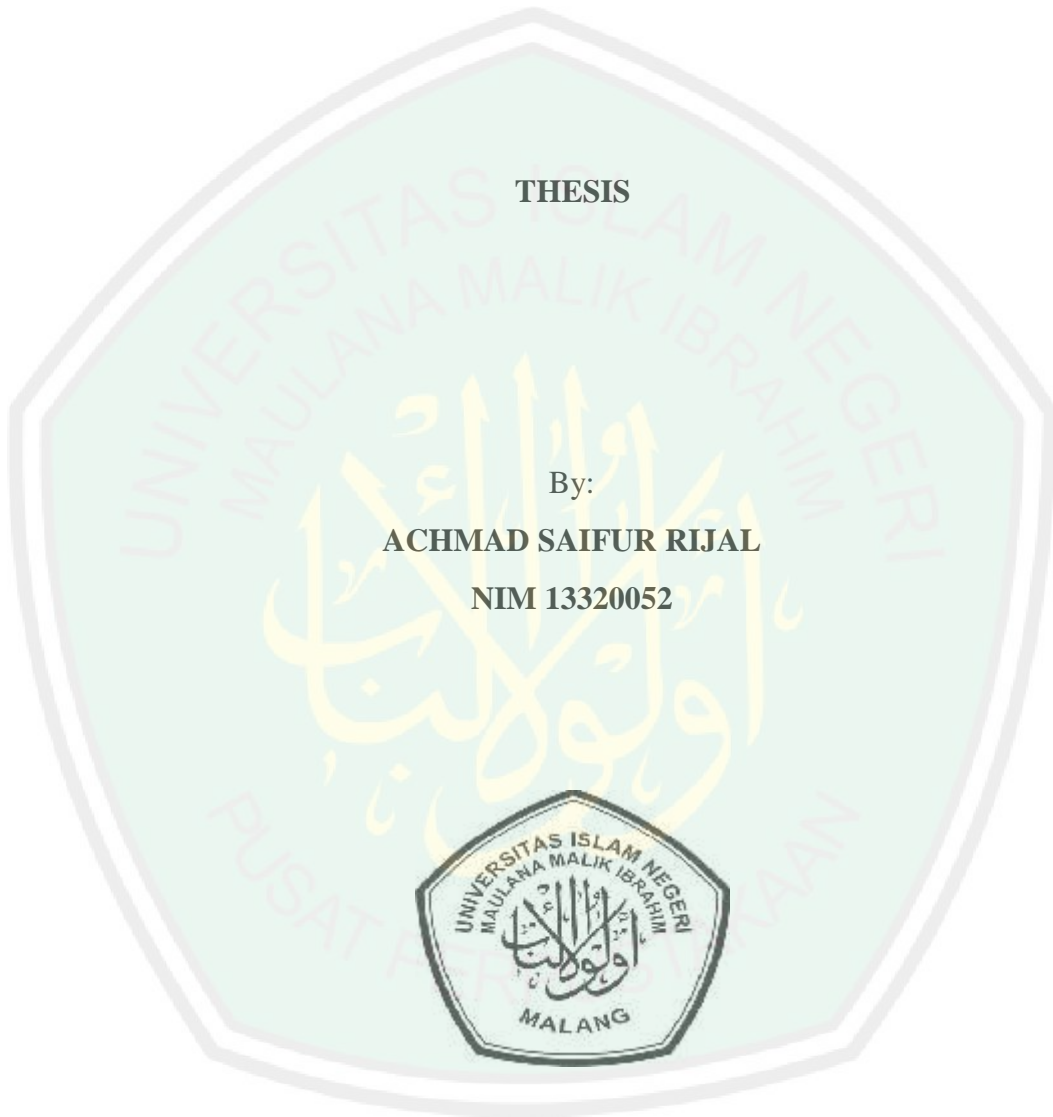# THE STRATEGIES OF METAPHOR TRANSLATION IN YUSUF ALI'S ENGLISH VERSION AND MORA'S INDONESIAN VERSION FOUND IN SURAH ALI IMRAN

