

CHAPTER I

INTRODUCTION

A. Background of The Study

It has already been acknowledged that language is always needed in communication process; it is used to communicate with others, even in building social interaction with people in different countries. Certainly, a language used in one country is different from a language used in others. When people are faced with a foreign language barrier, the usual way round is to find someone to interpret or translate for them, known as translation.

Munday says, “The term translation itself has several meanings. It can refer to the general subject field, the product (the text that has been translated) or the process (the act of producing the translation, otherwise known as translating)”¹.

Texts to be translated may also vary, depending on their content, such as scientific texts, literary texts, or religious texts. Each kind of these texts should be treated special. This special treatment deals with the theoretical problems which are related to the method and procedure of translation,

¹ Basil and Jeremy Munday Hatim, *Translation: An Advanced Resource Book* (London: Routledge, 2004).

qualification of the translator, and the process of translation itself². That is why translating religious texts differs from translating literary texts, scientific texts or any other kind of texts. This different treatment is closely related to characteristics of the content and the language which conveys the content.

Thus translating a religious text, namely The Holy Qur'an needs special handling. For the Moslems, the Qur'an has various dimensions and functions which must be continuously kept to reach its advantages. The translator's point of view towards the religious texts is different to those who translate the literary texts. In religious texts, translators are prosecuted to be honest and intend to missionary endeavor, not only for material side.

Since the 18th century, many people have attempted to translate the Qur'an. As what had been done by Alexander Ross and George Sale in 1743, or by J. M Rodwell in 1861, N. J Dawood in 1956, which all is non-Arabic speaking people. Some of their translations were even the retranslated into English of the translated in another language, such as French, Latin, etc. Before 1920, a Moslem –or those who are considered as the most who understand the Qur'an- had ever translated the Qur'an into another languages. It was Maulvi Muhammad Ali – a Lahore Mohammediya movement leader- the first Moslem who translated the Qur'an into English

² Syihabuddin (et.all); Tri Septiyanto (et.all) Qalyubi, *Dasar-Dasar Ilmu Perpustakaan Dan Informasi* (Yogyakarta: Jurusan IPI Fak. Adab IAIN Sunan, 2007).

by the title of the translation is The Holy Qur'an. Later in 1934, Abdullah Yusuf Ali produced the second English translation of the Qur'an, under the same title.

Not only into English, has the Qur'an also been translated into other languages. Such as into Zanzibar, a Swahili dialect of North Africa, by Godfrey Dale in 1923, into Yoruba, a Nigerian dialect, by Rev. Michael Samuel Cole in 1906, and into Hindi, an Indian dialect by Rev. Ahmad Shah Mahisi in 1915. These various translations of the Qur'an were due to several purposes. Some of them even for polemical purposes and it gained attention from Moslems scholars; one of them was given by Syeikh Rasyid Ridha a Moslem great leader in 19th century. Again, there arose the controversy on whether the Qur'an is translatable or not, or whether it is fully or partly untranslatable.

In its development, so many equivalent cases occurred during the translation Qur'an into other languages. The Qur'an is such a holy and sacred book which carries the religious message of the original text and difficult to be translated. Some say that Qur'an is translatable and the other say that it is untranslatable. Eugene A. Nida in 1964 introduced a principle which might be solution to such cases, as we called as "dynamic equivalence". Nida (in Munday) says, "The principle of equivalent effect" where 'the relationship between receptor and message should be

substantially the same as that which existed between the original receptors and the message³.

Surah Ar Rahman is the 55th Surah in the Qur'an and consists of 78 verses. Surah Ar Rahman contains a notice about the wonderful blessings of Allah. Even in it also contains the grace of Allah, the real in the world and the hereafter. The meaning of Surah Ar Rahman is certainly able to motivate Muslims to increasingly believe in Allah. In fact, one of the fragments of the verse from Surah Ar Rahman is repeated up to 31 times because it means that Allah is the most awesome. The translation of this surah is interesting because it consists of equivalence cases and unique in grammatical and semantic form which deserve to analyzed whether or not religious text such as the Qur'an can be translated.

Based on the description, this research is entitled “**A Semantic Analysis on the English Translation Of Surah Ar Rahman By Abdullah Yusuf Ali**”.

