CHAPTER II
LITERATURE REVIEW

2.1 Translation

Translation is a communication process that involves three elements, source language, target language, and the translator. Source language is the original language or the initial language that will be translated into the target language. In contrast, target language is the language that is the destination or final result of translation, then the translator is considered as a mediator who must understand the context and purpose of the document to be translated. Translation has various definitions according to experts. (Catford, 1965) says that translation is the activity of replacing textual material in one language (SL) with equivalent textual material in another language (TL). In addition, according to (Newmark, 2001), translation is translating the meaning of a text into another language according to the intent of the author of the text.

The main purpose of translation is to ensure that the reader can understand the message to be conveyed by the source language in the target language. According to the (Larson, 1998) statement, translation consists of translating the meaning of the source language into the receptor language. Nida and Taber (1974) also define that translation consists of reproducing in the recipient's language the natural equivalent closest to the message of the source language, firstly in terms of meaning and secondly in terms of style. Therefore, translation is generally defined as the process of changing something written or spoken into another language (Hornby, 2010). In this case, the process of transferring messages, information, and culture contained in the source language and then being transferred to the target language according to a certain context is called translation.

2.1.1 Translation of Qur'an

Translation of the Qur'an Literally means translating the meaning of verses in the Qur'an. Etymologically, the translation of the Qur'an means explaining the

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verses of the Qur'an and explaining their meaning. Translation, in Arabic literature is known as *tarjamah*, is the effort to copy or replace a language through another language so that it can be understood by others who are unable to understand the original language. So, the conclusion of the meaning of the translation of the Qur'an is an effort to change the Arabic language of the Qur'an into a language that can be understood by readers who do not understand Arabic. There are several types of translations of the Qur'an, including:

1. Literal translation (*at-Tarjamah al-Harfiyyah*). This translation emphasizes the meaning word for word and does not pay attention to context. This kind of translation tends to give a rigid impression and pays little attention to the nuances of the Arabic language contained in the Qur'an.

2. Semantic translation (*at-Tarjamah al-Ma'nawiyyah*). This kind of translation pays attention to the context and meaning of the Arabic language as a whole. This translation prioritizes the meaning of meaning and is not just fixated on the meaning of words per word.

3. Translation interpretation (*at-Tarjamah at-Tafsiriyyah)*. This kind of translation is accompanied by an explanation of the interpretation of the verses of the Qur'an. This translation is very helpful in understanding the context of the verses of the Qur'an and their meaning.

Each type of translation has its own advantages and disadvantages. Even though translating the Qur'an can help people understand the message of the Qur'an, it is still important to understand the Arabic language and its interpretations to gain a deeper understanding. (Drajat, 2017)

2.1.2 Techniques of Translation

Translation techniques are the adjustment of text in one language in the most appropriate and most effective way to show the original influence of the source language (in the best sense) on readers who can speak the target language (Newmark, 2001). In this context, translation techniques include selecting

appropriate translation strategies to address translation problems such as differences in vocabulary, cultural conventions, and language structure between the source language and target language.

Translation techniques also involve adjusting language style and emphasizing the core meaning to be conveyed in the text being translated. Meanwhile, according to Molina & Albir (2002), Translation techniques are methods or strategies used by translators to transfer meaning from the source language to the target language by maintaining semantic, syntactic, and pragmatic linkages in the text being translated. In this context, translation techniques include choosing the right words, changing sentence structure, using cohesion and coherence techniques, and adjusting to the purpose and communicative context intended in the text being translated. Molina & Albir too proposes eighteen translation techniques as follows:

1. Adaptation. The technique of replacing cultural elements in SL with things that are the same in SL culture. This technique is the same as the technique expressed by another expert, Peter Newmark who calls it a *cultural equivalent*. As an example:

   SL: خليفة

   TL: Chaliph

   The word "خليفة" in Arabic can be translated to "Caliph" in English, to maintain the historical context associated with Islam.

