

## **Translation of Lexicons *qala* and its Derivation in the Surah *Taha* by Mahmud Yunus**

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### **Abstract**

This research has some aims; 1) to describe *qala* and its derivations of surah Taha, 2) to explain the techniques in translating *qala* into Indonesian of surah Taha by Mahmud Yunus. This research uses qualitative and quantitative descriptive method which emphasize on describing the form of translating *qala* into Indonesian language. This research concludes that, *qala* is translated into five main meaning in Indonesian, those are *berkata*, *berjawab*, *sahut*, *berfirman* and *bertanya*. *qala* is translated into Indonesian through several approaches verbalization, explicitation of subject, additional conjugation and imperative-affirmative. Based on the investigation the researcher revealed some translation techniques which are used by Mahmud Yunus in translating surah Taha, those are; literal technique (27,397%), transposition technique (19.178%), modulation (17.808%), literal-Amplification (13,698%), amplification (10,958%), description (5,479%), deletion (2,739%) and addition (2,739%).

**Keywords:** Arabic; Indonesian; translation; *qala*

### **1. Introduction**

Translation is one activity that attempts to introduce the work of a nation to another nation, aiming to connect two or more in order to understand each other. Newmark (1988:5) defines it as “*rendering the meaning of a text into another language in the way that the author intended the text*”. Translation involves two or more different languages and each language has a different grammatical language of Arabic to know the genus, both in verbs and nouns. The basic pattern of the Arabic sentence is P (V) + S (N), in contrast to the Indonesian language which has the basic sentence S (N) + P (N / V). In additions there is a more complex changeable lexicon which can distinguish between lexicon changes; the masculine and feminine genera. These issues become a problem when translating. The difference is not found in the Indonesian system. This phenomenon also poses difficulties for translators to translate from Arabic into Indonesian, and vice versa.

Arabic is a language that is structurally morphologically inflected ie, lexicon may undergo a change of form with a particular reason. Like the lexicon *qotala* (قتل) kill is transformed into *yaqtulu* (يقتل) is killing, and *qatil* (قاتل) killer. Thus, a lexicon can derive different lexicon forms according to the subject and time used. Changes in the form of lexicon have three causes, namely, the change of lexicon form due to the origin of the creation of lexicon, the change of form due to the addition of the number of letters, and the change of form due to the difference of the perpetrators of the number and type of person contained in the sound of a lafadz. In the Qur'an lexicon *qala* (قال) is one of the special lexicons often appearing in the Qur'an based on its roots and form. Another interesting feature is that when compared with other lexicons there are various variations in translation into Indonesian. The *qala* lexicon is not only translated as *berkata*, but also *berjawab*, 'sahut' and so on.

### **2. Review of Related Literature**

A number of researchers, Saraireh (2001), Baker (1992) Stall & Knight (1998), and Bahumaid (2006), have attempted to explain translation difficulties between English and Arabic at lexical level. Some of these studies have focused on examining and analyzing work done by translation students. Khalaf & Yusuf (2012), in their writing entitled *The Qur'an: Limits of Translatability* stated “Translation of the Qur'an has always been and still is an issue for translators in terms of accuracy and translatability.” They stated that Muslim scholars have rejected word-for-word or literal translations of the Qur'an because it may result in a semantic change and meaning. Qur'an use Arabic Language which is a sensitive language as the word of

God because a single word may have a variety of meanings (Febiyani, 2014: 2). Many Muslims do not speak Arabic, and then the need to translate it to communicate its message to Muslims all over the world is paramount (Abdelaal & Rashid, 2015:1).

In the process of translation, translators usually use some procedures to solve the specific translation problems. There have been overlapping terms to refer to the procedures, such as translation method and translation strategy. Molina & Albir (2002) proposed the term *translation technique* and meant to reach all kinds of analyzing and effort to achieve translation equivalence. The following are some translation techniques proposed by Molina and Hartado Albir (2002: 509-511), there are eighteen kinds of translation techniques.

### 3. Methodology

This research is a library research that is descriptive quantitative and qualitative related to the translation of surah Taha translated by Mahmud Yunus as the object of research. Thus, the main data source as the basis of this research is the translation text of *Tafsir al-Quran Karim* published in 1938. The study used a qualitative descriptive approach and parallel corpus method as a tool to help the translation. The AntConc corpus is a translation tool of surah Taha text, the stage of translating Arabic texts into Indonesian to assist the process of calculating the number of lexicons *qala* words between sentences in surah Taha. The method was used to analyze the Arabic-Indonesian translation of *qala* in Surah Taha and to describe translation techniques in surah Taha.

