only applied one technique in every data but also combined two different techniques even more.

The Types of Translation Techniques in English Translation of Surah Ar-

Rahman by Dr. Al-Hilali and Dr. Khan

No.	ST	TT	Technique of Translation
1	الرَّحْمَنُ	The Most Gracious (Allah)!	Amplification
2	عَلَّمَ الْقُرْآنَ	He has taught (you mankind) the Qur'an (by His Mercy).	Linguistic Amplification
3	خَلَقَ الْإِنْسَانَ	He created man.	Particularization
4	عَلَّمَهُ الْبَيَانَ	He taught him eloquent speech.	Transposition
5	الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ	The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning).	Linguistic Amplification
6	وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ	And the herbs (or stars) and the trees both prostrate themselves (to Allah.)	Linguistic Amplification
7	وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ	And the heaven He has raised high, and He has set up the Balance.	Discursive Creation
8	أَلَّا تَطْغَوْا فِي الْمِيزَانِ	In order that you may not transgress (due) balance.	Transposition
9	وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ	And observe the weight with equity and do not make the balance deficient.	Modulation

10	وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ	And the earth He has put down (laid) for the creatures.	Transposition
11	فِيهَا فَكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ	Therein are fruits, date palms producing sheathed fruit stalks (enclosing dates).	Description
12	وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ	And also corn, with (its) leaves and stalks for fodder, and sweet-scented plants.	Description
13,16,18, 21,23,25, 28,30,32, 34,36,38, 40,42,45, 47,49,51, 53,55,57, 59,61,63, 65,67,69, 71,73,75, 77	فَيَايَ الْآءِ رَبِّكُمَا تُكذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?	Amplification
14	خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ	He created man (Adam) from sounding clay like the clay of pottery.	Particularization
15	وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّن نَّارٍ	And the jinn He created from a smokeless flame of fire.	Transposition
17	رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ	(He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).	Description

19	مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ	He has let loose the two seas (the salt and fresh water) meeting together.	Transposition-Amplification
20	بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ	Between them is a barrier which none of them can transgress.	Amplification
22	تَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ	Out of them both come out pearl and coral.	Transposition
24	وَالَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ	And His are the ships going and coming in the seas, like mountains.	Discursive Creation
26	كُلُّ مَنْ عَلَيْهَا فَانٍ	Whatsoever is on it (the earth) will perish.	Amplification
27	وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ	And the Face of your Lord full of Majesty and Honour will remain forever.	Transposition
29	يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ	Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some)!	Transposition-Description
31	سَنَفْرَعُ لَكُمْ أَيُّهَ الثَّقَلَانِ	We shall attend you, O you two classes (jinn and men)!	Amplification
33	يٰۤاٰسْمٰعِيْلُ اِنَّا نَعْلَمُ اَنْ تَنْفُذُوۤا اِنۡ اَسْتَطَعْتُمْ اَنْ تَنْفُذُوۤا	O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the	Amplification

	<p>مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَأَنْفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ</p>	<p>earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allah)!</p>	
35	<p>يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ</p>	<p>There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.</p>	Linguistic Amplification
37	<p>فَإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ</p>	<p>Then when the heaven is rent asunder, and it becomes rosy or red like red oil, or red hide.</p>	Amplification
39	<p>فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ</p>	<p>So, on that Day no question will be asked of man or jinni as to his sin [because they have already been known from their faces either white (dwellers of Paradise – true believers of Islamic Moonotheism) or black (dwellers of Hell – polytheists; disbelievers, criminals)].</p>	Description
41	<p>يَعْرِفُ الْمَجْرِمُونَ بِسِيمَتِهِمْ فَيُؤْخَذُ بِالنَّوْصِي وَالْأَقْدَامِ</p>	<p>The <i>Mujrimun</i> (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their</p>	Borrowing-Particularization

