

**COMPARATIVE ANALYSIS OF TRANSLATION ON *ḤARF JAR LĀM* IN
SURAH AL-BAQARAH BY ABDULLAH YUSUF ALI AND MUHAMMAD
MARMADUKE PICKTHALL**

A GRADUATING PAPER

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



By:

Wafa'ul Afifah

19101050028

STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

ENGLISH DEPARTMENT

FACULTY ADAB AND CULTURAL SCIENCES

STATE ISLAMIC UNIVERSITY OF SUNAN KALIJAGA

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2023

MOTTO

*“Consciousness is the sun, Patience is the earth, Courage is the firmament, and
Struggle is the execution of words.”-W.S. Rendra*



DEDICATION

This graduating paper is dedicated to:

1. My self and my beloved parents.
2. Dr. Ubaidillah, S.S., M.Hum., as my paper advisor.
3. All the lecture's in English Department of State Islamic University of Sunan Kalijaga Yogyakarta.
4. All the readers of this graduating paper.



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SUNAN KALIJAGA
YOGYAKARTA

VALIDATION



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA
FAKULTAS ADAB DAN ILMU BUDAYA
Jl. Marsda Adisucipto Telp. (0274) 513949 Fax. (0274) 552883 Yogyakarta 55281

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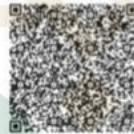
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yang dipersiapkan dan disusun oleh:

Nama : WAFI'UL AFIFAH
Nomor Induk Mahasiswa : 19101050028
Telah diujikan pada : Jumat, 26 Mei 2023
Nilai ujian Tugas Akhir : A-

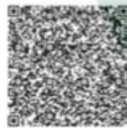
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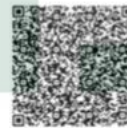
Valid ID: 648187a4066e8

Ketua Sidang
Dr. Ubaidillah, S.S., M.Hum.
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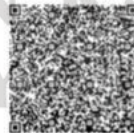
Valid ID: 6482af160923f

Penguji I
Fuad Arif Fudiyartanto, S.Pd. M.Hum.,
M.Ed., Ph.D.
SIGNED



Valid ID: 6482e360e588a

Penguji II
Bambang Hariyanto, S.S., MA
SIGNED



Valid ID: 6482e430aba9b

Yogyakarta, 26 Mei 2023
UIN Sunan Kalijaga
Dekan Fakultas Adab dan Ilmu Budaya
Dr. Muhammad Wildan, M.A.
SIGNED

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 researcher's opinion or finding included in this research is quoted or cited in accordance with ethical standards.



Yogyakarta, 19/05/2023



Wafa'ul Afifah
NIM: 19101050028

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YOGYAKARTA

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All praises and thanks are due to Allah that has given me a chance to finish this paper entitled “Comparative Analysis of Translation on Ḥarf Jar Lām in Surah Al-Baqarah by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall”. This graduating paper is submitted to fulfill one of the requirements to gain the Bachelor’s Degree in English Department of State Islamic University of Sunan Kalijaga Yogyakarta.

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from perfect. Therefore, the researcher really need comments and suggestions to make this research better.

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Yogyakarta, May 2023



Wafa'ul Afifah

19101050028



ARABIC-LATIN TRANSLITERATION GUIDELINES

Common Decision of Religion Affairs Ministry and Educational and Cultural
Ministry

No. 158 Tahun 1987 dan No. 0543b/1987.