2. Amplification. Translation techniques that make explicit or paraphrase an information that is implicit in SL. As an example:

   SL: اَللَّهُ أَكْبَرُ

   TL: God is the Greatest

   The expression "اَللَّهُ أَكْبَرُ" in Arabic can be translated as "God is the Greatest" in English, and then it can also be analogized that this is similar to the expression "the best of the best" in English.

3. Borrowing. Translation techniques that use words or phrases in the original foreign language without being translated. As an example:

SL: رَمَضَانُ

TL: Ramadan

The word "رَمَضَانُ" in Arabic can be borrowed directly into English and is used to describe the holy month in the Islamic calendar in which Muslims fast.

4. Calque. Translation techniques by transferring words or phrases from SL literally to TL both lexically and structurally. As an example:

SL: الْمَسْجِدِ الْحَرَام

TL: The Sacred Mosque

The expression "الْمَسْجِدِ الْحَرَام" in Arabic can be translated literally to "The Sacred Mosque" in English, by imitating the structural format of the Arabic language which constructs nouns with pre-adjectives.

5. Compensation. The technique of introducing information elements or other stylistic effects elsewhere in TL because they are not placed in the same position as in TL. As an example:

SL: بِسْمِ اللهِ

TL: In the Name of God

The phrase "بِسْمِ اللهِ" in Arabic is used to start an action or activity. In English, a compensating technique that can be used to convey a similar meaning is to translate that expression into "In the Name of God.

6. Description. Techniques that replace terms with descriptions of their form or function. As an example:

SL: سنة

TL: Tradition or Way of Life

The word "سنة" in Arabic can be translated as "Tradition" or "Way of Life" in English, and then explained with a description that this refers to the examples and actions of the Prophet Muhammad which served as a guide for Muslims.

7. Discursive creation. Technique Use of a temporary equivalent that is out of context or unpredictable. In other words, a translation technique that seeks to determine or create a temporary equivalent that is completely out of context and unpredictable. As an example:

SL: مولد النبي

TL: Celebration of Prophet's Life and Legacy

The word "مولد النبي" in Arabic can be translated as "Prophet's Birthday" in English. However, to avoid the misunderstanding that Muslims celebrate the birthday of the Prophet Muhammad SAW like an ordinary birthday, discursive creation techniques can be used by translating into "Prophet's Commemoration" or "Celebration of Prophet's Life and Legacy".

8. Established equivalence. The use of terms that have been commonly used either in the dictionary or in the target language as a match from the source language. As an example:

SL: ٱلصَّلَاة

TL: Prayer

The word "ٱلصَّلَاة" in Arabic can be translated as "Prayer" in English. This is an example of common equivalence because "prayer" also refers to spiritual activities performed in Christianity and Judaism.

9. Generalization. The technique of using terms that are more general or neutral in the target language. As an example:

SL: ٱلسَّلَامُ عَلَيْكُمْ

TL: Hello or Hi

The phrase "ٱلسَّلَامُ عَلَيْكُمْ" in Arabic is a greeting used in Islam. Literally, the phrase can be translated as "Peace be upon you". However, in translation into English, the phrase "ٱلسَّلَامُ عَلَيْكُمْ" is often simplified to "Hello" or "Hi".

10. Linguistic amplification. the technique of adding linguistic elements so that the translation becomes longer. As an example:

SL: الحديث

TL: Hadith

The word "الحديث" in Arabic refers to a history or story about the deeds or sayings of the Prophet Muhammad. In translating into English, linguistic amplification techniques can be carried out by providing an explanation of the importance of hadith in Islam, and how hadith can be used as a source of teachings and life guidelines for Muslims.

11. Linguistic compression. This technique synthesizes existing linguistic elements to be simpler because they can be understood. As an example:

SL: اَلْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ

TL: Thank God

The phrase "اَلْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ" in Arabic is an expression used to express and gratitude to Allah, and means "All praise be to Allah". In translating into English, the linguistic compression technique that can be done is "Thank God" to shorten the expression.

12. Literal translation. Translation technique that is carried out by following the words in the original text literally, without regard to the actual context or meaning. As an example:

SL: قرآن

TL: Qur'an

The word "قرآن" in Arabic refers to the Muslim holy book. In the literal translation to English, the word can be translated as "Qur'an".

