HE PROCEDURE OF TRANSPOSITION IN SOME NOUNS OF SURAH AR-RAHMAN
PUBLISHED BY AL-HUDA AND CIPTA BAGUS SEGARA

A Thesis
Submitted to Letters and Humanities Faculty in partial Fulfillment of the Requirement for the Degree of Strata One

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2019
Abstract

The Study in this paper discusses about the translation procedure of transposition in some nouns of Surah Ar-Rahman published by Al-Huda and Cipta Bagus Segara. The important purpose in this research, the author tries to explain the translation procedure used in translating some nouns of Surah Ar-Rahman published by Al-Huda and Cipta Bagus Segara. The writer uses descriptive qualitative method, to describe and analyze identifies the process of how an Arabic word of the verse in Qur’an is translated into English Language. To support the analysis, the writer uses some books and dictionary, namely A Text book of Translation (Peter Newmark), Teori & Praktek Penerjemahan (Frans Sayogie), Kamus Lengkap Arab Indonesia (Ahmad Warson Munawwir). Furthermore it found twelve words of translation procedure from some nouns of Surah Ar-Rahman published by Al-Huda and Cipta Bagus Segara namely : six words from noun to noun, five words from noun to noun phrase and one word from noun to adjective phrase. The translation procedure is Transposition. From the procedure, the translation of some nouns, resulted the meaning that have been translated still have an equivalence with the source language (SL).
APPROVEMENT

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The thesis entitled above has been defended before
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DECLARATION

I hereby declare that this submission is my own work and that, to the best my knowledge and belief, it contains no material previously published or written by another person nor material which a substantial extent has been accepted for the award of any other degree or diploma of the university or other institute of higher learning, except where due acknowledgment has been made in the text.

Ciputat, May 2019

Fadli Husen
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Ciputat, May 2019

The Researcher
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Chapter I
Introduction

A. Background of the Study

Nowadays reading the translation of Al-Qur’an is important for who doesn’t understand or know Arabic Language. But to produce the good translation is depending on good translation procedure. Quran is Allah’s words descended to our Prophet Muhammad S.A.W by way of Jibril. It descended to us gradually written in several papers started by Surah Al-Fatihah and ended by Surah An-Nas.

Furthermore there are 114 Surah and 6,236 ayah in Quran, one of them is Surah Ar-Rahman (The Most Gracious). Many muslims believe by reciting Surah Ar-Rahman we could gain sustenance and prosperity. There are also many muslim scholars deny about the argument one of them is Ustadz Khalid Basalamah he said in his lecture (Kajian) that evidence (Hadith) used by those muslims is weak and cannot be reference. In another lecture Ustaz Abdul Somad argued that using the weak hadith is allowed as long as not about Aqeedah. Regardless from those two arguments in fact there are still many muslims read surah Ar-Rahman as its one of Surah in Quran.
Realizing the important understanding of Quran as our primary source of life guidliness, many people start to translate Quran from Arabic (Source Language) as its original language to their own language (Target Language). So they could easily understand the value of every verses in Quran.

There are some translators who have translated Quran into Indonesia, started by Abdul Rauf Fansuri in the middle of 17 C in Sinkel (nowaday one of Aceh area ), he translate Quran To Malay Language. The translation followed by another Indonesian Translator such as A Hassan (1928), K.H. Munawar Chalil, Mahmud Yunus (1935), H. Zainuddin Hamid (1959), HM Kasim Bakry (1960), Hasbi Ash-Shiddieqi (1966), Hamka (1973), Halim Hasan (1955). They play an important rule in translating Quran into Indonesia.

There are also some translators who have translated Quran into English, such as A.J. Arberry, George Sale, J.M. Rodwell, M.M. Pickthall, and Abdullah Yusuf Ali.

In Indonesia there are many publishers publish bilingual Quran or even Quran with Three Languages (Arabic translated to Indonesian And English). Some of them are Quran published by Al-Huda and Cipta Bagus Segara. Al-Huda Publisher used English translation of Quran of Abdullah Yusuf Ali, while Cipta Bagus Segara
publisher used his own tim in translating Quran to English.

In these two Quran which are published by Al-Huda publisher and Cipta Bagus Segara publisher there are some differences in English translation Especially several ayah In Surah Ar-Rahman.

Furthermore there are some research discusses the same topic, first is *The Translation Methods Used by Muhsin Khan and Quraisy Shihab in Translating Surah Adh-Dhuha* by Ruyani student of English Letter Department, Letter and Humanities Faculty, State Islamic University “Syarif Hidayatullah” Jakarta, 2014. This research examine the translation methods use by Muhsin Khan and Quraisy Shihab in translating surah Ad-Dhuha and its equivalence. The second is *A Metaphor Translation of The Holy Quran: A Comparative Analytical* by Aizul Maula student of English Letter Department, Letter and Humanities Faculty, State Islamic University “Syarif Hidayatullah” Jakarta, 2011. This research discusses metaphor with its extensive definition, which one of the main problems in translation. The study aims to investigate the technique of metaphor translation of Holy Qur’an. And the other is *A Procedural Analysis of The English Translation of Al-Qur’an: An Analysis to The Meaning of Some Verse of Surah Al-Baqarah by ‘Abdullah Yusuf Ali* by Yaman student of English Letter Department, Letter and Humanities Faculty, State Islamic

From the three researchs above seems to focus on the meaning aspect even though some of them also discuss the method, however it not be the main topic. Meanwhile my research is focus on translation method in translating Qur’an especially Surah Ar-Rahman.

**B. Focus of the study**

As mentioned in the introduction above the researcher, will focus on nouns which have different words in Surah Ar-Rahman, as follows:

1. الْبَيَانُ In Verse 4  
2. الْبَحْرَيْنِ In Verse 19  
3. ﻟُهْيَاءٌ In Verse 35  
4. دُوَانًا أفْنَانٍ In Verse 48  
5. خُبَرَاتٍ In Verse 70  
6. حُوْرٌ In Verse 72

From arabic Language (Source Language) to English Language (Target Language) which is conducted by Al-Huda and Cipta Bagus Segara Publisher. The research use
approach consist of translation procedures and its meaning equivalence. Thus researcher could know some errors and which one is the best translation from those two publishers.

