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 is 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

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.

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. 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. 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

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

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. 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

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

meanings and implications. 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 translates the text in producing translation is called a translator. A good translator will produce a good translation. One of famous translators 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

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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](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.”

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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). 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. In which the SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly, out of context.

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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 constraints 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. 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.

\[14 \text{ Ibid.}\]
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 away 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.

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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.


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.

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.\(^\text{16}\)

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

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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 agrammatically 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 implicit 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 uses more general terms in TL for specific terms 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 is 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 synthesizing the elements of linguistic in TL. Linguistic compression is the opposite of linguistic amplification. This technique is 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 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). 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. 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

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. 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

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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.\textsuperscript{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 Ayat 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 نعمة 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.

\textsuperscript{22} Ibid., 30
In Surah Ar Rahman Allah tells us to look at Allah’s blessing and bounties. Allah repeatedly tells us. 23

“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”
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.\footnote{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).}

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.
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).

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

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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.\textsuperscript{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 data\textsuperscript{29}

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.


\textsuperscript{29} B Devi Prasad, \textit{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

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>آلْرَحْمَنُ</td>
<td>The Most Gracious (Allah)!</td>
<td>Amplification</td>
</tr>
<tr>
<td>2</td>
<td>عَلَمَ الْقُرْآنَ</td>
<td>He has taught (you mankind) the Qur’an (by His Mercy).</td>
<td>Linguistic Amplification</td>
</tr>
<tr>
<td>3</td>
<td>خَلَقَ آدَمَ</td>
<td>He created man.</td>
<td>Particualrization</td>
</tr>
<tr>
<td>4</td>
<td>عَلَمَهُ الْبَيْانَ</td>
<td>He taught him eloquent speech.</td>
<td>Transposition</td>
</tr>
<tr>
<td>5</td>
<td>﴿الْشَّمْسُ وَالْقَمْرُ وَالْجَبَالِ﴾</td>
<td>The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning).</td>
<td>Linguistic Amplification</td>
</tr>
<tr>
<td>6</td>
<td>وَالْحَجَّ عَلَى الْشَّجَرِ ﴿يَسْجُدُانِ﴾</td>
<td>And the herbs (or stars) and the trees both prostrate themselves (to Allah.)</td>
<td>Linguistic Amplification</td>
</tr>
<tr>
<td>7</td>
<td>وَالسَّمَاءَ رُفُعَهَا وَوُضُعَ ﴿الْمِيزَارِ﴾</td>
<td>And the heaven He has raised high, and He has set up the Balance.</td>
<td>Discursive Creation</td>
</tr>
<tr>
<td>8</td>
<td>﴿أَلا تَطُوَّرَ في الْمِيزَارِ﴾</td>
<td>In order that you may not transgress (due) balance.</td>
<td>Transposition</td>
</tr>
<tr>
<td>9</td>
<td>﴿وَأِقِمْوا آلِوْزَرً﴾</td>
<td>And observe the weight with equity and do not make the balance deficient.</td>
<td>Modulation</td>
</tr>
<tr>
<td>10</td>
<td>And the earth He has put down (laid) for the creatures.</td>
<td>Transposition</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Therein are fruits, date palms producing sheathed fruit stalks (enclosing dates).</td>
<td>Description</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>And also corn, with (its) leaves and stalks for fodder, and sweet-scented plants.</td>
<td>Description</td>
<td></td>
</tr>
<tr>
<td>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</td>
<td>Then which of the Blessings of your Lord will you both (jinn and men) deny?</td>
<td>Amplification</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>He created man (Adam) from sounding clay like the clay of pottery.</td>
<td>Paricularization</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>And the jinn He created from a smokeless flame of fire.</td>
<td>Transposition</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>(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).</td>
<td>Description</td>
<td></td>
</tr>
</tbody>
</table>
He has let loose the two seas (the salt and fresh water) meeting together.

Between them is a barrier which none of them can transgress.

Out of them both come out pearl and coral.

And His are the ships going and coming in the seas, like mountains.

Whatsoever is on it (the earth) will perish.

And the Face of your Lord full of Majesty and Honour will remain forever.

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)!

We shall attend you, O you two classes (jinn and men)!

