

**NON-EQUIVALENCE AT UNIT SHIFT IN THE
ENGLISH TRANSLATION OF *SURAH AL MULK* BY
YOUSUF ALI**

A GRADUATING PAPER

Submitted in Partial Fulfillment of the Requirements for Gaining the Bachelor
Degree in English Literature



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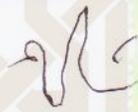
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A FINAL PROJECT STATEMENT

I declare that this thesis is my own and I am completely responsible for the contain of this thesis. All the sources that I have used or quoted have been indicated and acknowledge by means of complete refferences.

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saya menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqosyah untuk memenuhi sebagian syarat memperoleh gelar Sarjana Sastra Inggris

Atas perhatian yang diberikan, saya ucapkan terimakasih.

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INTISARI

Al-Qur'an merupakan seni tulis yang dibangun dan memiliki retorika yang sangat kuat bila dibandingkan dengan prosa biasa. Fleksibilitas dari leksem dan gaya bahasa al-Qur'an sebagian tidak dapat didefinisikan dalam al-Qur'an versi bahasa Inggris. Perbedaan dalam penerjemahan dari teks sumber, dapat mengakibatkan pergeseran makna dalam teks sasaran. Fenomena ini lazim dalam penerjemahan, terutama terjemahan al-Qur'an. Karena faktor-faktor tertentu, seperti tidak terdapatnya equivalence atau kesesuaian kata dalam bahasa target.

Penelitian ini berusaha untuk menyelidiki ketidaksesuaian atau *non-equivalence* dalam terjemahan dari Surah al-Mulk oleh Abdullah Yusuf Ali. Sekaligus juga meneliti frekuensi pergeseran makna dan masalah yang timbul dalam ketidaksesuaian tersebut. Penelitian ini bersifat kualitatif, yaitu yang digunakan sebagai sumber data primernya adalah Surah Al-Mulk. Teori yang digunakan yaitu pergeseran unit dari Catford dan Masalah ketidaksetaraan dalam penelitian ini diidentifikasi menggunakan teori dari Baker.

Penulis menemukan 6 jenis unit shifts: ada pergeseran morfem terikat ke dalam kata, 2 kasus pergeseran morfem terikat ke dalam frasa, 31 pergeseran kata ke dalam frasa, 2 kasus pergeseran frasa menjadi klausa, 2 pergeseran frasa ke dalam kata, dan 1 pergeseran klausa ke dalam kata.

Jenis dan frekuensi masalahnya adalah: 2 konsep budaya tertentu, 8 bahasa sumber tidak lexicalized dalam bahasa target, 7 kata SL semantik kompleks, 4 SL&TL berbeda dalam membedakan arti, 4 TL kekurangan istilah spesifik (hyponym), 1 perbedaan dalam perspektif fisik atau interpersonal, 4 berbeda dalam mengekspresikan makna, 4 perbedaan dalam bentuk, 2 perbedaan dalam frekuensi, 2 TL tidak memiliki kata yang lebih umum. Kemudian, strategi yang digunakan adalah penggunaan kata yang lebih netral/kurang ekspresif, terjemahan dengan kata yang lebih umum, substitusi budaya, terjemahan dengan paraphrase menggunakan kata yang terkait, and terjemahann dengan penghapusan. Strategi yang digunakan berdasarkan pada jenis masalah dan kata yang diterjemahkan.

Kata kunci: *equivalence, non-equivalence, teori penerjemahan, bahasa sumber, bahasa target.*

ABSTRACT

The Qur'an is artistically constructed and strongly rhetorical in comparison with ordinary prose. The versatility of Qur'anic lexemes and styles were not captured in most of the English versions of the Qur'an. Mistranslation of a source text (ST), may result in partial shifting of the meaning in the target text (TT). This phenomenon is prevalent in the translations of an ST, especially translations of the Holy Qur'an due to factors such as the lack of equivalence of some cultural words in the target language (TL).

This study attempted to investigate the non-equivalence of unit-shift in the translation of the *Surah al-Mulk* by Abdullah Yousuf Ali. It also examined the frequency of unit-shift and the problem of non-equivalence in that shift. This research, which is qualitative in nature, utilized descriptive content analysis of the Surah. The theories are unit shifts proposed by Catford, and the problem of non-equivalence were identified according to Baker's theory.

The writer finds six kinds of unit-shifts. There are shifts of bound morpheme into word, two cases shifts of bound morpheme into phrase, thirty one shifts of word into phrase, two cases are shifts of phrase into clause, two shifts of phrase into word and one shift of clause into word.

The type and the frequency of the problems are: 2 culture-specific concepts, 8 source-language not lexicalized in target-language, 7 SL word semantically complex, 4 SL&TL different distinction in meaning, 4 TL lack specific terms (Hyponym), 1 differences in physical or interpersonal perspective, 4 differences in expressive meaning, 4 differences in form, 2 differences in frequency, 2 TL lacks a superordinate. Then, the strategies that used are the use of more neutral/ less expressive word, translation by a more general word, cultural substitution, translation by paraphrase using a related word, and translation by omission. The strategies that used are based on the type of the problems and the word that translated.