C. Research Question

According to focus of the study as mentioned above, the researcher formulates the research question as follow “How are the nouns translated in Surah Ar-Rahman between Al-Huda and Cipta Bagus Segara publisher based on Newmark procedure?”.

D. The Purpose of the study

In General this research made:

1. To find procedure used by both of publisher in translating some nouns in Surah Ar-Rahman from Arabic (Source Language) into English (Target Language)

2. To find the transposition of some nouns in Surah Ar-Rahman From Arabic (Source Language) into English (Target Language) used by Al-Huda and Cipta Bagus Segara Publisher.

E. Significance of the study
This study is expected to have an important contribution for the students who are interested in studying translation, especially for the students of English Letters Department who want to compare and to analyze the translation procedure in the translation of the Quran especially in several words in surah Ar-Rahman.

F. Research Methodology

1. Objectives of the research

Based on the research question above, the objective of the study is to know translation procedure that used by Al-Huda and Cipta Bagus Segara Publisher in translating Surah Ar-Rahman and why their translating results in several words are different.

2. Method

The method of the research that will be used is a “qualitative method” the collected data are analyzed qualitatively by comparing the translation result of the two publishers, Al-Huda and Cipta Bagus Segara.

3. Technique of Data Collection

In Collecting data, the researcher uses the following steps:
First, Reading Surah Ar-Rahman to find the words that have differences meaning between two publishers. Second, Looking for the meaning of the words in Arabic-Indonesia dictionary. Third, Selecting the translation based on the procedure. Fourth, Classify the data based on the translation procedure. The last, tabulating and organizing in to table based on translation procedure.

4. **Technique of Data Analysis**

In analyzing the data, the researcher uses the following steps: First, Reading and comparing the two result of their translation procedure based on Newmark theory. Second, in order to identifying the meaning, the researcher look for it in Arab-Indonesia dictionary. Third the researcher analyze the data which has been classified based on the Newmark theory. Fourth, the researcher explain his own opinion by comparing the two translation result and referring it to their interpretation. Finally, the researcher concludes the translation procedure used by both of publishers.

5. **Unit of Analysis**

The analysis units of this research are words in Surah Ar-Rahman published by:

• Al-Quran Tiga Bahasa by Yayasan Penyelenggara Penerjemah Al-Quran, Supporting Script The Holy Qur’an, Abdullah Yusuf Ali, which Published by Al-Huda Kelompok Gema Insani, Depok, West Java, Indonesia August, 2012

6. Time and Place

This research began in November 21, 2018 and will be ended in May 2019. It taken place in Letters and Humanities Library, my house in Ciputat, and Assa’adah Islamic Boarding School in South Jakarta.
CHAPTER II
THEORETICAL FRAMEWORK

A. Definition of translation

Nowadays many definitions on translation which is defined by some experts or translation scholars. Each expert or a translation scholar has his/her own definition, based on their perception of language and translation itself. Here are some definitions of translation taken from several sources:

According to Newmark, translation is rendering the meaning of a text into another language in the way that the author intended the text.\(^1\) While Catford argues translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL).\(^2\)

Furthermore Nida states that translation consists in reproducing in the receptor language the closest natural equivalent of the source-language research, first in terms of meaning and secondly in terms of style.\(^3\) Roger also gives his opinion that translation is the replacement of a representation of a text in one language by a representation of an equivalent text in a

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second language. Moreover, Sayogie says that translation is an effort to divert messages from one language to another. It is concluded that translation is looking for the equivalence of meaning or reproducing the equivalent messages from the source language (SL) to target language (TL).

B. Translation Method

According to Newmark, translation method grouped into two groups. The first methods focus on Source Language (SL), the Word-for-word translation, Literal translation, Faithful translation, Semantic translation, and four second methods is more focus on Target Language (TL), adaptation, Free translation, idiomatic translation, and Communicative translation.

1. Methods focus on Source Language (SL):

   a) Word-for-word translation

   This is often demonstrated as interliniear translation, with the Target Language (TL) immediately below the Source Language (SL) words. The SL word-order is preserved and the words translated singly by their most common meanings, out of context. Cultural words are translated literally. The main use of word-for-word translation is either to understand the mechanics

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of the source language or to construe a difficult text as a
pretranslation.

Examples :

1. “I buy a luxurios car” translated to → “Saya membeli
mewah mobil”

2. “Learning Quran is important for every muslim “
translated to → “Belajar Al-Quran adalah penting untuk
setiap Muslim”

b) Literal Translation

The Source Language (SL) grammatical construction are converted to their nearest TL equivalents but
the lexical words are again translated singly, out of context. As a pre-translation process, this indicates the problems to be solved.

Examples :

“His heart is in the right place” translated to → “Hatinya
berada ditempat yang benar”. In Fact it should be translated
“Hatinya tentram”.

c) Faithful Translation

A Faithful translation attempts to reproduce the
precise contextual meaning of the original within the constraints of the Target Language (TL) grammatical structures. It ‘transfers’ cultural words and preserves the
degree of grammatical and lexical ‘abnormality’ (deviation from SL norms) in the translation. It attempts to be completely faithful to the intentions and text-realisation of the Source Language (SL) writer.

Examples:

“I have quite a few friends” translated to “Saya mempunyai samasekali tidak banyak teman”. It would be better the translation is “Saya hanya mempunyai sedikit teman”

d) Semantic translation

Semantic translation differ from ‘faithful translation’ only in as far as it must take more account of the aesthetic value (that is, the beautiful and natural sounds of the SL text, compromising on ‘meaning’ where appropriate so that no assonance, word-play or repetition jars in the finished version. Further, it may translate less important cultural words by culturally neutral third or functional terms but not by cultural equivalents – *unne nonne repassant un corporal* may become ‘a nun ironing a corporal cloth’ – and it may make other small concessions to the readership. The distinction between ‘faithful’ and ‘semantic’ translation is that the first is uncompromising and dogmatic, while the second is more flexible, admits the creative exception to 100% fidelity and allows for the translator’s intuitive empathy with the original.
Example:

“He is a book-worm” translated to “Dia (laki-laki) adalah seorang yang suka sekali membaca”

2. Methods focus on Target Language (TL)

a) Adaptation

This is the ‘freest’ form of translation. It is used mainly for plays (comedies and poetry; the themes, characters, plots are usually preserved, the Source Language (SL) culture converted to the Target Language (TL) culture and text rewritten. The deplorable practice of having a play or poem literally translated and then rewritten by an established dramatist or poet has produced many poor adaptations have ‘rescued’ period plays.

