



The 4th Proceeding International Conference on Arabic Language and Literature (ICALL) 2021

P-ISSN: 2809-364X | E-ISSN: 2808-8425

<http://proceedings2.upi.edu/index.php/ical/index>

Published by: Study Program of Arabic Language Education,
Faculty of Language Education and Literature, The Education University.

Jam'u Taksir Translation Strategy in Al-Quran Juz 30

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Abstract

Differences in grammatical structure between Arabic as the source language and Indonesian as well as Sundanese as the target language requires translator to determine the appropriate translation strategy to create a more natural translation result that can be easily understood by the native speaker of the target language. In Arabic, there is a form of word called jamak taksir. jamak taksir are Arabic words that have many patterns and it is sometimes difficult to distinguish between pattern of these word and others because the pattern of jamak taksir is similar to other patterns such as mashbdar or isim fail. In this study, the researcher examined the translation strategy used to translate jamak taksir of the Quran juz 30 in the Indonesian translation Quran by Kemenag RI and Sundanese translation Quran by Al Amin. This research was conducted using a qualitative descriptive approach with an embedded research method. The result showed that in both of the Quran translations, there are several techniques used to translate jamak taksir. Those are: literal, description, general equivalence, transposition, and adaptation translation. While the most frequently used technique in the two Quran translations is a literal translation technique, which indicates that the translations highly emphasized on the source language.

Keyword: *jamak taksir, translation technique*

Introduction

Along with the development of technology, translation is not considered something difficult to do. Currently, language translations can be done using google translate. A technology capable of translating into more than 50 languages. But of course a technology has its limits, there are also many errors that can be found. Machine translation is one of the technological advances that can help translators to carry out their translation functions easier and faster. However, the current Google Translate is not a machine that can replace translators. Google Translate has limitations in transferring messages from source language into target language as a whole, including in translating the context and cultural situation of a nation. Therefore, Google Translate is useful only in helping the translation process.

Lason in Al-Farisi (2017) translates means (1) studying the source language from the aspect of the lexicon, grammatical structure, communication situation and cultural context (2) analyze the source language to get the meaning desired by the author (3) reproduce the meaning by using the lexicon, grammatical structure, and cultural context contained in the target language.

Alshehab (2020) has emphasized that translation acquires knowledge and experiences that could connect people all over the world, next, people's relationships will be built to be more understanding of each other.

According to Moeliono in Nurbayan (2014), translation is essentially an activity of producing a message in the source language with the closest and most reasonable equivalent

in the recipient's language, both in terms of meaning and in terms of style. Ideally the translation is not perceived as a translation.

There are two tools that must be used in translation, namely intellectual tools and practical tools. Intellectual tools include good proficiency in the source and target languages. Knowledge of the subject matter being translated, the application of knowledge possessed, and skills. Practical tools include the ability to use reference sources and knowledge of the context of a text (Rochaya M, 2000).

Each language has its own uniqueness and characteristics that distinguish one language from another, as well as Arabic and Indonesian and Sundanese. There are many translation techniques that can be chosen when translating so that the messages contained in the source language can be conveyed properly into the target language that is not widely known.

Each language has a different sentence structure and has its own characteristics. Good and communicative language is composed of good sentences. Sentences arranged according to a good language structure will make it easier for listeners to understand what the speaker is talking about (Qistifani, 2019).

In Indonesian and Sundanese, plural sentences do not have gender, while in Arabic there is an element of gender in every sentence formation. Alwi and his colleagues also stated in the book *Grammar Standard Indonesian Language* (2000) that plural formation in Indonesian can be done in various ways, namely: reduplication of nouns, reduplication of verbs, and reduplication of adjectives, as well as the use of numbers. Riani (2012) reveals that there are several ways to make words plural in Sundanese, namely: 1) adding a noun plural marker; 2) adding verb plural marker 3) adding adjective plural marker. In Arabic there are three types of plurals, namely 1) *jam'u taksir*, which shows the plural in the form of a word change which in English is called 'broken plural'. 2) *jam'u mudzakkar salim* which is plural for the male type. 3) *jam'u muannats salim* which is plural for the female type.

