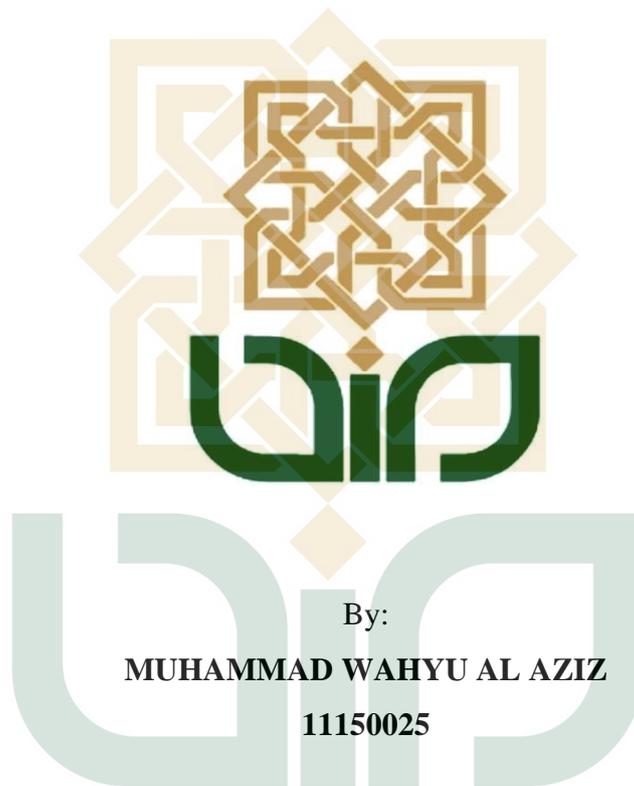


**COMPARATIVE ANALYSIS OF TRANSLATION ON *HARF JAR AL-BĀ'*
IN *SŪRAH AL-KAHF* BY ABDULLAH YUSUF ALI AND MUHAMMAD
MARMADUKE PICKTHALL**

A GRADUATING PAPER

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



**ENGLISH DEPARTMENT
FACULTY OF ADAB AND CULTURAL SCIENCES
STATE UNIVERSITY SUNAN KALIJAGA
YOGYAKARTA
2019**

ABSTRACT

This research discusses the English translation of *harf jar al-bā'* in *sūrah al-kahf* by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall. This research will analyse the different of *harf jar al-ba'* which is translated into English through the comparative study approach. This research has two research questions: firstly, how far the different of *harf jar al-bā'* in *sūrah al-kahf* translated into English by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall to the translation quality, and the second is what equivalence which is used on translation of *harf jar al-bā'* in *sūrah al-kahf* by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall.

This research uses qualitative research. It applies the theory of *harf jar ba'* by Al-Ghalayainy to identify the meaning of *harf jar ba'* in *sūrah al-kahf*. Furthermore, this research uses the theory of word classes by Quirk to explain *harf jar ba'* in English translation. In addition, the writer uses equivalence theory by Nida and Taber to identify equivalence which is used by both translators in translating *harf jar ba'* into English.

The writer concludes that *harf jar ba'* in *sūrah al-kahf* translated in various ways based on the dictions that is used and the background of both translators. Both translators translated *harf jar ba'* into preposition, adverb, conjunction and untranslated (zero) in different number of cases. Abdullah Yusuf Ali adopted formal correspondence in 21 cases and dynamic equivalence in 19 cases. Meanwhile, Muhammad Marmaduke Pickthall adopted formal correspondence in 24 cases and dynamic equivalence in 16 cases.

Keywords: translation, *harf jar al-ba'*, equivalence

A FINAL PROJECT STATEMENT

I certify that this graduating paper is definitely my own work. I am completely responsible for the content of this graduating paper. Other writer's opinions or findings included in this graduating paper are quoted or cited in accordance with ethical standards.