Examples:

**The Beatles’ song – Hey Jude**

Hey Jude, don’t make it bad

Take a sad song and make it better

Remember to let her into your heart

Then you can start to make it better

**Translated to**

Kasih, dimanakah ?, mengapa kau tinggalkan aku

Ingatlah-ingatlah kau padaku
Janji setiamu tak kan kulupa\textsuperscript{7}

b) Free Translation

Free translation reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original, so-called ‘intralingual translation’, often prolix and pretentious, and not translation at all.

Examples given by Soemarno:

<table>
<thead>
<tr>
<th>No</th>
<th>Source Language</th>
<th>Target Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Tati is growing with happiness</td>
<td>Tati hatinya berbunga-bunga</td>
</tr>
<tr>
<td>2</td>
<td>Look, little guy, you-all shouldn’t be doing this</td>
<td>Dengar nak, mengapa kamu semua melakukan hal-hal seperti ini. Ini tidak baik</td>
</tr>
</tbody>
</table>

Moentaha give the example by more extreme way:

<table>
<thead>
<tr>
<th>Source Language</th>
<th>Target Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>I kissed her</td>
<td>Saya telah mencetak sebuah ciuman pada bibirnya yang merah.</td>
</tr>
</tbody>
</table>

\textsuperscript{7} https://elhidayamc.wordpress.com/, Elhidayamc. data diakses pada tanggal 10 April 2019 pukul 14:49
c) Idiomatic Translation

Idiomatic translation reproduces the ‘message’ of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original - (Authorities as diverse as Seteskovitch and Stuart Gilbert tend to this form of lively, ‘natural’ translation). Examples:

Table 2

<table>
<thead>
<tr>
<th>No</th>
<th>Source Language</th>
<th>Target Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Salina!, Excuse me, Salina!</td>
<td>Salina!, permisi, Salina!</td>
</tr>
<tr>
<td>2</td>
<td>I can relate to that</td>
<td>Aku mengerti maksudnya</td>
</tr>
<tr>
<td>3</td>
<td>You’re cheery mood</td>
<td>Kamu kelihatan ceria</td>
</tr>
<tr>
<td>4</td>
<td>Tell me, I am not in a cage now</td>
<td>Ayolah beri aku semangat bahwa aku orang bebas</td>
</tr>
<tr>
<td>5</td>
<td>Excuse me?</td>
<td>Maaf, apa maksud anda?</td>
</tr>
</tbody>
</table>

d) Communicative Translation

Communicative translation attempts to render the exact contextual meaning of the original in way that both
content and language are readily acceptable and comprehensible to the readership.\(^8\)

Sayogie added from communicative translation principal, communicative dealing involve many factors which emphasize communicative effect in translation process. Translator should be more sensitive to cultural factors which would affected the source language text and it’s linguistic structure. Cultural difference also related to nosi pragmatic action. Therefore a translator should equalize the purpose to unite cultural interactional strategies appropriate with source and target language.\(^9\)

According to communicative principle above, communicative translation is social, concentrates on the message and the main force of text, tend to under-translate, to be simple, clear and brief, and its always written in a natural and resourceful style\(^10\). This happened for communicative translation is written at the the readership language maturity and knowledge level.

These considerations needed to antispipated readership incompetence and unpreparedness in facing the diversion of foreign elements and cultures language used, that have never been found before. Therefore simplifications of source language spesific terms to be more general, explanations


equivalent terms which is not found in target language, and using more acceptable language style for common readership in target language are required. In this method translator allowed to correct and change the writing logic, writing style, clarify ambiguity and jargon using, normalize the characteristic of target language writer, translator also allowed to adjust the information from source language. At this point, translator works in target language culture and language variations, to adapt the mind, message, culture, language style, semantic structure, and sintaxis of source language (Newmark, 1981: 39-42).

In conclusion, it could be said by communicative translation method, the acceptable and understable message by target language reader be the most important aspect that translator have to pay attetention to it. It become the easiest translation for target language reader to understand, for it has been interpreted by translator. This translation scirifice form equivalent to gain the clear message or information, and sometimes it is necessary to change the sentence structure.

For communicative translation method done by considering at readership level of language maturity and delivered message, this translation often used to translate informative and vocative text\textsuperscript{11}.

Example:

\textsuperscript{11} Frans Sayogie, \textit{Teori & Praktek Penerjemahan : Bahasa Inggris kedalam Bahasa Indonesia}, (Tangerang: Pustaka Anak Negri, 2009), p. 74-75
Sayogie gives example of communicative translation as follows\textsuperscript{12}:

\begin{table}[h]
\centering
\begin{tabular}{|l|l|}
\hline
\textbf{Source Language} & \textbf{Target Language} \\
\hline
Hard-disk capacity has grown faster than a child fed with fast food and fried chicken five times a day. At the moment, a high performance 20 GB hard-disk will perhaps cost about US$160. So, the big question is, why bother adding removable storage device to your system? & Kapasitas dan kemampuan hard-disk telah berkembang demikian cepatnya. Pada saat ini kapasitas hard-disk sebesar 20 GB berharga sekitar US$160. Yang menjadi pertanyaan, perluakah kita menambahkan alat penyimpanan data tambahan ke dalam sistem? \\
\hline
\end{tabular}
\caption{Table 3}
\end{table}

\textsuperscript{12} Ibid, p. 80-81
C. Translation Process

According to Nida, there are three steps in the process of translating from a source language to target language, as follows\textsuperscript{14}:

1. **Analysis**

Analysis is in which the surface structure (a message as given in Source Language) is analyzed in terms of the grammatical relationship and the meanings of the words and combination of the words.

2. **Transfer**

Transfer is in which the analyzed material is transferred in the mind of the translator from language A to language B.

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\textsuperscript{13} *Ibid.*, p. 72  
3. Restructuring

Restructuring is in which the transferred material is restructured in order to make the final message fully acceptable in the receptor language.