THESIS

By:

ACHMAD SAIFUR RIJAL
NIM 13320052

ENGLISH LANGUAGE AND LETTERS DEPARTMENT
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI (UIN) MAULANA MALIK IBRAHIM
MALANG
2017

THE STRATEGIES OF METAPHOR TRANSLATION IN YUSUF ALI'S ENGLISH VERSION AND MORA'S INDONESIAN VERSION FOUND IN SURAH ALI IMRAN

THESIS

Presented to
Maulana Malik Ibrahim State Islamic University of Malang
in partial fulfillment of the requirement
for the degree of Sarjana Sastra (S.S)

By:
Achmad Saifur Rijal
NIM 13320052

Advisor:
Zainur Rofiq, M.A

ENGLISH LANGUAGE AND LETTERS DEPARTMENT
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI (UIN) MAULANA MALIK IBRAHIM MALANG

2017

STATEMENT OF AUTHENTICITY

Herewith I,

Name   : Achmad Saifur Rijal

ID Number   : 13320052

Faculty   : Humanities

Department   : English Language and Letters

declare that the thesis I wrote to fulfill the requirement for the degree of Sarjana

Sastra (S1) in English Language and Letters Department, Faculty of Humanities,

UIN Maulana Malik Ibrahim, Malang entitled 'The Strategies of Metaphor

Translation in Yusuf Ali's English Version and MORA's Indonesian Version

Found in Surah Ali Imran' is originally my work. It does not incorporate material

previously or published by another person except those cited in quotation and

references. Therefore, I am the only person responsible for the thesis if there is

any objection or claim from others.

The Writer,

Achmad Saifur Rijal

APPROVAL SHEET

This is to certify that Achmad Saifur Rijal's thesis entitled *"The Strategies of Metaphor Translation in Yusuf Ali's English Version and MORA's Indonesian Version Found in Surah Ali Imran"* has been approved by the advisor for further approval by the Board of Examiners.

Malang, 15 June 2017

Approved by
The Advisor,

Zainur Rofiq, M.A

Acknowledged by
The Head of English Language and
Letters Department,

Dr. Syamsuddin, M.Hum
NIP 1969 122 200604 1 001

The Dean of
Faculty of Humanities,

Dr. Hj. Istiadah, MA
NIP 19670313 199203 2 002

LEGITIMATION SHEET

This is to certify that Achmad Saifur Rijal's thesis entitled *"The Strategies of Metaphor Translation in Yusuf Ali's English Version and MORA's Indonesian Version Found in Surah Ali Imran"* has been approved by the Board of Examiners as the requirement for the degree of Sarjana Sastra.

The Board of Examiners   Signatures

Rina Sari, M.Pd.   (Chair)
NIP 19750610 200604 2 002

Vita Nur Santi, M.Pd.   (Main Examiner)
NIP 19830619 201101 2 008

Zainur Rofiq, M.A   (Advisor)

Approved by
The Dean of Faculty of Humanities,

Dr. Hj. Istiadah, MA.
NIP 19670313 199203 2 002

MOTTO

Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down rain, and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow: Nor does anyone know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things).

{Qur'an, Luqman: 34}

DEDICATION

This thesis is proudly dedicated to

My lovely parents, Asyharun Nur and Rodliatul Mahfudhoh

My kind brothers, Ahmad Affan Wahidi and Muhammad Anas Mubarok

for their unlimited support, prayer, care and advice.

ACKNOWLEDGEMENT

This thesis would not finish if I was not surrounded by amazing people. Firstly, I would like to express the deepest gratitude to Allah SWT, who gives me uncountable blessings as I can finish my thesis entitled '*The Different Strategies of Metaphor Translation in English by Yusuf Ali and Indonesian by The Ministry of Religious Affairs*'. Secondly, *Sholawat* and *Salam* are always given to the greatest Prophet Muhammad SAW (Peace be upon Him) who guided us to the right place. Thirdly, my gratitude goes to my advisor, Zainur Rofiq, M.A who has patiently guided me during the research.