Keywords: *equivalence, non-equivalence, translation theories, source-language, target-language.*

ARABIC-LATIN TRANSLITERATION GUIDELINES

Common Decision of Religious Affairs Ministry and Educational
and Cultural Ministry

No: 158/1987 and 0543b/U/1987

A. CONSONANT

No	Arabic	Latin	No	Arabic	Latin
1	ا	a	16	ط	ṭ
2	ب	b	17	ظ	ẓ
3	ت	t	18	ع	'
4	ث	ṯ	19	غ	g
5	ج	j	20	ف	f
6	ح	ḥ	21	ق	q
7	خ	kh	22	ك	k
8	د	d	23	ل	l
9	ذ	ẓ	24	م	m
10	ر	r	25	ن	n
11	ز	z	26	و	w
12	س	s	27	ه	h
13	ش	sy	28	ء	'
14	ص	ṣ	29	ي	y
15	ض	ḍ			

B. VOCAL

Single vocal	اَ	= a	فَتَحَ	<i>fataḥa</i>
	اِ	= i	اِصْبِرْ	<i>iṣbir</i>
	اُ	= u	كُتِبَ	<i>kuṭiba</i>

Long vocal	اَ	= ā	قَالَ	<i>qā la</i>
	اِ	= ā	رَمَى	<i>ramā</i>
	اِي	= ī	قِيلَ	<i>Qī la</i>
	اُو	= ū	يَقُولُ	<i>Yaqū lu</i>

C. DOUBLE CONSONANT

اَنْزَلَ	نَزَّلَ	<i>Nazzala</i>
----------	---------	----------------

D. ARTICLE 'AL'

القمرية	<i>al-qamariyyah</i>
الشمسية	<i>al-syamsiyyah</i>

MOTTO

عَسَىٰ أَنْ تَكْرَهُ شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ (2:216)

“It is possible that you dislike a thing which is good for you, and that ye love a thing which is bad for you.”(Al-Baqarah: 216)



DEDICATION

To my parents,
who set an example of
patience and perseverance



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Alhamdulillahirabbil 'alamin.

First of all let's thank to Allah almighty, Who has been giving us his blessing and his merciful until the writer can accomplish this paper under the title of "A Linguistic Approach (Non-Equivalence at unit-shift in the English translation of *Surah Al Mulk* by Yousuf Ali)".

Secondly, may *shalawat* and *salam* to our prophet Muhammad SAW to be peace upon him. Who had guided us from the darkness to the lightness world as well as the hereafter.

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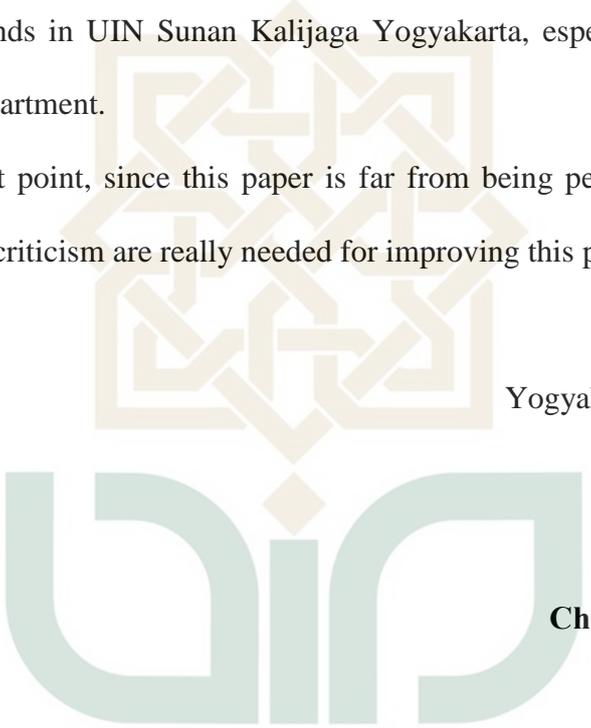
1. The honorable parents, who always give me the best prayer and everything my need, may Allah always protects them.
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The last point, since this paper is far from being perfect, all suggestion, comment, and criticism are really needed for improving this paper.

Yogyakarta, 15 may, 2018

The writer,

Chilyatus Sa'adah



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LIST OF ABBREVIATION

	Abbreviaton	Meaning
A	A	Adverb
	Adj	Adjective
	Adjp	Adjective Phrase
	Advp	Adverbial Phrase
	Art	Article
	Aux	Auxiliary
C	CALD3	Cambridge Advanced Learner's Dictionary Third Edition
	Compl	Complement
	Conj	Conjunction
	Coord	Coordinator
D	Dep	Dependent
	Det	Determiner
	DO	Direct Object
F	Fem	Feminine
H	H	Head
I	IO	Indirect Object
L	Lex	Lexical
M	Masc	Masculine
	Mood	Modal
	MWA	Modern Written Arabic
N	N	Noun
	NF	Non-Finite
	NFC	Non-Finite Clause
	NP	Noun Phrase
	Num	Numeral
O	O	Object

	Abbreviaton	Meaning
	P	Prediction
P	Plur	Plural
	PP	Prepositional Phrase
	Post-M	Post-Modifier
	Pre-M	Pre-Modifier
	Prep	Preposition
	Pron.	Pronoun
R	Recipro	Reciprocal
	Rel	Relative
S	S	Subject
	SA	Subject Attribute
	Sing	Singular
	SL	Source Language
	Subord	Subordinator
T	TL	Target Language
V	V	Verb
	VP	Verb Phrase
	1 st	First
	2 nd	Second
	3 rd	Third

CHAPTER I

INTRODUCTION

1.1 Background of Study

The *Qur'an* is sometimes spelled Koran, (Arabic: القرآن) is the Holy Book of Islam. The *Qur'an* is considered by Moeslems to be “The Word of Allāh (God)”. This book is different from other religious books that is believed and written directly by God, through the prophet Muḥammad SAW. Some Moeslims call it the final testament.