13. Modulation. Translation technique in which the translator changes the point of view, focus or cognitive category in relation to SL. Can be in a structural or lexical form. As an example:

SL: لا يوجد حياة جيدة بدون صديق حقيقي

TL: Without true friends, life becomes colorless

The sentence "لا يوجد حياة جيدة بدون صديق حقيقي" if translated becomes "Life is incomplete without a true friend". however, the translator changes the focus or point of view in this sentence to "Without true friends, life becomes colorless". Modulation techniques are commonly used to translate quotes.

14. Particularization. The technique of using more specific and concrete terms instead of the general form. As an example:

SL: الماءُ البارِدُ

TL: The Cold Water

The adjective "البارِدُ" is translated "The Cold" to show that it is specific and limited to cold water.

15. Reduction. The technique of implicating information because its meaning components are already included in the target language. As an example:

SL: اَهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ

TL: Show us the straight way

Arabic often uses many words to express a single idea. In English, this can be changed by removing unnecessary words such as "اَهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ" which can be translated as "**S**how us the straight way".

16. Substitution. The technique of replacing linguistic elements with paralinguistic (intonation, gesture) and vice versa. As an example:

SL: ضع يدك على صدرك

TL: Thank You

Sign language in Arabic, namely by "ضع يدك على صدرك" translates to "Thank you".

17. Transposition. A grammar category replacement technique. This technique is the same as the technique for shifting categories, structures and units. As an example:

SL: قميص أبيض

TL: White Shirt

"قميص أبيض" in Arabic can be translated as "White shirt" in English. In Arabic, adjectives are usually placed after the noun being described, whereas in English, adjectives are usually placed before the noun.

18. Variation. Techniques for replacing linguistic or para-linguistic elements (intonation, gestures) that affect aspects of linguistic diversity, for example, changing styles, social dialects, geographical dialects. As an example:

SL: اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

TL: Blessings

The word "اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ" means "*sholawat*" to the prophet Muhammad SAW, but there are differences in style or social dialect between Arabic and English, the word "Blessings" is very commonly used in England to wish blessings from the prophet Muhammad SAW.

Each translation technique has its own strengths and weaknesses, and the translator must choose the technique that best suits the context and purpose of the translation. These techniques can help translators to find a balance between retaining the original meaning and making an easy-to-understand translation in the target language.

2.2   Semantics

Word semantics comes from the Greek *"semantikos"* which means sign. Semantics was first used by a French philologist named Michel Breal in 1883 (Parera, 2004). The word semantics was later agreed upon as a term used for the field of linguistics which studies linguistic signs with the things they signify. Therefore, the word semantics can be interpreted as the science of meaning or about meaning, which is one of the three levels of language analysis: phonology, grammar, and semantics (Chaer, 1994). Therefore, semantics is a branch of linguistics that studies the meaning of words, phrases, sentences, and texts, and how these meanings are constructed, understood, and used in language. Semantics is closely related to grammar, syntax, and pragmatics. Semantics includes concepts such as synonyms, antonyms, hyponyms, polysemy, homonyms, and denotative and connotative words. Semantics also studies human cognitive processes in understanding and interpreting the meaning of language, including how context, culture, and individual experiences affect the understanding of the meaning of words and phrases.

According to Eugene Nida (1964), a translator must pay attention to choosing the right words in translating the original text, which can be done by paying attention to the context and meaning of the words in the text. In this case, Nida emphasizes the importance of understanding semantics to choose the right diction in translation. Semantics and diction are closely related because both are related to the meaning of words. Semantics studies the meaning of words, phrases, sentences, and texts, while diction studies the choice of words and style of language used in communication. In the proper use of language, it is important to understand the meaning of words and how they are used in certain contexts. In

choosing the right diction, the speaker or writer must consider the meaning of the word and how it is used in the sentence. Knowledge of semantics can help in choosing the right words to express the desired meaning in a particular context. In addition, choosing the right diction can also affect the meaning and impression to be conveyed in communication. Thus, understanding semantics can assist someone in choosing the right words in communication, so that the message to be conveyed can be understood clearly and precisely by the recipient of the message.

