

## CHAPTER II

### THEORETICAL FRAMEWORK

#### A. Definition of Translation

Nida and Taber argues that translation is the process of transferring language from the source language into the target language<sup>1</sup>. It means that translation is related to convey the meaning through spoken or written language in order the message of the original language can be understood by other people. As Catford it that translation is a craft consists of the attempts to replace a written message or statement in one language by the same message or statement in another language. While other experts defined that translation as the general term referring to the transfer of thoughts and ideas from one language or source language into the other one (target language), whether the language are in written or oral form; whether the languages have established orthographies or do not have such standardization or whether one or both languages is based on signs, as with sign language of the deaf<sup>2</sup>.

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<sup>1</sup> Zuchridin Suryawinata, *Terjemahan Pengantar Teori Dan Praktik* (Jakarta: depdikbud, 1989).

<sup>2</sup> Ibid.

There are some types of translation as Savory's categorization below<sup>3</sup>;

1. Perfect translation.

Perfect translation includes all purely informative statements such as what are encountered by the travelers or used by the advertisers.

2. Adequate translation.

Adequate translation categorized into very larger number of almost characters of translation made for the general reader who may use them without giving a thought to the fact that what he is reading is not originally written in his own language. For example, English pop novel translated into Indonesian language. The translator may omit words or even entire sentences which he finds the obscure and he can freely paraphrase the original meaning.

3. Composite translation.

This type of translation includes the translation of poetry into poetry, prose into prose, prose into poetry and poetry into prose.

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<sup>3</sup> Theodore Savory, *The Art of Translation* (London, 2009).

#### 4. Scientific translation.

This translation aims for attaining the clearness and accuracy of the concepts.

### **B. The Process of Translation**

According to Suryawinata The process of translation is not simply translating sentence from source language into the target language but we have to find the equivalence of meaning or message in the source language to be transferred into the target language. According to Suryawinata and Effendi there are some steps in the process of translation as follow<sup>4</sup>;

- a) Understanding the meaning and message of the text in the source language.
  - b) Looking for the equivalent meaning or message in the target language.
  - c) Restructuring the equivalent meaning or message in the target language into an accepted form of text in the target language.
- From the third steps above usually the translator used step number one in translating text that is understand the meaning

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<sup>4</sup> Sugeng. 2003 Suryawinata, Zuchridin dan Hariyanto, *Translation: Bahasan Teori Dan Penuntun Praktis Menerjemahkan* (Yogyakarta: Kanisius, 2003).

and message of the text in the source language then transferred in the target language.

### **C. Definition of Semantic**

According to Suryawinata Semantic is the philosophical and scientific study of meaning. It is taken from the Greek noun 'sema' which means sign or signal, and from the verb 'semaino' ('to mean' or 'to signify'). The word semantics has ultimately prevailed as a name for the doctrine of meaning, in particular, of linguistics meaning<sup>5</sup>.

Semantic is studying of meaning of words, phrases, and sentences<sup>6</sup>. In semantics analysis there is always an attempt to focus on what the words conventionally mean. Anyone who has reflected on the sentence meaning or speaker's meaning distinction knows that a simple distinction is in fact insufficient<sup>7</sup>.

Many theories told the meaning focus on the words or the lexeme. And have to know that the words or the lexemes in the real world<sup>8</sup>. Semantic roughly defined is the study of meaning of words and sentences. In order for meaning to be successfully studied. Of course, it must be made clear just what meaning is. Although most people do not

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<sup>5</sup> Abdul Chaer, *Linguistik Umum* (Jakarta: PT. Rineka Cipta, 2009).

<sup>6</sup> George Yule, *The Study of Language* (New York: Cambridge Press University, 2010).

<sup>7</sup> Francois Recanati, *Literal Meaning* (New York: Cambridge Press University, 2004).

<sup>8</sup> Chaer, *Linguistik Umum*.

feel confused about the nature of meaning. Very few would find a precise explanation of it easy to give. In fact, meaning is highly complex, many faceted phenomenon and any complete explanation of it must account for a surprisingly wide variety of different facts. In addition, some commonly held ideas about meaning turn out, on careful examination to be false. So that, many experts said that we will found the meaning of words if we have understood about the context of the sentences.

Understanding the meaning is very prominent for the people to make a clear communication with others. To understand meaning is not only in speech language but also in written language such as about the English Translation of Surah Ar- Rahman by Abdullah Yusuf Ali. Therefore, studying the meaning of speech language or written language is very important to know and understand the content of the communication.