## 4. Findings and discussion

### 4.1. Translation output

#### 4.1.1. Verbal translation output

In this cluster, the result of verbal translation process is presented. And it has been discovered that the lexicon *qala* is translated into words *berkata* and *berfirman* as described in the table below:

**Table 1:** Verbal Translation Output

| No. | The <i>qala</i> | Verbal translation output | frequency |
|-----|-----------------|---------------------------|-----------|
| 1   | قَالَ           | Berkata                   | 22        |
| 2   | قَالَ           | Berfirman                 | 8         |
| 3   | قَالَ           | Menjawab                  | 2         |
| 4   | قَالَ           | Bertanya                  | 2         |

In accordance with the table above, *qala* lexicon has been verbally translated into *berkata*, *berfirman* and *menjawab* in Indonesian. Verbal Translation refers to the word classing in the sentence construction to show a process. The quotation on item [1] is one of the most basic translation outputs of *qala*, where the word *berkata* is chosen. This word has only a single meaning and no others. In this case, the translator has used a ‘close translation’ method in which he put literal meaning without any modification from source text. Furthermore, this kind of translation is precisely parallel to the source text. Even though, in the context of Arabic grammar, *qala* is categorized as *Fi’il Madhi* (verb, perfective verb), and can be affixed to its origin word in adjusting to the speech context. The existence of affixation [*ber-*] in the output translation indicated on the possibility of substitution with another kind of affixes while adjusting to the speech context and necessity.

Item [2] contained different word in Indonesian which is chosen to be equal with *qala* lexicon. Considering its syntaxes in Arabic grammar, this lexicon which originally cannot experience random derivation or inflexion, is finally can be translated into another word in Indonesian. Firstly, into *berkata* and secondly into *berfirman* which is still in the similar form of having prefix [*ber-*]. This derivation may happened depending on the context of sentence or speech. And among these derivations, the word *berkata* is the most frequent option used by the translator as it has been counted 22 times over whole surah Taha. Meanwhile, *berfirman* is only

counted to be used eight times. The word *menjawab* has only be used twice. This discovery can be interpreted to the correlation of translation method chosen by the translator in which, he operated a literal translation in purpose of preserving origin meaning of the word in accordance with the original text.

#### 4.1.2. Subject explicit translation output

**Table 2:** Subject Explicit Translation Output

| No. | The <i>qala</i> | Subject explicit translation | Frequency | Note            |
|-----|-----------------|------------------------------|-----------|-----------------|
| 1   | قَالَ           | Dia berkata                  | 6         |                 |
| 2   | قَالَ           | Musa berkata                 | 3         |                 |
| 3   | قَالَ           | Berkat kami                  | 1         | verbal fronting |
| 4   | قَالَ           | Berkata Musa                 | 3         | verbal fronting |
| 5   | فَقُلْنَا       | Berfirman kami               | 3         | verbal fronting |

**Note:** *verbal fronting* is a sentence containing reversed words construction, especially on the position of its subject and verbal. Unlike the normal sentence, in verbal fronting, the verbal is placed before the subject. And in this condition, a pressure toward the verbal is taking place.

In the Table 1, the item [1]; [2] and [3] are the output translation of *qala*. It is discovered that other derivations of phrases are chosen, they are *dia berkata*, *Musa berkata* and *mereka berkata*. These derivations have such a very large gap to the literal meaning which has been compiled in the Arabic-Indonesian dictionary. The translator added some words as subjects, such as *Dia*, *Musa* and *mereka*, to match the context of the *qala* lexicon. The aim of this addition is also to realize a parallel relevancy and continuity from a verse to others. Quotation of item [3]; [4] and [5] show that *qala* lexicon can be translated into *kami berkata*, *Musa berkata* and *Kami berfirman* in Indonesian. And this output is the result of an explicit subject along with the verbal fronting used by the translator to highlight the taste of verb inside the sentence. Based on the information in the table, the researcher then concluded that the version of *dia berkata*, which is the result of explicit subject approach of translation, gained the most frequent usage to translate surah *Taha* into Indonesian, as it reached six times usage compared to another version which is only used three times at maximum. Meanwhile, the version of *Kami berkata* is only used once. These phenomena are also strongly believed to be caused by context matching which is done by the translator.

