The Translation of Iltifat Verses: An Analysis of Translation Ideology

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Abstract: The Holy Qur'an has *iltifat* (reference switching) stylistics containing the transition of a person deixis to another person deixis that refers to the same entity. This kind of stylistics becomes a specific issue in translation because it has the potential to present an unacceptable translation. This research is oriented towards translation as a cognitive product with content analysis design. The research data was chosen purposively in the form of Qur'anic verses containing the variation of person deixis transition in *iltifat* stylistics and their translations. The findings of the study report that the translations of the verses in the UMT's translation are oriented to TL (target language) such as transposition, amplification, linguistic amplification, reduction, etc. This means that the UMT's translation has a strong domestication tendency in handling the *iltifat* verses.

1 INTRODUCTION

The word *deixis*, etymologically, is derived from the Greek, *deiktikos*, which means to show or to point out or to indicate (see Huang, 2014). Later, the term is used to refer to a word that has alternate references, depending on when or where the word is spoken. Deixis is a universal linguistic phenomenon. Every language has a unique deixis system. This happens because every language has its own rules with diverse cultural backgrounds. This distinction has certainly created a separate issue in translation. It can be said that a precise understanding of the deixis of a language in some way determines the success of the translator in understanding a text.

In Arabic, words such as هُوَ (he), أَنْتَ (you), أَنَا (me), and the like are deictic because the references can be alternated. For example, the reference هُوَ (he) contained in the sentence هو عميد (He is a dean) can be known certainty once it is known who, where, and when the sentence is spoken. *He* refers to *John* if it is *John*; he refers to *Rudy* if the sentence rferes to Rudy; and so on. Thus, the reference of a deictic word can be identified, among other things, by looking at the situation of speech.

Second person deixis أنت (you) in Arabic, for example, can produce various counterparts in the Indonesian language. For example the sentence مَاذَا تَقْرَأُ, among others can be translated (1) Apa yang *kamu* baca? (What do *you* read); (2) Apa yang *Anda*

baca? (What do *you* [more polite] read); (3) Apa yang *Bapak* baca? (What do *mister* read). The verb تقرأ (read) covers second person deixis أنت (you). However, the realization of the translation in Indonesian may vary, depending on the position of the spokesperson. If the speech partner has a power continuum (see Eggins, 2004) equal to the speaker, then *kamu* (you) is the proper diction; if the speech partner is a newly known speaker, *anda* (you, more polite form) is more proper; if the speech partner is higher than the speaker, *Bapak* (Sir) is certainly more appropriate. The choice of the word *Bapak* in the example (3) occurs because of the consideration of the modesty maxim with the social deixis aspec.

According to Huang (2014), there are generally three categories of deixis. One of them is person deixis that is associated with the understanding of the partner of speech about the category of person or role assignment in a speech event. The person category is then classified into first person, second person, and third person. In Arabic, there are 14 person deixis that are grouped according to the aspect of the genders (تذكير وتأنيث); numerals (عدد) including single (مفرد), dual (مثنى), and plural (جمع); and syntactic functions (نحوية وظيفة). Based on its syntactic function, the person deixis is divided into three categories: (1) ضمير نصب منفصل, the person deixis that occupies the accusative position, (2) ضمير رفع منفصل, that occupies the nominative position, (3) ضمير جر بالإضافة, that occupies a genitive position because of *idlafat* –is coupled with a noun, and (4)

ضمير جر بالحرف, that occupies a genitive position due to the existence of certain prepositions.

The categorization of person deixis in some levels helps the translator in identifying the reference of a person deixis. The person deixis هي, for example, refers to third person, female, singular, and occupies a nominative syntactic function; أنت refers to second person, female, singular, and occupies a nominative syntactic function; نحن refers to first person, male/female, plural, and occupies a nominative syntactic function; and so on.

Each language has its own uniqueness because of the existence of cultural concepts (see Al Farisi, 2017). The language of the Qur'an is unique and is characterized by many language styles. One of the stylistics of the Qur'an is the existence of *iltifat*. The realization of *iltifat* in the Qur'an can be the transition of a person deixis to another person deixis occurring in one or more verses of the Qur'an in which these two persons deixis refer to the same entity. Normally, the person deixis shift in *iltifat* has a specific purpose. According to Al-Badani *et al.* (2015a), the transition from a third to a first person deixis in the Qur'an presents a pragmatic glorification. Mirdehghan *et al.* (2012) report that the use of *iltifat* in the Qur'an aims to present exaggeration, reproach, reminding majesty and power, upbraiding, and annunciation.

