ANALISIS PENERJEMAHAN ISTILAH-ISTILAH AGAMA ISLAM DARI BAHASA ARAB KE BAHASA INGGRIS

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Abstrak


Kata kunci : Islam, Bahasa Arab, Bahasa Inggris

Translation Analysis Of Terms Of Islam Arabic To English

Abstract

This study discusses some problems and strategies in dealing with islamic terms during the process of translation. This study shows how the professional translators annotated some islamic terms according to the nine general strategies. There are 250 terms that are studied and categorized according to the strategy and theory of translation. There are nine general strategies of translation, i.e. (1) A generic word with both form and function; (2) A loan word with features of form; (3) A loan word with the longest form of addition; (4) A loan word with a comparison; (5) A loan word with a classifier; (6) A loan word with couplets, triplets and quadruplets; (7) A loan word with a synonym; (8) A loan word with a synonym plus reference; (9) A loan word with no modification.

Keywords : Islamic, Arabic, English

A. PENDAHULUAN

Saat ini bahasa Inggris merupakan bahasa internasional yang banyak digunakan di seluruh dunia. Karena bahasa Inggris merupakan bahasa yang sangat penting, banyak penerjemah yang menerjemahkan Al Qur’an ke dalam bahasa Inggris. Hal ini jelas sekali untuk memungkinkan umat muslim yang
berbahasa ibu bahasa Inggris memahami isi Al-Qur’an dan juga sebagaimana pesan rasulullah dalam sebuah hadis, “Sampaikanlah ilmu meskipun hanya satu ayat.” Dan juga sebagai penambah khasanah keilmuan di bidang penerjemahan.


Banyak orang yang menafsirkan Surat Al-An’am, ayat 82 demikian “It is those who believe and confuse not their beliefs with wrong – that are (truly) in security, for they are on (right) guidance.” Kata wrong diartikan dengan kesalahan atau perbuatan aniaya hal ini bertentangan dengan hadis nabi صل الله عليه وسلم yang mengenai turunnya ayat ini. Pada awal turunnya ayat ini para sahabat tidak memahami kata zulm karena yang ada di benak mereka adalah kezaliman, kesalahan dan perbuatan aniaya. Maka seorang sahabat bertanya, “Ya, Rasulullah. Siapakah di antara kami yang tidak pernah berbuat salah dan aniaya? Maka Rasulullah menjawab dengan tersenyum, tidakkah kalian pernah mendengar ... Verily joining others in worship with Alloh is a great Zulm (Surat Luqman, ayat 31), lihat Shahih Bukhari, Jilid I hadis no. 31. Dalam kasus ini Al-Qur’an ditafsirkan dengan Al-Qur’an. Sehingga terjemahan yang sesuai adalah “It is those who believe (in the Oneness of Alloh and worship none but Alone) and confuse not their beliefs with Zulm (wrong, i.e. by worshipping others besides Alloh), for them only there is security and they are the guided.” Kata Zulm dipertahankan sebagai loan word kemudian diterangkan lagi dengan generic word (wrong) with descriptive phrase (worshipping others besides Alloh).

Beberapa penerjemah yang menerjemahkan teks Al-Qur’an ke dalam bahasa Inggris meng-gunakan cara unduly free translations. Menurut Larson (1984), “... unduly free translations are made for the purpose of humor, ... (hal. 17). Hal tersebut merupakan kesalahan besar karena barang siapa yang menafsirkan suatu ayat sedang dia tidak memiliki ilmu mengenai hal tersebut maka langit mana yang akan melindunginya dari azab Alloh, dan ini merupakan perkataan Abu Bakar ketika ditanya mengenai suatu di dalam Al-Qur’an.
1. Perumusan Masalah
Makalah ini akan membahas beberapa permasalahan yaitu:
   a. Teori apa yang digunakan oleh para ahli penerjemah untuk menerjemahkan istilah-istilah agama Islam dalam Al Qur’an?
   b. Strategi apa yang digunakan oleh para ahli penerjemah untuk menerjemahkan istilah-istilah agama Islam dalam Al Qur’an?
   c. Mengapa strategi terjemahan tersebut di dalam Al-Qur’an dipertahankan?