Furthermore, I would like to thank to my academic advisor, Mrs. Galuh Nur Rohmah, M.Pd, M.Ed**.** who has given me supports, motivation and encouragement. I would also like to deliver my best thanks to all staffs and lecturers who sincerely teach me in this university. I realize that my thesis needs the constructive comments and also suggestion for betterment. It is expected that the reader can maintain new perspective and discussion in Linguistics.

Malang, 15 June 2017

Achmad Saifur Rijal

ABSTRACT

Rijal, Achmad Saifur. 2017. *The Strategies of Metaphor Translation in Yusuf Ali's English Version and MORA's Indonesian Version Found in Surah Ali Imran.* Thesis. Department of English Language and Letters. Faculty of Humanities. UIN Maulana Malik Ibrahim, Malang. Advisor: Zainur Rofiq, M.A

Keywords: Metaphor, translation, holy Qur'an.

In this study, the writer discusses the translation strategies of metaphor found in Quran *Surah Ali Imran* in Yusuf Ali's English version and the Ministry of Religious Affairs' Indonesian version. Metaphor is an expression of figurative languages that gives cognition and makes the language looks more aesthetic. This expression is frequently found in Quran which is necessary to have right understanding to it and its messages, because Quran's meanings are sometimes stated explicitly and sometimes implicitly with figurative language. Therefore, the writer tried to find the strategies of metaphor translation in English and Indonesian.

The writer used descriptive qualitative method to analyze some strategies that are used to translate metaphor. The data which have been categorized as metaphor were taken from *Surah Ali Imran*. Moreover, this study had been done through several steps, starting from choosing words, phrases, or sentences that were categorized as metaphor, then providing the verse as well as each translation, then followed by analyzing them, and last, gathering them as the discussion.

The result of this study showed that there are ten metaphor expressions in Surah Ali Imran. There are two metaphor translation strategies applied in English and three strategies in Indonesian. Both the English and Indonesian translators utilize translating the metaphor by producing the same image in target language and converting the metaphor to its sense; whereas combining the metaphor with sense is only used by the Indonesian translator.

The results of this study are expected to develop and enrich the translation fields, especially in the metaphor translation strategy. Moreover, it can also be a valuable resource for the readers, particularly to linguistic students and lecturers. Finally, it is recommended that for the following researcher to investigate the metaphor translation strategies according to the classification of metaphor.

ABSTRAK

Rijal, Achmad Saifur. 2017. *Strategi Penerjemahan Majas Metafora dalam Terjemahan Bahasa Inggris oleh Yusuf Ali dan Terjemahan Bahasa Indonesia oleh Kementerian Agama RI yang Terdapat pada Surah Ali Imran.* Skripsi. Jurusan Bahasa dan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim, Malang. **Pembimbing: Zainur Rofiq, M.A**

Kata Kunci: Majas metafora, terjemahan, Al Quran.

Pada penelitian ini, penulis membahas strategi penerjemahan majas metafora yang terdapat dalam *Surah Ali Imran* dalam terjemahan Bahasa Inggris oleh Yusuf Ali dan terjemahan Bahasa Indonesia oleh Kementerian Agama RI. Metafora adalah bagian dari bahasa kiasan yang memberikan pemahaman dan yang menjadikan suatu bahasa terlihat lebih indah. Ekspresi atau ungkapan ini sering ditemukan dalam Al Quran yang memerlukan pemahaman yang benar serta pesan-pesan di dalamnya, karena makna Al Quran sendiri terkadang disampaikan secara eksplisit dan terkadang secara implisit dengan memakai bahasa kiasan. Maka dari itu, penulis mencoba untuk menemukan strategi-strategi untuk menerjemahkan metafora ke dalam bahasa Inggris maupun bahasa Indonesia.