Moeslems believe the *Qur'an* was first revealed to Muḥammad SAW., by the archangel Gabriel in a cave on the mountain of Hira in Mecca, and then over a twenty-three years until his death.

It has been written and read only in Arabic for more than 1,400 years. But because many moeslems around the world do not understand Arabic, the meaning of *Qur'an* is also translated in other languages, so that the readers can understand better what the Arabic words in the meaning of *Qur'an*. Moeslems believe that these translations are not the true of *Qur'an*; only the Arabic copy is the true of *Qur'an*.

One of motivation for the translation of the Holy *Qur'an* into another language is because the *Qur'an* derived using the Arabic language, as mentioned in the Surah *al-Zukhruf* verse 3 :

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

“Indeed we have made it a Qur’an in the Arabic [tongue] that you may be able to understand [It]”.

In fact many Muslims do not speak Arabic, it needs for scholars to translate the Holy Qur’an to communicate its message especially for all muslim over the world. In the Surah *Ibrāhīm* verse 4 says:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ

“And we did not send any messenger except [speaking] in the language of his people to state clearly for them”

The Qur’an has been translated into many languages; there are several translations in many languages, including English. Translation is an extremely difficult endeavor, because each translator must consult his/her opinion and aesthetic sense in trying to replicate the shades of meaning in another language, considering that there are many social and cultural differences of Arabic and English, Pickthal said:

“The Qur’an can not be translated. The book is here rendered almost literally and every effort has been made to choose befitting language. But the result is the glorious alqur’an that inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of Qur’an and pradtventure something of the charm in English. It can never take place of the Qur’an in Arabic, nor it is meant to do so”. (www.reinassance.com.pk)

Furthermore, The holy Qur’an has many stylistic, linguistic and rhetorical features that result in an effective and sublime style. The using of linguistic and rhetorical features challenges the translator to analyze it, especially when translating such literary devices metaphor, assonance, irony,

repetition, and synonym. Translating the Holy Qur'ān from Arabic into other languages is accompanied by many linguistic problems, no one both two languages are identical either to translate the meaning of symbols or to translate the term.

Translation is a media of communication that removes the barriers between two languages, to get success communication between two different linguistic codes, the equality of two languages is required: the source language (SL) and the target language (TL) transferring the intended meaning from one language to another. consequently, shifting meaning could happen. Thus, the translation process should ensure that the target text (TT) presents the key elements of the source text (ST) by incorporating it well into the incipient product to produce the same effect as like as the meaning that intended by the source text. However, translating the Holy Qur'ān which conveys the words of Allah the Almighty is not easy, for translating it the researcher finds lots of difficulties.

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Translation is a skill consisting in the attempt to replace a written message or statement in one language by the same message and or statement in another language (Newmark,1981:7). Translation consists of studying the lexicon, grammatical structure, communication situation and cultural context of the source language text; analyzing it in order to determine its meaning; and then reconstructing this same meaning using the lexicon and grammatical structure which are appropriate in the receptor language and it is cultural context.

Equivalence is one of the procedures used in translation. In his work on translation equivalence, Catford (1988: 34) defined translation as the replacement of textual material in one language (SL) by equivalent textual material in other language (TL). Translating consist of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style (Nida & Taber, 1982: 67). Halverson, (1997: 22) notes equivalence the relationship existing between two entities and the relationship described the similarity in terms of any or a number of potential qualities. Pym (1992: 37). For one, has pointed to its circularity; equivalence is supposed to define translation, and translation, in turn, defines equivalence. The translators, by finding equivalence in translation can see the tentative nature of their assertions, invite the readers, as intelligent individuals, to join and decide which translation is accurately render the ideas, concepts and words of original text.

The object of the research of this paper is the translation of *Surah al Mulk* by Yousuf Ali. These short Qur'anic surahs have a grandeur, a beauty, a mystic meaning, and a force of earnestness under persecution, all their own. There is much symbolism in language and thought, in describing the spiritual in terms of the things we see and understand.

This surah of 30 verses belongs to the middle makkan period, just before QS. 69 (*al-Hāqqah*) and QS. 70 (*al-Ma'ārij*). God is mentioned here by the name *Rahmān* (Most Gracious), as he is mentioned by the name of

Rabb (Lord and cherisher) and *Rahmān* (most Gracious) in S. 19 (Ali, 1997: 596).

This paper used the translation of the holy Qur'an by Abdullah Yousuf Ali as the object of the research, because one of the most widely used translations of the Qur'an today is the translation of the Qur'an by Yousuf Ali. He can speak Arabic and English goodly, He also studied English literature and also He visited the European countries. He devoted his studies to studying the Qur'an and the commentaries made at the beginning of Islamic history. The title of his famous book is Modern English Translation of the "Holy Qur'an": Meanings and Commentary (1998), which became a reference of this paper.

One of the difficulties in translating the Holy Qur'an is that some lexicons are Qur'an specific, and they have no equivalents in English. Another thing is there are some deviations and undertranslations, many words in the Holy Qur'an can't represent with the word in the other languages, lack understanding of Arabic linguistics, and inability to decode and convey the different meaning of polysemous words.

Hence, the writer would like to analyze the non equivalence of unit-shifts in order to describe the departure of rank between SL and TL. Unit means "a stretch of language activity which is the carrier of a pattern of a particular kind" (Catford, 1965: 5). According to Catford, "The rank scale in the scale on which units are arranged in a grammatical or phonological hierarchy" because there are many unit-shifts occurred that make the word

not equivalence in this surah translation, the writer would like to describe the unit shifts occurred in the translation of Surah *al Mulk* and to describe the types of non-equivalence and the strategies to deal with these problem on those verses that contains unit-shifts between SL and TL.