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)! |

|35| 35| 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|

|37| 37| Then when the heaven is rent asunder, and it becomes rosy or red like red oil, or red hide. |

|Amplification|

|39| 39| 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 Monotheism) or black (dwellers of Hell – polytheists; disbelievers, criminals)]. |

|Description|

|41| 41| The *Mujrimun* (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet. |

<p>|Borrowing-Particularization|</p>
<table>
<thead>
<tr>
<th>Line</th>
<th>Arabic</th>
<th>English</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>43</td>
<td>هَذِهِ، جَهَّمُ اللَّيْنِ يَكَبُّنَ بِهَا الْمُجْرِمُونَ</td>
<td>This is the Hell which the <em>Mujrimun</em> (polytheists, criminals, sinners) denied.</td>
<td>Borrowing-Particularization</td>
</tr>
<tr>
<td>44</td>
<td>يُطَفُّونَ بِبُنيٍّ وَبَني حَيْمٍ</td>
<td>They will go between it (Hell) and the fierce boiling water!</td>
<td>Amplification-Reduction</td>
</tr>
<tr>
<td>46</td>
<td>وَلَمْ نَحَافِقَ مَقَامَ رَبِّنَا جَنَّاتَنِ</td>
<td>But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).</td>
<td>Linguistic Amplification</td>
</tr>
<tr>
<td>48</td>
<td>دَوَانًا أَفَانٍ</td>
<td>With spreading branches.</td>
<td>Literal Translation</td>
</tr>
<tr>
<td>50</td>
<td>فِيهَا عَبْنَانِ جَرِيَانٍ</td>
<td>In them (both) will be two springs flowing (free).</td>
<td>Amplification</td>
</tr>
<tr>
<td>52</td>
<td>فِيهَا مِن كُلّ فِيْكَهَا زِوْجَانٌ</td>
<td>In them (both) will be every kind of fruit in pairs.</td>
<td>Amplification</td>
</tr>
<tr>
<td>54</td>
<td>مُتَكَبِّنَ عَلَى فَرْشٍ بَطِيفَتْهَا مِن إِسْتِرْقٍ وَجْنِيَ الْجَنَّيَنِ ذَانِ</td>
<td>Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.</td>
<td>Modulation</td>
</tr>
<tr>
<td>56</td>
<td>فِيهِنَّ قَنْصَرَتُ الْطَّرْفِ لَمْ يَطْمَعُنَّ إِنَّسٌ فِيْهِمْ وَلَانَ جَانُ</td>
<td>Wherein both will be <em>Qasirat-ut-Tarf</em> [chaste females (wives) restraining their glances, desiring none except their husbands], with whom no man or jinn has had <em>Tamth</em> before them.</td>
<td>Borrowing-Description</td>
</tr>
<tr>
<td>Page</td>
<td>Arabic</td>
<td>English</td>
<td>English Description</td>
</tr>
<tr>
<td>------</td>
<td>--------</td>
<td>---------</td>
<td>---------------------</td>
</tr>
<tr>
<td>58</td>
<td>(In beauty) they are like rubies and coral.</td>
<td>Amplification</td>
<td></td>
</tr>
<tr>
<td>60</td>
<td>Is there any reward for good other than good?</td>
<td>Literal Translation</td>
<td></td>
</tr>
<tr>
<td>62</td>
<td>And besides these two, there are two other Gardens (i.e. in Paradise).</td>
<td>Linguistic Amplification</td>
<td></td>
</tr>
<tr>
<td>64</td>
<td>Dark green (in colour).</td>
<td>Amplification</td>
<td></td>
</tr>
<tr>
<td>66</td>
<td>In them (both) will be two springs gushing forth.</td>
<td>Amplification</td>
<td></td>
</tr>
<tr>
<td>68</td>
<td>In them (both) will be fruits, and date palm and pomegranates.</td>
<td>Amplification</td>
<td></td>
</tr>
<tr>
<td>70</td>
<td>Therein (Gardens) will be Khairatun Hisan [fair (wives) good and beautiful];</td>
<td>Borrowing-Description Amplification</td>
<td></td>
</tr>
<tr>
<td>72</td>
<td>Hur (beautiful, fair females) guarded in pavilions;</td>
<td>Borrowing-Description</td>
<td></td>
</tr>
<tr>
<td>74</td>
<td>With whom no man or jinni has had Tamth before them.</td>
<td>Borrowing-Transposition</td>
<td></td>
</tr>
<tr>
<td>76</td>
<td>Reclining on green cushions and rich beautiful mattresses.</td>
<td>Literal Translation</td>
<td></td>
</tr>
<tr>
<td>78</td>
<td>Blessed is the Name of your Lord (Allah),</td>
<td>Amplification</td>
<td></td>
</tr>
</tbody>
</table>
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