Semantics is the study of learning that stands at the very center of the linguistics quest to understand the nature of language and human language abilities. It is caused by the expressing meaning. Expressing meanings are what language all about. So, everything in language words, grammatical construction, intonations, and patterns-conspires to

realize this goal in the fullest, richest, subtlest way. In understanding how any particular language works, we need to understand how its individual design works to fulfill its function as an intricate device for communicating meanings.

## **D. Kinds of Semantic**

### **1. Literal Meaning**

Yule described that there is a kind of procedure that concern with the relationship to another words that is used in semantic description of languages, which is called lexical relation. Lexical relation has many kinds, and in this analysis the writer explains only some of them related to the data to be researched and the types of lexical relation are synonymy, hyponymy, antonymy, denotation, connotation, homonym, homophone, polysemy, and ambiguity.<sup>9</sup>

Literal meaning as Rahman states on his book that lexical meanings are the meaning of a word in isolation.<sup>10</sup> It means that the term of lexical meaning which is used in semantic is interpreted as the meaning of lexeme whether it is word lexeme or paraphrasal lexeme. For example “Horse” is the kind of animal which have four feet. And e.t.c.

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<sup>9</sup> George Yule, *The Study of Learning* (New York: Cambridge Press University, 2010).

<sup>10</sup> Susana Rahman, *Semantics in Action* (yogy: Deepublish Press, 2013).

a. Synonym

According to Yule that synonyms are two or more forms, with very closely related meanings, which are often, but not always intersubstitutable in sentences. Synonyms can be verb, nouns, adverbs or adjectives, as long as both members of the pair are the same part of speech.<sup>11</sup> Then, Nick Reimer states that synonymy is the relation of meaning identity; an initial distinction needs to be drawn between lexical synonymy (synonymy between individual lexemes) and phrasal synonymy (synonymy between expressions consisting of more than one lexeme. The words are synonymous if they have the same meaning, such as “sofa” and “couch”. Some people would say that no two words have exactly the same meaning in all cases, but it is clear that pairs of words like the ones above are understood the same way most of the time. We can also entertain the possibility that there are different degrees of synonymy, depending on the degrees meaning overlap between words.<sup>12</sup>

b. Hyponym

According to Yule (1985) which is known as the super ordinate or higher up is the meaning of one form included in the

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<sup>11</sup> Yule, *The Study of Learning*.

<sup>12</sup> Relmer Nick, *Introducing Semantics* (new: Cambridge Press University, 2010).

meaning of another.<sup>13</sup> While, Rahman (2013) gives the definition about it that hyponymy is a relation of conclusion. A hyponym includes the meaning of a more general word. Hyponymy is the relationship between two sentences (a) and (b) which differ only a sentence (a). For instance: red, white, and blue” are hyponyms of the super ordinate color and lion, tiger, leopard and lynx” are hyponyms of the super ordinate animal. So it can be concluded that hyponymy is the word or can be phrase form or sentence that have relation with other word, phrase, and sentence.<sup>14</sup>

### c. Antonym

Antonym is two sentences that differ in polarity like these are mutually contradictory. It means that if one is true so the other sentence must be false. Antonym is words which are in some sense opposite in meaning. According to Rahman (2013) that antonyms are words are phrases that are opposites with respects to some components of their meaning. So, antonym can be defined the words which are in the same sense opposite in meaning. The word “easy and difficult” is the examples of antonym. Easy is the

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<sup>13</sup> Yule, *The Study of Learning*.

<sup>14</sup> Rahman, *Semantics in Action*.



antonym of difficult and conversely, difficult is the antonym of easy.<sup>15</sup>

d. Denotation

Denotation is non-emotional meaning that names, points out, and identifies object or concept. It is what the word actually signifies. In other words, denotation is the common meaning which people look for in the dictionary. Moreover, Kreidler states that denotation is the potential of a word like door or dog to enter into such language expressions. A denotation identifies the central aspect of word meaning, which everybody generally agrees about.<sup>16</sup>

From the definition above it can be defined that denotative is the meaning of a word which is primarily refers to the real world. It is the type of meaning which may be describe in terms of a set of semantic properties which serves to identify the particular concept associated with the word in question. For example “cow” shows a kind of animal, “house” shows a kind of building.

e. Connotation

Connotation is what the word suggests or implies. It means that Connotation is arise as words become associated with certain

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<sup>15</sup> Ibid.