The example below is the unit-shift (change of word into phrase):

SL : فِي أَصْحَابِ السَّعِيرِ (الملك : 5)

/fi aṣḥābi al-saʿīr/

TL : be among the Companions of the blazing fire

Below is the change of word *al-saʿīr* (السَّعِيرِ) into a phrase the blazing fire:

السَّعِيرِ
Word
<i>Muḍāf ilaih +majrūr</i>

The	Blazing	Fire
Noun phrase		
Determiner	Adjective	Noun

The word *al-saʿīr* (السَّعِيرِ) is becomes *muḍāf ilaih* as well as the *majrūr*. *Isim* which is *jar* by the letter *jar* "fi" that located in the previous word *aṣḥābi*. Then, the word *aṣḥābi* becomes (*muḍāf*) while *al-saʿīr* becomes (*muḍāf ilaih*).

In TL the blazing fire is a noun phrase. The is determiner, blazing is an adjective, and fire is a noun as the head.

Then, according to Baker the word *al-sa'īr* is also included in one of the *problem* of non-equivalence at word level. The type of the problem the word *as-sa'īr* is “*The Culture-Specific Concepts*”. The source-language word may express a concept which is totally unknown in the target culture. It may relate to the religious belief, a social custom or even a type of food (Baker, 2011:18). For example is in the word *al-sa'īr* (السَّعِيرُ) (the one name of hell) on verse 5,10 &11 in Surah *al-Mulk*.

One difficulty that include in lexical problems is when some Arabic concepts have more than one name in Arabic, for instance, the concept of *al jannah* and *al naar* respectively, which refer to Heaven and Hell are often used in religious context with different names like *jahannama* and *as-sa'īr*. such words appear quite alien to the English reader. It is also hard to find their exact equivalents since they are actually attributive names that carry specific qualities of hell that are not common to the TL reader, though quite acceptable to Arabic reader.

In this case, Ali translated the word *al-sa'īr* (السَّعِيرُ) as the blazing fire. The word above illustrates the use of translation by *cultural substitution* is replacing a culture-specific item or expression with a target language item which does not have the same propositional meaning but is likely to have a similar impact on the target reader (Baker, 2011: 29).

So, although Ali sifting the word *al-sa'īr* (السَّعِيرُ) into the phrase in English “the blazing fire”, the translator succeeded to apply shifts of unit in the current text and preserving the meaning. Then, to dealing with the type

of non equivalence *Culture-Specific Concepts*, Ali translated the word *al-sa'īr* (السعير) by *Cultural Substitution*.

In relation to this research, some previous researches were conducted to address the phenomenon of deviations, such as non-equivalence in some verses. However, such research tends to focus on the non-equivalence in only certain verses unit-shift focuses. Unit-shifts in Catford's term are the changes of rank scale which specifically focus on the gramatical units of five ranks, which are morpheme, word, group, clause, and sentence (Catford, 1965: 8, 32, 79).

Because of the discussion of this paper is about the non-equivalence. Thus, it needs for further research to investigate such types of non-equivalences in the translation of certain chapters in the Holy Qur'an. In addition, Surah *al-Mulk* has not been examined from this perspective. Therefore, this research aims to examine the types of the problem of non-equivalences at unit-shifts in the English translation of this Surah by 'Abdullāh Yousuf Ali.

1.2 Research Question

Based on the background analysis, some problems have been identified is what the type of the problems of non-equivalence and the strategies to deal with the problem on the verses which contains the unit-shift in translation of Surah *al-Mulk*?

1.3 Objectives of Study

The objectives deals with the problems of analysis above is:

To find out the type of the problems of non-equivalence and the strategies are used in the translation on the verses which consist of unit-shift in the English translation by Yousuf Ali in Surah *al-Mulk*.

1.4 Scope of Study

It is very important to confine the analysis and the object of analysis in order to get clear and new knowledge. Therefore, in this research focuses on non-equivalence at unit-shifts in Abdullāh Yousuf Ali's translation in Surah *al-Mulk*.

1.5 Significance of Study

Analyzing non-equivalence at unit-shifts in Abdullāh Yousuf Ali's translation of Surah *al-Mulk* is very significant, theoretically and practically.

Theoretically, this research will contribute as an additional knowledge to the other researchers who will analyze about non-equivalence in Abdullāh Yusuf Ali's translation. In particular, this analysis gives result of finding unit –shifts and the types of equivalence with the strategies to dealing it that used in the translation of unit-shift occur on Surah *al-Mulk* by Abdullāh Yousuf Ali's translation. Therefore, by applying and classification the theory of unit-shift of Catford and non-equivalence at word level by Mona Baker in this analysis, it will make easier in understanding the reader Qur'an in English.

Practically, this research could be used as a reference for the next researchers to analyze non-equivalence at unit shift in surah *al-Mulk* by Abdullāh Yousuf Ali's translation.

1.6 Literature Review

In analyzing the non-equivalence in this thesis, the writer has read some informations from many papers which were made before. They are some papers which are relevant to the topic to support the idea of the analysis.

The first is by Pham Tanh Binh (2010) in his graduating Thesis Ministry of Education and Training of English Department Hanoi University, entitled “Strategies to Deal with Non-Equivalence at Word Level in Translation”. This thesis primarily investigates the problem of non-equivalence at word level in translation between English and Vietnamese which observed as the weakness of the majority of students in English Department of Hanoi University.