<table>
<thead>
<tr>
<th>No.</th>
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<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>أَلْهَمْنَأَلَّهاَنَّهُ</td>
<td>The Most Gracious (Allah)!</td>
<td>Amplification</td>
</tr>
</tbody>
</table>
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 أُلْهَمْنُ 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.

<table>
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</tr>
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<tbody>
<tr>
<td>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</td>
<td>فَبَلِّيَّنَا إِلَّاَّ رَبِّكَمَا نَكُذَّبُنَا</td>
<td>Then which of the Blessings of your Lord will you both (jinn and men) deny?</td>
<td>Amplification</td>
</tr>
</tbody>
</table>

The data above is the twin verses. There are 31 same data. In the data above, the translators translated نَكُذَّبُنَا 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).

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>ﱪﱯِﺑُّﮭُﻣَا بَرَزَّہُ ﻻ ﱪﱢﺑَﻋُبَانِ</td>
<td>Between them is a barrier which none of them can transgress.</td>
<td>Amplification</td>
</tr>
</tbody>
</table>

In the data above, the translators translated لا ﱪﱢﺑَﻋُبَانِ 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.

<table>
<thead>
<tr>
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<th>ST</th>
<th>TT</th>
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</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td>ﺞِﻛُّﻟُ ﻣَـٓٔ ﻋَﻠَيْـھَا ﻓَﺎـٓنِ</td>
<td>Whatsoever is on it (the earth) will perish.</td>
<td>Amplification</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
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</tr>
</thead>
<tbody>
<tr>
<td>31</td>
<td>ﱪِﺑﻲٰﻓُرُوٰغ لُﻛَّمُ ﺞِھَأ ﺞِنِّبَـۭﻻـٓنِ</td>
<td>We shall attend you, O you two classes (jinn and men)!</td>
<td>Amplification</td>
</tr>
</tbody>
</table>
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)*.

<table>
<thead>
<tr>
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<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>33</td>
<td>يَمُعَضُّ نُورُ بَيْنَ الْجِنِّ وَالْإِنسَانِ إِنَّ أَسْتَطِعْتُمْ أَن تَنْفَذُوا مِنْ أَفْتَرَى الْمَكْتَبِ وَالْأَرْضِ فَانْفِذُوا لَا تَنْفِذُونَ إِلَّا بِسُلْطَانِ</td>
<td>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)!</td>
<td>Amplification</td>
</tr>
</tbody>
</table>

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*.

<table>
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<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>37</td>
<td>فَإِذَا أَنْشَقَتْ الْأَسْمَاءُ فَكَانَتْ وَرَدْةٌ كَالْدِّهَانِ</td>
<td>Then when the heaven is rent asunder, and it becomes rosy or red like red oil, or red hide.</td>
<td>Amplification</td>
</tr>
</tbody>
</table>

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 \( ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًa\) into rent asunder.

Asunder is the addition to support the word rent because rent is not enough to replace the word \( ًاَسْنَقْتُ \). Then, or red hide is the supporting word of rosy or red like red oil.

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>50</td>
<td>ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًa</td>
<td>In them (both) will be two springs flowing (free).</td>
<td>Amplification</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>52</td>
<td>ًاَسْنَقْتُ ًاَسْنَقْتُ ًاَسْنَقْتُ ًa</td>
<td>In them (both) will be every kind of fruit in pairs.</td>
<td>Amplification</td>
</tr>
</tbody>
</table>
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.

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>58</td>
<td>قَامِنَةٌ أَلْيَافُهُ وَأَلْمَرْجَانُ</td>
<td>(In beauty) they are like rubies and coral.</td>
<td>Amplification</td>
</tr>
</tbody>
</table>

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).