Yogyakarta, 25 January 2019

The writer,



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MOTTO

Religious scripture can be one, but its interpretation and understanding are different, according to the environment and social conditions. Even those differences can be at the individual level, because everyone has their own experience.

-Sujiwo Tedjo-



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Yogyakarta, 25 January 2019
The writer

ARABIC-LATIN TRANSLITERATION GUIDELINES

Common Decision of Religious Affairs Ministry and Educational and Cultural

Ministry

No: 158 Year 1987-No:0543|b/u/1987

1. Consonant

No	Arabic	Latin	No	Arabic	Latin
1	ا	-	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			

2. Low Vocal

اَ	a	فَعَلَ	fa’ala
اِ	i	الْأَرْضِ	al-‘arḍi
اُ	u	يَكْتُبُ	taktubu

3. Long Vocal

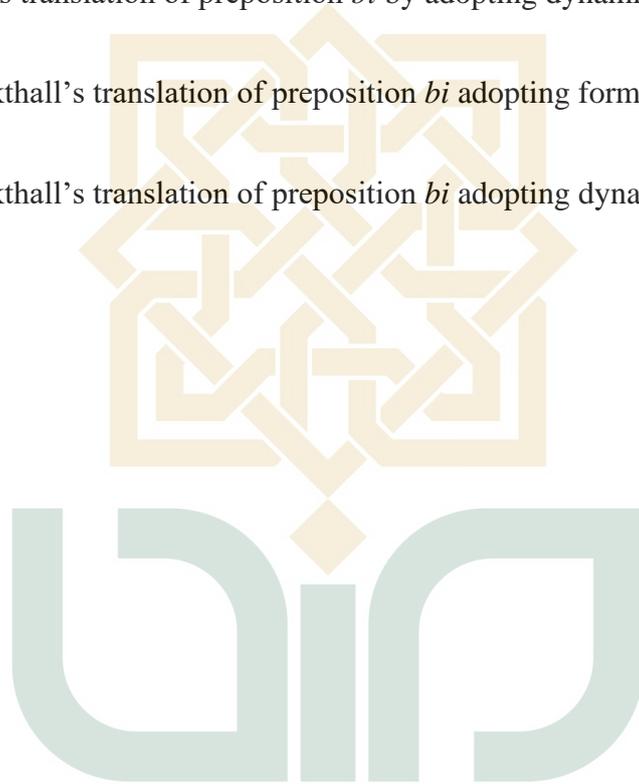
آ	ā	كَانَ	kāna
إِي	ī	تَكُونِي	takūnī
أُو	ū	يَكُونُ	yakūnu

4. Diphthong

أَي	ai	غَيْبٌ	gaib
أَوْ	au	تَوْبٌ	ṣaub

List of Table

Table 1. Central Pronoun	28
Table 2. The comparison of Ali and Pickthall's translation of preposition <i>bi</i>	34
Table 3. Ali's translation of preposition <i>bi</i> by adopting formal correspondence	35
Table 4. Ali's translation of preposition <i>bi</i> by adopting dynamic equivalence	35
Table 5. Pickthall's translation of preposition <i>bi</i> adopting formal correspondence ..	36
Table 6. Pickthall's translation of preposition <i>bi</i> adopting dynamic equivalence	37



LIST OF ABBREVIATIONS

No	Abbreviation	Meaning
1	SL	Source Language
2	TL	Target Language
3	FC	Formal Correspondence
4	DE	Dynamic Equivalence