The paper aims at first and foremost, presenting rationale, background knowledge and different approaches relate to non-equivalence before contrasting some typical conceptual and lexical semantic fields to prove that there is a considerable linguistic gap between English and Vietnamese. Then the study propose a classification of non-equivalence based on Mona Baker’s theory. Eventually, the study also suggests several effective strategies to deal with non equivalence at word level in translation.

The second research is by Sutadi (2013) in his graduating paper from Faculty of Adab and Cultural Sciences, English Literature Program of State Islamic University Sunan Kalijaga Yogyakarta, entitled “An Analysis of Lexical Relations in Abdullāh Yusuf Ali’s Translation of Surah *Yāsīn* of the

Holy Qur'an". The paper discusses lexical relations and the most dominant type of lexical relation in Surah *Yāsīn*. This paper deals with the analysis of meaning relations in Abdullah Yusuf Ali's Translation in Surah *Yāsīn* with thematic approach semantics analysis. The writer used Saeed's theory to classify the lexican relation. In addition, they are homonymy, polysemy, synonymy, opposite (antonymy), hyponymy, meronymy, member-collection, and portion-mass. This research has the objectives to find out the type of lexical relations and to find out the most dominant type of lexical relation.

The last one is by M. Alsaleh Brakhw (2012) in International Journal of Social Science and Humanity, Vol. 2, No. 6, November. Entitled "Some Linguistic Difficulties in Translating the Holy Qur'an from Arabic into English". The journal discusses about identifying the linguistic difficulties in translating the Holy Quran and attempts to elaborate some lexical, syntactic and semantic problems and supports the argument with examples of verses from the Quran. Clearly, the linguistic and rhetorical features of the Holy Quran continue to challenge translators who struggle to convey the intended meaning of the Quranic verses. The translator should end a number of dictionaries in both Arabic and English to determine the specific meaning of the words. The translator must also consult the various explanations of the Quran to obtain the appropriate interpretation of the Quranic verses. This study recommends that the translation of the Holy Qur'an should be conducted by a committee that includes experts in the language, culture, history and science of the Qur'an.

Another research about the translating the Holy Qur'an is by Muḥammad Hilman (2010) in his graduating paper from Faculty of Adab and Humaniora Program of State Islamic University Syarif Hidayatullah Jakarta, entitled "Analisis Semantik Terhadap Terjemah Al-Qur'an". The paper discusses comparative models of translation by Maḥmud Yūnus and T.M.Hasbi Ashiddiqiey which focused on the analyze semantic in Surah *Aḍ-Ḍuhā* and *al-Insyirah*.

Subject-matter of this research is on the differences and similarities and semantic aspects that affect the interpretation of the *Qur'an* by Maḥmud Yūnus and *Tafsīr al-Bayān* by Hasbi ash Shiddiqiey. This study shows that the style of translation lexical semantics which affect the divergence is instension aspect or purpose. in translating the Qur'an, the two are not only influenced by linguistic factors but there is also influenced by the extralinguistic factors in translating on the current state and scientific backgrounds both translators in translating the Qur'an.

There is one paper that discusses about the equivalence that belongs to Ṭāriq Ḥassan El-Hadary (2008) in his doctoral paper from University of Leeds, School of Modern Language and Culture, England, entitled "Equivalence and Translatability of Qur'anic Discourse a Comparative and Analytical Evaluation". In this paper, the writer discusses about the notion of equivalence and probes the difficulties caused by the distinctiveness of the Qur'an in terms of linguistics, semantics, and stylistics. The present study investigates the notion of equivalence and probes the difficulties

caused by the distinctiveness of the Qur'ān in terms of linguistics, semantics and stylistics. The study looks into translation theory as a framework against which several translations of the meaning of the Qur'ān have been analytically evaluated. Then the study puts forward for the first time the Qur'anic Cognitive Model as a general theoretical framework or model for the purpose of understanding Qur'anic discourse better. The study looks over the notion of *nagrn* (order system) and the impact of '*Ilm al-Balāghah* (the science of rhetoric) on the degree of equivalence in translation of the meaning of the Qur'ān. The study presents the evidence of the effect translation the meaning of the Qur'ān constitutes is a major area of difficulty for translators and interpreters. It has also arrived at a conclusion that substantiates the failure of the notion of equivalence.

The distinction of this research focuses on the unit shift and the type of non equivalence used in Abdullāh Yousuf Ali's translation of Surah *al-Mulk* in the Holy Qur'an.

1.7 Theoretical Approach

Catford (as cited in Hatim & Munday, 2004:26) said that *shift* is departures from formal correspondence in the process of going from the SL to TL. There are two major types of shifts : *Level Shifts* and *Category Shifts*

1.7.1 Level Shift is “ a SL item at one linguistic level has a TL translation equivalent at a different level” such as in verbal aspect, the present changes into continuous (Catford,1965: 73).

1.7.2 Category Shifts are “departures from formal correspondence in translation”(Catford, 1965: 76). Category shifts are divided into:

1.7.2.1 Structure-Shifts is to be the most common form of shift and involve mostly a shift in grammatical structure. For example at group rank (Catford, 1965 :77).

SL : a white house (modifier –head)

TL : sebuah rumah berwarna putih (head = modifier)

1.7.2.2 Class-Shifts occurs when the translation equivalent of a SL item is a member of a different class from the original item. For example:

SL : We had a very nice talk (Noun)

TL : Kami berbicara dengan senang hati (Verb).