Penulis memakai metode kualitatif untuk menganalisis strategi-strategi yang dipakai untuk menerjemahkan metafora. Data yang telah dikategorikan sebagai metafora diambil dari *Surah Ali Imran.* Selanjutnya, penelitian ini dilakukan melalui beberapa langkah, dimulai dari pemilihan kata, frasa, ataupun kalimat yang dikategorikan sebagai metafora, selanjutnya menghadirkan ayat sekaligus dengan masing-masing terjemahannya, kemudian menganalisisnya, dan terakhir mengumpulkannya untuk dibahas lebih lanjut.

Hasil dari penelitian ini menunjukkan bahwa ada dua strategi yang diterapkan untuk menerjemahkan metafora ke dalam bahasa Inggris dan ada tiga strategi yang diterapkan ke dalam bahasa Indonesia. Penerjemah Bahasa Inggris maupun bahasa Indonesia menggunakan cara memproduksi citra yang sama dalam bahasa sasaran dan mengubah metafora menjadi makna; sedangkan mengombinasikan metafora dengan maknanya hanya dipakai oleh penerjemah Bahasa Indonesia.

Hasil dari penelitian ini diharapkan dapat mengembangkan dan memperkaya bidang penerjemahan, khususnya dalam strategi penerjemahan metafora. Selain itu, penelitian ini juga menjadi sumber yang bernilai bagi para pembaca, terutama bagi siswa dan dosen. Akhirnya, direkomendasikan bagi

peneliti selanjutnya untuk meneliti strategi penerjemahan metafora berdasarkan pada klasifikasi metafora.

الرجال, أحمد سيف. استراتيجيات الإنجليزية
يوسف الإندونيسية دينية إندونيسيا
عمران. قسم اللغة الإنجليزية و أدابها. كلية العلوم
الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانق. مستشار:
زين الرفيق, م. أ.

: , , .

هذه يناقش استراتيجيد الكريم
يوسف الإنجليزية
الدينية باللغة الاندونيسية. هي تعبير التصويرية تفهم
وكثيرا. هذا التعبير كريم يحتاج الى فهم صحيح
لهذه الإستعارة ومعانيها، الأحيان وأحيانا
التصويرية. فلذلك، استراتيجيات
الإنجليزية والإندونيسية.

المنهج تحليل الاستراتيجيات
البيانات.
قد تمّت هذه اختيار
أنها تقديم الآية تحليلها، وأخيرا جمعها
لمناقشتها.

وظهرت هذه هناك.
استراتيجيتان الإنجليزية استراتيجيات الإندونيسية.
يستخدم الإنجليز والإندونيسيون طريق
نفسها المستهدفة وتحويل إحساسها؛ حين بين
يستخدمه الإندونيسي فقط.

هذه الدراسة يتوقع التطوير
إستراتيجية. يمكن يكون أيضا قيما
اللغويين والمحاضرين. وأخيرا، ويُقترَح للباحث التحقيق استراتيجيات
تصنيف.

TABLE OF CONTENT

LIST OF TABLES

CHAPTER I
INTRODUCTION

This chapter presents the background of study, problems of the study, objectives of the study, significance of study, the scope and limitation of the study and operational definition of the key terms.

1.1 Background of the Study

Human communication will always rely on language which is the easiest and biggest communication tool in the world. The problem of this communication tool is its differences, whether in places, nations, languages and cultures among the users. These differences, especially language, often result in misunderstanding among the user. Therefore, to fix this problem, translation is important as a solution to decrease this misunderstanding. Moreover, a good translation does not look like a translation, but it seems as if it is originally written in the target language even though it also does not expunge the grammar and language style of the source language (Budianto & Fardhani, 2010: 3)

Translation becomes important in transferring knowledge and information to increase understanding of different nations, cultures and languages. However, it is also not an easy enterprise to do. Therefore, some problems will appear when the translator sets the technique of translation, whether the translation is based on source language or adopts a free style (Maula, 2011: 1).