		feet.	
43	هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ	This is the Hell which the <i>Mujrimun</i> (polytheists, criminals, sinners) denied.	Borrowing-Particularization
44	يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ	They will go between it (Hell) and the fierce boiling water!	Amplification-Reduction
46	وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ	But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).	Linguistic Amplification
48	ذَوَاتَا أَفْنَانٍ	With spreading branches.	Literal Translation
50	فِيهِمَا عَيْنَانِ تَجْرِيَانِ	In them (both) will be two springs flowing (free).	Amplification
52	فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ	In them (both) will be every kind of fruit in pairs.	Amplification
54	مُتَّكِنِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ	Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.	Modulation
56	فِيهِنَّ قَانِصَاتٌ الْطَّرْفِ لَمْ يَطْمِئِنَّهُنَّ أَنْسٌ قَبْلَهُمْ وَلَا جَانٌّ	Wherein both will be <i>Qasirat-ut-Tarf</i> [chaste females (wives) restraining their glances, desiring none except their husbands], with whom no man or jinn has had <i>Tamth</i> before them.	Borrowing-Description

58	كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ	(In beauty) they are like rubies and coral.	Amplification
60	هَلْ جَزَاءُ إِلَّا حَسَنٍ إِلَّا إِلَّا حَسَنٌ	Is there any reward for good other than good?	Literal Translation
62	وَمِنْ دُونِهِمَا جَنَّاتٍ	And besides these two, there are two other Gardens (i.e. in Paradise).	Linguistic Amplification
64	مُدْهَامَتَانِ	Dark green (in colour).	Amplification
66	فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ	In them (both) will be two springs gushing forth.	Amplification
68	فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ	In them (both) will be fruits, and date palm and pomegranates.	Amplification
70	فِيهِنَّ حَيْرَاتٌ حِسَانٌ	Therein (Gardens) will be <i>Khairatun Hisan</i> [fair (wives) good and beautiful];	Borrowing-Description-Amplification
72	حُورٌ مَّقْصُورَاتٌ فِي الْحَيْامِ	<i>Hur</i> (beautiful, fair females) guarded in pavilions;	Borrowing-Description
74	لَمْ يَطْمِئِنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ	With whom no man or jinni has had <i>Tamth</i> before them.	Borrowing-Transposition
76	مُتَكِبِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ	Reclining on green cushions and rich beautiful mattresses.	Literal Translation
78	تَبَارَكَ اسْمُ رَبِّكَ ذِي	Blessed is the Name of your Lord (Allah),	Amplification

	الْجَلِيلِ وَالْإِكْرَامِ	the Owner of Majesty and Honour.	
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It can be seen from the table above, the most technique of translation used is amplification. There are 44 data that were translated by amplification technique. The second order after amplification is linguistic amplification and transposition. The translators used linguistic amplification and transposition in translating 6 data of surah Ar-Rahman. Then, the third order is description. There are 5 data translated by linguistic amplification.

B. Discussion

This part discusses about the analysis on the translation techniques in translating surah Ar-Rahman into English translated text by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan in *“Interpretation of the Meanings of the Noble Qur’an in the English Language”*, published by Maktaba Dar-as-Salam, Darussalam year 1996. The discussion is explained verse by verse after the researcher classified the data based on the translation techniques.

1. Amplification

No.	ST	TT	Technique of Translation
1	الرَّحْمَنِ	The Most Gracious (Allah)!	Amplification

The data above is translated by amplification. This technique translates with showing or paraphrasing the implied messages of the source text (ST). It usually give addition as the data above. The translators added *most* to show that الرَّحْمَن has meaning great attribute of God and they also added (*Allah*) to the target text (TT) although the reader has known that the praise refers to Allah.

No.	ST	TT	Technique of Translation
13,16,18,21,23,25, 28,30,32,34,36,38, 40,42,45,47,49,51, 53,55,57,59,61,63, 65,67,69,71,73,75, 77	فَبِأَيِّ آءِآءِ رَبِّكُمَا تُكذِّبَانِ	Then which of the Blessings of your Lord will you both (jinn and men) deny?	Amplification

The data above is the twin verses. There are 31 same data. In the data above, the translators translated تُكذِّبَانِ into *will you both (jinn and men) deny*. It can be seen the addition is *will* and (*jinn and men*). The translators used amplification in order to explicate the implied message of the ST. The translators added *will* whereas there is no sign refers to simple future tense in the data above. Then, the subject of verb *deny* is jinn and men but it is

conveyed implicitly which some readers will not know. So, the translators show it into the target text (TT).

