

A Meaning Shift in the Translation of Alquran into Indonesian

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Abstract: *This study examines the shift in the translation of Al-Qur'an into Indonesian. The research focuses on (1) a generic-specific shift and (2) a specific-generic shift. This study uses a semantic and translation approach. The research data in the form of words in Al-Quran having a meaning shift when translated into Indonesian. The data source of this research is Al-Qur'an and the translation by the version of Ministry of Religious Affairs the Republic of Indonesia. The collected and selected data were analyzed by Halliday social semiotics. Based on the results of data analysis, it can be concluded as follows: First, a generic-specific shift occurs because of social factors and the factors of emphasizing the nuances of meaning. Second, the specific-generic shift occurs because of social factors and the factors of emphasizing the nuances of meaning. The Social factor in the text is influenced by the position of the giver and receiver and the factor of emphasizing the nuances of meaning raises special meaning nuances owned by the words of TL.*

Keywords: translation shifts, meaning, Arabic, Indonesian

1. Introduction

Tarjamah is a word derived from the Arabic, *tarjama-yutarjimu-tarjamatan*. The word *Tarjamatan* is a noun formed from the word *tarjama*. The word has two meanings having the same semantic field. First, the word means to express or explain in any other languages. Second, the word means to interpret. The first meaning tends to lead to a verbal explanation, while the second meaning leads to a written explanation.

The translation implicates on how to provide equivalent in accordance with the mandate contained in a source language. The standard used as a key in translation is non-structural meaning. This explanation describes that in the process of looking for the equivalent of meaning, the translation has an important role to determine the equivalent. Equivalent must not have the same structure. In the process of looking for the equivalent, it many times occurs a shift to give equivalent meaning with the source language (SL). The shift could be a shift in the structure and a shift in meaning. Changes in the structure occur because the structure of SL is not able to express the meaning in carrying SL while a shift in meaning occurs because it is influenced by culture and context of the situation in the text.

This research discusses a meaning shift. This Research is very important to study because there are plenty of certain words are not translated on their lexical meaning. They are given the synonym of the certain words. This problem also occurs very often when translating Al-qur'an into Indonesian. This meaning shift absolutely has the background or social and cultural causes or the difference of structure.

The description above shows the importance of doing research of meaning shift in the translation of Al-Qur'an into Indonesian. Based on the problem above, the research entitles the meaning shift in the translation of the Al-Qur'an into Indonesian.

2. Review to Literature

a. A Translation Shift

The shift also means transition, transfer, and replacement. The definition of Transition or transfer in this research refers to changes in the structure and changes in meaning to achieve equivalent in translation. The shift is a linguistic and cultural behaviors used to search for equivalence.

Basil (2004) says that Catford is the first person using the term shift. Level shift is a term at the language level which has equivalent in different languages at different levels. The shift occurred as a result of their language and culture gap between the source language and the target language. The shift in the translation is applied to get meaning equivalent. Meaning in translation is more important rather than the form. The Meaning in the source language must be retranslated in the target language. Linguistics, semantics and pragmatics of the source language should take the rules of the target language.

The shift is seen as one effective way to divert the meaning of the source language into the target language without ignoring the purity of the message. The shift is a translator media to move the message from the source language into the target language by considering the closeness of the message. But on the other hand, the shift led linguistic phenomenon, which changes the structure of the language to achieve equivalent meaning.

The translation shift occurs at some points and the text level. The translation shift occurs when there is no equivalent sentences on the source language to be realized in the equivalent meaning in the target language. Machali (1997: 150) explained that there are two types of shifts in the translation that could happen. The first is compulsory shift. This shift can be a structure, cohesion, and pronunciation shift. The second is optional shift. Optional shift can be a meaning, reference, interpersonal, and textual shift. This translation shift occurs because the

translators could not find the form which is really the same as the source language, so it needs to be realized in the target language. This is done to make the text acceptable in the target language community.

b. Meaning Shift

Hoed (1995: 12) defines modulation or meaning shift as the equivalent which is semantically different from meaning or scope of meaning. Hoed (1995) divides the meaning shift into two groups, namely viewpoint shift and meaning shift. The viewpoint shift occurs when the source language obtain equivalent elements in the target language which has a semantically different viewpoints. Fatawi (2009: 43) explains that this technique is understood as viewpoint changes or perspective related to thought categories or alteration lexis of a different linguistic unit in the target language. This is done because of the characteristics of different languages between SL and TL.

The meaning shift occurred when the elements of SL obtain equivalent of TL which has different meaning, broad meaning into the narrow meaning or vice versa. The shift actually leads to the types of changes in semantics. The types of semantics changes can be divided into five, the broad meaning changes, narrow meaning changes, total change, Eufemia, and coarsening (Chaer, 2002: 141).

Broad Meaning is a word that has more than one meaning because of certain factors. The narrow meaning is a word that has meaning more than one and then has one meaning (Djajasudarman, 2008: 8-9). Total change is overall word meaning changes. The Eufemia is changing the broad or narrow meaning that lead to more smooth or polite meaning. Coarsening is the opposite of Eufemia, the original meaning is more smooth than the meaning translated.