1.7.2.3 Unit-Shift is the “Changes of rank that is departures from formal correspondence in which the translation equivalent of a unit at one rank in the SL is a unit at different rank in the TL” (Catford: 1965, 79). The rank are morpheme, word, phrase, clause, and sentence. For example:

SL : She studies seriously (bound morpheme)

TL : Dia belajar dengan serius (word)

1.7.2.4 Intra-system shifts “ia” a departure from formal correspondence in which (a term operating in) one system in the SL has its translation equivalent (a term operating in) a different non-

corresponding system in the TL. Such as singular changed into plural” (Catford, 1965: 79)

SL : رَبِّ الْعَالَمِينَ

/Rabbi al-‘ālamīna/ (Plural)

TL : The lord of the world (Singular)

Nevertheless, the writer focuses on the unit shift in translation.

In addition, the Baker’s theory of non-equivalence at word level also used in this analysis. Non-equivalence at word level means that the target language has no direct equivalent for a word which occurs in the source text. The type and level of difficulty can vary tremendously depend on the nature of non-equivalence.

There are many common problems of non-equivalence by Mona Baker (1992: 31) in her book “*In Other Words*”, there are:

- a. Culture-specific concepts
- b. The source-language concept is not lexicalized in the target language
- c. The source-language word is semantically complex
- d. The source and target languages make different distinctions in meaning
- e. The target language lacks a superordinate
- f. The target language lacks a specific term (hyponym)
- g. Differences in physical or interpersonal perspective
- h. differences in expressive meaning
- i. Differences in form
- j. Differences in frequency and purpose of using specific words

k. The use of loan words in the source text.

Then, the strategies that professional translators use to deal with these problems. These strategies are given below:

- a. Translation by a more general word (superordinate)
- b. Translation by a more neutral/less expressive word
- c. Translation by cultural substitution
- d. Translation by using a loan word or loan word plus explanation
- e. Translation by paraphrase using a related word
- f. Translation by paraphrase using unrelated words
- g. Translation by omission
- h. Translation by illustration.

Actually there are 11 problems and 8 strategies that Baker mentions in the non-equivalent at word level, but in this paper the writer just find some of non-equivalence at word level in Surah *al-Mulk* that contains unit-shifts. So, just the word that contains unit-shifts that will analyze in this paper.

1.8 Methods of Study

1.8.1 Type of Research

The type of this research is qualitative. Descriptive qualitative method is applied by giving a description of lexical relations. And quantitative research means a research is done by using a formula to

count the data which means here to count the categories of lexical relations.

Whereas, based on the place, this research is library research. According to Nawawi (1996: 30) that if it is seen from the place a research is done, research consists for three parts, they are; laboratory research, library research, and field research.

1.8.2 The Data and Data Source

In this research, the main and the supporting data are used. The source of the main data is Surah *al-Mulk* which was taken from Abdullāh Yousuf Ali's translation. The main data are the verses of Surah *al-Mulk* which contain unit-shift in these words, phrases, clauses, and sentences. Meanwhile, the supporting data are the senses given monolingual dictionaries of English. The supporting data gives more information to and support the main data.

1.8.3 Data Collection Technique

For collecting the data, the writer collects the main and supporting data in the library. The writer reads and comprehends the main data and then classifies the data based on its classification. All of the data are used to analyze this paper include dictionary as the supporting data. Therefore, in this research uses documentation technique.

1.8.4 Data Analysis Technique

This research uses descriptive analysis, so all of the data are analyzed to get the result and the conclusion. In analyzing the data, the writer needs to identify, classify, interpret, and calculate the data to find the result and the conclusion. Therefore, the writer takes the following steps:

- a. Reading the data carefully.
- b. Identifying the words on the verses which have certain unit shifts and non-equivalence by underlining them.
- c. Classifying the non-equivalence into the types and the strategies that used to dealing with it in the word that contains unit-shifts. All data are classified based on Baker's theory.
- d. Describing the data analysis.
- e. Make some conclusions based on the result of analysis and gives the suggestions.

1.9 Paper Organization

This paper consists of four chapters and each of them is divided in subsequent divisions. The paper is arranged as follows.

In this paper, the author is going to clarify the unit shift of translation equivalence and classify the problem of non-equivalence at word level of Abdullāh Yousuf Ali's translation in Surah *al-Mulk*. So, as to find strategies for handling it, the paper starts with chapter one. Chapter one

presents an introduction which consists of background of study, research questions, object of study, significance of study, literary review, research methodology, theoretical approach, and paper organization. Followed by chapter two, discusses the unit-shift, the types and the strategies to deal with non-equivalence at unit-shifts.

Chapter three, consists of analysis of the data that the research has been collected by the writer. Besides that, this chapter also consists of the findings and the discussion to prove the existence of non-equivalence at unit-shifts between English and Arabic and to concentrate on the strategies to deal with non-equivalence. While in chapter four, this research ends with providing some suggestions and brief conclusion for the whole study.



CHAPTER IV

CONCLUSION

4.1 Conclusion

Based on the analysis in the previous chapter the purpose of this research is to find out the unit-shifts that are found in the translation of *surah Al Mulk* by Yousuf Ali, then to identify the type of the problem of non-equivalence and the strategies to deal with the problems on those verses which contains unit-shifts. From the analysis, it can be concluded that from the nine kinds of unit-shifts, the writer just found six kinds of unit-shifts. There are a lot of shifts of bound morpheme into word, two cases of shifts of bound morpheme into phrase, thirty one shifts of word into phrase, one case is shifts of phrase into clause, two shifts of phrase into word and one shift of clause into word.

