

## **CHAPTER I INTRODUCTION**

### **1.1 Background of The Study**

Language plays an important role in the daily life of human being. People use language to communicate each other. Different languages have different ways of expressing, since it deals with the language functions. Therefore, to understand the ideas carried at in meaning, translation is needed to transfer the message between two different languages. Translation is a process of finding the textual equivalence of the Source Language (SL) in the Target Language (TL) to convey the meaning. The translation is expected to bridge the differences. Translation is not only in written but also in spoken. But, translation is not an easy thing to do by just translating word for word. Therefore, there are some words that cannot be understood from the SL to the TL.

The study of translation as an independent academic discipline is relatively young. It developed in the second half of the twentieth century, although interest in translation as a process existed since the need for inter human communication. Before then, translation was merely a course of language learning focusing on the study of grammatical rules and structures of the target language (TL). Baker (2001: 279) states that linguistics was —seen as the main discipline which is capable of informing the study of translation. However, it is notable that translation is multilingual and interdisciplinary by nature. During the 1980s, translation theorists dedicated more attention to theoretical frameworks including comparative literature, anthropology, communication theory, philosophy, psychology, and cultural studies.

The importance of translation can be seen in daily life. We can find many kinds of translation and they are translated from certain language. The result of translation contains of information that is needed by human for science, entertainment, and education, such as: text books, novels, newspapers, magazines, and tabloids.

Al-Qur'an consists of 30 sections, 114 surahs, and 6666 verses. Some of them were revealed to the prophet Muhammad in Mecca and the others in Medina. The Holy Qur'an was written in Arabic transcript. In order to be understood by the Moslems around the world, it was translated into many languages, including English. One of the famous translators (holy Qur'an into English) is Abdullah Yusuf Ali. He is a South Asian Islamic scholar who translated Qur'an into English.

“Holy Quran is a Holy Scripture that has been revealed by God (Allah) via angel Gabriel communicated to prophet Muhammad to be shared to mankind around the world without looking a religion, a race, age, sex, a country, even a color skin.” (Al-Hasany 79).

Based on the explanation in the Quran, it also has been clarified that Holy Quran is as an instruction and guidance of life for mankind around the world.

*“Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong)..... (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.”* (Surah Al-Baqarah: 185).

Translation as defined by Newmark (1988:7) is “a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language.” Nida and Taber (1982:12) propose a rather complete definition of translation. According to the two experts, “Translating consisting of reproducing in the receptor language the closest natural equivalence of source language message, first in terms of meaning and secondly in terms of style.” The definition proposed by Nida and Taber contain some elements that should be taken into account by a translator in performing his/her task: reproducing the message, equivalence, natural equivalence, closest equivalence, priority on meaning and also style. Meanwhile, Catford (1965:20) also states that translation is the “replacement of textual material in one language (SL) by equivalent textual material in another language (TL).”

With respect to translation equivalence (TE), Baker (1992:77) used the notion of equivalence for the sake of convenience and it is variously regarded as a necessary condition for translations, an obstacle to a progress in translation studies, or a useful category for describing translation. Translation equivalence should be characterized in terms of a negotiatory interaction of all these factors; and these factors can be seen as the integrated condition of TE. These conditions are as follows: vocabulary, structure, texture, sentence meaning as opposed to utterance meaning, language varieties, aesthetic effect, and cognitive effect. All these seven conditions should be taken into account in the process of establishing TE (Lotfipour-Saedi: 1990:390).

Based on the topic of this discussion, equivalence of the Holy Qur'an. The Qur'an will be discussed. It should be noted that the selected translations have been chosen because of their large readership, their prominence and because they are on the whole representative of the translation notions we are discussing. The examination of the selected translations has involved the description and evaluation of each looking at the language/text, and the conformity to the Qur'an Cognitive Mode. In this event, Larson has this to say "anything which can be said in one language can be said in another. It is possible to translate. The goal of the translator is to keep the meaning constant. Whenever necessary, the receptor language form should be changed in order that the source language meaning not be distorted", (Larson, 1984: 11).

It is interesting to talk about equivalence in the translation of *surah al – Waqiah* of the Holy Qur'an by Abdullah Yusuf Ali based on three reasons. Firstly, the Holy Qur'an is a miracle and the Word of God and it is as guidance of life to be understood by the mankind around the world to differ between right and wrong. Secondly, *Surah al – Waqiah* is the heart of the holy Qur'an. As mentioned by some narrators, Tirmidzi and Baihaqi in the narration, "Everything has a heart and the heart of Qur'an is *Surah al - Waqiah.*". Various aspects of monotheism (Tawheed) are explained in this surah, likewise there is a topic related to the Hereafter. The third reason why translation of Holy Qur'an is interesting because the writer hopes to find the words in the Holy Qur'an which have relation meaning with the other words, so it will make easier in understanding the message. As it will be explained that meaning equivalence is between two things,

they have the same use, function, size, or value. It is a chance and a challenge for the writer to analyze the meanings of the words and the relationship of the words in the holy Qur'an.