Newmark (1998) defines the same statement as Hoed, but he divides differently. Modulation or meaning shift is divided into two, compulsory modulation and free modulation. Newmark divided it based on the types not the forms. The types lead to the characteristics that must be done by a translator and the forms lead to the linguistic unit. So, there is a difference between the form of a meaning shift with the type of meaning shift.

Modulation must be adopted when a word, phrase or structure do not find their equivalent in the SL, thus delivering a message of TL done using different structures.

3. Research Method

This research uses an approach of translation theory. The Focus of the research is to analyze a shift of meanings coverage. This data are words in Al-Qur'an and their Indonesian translation. The data is the translation containing a shift. Arabic-Indonesian translations show distinctive patterns as influenced by the culture of Target Language (TL). The source of data is Al-Qur'an and its Indonesian translation. Al-Qur'an translation chosen is Al-

Qur'an of the Ministry of Religious Affairs Republic of Indonesia (MORA) version.

The data collection is taken from words shifting from Arabic into Indonesian. The shift can be known as meaning shift. The finding of a meaning shift is as the fundamental to determine the cause of the meaning shift. Furthermore, the data is classified based on the indicators and sub-indicators of a meaning shift.

The next step is analysing data, the theory used to support this analysis is a social semiotic theory, the theory associated with changes in the lexical meaning because it is influenced by the situation and cultural context. The first stage to analyze is by looking for shifting words and phrases. Data on the shifted SL are translated on the original translation in Arabic dictionaries. Then, they are compared with the Indonesian translation. The comparative analysis uses componential analysis. The results of the analysis can identify any shifts.

4. Research Results

1. The Meaning Shift of Generic to Specific

The meaning shift of generic to specific that the words in Al-Quran occurs because social factors and meaning nuance factors.

a. Social factors

Social factors cause the changes of generic meaning to the specific because there is vagueness in the lexical meaning of the source language when translated literally. If the lexical meanings of SL are maintained, they will obscure the position among sentences in the text. The social context has an important role to determine the diction used in translation. Translators must know and understand the social context and the situation context contained in SL. The data shows a meaning shift of generic to specific because of social factors as follows.

Arabic	Indonesian	English	Data
أذكر نعمتي التي أنعمت عليكم Uzkur ni'mati al-lati>an-'amtu alaikum	Ingatlah nikmat yang telah aku anugerahkan kepadamu (Al-Baqarah: 40)	Remember my favour which I bestowed upon you. (Al-Baqarah: 40)	1
قال رب انصرني بما كذبون Qa>la rabbi uns}urni bima> kazzabun	Nuh berdoa: "Ya Tuhanku, tolonglah aku, karena mereka mendustakan aku." (Al-Mu'minun: 26)	(Nuh (Noah)) said: 'Oh my Lord, help me because they deny me.' (Al- Mu'minun: 26)	2
قال قد وقع عليكم من ربكم رجس و غضب Qa>la qad waqa'a alaikum wa min rabbikum rijsun gad}aba	Ia berkata: "Sungguh sudah pasti kamu akan ditimpa azab dan kemarahan dari Tuhanmu." (Al-Araf: 71)	He (Hud) said: "Torment and wrath have already fallen on you from your Lord." (Al-Araf: 71)	3
ولولا فضل الله عليكم ورحمته وأن الله	Dan andaikata tidak ada karunia Allah dan rahmat-Nya atas	And had it not been for the grace of Allah and His	4

ثواب حكيم Wa lawla> fad}lu alla>hi 'alaikum wa wa rah}matuhu wa anna alla>ha tawwa>bun h}aki>m	dirimu dan (andaikata) Allah bukan Penerima taubat lagi Maha Bijaksana, (niscaya kamu akan mengalami kesulitan-kesulitan). (An-Nur: 10)	Mercy on you (He would have hastened the punishment upon you)! And that Allah is the One Who forgives and accepts repentance. the All-Wise. (An-Nur: 10)
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In the data 1.2, 3, and 4 there is a word showing the use of synonyms. The word can not be exchanged by a word through its lexical translation. It happened because the nuance of meaning must be revealed in the lexical equivalent. Therefore, translators should find the equivalent by shifting in the lexicon translated. The shift functions to appear the semantic meaning of the text.

Data 1, the word أُنعم (An'ama) is a word prefixes alif-. the basic form is (Na'ima). After obtaining a derivational affix, its meaning changed into (ata) so that its meaning become to give, it is inappropriate meaning in its basic form, then the verb added an affix becomes to bestow.

The Words to give means to share and to hand something (KBBI: 178). The activities done mean general activities without any hierarchical position between giver and receiver. However, the translator gives the equivalent meaning of the word to give into the word to bestow. This lexical word means Award given by superiors to subordinates (KBBI: 78). There is a hierarchy between the giver and the receiver. In other words, there is a meaning shift, a narrow meaning. The meaning of the word to give is still common meaning, while the word to bestow is a special phrase used for their social strata between the giver and receiver in the text.

Besides the explanation above, the shift occurs because Arabic has no equivalent used to describe the meaning of the word to bestow, using the word to give, a social hierarchy in the text does not appear. If the translation is still used lexical meaning, the lexical semantics and the message do not appear on the translated text. In other words, there is vagueness word in Arabic and Indonesian. Sometimes the lexeme meaning in SL does not have the degree of equivalence of meaning in TL.