In translation, the shift of a person deixis element in an *iltifat* verse is a complex issue, not only for target audience but also for translator (see Al-Badani *et al.*, 2015b). The complexity is due to the existence of two different persons deixis referring to the same entity in one or more verses of the Qur'an. Yusuf Ali, the translator of *The Holy Quran*, for example, ignores the reference shift that occurs in the translation of the *iltifat* verses (Al-Badani *et al.*, 2014). Yusuf Ali translates the person deixis element in the *iltifat* verses by using literal technique. The abundance of literal technique often results inadequate translations because of the differences of SL and TL, both in language and cultural aspects. Hence, translations of *iltifat* verses must fulfill aspects of accuracy, clarity, and naturalness (Larson, 1984).

1.1 *Iltifat* Stylistics in the Qur'an

One of the style, which directly or indirectly, influences a translator's point of view in understanding the Quran messages is *iltifat*. Among the Arabs, *iltifat* is nothing new. Many Arabic poets, both classical and contemporary, use the *iltifat* in their works. A classical Arabic poet, Umruul Qais, for example, relies heavily on the use of *iltifat* in his poetry.

In the tradition of Arabic literature, *iltifat* is seen as a style that has a literary value. It is even seen as the courage of the Arabs in speaking (see Al-Atsir, n.d.: 4). This is due to the emotional rhyme categorization of risk, and therefore potentially cause misunderstanding in the utterance. Not surprisingly, the Qur'an also contains many verses with *iltifat* style. The realization of the Qur'an style is among others in the form of shifting from a person deixis to another's person deixis. These two persons deixis commonly refer to a same entity that is already mentioned in the verse. The shift of person deixis in the *iltifat* verses must have a certain purpose. The shifting of person deixis, for example from first person deiksis to second person deixis or vice versa, aims to attract reader attention or to eliminate the saturation that might occur due to the use of the same person deixis (Al-Akhdhari, 2013; Hidayat, 2009). According to Hubal (2015: 23-25), the *iltifat* style of the Qur'an generally aims to beautify a speech by bringing shifts from one speech style to another speech style. The intention is, among others, to honor, to criticize, or to attract interlocutor. Accordingly, the deixis system in the *iltifat* is unique because it presents two persons deixis that refer to one entity in a speech with a particular aim and purpose.

Iltifat has certainly become a complex issue in translation. Related to this, in facing a text, a translator must ponder the following three questions: (1) What does the SL text writer say? (2) What does the SL text writer mean? (3) How did the SL text writer reveal it? This implies that translating a text does not simply transfer word for word from SL into TL, but it also diverts the intention of the SL text writer. For that purpose, a translator need to look at the SL stylistics in conveying the writer's messages. It may be, for example, that the SL text writer reveals his messages in *iltifat*.

2 RESEARCH METHOD

This study is a descriptive study with content analysis design. It is oriented to translation as a cognitive product. The focus of the study is on the elements of the person deixis contained in the Qur'anic verses. The translation unit revolves around the levels of words, phrases, clauses, and sentences contained in the *iltifat* verses along with

its translation in *Al-Qur'anul Karim Tarjamah Tafsiriyah* by UMT (Ustad Muhammad Thalib) in handling Qur'anic *iltifat* verses. The data was collected based on the book *Uslubul Iltifat fil Balaghatil Qur'aniyyah* and researcher's encyclopedic knowledge of the Qur'anic *iltifat* verses. The sampling was done purposively based on the criteria of the verses that contain the shift from a person deixis to another person deixis. The object of research is related to the translation ideology tendency of *Al-Qur'anul Karim Tarjamah Tafsiriyah*.

3 FINDINGS AND DISCUSSIONS

3.1 Tendency of Translation Ideology

The term translation techniques refers to practical steps in handling translation units on a micro-level, whether in words, phrases, clauses, or sentences. In practice, the handling of a translation unit may require more than one translation technique. Therefore, sometimes, translators use a couplet procedure that combines two translation techniques, a triplet that combines three translation techniques, and a quartet that combines four translation techniques at once. On the translations of the *iltifat* verses, the UMT's translation exposes various translation techniques in various translation procedures. The following table shows the various translation techniques used in the UMT's translation of the *iltifat* verses.

Table 1: The Use of Translation Techniques.

Nr	Translation Techniques	Freq	Translation Ideology
1	SL Orientation		
	1. Literal	138	
	2. Borrowing	16	
Total		154	
Percent (%)		38.2	Foreigniza-tion
2	TL Orientation		
	1. Transposition	64	
	2. Amplification	54	
	3. Linguistic amplification	48	
	3. Reduction	47	
	4. Modulation	22	
	6. Generalization	10	
	7. Particularization	4	
Total		249	
Percent (%)		61.8	Domestica-tion

In a translation process, the proper use of translation techniques is intended, for example, to present the correspondence of the translated texts and the source text. The problem is, as Osimo (2013) says, presenting comparability often leaves the issue to (un)translatability. The (un)translatability is repeated with the problem of ease and luxury that often occurs in translation. In translation, there is a 'mandate' that must be conveyed (read: translated) to the target reader. The occurrence of discrepancies and luxuries may be intended to present the subtlety and the textual nature of the text (see Al Farisi, 2017b).