Because of that difference, the researcher discusses how the *jam'u taksir* is translated into Indonesian and Sundanese which have differences in both language characteristics, culture or grammatical arrangement. In this study, the researchers used the Indonesian translation of the Indonesian Ministry of Religious Affairs and the Sundanese translation of the Quran Al Amin published by CV Dipenogoro.

Method

Research Design

The research is a qualitative research using an embedded case study research, that is research conducted by determining the problems and objectives at the beginning before going into the field, as well as research focusing on certain problems. And will be carried out with a comparative research approach.

data analysis technique

The steps that will be taken to carry out this research are as follows:

1. Look for the verses that contain *jam'u taksir* in juz 30.
2. Identifying *jam'u taksir* based on *jam'u taksir qillah* and *jam'u taksir katsrah*.
3. Identify the translation strategy used in translating the *jam'u taksir*, both in the Indonesian translation of the Koran by the Ministry of Religious Affairs of the Republic of Indonesia as well as in the Al-Amin Sundanese translation by Dipenogoro.
4. Identify the realization of the translation in juz 30 of the Ministry of Religious Affairs of the Republic of Indonesia as well as in the Al-Amin's Sundanese translation by Dipenogoro.

Results and Discussion

Ibnu Malik (1274) explains that there are four patterns of *jam'u taksir qillah* namely

١. أَفْعَلٌ
٢. أَفْعَالٌ
٣. أَفْعَلَةٌ
٤. فَعْلَةٌ

There are also 16 patterns of *jam'u taksir katsrah*:

- | | |
|-----------------|-------------|
| ٩. فُعَلٌ | ١. فُعَلٌ |
| ١٠. فُعَالٌ | ٢. فُعَلٌ |
| ١١. فِعَالٌ | ٣. فُعَلٌ |
| ١٢. فُعُولٌ | ٤. فِعَالٌ |
| ١٣. فَعْلَانٌ | ٥. فُعَلَةٌ |
| ١٤. فُعْلَانٌ | ٦. فَعْلَةٌ |
| ١٥. فُعْلَاءٌ | ٧. فَعْلَى |
| ١٦. أَفْعِلَاءٌ | ٨. فَعْلَةٌ |

and there are also 19 patterns *shigab muntahal jumu'*:

- | | |
|-----------------|-----------------|
| ١١. فَوَعِلٌ | ١. فَعَالِلٌ |
| ١٢. فَوَاعِيْلٌ | ٢. فَعَالِيْلٌ |
| ١٣. فَيَاعِلٌ | ٣. أَفَاعِلٌ |
| ١٤. فَيَاعِيْلٌ | ٤. أَفَاعِيْلٌ |
| ١٥. فَعَائِلٌ | ٥. تَفَاعِلٌ |
| ١٦. فَعَالِي | ٦. تَفَاعِيْلٌ |
| ١٧. فُعَالِي | ٧. مَفَاعِلٌ |
| ١٨. فُعَالِي | ٨. مَفَاعِيْلٌ |
| ١٩. فَعَالِي | ٩. يَفَاعِلٌ |
| | ١٠. يَفَاعِيْلٌ |

But not all of the *jam'u taksir* patterns are found in juz 30, there are only 14 patterns of the *jam'u taksir*: namely:

أَفْعَالٌ - أَفْعَلَةٌ - فُعُلٌ - فِعَالٌ - فُعَالٌ - فَعْلَةٌ - فُعُولٌ - فَعَالِلٌ - فَعَالِيلٌ - أَفَاعِيلٌ - مَفَاعِيلٌ -
مَفَاعِيلٌ - فَوَاعِيلٌ - فَعَائِلٌ

Molina and Albir (2002) suggest eighteen translation techniques that can be used by translators, including:

1. Borrowing Techniques
2. Calque technique
3. Literal Technique
4. Amplification Technique
5. Reduction Technique
6. Compensation Techniques
7. Technique Description
8. Discursive Creation Techniques
9. Common Equivalence Technique
10. Generalization Technique
11. Particularization Technique
12. Linguistic Compression Technique
13. Variation Techniques
14. Dissipation Technique
15. Addition Technique
16. Shift Technique

The Qur'an is the absolute truth of God's word and will remain until the Day of Judgment. The relationship between language and the Qur'an is the aspect of meaning contained in the Qur'an itself (Taufikurrohman, 2018).