The shift above is a must. If the shift is not done, the messages could not be delivered well. There is a semantic gap between TL and SL. It looks at the differences in the meaning distribution of the word to give and to bestow. The word to give is a verb used to express the activity of peers without social distance between the giver and the receiver, while the word to bestow, a verb showing the social distance between the giver and the recipient.

Furthermore, the data 2 the word قَالَ (qa>la) is a verb called fi'il madhi. The characteristic of the basic verb in Arabic is the verb does not obtain affixation process. Lexically the word قَالَ (qa>la) means to say (Munawir, 2002: 1172). The word To Say is a verb of deverbalisasi process, the basic form is a word that has an utterance (KBBI: 633). After receiving the prefix ber-, the meaning

of basic form transforms into to give to reveal. The Lexeme word is semantically used to communicate between the speaker and the hearer without limiting the social hierarchy.

The word قَالَ (qa>la) in the Al-Qur'an translation is translated with the word to pray. The word should be translated into the word دعا (Da'a>). The word to pray means a hope, a request, and a praise to God (KBBI: 337). The dictionary word to pray is the equivalent of the word قَالَ (qa>la), it aims to emphasize the semantic of translation. That meaning has the social hierarchy difference of the giver and receiver on the text. In the text, there is a communication between the Prophet Muhammad and Allah.

If a translator provides the lexical meaning, the social hierarchy in the text does not appear. The impression of the reader becomes different when the word قَالَ (qa>la) is translated with the word to pray. They immediately think that the request maker is a person who has the lower social strata. The context on the text will appear with the proper diction.

Considering the register of language, the use of the word to pray is used for refining the meaning to show politeness. The Context of the data 4:02 requires the word قَالَ (qa>la) means to request, to hope, but translators tend to use the word to pray. The words to pray and to say have the same reference, Allah. The reference of both words is an object. Nida and Teber (1982: 56) divides the meaning reference into four, object, event, abstract, and relation.

The explanation above shows a meaning shift in generic into specific meaning. The lexeme to say has a broad meaning, there is no limit use of the word. If the word is used, there is no register smoothing appears. The word to pray is a special word used to ask Allah. The diction has a specific distribution in the context of the situation. the diction in Indonesian translation is the impact of the adjustments of lingual system because the register used in Indonesian Al-Qur'an translation serves to reveal the context of the situation found in the translation

Furthermore, the data 4:03 the word رَجَسَ (Rijsun) is a masdar derived from the root of the word رَجَسَ (rajisa). Lexically the root of the word means doing despicable things, while the root noun means a badness (Munawir, 2011: 476). The word abomination has the synonym with badness and humiliation. The both words mean a bad thing that fallen on human beings without knowing who provides the badness or humiliation (KBBI: 499).

The word رَجَسَ (Rijsun) on the above data and compared with the word Torment. The word Torment is not the translation of the word رَجَسَ (Rijsun) or its synonyms, such as the words *danasa*, *khabisa*, *Qadira*, *najisa*, and *waskhun* (Marjuni, 2009: 297). The word torment means badness given by God to His human being because of violating religious laws (KBBI: 106). The both words viewed from the meaning components the word torment and humiliation have one of the similar meaning components, it is an badness.

If the translators give the lexical translation, for example; the translation of the data 3 the word torment changed to the words abomination, badness, humiliation or words that have the same synonymous with the word badness, the translation will be
 He (Hud) said: "Badness and wrath have already fallen on you from your Lord."

The translation above does not show the nuances of social meaning because the diction used means in general. So, to provide social nuance to the text, the translation should use a precise equivalent diction, the diction is Torment. The word Torment is a precise diction because it is used only for the bad things given from Lord. The diction option provides convenience of the reader to know the situation context of the translation.

The above explanation shows any speech environments and speech conditions when the speech was delivered. the discourse text refers to an activity happening on the text, the activity is a warning. Prophet Muhammad warns the despotic followers about torment given to those who disbelieve in the Prophet's teachings.

When viewed from the register of language, the translation shift of lexical meaning the word badness shifted into the the word torment word on the translated text serves to reveal the nuances of coarsening message. the word torment provides a coarse feel of translation rather than the word badness. The shifting process is influenced the situational context factors expecting a coarse impression. The coarse impression on the text is raised by the register realization through the precise selection of semantics, it is the selection of precise diction to the context field, tenor and mood translation.

The above explanation shows a meaning shift of generic to specific. The lexeme badness has a broad meaning and no limit use of the word. As the word Torment is a special lexeme used to provide the name of badness, abomination, and humiliation given by Lord. The diction has a specific distribution in the context of the situation. The diction selected on Indonesian translation is the impact of the adjustments of lingual system because the register used in Indonesian Al-Qur'an translation.

The data analysis above indicates a meaning shift of generic to specific. Specific meaning on the data above aims to reveal the context of the current situation on the text. Linguistic behavior used to reveal the context of the situation is to select the precise diction between the giver and receiver communications made in the text of the translation. Regarding to the giver and receiver of the translation, the translators can determine any precise diction desired by the text. The data above wants to have any diction showing the use of the word influenced by social factors between God and His human being. All data showing generic meaning to specific show an activity of God and His human being.