This approach may be diagrammed as follows:

A (Source Language)  B (Target Language)

(Analysis)          (Restructuring)

X ← (Transfer) ← Y

D. The Translation Procedures

Translation procedures are related to a smaller level of a text with sentences, clauses, phrases, and words, whereas translation methods with respect to the entire text as a whole discourse. Translation procedures proposed by Newmark resemble the literal translation (literally) process, conducted at the level of the clause or the sentence.

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A translation procedure becomes very important in the adaption process of translation to perfect translation result. The knowledge about translation procedure becomes very important for a translator. The translation procedure is benefit in the translation process so that the translator can always adapt to change grammatical appropriate with the meaning in the target language. With this knowledge, the translator does not get stuck to make direct transfer based on gramatical form the source language text, making it difficult to find the meaning in appropriate to the target language.

Here some translation procedures proposed by Newmark they common happen in the translation from English to Indonesian:

1. **Transference**

   Transference (emprunt, loan word, transcription) is the process of transferring a SL word to a TL text as a translation procedure. It is the same as Catford’s transference, and includes transliteration, which relates to the conversion of different alphabets.

2. **Naturalization**

   This procedure succeeds transference and adapt the SL word first to the normal pronounciation, then the normal morphology (word-forms) of the TL.
3. Transposition

Transposition (Vinay and Darbelnet) or shift (Catford) by Newmark is defined as the translation procedures with related to changes the grammatical aspects from the source language (SL) to the target language (TL).¹⁶

The shifting form is a translation procedure that marked by changes Source Language (SL) and Target Language (TL) grammar, as quoted by Newmark, each giving the term for the above translation procedure as the Shift and Transposition. Newmark split shifts shape into four as following;

1). The form changes of a single noun (singular) in the SL became plural noun (plural) in the TL, and change the location of an adjective.

2). The form changes did cause the grammatical structure of SL is not in the TL.

3). Although these words or phrases in SL literally can translated into the language, but it use is not uncommon in the TL.

4). The form changes to fill the SL lexical asymmetry with grammatical structure in the TL.

Transposition is the opinion of Newmark, is the changes grammatical form from the source language to the target language. There are four types of transposition that proposed by Newmark: (1) Automatic or Duty Transposition of the translator to do so, which is caused by the system and the rules of language, (2) Transposition caused of grammatical structures in the source language does not exist in the target language, (3) Transposition caused by the level of fairness is lacking in the translation. Although, according to the grammatical structure of the literal translation is possible, the equivalent proper or rigid less in the target language, and (4) Transposition is done to fill the lexical gaps using grammatical structures.

E. The Translation Equivalence

Newmark explained Equivalent is has sometimes been said that the overriding purpose of any translation should be to achieve ‘equivalent effect’, i.e. to produce the same effect ( or one as close as possible ) on the readership of the translation as has obtained on the readership of the original. ( This is also called the ‘equivalent response’ principle. Nida calls it “dynamic equivalence”. As I see it, ‘equivalent effect’ is the desirable result, rather than the aim of any translation, bearing in mind that it is an unlikely result in two cases: (a) if the purpose of the SL text is to affect and

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the TL translation is to inform (or vice versa); (b) if there is pronounced cultural gap between the SL and the TL text.\(^{18}\)

Moreover Catford argues that the source language (SL) and target language (TL) items rarely have ‘the same meaning’ in the linguistic sense; but they can function. In total translation, SL and TL text or items are translation equivalents when they are *interchangeable in a given situation*. This is why translation equivalence can nearly always be established at sentence-rank the sentence is the grammatical unit most directly related to speech-function within a situation.\(^{19}\)

Furthermore Susan Bassnet quotes Popovic opinions in types of equivalence:\(^{20}\)

1. *Linguistic Equivalence*, where there is homogeneity on the linguistic level of both source language (SL) and target language (TL) texts, i.e. word for word translation.

2. *Paradigmatic equivalence*, where there is equivalence of ‘the element of a paradigmatic expressive axis’, i.e. elements of grammar, which Popovic sees as being a higher category than lexical equivalence.

3. *Stylistic (translational) equivalence*, where there is ‘functional equivalence of elements in both original


and translation aiming at an expressive identity with an invariant of identical meaning’.

4. *Textual (syntagmatic) equivalence*, where there is equivalence of the syntagmatic structuring of a text, i.e. equivalence of form and shape.

Eugene Nida distinguishes two types of equivalence, *formal* and *dynamic*, where formal equivalence ‘focuses attention on the message itself, in both form and content. In such a translation one is concerned with such correspondences as poetry to poetry, sentence to sentence, and concept to concept.’ Nida calls this type of translation a ‘gloss translation’, which aims to allow the reader to understand as much of the SL context as possible. *Dynamic equivalence* is based on the principle of *equivalent effect*, i.e. that the relationship between receiver and message should aim at being the same as that between the original receivers and the SL message.\(^{21}\)

**F. Translation of the Quran**

1. **The Definitions of Quran**

Quran is Allah’s words descended to our Prophet Muhammad S.A.W by way of Jibril, it descended to us gradually written in several papers started by Surah Al-Fatihah and ended by Surah An-Nas.\(^{22}\)

\(^{21}\) *Ibid*, p. 34

Quran has many names\textsuperscript{23}, as follows:

1. \textit{Al-Qur’an} (القرآن) as said in Qur’an:

\[
\text{إنَّ هذا القرآن يُهْدِيٌّ لِّلْمُتِّقِينَ}.
\]

Verily this Quran doth guide to that which is most right (or stable) \textit{(Al- Israa : 9)}

2. \textit{Al-Furqan} (الفرقان) it means for Quran distinguish among right and wrong, as said in Quran:

\[

(الفرقان : ﻋَﻠَﻰ ﻋَـبْـدِﻩِ ﻟَـﻳَـﻜُﻮْـنَ ﻟِـﻠْـعَـﺎـﻟِـﻤَـﻳَـنِ ﻧَـﺬِـﻳْـﺮًا)

Blessed is He who sent down the Criterion to His servant, that it may be an admonition to all creatures \textit{( Al-Furqan : 1 )}