After classifying and describing unit-shifts occurred in the translation of *surah Al Mulk* by Yousuf Ali. The writer also found the problem of non-equivalence and the strategies to deal are used in each translation which contains unit-shifts. The following type and the frequency of the problems which are found: 2 culture-specific concepts, 8 source-language not lexicalized in target-language, 7 SL word semantically complex, 4 SL&TL different distinction in meaning, 4 TL lack specific terms (Hyponym), 1 differences in physical or interpersonal perspective, 3 differences in expressive meaning, 4 differences in form, 2 differences in frequency, 2 TL lacks a superordinate. Then, the strategies that used are the use of more neutral/ less expressive word, translation by a more general word, culture-specific concepts, cultural substitution, translation by paraphrase using a related word, and translation by omission. The strategies that used are based on the type of the problems and the word that translated.

Besides all of the analysis above, the kinds of the most dominant unit-shifts is the word that changes into phrase, and almost of all changes are Divines Name (*Asmā'ul Husna*). As mentioned, the word that included in al-Asma' al- Husna is included in the type of non-equivalence of the SL words that is semantically complex, and to deal with this problem the translator used the translation by paraphrase using a related word. There are some words included in the *Asmā'ul Husna* which is written in *Surah al-Mulk*: -, *al-'Azīz* العزيز (the exalted in might)-, *al-Ghofūr* الغفور (oft-forgiving)-, *al-rahmān* الرحمن (the most gracious) repeated 4 times, *al-Laṭīf* اللطيف (the one that understands the finest mysteries)-, *al-Khabīr* الخبير (and well acquainted with them)-.

Even though, there are several problems occurred in the translation of *surah Al Mulk* by Yousuf Ali, those cases do not break the rules of translation because those cases are formally appropriate for the strategies of translation and does not deviate the meaning in the source language.

4.2 Suggestion

In the field of literary and religious translation from Arabic to English, the translator has to understand more about the cultural differences between Arabic and English context. The knowledge of Arabic language background essential is for the Qur'anic text tends to be teeming with the details of the Arabic language stylistics.

This paper can analyze further with other different theories, such as morphology, syntax, semantic, and pragmatic, which is more accurate and scientific. Furthermore, this paper only focuses on the type of the problems and the strategies of English translation in *surah Al Mulk* by Yousuf Ali.

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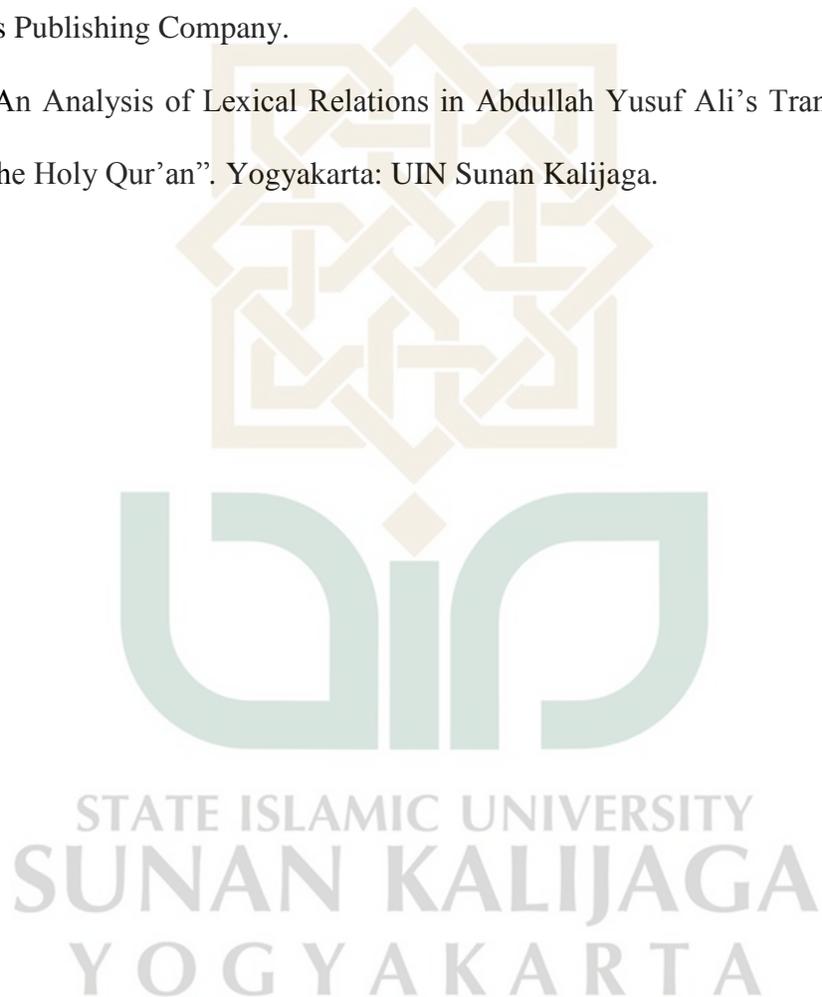
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APPENDIXES

Rank-Up

1. The Shifts of Bound Morpheme into Phrase

No.	Source Language	Target Language	The problem of non-equivalence
1.	إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ	Truly ((Allah)) Most Gracious: Truly its is He that watches over all things.(19)	SL : word semantically complex
2.	وَجَعَلْنَا هَا رُجُومًا لِلشَّيَاطِينِ	We have made such (Lamps) (as) missiles to drive away The evil ones.(5)	Difference in expressive meaning