<sup>16</sup> W Kreidler, Charles, *Introducing English Semantics*, n.d.

characteristics of the items to which they refer, for instance, the burdening of woman for many years with attributes such as frailty, inconstancy and irrationality has resulted in these becoming connotations of the word woman for many people. The words “for many people” are important here because connotations are related to the real word experience that one associates with a word and they will therefore vary (unlike denotative meanings) from individual to individual, and community to community. The word “woman” has different connotations from a misogynist than will have for a feminist.<sup>17</sup>

f. Homonym

According to Kreidler has defined that Homonym is the words which have identical pronunciation and spelling.<sup>18</sup> But, have unrelated meanings and Rahman states that Homonym is unrelated sense of the same phonological word.<sup>19</sup> For examples:

- 1) Lexemes of the same syntactic category, and with the same spelling. Example: “Lap”, circuit of a course and “lap” a part of the body when sitting down.

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<sup>17</sup> and Nina Hyams Fromkin, Victoria, Robert Rodman, *An Introduction to Language*, Tenth., n.d.

<sup>18</sup> Kreidler, Charles, *Introducing English Semantics*.

<sup>19</sup> Rahman, *Semantics in Action*.

2) Lexemes of the same category, but with different spelling.

Example: the verbs “ring” and “wring”.

3) Lexemes of different categories, but with the same spelling.

Example: the verb “keep” and the noun “keep”.

4) Lexemes of different categories, and with different spelling.

Example “not”, “knot”.

Furthermore, Hurford et al. state that Homonym is one of an ambiguous word which has different senses it is far apart from each other and not obviously related to each other any way with respect to a native speaker’s intuition. So it can be concluded that homonym is the words that have same pronunciation but significantly different meaning.<sup>20</sup>

#### g. Homophone

Rahman has described that homophone is two or more different (written) forms, which have the same pronunciation, as the words, bear-bare, meat-meet, flourflower, pail-pale, sew-so etc. for homonym he has described as one form (written and spoken) which has two or more unrelated meanings, as the words, bank (of the river), bank (financial institution). Crystal also stated that homonym

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<sup>20</sup> at al Hurford, James R, *Semantics: A Coursebook*, n.d.

refers to cases where two (or more) different lexemes have the same shape. Furthermore, Chaer also states that Homophony is two different writing words but have the same pronunciation. So, it can be defined that homophones is the words which have the same pronunciation, but different spelling (e.g. threw VS through). Homographs, which have the same spelling, but different pronunciation (e.g. wind-air movement VS bend).<sup>21</sup>

#### h. Polysemy

Polysemy is the semantic relationship that exists between a word and its multiple conceptually and historically related meanings. Moreover, relatedness of meaning accompanying identical form is technically known as polysemy. In addition, he explains that polysemy can also be defined as one form (written or spoken) having multiple meanings which are related by extension. The distinction between polysemy and homonym is not always clear cut. Both of them are described as one form, which has different meaning. Furthermore, Yule explains that one indication of the distinction can be found in the typical dictionary entry for words. If a word has a multiple meanings (polysemy), then there

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<sup>21</sup> Rahman, *Semantics in Action*.

will be a single entry, with a numbered list of different meanings of the word and if two words are treated as homonyms, they will typically have two separate entries.<sup>22</sup>

i. Ambiguity

Ambiguity is a linguistic condition which can arise in a variety of ways. It is universally recognized and demonstrable fact that many of the acceptable utterances of English and other languages are ambiguous they can be interpreted in two or more different ways. Ambiguity occurs also because a longer linguistic form has a literal sense and a figurative sense.<sup>23</sup>

Moreover, Rahman states that Ambiguity caused by homonyms that occur in the same position of utterances. Homonyms or homophones are different words that are pronounced the same. They may have the same or different spelling. To, too and two are homophones because they are all pronounced /tu/. It can be defined that Ambiguity is the words that have same spelling and pronunciation but have different thing. For example, John's book, it can be described as the book which is written by John, the book which belongs to John, or the book which is read by John.

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<sup>22</sup> Fromkin, Victoria, Robert Rodman, *An Introduction to Language*.

<sup>23</sup> Kreidler, Charles, *Introducing English Semantics*.

Furthermore, it can be concluded that ambiguities are the word which can be interpreted with two or more or any different ways.<sup>24</sup>

## 2. Deixis

Deixis is expression of words, phrases and features of grammar that have to be interpreted in relation to the situation in which they are uttered, such as me is the sender of the utterance, or here is the place where the sender is. Deixis are referring expressions which indicate the location of referents along certain dimensions, using the speaker (and time and place of speaking) as a reference point or deictic center. Deixis means different things to different people. For Bühler states that any located a referent in space or time. Furthermore, Levinson divided the kinds of deixis into five kinds,<sup>25</sup> such as:

### a. Person Deixis

Person deixis is deictic reference to the participant role of a referent, such as the speaker, the addressee or other entities. It designate the basic role of the participant. 48 Simply to say that this deixis is about who involves in the speech event or text, who says what to whom. Person deixis involves basically the speaker, known as the first person, the addressee, known as the second person, and

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<sup>24</sup> Rahman, *Semantics in Action*.