The issue of (un)translatability is common because of different lingual and cultural aspects present in SL and TL, including those related to style in the SL that do not have equivalent in the TL. The (un)translatability dictates the difference parameters of two languages and cultures for a certain period of time and in a certain point of view. Therefore, the main problem in translation is the difficulty of bringing SL and TL equivalence on the micro level, either at the level of words, phrases, clauses, or sentences.

If equivalence can be presented, every element of language that has been aligned is still open to bring up various interpretations. Therefore, once again the process of matching is actually the main activity in translation. It is in this connection that Larson (in Esfandiari and Jamshid, 2012) says that translating means (1) studying lexicon, grammatical structure, communication situation, and cultural context of the SL text; (2) analyzing the SL text to find its meaning; (3) revealing the equivalent meaning by using lexicon, grammatical structure, and appropriate cultural context within the TL.

Although SL and TL are different, the universal nature of language and cultural convergence allows the correspondence of bias to materialize in translation. However, in the practice of translation, bringing the equivalence of the SL message in TL is not an easy matter. It is often difficult for translators to find a correspondingly acceptable equivalent in TL. The difficulties of presenting correspondence are reflected in the aspects of the gaps between SL and TL, both in language and cultural dimensions. In practice, gaps necessitate adjustment, while adjustment requires a strategy that, among other things, manifests in the application of various translation techniques. According to Molina and Albir (2002), translation techniques are the steps applied to analyze and to classify the presence of

correspondences in translated text. The application of translation techniques must naturally be logical, functional, and contextual, since the application of translation techniques will have an impact on the micro unit of a text and translation result.

There is no doubt that the acceptability of translation is, among other things, determined by the translation techniques applied in dealing with micro-translation units. The application of translation techniques was conducted by comparing the micro units of SL text and TL text. Furthermore, Molina and Albir (2002) suggest that translation techniques refer to "actual steps taken by the translators in each textual unit". Thus, translation techniques can be interpreted as the functional steps chosen in analyzing the translation units, which further becomes the basis for diverting SL messages into TL on a micro level that includes words, phrases, clauses, or sentences. Molina and Albir (2002) describe a number of translation techniques: literal, borrowing, generalization, particularization, amplification, reduction, common equivalent, linguistic amplification, linguistic compression, transposition, modulation, description, adaptation, compensation, substitution, discursive creation, and variation techniques.

The table above shows that the UMT's translation used only two translation techniques oriented to the SL, namely literal technique and borrowing technique. Overall, the UMT's translation used the SL-oriented translation techniques up to 154 times (38.2%). The use of translation techniques that are oriented to the SL with relatively significant frequency shows that the translations of the *iltifat* verses in the UMT's translation relatively have equivalence to the source text.

Interestingly, of the 16 borrowing techniques, there are 13 naturalized borrowing techniques, in which the borrowed words have been adjusted to the phonotactic and morphotactic rules applicable in Indonesian language. The remainder is three pure borrowing techniques where the words are borrowed in the translation have not been adjusted to the applicable phonotactic and morphotactic rules. For example, the word *Masjidil Haram* is contained in the translation of Chapter Al-Isra' [17] verse 1 should be written *Masjidilharam* (see *KBBI*, 2016). The reason is that the word is a bound form and is therefore written into a word, *Masjidilharam*, not the *Masjidil Haram*.

From the table above it also appears that the UMT's translation mostly uses the TL-oriented translation techniques, especially transposition technique (64 times), amplification (54 times), linguistic amplification (48 times), reduction (47 times), modulation (22 times), generalization (10 times), and particularization (4 times). Overall, there are 249 the TL-oriented translation techniques. This amounts to 61.8% of all translation techniques used by the UMT's translation in translating the *iltifat* verses. The number of the TL-oriented translation techniques indicates that the UMT's translation has a strong domestication tendency in translating the *iltifat* verses. Ni (n.d.) explains that the tendency of domestication is related to the target-culture-oriented translation. In practice, unusual expressions to the target culture are usually turned into some familiar ones in TL so that the translated text become easier for target readers. This finding confirms that the UMT's translation, according to its name *Al-Qur'anul Karim Tarjamah Tafsiriyah*, has an interpretive tendency to translate the *iltifat* verses. This tendency is characterized by the number of additional linguistic elements in the TL, which are not actual, in the SL as the realization of linguistic amplification technique (48 times). In addition, the use of transposition technique (64 times) shows the number of shifts in TL, at the terms of structure, category, and level.