Those problems have been bothering the translators for many years. Moreover, it is difficult to translate an utterance in a source language that is

completely different from the target language. For instance, the translation of Indonesian idiom "Mulutmu harimaumu" into English becomes "your tongue is your fire". It is known that there is different base word in the source and target language. Moreover, it also will be a big problem to translate a metaphor into other languages because of the fact that metaphor is like idiom that is different in every culture.

Metaphor is one of the ways in language that gives cognition and makes the language looks more aesthetic (Newmark, 1988: 104). Metaphors are frequently found in poetry to describe through analogy. Not only that, metaphors also can be found easily in daily conversation as the speaker and locator have particular references to make different language style although without realizing it. For instance, the sentence "the typical teenage boy's room is a disaster area", it does not mean that there are disasters happen in that room, but this sentence means that boy's room is messy as if there was a disaster had just broken that room. Therefore, the metaphor gives a unique description to show its real meaning. To analyze the metaphor, the meaning can be interpreted beyond the literal meaning.

Metaphor is used to make people understand more easily what is meant and make them believe what we mean. In using metaphor, we have to use an effective word in order to give clear understanding on what we say. Therefore, it is important to use good language when we use metaphor because the quality of our language when we speak may lead to the hearer's personal impression and emotion that will help them to understand the message correctly.

One of the messages which needs to have the right understanding is the Moslem Holy Scripture (Quran). This holy book is read by almost every Moslem in the world because it is an order from the God. However, the majority of Muslims in the world are non-Arabic speakers which make it a necessity to deal with the Quran and its meaning. English language - as the world's major international language – and Indonesian language—as the writer's language— would be a good medium for understanding the Quran and probably helping Moslems to do the God's order through this holy scripture.

The message in Quran is sometimes stated explicitly and sometimes implicitly by figurative language. Metaphor, as one of the figurative language, is used to beautify sentence, create more sense and more esthetic in a discourse. Therefore, metaphors that are used in Al Quran are to emphasize the meaning. Then, using metaphor expression will make language softer and easier to understand and acceptable for the hearers.

From the definition above, the writer assumes that analyzing metaphor translation strategies is very useful and appropriate to be used, especially in this study, whether the meaning is different or not. Because by using translation analysis, the interpretation of understanding the translation will be deeper and richer.

To conduct the study, the writer takes some literary studies which refer to as previous studies which have same approach or theory. Fithri (2011) analyzed the metaphor translation in James Cameron's novel entitled 'Avatar, The Na'vi Quest'. She used Peter Newmark's theory to analyze the translation, from English

language to Indonesian language. Elimam (2016) has analyzed the translation of metaphor in holy Qur'an. His research assesses the translation of metaphor in three English translations of the Qur'an, Hilali and Khan, A. Ali and Yusuf Ali. The writer used Newmark's metaphor translation strategies to assesses each translation. Keshvari and Eslamieh (2017) analyzed translation of body-related metaphors in the holy Quran by Yusuf Ali, Marmaduke Pickhal and Thomas Irving. This study used Newmark's metaphor translation strategies to examine 107 data that consist of human body, namely ear, eye, face and hand. Then, Maula (2011) investigated comparative analytical study of metaphor translation of Holy Quran by four translations in English versions. In this study, he identified the four translations, then classified the word used, whether it used literal word in target language or interpreted word.

Different from those previous studies, the writer investigates the strategies that are used to translate metaphors in English and Indonesian translation of *surah Ali Imran* translated by Yusuf Ali in English version and The Ministry of Religious Affairs (henceforth MORA) in Indonesian version. The strategies that are engaged in this study are based on Newmark's metaphor translation strategies that is written down in his book '*Approaches to translation'* (2001). In this case, the writer provided two results at once, that is the strategies used in English and Indonesian translation. The reason to choose *Surah Ali Imran* is because this *Surah* has 200 verses that may represent the whole Quran in metaphor translation. Then, Yusuf Ali's version (1989) is because this translation book is considered by Zakir Naik in "*Dr. Zakir recommends English translation of Qur'an*" as best recommendation among other translation books, but he also said that the book is

archaic (Farooq: 2010). Furthermore, the MORA's version (2005) becomes the foundation and the most popular book that is frequently read by Indonesian people to understand the meaning.