3. \textit{Adz-Dzikr} (الذكر) Quran named Adz-Dzikr for many advices and news about prophets and people in the past in it, as said in Quran:

\[

(الحجر : وَإِنَّا نَحْفِظُ الْذِّكرَ ﻭَإِنَّا لَكُتُبُ ﻭَلْهُمْ لَعَانَةً ﻟِهَا ﺗَأْذَى)

We have, without doubt, sent down the message; and we will assuredly guard it (from corruption) \textit{(Al-Hijr : 9)}

4. \textit{Al-Kitab} (الكتاب) Refer to Books, it means set or collection, for Qur’an as a knowledge, science, stories, news collection, as said in Quran:

\textsuperscript{23} \textit{Ibid}
Praise be to Allah, Who hath sent to His Servant the Book, and hath allowed therein no Crookedness # (He hath made it) Straight (and Clear) in order that He may warn (the godless) of a terrible Punishment from Him, and that He may give Glad Tidings to the Believers who work righteous deeds, that they shall have a goodly Reward. ( Al-Kahfi : 1-2 )

5. At-Tanzii\l
t (it means Quran as book descended from Allah SWT, as said in Quran :

And indeed it is a Book of exalted power # No falsehood can approach it from before or behind it: It is sent down by one Full of Wisdom, Worthy of all Praise. ( Fussilat : 41-42 )

According to the time of descending Surah of Quran, Surah in Quran divided to 2 :\textsuperscript{24}

\textsuperscript{24} Kulliatul Muallimin Al-Islamiyah, \textit{Ad-Dii nu Al-Islamiyyu Al-Juz Ats-Tsani}, (Ponorogo: Darussalam Press, 2004), p.6
1. *Makiyya* (مكة) is Surah which descended before *Hijrah*.

2. *Madaniyya* (المدني) is Surah which descended after *Hijrah*.

Moreover there are some writers of wahyu, whom are have written Quran when it descended, as follow:25

1. Zaid bin Tsabit
2. Ali bin Abi Thalib
3. Utsman bin Affan
4. Abdullah bin Mas’ud
5. Anas bin Malik
6. Ubay bin Ka’ab
7. Abdullah bin Salam
8. Mu’awiyah bin Abi Sufyan

**2. The Definition of Tafseer**

In terminology Tafseer (interpretation) is clarification, explanation, and illustration. Moreover Dr. Thameem Usamah explained that tafsir refer to a comprehensive understanding about Allah book (Quran) which descended to Muhammad and an explanation of

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deep meaning, digging the laws and gaining the wisdom and lesson in Quran, in other hand Tafseer also could be said as study of Quran.\textsuperscript{26}

Furthermore, Dr. Thameem divide the methods of tafseer Quran into 3, namely:\textsuperscript{27}

1. \textit{Tafsir bi al-Ma’tsur}, is refers to the interpretation Qur’an by Qur’an, Qur’an by Hadith. This is the highest level of interpretation method.

\textit{Tafsir bi al-Ma’tsur} is also divided into 3:\textsuperscript{28}

a. Tafsir Quran by Quran

Example : In Quran Surah Ad-Dukhan verse 4

\begin{verbatim}
(Ad-Dhukhan : 4).
\end{verbatim}


The word “Lailah Al-Mubaarakah” explained or interpreted in Surah Al-Qadr verse 1 :

\begin{verbatim}
(Al-Qadr : 1).
\end{verbatim}

“Sesungguhnya kami telah menurunkannya (Al-Qur’an) pada malam kemuliaan (lailah al-qadr).

\textsuperscript{26} Dr. Thameem Ushama, \textit{Metodologi Tafsir Al-Quran}, (Jakarta, Riora Cipta Publication, 2000), p.4
\textsuperscript{27} \textit{Ibid}, p. 5
\textsuperscript{28} \textit{Ibid}, p. 6
So the word *lailah al-mubaarakah* in *Surah Ad-Dukhan* verse 4 means *lailah al-qadr*.

b. Tafsir Quran by *Sunnah (Hadith)*

Example: In *Surah Al-Baqarah* verse 238

حَافِظُوا عَلَى الصَّلَواتِ وَاِلصَّلَائِةِ الوُسْطَى ... (اِلْبَقْرَةُ : ۸۳۸)

“Peliharalah segala shalat(mu), dan (peliharalah) shalat wusthaa (Al-Baqarah : 238)

The word *wustha* in *Surah Al-Baqarah* verse 238 explained by Rasulullah S.A.W. as *Shalat Ashar*

c. Tafsir Quran by *Sahabah* explanation

2. *Tafsir bi al-Ra’yi*, also called by *Tafseer bi al-dirayah* (interpretation based on knowledge) or *Tafseer al ma’qul*. This interpretation refers to arabic’s language and culture contained in Qur’an. Furthermore, language structure, rhetoric, etymology, *Ushul Fiqh*, and another knowledge related with revelation (*Wahyu*) are become considerations of the *Mufasseer* (people who are experts in interpretation).

*Tafsir bi al-Ra’yi* is also divided into 2:29

a. Commendable Tafseer is the interpretation of Qur’an based on individual interpretation (*ijtihad*) which is far from ignorance and deviation. This interpretation

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29 *Ibid*, p. 15
is in accordance with the Arabic Language rule. For this interpretation refers to exact method in understanding verses in Qur’an.

b. Despicable Tafseer is the interpretation of Qur’an which is not based on good knowledge, it only based on someone’s desire by ignoring rules and terms of language structure, and principles of Islam.

3. Tafsir bi al-Isyari, most of muslim scholars argue that Tafsir bi al-Isyari is the interpretation of Qur’an which is ignoring its explicit meaning.

3. Translation Strategies of Islamic Terms

Farkhan defines translation strategies as potentially conscious procedure for the solution of a problem, which an individual faced when translating a text segment from one language to another. They can be both the conscious and unconcious procedures; and both over tactics and mental processes that consists of identifying and creating multiple relationship in both cultural association and language at the semantic and phonological levels.30

Moreover Farkhan adds there are 7 strategies used in transferring the meaning of Islamic terms from Indonesian into English, namely:

1. Preservation: it is mostly done by maintaining the original form of the SL and it related to the preservation of meaning across two different lingua-cultures.

   Example: *Al-Ghazali, Ahmad Dahlan, and Tafsir Ibnu Katsir*.