2. Landasan Teori
   a. Pengertian Terjemahan
Larson (1984) mendefinisikan bahwa “Translation is basically a change of form.” Bentuk bahasa sumber akan mengalami perubahan jika diterjemahkan ke dalam bahasa sasaran. Karena bahasa memiliki struktur luar (surface structure) dan struktur dalam (deep structure), struktur luar meliputi tulusan, struktur tata bahasa dan pengucapannya, sedangkan struktur dalam merupakan makna yang terkandung pada tiap penggal frasa atau kalimat (chunk).

Larson (1984) menjelaskan bahwa suatu terjemahan yang baik seharusnya:
   1) Menggunakan bentuk bahasa yang normal pada bahasa sasaran.
   2) Mengkomunikasikan, sebaik mungkin, kepada penutur bahasa sasaran makna yang sepadan dengan makna yang dipahami oleh penutur bahasa sumber.
   3) Mempertahankan kedinamisan bahasa sumber yang asli (hal. 6).

Berdasarkan keterangan di atas terjemahan yang baik adalah terjemahan yang menggunakan bahasa yang lazim pada bahasa sasaran sehingga penutur bahasa sasaran dapat memahami arti dari bahasa sumber sesuai dengan arti yang sebenarnya.

Menurut Larson (1984, 3):

   Analysis of the surface structure of a language does not tell us all that we need to know about the language in order to translate. Behind the surface structure is the deep structure, the meaning. It is this meaning that serves as the base for translation into another language.


Makna juga memiliki unsur, yaitu THINGS, EVENTS, ATTRIBUTES dan RELATIONS. Larson (1984) menjelaskan bahwa:

   “Meaning components and concepts classified semantically into four principle groups – THINGS, EVENTS, ATTRIBUTES, and
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RELATIONS. THINGS include all animate beings, natural and supernatural and all inanimate entities (boy, ghost, angel, stone, galaxy, blood). EVENTS include all actions, changes of state (process) and experiences (eat, run, think, melt, stretch, smile). ATTRIBUTES include all those attributes of quality and quantity ascribed to any THING or EVENT (long, thick, soft, rough, slowly, suddenly, few, all). Finally, RELATIONS include all those relations posited between any two of the above semnatic units (with, by, because, since and, therefore, after, or) (p. 28-29).

Kata boy memiliki komponen makna, yaitu: HUMAN BEING, MALE and YOUNG. HUMAN BEING masuk dalam kategori THINGS, sedangkan kata MALE dan YOUNG masuk dalam kategori ATTRIBUTES.

Makna juga memiliki kompleksitas karena tidak semua kata dalam bahasa sumber memiliki padanan makna yang sama pada bahasa sasaran. Menurut Larson (1984, 155):

"... For example, five dollars could be translated as one hundred pesos, if those amounts were equivalent. The problem is, of course, that the value of monetary units changes over the years and it is very difficult to be sure of an exact equivalence.

... In this case, descriptive phrase clarifies the amount.

Kutipan di atas menunjukkan bahwa ketidakmungkinan padanan bahasa sehingga tidak akan ada terjemahan kata per kata atau disebut juga literal translation. Pada akhirnya tujuan penerjemahan adalah menyampaikan makna dari bahasa sumber ke bahasa sasaran meskipun struktur bahasanya berubah dari sebuah kata menjadi frasa, atau dari frasa menjadi sebuah kata.

b. Specific Strategies used by Professional Translators
1) Translation by a more general word
Baker (1992) menjelaskan bahwa This is one of the commonest strategies for dealing with many types of non-equivalence, particularly in the area of proportional meaning (hal. 26). Contoh:

| BSu     | وَامْرَأَتُهُ حَََّالَةَ الَْْطَب |
| BSa     | And his wife too, who carries wood (thorns of Sa’dan which she used to put on the way of the Prophet صلى الله عليه وسلم, or use to slander him).

2) Translation by a loan word or a loan word plus explanation

| BSu     | فإنَّ أَعْرَضْوا فَقُلْ أَنذَرْتُكُمْ صَـع قَةً م  ثْلَ صَـع قَة  عَ |
| BSa     | But if they turn away, then say (O Muhammad صلى الله عليه وسلم): “I have warned you of a Sa’iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Sa’iqah which overtook ‘Ad and Thamud (people).”