As a guide for Muslims, the Qur'an has been translated from Arabic to other languages. Because many Muslims do not understand Arabic, the translation of the Quran into other languages is also very helpful for a Muslim to understand what the real meaning of what they read and what they should do. and to produce a good translation, a translator must understand the language and culture of the source language and target language so as not to produce translation results that are difficult for speakers of the target language to understand. There are many ways to improve the translation results in order to produce results that are easy to understand.

In connection with this statement, Hidayatullah (Jamatulaini, 2020) stated that among the actions that must be taken by the translator are; adding words that cause word wastage, removing words that cause word shortages or replacing words that cause loss of the original meaning of the SL words. This is done because of differences in structure, with the aim of maintaining the accuracy aspect of the meaning transferred from SL to SL.

There are five translation techniques used in translating the *jam'u taksir* in juz 30 in the Indonesian translation of the Al Quran and the Sundanese translation of the Al Amin Al Quran, namely: literal translation techniques, description translation techniques, common equivalence translation techniques, transposition translation techniques and adaptation translation techniques.

As for the use of the plural translation technique of the estimate in juz 30 in the Indonesian translation of the Al-Quran and the Sundanese translation of the Al-Amin, the majority use literal translation techniques, which means that the translation in the two Al-Qurans places more emphasis on the source language.

Another translation technique that is quite widely used is the transposition translation technique, mostly by translating the plural form of taksir using the singular form of the word

which is caused by redundancy when the word is translated into Indonesian or Sundanese using its plural form.

There are three other translations used in translating the plural taksir in juz 30 but their use is minimal, namely adaptation translation techniques, description translation techniques and common equivalence translation techniques.

Discussion

1. Use of Literal Translation Techniques

In the two translations of the Quran, the translators use literal translation techniques very much in translating the jam'u taksir in juz 30, the percentage of use is 57.83% in the Indonesian Ministry of Religious affairs Indonesians translation and 62.65% in the Sundanese translation of the Al Quran Al Amin. Literal translation techniques or literal translation techniques according to Al-Farisi (2011), are usually used when the meaning of the source language is close to the meaning of the target language or relatively close to it.

Newmark (Al Farisi, 2011) states that literal translation techniques are basic techniques in translation. So it is not uncommon for translators to translate using literal translation techniques first, and if the translation is felt to be inappropriate either with the intent to be conveyed or with the wording rules contained in the source language, the translator will use other translation techniques.

The reason many use literal translation techniques is because many translators are more concerned with translating language than translating meaning. whereas in the translation of words that are equivalent in other languages do not always give the same meaning.

As in the following verse:

- word أُبْرَارٌ , Al-Infithar verse 13

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

K	Sesungguhnya orang-orang yang berbakti benar-benar dalam (surga yang penuh) kenikmatan
A	Saéstuna jelema-jelema anu balageur pasti aya dina kani'matan

The word أُبْرَارٌ is *jam'u taksir al-qillab* whose singular form is which means 'being honest, doing a lot of good and having good character'. In the Indonesian Ministry of Religious Affairs Indonesian translation, the word أُبْرَارٌ is translated using a literal translation technique, namely 'orang-orang yang berbakti'. Likewise in Al-Amin, the AL-Quran, the Sundanese translation is translated using a literal translation technique, which means 'jelema anu balageur'.

