CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter is intended to present the review of the theoretical framework and the researches related to the study matter, they are: (1) translation, comprising: the concept of translation, translation strategies, and types of translation; (2) translatability and untranslatability; (3) equivalence in translation; (4) shift in translation; (5) The Holy Quran; (6) Al-Kahf; (7) The Issues of Translating Quran

2.1 Translation

Translation is simply defined as the transference process of a particular text originally from the source language to the mother language by which the interlocutors use (Sala-Car, 2007:37). In the other words, translation refers to a phenomenon of interlingual communication due to the involvement of the least two messages with different codes respectively (Bermann & Porter, 2014:3) of which characteristics are completely distinctive.

2.1.1 Concept of Translation

Munday (2008:5) proposes that the term translation refers to two major aspects which are product-oriented and process-oriented. Product-oriented, in this context, refers to the target text that has been translated from the source language while the process-oriented refers to the act of translating the text. Those concepts are likely interconnected with the triple principles of translation advocated by Chinese translator, Yun Fu, namely: faithfulness, expressiveness, and elegance (Nida, 2001).
Moreover, Nida (2001:1) adds a brief explanation about the first concept of faithfulness in accordance with equivalence of the translated product meaning whether it is an understandable as the original version. Second, expressiveness constitutes the state of being clear without having any ambiguity and avoiding the feeling of confusion coming from the audiences. Lastly, the elegance in translation refers to the attractiveness of the translated version as the result of how translators manipulate the text to be nicely readable.

2.1.2 Translation Strategies

The issue related to the strategies of translating had been imitated since two translators, Cicero and St. Jeromy, carry out two major different strategies for translating. Cicero (1BC) proposes his classical theory of word-for-word strategy, also known as foreignization (Munday, 2008:19).

Furthermore, Munday (2008:20) elaborates that the most well-known translator, St. Jerome, carries out another strategy which is sense-for-sense or particularly named *domestication*. He assumes that the translational product seems to be absurd when following word-for-word strategy since the natural meaning of ST cannot be totally expressed. That is why the contextual meaning or sense behind the SL text needs to be translated as well.
2.1.3 Types of Translation

Hatim and Munday (2004:5) define the concept of intra-lingual translation as the implemented translation within the same language through giving the definition or it can be sometimes rewording or paraphrasing. For inter-lingual translation, also known as ‘translation proper’, Bassnet (2002:23) restates Jacobson’s concept that the translational product is presented in the different code from the original one since it constitutes the transference going from one language.

Inter-semiotic translation, meanwhile, is defined as a translation of the verbal signs into non-verbal signs which is occasionally addressed as ‘transmutation’. The inter-semiotic translation occurs when the written text is translated into painting, music, film, and others (Munday, 2008:44). Otherwise, semantic translation constitutes the attempt of rendering the closest semantic and syntactic structures. Munday (2008) also emphasizes that semantic translation is different from literal translation, in addition to respect the context, there is an allowance to interpret and even to explain the cultural features (metaphor or proverb, for instance). In addition, Retnomuri (2010:2), divides translation into two types, they are;

1. **Literal Translation** is the translation based on the form of the source language in which the translation product, which is in TL, attempts to follow the form of SL;

2. **Idiomatic Translation** is a meaning-based translation that makes every effort to communicate the meaning of the source language text in the natural form of the receptor language.

2.2 Translatability and Untranslatability

The presence of translatability and untranslatability concept had been a discussed issue since 19th century (Munday, 2008:28). The concept of translatability refers to anything which can
be expressed. Simply, it can be said that anything which can be expressed in one language can be said in another. Hatim and Munday (2004:15) argue that translatability is a relative notion and has to do with the extent to which, despite obvious differences in linguistic structure (grammar, vocabulary, etc.), meaning can still be adequately expressed across languages. But, for this to be possible, meaning has to be understood not only in terms of what the ST contains, but also an equally significantly in terms of such factors are communicative purpose, target audiences and purpose of translation.

In addition, Bermann and Porter (2014:35), argues that translatability underlies the essence of a particular work which can be addressed by translation. On the other hand, however, when some barriers are encountered by translators by which they are discouraged to translate, issue related to translatability might arise (Bassnet, 2002:39) linking to the concept of untranslatability. The barriers may come from the aspect related to the internal system of the language, or may be from the particular cultural category.

The supporting statement comes from Hatim and Munday (2003:133) who stated that untranslatability does not have any symmetry or adequate mirroring between two different semantic systems in relation to the religious aspects. Thus, the Holy Scripture (for example: Al Quran and Bible) is categorized untranslatable as Nida (2001:91) said the Holy Scripture comprises unusual figurative meaning of word.

Furthermore, Bassnet (2002) emphasized the issue of untranslatability that distinguishes as two major types of untranslatability which are termed as follows:
1. *The first type* is a situation in which the linguistic elements of the original elements cannot be replaced adequately in structural, linear, functional or semantic terms in consequence of a lack denotation or connotation.