No.	ST	TT	Technique of Translation
20	بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ	Between them is a barrier which none of them can transgress.	Amplification

In the data above, the translators translated لَا يَبْغِيَانِ into *which none of them can transgress*. It shows that the data above is translated by amplification technique. The translators want to express the implicit information of the source text (ST) in the target text. If the data above is translated by literal translation technique, it will be *do not transgress*.

No.	ST	TT	Technique of Translation
26	كُلُّ مَنْ عَلَيْهَا فَانٍ	Whatever is on it (the earth) will perish.	Amplification

In the data above, the translators added (*the earth*) after *on it* in the target text (TT). They want the readers know that *it* in this sentence refers to *earth*. So the implicit message of this verse can be caught by the readers.

No.	ST	TT	Technique of Translation
31	سَنَفْرَعُكُمْ أَيُّهُ الثَّقَلَانِ	We shall attend you, O you two classes (jinn and men)!	Amplification

The data above is also the implementation of amplification technique. It can be seen from the addition given by the translators which is in the bracket. It is (*jinn and men*). It is an implicit message of *two classes*. So, the translators explicit it by adding word (*jinn and men*).

No.	ST	TT	Technique of Translation
33	يَمْعَشَرِ الْجِنَّ وَالْإِنْسِ إِنْ أَسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا بِسُلْطَنِ	O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allah)!	Amplification

On the data above, the translators added (*from Allah*) to the end of sentence in the target text (TT) which do not exist in the source text (ST). This technique is used in order to the readers understand easily that *the authority* in this verse is *from Allah*.

No.	ST	TT	Technique of Translation
37	فَإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ	Then when the heaven is rent asunder, and it becomes rosy or red like red oil, or red hide.	Amplification

The indication that the data above is translated by amplification is the word *rent asunder* and *or red hide* in the target text (TT) which do not exist in

the source text (ST). The translators translated *أَنْشَقَّتْ* into *rent asunder*.

Asunder is the addition to support the word *rent* because *rent* is not enough to replace the word *أَنْشَقَّتْ*. Then, *or red hide* is the supporting word of *rosy or*

red like red oil.

No.	ST	TT	Technique of Translation
50	فِيهِمَا عَيْنَانِ تَجْرِيَانِ	In them (both) will be two springs flowing (free).	Amplification

In the data above, the translators added *(both)* after *them* and *(free)* in the end of sentence. It shows that the translators used amplification technique. They expressed the implied subject of the source text (ST) to the the target text (TT) by giving the addition in the bracket; *(both)* and *(free)*. So the readers know that *them* refers to two Gardens in Paradise as mentioned in the data no. 46 and the stream of spring in the Paradise is free.

No.	ST	TT	Technique of Translation
52	فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ	In them (both) will be every kind of fruit in pairs.	Amplification

As the data no. 50, the data above shows that the translators used amplification technique which indicated by addition (*both*) in the target text (TT). (*both*) refers to *the two Gardens in Paradise*.

No.	ST	TT	Technique of Translation
58	كَأَنَّهِنَّ الْيَاقُوتُ وَالْمَرْجَانُ	(In beauty) they are like rubies and coral.	Amplification

From the data above, it shows that the translators added (*In beauty*) to express that *rubies and coral* are simile of the *beautiful woman's beauty in the Garden/Heaven*. So, the translators used amplification technique to express the implicit message of the source text (ST).

No.	ST	TT	Technique of Translation
64	مُدَّهَامَتَانِ	Dark green (in colour).	Amplification

As well in the previous data, the addition which indicated using of amplification technique is usually typed in the bracket. The data above, the translators added (*in colour*) to express the implied message in the source text (ST).

No.	ST	TT	Technique of Translation
66	فِيهِمَا عَيْنَانِ نَضَّاحَتَانِ	In them (both) will be two springs gushing forth.	Amplification

The data above is similar to the data no. 50 and no. 52. The translators added (*both*) to convey that *them* in this data refers to *the two Gardens* which has been mentioned in the previous verse/data.

