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

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Abstrak

Penelitian ini membahas beberapa masalah dan strategi dalam menangani hal islamic selama proses penerjemahan. Studi ini menunjukkan bagaimana penerjemah profesional dijelaskan beberapa istilah islamic sesuai dengan sembilan strategi umum. Ada 250 istilah yang dipelajari dan dikelompokkan sesuai dengan strategi dan teori penerjemahan. Ada sembilan strategi umum penerjemahan, yaitu (1) Sebuah kata generik dengan kedua bentuk dan fungsi, (2) Sebuah kata pinjaman dengan fitur bentuk, (3) Sebuah kata pinjaman dengan bentuk terpanjang Selain itu, (4) Pinjaman A kata dengan perbandingan, (5) Sebuah kata pinjaman dengan classifier; (6) Sebuah kata pinjaman dengan bait, kembar tiga dan kembar empat, (7) Sebuah kata pinjaman dengan sinonim, (8) Sebuah kata pinjaman dengan sinonim ditambah referensi; (9) Sebuah kata pinjaman dengan tidak ada modifikasi.

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.

Seseorang yang menerjemahkan Al-Qur'an haruslah memahami kaidah bahasa Arab dan juga memahami tafsir yang sesuai dengan pemahaman para sahabat, generasi pertama yang belajar langsung dari sumbernya, yaitu Muhammad صلى الله عليه وسلم. Dr. Muhammad Taqi-ud-Din Al-Hilali, guru besar Universitas Islam di Madinah, Al-Munawwarah dan Dr. Muhammad Muhsin Khan, Direktur Univer-sitas Islam Kedokteran di Madinah, Al-Munawwarah telah membuat suatu kaidah penerjemahan Al-Qur'an yang sangat luar biasa. Penelitian ini membahas teori dan strategi penerjemahan Al-Qur'an berdasarkan buku-buku penerjemahan yang populer, seperti Larson, Newmark, Mona Baker, dan lain-lain.

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 صلى 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 salah seorang sahabat bertanya, "Ya, Rasulullah. Siapakah diantara 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 tulisan, 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.

   Bahasa memiliki dua sisi yaitu sisi luar dan sisi dalam. Sisi luar, yaitu struktur bahasa dan sisi dalam, yaitu makna. Dua sisi kebahasaan inilah yang menjadi penelitian para ahli penerjemah. Namun demikian sisi dalam, makna, merupakan objek terpenting dalam penerjemahan.

   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

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 حَمَّالَةَ الْحَطَبِ
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	فَإِنْ أَعْرَضُواْ فَقُلْ أَنذَرْتُكُمْ صَعِقَةً مِّثْلَ صَعِقَةِ عَادٍ وَثَمُودَ
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)."

3) Translation by cultural substitution

BSu	الَّذِينَ هُمْ يُرَآءُونَ وَيَمْنَعُونَ الْمَاعُونَ
BSa	And prevent *Al-Maun (small kindnesses like salt, sugar, water)*.

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 aTL cultural word; thus *baccalaureat* 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 proceudres 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

BSu	وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ
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)*.

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	يُولِجُ الَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ذَلِكُمُ اللهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا يَمْلِكُونَ مِن قِطْمِيرٍ
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 رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ
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 deads 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 لاَ يَسْتَحْي أَن يَضْرِبَ مَثَلاً مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُواْ فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُواْ فَيَقُولُونَ مَاذَآ أَرَادَ اللَّهُ بِهَذَا مَثَلاً يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلاَّ الْفَسِقِينَ
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-Fasiqun (the rebellious, disobedient to Alloh)***.

   b. Triplets:

BSu	﴿وَإِذَا لَقُواْ الَّذِينَ ءَامَنُواْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْاْ إِلَى شَيَطِينِهِمْ قَالُواْ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ﴾
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	بَلِ اللَّهُ مَوْلَكُمْ وَهُوَ خَيْرُ النَّصِرِينَ
BSa	Nay, Alloh is your ***Maula (Patron, Lord, Helper, Protector)***, and He is the Best of helpers.

   d. Quintaplets:

BSu	كَانُواْ لاَ يَتَنَهَوْنَ عَن مُنكَرٍ فَعَلُوهُ لَبِئْسَ 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	قَالَ يَاءَادَمُ أَنْبِئْهُم بِأَسْمَآئِهِمْ فَلَمَّآ أَنبَأَهُم بِأَسْمَآئِهِم قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّ أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ
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 G*haib* 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

BSu	﴿وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَدِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُواْ عَلَيْهِمْ دِينَهُمْ وَلَوْ شَآءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴾
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*. Eventhough 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	الَّذِينَ هُمْ يُرَآءُونَ وَيَمْنَعُونَ الْمَاعُونَ
BSa	And prevent **Al-Maun (small kindnesses 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	إِنَّ الأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَفُوراً
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

| BSu	وَأَقِيمُواْ الصَّلوةَ وَآتُواْ الزَّكوةَ وَارْكَعُواْ مَعَ الرَّاكِعِينَ
BSa	And perform *As-Salat* (*Iqamat-as-Salat*), and give Zakat, and bow down (or submit yourselves with obedience to Alloh) along with ***Ar-Raki'un***.

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
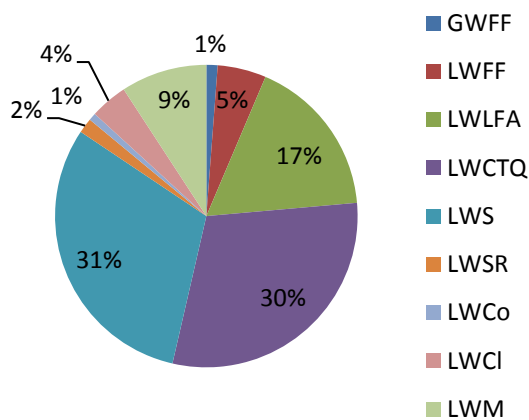
C. **PENUTUP**

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.

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