Halliday (1978: 113-114) describes the social structures associate with the social context, patterns of social

relationships. Then Social and situation context of the text have implications for the structure and diction in the text. Texture text is considered to be able to reveal social realities occurring in the text. a social structure determine and give a meaning to the various types of social context where the meanings are exchanged. Thomas and Wareing (1999: 195) also explains that the social structure affects the linguistic variation contained in the text. Social background affects the language used in a text.

b. Meaning Nuance Factor

A meaning Shift for emphasizing meaning nuance makes to raise the special nuance meaning is owned by the TL Giving more specific meanings than the SL is a linguistic option influenced by the system of Indonesian language culture. If the lexical meaning of SL is maintained, the emphasis of meaning in translation can not be known by Indonesian speaker. The process of giving equivalents on TL must focus on the lexicon, grammar, communication and cultural context of SL (Larson, 1988).

Here are the data showing a meaning shift due to emphasizing the nuance meanings.

Arabic	Indonesian	English	Data
<p>بل كذبوا بالساعة وأعدنا لمن كذب بالساعة سعيرا Bal kazzabu> bi as-sa> 'ati wa a'tadna> liman kazzaba bi as- sa> 'ati sa'i>ran</p>	<p>Bahkan mereka mendustakan hari Kiamat. dan Kami menyediakan neraka yang menyala-nyala bagi siapa yang mendustakan hari Kiamat. (Al-Furqan: 11)</p>	<p>Nay, they deny the Hour (the Day of Resurrection). And for those who deny the Hour, we have prepared a flaming Fire. (Al-Furqan: 11)</p>	5
<p>والخامسة أن غضب الله عليها إن كان من الصادقين Wa al- kha>misatu anna gad}aba alla>hi 'alaiha> in ka>na min as- sa>diqi>n</p>	<p>Dan (sumpah) yang kelima: bahwa <u>murka</u> Allah atasnya jika suaminya itu Termasuk orang-orang yang benar. (An-Nur: 7)</p>	<p>And the fifth (testimony should be) the invoking of the <u>Curse</u> of Allah on him if he be of those who tell a lie (against her). (An-Nur: 7)</p>	6
<p>ويخرجون فريقا منكم من ديارهم Wa yukhrijun>na fari>qan minkum min diya>rihim</p>	<p>Dan kamu tidak akan <u>mengusir</u> dirimu dari kampung halamanmu. (Al-Baqarah: 85)</p>	<p>And <u>drive out</u> a party of you from their homes. (Al-Baqarah: 85)</p>	7

The data 5, 6, and 7 there are words showing the use of synonyms and it is impossible to exchange a word with lexical translation for meaning nuances.

The data 4:05 is the word كذبوا (kazzabu>) is a verb madhi distributing with the masculine plural pronouns (dhamir rafak mutaharrek). The word كذبوا (kazzabu>) is the main issue in that verse. Lexically the word means to lie. The word does a process of affixation through geminasi ain fiil (second phoneme on the word root). The Verb كذب (Kazzabu>) is from the word كذب (Kazaba) means to lie (Munawir, 2002: 1197). The process of affixation on the word كذب (Kazaba) into كذب (Kazzaba) has function to

change the intransitive verb (Lazim) to be transitive verb(mutaddi).

A piece of verse on the data 5, the word كذبوا (kazzabu>) compared with the word to deny. It does not translate as the lexical meaning, ie to lie. Both words in Indonesian are two synonym words, but they have different nuance of meaning. The word to lie have smooth meaning, while the word to deny have coarse meaning. Lexically the word to deny means considering something not true (KBBI: 349), while the word to lie means saying not suitable with the fact (KBBI: 203).

A diction shift in that verse occurs because the field of discourse in the text indicates the context of the denial by a people on the Day of Resurrection. A communication takes place between God and His prophet to warn the people who disbelieve. The context of discourse desires a coarse communication tone. If the translator keeps using the lexical translations, the coarse nuance does not appear at the translation. To adjust the experienced context of the giver and receiver and the translation discourse, it needs a mood of discourse referring to the language chosen by the translator. selected freedom factors to adjust the context of the situation is to select the precise diction with the text.

The above explanation indicates a meaning shift in the translation of Al-Qur'an from the generic meaning into the specific meaning. The meaning specification aims to provide a coarse expression on the text. The coarsening is revealed because it is influenced by the context of the situation on the text.

Furthermore, the data 6 is a piece of surah An-Nur verse 9. There is a verb غضب (gad}aba). The word is a verb madhi. Lexically the verb madhi means a proper meaning with the meaning of the basic form, so the verb غضب (gad}aba) lexically means has been angry. The lexeme angry means very unhappy (because insulted, treated inappropriately, etc)(KBBI: 878). Then the verb غضب (gad}aba) is translated into Curse. Lexically the word curse is not a translation of the verb غضب (gad}aba) but it is a synonym of the lexical translation, a synonym for angry. The lexeme curse lexically means very angry (KBBI: 941). A curse means a curse from superiors to subordinates. There is a social hierarchy gap between an angry superior and its subordinates. KBBI (2011: 941) describes the curse from King to his people. The description indicates that the word curse is only distributed on a sentence that calls for construction of hierarchical between subject and object.