2. The Shifts of Word into Phrase

No.	Source Language	Target Language	The Problem of non-equivalence
1	تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ	Blessed be He in Whose hands is Dominion.(1)	Culture-specific concept
2	فِي أَصْحَابِ السَّعِيرِ	Be among the Companions of the Blazing fire .(10)	Culture-specific concept
3	إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ	In nothing but delusion are the Unbelievers.(20)	SL not lexicalized in TL
4	الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طَبَاقًا	He who created the seven heavens one above another.(3)	SL not lexicalized in TL
5	إِذْ أَلْقُوا فِيهَا سَمْعًا لَهَا شَهيقًا وَهِيَ تَفُورُ	When they are cast therein, they will hear the (terrible) drawing in of its breath even as it blazes forth.(7)	SL not lexicalized in TL
6	فَإِذَا هِيَ تَمُورُ	When is shakes as in an earthquake.(16)	SL not lexicalized in TL
7	أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا	Will not send against you a violent tornado.(17)	SL not lexicalized in TL
8	إِذْ أَلْقُوا فِيهَا سَمْعًا لَهَا شَهيقًا وَهِيَ تَفُورُ	When they are cast therein, they will hear the (terrible) drawing in of its breath even as it blazes forth.(7)	SL not lexicalized in TL
9	فِي عُتُوٍّ وَنُفُورٍ	In insolent impiety and flight from the truth.(21)	SL not lexicalized in TL
10	إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا	If your stream be some	SL not lexicalized in

		morning lost in the <u>underground earth</u> .(30)	TL
11	وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	And He over all things <u>hath power</u> .(1)	SL word semantically complex
12	وَهُوَ الْعَزِيزُ الْعَفُورُ	And He is the Exalted in Might, <u>oft-forgiving</u> .(2)	SL word semantically complex
13	فِي خَلْقِ الرَّحْمَنِ	In the Creation of ((Allah)) <u>Most gracious</u> .(3)	SL word semantically complex
14	وَهُوَ اللَّطِيفُ الْخَبِيرُ	He is the One that understands the finest mysteries (and) is <u>well acquainted</u> (with them).(14)	SL word semantically complex
15	خَاسِئًا وَهُوَ حَسِيرٌ	<u>The dull and discomfited</u> , in a state worn out.(4)	SL word semantically complex
16	أَحْسَنُ عَمَلًا	<u>Is best in deed</u> .(2)	SL & TL different in distinction meaning
17	وَجْهَهُ أَهْدَى	With his face <u>grovelling, better guided</u> .(22)	SL & TL different distinction in meaning
18	إِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ	Ia am (sent) <u>only to warn</u> plainly in public.(26)	SL & TL different distinction in meaning
19	إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا	If your stream be some <u>morning lost</u> in the underground earth.(30)	SL & TL different distinction in meaning
20	فَلَمَّا رَأَوْهُ زُلْفَةً	At length, when they see it <u>close at hand</u> .(27)	TL lack specific terms (Hyponym)
21	إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ	He certainly has (full) <u>knowledge,of (all) hearts</u> .(13)	TL lack specific terms (Hyponym)
22	وَالْأَفئدةَ قَلِيلًا مَا تَشْكُرُونَ	<u>Feeling and understanding:</u> little thanks it is ye give.(23)	TL lack specific terms (Hyponym)
23	عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ	The <u>Penalty of Hell: evil is (such), Destination</u> .(6)	TL lack specific terms (Hyponym)
24	وَكُلُوا مِنْ رِزْقِهِ	And enjoy of <u>the sustenance which he furnishes</u> .(15)	Difference in physical / interpersonal perspective

25	وَجَعَلْنَا هَا رُجُومًا لِلشَّيَاطِينِ	We have made such (Lamps) (as) missiles to drive away <u>The evil ones</u> .(5)	Difference in expressive e meaning
26	فِي عُتُوٍّ وَ نُفُورٍ	<u>In insolent impiety</u> and flight from the truth.(21)	Difference in expressive e meaning
27	وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ	I am (sent) only to warn <u>plainly in public</u> .(26)	Difference in form
28	ثُمَّ ارْزُقِ الْبَصَرَ كَرَّتَيْنِ	Again turn thy vision a <u>second time</u> .(4)	Difference in form
29	وَجَعَلَ لَكُمُ السَّمْعَ	Made for you <u>the faculties of hearing</u> .(23)	Difference in frequency
30	إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ	He certainly has (<u>full</u>) <u>knowledge</u> ,of (all) hearts.(13)	SL word semantically complex
31	كُلَّمَا أَلْقَى فِيهَا	Every time a group is <u>cast</u> therein.(8)	TL lack superordinate

3. The shifts of phrase into clause

No.	Source Language	Target Language	The Problem of non-equivalence
1	وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ	They ask: when <u>will this</u> promise be fulfilled?.(25)	Difference in form

Rank-Down

4. The shifts of phrase into word

No.	Source Language	Target Language	The Problem of non-equivalence
1	رَبُّهُمْ بِالْغَيْبِ	Their Lord <u>unseen</u> .(12)	Difference in form
2	كُلَّمَا أَلْقَى فِيهَا	Every time a group is <u>cast</u> therein.(8)	TL lack superordinate

5. The shifts of clause into word

No.	Source Language	Target Language	The Problem of non-equivalence
1	وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ	And <u>said</u> (Allah) never sent down any (Message).(9)	Difference in frequency

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