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>64</td>
<td>مَدْهَا مِتَانٍ</td>
<td>Dark green (in colour).</td>
<td>Amplification</td>
</tr>
</tbody>
</table>

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).

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>66</td>
<td>فِيَهُمَا عَيْبَانُ نَصَاحَتَانِ</td>
<td>In them (both) will be two springs gushing forth.</td>
<td>Amplification</td>
</tr>
</tbody>
</table>
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.

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>68</td>
<td></td>
<td>In them (both) will be fruits, and date palm and pomegranates.</td>
<td>Amplification</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>78</td>
<td></td>
<td>Blessed is the Name of your Lord (Allah), the Owner of Majesty and Honour.</td>
<td>Amplification</td>
</tr>
</tbody>
</table>

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**

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td></td>
<td>He taught him eloquent speech.</td>
<td>Transposition</td>
</tr>
</tbody>
</table>
The data above shows the implementation of transposition technique. There is a shift unit from word into phrase. 

There is a shift unit from word into phrase. All of shift kind are include of transposition technique.

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>يَأْلَءَ تَطْعُواَ فِي الْمَيْرَانِ١</td>
<td>In order that you may not transgress (due) balance.</td>
<td>Transposition</td>
</tr>
</tbody>
</table>

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 يَأْلَءَ become phrase in order that you may not.

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>وَأَرَضِيْنَ وَضَعَهَا لِلْأَنَاَمَرْ</td>
<td>And the earth He has put down (laid) for the creatures.</td>
<td>Transposition</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>وَخَلَقَ الْجَنَّانَ مِن مَّارِجٍ مِّن نَارٍ</td>
<td>And the jinn He created from a smokeless flame of fire.</td>
<td>Transposition</td>
</tr>
</tbody>
</table>
The data above used transposition technique by a shift structure. It can be seen from the word َجَانَب 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.

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>22</td>
<td>َخَرَجَ مِنْهَا َلُؤْلُؤٌ وَالْمَرْجَانٌ</td>
<td>Out of them both come out pearl and coral.</td>
<td>Transposition</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>27</td>
<td>َوَبِيَقَى وَجَهَّ زَيَّكَ دُوَ َلَمْبَلَّ وَالْإِكْرَامِ</td>
<td>And the Face of your Lord full of Majesty and Honour will remain forever.</td>
<td>Transposition</td>
</tr>
</tbody>
</table>

The data above also used transposition-shift structure technique. The word َبِيَقَى 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

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>عِلَمَ الْقُرْآنَ</td>
<td>He has taught (you mankind) the Qur’an (by His Mercy).</td>
<td>Linguistic Amplification</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
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<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>ﺍﻟْـٰشْـٰمَـٰسُ وَ ﺍﻟْـٰقْـٰمُـٰرُـٰحُـٰسٌ</td>
<td>The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning).</td>
<td>Linguistic Amplification</td>
</tr>
</tbody>
</table>

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

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

<table>
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</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>وَالْحَجَرُ وَالْشَّجَرُ يَسْجَدُانِ</td>
<td>And the herbs (or stars) and the trees both prostrate themselves (to Allah.)</td>
<td>Linguistic Amplification</td>
</tr>
</tbody>
</table>

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).

<table>
<thead>
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</tr>
</thead>
<tbody>
<tr>
<td>35</td>
<td>يُرِسَلُ عَلَيْكُمَا شَوَاطِعٌ مِن نَارٍ وَخَامِسَ فِلاَ تَتَصَفَّرِانِ</td>
<td>There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.</td>
<td>Linguistic Amplification</td>
</tr>
</tbody>
</table>

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).
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.

<table>
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</tr>
</thead>
<tbody>
<tr>
<td>46</td>
<td>ُوَلْمَا حَافَّ مَقَامَ رَبِّهِ جَنَّتَانِ</td>
<td>But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).</td>
<td>Linguistic Amplification</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>فيها فَيْكَاهَةُ وَالْمِنْطَلُ يُدَاتُ آلْكُمِّمَرُ</td>
<td>Therein are fruits, date palms producing sheathed fruit stalks (enclosing dates).</td>
<td>Description</td>
</tr>
</tbody>
</table>

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).*

<table>
<thead>
<tr>
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<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>وَأَخْبَرَ دُوََّرَ العَصْفِ وَالْمِلْتُيَانُ</td>
<td>And also corn, with (its) leaves and stalks for fodder, and sweet-scented plants.</td>
<td>Description</td>
</tr>
</tbody>
</table>

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.