1. Consonant

No	Arabic	Name	Latin
1.	ا	Alif	-
2.	ب	Ba	B/b
3.	ت	Ta	T/t
4.	ث	ša	Š/š
5.	ج	Jim	J/j
6.	ح	Ḥa	Ḥ/ḥ
7.	خ	Kha	Kh/kh
8.	د	Dal	D/d
9.	ذ	Ḍal	Ḍ/ḏ
10.	ر	Ra	R/r
11.	ز	Zai	Z/z
12.	س	Sin	S/s
13.	ش	Syin	Sy/y
14.	ص	Ṣad	Ṣ/ṣ
15.	ض	Ḍad	Ḍ/ḏ
16.	ط	Ṭa	Ṭ/ṭ
17.	ظ	Ẓa	Ẓ/ẓ
18.	ع	‘Ain	‘ _
19.	غ	Gain	G/g
20.	ف	Fa	F/f
21.	ق	Qaf	Q/q
22.	ك	Kaf	K/k

23.	ل	Lam	L/l
24.	م	Mim	M/m
25.	ن	Nun	N/n
26.	و	Wau	W/w
27.	ه	Ha	H/h
28.	ء	Hamzah	...’...
29.	ي	Ya	Y/y

2. Vocal

a. Low Vocal

Sign	Name	Latin	Example
َ	Fathah	A	كَتَبَ / <i>kataba</i> /
ِ	Kasrah	I	ذُكِرَ / <i>zūkiro</i> /
ُ	Dammah	U	يَذْهَبُ / <i>yaẓhabu</i> /

b. Long Vocal

Arabic	Sign	Example
آ-ا-ي	Ā	قَالَ / <i>qāla</i> /
إ-ي	Ī	قِيلَ / <i>qīla</i> /
أ-و	Ū	يَقُولُ / <i>yaqūlu</i> /

3. Diphtong

Arabic	Latin	Example
أ-ي	Ai	كَيْفَ / <i>kaifa</i> /
أ-و	Au	لَوْلَا / <i>lawla</i> /

4. Double Consonant

Sign	Name	Example
ّ-	tasydīd	رَبَّنَا / <i>rabbana</i> /

5. Assimilation of Definite Article

Arabic	Latin	Example
---ال	al-	الْقَلَمُ / <i>al-qalamu</i> /
---الش	al-sy	السَّمْسُ / <i>asy-syamsu</i> /
---من ال	min al-	الْبَدِيعِ مِنْ / <i>min al-badī'u</i> /



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UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA
FAKULTAS ADAB DAN ILMU BUDAYA
Jl. Marsda Adi Sucipto, Yogyakarta, 55281, Telp./Fax. (0274) 513949
Web: <http://adab.uin-suka.ac.id> Email: adab@uin-suka.ac.id

NOTA DINAS

Hal: Skripsi
a.n. Wafa'ul Afifah

Yth.
Dekan Fakultas Adab dan Ilmu Budaya
UIN Sunan Kalijaga
Di Yogyakarta

Assalamu'alaikum Wr. Wb

Setelah memeriksa, meneliti, dan memberikan arahan untuk perbaikan atas skripsi saudara:

Nama	: Wafa'ul Afifah
NIM	: 19101050028
Prodi	: Sastra Inggris
Fakultas	: Adab dan Ilmu Budaya
Judul	: Comparative Analysis of Translation on <i>Harf Jar Lām</i> in Surah Al-Baqarah by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall

kami menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqosyah untuk memenuhi salah satu syarat memperoleh gelar Sarjana Sastra Inggris.

Atas perhatiannya, kami mengucapkan terima kasih.

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Yogyakarta, 19/05/2023
Pembimbing

Dr. Ubaidillah, S.S., M.Hum.
NIP: 19810416 200901 1 006

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19101050028

ABSTRACT

This research is entitled "Comparative Analysis of Translation on *Ḥarf Jar Lām* in Surah Al-Baqarah by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall". This research aims to describe the translation procedures that exist in the translation of *ḥarf jar lām* by Muhammad Marmaduke Pickthall and Abdullah Yusuf Ali. The study used a descriptive qualitative method to analyze the data. To support this research, the writer uses the translation procedure theory by Newmark, the equivalent theory by Nida Taber, and the *ḥarf jar* theory by Ibnu 'Aqil. The results of this study indicate that there are 42 verses in surah Al-Baqarah that contain *ḥarf jar lām*. The results show that there are 61 *ḥarf jar lām* out of 42 verses in surah Al-Baqarah. The two translators used 3 translation procedures in translating *ḥarf jar lām* namely literal, shift, and compensation. The most dominant procedure in the translation of the two translators is literal procedure.

