

CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Translation work is intended to make it easier for the reader to get information from other different languages, but the process of translating itself is not easy. People usually think that if someone knows or can speak a language, then he must be able to do translation. Actually, it is not as simple as that. Besides mastering the lexicon and grammatical structure of a language, a translator also has to understand the communication situation and the cultural context of source text and reconstruct this same meaning using lexicon and grammatical structure of the target text (Larson, 1984: 3).

In Indonesia, the progress of translation work has been developed to a better stage, although it still needs to get more developed. Nowadays, people can find many translation works from various disciplines, such as economics, politics, science, psychology, technology, and many more. The translation progress has also been developed in literary works. There are many novels, short stories, poems and children stories that have been translated into other language. It is also happen in translating Quran as moslem holy book.

The Quran was revealed to the prophet Muhammad (peace be upon him) in Arabic language. This phenomenon was a social necessity for the felicity of the message and the mission of Islam, especially for conversation in the conveyance of his message. The mission of our messenger was the entire humanity. The

development of an Islamic state was in a direction of revitalizing of Islam. Islam is the recognized and the promised religion of Allah. The knowledge of Islamic principles and foundations will not only be accomplished if the Quran is understood in the original language in which it was revealed.

Almost all languages spoken by Muslims have translation of the Quran with them. Usually, the text is printed along with the translation if the language is undeveloped, many of the Arabic words of the Qur'an are taken to enrich other languages. Even in developed languages such as Persian, Turkish, and Urdu, the introduction of religious term from Arabic gave a body of words which were common to the whole of Islamic world. The Arabic words have been borrowed and used in other languages gladly (Ali, 1997: xii)

The Quran was translated into English language and published several times by many translators. The first English translation was carried out by Alexander Ross from French version. The next English translation was published in 1688 from London with its second edition in 1806 and the third one in 1969 but from the United State. The language of the Quran is very rich, so every language that is translating Quran surely will find difficulties. According to Nurcholis Madjid, English language is the best language to translate Quran because English has rich vocabulary. So lot of the nuances are moved from the original even through can not be as perfect as possible (Madjid, 2002).

The text of Quran is authentic, it means no changes occur, but the interpretation of the text always changes according to context, time and space (Shihab, 2004). Therefore, Quran is always open to be analyzed, perceived and interpreted by various kind of tools, methods and approaches in order to describe

the truth of its context. But the messages must be not far away from the original text, because it is the holy book that came from the Lord of Universe.

Translating the Holy Quran from Arabic to a language such as English is problematic due to linguistic as well as cultural variation. Both languages allow for different metaphorical styles of writing and possess different cultures to which each language belongs.

Translation of the Quran because of its unique syntactic, semantic, phonetic, pragmatic and rhetorical features is a complicated task. Not all translators can do it as well as it is be expected. Quran translation should not be looked at as a replacement of the original text of the Quran and the translation can not reproduce the same effect on the reader, because the Word of God cannot reproduce by the word of man (Sabouri: 2007).

Those matters are caused by several things such as; the Quran is the word of Allah (God) in Arabic language form and there are many differentiations of social culture between Arabic and English. In this case, the translator should work hard to get a good translation. So, the important one for the translator, he has to master both languages and procedures of translation. One of Arabic- English translations is Quran.

That why the Quran translator must also have a trough understanding of the field of knowledge covered by the source text and of any social, cultural or emotional connotation that need to be specific in the target language if the intended effect is to be conveyed.

The problem is that when translators are translating the Quran many small changes (shift) may occur. One of the methods in a translation theory called shift which is described as changing the grammar from the source language to the target language. Shift represents some changes occurring in a translation process. This procedure is achieved when the translator could not find the meaning in the source language. As mentioned by Catford (1978) the shift departures from formal correspondence in translation that means any grammatical category in the target language which can be said to occupy the same position in the system of the target language. Translation shifts occur both at the lower level of language, the lexicogrammar, and at the higher thematic level of text. It is also happen in translating Quran as moslem holy book in *Musabaqah Tafsir Quran* as a part of National Quran Competition (MTQN).

In *Musabaqah Tafsir Quran*, the participant of commentator (*mufasssir*) have to read Quran well (*murattalan*) and translate it into English or Bahasa Indonesia, then he comment and explore the meaning and the main point of the verses that he read, and he will be asked by the examiner. The translation in this case is the spoken translation done by the participants. Translation here is one of the important aspects to determine which is the best *mufasssir* (the commentator of Quran) as the winner of the competition.

Some shifts occur when the *mufasssir* translating the verses from Arabic into English. It can be seen in the performance of *mufasssir* number 330 when he translated the verse:

لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

As “**Allah will provide for them** a boiled water and also a painful torment because they used to disbelieve.”

The word ‘لهم’ in SL is a word, but it translated as **Allah will provide for them** as a sentence that consist of subject and predicate. In this case, the shift occur is unit shift and the way of changing is word to sentence or change of different rank (upward).

It becomes more interesting when we take the example happened in other verse, when the *mufassir* number 332 translated the verse:

فَلَمَّا رَأَى الشَّمْسُ بَارِغَةً قَالَ هَذَا رَبِّي هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَنْفَوْرٍ إِنِّي بِرِيءٍ مِّمَّا تَشْرِكُونَ

“And when he saw the sun Rise up he said: this is my Lord, this is **greater**. When it set he said: O my people, I am free of I associate Allah.

Here The word أكبر in Arabic is in form of superlative adjective (*ism tafdhil*) that means super, but it was translated in TL as **Greater** in comparative adjective that means more than something. This is because in SL the degree of adjective divided only into two namely *ism shifat* and *ism tafdhil*, but in TL there are three kinds of adjective degree namely positive degree, comparative degree, and superlative degree. The shift of superlative adjective into comparative adjective belongs to Intra system shift.

Based on explanation above, it seems a lot of differences in translating Quran are influenced by cultural and language understanding of Quran when translated into English. To prove this assumption, the writer will analyze the shift in the English Version of the Recitation of the Holy Book in *Musabaqah Tafsir Quran*.

1.2 The Problems of the Study

Based on the background of the study, the problems are formulated as the following,

- 1) What kinds of shift occur in translating the recitation of Holy Book in *Musabaqah Tafsir Quran*?
- 2) How do the shifts occur in translating the recitation of Holy Book in *Musabaqah Tafsir Quran*?
- 3) What are the reasons of the shift as they do?

1.3 The Objectives of the Study

In relations to the problems, the objectives of this study are to answer the research questions, specifically

- 1) to identify the kinds of shift occur in translating the recitation of Holy Book in *Musabaqah Tafsir Quran*,
- 2) to analyze how do the shift occur in translating the recitation of Holy Book in *Musabaqah Tafsir Quran*, and
- 3) to investigate the reasons of the shift as they do.

1.4 The Scope of Study

This study was focused on the translation shift in the English Version of the Recitation of the Holy Book *Musabaqah Tafsir Quran* 2014 that focused only on part seven of Quran, and focused on the category shift.

1.5 The Significance of the Study

Findings of the study are expected to be useful theoretically and practically.

Theoretically, the findings are expected to

- 1) add up new horizons to theories of translation especially in translation of Quran as the holy book of Moslem.
- 2) To be reference for further studies.

Practically, the findings are expected to

- 1) be useful for those who are interested in translation work especially in translation of Quran as the holy book of moslem.
- 2) Help reader to know more about problems in translation of Quran especially in *Musabaqah Tafsir Quran*.
- 3) Inform reader the translation shift in *Musabaqah Tafsir Quran*.
- 4) Provide additional references for those who want to conduct studies in the same field.