An example from Qur'an and the translation is in Surah Yaaseen verse 37:

وَءَايَةٌ لَّهُمُ ٱلَّيۡلُ نَسۡلَخُ مِنۡهُ ٱلنَّهَارَ فَإِذَا هُم مُّظۡلِمُونَ ﴿٣٧﴾

Yusuf Ali's translation: And a Sign for them is the Night: We withdraw therefrom the Day, and behold they are plunged in darkness.

MORA's translation: *Dan suatu tanda (kebesaran Allah) bagi mereka adalah malam; kami tanggalkan siang dari (malam) itu, maka seketika itu mereka (berada dalam) kegelapan.*

The literal meaning of *Salakha* is flaying (skin), but its intended meaning in this verse is to separate (Mahalli and Suyuthi: 362) /change noon from night. The topic of this metaphor is separating, whereas the ground is making something visible to see in invisible place. The literal meaning of *Salakha* means flaying skin until the meat is visible, whereas the intended meaning in the context is separating noon from night until everything is visible to see (Al Maliki, 1960: 118).

In English translation, Yusuf Ali chooses 'withdraw' to translate *Salakha.* 'Withdraw' means to remove something (CALD). Whereas MORA use *menanggalkan,* and the meaning is to take off something (Echols and Shadily, 2007:550). Both these two translations used the same strategy, namely reproducing the same vehicle in target language.

Another example from Quran and the translation in Surah *Asy Syuroo* verse 20:

مَن كَانَ يُرِيدُ حَرْثَ ٱلْأَخِرَةِ نَزِدْ لَهُۥ فِى حَرْثِهِۦ ۖ وَمَن كَانَ يُرِيدُ حَرْثَ

ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَا لَهُۥ فِى ٱلْأَخِرَةِ مِن نَّصِيبٍ ﴿٢٠﴾

Yusuf Ali's translation: To any that desires the tilth of the Hereafter, We give increase in his tilth, and to any that desires the tilth of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter.

MORA's translation: *Barang siapa menghendaki Keuntungan di akhirat akan Kami tambahkan Keuntungan itu baginya, dan barang siapa yang menghendaki Keuntungan di dunia Kami berikan kepadanya sebagian darinya (Keuntungan dunia), tetapi dia tidak akan mendapat bagian di Akhirat.*

The context of this verse is the announcement of Allah who want a reward in hereafter, Allah will add more reward. But who want only a reward in this world, he will not receive a reward in hereafter.

The literal meaning of *Harthun* is plowed field. Whereas the intended meaning is reward for the owner due to his good deeds. It is a metaphorical expression because reward and the result of the plowed field can give the owner profit in the future. In English translation, Yusuf Ali used word *tilth* to translate *Harthun.* Whereas the literal meaning of tilth is soil that has been dug and prepared for planting (Oxford dictionary: 1251). It means that Yusuf Ali used translating strategy by reproducing the same image or vehicle as the SL. In Indonesian translation, The MORA used *Keuntungan* to translate it. Therefore, this translation used translating strategy by converting the metaphor to its sense.

According to the explanation above, of course the writer does not mean to decrease or increase the content of the Holy Quran. By this paper, the writer is interested in investigating what strategies of metaphor translation in English and Indonesian translation are used. Finally, the writer does investigation under title "*The Strategies of Metaphor Translation in Yusuf Ali's English version and*

MORA's Indonesian version found in Surah Ali Imran".

1.2 Research Questions

Based on the background of the study, the research questions can be formulated as follows:

1. What strategies are used to translate metaphors found in *Surah Ali Imran* in Yusuf Ali's English translation?

2. What strategies are used to translate metaphors found in *Surah Ali Imran* in Indonesian Ministry of Religion Affairs version?