No.	ST	TT	Technique of Translation
68	فِيهِمَا فَنَخْلٌ وَرُمَّانٌ	In them (both) will be fruits, and date palm and pomegranates.	Amplification

Likewise the data above, it is similar to the data no. 50, no. 52 and no. 66. The translators added (*both*) to clarify where *them* refers to.

No.	ST	TT	Technique of Translation
78	تَبْرَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ	Blessed is the Name of your Lord (Allah), the Owner of Majesty and Honour.	Amplification

The data above is also translated by amplification technique. It can be seen from the addition in the bracket (*Allah*). The translators want to emphasize that *Lord* in this data is *Allah*.

2. Transposition

No.	ST	TT	Technique of Translation
4	عَلَّمَهُ الْبَيَانَ	He taught him eloquent speech.	Transposition

The data above shows the implementation of transposition technique.

There is a shift unit from word into phrase. **الْبَيَان** become *eloquent speech*. All

of shift kind are include of transposition technique.

No.	ST	TT	Technique of Translation
8	أَلَّا تَطَّعُوا فِي الْمِيرَانِ	In order that you may not transgress (due) balance.	Transposition

As well the data no. 4, the data above is also the implementation of transposition technique. There is a shift unit in the sentence above. It is from word **أَلَّا** become phrase *in order that you may not*.

No.	ST	TT	Technique of Translation
10	وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ	And the earth He has put down (laid) for the creatures.	Transposition

The translator used transposition technique in the data above by a shift unit. The word **وَضَعَهَا** is translated into *He has put down (laid)*. It means that

there is a shift from word to clause. It is called a shift unit.

No.	ST	TT	Technique of Translation
15	وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّن نَّارٍ	And the jinn He created from a smokeless flame of fire.	Transposition

The data above used transposition technique by a shift structure. It can be seen from the word **الْجَانَّ** which is in the middle of the source text (ST) become onset in the target text (TT), namely *and the jinn*. A changing an order of word in a sentence is a shift structure that include in transposition technique.

No.	ST	TT	Technique of Translation
22	تَخْرُجُ مِنْهُمَا الْلُّؤْلُؤُ وَالْمَرْجَانُ	Out of them both come out pearl and coral.	Transposition

The data above is similar to the data no. 15. It is used transposition-shift structure technique. The verb **تَخْرُجُ** which is in the first of sentence in the ST, moved into the middle of the sentence, here is *come out*.

No.	ST	TT	Technique of Translation
27	وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ	And the Face of your Lord full of Majesty and Honour will remain forever.	Transposition

The data above also used transposition-shift structure technique. The word **وَيَبْقَى** which is in the first part of sentence translated into *will remain*

forever in the end of sentence. A movement of word order is implementation of shift structure include of transposition technique.

3. Linguistic Amplification

No.	ST	TT	Technique of Translation
2	عَلَّمَ الْقُرْآنَ	He has taught (you mankind) the Qur'an (by His Mercy).	Linguistic Amplification

In the data above, the translators add (*you mankind*) and (*by His Mercy*) to the target text (TT). They want the readers know the implicit message of the ST. If the translators translate this data by literal technique, it will be *He has taught the Qur'an*. Actually, the source text (ST) has object of verb implicitly (*you mankind*). So the translation express the linguistic element of the source text (ST), here is implicit object. Then they put it in the bracket.

No.	ST	TT	Technique of Translation
5	الشَّمْسُ وَالْقَمَرُ مُحْسَبَانِ	The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning).	Linguistic Amplification

The data above is also used linguistic amplification technique. The translators tried to convey the linguistic element of the source text (ST) in the

word *يَحْسَبَانِ*. The translators translated it into *run on their fixed courses*

(*exactly*) *calculated with measured out stages for each (for reckoning)*.

No.	ST	TT	Technique of Translation
6	وَالشَّجَرُ وَالنَّجْمُ يَسْجُدَانِ	And the herbs (or stars) and the trees both prostrate themselves (to Allah.)	Linguistic Amplification

In the data above, the implementation of linguistic amplification can be seen from the word in the bracket, (*or stars*) and *themselves (to Allah)*. Both of word are implicit element in the source text. So the translators expressed it to the target text (TT).