The equivalent word occurs because of the suitability of situation context on the translated text. The suitability can be seen on the discourse, the giver and receiver, and the mood of the translated text. The discourse on translation text refers to a social activity happening on the text. In the text, the progress of social activity is a warning from Allah to His human beings who accuse his wife committed adultery. The giver and the receiver are the Lord and His human beings.

From the above analysis, a warning must show coarse tone, so that the social activities of the text can be

understood by the readers. If the translation use an equivalent lexical, the word angry, the nuance of meaning is not visible. The word angry has a general meaning, and does not a coarse and fine nuances. Therefore, there needs any shift in the lexical translations, ie by giving the equivalent word with the word angry, but the word has coarse nuance.

The selected lexeme in accordance with the context of the situation is as the impact of the suitability of the discourse and the giver and receiver requiring rhetorical mood used in the text. This shift in exchanging meaning occurs because of the semantic contest between the individuals involved. Because of the contest, the meaning will always be a double meaning. There is no such a single meaning. Thus, the choice of language is essentially a contest or fight to select a specific language codes.

The explanation above indicates a semantic selection of the word curse as the coarse register used in the text to indicate a warning. The semantic option occurs in the form of generic meanings to be more specific meaning. There is a Specification on meaning as a consequence of the meaning shift used by translators for the purpose of revealing nuance of coarse meaning in the translated text.

Furthermore, the data 7 the word يخرجون (Yukhriju>na) is a verb Present having affixation of the original form. The original form of the word يخرجون (Yukhriju>na) is خرج (kharaja) means out and its basic form is akhraja means to take out. then the original form of the lexeme distributes with a prefix alif-. The affixation process in the study of Arabic called filmazid biharfin. The affixation process changes the meaning of an intransitive verb (fiil verb) to be a transitive (fiil mutaaddi).

The word lexically means to bring out: to move something from the inside to the outside (KBBI: 695). In the translated text, the lexeme يخرجون (Yukhriju>na) is translated with the word to drive out. The word lexically means to send away by force; order to leave. the word to drive out actually is a lexical translation of the word طرد (t}arada). The word طرد (t}arada) is a synonym from the word خرج (kharaja) (Marjuni: 2009: 394). Both words compared their meaning, the lexical meaning and the meaning of the translated text, are found one component of the same meaning. Both of words means to order to move something. Although they have the components of the same meaning, the word to drive out has a nuance of meaning more coarse than the word to take out. The choice word to drive out is taken to raise the mandate with coarse tone existing at SL.

The text of TL and SL viewed from the field of discourse refers to a social activity of the denial of the Israelites to Allah. In the denial, the giver and the receiver are God and the Israelites. At the SL text, it shows the curse activity of God against the Israelites. In the Arabic text, the coarse feel of discourse is not revealed by semantic choices or lexicogrammatical choices, so the nuances of coarse meaning does not appear. Furthermore, the translator translates the word with the word to drive out. The translator selects the diction to adapt to the context of the

situation according to the text of the Indonesian linguistic behavior requiring the word to drive out not totake out to reveal coarse nuances.

The linguistic behavior above is a mood of discourse refering to the selected language. Furthermore, the language selection impacts on the language register used. In the context of translation of the verse above, the register used is a semantic choice word expressing coarse meaning. The nuance of coarse meaning on the TLappears due to the lexical shift from word to take out into the word to drive out. The shift is mandatory if the translators want to show nuances of meaning in the Indonesian Al-Qur'an. The explanation indicated a meaning shift, the meaning has a fine nuance becomes a coarse nuance.

The shift occurs because of the influence of the context of the situation in the text. The text in the TL requires adjustment of diction. The purpose of the diction adjustments in the translated text is readabletarget text. The diction decision in translation is influenced by the characteristics of the situational context and cultural context (Nisa, 2008: 108).

5. The Meaning Shift of Specific to Generic

The generalization of meaning in the Indonesian translation of Al-Qur'an occurs if meaning components taken have several factors. The meaning shift of specific to genericin the translated text occurs due to social factors and to emphasize the nuances of meaning.

a. Social factors

The generalization of meaning in translated text aims to emphasize the position of social hierarchy in the translated text. The changes of specific meaning to the generic meaning always use synonyms of lexical translation of SL. The both words have the same semanticif they are distributed in a sentence that has a distribution of different semantics.

Here are the data showing a meaning shift due to social factors.