<table>
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<th>TT</th>
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</tr>
</thead>
<tbody>
<tr>
<td>17</td>
<td>زَبُّ لَا نَشَرَقِينَ وَزَبُّ لَا غَرْبِينَ</td>
<td>(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</td>
<td>Description</td>
</tr>
</tbody>
</table>
The data above also used description technique. The translators translated 
الشَّرْقَةَنَّ into the two easts (places of sunrise during early summer 
and early winter) and 
الغَرْبَةَنَّ into the two wests (places of sunset during early 
summer and early winter). It is the detail description of the two words.

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
</table>
| 39  | فَمَعَمِّلْنَّ لا تُسَلِّمُ عَن

زُبَيْرَةَ إِنَّهُ وَلَا جَانَّ | 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)]. | Description |

|  |  |  | |
|  |  |  | |

From the data above, it can be seen that it is the implementation of descriptions 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

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>48</td>
<td>دَوَاتَ أَفْنَانٍ</td>
<td>With spreading branches.</td>
<td>Literal Translation</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
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<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>60</td>
<td>هلَّ جَرَاءَ الْإِحْسَانِ إِلَّا</td>
<td>Is there any reward for</td>
<td>Literal Translation</td>
</tr>
<tr>
<td></td>
<td>الْإِحْسَانُ</td>
<td>good other than good?</td>
<td></td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
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</tr>
</thead>
<tbody>
<tr>
<td>76</td>
<td>مُكِيَّنَ عَلَىٰ رَفَفٍ</td>
<td>Reclining on green</td>
<td>Literal Translation</td>
</tr>
<tr>
<td></td>
<td>خُضْرٍ وَعَبْنَقْرٍيَ حَسَانٍ</td>
<td>cushions and rich</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>beautiful mattresses.</td>
<td></td>
</tr>
</tbody>
</table>
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

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
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</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>وَالسَّمَاءُ رفَعَهَا وَوَضَعَ الْمِيزَارَ</td>
<td>And the heaven He has raised high, and He has set up the Balance.</td>
<td>Discursive Creation</td>
</tr>
</tbody>
</table>

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 وَالسَّمَاءُ which is translated into the "heaven. If it is translated literally it will be the sky.

<table>
<thead>
<tr>
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<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>24</td>
<td>وَلَهُ الأَجْوَابُ الْمَشَاطِ عَلَى الْبَحْرِ كَالأَعْلَمِ</td>
<td>And His are the ships going and coming in the seas, like mountains.</td>
<td>Discursive Creation</td>
</tr>
</tbody>
</table>

The data above is also translated by discursive creation technique. The translators translated الْمَشَاطِ into going and coming.
7. **Particularization**

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td></td>
<td>He created man.</td>
<td>Particularization</td>
</tr>
</tbody>
</table>

The data above is the implementation of particularization technique.

The translators translated  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.

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td></td>
<td>He created man (Adam) from sounding clay like the clay of pottery.</td>
<td>Particularization</td>
</tr>
</tbody>
</table>

The data above is also translated by particularization technique. It has similar word with the data no. 3. It is . it is translated into *man (Adam)*.

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

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>وَأَقِيمُوا ٱلْوَزْرَِ</td>
<td>And observe the weight with equity and do not make the balance deficient.</td>
<td>Modulation</td>
</tr>
<tr>
<td></td>
<td>بِلَآفْقِسْط َوَلَا خَيْسَرُوا ٱلْمَيْرَانَ</td>
<td>and do not make the balance deficient.</td>
<td></td>
</tr>
<tr>
<td>54</td>
<td>مَتَكَبِّرُونَ عَلَى ٱلْفَرْشِ ۚبَطَابِيْهَا مِنْ إِسْتَبْرَقِ وَحَنَى ٱلْجَنَّتَيْنِ دَانِ</td>
<td>Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.</td>
<td>Modulation</td>
</tr>
</tbody>
</table>

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 خَيْسَرُوا ٱلْمَيْرَانَ 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.