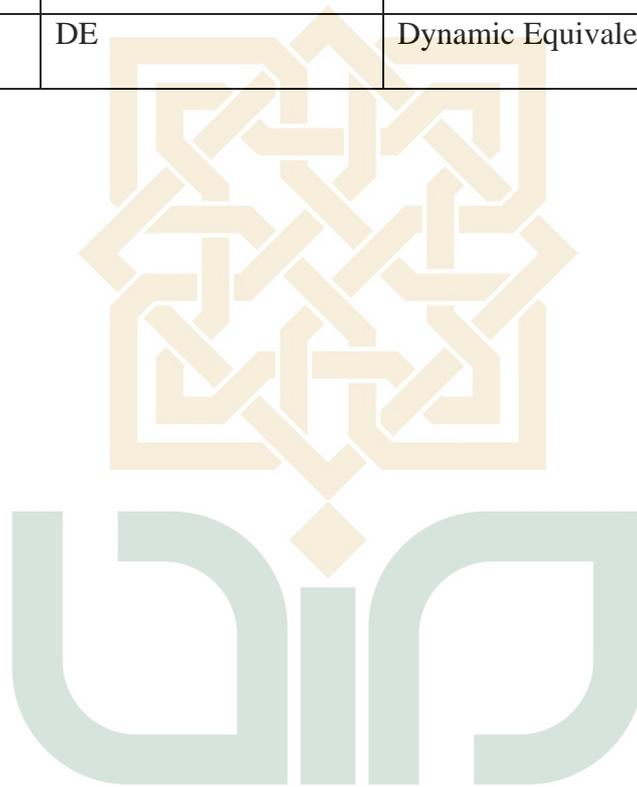


TABLE OF CONTENTS

COVER	i
FINAL PROJECT STATEMENT	ii
APPROVAL	iii
NOTA DINAS	iv
DEDICATION	v
MOTTO	vi
ACKNOWLEDGEMENTS	vii
ABSTRACT	viii
ABSTRAK	ix
ARABIC-LATIN TRANSLITERATION GUIDELINES	x
LIST OF TABLE	xi
LIST OF ABBREVIATION	xii
TABLE OF CONTENTS	xiii
CHAPTER I INTRODUCTION	1
1.1 Background of Study	1
1.2 Scope of the Study	7
1.3 Research Question	7
1.4 Objectives of the Study	8
1.5 Significances of the Study	8
1.6 Literature Review	9
1.7 Theoretical Approach	11

1.8 Method of Research	12
1.8.1 Type of Research	12
1.8.2 Data Sources	12
1.8.3 Data Collection Technique	13
1.8.4 Data Analysis Technique	13
1.9 Paper Organization	14
CHAPTER II THEORITICAL BACKGROUND	15
2.1. Theory of Translation	15
2.1.1 Definition of Translation	15
2.1.2 Theory of Equivalence	16
2.2. Arabic Word Classes	17
2.2.1. <i>Al-Ismu</i> (Noun)	17
2.2.2. <i>Al-Fi'lu</i> (Verb)	18
2.2.3. <i>Al-Harf</i> (Particle)	19
2.3. English Word Classes	23
2.3.1. Preposition	24
2.3.2. Pronoun	28
2.3.3. Adverb	30
2.3.4. Adjective	31
2.3.5. Conjunction	32
CHAPTER III RESEARCH DISCUSSION AND ANALYSIS	34
3.1. The Translation of Preposition <i>bi</i> by Ali and Pickthall	34
3.2. The Comparison of Ali's and Pickthall's Translation	38

3.2.1. Formal Correspondence by Ali and Pickthall	37
3.2.2. Dynamic Equivalence by Ali and Pickthall	41
3.2.3. Preposition <i>bi</i> Translation Adopting Formal Correspondence by Ali and Dynamic Equivalence by Pickthall	46
3.2.4. Preposition <i>bi</i> Translation Adopting Dynamic Equivalence by Ali and Formal Correspondence by Pickthall	50
CHAPTER IV CONCLUSION AND SUGGESTION	56
4.1 Conclusion	56
4.2. Suggestion	57
REFERENCES	59
APPENDIXES :	
I. Data of the English Translation	
II. Curriculum Vitae	



CHAPTER I

INTRODUCTION

1.1 Background of Study

Religion is often positioned as one of the system of referenced values in the overall system of action that directs and determines the attitudes and actions of religious people. Whatever the religion, God must teach good things and forbid people to do bad. It all aims for people in this world can live peacefully. Religion has also norms that must be obeyed by humans. As majority religion in the world, Islam teaches the norms that are related in every aspect of life.