Arabic	Indonesian	English	Data
إِذْ قَالَ لِيُوسُفُ وَأَخُوهُ أَحِبُّ إِذْ إِلَىٰ عَصْبَةٍ إِنَّا بِنَا لَفِي ضَلَالٍ مُّبِينٍ Iz} qa>lu> wilted>Sufu wa akhu>hu ah}abbu ila> abi>na> minna> wa nah}nu 'usbatun inna aba>na> lafi> zalalin Mubi>n	(Yaitu) ketika mereka berkata: "Sesungguhnya Yusuf dan saudara kandungnya (Bunjamin) lebih dicintai oleh ayah kita dari pada kita sendiri, Padahal kita (ini) adalah satu golongan (yang kuat). Sesungguhnya ayah kita adalah dalam kekeliruan yang nyata." (Yusuf: 8)	When they said: "Truly Yusuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are the strong group. Really, our father is in a plain error ." (Yusuf: 8)	8
وَإِذَا أُلْقُوا مِنْهَا مَكَائِدًا ضَرَبَةً مَّقْرِنَيْنِ دَعَا هَٰذَاكَ تَبُورًا	Dan apabila mereka dilemparkan ke tempat yang sempit di neraka itu dengan dibelenggu, mereka	And when they shall be thrown into a narrow thereof, clained	9

Wa iz} ulqu> minha> maka>nan zayyiqan muqarrani>na da'au hunan>lika Tsubu>ran	di sana mengharapkan kebinasaan (Al-Furqan: 15)	together, they will exclaim therein for destruction. (Al-Furqan: 13)	
وَنُرِيدُ أَنْ نَمُنَّ عَلَىٰ الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ Wa nuri>du an namunna 'ala al-Lazi>na stud} 'ifu> fi al-ard}i wa naj'alahum aimmatan wa naj'alahum al-wa>rithi>n	Dan Kami hendak member karunia kepada orang-orang yang tertindas di bumi (Mesir) itu dan hendak menjadikan mereka pemimpin dan menjadikan mereka orang-orang yang mewarisi (bumi). (Al-Qashas: 5)	And We wished to do a favor to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors. (Al-Qasas: 5)	10
قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ Qul si>ru> fi al-ardi fanzuru> kaifa ka>na 'a> qibatu al-mujrimi>n	Katakanlah: "Berjalanlah kamu (di muka) bumi, lalu perhatikanlah bagaimana akibat orang-orang yang berdosa." (An-Naml: 69)	Say to them (O Muhammad SAW) " travel in the land and see how has been the end of Mujrimun (criminals, those who denied Allah's messangers and disobeyed Allah)." (An-Naml: 69)	11

In the data 8, 9, 10, and 11 there are words showing the use of synonyms and it is impossible to exchange the words with lexical translations for their suitability with social factors on the text.

The data 8 is the word ضلّ (d}alalun). the word is mustaqahword, the form of the root of the word ضل (d}alla) . the word lexically means digression , then the word a digression on the TL paired with the word error . The word digression and error are two synonymous words. The word digression lexically means not pass through the right way, the wrong way, obscene, or deviate from the teachings of religion (KBBI: 1293). the word error has lexical meaning error, oversight (KBBI: 657). If viewed from the lexical meaning the both words have no difference in the distribution of their use. the word digression has a coarse and disrespectful tone if it is used on someone who has a higher social status. the word error has a casual, fine, and impolite tone.

The use of Different diction on TL and SL is as a consequence of the influence of the context of situation required in the text. If it is seen from the giver and receiver, there is an indirect communication between a father and his child. If it is seen from the field of the discourse, there is a child annoying on his father on the text. The annoyance occurs because the father is considered gives less attention to the other children.

The context of the situation above requires tenor system or a selection of different semantics between SL with TL. The purpose of semantic selection on TL is revealing the use of diction influenced by the social system. The difference semantic rules between the two languages allow a shift of lexical translation of SL to be synonymous with the lexical meaning. Translators do not take lexical translation of SL to avoid semantic vagueness.

The explanation above indicates a shift in Indonesian translation of Al-Qur'an, a shift from the specific meaning into general meaning. The word digression is only used in the context of the situation of the text which has a coarse and disrespectful tone, while the word error used in the text that has a casual tone, there is still a respect between the giver and the receiver in the text. It can be seen in the following SL text.

When they said: "Truly Yusuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are the strong group. Really, our father is in a plain **error**."

The word error in the text used to show an annoying tone at the behavior of their parents, but it is expressed in a polite tone. In contrast, if the word error is replaced with the word digression, the coarse tone on the text will appear.

Furthermore, the data 9 the word تَدْعُ (tad'u) is a verb present from the root of the word دَعَا (Da'a >) . The word دَعَا (Da'a) > has synonym with the word رَجَا (raja) , سَعَى (Sa'a) , and سَأَلَ (sa'ala) (Marjuni, 2009: 275). All of them have the same meaning, it is to request . the word دَعَا (Da'a) > lexically means to pray which means hope, expect, requests, praise to God (KBBI: 337). However, the word تَدْعُ (tad'u) in Indonesian translation of Al-Qur'an is paired with the word to exclaim. It lexically means to beg or to ask or to wish for something to happen (KBBI: 482). the words are semantically more general use than the word to pray. Generalization meaning occurs in the translation of the verse. The translation lexical of the word تَدْعُ (tad'u) has a specification of a special meaning rather than the equivalent used in the translation. The change of equivalent quotations above indicates a translation shift.

The shift of the word used of SL lexical translation with its synonyms is a consequence of the context of the Indonesian situation. The word to pray and to exclaim in the Indonesian language have different semantics distribution. To pray is used in the context of the request to God. The word specifically is used when someone asks something to God. There is a social hierarchy between the requesters with God. God's position is higher than the requesters. It is different with the word to exclaim, the word is distributionally used on text containing a request to others, no social status differentiates among them. These explanations explain their social status between the giver and the receiver of discourse.