For example :

إِخَافِضَةً رَّافِعَةً (٣)

SL : (Many) will it bring low (many) will it exalt

TL : (*Kejadianitu merendahkan (satugolongan) danmeninggikan (golongan yang lain)*)

The SL is almost equivalence with the TL. Because it complies two indicators of almost equivalence, namely several additional, removal, or change the meaning and there is several error in the selection or use of the term. it will be equivalent if it is "*Kejadian itu akan membawa rendah dan meninggikan golongan*". in order, that the traslator is rendering of a SL text into the TL so as to ensure that the surface meaning of the two will be approximately similar and the structures of the SL will be preserved as closely as possible but not so closely that the TL structures will be seriously distorted.

If the value of ayat is not suitable with the meaning itself, the meaning that contain in the Surah will be lost. So, if the value lost, the function of surah as advice to the people will not reach well. But, this problem can minimalize if the translator know the kinds of meaning equivalence. There are three kinds of meaning equivalence based on Modification of Accuracy Rating Instrument (Kurnianingtyas: 2008) as follows (1) equivalence, (2) almost equivalence, and (3) non equivalence.

In fact, the process of finding equivalents in the two languages is that the translator should first decode the ST, that is, to figure out the meaning/ message/ intention of the original speaker or writer and then ask himself or herself how the same decoded meaning/ message/ intention is encoded in the target text (TT). So, the translator as the person who plays an important role in conveying the message of SL should not only master the language but also be competent in finding the closest natural equivalent of TL lexical items.

For example :

أُولَئِكَ الْمُقَرَّبُونَ (١١)

SL : These will be those Nearest to Allah

TL : *Mereka itulah orang yang dekat (kepada Allah)*

As a good translator, the translator has to know the equivalence of meaning in translation the SL to the TL. According to Baker (1992) equivalence is any meaning from the SL which expresses the same meaning in the TL, while a shift in Catford's term of transposition (Vinay and Darbelnet) is a translation procedure involving a change in the grammar from SL to target one.

Based on the description above, then it is considered to analyze the meaning equivalence in *Surah al – Waqiah* from English into Indonesian by Yusuf Ali. This study aims to find out the meaning equivalence in translating *Surah al – Waqiah* by Abdullah Yusuf Ali's. The equivalent meaning degree is limited in the depth meaning. The data are analyzed by using equivalent meaning based on the translation principles.

## 1.2 The Problems of Study

Based on the previous discussion, some problems can be formulated as follows:

1. What kinds of meaning equivalence are used in Abdullah Yusuf Ali's translation of *Surah al - Waqiah* into Indonesian?
2. How are the rules of *Surah al - Waqiah* used in meaning equivalence from Abdullah Yusuf Ali's translation into Indonesian?
3. What problems occur in meaning equivalence of *Surah al - Waqiah*?

## 1.3 The Objectives of Study

In relation to the problem of the study, the objectives of the study are as the following:

1. to analyse the kinds of meaning equivalence in Abdullah Yusuf Ali's translation of *Surah al - Waqiah* into Indonesian.
2. to describe the rules of *Surah al - Waqiah* are used in meaning equivalence from Abdullah Yusuf Ali's translation into Indonesian.
3. to analyze some problems occur in meaning equivalence of *Surah al - Waqiah*

## 1.4 The Scope of Study

The scope of this research is limited to the analysis and describe of meaning equivalence that contained in the *Surah al - Waqiah* of Holy Quran which are translated by Abdullah Yusuf Ali .

### 1.5 The Significance of the Study

The findings of the study are expected to be relevant and significant theoretically and practically. The findings could give contribution to all readers for those who are concerned with this field. In the following significances of the study are stated theoretically and practically.

#### a. Theoretically

Theoretically, the usefulness of the findings is described as the following:

1. The study can enrich the knowledge about translating from SL to the TL, particularly from Abdullah Yusuf Ali's translation into Indonesian.
2. The study improves the implication of meaning equivalence in translating from SL to the TL.
3. The reader will be easily to understand about that theory, especially for the students in English and linguistics program. And also, the writer hopes, people who read this research will understand about the content of *Surah al – Waqiah* easily.

#### b. Practically

Practically, the usefulness of the findings is described as the following:

1. By knowing the meaning equivalence, it is expected for the translators will find the equivalence meaning in Abdullah Yusuf Ali's translating of *Surah al – Waqiah* into Indonesian.
2. It also would like to contribute information to the practitioners, prospective translators, students of translation courses and any other readers who are interested in studying translation especially in meaning equivalence.