ISSN 2085-2274 109
3) Translation by cultural substitution

<table>
<thead>
<tr>
<th>BSu</th>
<th>Alَّذِينَ هُمُ يُرَآءُونَ وَيََْنـَعُونَ الْمَاعُونَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>BSa</td>
<td>And prevent Al-Maun (small kindesses like salt, sugar, water).</td>
</tr>
</tbody>
</table>

According to Larson (1984):

The translator needs to ask a number of questions before considering the use of a cultural substitute. How similar are the two THINGS or EVENTS? If they are quite similar (coyote and wolf), then there is less likely to be a problem. Could a descriptive equivalent be used without greatly distorting the text? If so, then the descriptive equivalent is preferred to the cultural substitute. How culturally isolated and have seen little of cultural items from other areas, it may be necessary to use more cultural substitutes in the translation. (p. 172)

c. Translation Procedures

1) Transference

Menurut Newmark (1988, 96): The followings are normally transferred: names of all living (except the Pope and one or two royals) and most dead people; geographical and topographical names including newly independent countries such as (le) Zaire, Malawi, unless they already have recognized translations (see Naturalisation below); names of periodicals and newspaper, titles of as yet untranslated literary works, plays, films; names of private companies and institutions, unless they have recognized translations; street names, addresses, etc. (rue Thaibaut; ‘in the Rue Thaibaut’).

2) Componential Analysis

Menurut Newmark (1988, 96): At the other end, there is componential analysis, the most accurate translation procedure, which excludes the culture and highlights the message.

3) Cultural Equivalent

Menurut Newmark (1988, 82): This is an approximate translation where a SL cultural word is translated into a TL cultural word; thus baccalauréat is translated as ‘(the French) “A” level’; Palais Bourbon as ‘(the French) Westminster’; Montecitorio as ‘(the Italian) westminster’; charcuterie – ‘delicasten’ (now English ‘deli’); notaire – ‘solicitor’.

4) Naturalisation

Menurut Newmark (1988, 82) mengatakan bahwa “This procedure succeeds transference and adapts the SL word first to the normal pronunciation, then to the normal morphology (word-forms) of the TL, e.g. Edimbourgh, humeur, redingote, tahtcherisme. Note for German, Performanz, attraktiv, Eskalation.”
5) Functional Equivalent
   Newmark (1988, 83) mengatakan bahwa this common procedure, applied to cultural words, requires the use of culture-free word, sometimes with a new specific term.

6) Descriptive Equivalent
   Menurut Newmark (1988, 83 – 84): In translation, description sometimes has to be weighed against function. Thus for machete, the description is a ‘Latin American broad, heavy instrument’, the function is ‘cutting or aggression’; description and function are combined in ‘knife’. Samurai is described as ‘the Japanese aristocracy from the eleventh century’; its function was ‘to provide officers and administrators’. Description and function are essential elements in explanation and therefore in translation. In translation discussion, function used to be neglected, now it tends to be overplayed.

7) Literal Translation
   Menurut Larson (1984, 16): “Literal translations of words, idioms, figures of speech, etc., result in unclear, unnatural, and sometimes nonsensical translations. In a modified literal translation, the translator usually adjusts the translation enough to avoid real nonsense and wrong meanings, but the unnaturalness still remains.

8) Couplets
   Menurut Newmark (1988, 91): “Couplets, triplets, quadruplets combine two, three, four of the above mentioned procedres respectively for dealing with a single problem. They are particularly common for cultural words, if transference is combined with a functional or a cultural equivalent. You can describe them as two or more bites at one cherry.”

9) Synonym
   Newmark (1988, 84) menjelaskan bahwa I used the word synonym in the sense of a near TL equivalent, and the word in a context, where a precise equivalent may or may not exist.

10) Notes, Additions, Glosses
   Menurut Newmark (1988, 92):
   a) Within the text
      (1) As an alternative to the translated word: e.g. la gabelle become the Gabelle, or salt-tax.
      (2) As an adjectival clause: e.g., la taille becomes ‘la taille, which was the old levy raised in feudal times from the civilian population’.
      (3) As a noun in apposition: e.g. les traits becomes ‘the traits, customs dues ...’.
      (4) As a participial group: e.g. l’octroi becomes ‘l’octroi, taxes imposed on food stuffs and wine entering the town’.
(5) In brackets, often for a literal translation of a transferred word: e.g. *das Kombinat* becomes ‘the *Kombinat* (a “combine” or “trust”).