2. *The second type* goes beyond the purely linguistic, which is a situation where the relation of expressing meaning in TT does not completely represent the linguistic expression of ST.

**2.3 Equivalent in Translation**

The concept of equivalence is specified by Munday (2008:42) carried out two types of equivalence, those are formal equivalence and dynamic equivalence, which are defined as follows;

1. *Formal equivalence* relates to the text itself, in both form and content. It simply means that the text in TL should meet as close as possible the text in SL. It is oriented to the SL structure with more emphasis on the correctness and accuracy.

2. *Dynamic equivalence* emphasizes on how the message of SL is expressed naturally into TL through seeking the closest equivalent of the SL message in order to complete the naturalness of TL without having any interference from SL.

**2.4 Shift of Translation**

In relation to the previous explanation about equivalence suggested by some scholars, the term equivalence affords the presence of translations shift. Munday (2008:60) points out that the distinction between formal correspondence and textual equivalence is strongly interconnected to a particular ST-TT pair, while formal correspondence is a more general-based of ST-TT pair. If those two concepts separate, a translation shift is judged to have happened within the translation product.
Furthermore, Vossoughi and Pourebahim (2010:82), defines the translation shift as the deviations from formal correspondence of the two texts involved in translation. In addition, Cartford (1965) classifies shift into two main types which have been mostly adapted by many scholars, especially for researcher, they are level shift and category shift. More deeply, category shift is subdivided into four, namely: shift of structure, class, unit, and intra-system.

2.4.1 Structure Shift

Structure shift is considered as the most common form of shift applied in the translation product. This shift takes place on the grammatical structure of a particular sentence pattern. For example:

(1) Al Baqarah:33
   In English : when He had told them
   In Bahasa Indonesia : maka setelah diberikannya kepada mereka

(2) Al Baqarah:206
   In English : He is led by arrogance
   In Bahasa Indonesia : Bangkitlah kesombongannya
   (Source: Mustaghfiroh, 2016)

In the first example, it is clearly seen that there is a change of word sequence in structure shift. The structure follows the formula of active present perfect signaled by had told them. Meanwhile, in translation version, the original sentence is changed into passive form based on Bahasa Indonesia norm indicated by the prefix di- preceding the main verb berikannya.

The second example, the English follows the pattern of passive sentence by the word is led by. However, in the Indonesian follows the pattern of imperative term by the word bangkitlah.
Moreover, structure shift is not necessarily about the change of active to passive sentence, but sometimes of nominal sentence to verbal sentence, and others as the change occurring underlies the term of construction or structure.

2.4.2 Class Shift

This kind of shift includes the replacement of a particular part of speech from SL into different part of speech in TL. It can simply be said that class shift is a change in word class. For instance:

(1) Al Baqarah:28

In English : and He gave ye life

In Bahasa Indonesia : lalu Allah menghidupkan kamu

(2) Al Baqarah:258

In English : I give you life and death

In Bahasa Indonesia : Saya dapat menghidupkan dan mematikan

(Source: Mustaghfiroh, 2016)

The first aforementioned example above exhibits clearly that the word “He” which is pronoun in English is translated into “Allah” which is categorized as a noun in Bahasa Indonesia. Therefore, the example is summed up that there is the replacement of class of word going from pronoun to noun which is then labeled as a class shift.

For the second example, the words “life” and “death”, which are noun, changes to be the verb “menghidupkan” and “mematikan”. The words “menghidupkan” and “mematikan” are compounded from the bare word “hidup” and “mati” which are noun, but when it is added by prefix “me-“ and suffix “-kan”, it will be a verb.
However, the class shift sometimes entailed to the structure because it involves the logical dependence of class on structure (Catford, cited in Djamila, 2010). Likewise, in the sentence “I’m done”, which is translated in Bahasa Indonesia as “Aku muak”? The English version comprises {“I” = noun, “am” = to be and “done” = verb}, while in translational product, the sentence comprises {“Aku” = noun and “muak” = adjective}. The original version is structurally shifted from verbal into nominal sentence which is affected by the shift of the class word from verb “done” into adjective “muak”.

i. Unit Shift

Unit shift, also known as a rank shift, is declared when the translation product in TL is at a different rank compared to SL. The term rank here refers to the hierarchal linguistic units of sentence, clause, group (phrase), and word. The following example will be analyzed in detail:

(1) Al Baqarah:21

In English : Ye may have the chance to learn righteousness

In Bahasa Indonesia : agar kalian bertakwa

(2) Al Baqarah:13

In English : Nay, of a surely are the fools

In Bahasa Indonesia : Ingatlah, sesunggungnya merekalah orang bodoh

(Source: Mustaghfiroh, 2016)

From the first example above, the English version shows form of a verb phrases. The traditional version of it is represented by a word acting as a verb. Even though both are in the same class which is verb, they are patterned differently in unit. According to the replacement from the verb phrase to the only verb, it is then labeled as a unit shift.
Meanwhile in the second, the English version shows exclamative word “Nay” replaces to imperative term “Ingatlah”. Therefore, the example is summed up that there is the replacement of the term rank going from exclamative to imperative.