Keywords: *ḥarf jar lām, procedure, translation*

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Oleh: Wafa'ul Afifah

19101050028

ABSTRAK

Penelitian ini berjudul “Comparative Analysis of Translation on *Ḥarf Jar Lām* in Surah Al-Baqarah by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall”. Penelitian ini bertujuan untuk mendeskripsikan prosedur penerjemahan yang ada pada penerjemahan *ḥarf jar lām* oleh Muhammad Marmaduke Pickthall dan Abdullah Yusuf Ali. Penelitian ini menggunakan metode deskriptif kualitatif untuk menganalisis data. Untuk mendukung penelitian ini, penulis menggunakan teori prosedur penerjemahan oleh Newmark, teori equivalent oleh Nida Taber, dan teori *ḥarf jar* oleh Ibnu ‘Aqil. Hasil penelitian ini menunjukkan bahwa terdapat 42 ayat dalam surah Al-Baqarah yang mengandung *ḥarf jar lām*. Hasil penelitian menunjukkan bahwa terdapat 61 *ḥarf jar lām* dari 42 ayat dalam surah Al-Baqarah. Kedua penerjemah menggunakan 3 prosedur penerjemahan dalam menerjemahkan *ḥarf jar lām* yaitu literal, shift, dan compensation. Prosedur yang paling dominan pada penerjemahan dari kedua penerjemah adalah prosedur literal.

Kata Kunci: *ḥarf jar lām, prosedur, terjemahan*

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CHAPTER I

INTRODUCTION

1.1 Background of Study

Religion is a system that contains rules and procedures for human life activities and to dealing with God (Ancok & Suroso, 2000, p. 74). Every religion has different rules that must be obeyed by its adherents. Every rule that exists in the religions certainly orders its belief in goodness and forbids it to do evil. Not only rules regarding the implementation of its God, but religion also has rules regarding differences from each other. As one of the largest religions in the world, Islam has rules for its adherents regarding their relationship with God and with each other.

Islam comes from the Arabic words "*aslama*", "*yuslimu*", and "*islāman*" which means obedient, submissive, and safe (Abdurrohman & Sungkono, 2022, p. 50). Islam means complete submission or submission to Allah. Someone who embraces Islam means that he has surrendered, accepted, and obeyed the various rules that exist in Islam. As a religion that is *rahmatan lil 'alamin*, Islam is a religion whose presence can create peace and compassion between humans and the universe. This is evidenced by the rules and orders in the Islamic religion which always promote peace. Rules and orders in the Islamic religion regarding the relationship of creatures to God and each other have been revealed by Allah to the Prophet Muhammad through the angel Jibril and are currently written in a holy book called the Al-Quran.

Al-Quran is a guidance book for the Muslims. All arrangements and rules between mankind, God, and each other have been contained in the Al-Quran. The Al-Quran also contains various laws and sciences related to human life. As a way of life, reading and understanding the Al-Quran is a must for Muslims. By reading and then understanding the Al-Quran, muslim will be able to apply the rules, orders, and various knowledge contained in the Al-Quran to their daily lives. As stated in Surah Al-A'raf verse 52:

وَلَقَدْ جِئْتَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

Wa laqad ji'nāhum bikitābin faṣṣalnāhu 'alā 'ilmin hudaw wa raḥmatal liqaumi yu'minūn(a)

Meaning: "And We have sent down to you the Book (Al-Quran) to explain everything and guidance and mercy for those who surrender." In this verse, it is stated that the Al-Quran was sent down by Allah to explain everything and to be a guide and a mercy for those who surrender.