<sup>25</sup> Stephen C Levinson, *Pragmatics* (Cambridge: Cambridge Press University, 1983).

other significant participants in the speech situation, neither speaker nor hearer, these are known as third person.<sup>26</sup>

Person deixis in arabic is just like in English, they used form of personal pronoun . the are two in of personal pronoun in arabic, they are separate and verbs and mostly in the form of suffix while arrached pronouns which express the nominative of verb are also in form previxes. Thus, this kind of deixis in Arabic is more complicated than in English.

- 1) Separate pronoun (Dlomidir Munfasil). This set of pronouns is independent in functional and in being independent words which can occur alone. It function as the nominative of the verb or as the emphasis to precede attached pronoun. The number of pronoun is different from its number in English. Arabic has twelve in number and inflect to number (singular, dual, plural) and gender (masculine and feminine).
- 2) Connected Pronoun (Dlomidir Muttashil). The second is attched pronoun (muttashil) which, as stated above, is attached to nouns, particles and verbs. This pronoun has three kind of suffixes. First is suffixed to a verb functioning as

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<sup>26</sup> Alan Cruse, *A Glosary of Semantics and Pragmatics*, n.d.

subject. This pronoun is rendered into English as “I”, “You”, “She”, “He” and etc. Second is suffixed to direct object as accusative. This pronoun is rendered into English as “me”, “him”, “her” and etc. Third is suffixed to noun or to preposition functioning as possessive or genitive. This is rendered into English as “my”, “his”, “your” and etc. The first is pronoun functioning as subject of verb in the form of suffixes as nominative.

b. Temporal Deixis

According to Levinson, temporal deixis concerns the encoding of temporal points and spans relative to the time at which the utterance is spoken or written text inscribed. This deixis is the form of adverb of time, such as today, yesterday, tomorrow, last week, two days ago, now, then and so forth. The vital point in this deixis that when the speaker uses the adverb of time the referent of temporal deixis will follow.<sup>27</sup>

Time deixis. time deixis, namely the giving of form in the time span when the utterance is uttered.

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<sup>27</sup> Levinson, *Pragmatics*.



Example: "I'll be back in an hour" said the author. Since we don't know when the author will return, we can't know when the author will return.

Temporal deixis refers to event in which takes place relative to speaking time. This deixis is represented by adverb of time, tense and other temporal expression. Adverbs are divided into two types, namely *dharfu zaman* "adverb of time" and *dharfu makan* "adverb of place". Tense also take place as temporal deixis since it determine time. In arabic, the verb is including the time dimension. There are three time d i m e n s i o n , further what we call as tense. They are *zamanul madhi* "past tense", *zamanul mustaqbal* "future tense" and *zamanul mudhori* "present tense".

### c. Spatial Deixis

Spatial deixis is a given form to place considering the location of speaker in speech event. It indicates the location in space relative to the speaker. Simply, it deals with where an utterance referred was pointed to and refers to somewhere. Spatial deixis manafests itself principally in the form of locatie adverbs such as here and there. Demonstratives/ determiners such as this and that.<sup>28</sup>

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<sup>28</sup> Cruse, *A Glosary of Semantics and Pragmatics*.

The spatial deictics show a similar sort of dominance relation to the personal pronouns. We can illustrate this with this and that. The combination of this book and that book must be collectively referred to as these books, not those books. This encourages us to think of this as a first person deictic. There is a small amount of evidence that that is ambiguous between second person and third person, in that those prefers to be either one or the other I can refer to:

- 1) these books that you have
- 2) those books that John has.

If I subsequently say Those books are very valuable, there is a strong preference for interpreting this as either (i) or (ii). But, not both together, unless you and John can be united in a joint second person preference.

#### d. Social Deixis

Social deixis functions to indicate position of referent in the scale of social status and intimacy relative to the speaker. The hearer may be in the position of higher, lower or probably in the same rank with the speaker. Above all, there is social distinction between higher and lower. It is what is later called honorific system

to differ social status of speaker and hearer. The speaker wants to respect hearer who is older or higher, thus the language used politely.

