CHAPTER I

INTRODUCTION

This chapter presents background of translation, purpose of translation, significances of translation, and method of translation.

1.1 Background of Translation

There are a lot of meanings about translation. Newmark (1988:5) said that "Translation often, though not by any means always, it is rendering the meaning of a text into another language in the way that the author intended the text." In addition, Setiawan said (2005:13), translation oral or textual, focus on the meaning or message which has been said. Being faithful to the form of source language is not something fundamental, but the important is the result of translation that should have the same meaning to the source language. Thus, there are same meanings between source language and target language, the meaning of source language must exist in target language naturally in order that it is accepted by the readers; the meaning in target language is not measured by the readers of source language. Translation is the transfer of language orally or textually from one language to another. But should be comparable the culture between source and target language to make the translation can be understood by the readers of the target language. The important thing is not meaning, but the same message from source to target language.

There are tripartite definitions of translation proposed by the Jakobson (1959/2004, in Munday, 2009:5): "First intralingual translation or

rewording is an interpretation of verbal signs by means of other signs of the same language. Second, interlingual translation or *translation proper* is an interpretation of verbal signs by means of some other language. Third, intersemiotic translation or *transmutation* is an interpretation of verbal signs by means of signs of non verbal sign systems." The three kinds of translation showed that it is not only about translate is one language to another but also translating in the same language and verbal signs. Indeed, this report is included into interlingual translation.

One of interlingual translation is translating a book from English into Indonesian. It is very useful because in this country there most people still do not understands English, although English is international language. On the other hand, book is still something important to increase knowledge about everything in the world.

In this report, the writer chooses to translate religious book as to increase Moslem's knowledge. The title of book is "The Philosophy of The Teachings of Islam". That book explains one of religions diverge in Islam, it is Ahmadiyya. This book describes from the first step why Ahmadiyya is divergence, but it is not false completely because on the other hand that book also shows how they are really love to God. When reading it, mind and spirit will get something good and also something unreasonable. The writer hopes it will be something that strengthens the spirit of Muslim to see the right way in Islam.

1.2 Purpose of Translation

The purposes of the translation are:

1. To fulfill the requirements for Diploma III degree in English Translation program;

2. To help Indonesian readers be able to read this book in Indonesian version;

3. To increase ability the writer in translation process from English to Indonesian; and

4. To add knowledge for the readers about the method of translation.

1.3 Significance of Translation

The significances of the translation are:

1. To increase knowledge about religions diverge;

2. To increase the readers spiritual especially for Moslem; and

3. This final report useful as a reference for others in practicing translation.

1.4 Process of Translation

Newmark (1988:19) said that description of translating procedure is operational. It begins with choosing a method of approach. Secondly, when we are translating, we translate with four levels more or less consciously mind: (1) the SL text level, the level of language, where we begin and which we continually (but not continuously) go back to: (2) the referential level, the level of objects and events, real or imaginary, which we progressively have to

visualize and build up, and which is an essential part, first of the comprehension, then of the reproduction process; (3) the cohesive level, which is more general, and grammatical, which traces the train of thought, the feeling tone (positive or negative) and the various presuppositions of the SL text. This level encompasses both comprehension and reproduction: it presents an overall picture, to which we may have to adjust the language level; (4) the level of naturalness, of common language appropriate to the writer or the speaker in a certain situation.

Nida and Taber in Setiawan (2005:13) divided the process of translation into three steps, there are: 1) analyzing the meaning of source language, 2) transferring, and 3) reconstructing repeatedly the meaning in target language. These processes are:
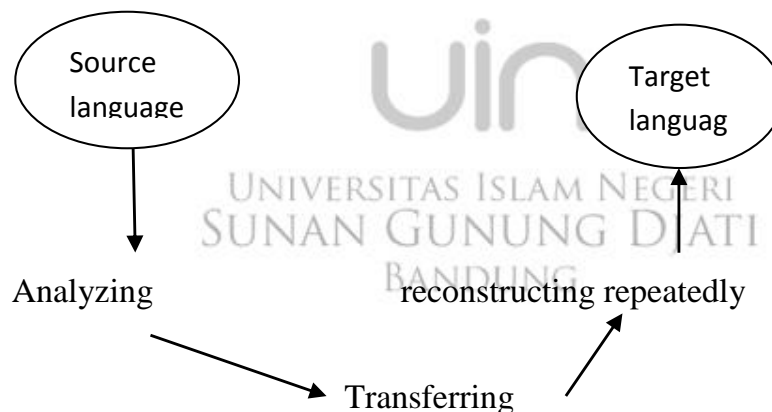
Picture 1.1 translation process

Both of translation process above are same in reconstructing repeatedly step, because when translate a text, it is not enough to translate with one process, but have to repeatedly or often to check the translation to make it more easy to understand and the meaning arrive to the readers.