#### 4.1.3. Additional conjugation translation output

In this section, the result of additional conjugation which is used during the translation process is presented. Using this method, the *qala* lexicon is translated along with giving additional conjunction words as described in the table below

**Table 3:** Additional Conjugation Translation Output

| No. | The <i>qala</i> | Additional Conjugation | Frequency |
|-----|-----------------|------------------------|-----------|
| 1   | فَقَالَ         | Lalu dia berkata       | 1         |
| 2   | وَقَالُوا       | Dan mereka berkata     | 1         |
| 3   | قَالُوا         | Seraya berkata         | 1         |
| 4   | فَقُلْ          | Maka katakanlah        | 1         |
| 5   | فَقُولَا        | Lalu katakalah         | 2         |
| 6   | بِالْقَوْلِ     | Dengan perkataan       | 1         |

According to the table, researcher finally discovered that the *qala* lexicon can be translated into Indonesian along with giving additional conjunctive words. This conjunction

words show connection possibilities among relevant language units, words, phrases and clauses (Chaer, 2009:140). As it is applied during translation process of surah Taha, it produces *lalu dia berkata, seraya berkata, dan kami berfirman* and *maka katakanlah*. On item [1], the *qala* lexicon has experienced a transformation from its origin form to a new derivational shape *fa qala*. This changing, in accordance to the Arabic grammatical, has aimed to show relevancy, continuity, or equality between sentences. The word ‘*fa*’ as a conjunction can possibly mean *lalu, kemudian, selanjutnya* and *maka* (Moch, 2010: 105). As the translator picked up the meaning *lalu* to translate *qala*, Moch’s idea on it was really matched up. Furthermore, this addition of *fa* in front of *qala*, to conjugate two equal language units has proven that it is also applicable to be added in its ending. Table 1.3 has clearly proven that the lexicon *qala* can be translated into Indonesian using additional conjugation method and may produce some Indonesian phrases such *lalu dia berkata, dan berkata mereka, seraya berkata, lalu katakanlah* dan *dengan perkataan*. And in the translation process of surah Taha, the version of *lalu katakanlah* has been used more frequently (twice), meanwhile the other versions are only used once. This choice is possibly taken by the translator in order to conjugate as well as to connect a speech context among the language units as it is also the function of the conjunction itself.

#### 4.1.4. Imperative-affirmative translation output

**Table 4:** Imperative-Affirmative Translation Output

| No. | The <i>qala</i> | Imperatif-Affirmative | Frequency |
|-----|-----------------|-----------------------|-----------|
| 1   | قُلْ            | Katakanlah            | 1         |
| 2   | لَقَالُوا       | Pasti mereka berkata  | 1         |

Item [1] of the table shows that the *qala* is translated into *Katakanlah* in Indonesian. In this translation output, the lexicon has been turned into the imperative form *qul* which according to the Arabic grammar means an order, request, permission or decree. This approach of translation, by adding *-lah* to the word *katakan* in Indonesian means a strengthening effort or affirmation, beside its origin of showing an imperative meaning. In item [2], the *qala* lexicon is translated into *pasti mereka berkata*, where the form *qala* (singular) is changed into *qalu* (plural). Along with this derivational transformation, the additional word *la* in front of it, has strengthen more the message of the word by giving a composition of certainty and affirmation to the main verb *qalu*.

#### 4.2. Translation techniques

After finishing a wipe-out research on the translation output of surah *Taha* by Mahmud Yunus, the researcher summarized that there were 8 techniques used by the translator. Furthermore, the translator has not dominantly used one of these techniques, but he often combine all of them equally during his translation process from the Qur’anic verses into Indonesian. Over all, there were 73 cases of the techniques usage as shown in the table below:

**Table 5:** Cases of the techniques usage

| No. | Techniques             | Frequency | Percentage |
|-----|------------------------|-----------|------------|
| 1   | Literal                | 20        | 27.397%    |
| 2   | Transposition          | 14        | 19.178%    |
| 3   | Modulation             | 13        | 17.808%    |
| 4   | Literal+ amplification | 10        | 13.698%    |
| 5   | Amplification          | 8         | 10.958%    |
| 6   | Description            | 4         | 5.479%     |
| 7   | Deletion               | 2         | 2.739%     |
| 8   | Addition               | 2         | 2.739%     |

#### **4.2.1. Literal Translation**

This technique has been used 20 times (27,397%) to translate cases and objects from the original text into Indonesian. In this technique the translator tried to transform literal meaning from the origin language to the objected one. This technique is used, possibly because of the similarity or close similarity of the existing language structure among the two languages; such as when a lexical is still bounded to the origin language and remains exist but having a changing position and adjustment process in the targeted language. For instance is when the lexicon *qala* is translated into *Musa berkata*, 'Fir'aun berkata' and 'Musa berkata'. It is clearly depicted that the *qala* lexicon is literally translated into *berkata* which also exists in the Al Munawwir (Arabic-Indonesia) Dictionary, it is also clearly depicted that the lexicon is still practically bounded to its origin, but instead having some adjustment in accordance with the speech context in the targeted language. This choice is taken by the translator in order to preserve text meaning virginity as well as to compromise grammatical relevancy from the origin to the targeted language.