No.	ST	TT	Technique of Translation
35	يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ	There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.	Linguistic Amplification

In the data above, the addition which indicate the implementation of linguistic amplification is *yourselves*. This addition will not exist if the translators used literal translation technique. Linguistic amplification technique can express the implicit element of linguistic of the source text (ST).

No.	ST	TT	Technique of Translation
46	وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ	But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).	Linguistic Amplification

In the data above, the translators added *there will be* two Gardens (*i.e. in Paradise*) to the target text (TT) which do not exist in the source text (ST). Most of Al-Qur'an verses consist of words that have implicit message, as if this data/verse. So the translators used linguistic amplification technique in this data.

No.	ST	TT	Technique of Translation
62	وَمِن دُونِهِمَا جَنَّتَانِ	And besides these two, there are two other Gardens (i.e. in Paradise).	Linguistic Amplification

The data above is similar to the data no. 46. The translators translated *جَنَّتَانِ* into *there are two other Gardens (i.e. in Paradise)*. It shows that actually this word has implicit element of linguistic, here is subject. So, the translators added *there are* as the subject of the sentence.

4. Description

No.	ST	TT	Technique of Translation
11	فِيهَا فَكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ	Therein are fruits, date palms producing sheathed fruit stalks (enclosing dates).	Description

The data above is the implementation of description technique. The translators translated the data above by explaining the shape and the function of thing of source text (ST). It can be seen from part of sentence *producing sheathed fruit stalks (enclosing dates)*.

No.	ST	TT	Technique of Translation
12	وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ	And also corn, with (its) leaves and stalks for fodder, and sweet-scented plants.	Description

From the data above, it can be seen from the part of sentence (*its*) *leaves and stalks for fodder, and sweet-scented plants*. The translators translated the data by describing the shape and the function of the thing which is in the source text (ST). by using description technique, the translators hope the readers will understand the translation text easily.

No.	ST	TT	Technique of Translation
17	رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ	(He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places	Description

		of sunset during early summer and early winter).	
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The data above also used description technique. the translators translated *المَشْرِقَيْنِ* into *the two easts (places of sunrise during early summer and early winter)* and *المَغْرِبَيْنِ* into *the two wests (places of sunset during early summer and early winter)*. It is the detail description of the two words.

No.	ST	TT	Technique of Translation
39	<p>فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ</p>	<p>So, on that Day no question will be asked of man or jinni as to his sin [because they have already been known from their faces either white (dwellers of Paradise – true believers of Islamic Moonotheism) or black (dwellers of Hell – polytheists; disbelievers, criminals)].</p>	Description

From the data above, it can be seen that it is the implementation of description technique from long explanation in the target text (TT). Here is *[because they have already been known from their faces either white*

(*dwellers of Paradise – true believers of Islamic Monotheism*) or black
(*dwellers of Hell – polytheists; disbelievers, criminals*)].

5. Literal Translation

No.	ST	TT	Technique of Translation
48	ذَوَاتَا أَفْنَانٍ	With spreading branches.	Literal Translation

The data above is the implementation of literal translation technique.

The translators translated the data word by word with the same number and grammatical class. There is neither addition nor reduction.

No.	ST	TT	Technique of Translation
60	هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَانُ	Is there any reward for good other than good?	Literal Translation

In the data above, the translators translated each word in the source text (ST) into target language (TL) without any addition, change, shift and reduction.

No.	ST	TT	Technique of Translation
76	مُتَّكِنِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبَقَرِيٍّ حِسَانٍ	Reclining on green cushions and rich beautiful mattresses.	Literal Translation

The data above is also translated by literal translation technique. The translators consider the readers can understand the translation text although the translators do not give any addition or description. So, the translators translated the data above word by word enough.

6. Discursive Creation

No.	ST	TT	Technique of Translation
7	وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ	And the heaven He has raised high, and He has set up the Balance.	Discursive Creation

The data above is the implementation of discursive creation technique.

The translators used equivalent word out of the context in order to attract the readers attention. It can be seen from *وَالسَّمَاءَ* which is translated into *the heaven*. If it is translated literally it will be *the sky*.

No.	ST	TT	Technique of Translation
24	وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ	And His are the ships going and coming in the seas, like mountains.	Discursive Creation

The data above is also translated by discursive creation technique. the translators translated *الْمُنشَآتُ* into *going and coming*.