The data above is also translated by modulation technique. From the part of sentence وَحَنَى ٱلْجَنَّتَيْنِ دَانِ 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

<table>
<thead>
<tr>
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<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>44</td>
<td>يُطَفُّونَ بَيْنَهَا وَبَيْنَ حَيَّمِينَ</td>
<td>They will go between it (Hell) and the fierce boiling water!</td>
<td>Amplification-Reduction</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
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<th>ST</th>
<th>TT</th>
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</tr>
</thead>
<tbody>
<tr>
<td>29</td>
<td>يَسْتَلَّهُ مَنْ فِي الْجَاهِرَاتِ وَالْأَرْضِ كُلْ يَبْتَغُوهُ فِي شَأْنٍ</td>
<td>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)!</td>
<td>Transposition-Description</td>
</tr>
</tbody>
</table>

The data above is the implementation of transposition, especially structurally. The fist part of sentence in ST is يَسْتَلَّهُ 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

<table>
<thead>
<tr>
<th>No.</th>
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<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>19</td>
<td>مَرْجَ آلْبَحْرِينَ يَتَمَاينَ</td>
<td>He has let loose the two seas (the salt and fresh water) meeting together.</td>
<td>Transposition-Amplification</td>
</tr>
</tbody>
</table>

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 مَرْجَ 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 implicit information of ST.
12. Borrowing and Description

<table>
<thead>
<tr>
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<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>56</td>
<td>فيَنَّ قَصِيرَةَ الْتَرْفِ لَمْ تَطْمَعْنَ بِإِنسٍ فَبْلَهُمْ وَلَا جَانَ</td>
<td>Wherein both will be Qasirat-ut-Tarf [chaste females (wives) restraining their glances, desiring none except their husbands], with whom no man or jinn has had Tamth before them.</td>
<td>Borrowing-Description</td>
</tr>
<tr>
<td>72</td>
<td>حُورَ مَقْصُورُتُ في أُجَّيَّامَ</td>
<td>Hur (beautiful, fair females) guarded in pavilions;</td>
<td>Borrowing-Description</td>
</tr>
</tbody>
</table>

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.

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

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>74</td>
<td>ﷺ ﻰ ﻪ ﺸ ﺩ ﺬ ﺩ ﻮ ﺪ ﻫ ﻪ ﺲ ﺩ ﻰ ﻦ ﻪ</td>
<td>With whom no man or jinni has had <em>Tamth</em> before them.</td>
<td>Borrowing-Transposition</td>
</tr>
</tbody>
</table>

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 ﷺ ﻰ ﻪ ﺸ ﺩ ﺬ ﺩ ﻮ ﺪ ﻫ ﻪ ﺲ ﺩ ﻰ ﻦ ﻪ 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

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>41</td>
<td>ﷺ ﻰ ﻪ ﺸ ﺬ ﻮ ﻰ ﻪ ﺭ ﺘ ﻦ ﺭ ﺧ ﻪ ﺤ ﺪ ﻬ ﺬ ﻮ ﺪ ﻰ ﻦ ﻪ</td>
<td>The <em>Mujrimun</em> (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.</td>
<td>Borrowing-Particularization</td>
</tr>
</tbody>
</table>

The data above is using of combination of borrrrowing 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.

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>43</td>
<td>حَنَذَهُ جَهَّيمُ الَّذِي يَكَذِّبَ بِهَا أَلْمَجْرَمُونَ</td>
<td>This is the Hell which the <em>Mujrimun</em> (polytheists, criminals, sinners) denied.</td>
<td>Borrowing-Particularization</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>No.</th>
<th>ST</th>
<th>TT</th>
<th>Technique of Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>70</td>
<td>فِي هٰئِلَ الْحَيَاةِ الدُّنْيَا</td>
<td>Therein (Gardens) will be <em>Khairatun Hisan</em> [fair (wives) good and beautiful];</td>
<td>Borrowing-Description-Amplification</td>
</tr>
</tbody>
</table>

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 implicit 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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