2.4.4 Intra-System Shift

Intra system shift is defined by Catford as the shift occurring when SL possesses an approximately corresponding system which is translated into TL by having a non-corresponding system selection. Then, the term here refers to the limited number of elements involved in a sentence by which the fundamental difference between two languages can be identified (Prawita, 2014:26).

Ideally, the different language has its own system of number, deixis, and article (Prawita, 2014). Likewise, in Bahasa Indonesia, in order to express the quantity or number, the users occupy the word “banyak”, “sedikit”, “beberapa”, and “para”. Sometimes, it occupies repetition for expressing so many things, such as: “bapak-bapak” and “anak-anak”. However, in Bahasa Indonesia tends to still focus on deixis (for instance “dia”. And “mereka” to infer the indefinite subject) and to reject the use of articles.

Meanwhile, English has different norms compared to Bahasa Indonesia. It has the agreed terms to express the quantity or number, deixis and article. For expressing the quantity, the signal can be: “many”, “much”, “few”, by using cardinal number (one, two, and three) followed by the things, and by adding the suffixes (-s, -es,-en). For the deixis use (“she” and “he”) to refer someone while the use of article (a, an, the, this) is functioned as determiner. The example of intra-system shift is presented as follows:

Al Baqarah:164
In English : sent down from the *heavens* of rain

In *Bahasa Indonesia* : diturunkan Allah dari *langit* berupa air

(Source: Mustaghfiroh, 2016)

From the example above, the word “*heavens*” in English sentence is a plural form representing that there are numbers of heaven which is reflected from the suffix “-s”. Otherwise, the translational version, the plural form in the original is transferred into singular form which is “*langit*”. The two words have a different of quantity, and then it is labeled as a intra-system shift.

### 2.5 The Holy Quran

Al Quran is the most sacred Holy Scriptures (Taurat-old testament revealed to Prophet Moses, Bible-Holy Book revealed to Prophet Isa or Jesus, and Zabur-book of Psalms revealed to Prophet Daud) Which us agreed as the only basis of laws, rules and guidance of life to all Muslims across the world. Likewise Qodry (2015) aggress that “the Quran is a continuation previous divine messages that Allah sends to people by His Messenger throughout history”. This statement is in line with Allah’s saying in the Quran:

> It is He who sent down to these(step by step), in truth, the Book, confirming what went before it, and He sent down the law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong) (Ali Imran:3)

### 1.6 Al-Kahf

Surah Al-Kahf consists of 110 verses, including the Makkiyyah surahs. Al-Kahf means Cave and Asshabul Kahfi means the dwellers of the Cave. These two names are derived from the stories contained in this surah precisely in verses 9 through 26, which tells about some young men
who slept in the cave for many years. In addition, this sura contains three other stories beside the one before, these are; the story about two men who were given two gardens but had different faiths. One of them is a kafir, while the other is a believer. The other story is about story of Prophet Moses and Prophet Khidr which contains some lessons about sincerity in seeking knowledge and courtesy between students and teachers. The last story is about the story of a King who is righteous, fair, and conquering king of all kings named Zul-Qarnain with Ya’juj and Ma’juj, the destroyers of the earth.

1.7 The Issue of Translating Quran

Generally, the number of Islamic followers keeps growing up significantly over the world. This fact makes the need of the translation of the Quran increase because of Islamic followers derive from different countries with various cultures and language. Qodry (2015) states that, for many years, the translation of Quran has given useful and beneficial contributions to humankind as the messages of the Quran have been introduced to a huge number of people across the world in the course of its translation. In addition, he explains that translation of the Quran has always been a problematic and controversial issue from Muslim. The reasons are diverse, but first and foremost among them is the fact that to Muslims the Quran represents the verbatim words of God as revealed to the Muhammad through the angel Gabriel.

Additionally, Qodry (2015) says that the text the Quran has some very unique characteristics that its translation is sound to rose. The made expression of the Quran is very special and unique. It has its own style and rhythm that is neither poetry nor prose. It has a rare beauty and grander, and it is sublime. Because of these reasons, there are some constitutions and agreements
devoted for the ones who want to translate the Quran from Arabic into other languages. Therefore, not all translators are allowed to translate this Holy Scripture.

By and large, Quran has been translated into almost all languages across the world included Indonesia. Qadri (2015) mentions that in Indonesia the Quran has also been translated into many versions done by many Indonesian translators namely M. Kasim, Imam, Hasan and so forth (all in the 1960s); Moh. Diponegoro, Bachtiar S (all in the 1970s); and Indonesian Department of Religious Affairs (Departement Agama Republik Indonesia).

Based on the discussion above, however, it can be concluded that the complexity of the contents, the figurative use, and the story that is being told in Quran are the factors that make it difficult to translate. These factors will be sufficient as the objective considerations why Quran deserve to be chosen as an object of analysis in this study.