Islam is a religion that teaches its adherent about peace and brotherhood. Islam is a religion that is supplied by Allah SWT as a guide for human in achieving the happiness of life in the world we are living now, as well as the happiness of life in hereafter. In addition, one of the privileges for Muslims around the world is the coming of the quran.

As muslims, the quran is their way of life. Everything has been told in the quran, our relation with God and others, sciences, knowledges, the role of life, laws and many things have been learned in the quran. As a guidance, the quran is necessary to be read, understood and applied in daily life. The quran is undoubtedly the word of Allah. The claim is made by no one but Allah Himself in the quran (*Sūrah Al-Baqarah*, verse 2):

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ.

/ zālīka alkitābu lā raiba fīhi hudan lilmuttaqīna/

”This is the Book about which there is no doubt, a guidance for those conscious of God” (al-Mehri, 2010: 34).

The quran is one of the great miracle of prophet Muhammad that be the long life miracle. The quran comprehends the complete code for the Muslims to live a good, sacred, abundant and rewarding life in obedience to the commandments of Allah, in this life and to gain salvation in the next. The quran was revealed to all mankind around the world, that is why the quran has very important role for their survival. All the human problem in the world can be answered by the quran. In the quran, there are many verses that contain meaning to solve human problems. So, that is why the quran becomes the first source of Islamic law before Hadith.

The quran is revealed in Arabic. Allah guarantees the sanctity and purity of the quran forever. Mastery of Arabic language is required in order to understand and examine the content of the quran. Arabic language as the quran language is the most difficult language in the world, because one word has many meanings. Every muslims has desire to read and understand the Qur’an in its original style of language, that is Arabic. But because each person does not have the same ability and opportunity, then the desire can not be achieved by every muslim. For this reason, the quran is translated into various languages in the world. As time goes by, the quran has been translated into English.

There are some definitions of translation. According to Oxford Learner’s Pocket Dictionary, translation is something, which is translated, or the process of translating something, from one language to another (2008: 478). Furthermore,

Newmark (1988: 5) states that translation is rendering the meaning of a text into another language in the way that the author intended the text. While Nida and Taber (1969 : 16) states that translation consists of reproducing in the receptor language the closest natural equivalence of the source language message, first in terms of meaning and secondly in terms of style. From the definition the translation has the same term “equivalence”. The meaning, context, though, or message of both source of reproducing in the receptor language, the closest natural are equivalent to the message of source language. The first is meaning and the second is style. The message of source language must equivalent. The reader of translation who knows the target language will only be confused if the target language is influenced by the source language.

Meanwhile the result of translation must be transferring the meaning of the source language clearly. In order to make the clear meaning of source language, it is expected that the meaning of target language can be understood by the readers. So, the result of translation must be readable. In target language, readability is needed, because it makes the readers easier to catch the content of the translation text. Conversely, when the translation text is not readable, it will make the readers difficult to understand the content of the text well. Based on the definitions above, the writer assumes that translation is implementing an idea of a language as the source language into the other language as the target language.

Translating the Quran from Arabic as the source language into English as the target language is not easy, considering that there are many social and cultural

differences between Arabic and English. Arabic and English have different structures.

Arabic language has its own grammatical. Arabic grammatical is a branch of Arabic language which discusses the formation of words or sentences, and the rules relating to the formation of both. In Arabic, the smallest part of language is *al harf*. *Al harf* consists of several kinds, one of them is *harf jar*. *Harf jar* is a special letter which enters *al ism* and works after *al ism*. One of *harf jar* in Arabic is *al-ba'* (الباء). *Harf jar al-bā'* (الباء) has variety of meanings, that sometimes lead to differences of opinion in the interpretation of the Qur'an.