(6) In parentheses, the longest form of addition: e.g. *aides* becomes ‘*aides* – the are excise dues on such things as drinks, tobacco, iron, precious metals and leather – were imposed in the eighteen century’.

(7) Classifier: e.g., *Speyer*, the City of *Speyer*, in west German’.

b) Notes at the bottom of page
c) Notes at the end of chapter
d) Notes or glossary at the end of the book

3. Metodologi Penelitian
Penelitian ini membahas penerjemahan beranotasi pada buku *The Noble Qur’an English Translation of the meanings and commentary* yang diterjemahkan oleh Dr. Muhammad Taqi-ud-Din Al-Hilalli dan Dr. Muhammad Muhsin Khan dengan penerbit King Fahd Complex for the Printing of the Holy Qur’an, Madinah, K.S.A.

a. Sumber data
Penelitian ini bersumber pada buku *The Noble Qur’an English Translation of the meanings and commentary* dan hasil terjemahan yang diterjemahkan oleh Dr. Muhammad Taqi-ud-Din Al-Hilalli dan Dr. Muhammad Muhsin Khan.

b. Pengumpulan data
Penelitian ini dilakukan berdasarkan tinjauan pustaka dalam merumuskan teori dan strategi penerjemahan serta pengelompokan dan per-hitungan data dilihat dalam bentuk persentase sehingga penelitian ini bersifat kualitatif dan kuantitatif. Melalui penelitian ini terkumpul 250 data yang sudah dikelompokan menjadi 9 kategori, yaitu kata, frasa, klausa, kalimat dan idiom.

c. Teknik analisis data
Penelitian ini menganalisa data beserta dengan strategi dan teori penerjemahan.

B. PEMBAHASAN

1. Generic Word with both Form and Function

<table>
<thead>
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<th>BSu</th>
<th>وَامْرَأَتُهُ حَََّالَةَ الَْْطَب</th>
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<td>And his wife, too, who carries wood (thorns of Sa’dan which she used to put on the way of the Prophet صلى الله عليه وسلم, or use to slander him).</td>
</tr>
</tbody>
</table>

Analysis:
The word *Al-Hathab* means wood in general. Maybe some people will question how it looks like (FORM) and what it is for (FUNCTION). Thus...
the professional translators modify the generic word *wood* with both
FORM *thorns of Sa’dan* and FUNCTION *which she used to put on the
way of the Prophet* صلى الله عليه وسلم, or used to slander him.

Larson (1984) explained that understand-ing correspondence of form and
function is crucial to finding good lexical equivalents (p. 165).

2. Loan Word with Features of Form

| BSu     | الله يَ جَوَابُ الْبَلَاءِ ُوَ يَ جُوَابُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآءِ ُوَ يُ جِبَرُ الْمَآاء* |
| BSa     | He merges the night into the day (i.e. the decrease in the hours of
the night is added to the hours of the day), and He merges the day
into the night (i.e. the decrease in the hours of the day is added to
the hours of the night). And He has subjected the sun and the
moon: each runs its course for a term appointed. Such is Alloh,
your Lord; His is the kingdom. And those, whom you invoke or
call upon instead of Him, own not even a *Qitmir (the thin
membrane over the date-stone)*.

Analysis:
To modify the terms with a descriptive phrase, the translator must
recognize the meaning component of a word in the source language text.
There is no one-to-one translation that is possible. This technique will be
effective to get the accurate meaning of a word in the source language text.
The word *Qitmir* has meaning components which consists of THING
membrane, ATTRIBUTE thin, and RELATION over the date stone.