2.3 Diction

The definition of word choice or diction is much broader than what is reflected by the relationship of these words. This term is not only used to state which words are used to express ideas, but also includes phraseology, style of language, and expressions (Keraf, 2009). He also put forward three main conclusions regarding diction:

1. Choosing words or diction includes understanding which words will be used to convey an idea, how to form the right grouping of words or use the right expressions, and which style is the best. used in situations.
2. The choice of words or diction is the ability to accurately distinguish the nuances of meaning from the idea to be conveyed, and the ability to find a form that is appropriate (suitable) to the situation and sense of value that belongs to the listening community.
3. The choice of words that are appropriates is only possible by mastering a large number of vocabularies of that language. What is meant by the vocabulary of a language is all the words that are owned by a language.

(Tarigan, 1986) explains diction is the right choice of words in accordance with the context used to convey messages effectively. Meanwhile, according to Gopen & Swan (1990), Diction includes the choice of words chosen by the writer to achieve the desired effect in a text, including nuance, style, and emotion. Based on some of the opinions above, it can be concluded that what is meant by diction is selected words deliberately chosen to achieve a specific goal in written or

spoken text. Diction is very important in expressing ideas effectively and influencing the way readers or listeners understand and respond to the text.

The choice of words not only questions the accuracy of the use of words. But also questions whether the chosen word can also be accepted or does not spoil the existing atmosphere. According to (Keraf, 2009), the types of diction are as follows, (1) based on connotative and denotative meanings, (2) based on linguistic and non-linguistic contexts, and (3) based on lexical structure.

2.3.1 Based on Connotative and Denotative Meanings

The accuracy of the choice of words or the suitability of the choice of words also depends on the meaning supported by various forms of meaning as follows.

1. Denotative Meaning. The denotative meaning states the true meaning of a word. The denotative meaning relates to scientific language. The meaning of denotation can be divided into two kinds of relations. First, the relationship between a word and the individual goods it represents. Second, the relationship between a word and its characteristics or represented. Second, the relationship between a word and certain characteristics or characteristics of the item it represents.
2. Connotative meaning is a type of word that has a non-actual meaning. Connotative meaning is a type of meaning in which the stimulus and response contain emotional values.

2.3.2 Based on Linguistic and Non-Linguistic Contexts

Words or forms of language have a relationship with the real world. So, the term reference is used to express the relationship between language and something that is not language. That will be explained in more detail as follows.

1. Non-linguistic context. The first relation is closely related to the non-linguistic context. Nonlinguistic context includes two things, namely the relationship between words and goods or things, and the relationship

between language and society or also called social context. This social context has a very important role in the use of words or language.

2. Linguistic context is the relationship between one language element and another language element. The linguistic context includes the context of the relationship between two words in a phrase or sentence, the relationship between phrases in a sentence or discourse, and also the relationship between sentences in a discourse.

2.3.3 Based on Lexical Structure

The lexical structure is the various semantic relations contained in words, which are explained as follows.

1. Synonyms are words that have the same meaning.
2. Polysemy and homonymy, polysemy means that one form has several meanings, similar to homonymy, which means two or more words have the same form. The basic difference between polysemy and homonym is that polysemy means that they are related or close to each other, while homonym means not related. Homonyms can be divided into three types, namely homographs, homophones, and homographs & homophones. Homograph means the spelling is the same but the pronunciation is different. Homophones mean two words that are pronounced the same but written differently. The last one is homonyms which are homographs and homophones which have the same spelling and pronunciation but have different meanings.
3. Hyponymy is a kind of relationship between words that are formed from top to bottom, or a meaning contains a number of other components.
4. Antonyms are two words that have opposite meanings.