If it is seen from the discourse, it refers to a social activity happening on the text. There is an internal communication within their hearts. That is annoyed to receive the punishment in the Hell, so they expect destruction. It appears in the translation below.

And when they shall be thrown into a narrow thereof, clained together, they will **exclaim** therein for destruction.

The word to exclaim on the translation of the verse above shows the mood of the giver and receiver because they hope themselves destroyed. The word تَدْعُ (tad'u) is not translated with the original translation. As a social activity between the giver and the receiver in the context of the situation on the track does not show the social hierarchy, so that the word تَدْعُ (tad'u) is found the synonym, but the semantic distribution is different. The lexical Translation of the word تَدْعُ (tad'u), to pray, requires no social hierarchy between the giver and the receiver, while the word to exclaim does not want a social hierarchy in the giver and the receiver. The selection of the diction is a mood of discourse referring to the selected language, so that it results a semiotic organization governing meaning choices by the speaker and the listener interpretation. The context of the situation on the translated text requires a register of language. It is semantic choices in accordance with the the giver and receiver and the discourse.

The explanation above indicates a meaning shift of specific to generic. The word specifications of to pray is used to ask for something to God and not to others who have the same social status. The word to exclaim is used in the context of the general request. There is no hierarchy limiting the use of the word to exclaim in a sentence.

The data 10, the word نَظَرَ (nad } ara) is the root of the verb in Arabic morphological processes. The word نَظَرَ (nad } ara) lexically means to look . In the translation text, the word is not translated with the lexical translation, but it is translated by its synonym, the word to see . The both words is two synonymous words, but they lexically have different meanings. The word to look means to look using eyes, while the word to see means to see something long time and carefully, observe and supervise (KBBI: 487).

A meaning shift in the translation process occurs to raise the register or special meaning used by the field, the giver and receiver, and facilities. A special meaning of the text is the meaning of the activities undertaken by the eye with a high intensity, not just a quick look. Thus, the word to see is a proper diction with the context of the situation on the text. See the following translation text.

Say to them (O Muhammad SAW) " travel in the land and **see** how has been the end of Mujrimun."

If it is seen from the verse and its translation at the data 4:10, there is a text of an advice given by God to His human being. So, the giver and the receiver are God with His human being, while the mood of discourse refers to the part of the selected language, the selection of the register used is a semantic choice of the context of the situation. If the translator still provides the equivalent of the word نَظَرَ (nad } ara) with the lexical translations, the word to look, the nuance of the meaning of high intensity of attention does not appear in the text. It is different when it is paired with the word to see, the intensity of the attention performed by the giver and the receiver will appear.

The explanation above indicates a meaning shift of the Indonesian translation of Al-Qur'an. The shift occurs because the Indonesian translation of the word *naḍara* has wider meaning than the word *to see*. The shift serves to reinforce the nuance of meaning in the translated text.

b. Emphasizing Meaning Nuances

The generalization on the translation text of Al-Qur'an occurs because the lexical meaning of SL does not have an equivalent mandate to the translated text. If the lexical meaning is used in the translation, it will impact on the ambiguity of the TL meaning. The meaning shift becomes one of the solutions to emphasize the TL meaning. The lexeme used to replace is a synonym of lexical translation at SL. The both words distributively have differences when they are used in a sentence. It is accepted structurally, but it is semantically unacceptable. The differences are influenced by the context of the situation in the sentence.

The following data indicates a meaning shift due to emphasizing meaning nuances.

Arabic	Indonesian	English	Data
وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ Wa makaru> makran wa Makarna> makran wa hum la> yash'uru>na	Dan mereka pun merencanakan makar dengan sungguh-sungguh dan Kami merencanakan makar (pula), sedang mereka tidak <u>menjadari</u> . (An-Naml: 50)	So they plotted a plot, and we plotted a plot, while they <u>perceive</u> not. (An-Naml: 50)	12
تَتَجَافَى جُنُوبُهُمْ عَنْ الْمَصْنُوعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ Tataja>fa junu>bum 'ani al-madja>ji'i yad'u>na rabbahum khaufan wa t}ama'an wa mimma>razaqna>hum yunfiqu>na	Lambung mereka jauh dari tempat tidurnya dan mereka selalu berdoa kepada Rabbnya dengan penuh rasa takut dan <u>harap</u> , serta mereka menafkahkan apa apa rezeki yang Kami berikan. (As-Sajadah: 16)	Their sides forsake their beds, to invoke their Lord in fear and <u>hope</u> , and they spend (in charity in Allah's Cause) out of what we have bestowed on them. (As-Sajadah: 16)	13

The data 12 and 13 have words showing the use of synonyms and it is impossible to give a lexical translation due to emphasizing meaning nuances.

In the data 12 the word *يَشْعُرُونَ* (yas'urun) is a verb present from the root of the word *شعر* (sya'ara). The data lexically means *to feel*. The word *to feel* lexically means consideration of the good and the bad (KBBI: 1145), but in the translation, the translator gives the equivalent translation of the word *يشعر* (yas'uru) with the word *to perceive*. The word is a synonym from the word *to feel*. The word *to perceive* lexically means *to be aware, to feel, to know, to understand* (KBBI: 1199).