The explanation of this deixis in Arabic is similar with its explanation in English. As well as its definition and function, that is indicating position of referent in the scale of social status and intimacy relative to the speaker. The hearer may be in the position of higher, lower or probably in the same rank with the speaker. It is what is later called honorific system to differ social status of speaker and hearer. The speaker wants to respect hearer who is older or higher, thus the language used politely. Words selection will be more formal and polite. The example of this expression are 'ibad, rabb, al- 'aziz and etc.

#### e. Discourse Deixis

Levinson states that discourse deixis has to do with encoding reference to portions of discourse. That and this can function as discourse deixis, "that" typically refers to a previously occurring item, and "this" to something which is still to come: "That was the best story I have heard for a long time. Wait till you hear this." The expression, such as thus, however, therefore, on the other hand,

relating portions of earlier discourse to portions of later discourse, are sometimes included under discourse deixis. The point of this deixis is the previous and the next discourse. Discourse deixis in Arabic is used the form of demonstrative pronoun which is concerned with a reference to a group of expression as a whole that are in the surrounding discourse.<sup>29</sup>

In this research, the three deixis used were person, spatial and temporal deixis.

#### **E. Dynamic equivalence**

According Nida and Taber state that translation is an activity to find the closest and natural equivalent (closest to the natural equivalent) in TL. The equivalent must have the closest meaning to the meaning of SL, especially in the context of SL language and culture. To maintain meaning, the translator must do well in the fields of phonology, morphology, syntax, syntax and style of language that are in TL. This method of translation is called dynamic equivalent.

And also supported by Vinay and Darbelnet, equivalence-oriented translation is a procedure which replicates the same situation as in the original, whilst using completely different wording.

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<sup>29</sup> Levinson, *Pragmatics*.

Equivalence is to get the same message as the source text reflected by using words that are really different from the source text. In the equivalence meaning target text describes the same reality as does the source text and at the same time it produces the same effect upon the receptor.

Nida and Teber stating that equivalence is a very similarity in meaning, as opposed to similarity in form. The equivalence meaning between source and target text in translation is required to provide the same response although the response is not exactly identical, but at least there is an agreement to achieve the goal of equivalence response in the text. From the definition above, can be concluded that to analyze translation work, the main purpose is not just to agree or disagree, also need to focus on how to expresses.

In a paper by Va'radi T. and Kiss G., under the title "Equivalence and Non-equivalence in Parallel Corpora," the authors discussed how an aligned parallel corpus can be used to investigate the consistency of translation equivalence across the two languages in a parallel corpus. The particular issues addressed are the bi-directionality of translation equivalence, the coverage of multi-word units, and the amount of implicit knowledge presupposed on the part of the user in

interpreting the data. Non-equivalence is a fact among languages. Although we are constantly engaged in translating between Arabic and English using certain words that we assume to be equivalent, we might be surprised to find that we are in fact using nonequivalents. Let me first start with a rather innocently simple example. Consider the Arabic word [hilæl] which most of us would readily translate into “crescent.” The issue seems to be resolved at that. A rather accurate equivalent is found that appears to be readily useable even for machine translation.

#### **F. Biography of Yusuf Ali**

Hafidz Abdullah Yusuf Ali, CBE, FRSL (14 April 1872 – 10 December 1953) was an Indian Islamic scholar who translated the Qur’an into English. His translation of the Qur’an is one of the most widely – known and used in the English speaking world. Ali was born in Seurat, Gujarat in British India to a wealthy merchant family with a Dawoodi Bohra father. As a child, Ali received a religious education and, eventually, could recite the entire Qur’an from memory. He spoke both Arabic and English fluently. He studied English literature and studied at several European universities, including the University of Leeds. He concentrated his efforts on the Qur’an and studied the

Qur'an commentaries beginning with those written in the early days of Islamic history.

Yusuf Ali's best – known work in his book *The Holy Qur'an: Text, Translation and Commentary*, begun in 1934 and published in 1983 by Sh. Muhammad Ashraf Publishers in Lahore, India (later Pakistan). While on tour to promote his translation, Ali helped to open the Al- Rashid Mosque, the third mosque in North America, in Edmonton, Alberta, Canada, in December 1983.

Ali was an outspoken supporter of the Indian contribution to the Allied effort in World War I. He was a respected intellectual in India and Sir Muhammad Iqbal recruited him to be the principal of Islamic Collage in Lahore, British India. Later in life, he again went to England where he died in London. He is buried in England at the Muslim cemetery at Brook wood, Surrey, near Working, not far from the burial place of Pick hall.