2.4   The Holy Qur'an: Text, Translation, and Commentary

This book is Abdullah Yusuf Ali's most phenomenal work. In the midst of his busy life as chairman of the Islamic College in Lahore-Pakistan, Yusuf Ali set aside his free time to complete his work translating the Al-Quran into English and its interpretations, which he entitled *The Holy Qur'an: Text, Translation and*

Commentary. This book was first published in 1934. In his work, Ali presents an English translation side by side with the Arabic text (Ali, 1934). This English translation is not simply exchanging an Arabic word for another English word, but expressing it as well as possible to bring out the full meaning as intended from the Arabic. Yusuf Ali spent 40 years perfecting his work. It is natural that this work is very well known, because Yusuf Ali has traveled, scientific endeavors, made notes, met figures and explored their minds and hearts when perfecting this work.

More than half a century since it was first published, Yusuf Ali's interpretation has an important position in the great history of the treasures of English interpretation of the Qur'an until now and has spread to various parts of the world. This interpretation, which has a particular style of language, has been repeatedly printed and republished in millions of copies (Jawi, 2020). Abdullah Yusuf Ali is very trying translations, reviews, appendices, and commentaries written in a non-rhyme verse style, or in rhythmic prose formin this translation so that the reader can read it not only with the eyes, tongue, and voice but also with the deepest and purest light given by the conscience and inner consciousness of man. Yusuf Ali uses several references during writing *The Holy Qur'an*. Among the references are *Tafsir al-Thabari*, *Tafsir al-Kashshaf*, *Tafsir al-Kabir*, *Anwar al-Tanzil*, *Tafsir Ibnu Katsir*, and *Tafsir al-Manar*. Meanwhile, the non-interpretation supporting references used are *Lisan al-Arab*, *al-Itqan fi Ulum al-Qur'an*, *Encyclopedia of Islam*, etc (Al-Qaththan, 1994).

2.5   Surah Al-Mulk

Surat Al-Mulk is one of the surahs in the Al-Quran which consists of 30 verses. This surah is included in the group Makkiyah, which was revealed in Mecca before the Prophet Muhammad SAW migrated to Medina. Surat Al-Mulk means "Dominion" and is the 67th surah of 144 surahs in Al-Qur'an, which is located at the beginning of juz 29. Surah Al-Mulk talks about Allah SWT's power over everything, both visible and hidden, and warns people about the consequences of their actions. This surah also teaches about faith, trust, and submission to God (Andre, 2022).

Based on the hadith narrated by Abu Hurairah, the Prophet SAW once said: "There is a surah in the Al-Quran consisting of thirty verses that will provide protection to its readers until heaven. This surah is Al-Mulk" (HR. Tirmidhi). (At-Tirmidzi, 2017) Based on this hadith, there are several advantages of reading Surat al-Mulk, among them:

1. it can provide intercession for its readers.
2. it can save its readers from grave punishment.
3. the reader will get a lot of benefits and goodness.

2.6   Biography of Abdullah Yusuf Ali

Abdullah Yusuf Ali is a Muslim intellectual who translated the Qur'an into English. The translation of the Qur'an by Yusuf Ali and the translation by Marmaduke Pickthall is the most widely used English translations today. Ali was born in Bombay, India on April 14 1872, into a wealthy merchant family. During his childhood, he received a religious education and was eventually able to memorize the Qur'an (become a *hafiz*). Yusuf Ali was educated at Madrasah, an Islamic religious school, and then continued his studies at the University of Madras (India), where he earned a law degree. He can speak both Arabic and English very well. He studied some English literature and visited several European countries as a student. In addition, he also studied Arabic and deepened his knowledge of Islam (Ramdhani, 2021).

After graduating, Yusuf Ali worked as a lawyer in Chennai (Madras), but he was also active in various social and religious organizations. He is known as an orator and writer and wrote many books on Islam and its history, including a biography of the Prophet Muhammad. In 1934, Yusuf Ali published a translation of the Qur'an into English known as *"The Holy Quran: Text, Translation and Commentary"*. This translation is greatly appreciated by Muslims around the world because it shows a deep understanding of the Arabic language and the historical context in which the verses of the Qur'an were revealed. In addition, this translation is equipped with a commentary that explains the meaning of the verses. Yusuf Ali died in 1953 in London, England, and was buried in Brookwood

Cemetery in Surrey (Ramdhani, 2021). His works are still appreciated and read by Muslims around the world as an important contribution to understanding the Quran and Islam as a whole.