If the lexical meaning of the SL is maintained, it will affect the reader's understanding, because the word *to feel* in the

Indonesian context is only used in the context of the situation in the text related to activities undertaken or heart feeling. When the verb *to feel* is used as an order verb, it will be always side by side with the verb constituents associated with the activity of the heart feeling, such as *be bored, be interested in, be stunned, and etc.* The evidence shows that the verb *to feel* has the specifications of the use of meaning. It is different with the word *to perceive*. The word can be distributed on a sentence expressing the heart feeling and the other senses.

The explanation above shows the generalization of meaning that aims to reinforce the nuance of meaning because it is influenced by the context of the situation in the Indonesian language. If the lexical meaning in translation is maintained, the register of the text will not appear. The register used is a semantic choice adjusted to Indonesian semantic conventions. The word *to perceive* in the following translation text when the word is replaced with the word *to feel*, it would be contrary to the Indonesian semantics convention.

So they plotted a plot, and we plotted a plot, while they perceive not. (An-Naml: 50)

The word *to perceive* in the text indicates an activity that is not perceived, but if it is replaced with the word *to feel*, the activity performed on the text becomes a conscious activity.

The shift on the data 12 due to the diction used adjusts to the field, mood, and the giver and the receiver. The field and the giver and the receiver are a selection of the language system to express the language used by the field and the giver and the receiver of discourse. The mood system in the context of this situation is the peculiarities of diction choice. The options have an impact on shifts in the Indonesian translation of Al-Qur'an.

The explanation in line with Larson (1984), explains that the translating means (1) studying the lexicon, grammatical structure, communication situation, and the context of the source language; (2) analyzing the source language to find meaning; (3) re-expressing the same meaning using the proper lexicon and grammatical structure to the target language and cultural context.

The data 13 the word *طمع* (t}ama'a) is the root of the verb in Arabic morphological processes. The word *طمع* (t}ama'a) lexically means *a desire to obtain something as much as possible, selfish, and greedy*. In the text translations, the word is not translated with the lexical translation, but it is translated by its synonym, the word *to hope*. The both words are two synonymous words, but they lexically have different meanings. The word *to hope* means *to wait for or to want*.

The meaning shift in the translation process occurs to raise the register or distinctive meanings used by field, the giver and the receiver, and facility. The special meaning on the text is the meaning having good connotation. Therefore, the word *to hope* is diction in accordance with the context of the situation in the Indonesian language text. The word

greedy in the context of Indonesian has a bad connotation compared with the word to hope. The word greedy lexically also means greedy and selfish. It is different with the word to hope. The word does not have bad connotation on the lexical meaning.

When it is seen from the discourse field, the data 13 is a text containing the activities of the pious people who always pray with fear and always hope. So, the giver and the receiver is God with pious people. The mood of discourse refers to the part of the selected language, the selection of the register used in the form of semantic choice that correspond to the context of the situation. If the translator still provides the equivalent word *t}ama'a* with lexical translation, the word greedy, the intensity of the nuance of bad meaning will appear. It is different when it is paired with the word to hope, the bad connotations carried by the giver and the receiver will not appear. The word greed is usually used to express the characteristics of ambitious people to a position or a present. It is different with the word to hope, it tends to be used in the context of the fine meaning. The word greedy in the sentence tends to express the coarse intention. The differences in the use of the both words distribution can be seen in two sentences below.

- The graduates hope their certificate could be given today.
- Because of his greed, he did not get anything.

The first sentence has a polite tone and fine purposes, while the second sentence indicates a coarse tone because the diction used lexically means coarse meaning.

The explanation above indicates a meaning shift of the Indonesian translation of Al-Qur'an. The shifts occur because the Indonesian translation of the word *t}ama* means more narrow in use, it means it is only used in the context of a sentence with a coarse tone, while the word to hope is not used in a sentence with a coarse tone. The shift serves to emphasize meaning nuances in the translated text. With the shift of the specific meaning become generic meaning to the text translation, the speech style of text will appear.

Associated with a meaning shift (Robinson, 2005: 69) explains that in the process of translating, the translators should note a few things, analyzing of multiple layers of meaning, syntactic structures, sociology and psychology of readers and listeners, and cultural differences. The point associated with these findings is the importance of field analysis of meaning. By the proper use of diction and equivalent to TL, the meaning can be conveyed and received very well by the TL speakers. A meaning shift can be compulsory and can be optional. The meaning shift is compulsory if it desires the specific meaning to general meaning or vice versa. A meaning shift can be optional if the function is only to emphasize the semantic nuances (Machali, 2000: 70). If the meaning shift to emphasize the meaning nuances is done and does not have an impact on the reader's understanding, the meaning shift is optional. Conversely, if it affects the reader's understanding, the

shifts is compulsory. The shift function to clarify the meaning and bring equivalent meaning with TL.

6. Conclusion

The usage of the lexicon on the translation text of Al-Qur'an in Indonesian language hardly uses the lexical translations. The diction used is the synonym lexical translation. The behavior occurs because of an adjustment to the context and the situation of Indonesian culture. Besides, the differences in perspective to provide a symbol on expressions are used by SL and TL because the cultural symbol can be local and Universal.

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