#### **4.2.2 Transposition Technique**

The technique has been apparently used 14 times (19.178%) to translate cases and objects from the origin language of surah Taha into Indonesian. This technique deploys a transformation and changing of word or language unit in the origin language, and picking up what is considered as equal in the targeted language. This technique can also uses grammatical similarity of the origin language in order to preserve the message. This changing can also occur when the gap of parallel language structure is found. The changing can be in the form of plural to singular, verbal to nominal and adjective contents which potentially cause a total reformation of sentence. For instance is when the *qala* lexicon is translated into *jawab*, *sahut*, *kata* and *perkataan*. In this case, the translator has clearly transported the verbal form (origin language) to the nominal form (targeted language). The aim of this action is to contextualize the meaning in the targeted language as well as to smooth the translation output for the dear readers.

#### **4.2.3. Modulation**

This technique is apparently used 13 times (17.808%) over the process of translation from the original text of surah *Taha* into Indonesian. This technique can possibly change the point of view on the cognitive focus in its correlation to the output text, both in word per word and structural level which potentially turn to a total meaning of transformation. For instance is when the plural form is changed into singular, verbal to nominal and the generalization of masculine and feminine words. As what happened in the changing from *qala* to *fa Qaluu* which mean *lalu mereka berkata*. This changing is prominently contain a *personal pronoun* but it also indicates a generalization of all genders variation. The masculine pronoun in *fa qalu* is translated to *mereka berkata* which also contains feminine pronoun inside.

#### **4.2.4. Literal-amplification technique**

This technique has been used for 10 times (13,698%) over various cases and objects in translating surah *Taha* from arabic to Indonesian. Literal translation is, as been explained before, an effort to preserve literal (origin) meaning from the first text to the targeted one. Meanwhile, amplification means adding linguistic content in the targeted language by exploitation on what is not mentioned in the origin text. For instance is when the *qala* lexicon is translated into *yakni* or *Musa berkata* or *Fir'aun berkata* or *Musa berkata* and *mereka berkata* in Indonesian. These outputs have clearly depicted not only a literal and parallel translation, but also the additional on the linguistic context by adding an explicit subject or verbal fronting in the targeted language. This action is taken by the translator in order to reveal the hidden information from the origin language (using his own perspective) and to ease dear readers in understanding the message.



#### 4.2.5. Linguistic amplification

Used 10 times (13,698%) during the translation process, this technique applied additional linguistic variables in the targeted language by again revealing the hidden information of the origin language. Those which included in the amplification are t explicit subject and explicit paraphrase. For instance is when *qala* is translated into *Allah berfirman*, *jawab Musa*, *sahut Musa* and *Kami berfirman*. In these actions, the translator has clearly added explicit subjects into the sentences.

#### 4.2.6. Description

It is only used 4 times used during the process of translation, the technique applied a *describing word or context* to provide equal meaning in the targeted language for the readers. For instance is when the *qala* is translated into *Berkata mereka (ahli sihir)*, the bracket is used to provide translators perspective on what actually means by the verses by describing it as *ahli sihir* (magicians).

#### 4.2.7. Deletion

The technique is used only twice (2,739%) overall. In this technique some deletion is applied on the origin language due to the absence of equal item in the targeted language. Besides that, the deletion can also lead into an effective sentence simply because the deleted information is considerably not important. For instance is when the lexicon *waqula* is changed into *waqul* and being translated by deleting some item in the origin language. Sometimes, the deletion can also occur on the sentences conjunction.

#### 4.2.8. Addition

Used only twice (2,739%) overall, the technique means adding some important or supportive information which is not even exists in the original text both implicitly and explicitly. This action aimed simply to provide clear information for the dear readers. Such as when the lexicon *qala* is translated into *dan telah berkata* by adding conjunction *dan*, even it does not even exist in the original text. Besides providing clear information about the message, the translator also aimed to show a congruency and connection between the previous sentences.

### 5. Conclusion

Overall, in translating 135 verses of surah *Taha*, Mahmud Yunus has often used *berkata* to be equal meaning to *qala* which is really match a parallel meaning of what has been listed in Al Munawwir (Arabic-Indonesian) dictionary. The translator has mostly tend to use literal technique of translation in order to preserve text and meaning virginity as well as its congruency with the grammatical structure of the original text.

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