B. Statement of the Problem

Based on the discussion a semantic analysis on English translation of surah Ar Rahman by Abdullah Yusuf Ali in background of the study.

The statement of the problem in this study formulated as follows:

³ Hatim, *Translation: An Advanced Resource Book*.

1. How is the translation Surah Ar rahman By Abdullah Yusuf Ali as SL to TL?
2. How is the literal meaning and deixises are found in surah ar rahman by abdullah usuf ali's translation?

C. Objectives of the Study

Based on statement of the problem above, so the objectives of the study can be inferred as follow:

1. To know the translation Surah Ar rahman By Abdullah Yusuf Ali as SL to TL.
2. To know out the literal meaning and deixises are found in surah ar rahman by abdullah yusuf ali's translation.

D. Significance of the Study

1. Theoretical significance

The result of this research is expected to be a reference for an understanding of language problem that is on English translation of Holy Qur'an.

2. Practical Significance

The first, the significance of this study to the reader in order to understand the translation of the surah Ar Rahman by Abdullah Yususf Ali.

The second, for the students' this study can help the students for teaching and training of translation.

The last for the researcher, it can give advantages for the other researchers who will make the same analysis of semantic analysis.

E. Previous Study

There are some previous studies related to the topic of semantic analysis in English translation on holy Qur'an, in this section the writer takes some previous studies as a reference that is reviewed to this study. They are :

First, "*Dynamic Equivalence in the English Translation of Surah Al Waqi'ah of the Holy Qur'an by Abdullah Yusuf Ali*". which is a analysis of the principle of dynamic equivalence contained in Q.S Al Waqi'ah which was translated into English by Abdullah Yusuf Ali, where is the language Arabic as the source language and English as the target language. The method used is library methods to find theories that support and qualitative methods to analyze data. From the analysis results it is obtained that the dynamic equivalence is found in the English translation by Abdullah Yusuf Ali in the QS Al-Qaeda in general is a shift in the level of words in the language the source becomes a phrase form in the target language, but does

not change the meaning contained in the original language, so that the resulting translation is dynamic equivalence⁴.

Second, “*Directive In English Translation Of Qur’an Surah Al - Baqarah By Abdullah Yusuf Ali*”. This research is a qualitative descriptive study, because it is a research this describes the types and functions of the directives used in the Quran the English translation of Surah Albaqarah. This research using descriptive qualitative because it does not use research data like number. The results of this study are, (1) various directives found are: 50 orders, 1 message, 10 requests, 3 suggestions. From the results it can be concluded that directives are widely used in the Quran English translation the letter Al Baqarah is an order, and the least used is a message. (2) Directive functions found in the Quran the English letter Al Baqarah is: 52 command functions, 1 function message, 10 request functions, 3 suggestion functions⁵.

From the two previous studies above, the similarity of this research analyzed the same object which is about talking about the translation of the Qur'an. The difference is that the first previous study focused on the equivalence and dynamism of the Qur'an in Surah Al Waq'ah while the second previous study focused on the Directive on the translation of

⁴ Rahmi, Zahara Hijraini. 2008. Dynamic Equivalence in the English Translation of Sura Al-Waqia'h of the Holy Qur'an by Abdullah Yusuf Ali. <http://repositori.usu.ac.id>.

⁵ Khaqiqatul Jauharin. 2014. Directive In English Translation Of Qur’an Surah Al - Baqarah By Abdullah Yusuf Ali. Thesis. University Of Muria Kudus.

Abdullah Yusuf Ali in Surah AL - Baqarah. The difference from the two previous studies above with my research is about the semantic analysis on English translation of surah Ar Rahman By abdullah Yusuf Ali.

F. The Organization of the Writing

This paper is arranged into three chapters, every chapter has some points to explain the chapter.

Chapter I is introduction, it contains the background of the study, statement of the problem, objective of the study, the significant of study, the limitation of study, previous study, and the organization of writing.

Chapter II is Theoretical frameworks, this chapter is consists of the theorist from some experts we have conducted the research related to this research.

Chapter III is Research Methodology, it contains method of the research, unit analysis, instrument analysis, technique of collecting the data, and technique of the data analysis.

Chapter IV is Finding and Discussion, it consist Findings and disscussion.

Chapter V is Conclusion and Suggestion, it consist of conclusion and suggestion.

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