Every translator has his own style to translate the source language to the target one. For example, in translating *harf jar al-bā'* as a preposition in Q.S. Al Kahf (18: 6) which is translated by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall below;

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

//fa-la'allaka bākhi'un nafsaka 'alā'āthārihim 'in lam yu'minū bi-hāzā l-ḥadīsi 'asafa//

1. Thou wouldst only, perchance, fret thyself to death, following after them, in grief, if they believe not in this Message. (Abdullah Yusuf Ali's translation).
2. Yet it may be, if they believe not in this statement, that thou (Muhammad) wilt torment thy soul with grief over their footsteps. (Muhammad Marmaduke Pickthall's translation).

From the example above, it can be viewed that there is different translation of *harf jar al-bā'* from the text. Abdullah Yusuf Ali translates *harf jar al-bā'* into *in*, meanwhile Muhammad Marmaduke Pickthall translates it into *over*. They translate *harf jar al-bā'* in this verse of *sūrah al-kahf* with the different diction.

From the different translation above, the writer interests to analyze the translation of *harf jar al-bā'* in *sūrah al-kahf* which is translated by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall. The writer chooses *harf jar al-bā'* in *sūrah al-kahf* because *harf jar al-bā'* has many meanings, so it causes different translation. Another reason is that *sūrah al-kahf* is one of many *sūrah* in the quran which has a lot of *harf jar al-bā'* with 40 numbers. *Sūrah al-kahf* is the 18th *sūrah* in the quran. This *sūrah* includes in *Sūrah Makiyyah* which has 110 verses. *Sūrah al-kahf* or also named *Ashabul Kahf*, these two names are taken from the story in verse 10 until 27 in this *sūrah*. This *sūrah* tells about some men who have been sleeping for years in the cave (Pickthall, 1930 : 294). According to al-Mehri (2010 : 239), this *sūrah* was sent down in answer to the three questions which the polytheists of Makkah in consultation with the people of the Book had put to the Prophet in order to test him. These are:

1. Who were “the sleepers of the Cave”?
2. What is the real story of Khidr? and
3. What do you know about Dhul-Qarnain?

And these three questions and the stories concerned the history of the Christians and the Jews were unknown in Hijaz (Arabian Peninsula). A choice of these was

made to test whether the Prophet possessed any sourced of the hidden knowledges and the unseen things.

The writer chooses the Qur'an translation which is translated by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall to be analyzed. The writer chooses these two translators because their translations are widely known and used in the world. Abdullah Yusuf Ali was born in 1872 in Surat, Western India. He was an Indian Muslim intellectual who is best known as translator of the Qur'an. He first went to Britain in 1891 to study law at St John's College, Cambridge. He returned to India in 1895 having graduated from Cambridge, with Indian Civil Service (ICS) post and was called to the Bar in Lincoln's Inn in 1896 in absentia.

Yusuf Ali wrote for a number of periodicals on political, artistic, literary and religious matters. He attended the Paris Peace Conference in 1919 and was in London at the time of the Round Table Conferences. He often wrote and spoke about Muhammad Iqbal, although they had differing political ideologies. Some of his works which are published such *India and Europe* (London: Drane, 1925), *The Making of India* (London: Black, 1925) and *Life and Labour of the People of India* (London: John Marry, 1907). His masterpiece was *The Holy Qur'an: Text, Translation and Commentary* which is published in 1938 (www.open.ac.uk).

The other one is Muhammad Marmaduke Pickthall. He was a Western Muslim intellectual who was famous with his poetic and accurate translation of the Qur'an in English. He was born by the name of William Pickthall on April 7, 1875 in London. He was an Anglican Christian who later became a Muslim. His father, Charles Grayson was an Anglican priest. When he was five years old, his

mother, Mary O'Brien sent him to Harrow, an elite school for boys. He began to be interested to learning linguistics there.