3. Loan Word with the Longest Form of Addition

| BSu     | ذَلِكَ الْكِتَابُ لاَ رُبُّ فِيهِ هَذَا الْكِتَابُ |
| BSa     | This is the Book (the Qur’an), whereof there is no doubt, a
guidance to those who are *Al-Muttaqun [the pious believers of
Islamic Monotheism who fear Alloh much (abstain from all
kinds of sins and evil deeds which He has forbidden) and
love Alloh much (perform all kinds of good deeds which He has
ordained)]*. |

Analysis:
The word *Al-Muttaqun* has no English equivalent so that we cannot easily
translate with a compound word or a descriptive phrase. The translators
carefully manage to figure out the important meaning of the word *Al-
Muttaqun*. The translators modify the loan word *Al-Muttaqun* with the
longest form of addition the *pious believers of Islamic Monotheism who
fear Alloh much (abstain from all kinds of sins and evil deeds which He
has forbidden) and love Alloh much (perform all kinds of good deeds which He has
ordained)*.
According to Newmark (1988):
“Additional information (1) within the text (f) in parentheses, the longest
form of addition: e.g. aides becomes ‘aides – the are excise dues on such
things as drinks, tobacco, iron, precious metals and leather – were imposed
in the eighteen century’. (p.92)

4. Loan word with Couplets, Triplets and Quadruplets
   a. Couplets:

   **BSu**
   
   ﴿إِنَّ اللَّهَ لَا يَسْتَحْى  أَن يَضْرِبَ مَثَلاً مَّا بِعُوضَةٍ فَمَا فَوْقَهَا فَأَذَامُواْ أَذَانَ أَذَانَواْ
   ﻓَيْعْلَمُونَ أَنَّهُ الْقُرْآنُ مَا إِلَّا مَا أُنْفِرْتُواْ فِي مَيْلِهِمْ مَا أَذَانَ أَذَانَواْ ﻓَيْعْلَمُونَ أَنَّهُ
   مَدَلاً يَضْرِبُهُ بِكِيْثِرٍ وَيَهْدِهِ بِكِيْثِرٍ وَمَا يُضْرِبُهُ بِإِلَّا الْفَسَقِينَ﴾

   **BSa**
   
   Verily, Alloh is not ashamed to set forth a parable even of a
   mosquito or so much more when it is bigger (or less when it
   is smaller) than it. And as for those who disbelieve, they say:
   “What did Alloh intend by this parable?” By it He misleads
   many, and many He guides thereby. And He misleads thereby
   only those who are **Al-Fasqun (the rebellious, disobedient**
   **to Alloh)**.

   b. Triplets:

   **BSu**
   
   ﴿وَإِذَا لَقُواْ الَّذِينَ آمَنُواْ قَالُواْ آمَنَّا وَإِذَا خَلَوْاْ إِلَّا شَيْطَانُ مِنْهُمْ قَالُواْ إِنَّا مَعَكُمْ
   إِنَّا أَرْسَلْنَا مُسْتَهْزَأٗا مَّنْ مِنْكُمْ﴾

   **BSa**
   
   And when they meet those who believe, they say: “We
   believe,” but when are alone with their **Shayatin (devils –**
   **polytheists, hypocrites)**, they say: “Truly, we are with you;
   verily, we were but mocking.”

   c. Quadruplets:

   **BSu**
   
   ﴿بَلْ اللَّهُ مَوْلَكُمْ وَهُوَ خَيْرُ النَّصْرِينَ﴾

   **BSa**
   
   Nay, Alloh is your **Maula (Patron, Lord, Helper, Protector)**,
   and He is the Best of helpers.

   d. Quintaplets:

   **BSu**
   
   ﴿كَانُواْ لَا يَتَنَهَوْنَ عَن مُّنْكَرٍ فَعَلُوهُ لَبَسْ مَا كَانُواْ يَفْعَلُونَ﴾

   **BSa**
   
   They used not to forbid one another from **Al-Munkar**
   (**wrong, evil-doing, sins, polytheism, disbelief**) which they
   committed. Vile indeed was what they used to do.

Analysis:
The above examples are couplets, triplets, quadruplets and quintaplets.
Larson (1984) explained that it may be simply to emphasize the idea or
to modify the area of meaning slightly (p. 156). This method gives the readers some possible meanings so that they can understand the text through the given optional words and will not misinterpret the text.

According to Newmark (1988):
Couplets, triplets, quadruplets combine two, three or four of the above mentioned procedures respectively for dealing with a single problem. They are particularly common for cultural words, if transference is combined with a functional or a cultural equivalent. You can describe them as two or more bites as one cherry. (p. 91)

e. Loan Word with a Synonym

| BSu | قال يـاءَاٍَمُ أَنب ئـْهُم بِ َسَْْآئ ه مْ فـَلَّآ أَنبَََهُم بِ َسَْْآئ ه م       |
|     | السّمَـوَات  وَالاٌّرْض  وَأَعْلَمُ مَا تـُبْدُونَ وَمَا كُنتُمْ تَكْتُمُو |
| BSa | said: “O Adam! Inform them of their names,” and when he had informed them of their names, He said: “Did I not tell you that I know the Ghaib (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?” |

Analysis:
The word Ghaib is modified with the synonym Unseen. The use of synonym is to specify term according to the context and for effective translation.