2. Addition: it refers to any supplementary information attached to the translated terms in order that SL readers are able to catch the intended message. Additional information in the translation may take various forms: (1) within the text, (2) notes at the bottom of page, (3) notes at end of chapter, and (4) notes or glossary at end of the book.

   Example: *Al-Munjid* (a monolingual Arabic dictionary and thesaurus), *ibadah* (men’s relationship to Allah), *munakahat* (principles and guidance of marriage).

3. Omission: Omission is deleting word from the TL words. It will be possible to use if the SL is the level of phrase, clause, or sentence as
long as the meaning to convey is not distorted.

4. Globalization: It refers to translation strategy using more common TL terms (usually connected with TL terms) to make it globally used or accepted.

Example: *Sunnah Rasul* → prophet’s tradition

*Paham tauhid* → Islamic monotheism

*Perbankan Syariah* → Islamic Bank

*Ibadah Haji* → Islamic pilgrimage

5. Localization: Localization is adapting SL terms’ phonemes or graphical symbols to help the TL readers easily familiar with them.

Example: *Abasiah* → Abasid

*Chalifah* → Caliph

*Kufah* → kufa

6. Transformation: Transformation refers to cases where the modification of the SL terms seems to go beyond globalization or
localization, and could be seen as an alteration or distortion of the original.

Example : Romeo and Juliet \(\rightarrow\) Rojali and Julaekah

7. Creation : Creation means making new terms in target language, which is also known as neologism.
Chapter III

Research Finding

A. Data Description

In this description of the data, the researcher discusses the selected data used by Al-Huda and Cipta Bagus Segara Publisher in several words in Surah Ar-Rahman. After collecting the data, the writer tabulates the data through the following table:

Table 4

Table of Data Description

<table>
<thead>
<tr>
<th>No</th>
<th>Source Language (Arabic)</th>
<th>Target Language (English)</th>
<th>Translation Procedure</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Al-Huda</td>
<td>Cipta Bagus Segara</td>
<td>Al-Huda</td>
</tr>
<tr>
<td>1</td>
<td>عَلَّمَهُ اِلْبَيَانِ</td>
<td>He has taught him speech (and Intelligence)</td>
<td>Noun to Adjective Phrase</td>
</tr>
<tr>
<td></td>
<td>He has taught him an intelligent speech</td>
<td>Noun to Noun Phrase</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>مَرْجَ الْبَحْرَيْنِ</td>
<td>He has let free the two bodies of flowing water meeting together</td>
<td>Noun to Noun Phrase</td>
</tr>
<tr>
<td></td>
<td>ِبَنْتِيْقِيْانَ</td>
<td>He has let free the two seas meeting together</td>
<td>Noun to Noun Phrase</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
<td></td>
<td></td>
</tr>
<tr>
<td>--------</td>
<td>---------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ﺑُرَﺳِّلُ ﻋَﻠَﻴْﻜُﻤَﺎ</td>
<td>On you will be sent (O ye evil ones twain) a flame of fire (to burn) and a smoke (to choke): no defence ye will have</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ﺷَاوَاطِ وَ ﺗَنْﺘَﺼِﺮَانٍ</td>
<td>On you will be sent (O ye evil ones twain) a flame of fire (to burn) and a (flash of) molten brass, no defence ye will have</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺪَوَانُ ﺍُﺤْمَانٍ</td>
<td>Containing all kinds (of trees and delights)</td>
</tr>
<tr>
<td>ﺗَنْﺘَﺼِﺮَانٍ</td>
<td>Abounding in Branches</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻓَﻴْـِلَـْهُا ﺗَنْـِـِتْـٍــِرَـْـٍــِاَ</td>
<td>In them will be fair (Companions), good, beautiful</td>
</tr>
<tr>
<td>ﺣِﺴَﺎنٌ</td>
<td>In them will be fair (Maidens), good, beautiful</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺣُﻮْـِرٌ ﻓِـﻴَـٍـاَlk*</td>
<td>Companions restrained (as to their glances), in (goodly) pavilions</td>
</tr>
<tr>
<td>ﺣُﻮْـِرٌ ﻓِـﻴَـٍـاَlk*</td>
<td>Maidens restrained (as to their glances), in (goodly) pavilions</td>
</tr>
</tbody>
</table>

**B. Data Analysis**

1). **SL**

TL (Al-Huda) : He has taught him *speech (and Intelligence)*

TL (Cipta Bagus Segara) : He has taught him *an intelligent speech*
In the Arabic-Indonesian Dictionary, the word 
\textit{bayan} \textit{- \textit{bayn}} means \textit{clear, bright, appear}. The word \textit{al-bayan} in this verse has a different meaning. It may be meant \textit{explanation/information} in the Target Language, but it will be out of exact contextual meaning. Moreover the word \textit{al-bayan} in this verse is \textit{masdar} (noun) in arabic grammatical.

Thabathaba’I quoted by Quraish Shihab, argues \textit{al-bayan} could be understood as \textit{potential to uncover} that is word (kalam) or utterance, using it could reveal everything in mind.\textsuperscript{32}

Furthermore Thabathaba’I states that word (kalam) is not only making voice using thoracic cavity, vocal cords, and throat. Also not only the variety of voices which are coming out from throat for result of the distinction of \textit{makharij al-huruf} ( a place where words are coming out ) from mouth, in fact Allah the ultimate one creates humans and inspire them to understand the meaning of that voice, by it they could presenting something from this real world, however big or small it is, or however form or formless it is, related to the past or even to the future, also presenting in his brain something abstract, which is reachable by humans using their mind.

\textsuperscript{31} Ahmad Warson Munawwir, \textit{Al Munawwir Kamus Arab-Indonesia}, (Surabaya: Pustaka Progresif Publisher, 1997), cet. Ke-14, h. 125
\textsuperscript{32} Quraish Shihab, Muhammad, \textit{Tafsir Al-Mishbah Pesan, Kesan dan Keserasian Al-Qur’an}, (Jakarta: Lentera Hati, 2002), vol 13, p. 495
while they could not reach it by their senses. All of it presented by humans to the hearers and displayed to their senses as if they could see by their eyes.