Arabic is the language chosen by Allah to be the language of the Al-Quran. There are several reasons that makes Arabic language chosen as the language of Al-Quran. First, Arabic is the oldest language in the world. It is said by language historians that Prophet Adam and his wife were the first humans to use Arabic (Al-Syafi'i, 2010, p. 151). When Adam and his wife first set foot on earth, the language that they used was Arabic. Second, Arabic is the language that has the most vocabulary. According to Imam Syafii in his book Ar-Risalah (Al-Syafi'i, 2010, p. 147), it is stated that Arabic is the language with the widest style

and the most pronunciations. It is also stated that no one understands the whole of his knowledge other than a prophet. Third, Al-Quran was revealed at the time of the Prophet Muhammad (Al-Syafi'i, 2010, p. 150). The Prophet Muhammad was the last prophet who was given a miracle in the form of Al-Quran, he was born in Mecca, Saudi Arabia. That way of course the Al-Quran which was sent down by Jibril is in Arabic.

Al-Quran was compiled in Arabic, which is the most difficult language in the world (Al-Syafi'i, 2010, p. 150). Every Muslim is obliged to study Al-Quran because it is a guideline that must be studied for every muslim. However, not all muslim are of Arab origin. Currently, Islam is one of the largest religions in the world. Therefore, followers of Islam must derive from various countries with people who use a variety of different languages. Not all Muslims have the same ability and opportunity to learn Al-Quran. For these reasons, it is necessary to translate the Al-Quran into several languages in the world. Over time, Al-Quran has been translated into English.

Translation is the process of changing from one language to another. In relation to that, Newmark (1988, p. 5) states that translation is rendering the meaning of a text into another language in the way that the author intended the text. Meanwhile, Nida and Taber (1982, p. 12) states translating consists of reproducing in the recipient language the natural equivalent that is closest to the message of the source language, first in terms of meaning and second in terms of style. Both of these definitions explain that in a translation the thing that needs to be considered is equivalence. In translation, what is done by the translator is not

only changing the source language into the target language. A translator also equates the source language to the target language. Equality means that translators must pay attention to the target language from both a linguistic and a cultural perspective. This is to make it easier for the reader to understand the translator's translation work later.

Translating Al-Quran from Arabic into English is not an easy translation. This is because Arabic and English have many differences both in grammar and in social and cultural terms. Both Arabic and English have different language structures. In Arabic, the smallest part of the language is *ḥarf*. In Arabic, *ḥarf* are words that have no meaning unless they are combined with other words. There are several kinds of *ḥarf* in Arabic, one of which is *ḥarf jar*. The *ḥarf jar* is a letter that can only be included in *isim*. The *ḥarf jar* consists of several letters, one of which is *lām* (اللام). The *ḥarf jar lām* (اللام) has several meanings that can affect the translation result. Various meanings: to, for, in, because, etc ('Aqil, 2022, p. 30).

Each translator has their own style in translating the source language into the target language. For example, in translating the *ḥarf jar lām* in Q.S *Al-Baqarah* (2: 114) Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall, they have different method. The following is the example:

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۗ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۗ لَهُمْ فِي الدُّنْيَا جُزْءٌ وَلَهُمْ فِي آٰءِخِرَةِ عَذَابٌ عَظِيمٌ

Wa man adzlāmu mim mam mana'a masājidallāhi ay yuḡkara fīhasmuḡ wa sa'ā fī kharābihā, ulā`ika mā kāna lahum ay yadkhuḡhā illā khā`ifn, lahum fid-dunyā khizyūw wa lahum fil-ākhirati 'azābun 'aẓīm

1. For them there is nothing but disgrace in this world and in the world to come an exceeding torment (Ali, 2008).
2. Theirs in the world is ignomy and theirs in the hereafter is an awful down (Pickthall, 1969).