1.5 Method of Translation

Newmark (1988: 45-47) put translation method in the form of a flattened V diagram:

SL Emphasis   **TL Emphasis**

 Word for word translation

adaptation

Literal translation   free translation

Faithful translation   idiomatic translation

Semantic translation   communicative translation

a)   Word for word translation

This is often demonstrated as interlinear translation, with the TL immediately below the SL words. The SL word-order is preserved and the words translated singly by their most common meanings, out of context. Cultural words are translated literally. The main use of word-for-word translation is either to understand the mechanics of the source language or to construe a difficult text as a pre-translation process.

b)   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.

c) Faithful translation

A faithful translation attempts to reproduce the precise contextual meaning of the original within the constraints of the TL grammatical structures. It 'transfers' cultural words and preserves the degree of grammatical and lexical 'abnormality' (deviation from SL norms) in the translation. It attempts to be completely faithful to the intentions and the text-realization of the SL writer.

d) Semantic translation

Semantic translation differs 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 words by culturally neutral third or functional terms but not by cultural equivalents – *une nonne 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.

e)   Adaptation

This is the 'freest' form of translation. It is used mainly for plays (comedies) and poetry; the themes, 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.

f)   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, a so-called 'intralingual translation', often prolix and pretentious, and not translation at all.

g)   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.)

h)   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.

Fawcett (1997:34-41), the translation techniques is divided into eight types, there are:

1. Borrowing is the taking of words directly from one language into another without translation.

2. Calque or loan translation is a phrase borrowed from another language and translated literally word for word.

3. Literal translation is word for word translation that can be used in some languages depending on the sentence structure.

4. Transposition is the process where parts of speech change their sequence when they are translated.

5. Modulation consists of using a phrase that is different in the source and target languages to convey the same idea.

6. Reformulation/Equivalence expresses something in a completely different.

7. Adaptation occurs when something specific to one language culture is expressed in a totally different way that is familiar or appropriate to another language culture.

8. Compensation can be used when something cannot be translated and the meaning that is lost is expressed somewhere else in the translated text.

Vinay and Darbelnet (1958/1995, in Hatim and Munday 2004:148-

151), translators can choose from two methods of translating, namely direct, or literal, translation and oblique translation. In the listing which follows, the first three procedures are direct and the others are oblique.

Procedure 1: Borrowing

Procedure 2: Calque

Procedure 3: Literal Translation

Procedure 4: Transposition

Procedure 5: Modulation

Procedure 6: Equivalence

Procedure 7: Adaptation

The methods are used in this translation by the writer as follows:

1. 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.

   For instance:

   SL: the movements of the soul follow the movements of the body

   TL: pergerakan jiwa mengikuti pergerakan tubuh

2. 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, a so-called 'intralingual translation', often prolix and pretentious, and not translation at all.

For instance:

SL: I saw in a vision that out of the unseen a hand was laid on my mansion and by the touch of that hand a shining light emerged from the mansion and spread itself in all directions.

TL: mata batin saya melihat sebuah tangan yang diletakan di rumah saya dan dengan sentuhan itu sebuah cahaya yang bersinar muncul lalu menyebar keseluruh arah.

3. 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.)

For instance:

SL: I need write no more

TL: saya tidak perlu menulis panjang lebar.

4. 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.

SL: that is why God Almighty has said in the Holy Quran

TL: Itulah mengapa Tuhan Yang Maha Kuasa berfirman dalam Al-Quran

5. Transposition is the process where parts of speech change their sequence when they are translated.

For instance:

SL: In the conference of Great Religions which will be held in Lahore Town Hall on the 26th,27th, and 28th of December 1896, a paper written by this this humble one, dealing with the excellences and miracles of the Holy Quran, will be read out.

TL: Sebuah tulisan yang ditulis oleh orang yang rendah hati, tentang keunggulan dan keajaiban kitab suci Al-Qur'an, akan dibacakan dalam kongres Agama-Agama Besar, yang akan diselenggarakan di Lahore Town Hall pada tanggal 26, 27, dan 28 Desember 1896.