The word 'orang-orang yang berbakti' is formed into a plural word by means of partial repetition, namely repeating the word people and then followed by the word filial. In Indonesian, this is included in the formation of plurals by reduplication of nouns, namely by repeating the first word followed by the second word (Alwi and et al, 2000: 238). Similar to the formation of the word 'devoted people', the word 'jelema-jelema nu balageur' is also formed by means of partial repetition of the word.

- Word وَجُوهٌ , Al-Ghasiyah verse 2

وَجُوهٌ يَّوْمَئِذٍ خَاشِعَةٌ

K	Pada hari itu ada banyak wajah yang tertunduk terhina
A	Mangpirang-pirang beungeut (jalma) dina poé éta aralum

The word is *jam'u taksir al-katsrah* whose singular form is which means the front part of the head that contains the eyes, nose and mouth. In the Indonesian Ministry of Religious Affairs Indonesian translation the word is translated using a literal translation technique to 'banyak wajah'. In Al-Amin AL-Quran the Sundanese translation is translated by literal translation technique which is defined as 'mangpirang-pirang beungeut'.

2. Use of Translation Techniques Description

Furthermore, in translating the plural of taksir contained in juz 30, the translator also uses descriptive translation techniques such as the word **عِشَارُ** contained in At-Takwir verse 4:

وَإِذَا الْعِشَارُ عُطِّلَتْ

K	Dan apabila unta-unta yang bunting ditinggalkan (tidak terurus)
A	Jeung upama onta-onta nu keur rareuneuh diarantep

In Arabic there are many words that describe different types of camels. Whereas in Indonesian only recognizes the word 'unta', and in Sundanese only recognizes the word 'onta'. Because there are no equivalent words that can convey the meaning of the source language into the target language horse, the translator uses a description translation technique to become 'unta-unta yang bunting' in Indonesian, and 'onta-onta nu keur rareuneuh' in Sundanese.

This is in line with what was conveyed by Al-Farisi (2011, p. 80) that the matching of forms or functions of an unknown source language in the target language can be done by using generic words as lexical items accompanied by modifications.

The percentage of using descriptive translation techniques in translating the *jam'u taksir* in juz 30 is not too large, only 9.64% in the Indonesian Ministry of Religious Affairs Indonesian translation, and 8.44% in the Sundanese translation of Al Amin's.

The word **صُحُفٌ** in At-Takwir verse 10

وَإِذَا الصُّحُفُ نُشِرَتْ

K	Dan apabila lembaran-lembaran (catatan amal) telah dibuka lebar-lebar
A	Jaung upama buku-buku amal dibukakeun

the word **صُحُفٌ** is *jam'ut taksir al-katsrah* whose singular form is which means something written on paper or so on. In the Indonesian Ministry of Religion's Indonesian translation of the Koran, the word is translated using a descriptive translation technique, namely charity note sheets. Likewise in Al-Amin AL-Quran the Sundanese translation is also translated using description translation techniques, namely charity books. The translation with the description technique by adding the type of book or sheet referred to in the verse is a charity notebook.

3. Use of Common Equivalent Translation Techniques

The Indonesian Ministry of Religious Affairs Indonesian translation and the Sundanese translation of the Al-Quran Al-Amin also uses the usual equivalence technique in translating the *jam'u taksir* form of the word estimate into several words. As in the Indonesian Ministry of Religious Affairs Indonesian translation in the following verses:

- the word **النُّجُوجِ** Al-Buruj verse 1

السَّمَاءِ اتِ الْبُرُوجِ

“Demi langit yang mempunyai **gugusan bintang**”

- word أَصْحَابُ Al-Buruj verse 4

فُنَيْلَ أَصْحَابِ الْأَحْدُودِ

“Binasalah **orang-orang yang membuat** parit”

- the word أَفْوَاجُ An-Naba verse 18

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا

“Yaitu pada hari (ketika) sangkakala ditiup, lalu kamu datang **berbondong-bondong**”

In Indonesian the word 'gugusan bintang' is more commonly used to describe many stars. And the word أَصْحَابُ if you see the meaning to be conveyed in the verse, it will be easier to understand when it is interpreted as 'orang-orang yang membuat' rather than 'orang-orang yang memiliki'. Also the word أَفْوَاجُ is commonly interpreted as 'berbondong-bondong' rather than 'berkelompok'.