After being Muslim, Pickthall was involved in various activities related to the spread of Islam. He was obsessed with translating the Qur'an into English. But his obsession was realized in 1928, after he successfully completed his project in translating the Qur'an. Then, the result of his hard work were published in 1930 entitled *The Meaning Glorious Koran* (m.republika.co.id).

From the facts above, the writer want to compare the differences of the English translation of *harf jar al-bā'* in *sūrah al-kahf* which is translated by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall.

1.2 Scope of the Study

Based on the background of study, the writer needs to give a scope on the differences of the English translation of *harf jar al-bā'* in *Sūrah al-kahf* which is translated by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall.

1.3 Research Question

Based on the scope of the study, the writer makes the following research question :

1. How far the different of *harf jar al-bā'* in *sūrah al-kahf* translated into English by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall to the translation quality?

2. What is the equivalent which is used in the translation of *harf jar al-bā'* in *sūrah al-kahf* by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall?

1.4 Objectives of the Study

Based on the research question above, the objectives of this research are;

1. To know how far the different of *harf jar al-bā'* in *sūrah al-kahf* translated into English by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall.
2. To identify the equivalent in the translations of the *harf jar al-bā'* in *sūrah al-kahf* both by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall.

1.5 Significances of the Study

Theoretically, this research can give more knowledge to the reader about *harf jar al-bā'* in *sūrah al-kahf*. This research is also expected to be able to give better understanding about the importance of the equivalent in translation, especially *harf jar al-bā'* in English translation.

Practically, this study can be used as one of references for readers who want to compare and analyze the translation of *harf jar al-bā'* especially in *sūrah al-kahf*.

1.6 Literature Review

There are some studies about *harf jar*. The writer finds four graduating papers which have similar topics to support this research.

First, a graduating paper by Rosi Fasolinanda entitled "Surat Az-Zumar dalam *Al-Qur'an* Huruf Jar dan Metode Pembelajarannya (Metode Gramatika)". Her research questions are; 1) How is the verse's structure and *harf ar* in *sūrah Az-Zumar*? 2) How is the method of the study of *harf Jar*? Her research are about study of *nahwu-sharaf*, *harf jar* and its method in *sūrah Az-Zumar*. In her research, she concludes that the examples of *harf jar* in *sūrah Az-Zumar* which are presented by various grammatical methods can further facilitate the learning process according the needs of students. Considering *harf al-bā* is included in *harf jar*, this research has similar topic with her reasearch.

The second graduating paper entitled "English Translations of *Harf Min* in *Sūrah Yasin*: A Comparative Study of Muhammad Marmaduke Pickthall's and Abdullah Yussuf Ali's Translation" written by Lisda Farikhatunnisak. Her research questions are: 1) How is *harf min* in *sūrah Yasin* translated into English by Muhammad Marmaduke Pickthall and Abdullah Yusuf Ali? 2) What are the similarities and differences of *harf min* translation in *sūrah Yasin* by Muhammad Marmaduke Pickthall and Abdullah Yusuf Ali?. She concludes that *harf min* in *sūrah Yasin* contains seven kinds of meaning. She also says that Muhammad Marduke Pickthall's translation is appropriate for certain scholars while Yusuf Ali's is appropriate for common people. The differences of this research and her paper are the subject and the object of the study. This research analyzes the

translation of *harf jar al-bā'* in *sūrah al-kaḥf* while her paper analyzes the translation of *harf min* in *sūrah Yasin*.

The third is a graduating paper by Muhammad Yusuf Puja Setia entitled “Category of Translation Shift in English Translation of *Ism al-Fā'ill* Found in Sural *al-Kaḥf*”. His research questions are: 1) How is *ism al-fā'ill* translated into English? 2) What kind of category shifts occur in translating the *ism al-fā'ill* into English? He concludes that there are three category shifts and some other translation procedures which are used in translating the *ism al-fā'ill* into English. This paper has the same subject with his paper but has the different object to be analysed.

