

# CHAPTER 1

## INTRODUCTION

This chapter will explain background of the book translation, the purpose of translation, the significance of translation and methods of translation.

### 1.1 Background of The Book Translation

There are some acceptable definitions which describe what translation is. Translation means transferring the meaning of the source language into receptor language (Larson, 1984:3). Based on the definitions above, it can be concluded that translation is a change the form of a language. When we talk about the form of a language, we are referring to the actual words, phrases, clauses, sentences, and paragraphs, which are spoken and written. This is process of transferring the meaning of the source language (SL) into target language (TL).

The function of translation is to communicate. Translation has a function as the way to share the message, information, stories, experiences and most of all knowledge. Nida (1974:2) states that translation means communication because it has three essential elements to form a process of communication. The three essential elements are source, message, and receptor, and these elements must be found in all communication activities.

Many kinds of books are translated into English language, such as education, health, religion, etc. In this case, the writer chooses the book entitled *The Sunni Path* because it gives a succinct information about how to believe in the religion of Islam and makes the classification of the science of Islam. In addition, the life of Al Imâm al-a'zam Abû Hanifa is summarized in this book (*The Sunni Path*).

There are some examples of islamic books such as *Islam's Reformers, the proof of Prophethood*, and *Ethics of Islam*. *Islam's Reformers* was written by M. Siddik Gumus. This book explains the bigotry of the religion reformers or bigots of science who surfaced lately to blame all previous scholars, basic fundamental beliefs or practices. *The Proof of Prophethood* was written by Imam-i Rabbani explains the proof of Prophethood, the special features of a Prophet that distinguishes him from other men, a miracle, the Prophethood of Muhammad Alayhissalam. Meanwhile, *Ethics of Islam* was written by Muhammed Hâdimî explains usefulness of ethics; soul; strengths of a soul; personalities emanating from wisdom, courage, chastity. Besides, in this book, justice are extensively explained.

The writer chooses to translate a book as final report of Nuansa Cendekia entitled *The Sunni Path* written by Ahmed Cevdet Pasa which gives a succinct information about how to believe in the religion of Islam.

## **1.2 The purpose of Translation**

The purpose of this Translation, are:

1. to fulfill of the requirements for Degree Diploma III English Translation Program;
2. to know information and add knowledge about the content of translation book;
3. to add vocabularies in the book of *The Sunni Path*;
4. to understand the process of translation from English language to Indonesian language; and
5. to understand method of translation

## **1.3 The significance of Translation**

The significance of this translation, are:

1. to raise the ability of the writer in translation
2. to add the readers the knowledge about translation

#### **1.4 Methods of Translation**

Newmark (1988:45) breaks down the type of translation into eight; they are word-for-word translation, literal translation, faithful translation, semantic translation, adaptation, free translation, idiomatic translation and communicative translation. Furthermore, the brief description of these types of translation will be discussed below:

##### **1.4.1 Word-for-word translation**

This is often demonstrated as interlinear translation, with the TL immediately below the SL words.

##### **1.4.2 Literal translation**

The SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context. As a pre-translation process, this indicates the problems to be solved.

Example:

SL: All Mercy He is, forgiving His pleasure!.

TL: *Dia Maha Suci, Dia Maha Pemberi Maaf!*.

##### **1.4.3 Faithful translation**

A faithful translation attempts to reproduce the precise contextual meaning of the original within the constraints of the TL grammatical structures. It 'transfer' cultural words and preserves the degree of grammatical and lexical

‘abnormality’ (derivation from SL norms) in the translation. It attempts to be completely faithful to the intentions and the text-realization of the SL writer.

#### **1.4.4 Semantic translation**

Semantic translation differ from ‘faithful translation’ only in as far as it must take more account of the aesthetic value (that is, the beautiful and natural sound) of the SL text, compromising on ‘meaning’ where appropriate so that no assonance, word-play or repetition jars in the finished version. Further, it may translate less important cultural equivalents – *une none repassant un corporal* may become ‘a nun ironing a corporal cloth’—and it may make other small concessions to the readership. The distinction between ‘faithful’ and ‘semantic’ translation is that the first is uncompromising and dogmatic, while the second is more flexible, admits the creative exception to 100% fidelity and allows for the translator’s intuitive empathy with the original.

#### **1.4.5 Adaptation**

This is the ‘freest’ form of translation. It is used mainly for plays (comedies) and poetry; the theme, characters, plots are usually preserved, the SL culture converted to the TL culture and the text rewritten. The deplorable practice of having a play or poem literally translated and then rewritten by an established dramatist or poet has produced many poor adaptations, but other adaptations have ‘rescued’ period plays.

#### **1.4.6 Free translation**

Free translation reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the

original, so-called “intralingual translation”, often prolix and pretentious, and not translation at all.

Example:

SL: ‘If a person becomes a faqih, Allahu ta’ala sends what he wishes and his sustenance through unexpected sources.’

TL: *‘Jika seseorang paham terhadap aturan atau [syariat Islam](#), Allah SWT akan mengabulkan apa yang ia inginkan dan memberi rezeki Yang melimpah melalui sumber yang tak terduga.’*

#### **1.4.7 Idiomatic translation**

Idiomatic translation reproduces the “message” of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original. (Authorities as diverse as Seleskovitch and Stuart Gilbert tend to this form of lively, ‘natural’ translation.

#### **1.4.8 Communicative translation**

Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership.

Example:

SL: The heart’s knowledge is a secret of Allahu ta’ala’s mysteries.

TL: *Isyarat hati adalah misteri Allah SWT.*

From the methods of translation by Newmark above, the writer chooses three methods of translation to translate the book entitled *The Sunni Path* by

Ahmed Cevdet Pasa. Those are literal translation, free translation and communicative translation.



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