Shihab adds شهاب that embraces all shapes of expression, including art and profile.\(^{33}\) Moreover Sayyid Quthb states that process of spelling one word is complex, it is involving several أَلْبَيَانُ steps, and tools. It began with a feeling to say some words for certain purpose. He also argues that the words itself is taught by Allah S.W.T with its meaning.\(^{34}\)

Al-Huda translates the word أَلْبَيَانَ into speech (and intelligence), in grammatical structure of English speech (and intelligence) is noun phrase. In this translation occurs transposition أَلْبَيَانَ to noun phrase speech (and intelligence). In other hand Cipta Bagus Segara translates it into an intelligent speech (adjective phrase). So in Cipta’s translation occurs transposition from noun to adjective phrase. Both of translation is acceptable. The equivalent in this corpus is categorized as textual equivalence.

2). SL

\[\text{مَرْجَعُ الْبِسْرَيْنِ} \text{بِلْتَقْبَيْانِ} \]

TL (Al-Huda) : He has let free the two bodies of flowing water.

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\(^{33}\) Ibid

\(^{34}\) Sayyid Quthb, Tafsir Fi Zhilalil Qur’an, Dibawah Naungan Al-Qur’an, (Jakarta: Gema Insani Press, 2004), Cet. 1, h. 121
meeting together

TL (Cipta Bagus Segara): He has let free **the two seas**

meeting together

In the Arabic-Indonesian Dictionary, the word **الْبَحْرَيْنِ** refers to **sea, ocean, big river**. Muslims scholar agreed upon this meaning (sea or river) referring to the word of Allah in Al-Furqan [25]: 53, which characterize one of them is freshwater and other is salt water.

Moreover they have different argument in understanding the meaning of two seas in this verse. According to Thahir Ibn Asyur, **al-bahrain** (two seas) are referring to Eufrat river in Iraq and Persia Gulf in Basrah beach. It also could be referred to red sea in Saudi Arabia and Oman sea in Yaman.

In Arab grammatical structure the word **الْبَحْرَيْنِ** is noun. Al-Huda translate it into **the two bodies of flowing water**, which in English grammatical structure is noun phrase. Meanwhile Cipta Bagus Segara translate it into **the two seas**, which in English grammar structure is noun. It conlcluded in Al-Huda’s translation occurs transposition from noun to noun phrase (**the two bodies of flowing water**), while in Cipta’s translation does not occur

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35 Ahmad Warson Munawwir, *Al Munawwir Kamus Arab-Indonesia*, (Surabaya: Pustaka Progresif Publisher, 1997), cet. Ke-14, h. 60
any transposition. The equivalent in this corpus is categorized as textual equivalence.

3). SL

TL (Al-Huda): On you will be sent (O ye evil ones twain) a flame of fire (to burn) and

**a smoke** (to choke): no defence ye will have

TL (Cipta Bagus Segara): On you will be sent (O ye evil ones twain) a flame of fire (to burn) and a (flash of) **molten brass** no defence ye will have

Cipta Bagus Segara translates word **حَامِس** to **Molten Brass**, while Al-Huda translate it into **a smoke**. In the Arabic-Indonesian Dictionary, the word **حَامِس** has meaning **Copper, fire, smoke**.

In addition Sihab translates word **حَامِس** to **copper**, he explains that copper is the first metal known by human beings. He also argues that the heat of melting

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37 Ahmad Warson Munawwir, *Al Munawwir Kamus Arab-Indonesia*, (Surabaya: Pustaka Progresif Publisher, 1997), cet. Ke-14, h. 1395
copper could reach 1.083 C. That heat of melting copper is an illustration how bad is the the torment from Allah.\textsuperscript{38}

Moreover Muhammad Nasib Ar-Rifa’I adds, melting copper used by angels and Zabaniyah and send it to people who run away in the judgment day.\textsuperscript{39}

The word خامس in Arabic grammatical structure is masdar (noun). Cipta’s translation result molten brass in English grammatical structure is noun phrase, while Al-Huda’s translation result a smoke is noun. From previous explanation, it concluded in Cipta’s translation result occurs transposition from noun to noun phrase. Meanwhile in Al-Huda’s translation result does not occur any transposition. The equivalent in this corpus is categorized as textual equivalence.

4). SL دَوَانٌ ذِوَات

TL (Al-Huda) : Containing all kinds (of trees and delights)

TL (Cipta Bagus Segara) : Abounding in Branches

In the Arabic-Indonesian Dictionary, and the word تِسْرِ أَفْنَانُ has meaning branch\textsuperscript{40}.

\textsuperscript{38} Quraisy Shihab, Muhammad, \textit{Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur’an}, (Jakarta: Lentera Hati, 2002), vol 13, p. 521
\textsuperscript{39} Ar-Rifa’i, Muhammad Nasib, \textit{Kemudahan dari Allah : Ringkasan Tafsir Ibnu Katsir}, (Jakarta: Gema Insani Press, 2007), Jilid 4, h. 546
\textsuperscript{40} \textit{Ibid}, h. 1074
Moreover Shihab argues that افُنَانٍ not only means branches, it also means all fruits and leaves in those branches. He also states the (افُنَانٍ) word explain the beauty and benefit of the trees.41

Furthermore Ar-Rifa’I adds the trees mentioned in this verse is referring to trees in the heaven, they have a good and beautiful branches, they also have a delicious ripe fruits.42

In Arab grammatical structure the word افُنَانٍ is noun. Al-Huda translate it to all kinds (of trees and delights), which in English grammatical structure is noun phrase. Meanwhile Cipta Bagus Segara translate it into branches , which in English grammar structure is noun. It concluded in Al-Huda’s translation occurs transposition from noun (افُنَانٍ) to noun phrase all kinds (of trees and delights), while in Cipta’s translation does not occur any transposition. The equivalent in this corpus is categorized as textual equivalence.

5). SL : فيهم خيرات جسماً

TL (Al-Huda) : In them will be fair (Companions),

**good**, beautiful

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41 Quraish Shihab, Muhammad, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur’an*, (Jakarta: Lentera Hati, 2002), vol 13, p. 528
42 Ar-Rifa’i, Muhammad Nasib, *Kemudahan dari Allah : Ringkasan Tafsir Ibnu Katsir*, (Jakarta: Gema Insani Press, 2007), Jilid 4, h. 546
In them will be fair (Maidens), good, beautiful

In translating this verse, Al-Huda uses communicatives translation method, it can be seen when Al-Huda translates the word خُيّرًا to (Companions), good. In the Arabic-Indonesian Dictionary, the word خُيّرًا refer to خَيْرُ has meaning good, better, wealth, avail 43.