The last prior research is a graduating paper by Erlya Hafidzotul Masykuroh. Her paper entitled “The English Translation of Arabic Preposition *bi* in *Sūrah Yusuf* by Abdullah Yusuf Ali; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan”. Her research questions are: 1) How are preposition *bi* in *sūrah Yusuf* translated into English by Abdullah Yusuf Ali; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan? 2) What equivalence is used in the translation of preposition *bi* in *sūrah Yusuf* of both Abdullah Yusuf Ali's; and Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan's according to Nida and Taber? She concludes that the preposition *bi* in *sūrah Yusuf* are translated in various ways and also classifies some cases into formal correspondence and dynamic equivalence in the translation of both Ali and Hilali-Khan. This research has the same object to be analyzed with her paper, that is the translation of *harf jar al-bā'*. The difference is the subject of the study. This

research uses *sūrah al-kaḥf* as the subject, while her paper uses *sūrah Yusuf* to be analyzed.

1.7 Theoretical Approach

This research analyzes *ḥarf jar al-bā'* in *sūrah al-kaḥf* which is translated by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall. In this research, the writer uses the theory of *ḥarf jar al-bā'* by Al-Ghalayainy (1993), two types of equivalence by Nida and Taber (1982), and the theory of English word class by Quirk (1985).

Considering that translation is the changing from one language into other language, this research will use theory of both Arabic and English. The writer will use *ḥarf jar al-bā'* theory by Al-Ghalayainy. This theory will use to identify the meaning of *ḥarf jar al-bā'*.

Second, this research is also used the English word class theory by Quirk. This theory will be used to explain the translation of *ḥarf jar al-bā'* in English. This theory can be the device to identify the type of equivalence used in the translation. Therefore, the writer will only explain some word class which occur in the data.

The last theory used in this research is equivalence theory by Nida and Taber. He states that there are two types of equivalence. Those are formal correspondence and dynamic equivalence (1982: 24). This theory is used to identify the type of equivalence adopted in English translation of *ḥarf jar al-bā'*. The writer uses semantic and syntactic approach to identify the equivalence of the

translation. Semantic approach is used to determine the equivalence of meaning from the source language into target language. Meanwhile, syntactic approach is used to determine the equivalence of grammar and structure from source language into target language.

1.8 Method of Research

According to Sugiyono (2004:1), method of research is a scientific way to obtain data with specific purposes and uses. In this part of method of research will explain type of research, data sources, data collection technique, and data analysis technique.

1.8.1 Type of Research

This type of research is descriptive qualitative. According to Denzin and Lincoln (2006:67), qualitative research gives intensity on a reality that is socially built, a significance relation between object and subject of the research as the process and meaning, and full of value. The writer uses a descriptive qualitative method to describe the way of the translation in translating *harf jar al-bā'* and to explain the similarities and differences.

1.8.2 Data Sources

As the data, the writer uses main data and supporting data. According to Arikunto (2006:129), data source is the subject where the data is obtained. The main data in this research are *harf jar al-bā'* in *sūrah al-kahf* and its English translation by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall. Therefore, the source is the Qur'an and its English translation by Abdullah Yusuf

Ali and Muhammad Marmaduke Pickthall which are taken from their translation. The supporting data is the Indonesian translation Indonesian Ministry of Religious Affair and some books of the Quran interpretation.

1.8.3 Data Collection Technique

Data collection technique is the way used by researcher in the research data collection. Data collection is intended to obtain the relevant and accurate data to answer the research objectives. This research uses documentation technique. According to Creswell (2009:182), Documentation technique means “keep a journal during the research study, have a participant keep a journal or diary during the research study, and collect personal letter from participants”. Documentation technique in this research is used to obtain different data of the translation of *harf jar al-bā’* in *sūrah al-kahf* which is translated by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall. In collecting data, the writer uses some steps. First, reading repeatedly both versions of *sūrah al-kahf* as the subject. Second, the writer collects data of every verses in *sūrah al-kahf* that has *harf jar al-bā’*. Third, the writer analyzes the similarities and differences translation of *harf jar al-bā’* which is translated by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall. The last, the writer makes the conclusion of the analysis.