From the example above, it can be seen that there is a difference between the two translations of the *ḡarf jar lām* in surah Al-Baqarah (2: 114). Abdullah Yusuf Ali translated the *ḡarf jar lām* become “for”, while Muhammad Marmaduke Pickthall translated the *ḡarf jar lām* become “theirs”. In this translation the two translators have different translation results, but the meaning is almost the same in literal terms in surah Al-Baqarah (2: 114). The difference both the two translators is in the class of words in the results of the translation. The result of Abdullah Yusuf Ali's translation is "for", in English "for" is included in the class of preposition. Whereas Muhammad Marmaduke Pickthall has the result of the translation of "theirs", in English "theirs" is included in the pronoun word class. From this it can be seen that both of them translate the same verse, but the word has different kind parts of speech.

From the results of two different translations, the writer wants to compare the results of the *ḡarf jar lām* translation of surah Al-Baqarah by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall. The author chooses the *ḡarf jar lām* in

surah Al-Baqarah because the *ḥarf jar lām* has many meanings which can make the translation results by two different translators have different results. Another reason that makes Surah Al-Baqarah chosen by the researcher for this research is that Surah Al-Baqarah is the surah that contains the most literal letters in the Al-Quran. Surah Al-Baqarah is the longest surah in the Al-Quran. This surah is the second surah in the Al-Quran. In addition, this surah is a madaniyah surah and has 286 verses. In this surah, it is explained about Islamic Sharia law, Allah also provides instructions regarding the main points of the law on marriage, divorce, gambling, alcohol, and anyone who must be given a living.

The writer chooses the translation of the Al-Quran by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall to be analyzed. The two translators are translators whose translation results are well-known, and used by many people in the world. Abdullah Yusuf Ali was born in 1872 in Surat, Western India. He is a Muslim from India who is famous as a translator of Al-Quran. Meanwhile, another translator, Muhammad Marmaduke Pickthall, he is Muslim from the West who is famous for the accuracy of his translation of the Al-Quran in English.

From the explanations above, the writer wants to compare the differences in the results of translations from two different translators of the *ḥarf jar lām* in Surah Al-Baqarah by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall.

1.2 Scope of Study

This research focused on studying translation, especially the translation of *ḥarf jar lām* in surah Al-Baqarah by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall. In this research, the writer wants to compare the differences between two different translation results from two different translators.

1.3 Research Questions

Based on the background above, this research has several questions that will be answered in this research.

1. How are *ḥarf jar lām* in surah Al-Baqarah translated into English by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall?
2. What are the translation procedures and the equivalent which is used in the translation of *ḥarf jar lām* in surah Al-Baqarah by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall?

1.4 Objective of Study

This research has two objectives of the study. The first is to know how are the differences between *ḥarf jar lām* in surah Al-Baqarah translated into English by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall. The second objective of the study is to find out the translation procedures used in the translation of *ḥarf jar lām* in surah Al-Baqarah.

1.5 The Significant of the Study

This research only focused on the translation *ḥarf jar lām* in surah Al-Baqarah by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall. In addition, this research is expected to contribute to the study of translation study. This research is also expected to be a reference for further translation analysis research.

1.6 Literature Review

This study is not the first research on translation area. Several studies have been studied by some researchers. The following are mentioned the previous studies:

The first literature review is a graduating paper that belongs to a student of UIN Sunan Kalijaga Yogyakarta, Muhammad Wahyu Aziz (2020). The title is “Comparative Analysis of Translation on *Ḥarf Jar Al-Ba’* in Surah Al-Kahf by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall”. In his research, he wants to know the equivalent which is used in the translation of *ḥarf al-ba’* in surah Al-Kahf by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall. This paper has the same subject as his paper but has a different object to be analyzed.