Shihab gives an additional explanation that the word خُيّرَاتٌ is used to describe something immaterial.44 Sayyid Quthb argues that the word خَيْرَاتٌ has meaning (bidadari-bidadari yang baik-baik).45 Moreover Qatadah quoted by Ar-Rifa’i states that the word خَيْرًا means the goods in the heaven, furthermore some muslim sholars translate khairaat is plural form from khairah means a good and beautiful woman.46

From definitions above it can be concluded the word خَيْرًا has an additional implicit meaning, which is nymph, so the idea of word (companions) in this verse is nymph which would accompany people in the heaven.

43 Ahmad Warson Munawwir, *Al Munawwir Kamus Arab-Indonesia*, (Surabaya: Pustaka Progresif Publisher, 1997), cet. Ke-14, h.378
44 Quraish Shihab, Muhammad, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur’an*, (Jakarta: Lentera Hati, 2002), vol 13, p. 536
45 Sayyid Quthb, *Tafsir Fi Zhilalil Qur’an, Dibawah Naungan Al-Qur’an*, (Jakarta: Gema Insani Press, 2004), Cet. 1, h. 131
46 Ar-Rifa’i, Muhammad Nasib, *Kemudahan dari Allah : Ringkasan Tafsir Ibnu Katsir*, (Jakarta: Gema Insani Press, 2007), Jilid 4, h. 555
Moreover the word خَيْرَاتٌ in Arabic grammatical structure is noun. Al-Huda translate it into (Companions), good which in English grammatical structure is noun phrase, meanwhile Cipta Bagus Segara translate it to (Maidens), good which in English grammar structure also noun phrase. It concluded both of translation occur transposition from noun to noun phrase (Companions), good / (Maidens), good. The equivalent in this corpus is categorized as textual equivalence.

6). SL : ﺟُﻮْرُ ﻣُﻔْﺼُﻮْرَةٌ ﰲِْ اﳊُْﻮْرِﻳﱠﺔُ

TL (Al-Huda) : Companions restrained (as to their
glances), in (goodly) pavilions

TL (Cipta Bagus Segara) : Maidens restrained (as to their
glances), in (goodly) pavilions

The translation result is similar with the verse 70 (companions). The interesting thing here is the source language (Arabic) in this verse is different from the source language in the verse 70. In the verse 70 the source language is خَيْرَاتٌ, and in this verse خُﻮْرٌ. In the Arabic-Indonesian Dictionary, the word خُﻮْرٌ refer to has meaning angel, fairy 47.

47 Ahmad Warson Munawwir, Al Munawwir Kamus Arab-Indonesia, (Surabaya: Pustaka Progresif Publisher, 1997), cet. Ke-14, h.307
Ar-Raghib Al-Ashfahani quoted by Quraish Shihab describes the word as a little white spot in the eyes between its black spot, this expression is an illustration of the beauty of the eye. Moreover Shihab adds the word means a very good and beautiful companions.48

If we refer to the dictionary, we will find the result of translation in this verse by Al-Huda (companions) has a different meanings, but if we refer to Tafseer the result of translation would be exactly the same.

Moreover the word in Arabic grammatical structure is noun. Al-Huda translates it to Companions which in English grammatical structure is noun, while Cipta Bagus Segara translates it to Maidens which in English grammatical structure is noun. It concluded both of translation results do not occur any transposition. The equivalent in this corpus is categorized as textual equivalence

48 Quraish Shihab, Muhammad, *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur’an*, (Jakarta: Lentera Hati, 2002), vol 13, p. 536
CHAPTER IV
CONCLUSION AND SUGGESTION

A. Conclusion

The data shows there are twelve words of translation procedure from some nouns of Surah Ar-Rahman published by Al-Huda and Cipta Bagus Segara. The translation procedure is transposition. In Al-Huda translation occur some transposition namely, in verse 4 from noun to noun phrase, in verse 19 from noun to noun phrase, in verse 35 from noun to noun, in verse 48 from noun to noun phrase, in verse 70 from noun to noun phrase, and the last verse 72 from noun to noun.

Furthermore in Cipta Bagus Segara transposition also occurs some transposition namely, in verse 4 from noun to adjective phrase, in verse 19 from noun to noun phrase, in verse 35 from noun to noun phrase, in verse 48 from noun to noun, in verse 70 from noun to noun phrase, finally in verse 72 from noun to noun.

It concluded the transpositions in Al-Huda translation are: three from noun to noun and three from noun to noun phrase and in Cipta Bagus Segara translation are: one from noun to adjective phrase, two from noun to noun and three from noun to noun phrase. Moreover it also concluded from the procedure, the
translation of some nouns, resulted the meaning that have been translated still have an equivalence with the source language (SL).

B. Suggestions

For Al-Huda and Cipta Bagus Segara publisher, the researcher suggests to reexamine the translation result of Qur’an, especially in Surah Ar-Rahman. The researcher finds many inappropriate translation result, there are not in accordance with Tafseer. Moreover both of translators have to refer to Tafseer before determining the translation procedure they will use.

For the readers, the researcher suggests to learn Arabic Language Structure and Tafseer before studying the Qur’an, for it has many metaphors meaning, so that they can understand the real messages in Qur’an. Furthermore they also have to master the translation procedure, in order to examine the translation result in Qur’an done by some translators.

For Adab and Humanities faculty, the researcher suggests to encourage the students to study Qur’an in many aspects: translations, culture, and history, since we are citizens of STATE ISLAMIC UNIVERSITY. This suggestion come for the researcher find the lack of studying Qur’an, especially in English Letter Department.

Finally the researcher realize that this thesis is far from good, so the researcher hope the readers can correct and improve this thesis. Although this thesis is far from
good, the researcher very grateful it can completed, also the researcher hope this thesis will be useful for the readers especially for students who are interested in translation study.
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