7. Particularization

No.	ST	TT	Technique of Translation
3	خَلَقَ الْإِنْسَانَ	He created man.	Particularization

The data above is the implementation of particularization technique.

The translators translated الْإِنْسَانَ into *man*. If it is translated literally, it will be *human*. The translators translated the general term in the source language (SL) text into more specific word in the target language (TL) text.

No.	ST	TT	Technique of Translation
14	خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ	He created man (Adam) from sounding clay like the clay of pottery.	Particularization

The data above is also translated by particularization technique. It has similar word with the data no. 3. It is الْإِنْسَانَ . it is translated into *man (Adam)*.

The translators used more special word to be equivalent of the source language (SL) text.

8. Modulation

No.	ST	TT	Technique of Translation
9	وَأَقِيمُوا الْوَزْنَ وَلَا تَخْسِرُوا بِالْفِئْطِ الْمِيزَانَ	And observe the weight with equity and do not make the balance deficient.	Modulation

From the data above, the translators change the point of view or focus in ST. It means the data above is translated by using modulation technique. It can be seen from part of sentence وَلَا تَخْسِرُوا الْمِيزَانَ which is translated into *and do not make the balance deficient*. If it is translated by literal, it will be *and do not decrease the balance*.

No.	ST	TT	Technique of Translation
54	مُتَّكِنِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ	Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.	Modulation

The data above is also translated by modulation technique. From the part of sentence وَجَنَى الْجَنَّتَيْنِ دَانٍ that is translated into *and the fruits of the two Gardens will be near at hand*. The translators changed the point of view

of ST. The translation can be *and the fruits of the two Gardens will be easy to pick up.*

9. Amplification and Reduction

No.	ST	TT	Technique of Translation
44	يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانِ	They will go between it (Hell) and the fierce boiling water!	Amplification-Reduction

From the data above, it is clear that the translators used amplification. Although pronoun *it* refers to Hell which has mentioned in the previous data; data no. 43, the translators added (*Hell*) after pronoun *it*.

10. Transposition and Description

No.	ST	TT	Technique of Translation
29	يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ	Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some)!	Transposition-Description

The data above is the implementation of transposition, especially structurally. The first part of sentence in ST is *يَسْأَلُهُ* is translated into *begs* but

it placed in the middle of sentence in TT. It means there is a changing structure in this translation. Besides, the translators combined description technique for the data above. The clause in the bracket (*such as giving honour or disgrace to some, life or death to some*)! is the description of the previous word; *some affair*. It means the translators used transposition and description technique in the data above.

11. Transposition and Amplification

No.	ST	TT	Technique of Translation
19	مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ	He has let loose the two seas (the salt and fresh water) meeting together.	Transposition-Amplification

The data above is also the implementation of transposition. But it is different kind. The data above involve changing unit of linguistic, from word to clause. It can be seen from word مَرَجَ which is translated into clause: *He has let loose*. Beside transposition, the translators also used amplification technique. It can be seen from the phrase in the bracket; (*the salt and fresh water*). It is an addition in order to express the implicate information of ST.

12. Borrowing and Description

No.	ST	TT	Technique of Translation
56	فِيهِنَّ قَصِيرَاتُ الطَّرْفِ لَمْ يَطْمِئِنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ	Wherein both will be <i>Qasirat-ut-Tarf</i> [chaste females (wives) restraining their glances, desiring none except their husbands], with whom no man or jinn has had <i>Tamth</i> before them.	Borrowing-Description

For the data above, the translators combined borrowing and description technique. using of borrowing can be seen from the part of sentence “*Qasirat-ut-Tarf*”. It is implementation of pure borrowing technique. there is not any changing. Then, the next sentence which is in the bracket; [*chaste females (wives) restraining their glances, desiring none except their husbands*] is implementation of description technique.

No.	ST	TT	Technique of Translation
72	حُورٌ مَّقْصُورَاتٌ فِي الْحَيَامِ	<i>Hur</i> (beautiful, fair females) guarded in pavilions;	Borrowing-Description

As the data no. 56. The data above is also using of combination of borrowing and description technique. It can be seen from the word *Hur*. It is also pure borrowing. Then, phrase in the bracket; (*beautiful, fair females*) is the description of *Hur*.