The second literature review is a graduating paper that belongs to a student of UIN Sunan Kalijaga Yogyakarta, Erlya Hafidzotul Masykuroh (2015). She conducted research entitled “The English Translation of Arabic Preposition *bi* in Surah Yusuf by Abdullah Yusuf Ali; and by Muhammad Taqiuddin Al-Hilali and

Muhammad Muhsin Khan”. She wants to know the equivalence that is used in the translation of the preposition *bi* in Surah Yusuf by Abdullah Yusuf Ali, Muhammad Taqiuddin Al-Hilali, and Muhammad Muhsin Khan according to Nida and Taber. The differences between this research and her research paper are the subject and the object of the study. In addition, this research analyzes the translation of *ḥarf jar lām* in surah Al-Baqarah, while her paper analyzes the translation of the preposition *bi* in surah Yusuf.

The third literature review is a graduating paper that belongs to a student of UIN Sunan Kalijaga Yogyakarta, Farhan Fahrezi (2022). The title is “Translation Errors Found in the Thesis Abstract Written by the Graduate Students of Sharia Economics of UIN Sunan Kalijaga”. He analyzed the types of translation errors found in the thesis abstract written by the graduate students of Sharia Economics of UIN Sunan Kalijaga. The differences between this research and his research paper are the subject and the object of study.

The fourth literature review is a graduating paper that belongs to a student of UIN Sunan Kalijaga Yogyakarta, Nidatul Khasanah (2018). She conducted research entitled “English Translation of Isim Ma’rifah on Surah Al-Rahman: Comparative Study of Abdullah Yusuf Ali’s and Marmaduke Pickthall’s Translation”. In this research, she analyzed the translation procedure applied in translating the isim ma’rifah found in the English translation of surah Al-Rahman by Abdullah Yusuf Ali and Marmaduke Pickthall. She analyzed the accuracy of the isim ma’rifah on the verses of the English translation of surah Al-Rahman. The differences between this research and her research paper are the subject and

the object of study. This research analyzes the translation of *ḥarf jar lām* in surah Al-Baqarah, while her research analyzed the translation of isim ma'rifah in surah al-Rahman.

The fifth literature review is graduating paper that belongs to a student of UIN Sunan Kalijaga Yogyakarta, Rilla Fadhilatul Mufidah (2019). The title is “A Comparative Analysis of the Translation of *Ḥarf Fi* in Surah Ali Imran by Talal Itani and Muhammad Marmaduke Pickthall”. In this research, she analyzed different ways in translate *ḥarf jar fi* in surah ali imran by Talal Itani and Marmaduke Pickthall. She also wants to know the translation procedures of *ḥarf fi* in Surah ali imron by Talal itani and Marmaduke Pickthall. the differences between this research and her research paper are the subject and the object of the study. This research analyzes the translation of *ḥarf jar lām* in surah Al-Baqarah, while her paper analyzed the translation of *ḥarf jar fi* in surah Ali-Imran.

1.7 Theoretical Approach

This research focused on analyzing *ḥarf jar lām* in surah Al-Baqarah which is translated by Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall. In this research, the writer uses the theory of translation procedure by Newmark (1988) and the theory of equivalence by Nida and Taber (1982).

1.8 Method of Research

Method is a way of work, based on certain system or rule (Kesuma, 2007, p. 1). The writer should use the right and clear method in analyzing to reach the best result of the analysis. The writer also needs to determine what kind of

research, the data source, how to collect the data, and how the analysis can be done clearly.

1.8.1 Types of Research

There are two kinds, they are qualitative and quantitative. This research is descriptive qualitative, it is in line with statement Hillebrand & Berg “Qualitative research is research referring to the meaning, concept, definition, character, metaphor, symbol, and description of things” (2000, p. 3). Based on that definition, this research is qualitative.

1.8.2 Data Source

This research uses the translation of *ḥarf jar lām* in surah Al-Baqarah translation results from two different translators as the data source. Two different translators are Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall.