In practice, the use of the TL-oriented translation techniques such as transposition, amplification, linguistic amplification, and reduction can improve the acceptability of the *iltifat* verses translations. The use of transposition technique is done by making a shift in the terms of category, level, or structure. The amplification technique is performed by generating or explicating linguistic elements implicitly contained in the SL. The linguistic amplification technique is performed by presenting additional linguistic elements that are not actually contained in the SL. The reduction technique is performed by dissolving one or more linguistic elements within TL (see Molina and Albir, 2002).

The abundance of transposition techniques confirms that Arabic and Indonesian are different in both language and culture, especially since the two languages come from different language families (Al Farisi, 2015). In addition to the depth of the Qur'anic vocabulary meaning, Al-Ghazalli (2012) reports that grammatical inequality often leads to redundancy in the translation of Qur'anic verses. To avoid the redundancy of translation,

the adjustment in the *iltifat* verses translation becomes necessary. Therefore, the use of transposition technique often becomes inevitable in translation. In practice, the structural differences between Arabic and Indonesian necessitate a shift in grammatical categories and syntactic functions. The use of transposition technique is necessary, among others, to present readers easy-to-understand translations (see Molina and Albir, 2002). The transposition technique is also required to avoid the interference of the Arabic structure against Indonesian.

According to Haleem (1992), there are approximately 60 styles in the Qur'an containing the transition from the third person deixis to the second person deixis. This number may differ from one expert to another. For example, there are cross-references in the translation of the verse illustrated in Chapter 'Abasa [80] verses 1-3. In these verses, according to the majority of translators, there is a shift from the single third person deixis (him) to the single second person deixis (you) as follows.

عَبَسَ وَتَوَلَّىٰ، أَنْ جَاءَهُ الأَعْمَى، وَمَا يُدْرِيْكَ لَعَلَّهُ يَزَّكَّى

It is known that in those verses cited above there are verb عبس (literal: he frowned) and تولى (literal: he turned) containing the person deixis هو (he). The person deixis *he* then undergoes a shift to the person deixis ك (you) as contained in the phrase ما يدريك (literal: what makes you know). The research findings show that the UMT's translation consider the Chapter 'Abasa [80], verses 1-3, in the *iltifat* stylistic corridor as shown in the following translation.

> *Muhammad bermuka masam dan memalingkan wajahnya, ketika ada seorang laki-laki buta datang untuk menemuinya. Wahai Muhammad, apakah engkau tahu maksud kedatangan laki-laki buta itu? Barangkali dia datang dengan hati bersih.*
>
> (Literal: Muhammad frowned and turned his face, when a blind man came to meet him. O Muhammad, do you know the purpose of the coming of the blind man? Perhaps he came with a clean heart.)

This means the person deixis contained in the verbs عبس and تولى and the person deixis *you* contained in the phrase ما يدريك refers to the same person, the Prophet Muhammad (PBUH). In the UMT's translation, the verb عبس is translated by using couplet procedure that combines transposition and literal techniques.

The existence of linguistic element *Muhammad* is the realization of transposition technique, which leads to the shift of person deixis هو (he) in the SL into the linguistic element *Muhammad* in the TL, and the linguistic element *bermuka masam* (frowned) is the realization of literal technique in translating عبس verb. The existence of the linguistic element *Muhammad* in translation is seen to facilitate the reader in understanding the translation of the verse, because the reader does not have to search for the antecedent of the person deixis هو (he) contained in the verb عبس.

In the next verse, the phrase ما يدريك contains person deixis ك (you) which syntactically serves as *maf'ul bih* (object). However, the syntactic function as object undergoes a shift into *fa'il* (subject) in the TL. In this case, the shifting of the structure occurs because of the use of transposition technique in translating the phrase. Translation readability is also reinforced by the presence of additional linguistic element *maksud kedatangan laki-laki buta itu* (the purpose of the coming of the blind man), although the existence of this linguistic element, as already mentioned in the previous verse translations, causes the translated text to be redundant. This additional linguistic element is present in the translation as the realization of linguistic amplification technique.

4 CONCLUSION

Theoretically, the translation of the *iltifat* style can be categorized as risky because the existence of two persons deixis in one (series of) verse(s) refers to a same entity. The use of literal technique has a potential to cause misunderstandings among readers. The UMT's translation has precisely been correct to translate the elements of person deixis in these verses by using the amplification and transposition techniques. Handling the person deixis by using the transposition technique creates a shifting in function and category of syntax in translation. Shifting of function and category of syntax is seen to facilitate readers to understand the translation of *iltifat* verses.

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