1.8.4 Data Analysis Technique

The writer analyzes the data which are obtained from the documentation. In this research, the writer uses descriptive analysis. First, the writer identifies the meaning of source language by using theory of *harf jar al-bā’* by Al-Ghalayainy. Second, the writer explains how translators translate *harf jar al-bā’* into target

language. Third, the writer identifies the type of equivalence by using equivalence theory by Nida and Taber. Fourth, the writer compares the translation of *harf jar al-bā'* in both versions. The last, the writer makes conclusion.

1.9 Paper Organization

This research is divided into four chapters. The first chapter is introduction, which presents background of study, scope of study, research questions, objectives of study, significances of study, literature reviews, theoretical approaches, methods of research, and paper organization. The second chapter is theoretical approach, which discusses the theories used by the writer in detail and deeper understanding. The third chapter is discussion which provides the analysis of data. The last chapter is conclusion and suggestion.



CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

Sūrah al-kahf is one of many *sūrah* in the quran which has 110 verses. The purposes of this research are to analyze how the *harf jar al-bā'* in *sūrah al-kahf* are translated into English by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall, and to identify the equivalent which is used in translating the *harf jar al-bā'* in *sūrah al-kahf* by both translators.

After analysing data in the previous chapter, the writer concludes that the *harf jar al-bā'* which is translated into English by both Yusuf Ali and Marmaduke Pickthall has various meanings. These various meanings are not only based on the dictions which are used by both translators, but also based on their background. The writer finds 40 of *harf jar al-bā'* in *sūrah al-kahf*. These 40 of *harf jar al-bā'* are translated similarly and some of them are translated differently by Ali and Pickthall.

Both Ali and Pickthall translate *harf jar al-bā'* into preposition, adverb, conjunction, and untranslated (zero) in different number of cases. Ali adopts formal correspondence in 21 cases and dynamic equivalence in 19 cases. Meanwhile, Pickthall adopts formal correspondence in 24 cases and dynamic equivalence in 16 cases. Ali translates *harf jar al-bā'* into preposition in 21 cases, adverb in one case, conjunction in one case, and zero translation in 17 cases.

While Pickthall translates *harf jar al-bā'* into preposition in 24 cases, adverb in 3 cases, conjunction in 2 cases, and zero translation in 11 cases.

Ali and Pickthall adopt both formal correspondence and dynamic equivalence in translating *harf jar al-bā'* into the TL. Both Ali and Pickthall translate *harf jar al-bā'* by adopting formal correspondence in 17 cases. They adopt formal correspondence in translating *harf jar al-bā'* in some similar and some different dictions. They also translate *harf jar al-bā'* in 12 cases dynamically in various ways. Some cases of *harf jar al-bā'* are formally translated by Ali while Pickthall dynamically translates them in different way, and also in the opposite version.

4.2. Suggestion

As the guidance of life, the Qur'an really needs to be learned and understood. For this reason the Qur'an is translated into various languages in the world. To produce a good translation, a translator has to understand both the source language and the target language. In translating the Qur'an, a translator is required to produce the closest meaning in his translation with the source language. It is because the Qur'an is the holy book from God which all Muslims take lessons from it.

Regardless of the limitations, the result of this research is expected to have broad implications for further researcher on similar topics. This research only focuses on the translation of the *harf jar al-bā'* in *sūrah al-kaḥf*. The kind of this research can be analyzed further in the other different theories. Furthermore, for the next researcher can take another *sūrah* to be analyzed or the other specific

factors which the writer does not analyze in this research. Besides, the other factors can also be analyzed by the next researcher not only *harf al-ba'*, but also another *harf jar*, or other Arabic word classes which has various functions and meanings. So that the result of the research can be vary and interesting.



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