2.7 Previous Study

Based on previous research, there are similarities and differences with the research title examined by the writer. In the first study, the thesis written by Nurfitri Ayuni (2019) with the title *"An Analysis of Diction in Maya Angelou's Selected Poems"* used a descriptive qualitative research method. This thesis, published by the repository of the Alauddin State Islamic University Makassar, has the aim of knowing the diction that is often used in Maya Angelou's selected poems. The theory used in this study uses theories related to the types of diction in poetry. The results of this study, Maya Angelou uses 4 types of diction in three selected poems *"Still I Rise"*, *"Touched by an Angel"* and *"Equality"*, namely concrete, abstract, denotation, and connotation. Maya Angelou mostly uses a type of connotative diction to embellish the contents of the poem. The similarities between the thesis and this research are that they both examine the types of diction used in a literary work and both use descriptive qualitative research methods. However, the difference with this research is in terms of the research object and the theory used. The research object of the thesis is a poem by Maya Angelou, while the object of this research is the Translation of Al-Qur'an Surah Al-Mulk by Abdullah Yusuf Ali. Meanwhile, the theory used in the thesis is based on the theory of M.H. Abrams, while the theory used in this research is based on the theory of Gorys Keraf.

In the second study, the International Journal was compiled by Maimunah Ritongga and Muhammad Yusuf (2020) with the title *"Diction Choice and Stylistic Editing in The Translation Of Rapunzel Texts: An Intralingual Translation Study"* which used a descriptive qualitative research method. This journal published by the International Journal of Scientific & Technology Research has the aim of describing the use of diction and stylistics in the translation of the text of the Rapunzel fairy tale by Jacob and Wilhelm Grimm,

Kinder- und Hausmärchen (Children's and Household Tales -- Grimms' Fairy Tales), first edition. The results of the study show that the translator uses 5 types of diction, namely general diction, synonymous diction, denotative diction, special diction, and Source Text is equivalent to Target Text. The similarities between the journal and this research are they both discuss the use of diction in translating literary works and both use descriptive qualitative research methods. However, the difference lies in the object studied, the journal focuses on the translation of the fairytale Rapunzel text, while this research focuses on the Translation of Al-Qur'an Surah Al-Mulk by Abdullah Yusuf Ali. In addition, writer will also explore the accuracy of the diction translation used by translators in translating data sources, which has not been done by previous research.

In addition to researching the translation of dictions, writer also researched the translation techniques used by Abdullah Yusuf Ali in translating the Al-Qur'an Surah Al-Mulk. Therefore, other research that is relevant to the topic of this research is the third research, thesis by Siti Ainul Mardliyah (2018) with the title *"Translation Technique and its Acceptability of Islamic Terms in Negeri 5 Menara Novel"*. The thesis, published by the repository of Syarif Hidayatullah State Islamic University Jakarta, discusses Islamic terms which contain the beliefs, laws, and behavior contained in the novel *Negeri 5 Menara*. The purpose of this study is to identify and describe the translation techniques used by translators in translating selected Islamic terms and to analyze the acceptance of the translation of Islamic terms in the novel *Negeri 5 Menara* written by Ahmad Fuadi and translated into English by Angie Kilbane. The results of the study show that there are thirteen data on Islamic terms. The selected data were translated using seven techniques, namely pure borrowing, reduction, fixed equivalent, adaptation, calque, generalization, and description. Of the thirteen data, seven of them are acceptable, two of them are quite acceptable, and four of them are unacceptable. The similarity with this research thesis is that both use descriptive qualitative research methods and identify translation techniques. However, the difference is in the object studied, the thesis focuses on the *Negeri 5 Menara* novel while this research focuses on the Translation of Al-Qur'an Surah Al-Mulk by Abdullah Yusuf Ali.