In the Al-Quran Al-Amin, the Sundanese translation, equivalence translation techniques are commonly used in several words. As there is the word أَفْوَاجُ in An-Naba verse 18

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا

“Dina poéan ditiupna sangkakala, maranéh baris daratang **ngaleut ngeungkeuy ngabandaleut**”

The word أَفْوَاجُ means group, but in Sundanese the equivalent word that is often used is 'ngaleut ngeungkeuy ngabandaleut' or in Indonesian the equivalent is 'berbondong-bondong'. The use of this translation technique in the Indonesian Ministry of Religion's Indonesian translation of the Koran is 6.02% and in the Sundanese translation of the Al Quran Al Amin is 4.82%.

4. Use of the Transposition Translation Technique

In the translation of juz 30 of the Koran translated into Indonesian, the translator uses the transposition technique in certain circumstances, including:

- When the jam'u taksir becomes a 'الصفة'

When the plural of estimate becomes a 'الصفة', it will be translated by a transposition technique. Example:

- An-Naba' verse 16

وَجَنَّاتٍ أَلْفَافًا

“Dan kebun-kebun yang **rindang**”

- An-Naba' verse 33

وَكَوَاعِبَ أُنْرَابًا

“Dan gadis-gadis montok yang **sebaya**”

- 'Abasa verse 42.

أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجْرَةُ

“Mereka itulah orang-orang kafir yang **durhaka**”

in Arabic if something is plural then its nature must also be formed from a plural word, but in Indonesian and Sundanese when a word is plural then its nature is usually formed from a singular word.

- When the jam'u taksir is *idbafab* with *isim dhamir*
 - Al-Qari'ah ayat 6

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ

“Maka adapun orang yang berat **timbangan** (kebaikan) nya”

- Al-Qari'ah ayat 8

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ

“dan adapun orang yang ringan **timbangan** (kebaikan) nya”

According to Al-Farisi (2011, p. 68-69), the transposition procedure is carried out when the translator does not find the target language structure that is the same as the source language structure. The word structure also needs to be adjusted so that the translation does not violate the language rules that apply in the target language. This adjustment will make the readers of the translation feel more comfortable and easier to understand.

In contrast to the Indonesian Ministry of Religion's Indonesian translation of the Koran, in the Sundanese translation of the Koran Al-Amin there are no certain circumstances where the translator uses the transposition translation technique.

The percentage of use of transposition translation techniques in the Indonesian Ministry of Religious Affairs Indonesian translation is 22.89%, while in the Sundanese translation of the Al-Quran Al-Amin the percentage of using transposition translation techniques is 19.23%.

5. Use of the Adaptation Translation Techniques

The next translation technique used in translating the *jam'u taksir* in juz 30 is the Adaptation translation technique. This technique is used in the Indonesian Ministry of Religious Affairs Indonesian translation and the Sundanese translation of the Al-Quran AL-Amin. The use of this technique to translate the plural estimate in juz 30 is minimal. The percentage of the use of this technique in translating the *jam'u taksir* in juz 30 of the Indonesian Ministry of Religious Affairs Indonesian translation is only 3.62% and in the Sundanese translation of the Al Quran Al Amin is only 4.82%.

Conclusion

Based on the results of research and discussion of the translation strategy of juz 30 in the Indonesian Ministry of Religious Affairs Indonesians translation and the sundanese translation of the Al Quran Al Amin, it can be concluded that:

1. Both in the Indonesian translation of the Indonesian Ministry of Religious Affairs and in the Sundanese translation of Al Amin, the translation emphasizes more on the source language because the percentage of literal translation techniques is very large.
2. Adjustments are made for words that do not have equivalents in Indonesian and Sundanese using adaptation and description translation techniques.
3. Transposition translation techniques are mostly used to adjust the different grammatical arrangements between Arabic, Sundanese, and Indonesian.

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