1.8.3 Data Collection Technique

There are several techniques to do in research procedures. They are observation, interview, questionnaire, and document (Creswell, 2013, p. 45). As the data of this research is a document, this research uses the documentation technique to get the data. Meanwhile, the object of this research is the translation result. The writer uses some steps to collect the data for this research. First, read both versions of the translation carefully and repeatedly. Second, the writer collects the data from both versions. Third, the writer analyzes the similarities and differences translation of *ḥarf jar lām* in surah Al-Baqarah which is translated by

Abdullah Yusuf Ali and Muhammad Marmaduke Pickthall. The last, the writer concludes the analysis.

1.8.4 Data Analysis Technique

After accomplishing the data, the writer analyzes the data. In this research stage, the writer uses descriptive method to analyze the data. First, the writer identifies the translation result from two different translators. Second, classifies the word into the types of contexts based on the translation results. Third, the writer compares the translation in both versions. Last, the writer concludes.

1.9 Paper Organization

The paper organization of this research is designed into four chapters. The first chapter consists of the content of the introduction: background of the study, research questions, the objective of the study, the significance of the study, literature review, theoretical approach, method of research, and paper organization. The second chapter explains the theoretical background that relevant to the analysis. The third chapter discusses the finding and the analysis. The last chapter is the conclusion and suggestions of the research.

CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

In accordance with the analysis of the translation of the *ḥarf jar lām* in surah Al-Baqarah, the writer found forty-two verses containing the *ḥarf jar lām* in surah Al-Baqarah. Of the forty-two verses, there are sixty-one *ḥarf jar lām*. The writer analyzes all *ḥarf jar lām* in surah Al-Baqarah and finds several translation procedures contained in the translation of *ḥarf jar lām* in surah Al-Baqarah by Muhammad Marmaduke Pickthall and Abdullah Yusuf Ali.

From the analysis of the existing data, Muhammad Marmaduke Pickthall and Abdullah Yusuf Ali translated the *ḥarf jar lām* in surah Al-Baqarah into English into several types of word classes, including prepositions and pronouns. One of the reasons for the different translation results of the two translators is the difference age between the two translators. Marmaduke tends to use more ancient words than Yusuf Ali, but the meanings of the two are not much different.

The researchers excluded several translation methods from the 17 translation methods. The researchers removed some translation methods because some translation methods can only be used for certain translations. For example, translated labels are used to translate place names. The results of the analysis of *ḥarf jar lām* in surah Al-Baqarah show that there are three translation procedures used by the two translators, namely the literal procedure, the shift procedure, and the compensation procedure. Of the three procedures, the literal procedure is the

procedure most commonly found in this translation by the two translators. In this way, it can be concluded that there has not been much change in meaning or grammar in this translation.

To answer the first question in this research, it can be concluded that the two translators have different results in translating *ḥarf jar lām*. Marmaduke translated *ḥarf jar lām* into English as unto, to, and, for. Meanwhile, Yusuf Ali has more and more various translation results, such as your, theirs, to, and for. So it can be concluded that Marmaduke has a translation result that is more similar from SL to TL than Yusuf Ali.

For the second question, namely regarding procedures and equivalents. There are three translation procedures used by the two translators in translating *ḥarf jar lām* in surah *Al-Baqarah*. The most dominant procedure used is the literal procedure. While other procedures found in this translation are shift and compensation. Then the dominant equivalent used in this translation by the two translators is the formal equivalent.

4.2 Suggestions

After completing this research, the researcher has some suggestions for future readers and other researchers. First, the researcher suggests other researchers to use other theories to research the analysis of translation in Al-Quran. Because there are many theories that can be used by other researchers to examine the results of translation, for instance, figurative language, translation techniques, pragmatic analysis, and many more. Second, other researchers who

want to use this theory can examine different objects. This research only focuses on *ḥarf jar lām* in sūrah Al-Baqarah, so that other researchers can examine other objects using the same theory. Finally, the researcher suggests that for researchers who want to research the *ḥarf jar* in Al-Quran to looking at other surahs in Al-Quran which also contain *ḥarf jar*, because there are many *ḥarf jar* that contained in Al-Qur'an, for example *min*, *'ala*, *fī*, and many more.



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