13. Borrowing and Transposition

No.	ST	TT	Technique of Translation
74	لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ	With whom no man or jinni has had <i>Tamth</i> before them.	Borrowing-Transposition

The data above is using of combination of borrowing and transposition technique. it can be seen from word *Tamth*. It is a pure borrowing. Then, there is a changing structurally in the data above. The clearest example is the word قَبْلَهُمْ that is in the middle of sentence in ST, it has translated into *before them* and changed into the end of sentence in TT.

14. Borrowing and Particularization

No.	ST	TT	Technique of Translation
41	يُعْرَفُ الْمُجْرِمُونَ بِسِيئَتِهِمْ فَيُؤْخَذُ بِالنَّوْصِي وَالْأَقْدَامِ	The <i>Mujrimun</i> (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.	Borrowing- Particularization

The data above is using of combination of borrowing and particularization technique. It has clear from the word *Mujrimun*. It is a pure borrowing. Then, the next words which is in the bracket; (*polytheists, criminals, sinners*) are the specific form of *Mujrimun*. It indicates that the

translators used particularization technique for the data above. The translators added the example of the borrowing word (*Mujrimun*) in order to the readers understand what the intention of this data/verse.

No.	ST	TT	Technique of Translation
43	هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ	This is the Hell which the <i>Mujrimun</i> (polytheists, criminals, sinners) denied.	Borrowing- Particularization

In the data above, there is a word which is same with the word in the data no. 41. It is *Mujrimun*. Automatically, the translators used borrowing and particularization technique for the data above.

15. Borrowing, Description and Amplification

No.	ST	TT	Technique of Translation
70	فِيهِنَّ خَيْرَاتٌ حَسَنٌ	Therein (Gardens) will be <i>Khairatun Hisan</i> [fair (wives) good and beautiful];	Borrowing-Description- Amplification

The data above is different data among all of data. The translators used three techniques for the data above, they are borrowing, description and amplification. Using of borrowing technique can be seen from the italic-typed word, namely *Khairatun Hisan*. Then, the next words in the bracket is the implementation of description technique. The translators added it to help readers understand what the meaning of *Khairatun Hisan*. The last, using of

amplification technique is indicated by the word (*Garden*) as the implicate information in the word *therein*. The translators added *Garden* to make the data above easy to understand.



CHAPTER III

CLOSING

A. Conclusion

Based on the result of the analysis, the conclusion of the research can be drawn as follows:

There are 15 techniques of translation used in translating surah Ar-Rahman based on Al-Qur'an Translated by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan. Seven of them are combined technique. They are amplification, transposition, linguistic amplification, description, literal translation, discursive creation, particularization, modulation, amplification-reduction, transposition-description, transposition-amplification, borrowing-description, borrowing-transposition, borrowing-particularization, and borrowing-description-amplification.

B. Recommendation

After drawing conclusion for the research, the researcher would like to give some recommendation to:

1. For the translator

In translating Holy Al-Qur'an, the translator may modify or change the sentence structure, word order or point of view in order to

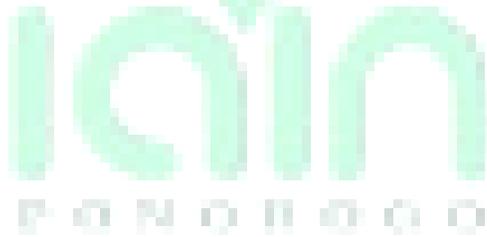
convey the message or content of the verse of Al-Qur'an. Combining two or more translation techniques is a badly needed in order to produce good translation that is easy to understand by the target readers.

2. For the students and the lecturers

The lecturer may lead the theory related with Al-Qur'an in the lecture. Therefore, the students will have basic understanding especially with the translation technique. They will know how to translate a difficult text like Holy Qur'an correctly by using a suitable technique of translation.

3. For the readers

It is possible that the readers should be selective in choosing an appropriate translation technique. As the exegesis in this thesis, the readers will have knowledge many kinds of ways in translating some texts.



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