According to Larson (1984):
For example, English has a number of terms such as goodness, holiness, righteousness, and virtue, but Aguaruna has only one word, pegkeg, which would be the best equivalent for any one of these synonyms. On the other hand, if one were translating Aguaruna into English, one would need to evaluate each context of pegkeg to decide which of the synonyms would be the best choice in English. The choice will depend on the collocational range of each of the synonyms. Although there is overlap in the meaning of the synonyms, there may be well restrictions of collocation which will need be considered in choosing among the synonyms. (p.156)

f. Loan Word with a Synonym plus Reference

| BSa | And so to many of the Mushrikun (polytheists – see V.2:105) their (Allah’s called) “partners” have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. |
And if Alloh had willed, they would not have done so. So leave them alone with their fabrications.

Analysis:
The word Mushrikun is modified with the synonym polytheist plus reference see V.2:105. This strategy is to make the readers understand carefully the ayat before they go on to the next ayat. Even though this strategy hamper the readers’ flow of attention. Finally, this style is to make the readers have better understanding on the ayat in the Qur’an.

g. Loan Word with a Comparison

BSu | 양반의 가족들
BSa | And prevent Al-Maun (small kindness like salt, sugar, water).

Analysis:
The word Al-Maun is modified with a comparison small kindness like salt, sugar, water. Larson (1984) mentioned that the form and function are no made explicit, but rather, a comparison is made to something which is already well known in the receptor language and for which there is a lexical item (168). This strategy is used for the term that has no lexical equivalent in the target language. The translators give more examples for comparison so the readers have better understanding on the translated text.

Larson (1984) explained that a couple of good rules to remember are (1) focus on the most important meaning components the word or phrase has in the context and be sure those are communicated, and (2) be sure that no meaning components are lost which are important to the context (p. 168).

h. Loan Word with a Classifier

BSu | إنَّ الْأَبْرَارِ يَشْرَبُونَ مَنْ كَاذَبَ كَانَ مَزَاجِهَا كَفُورًا
BSa | Verily, the Abrar (the pious believers of Islamic Monotheism), shall drink of a cup (of wine) mixed with (water from a spring in Paradise called) Kafur.

Analysis:
The word Kafur is modified with a classifier water from a spring in Paradise. According to Larson (1984):
A loan word refers to a word which is from another language and is unknown to most speakers of the receptor language. Loan words are commonly used for the names of people, places, geographical areas, etc. These words will often need to have a classifier added so that it is
clear whether the word is the name of a person, town, country, river, or what. John could be translated a man named John. Once this was included, the name could be used without the classifier later if the language structure indicated this as the best way to handle reference to participants. (p. 169).

i. Loan Word with no Modification

<table>
<thead>
<tr>
<th>BSu</th>
<th>وَأَقِيمُوا الصَّلَوةَ وَآتُوا الزَّكَوةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>BSa</td>
<td>And perform As-Salat (Iqamat-as-Salat), and give Zakat, and</td>
</tr>
</tbody>
</table>

Analysis:
The word Ar-Raki’un has no modification. Because the term has already been mentioned in the previous ayat.

According to Larson (1984):
Once this was included, the name could be used without the classifier later if the language structure indicated this as the best way to handle reference to participants. (p. 169)

5. Hasil Penelitian

C. PENUTUP

Penelitian ini telah membahas 9 strategi umum penerjemahan, yaitu (1) A generic word with both form and function; (2) Loan Word with Features of Form; (3) Loan Word with the Longest Form of Addition; (4) Loan word with Couplets, Triplets, Quadruplets and Quintaplets; (5) Loan Word with a Synonym; (6) Loan Word with a Synonym plus Reference; (7) Loan Word with a Comparison; (8) Loan Word with a Classifier; (9) Loan Word with no Modification.
DAFTAR PUSTAKA