1.3 Objectives of the Study

Based on the focus mentioned above, the objectives of the study are to describe the strategies of metaphor translation in English Yusuf Ali's version and Indonesian by the MORA' version found in *Surah Ali Imran.*

1.4 Significances of the Study

The result of this study is expected to give some benefits. Theoretically, the study will add some literary insights in translating metaphor, especially in translating the Holy Quran. Practically, the results of this study are expected to give worthy contribution in providing information on strategies of metaphor translation in English and in Indonesian.

1.5 Scope and Limitation

According to the background of the study and the statement of the problems above, the writer focuses on the strategies of metaphor translation found

in *Surah Ali Imron* in Yusuf Ali's English version and the MORA' Indonesian version. This study is limited only to analyze the strategies in metaphor translation in which is categorized as lexicalized and non-lexicalized metaphor in *Surah Ali Imran*.

1.6 Definition of the Key Terms

This sub-chapter contains the main terms as well as the definition that are frequently used in this study:

a. Translation: The replacement of textual material in one language by equivalent material in another language.

b. Metaphor: Metaphor is the use of language to refer to something other than what it was originally applied to, or what it literally means, in order to suggest some resemblances or make a connection between the two things.

c. Qur'an: Moslem's holy scripture that is sent to Prophet Muhammad as the greatest miracle. This holy book consists of 114 chapters and 6666 verses.

d. Surah *Ali Imran*: The third chapter (Surah) in the Quran that consists of 200 verses and included as Madania chapter.

e. Linguistic metaphor: Linguistic metaphors have the characteristic of being words, phrases, or sentences that seem incoherent in context as a result of unusual collocation or unusual reference

f. Conceptual metaphor: Conceptual metaphor is defined as understanding conceptual domain in condition another conceptual domain.

g. Lexicalized metaphor: Uses of language which are recognizably

metaphorical, but whose meaning in a particular language is relatively clearly fixed.

h. Non-lexicalized metaphor: Metaphors whose meaning are not clearly fixed, but will vary from context to context.

1.7 Research Method

This sub-chapter presents detail description of the research design and methodology including data source, data collection as well as data analysis.

1.7.1 Research Design

This study uses descriptive qualitative method because it investigated some metaphor translations of Holy Quran and described the collected data as well as its analysis. The data concerned appear in words rather than in numbers. After taking data from the text of Al Qur'an translation by Yusuf Ali and the MORA in Surah Ali Imran, the writer analyzed it as well as each translation and compared the translation strategies by using Newmark's theory without considering numerical scores and statistical procedure.

1.7.2 Data Source

The subject of this study is the translation of Quran in *Surah Ali Imran* translated by Yusuf Ali's *Amana* Edition (1989) in English and the MORA's 2002 edition (DEPAG RI: 2005) in Indonesian language. The reason to choose translation of *Surah Ali Imran is* because the fact that it contains two hundred verses and expected to have some metaphorical expressions to create meaning either explicitly or implicitly. Then, the reason to choose Yusuf Ali's version is

because this translation book is considered by Zakir Naik in "*Dr. Zakir*

recommends English translation of Qur'an" as best recommendation among other

translation books, but he also said that the book is archaic (Farooq: 2010).

Furthermore, the MORA's translation becomes the foundation and the most

popular book that is read by almost Indonesian people.

1.7.3 Research Instrument

The writer is considered as the main instrument of this research because he

actively participated in doing this research, including collecting and analyzing the

data. Questionnaires are not needed to be taken as instrument because the object

of the research is texts. The writer analyzed the data by comparing the translations

with the interpretations, then he classified the strategies of metaphor translation

based on Newmark's theory.

1.7.4 Data Collection

For obtaining the needed data, the following steps were done. Firstly, the

writer read the verses as well as each translation several times to have enough

understanding words and sentences that are categorized as metaphor. Second, the

writer chose some verses that contain metaphorical expressions by considering

them in the source language. Then, the writer presented the verses as well as each

translation to find the translation strategies. Last, the writer gathered the collected

data to analyze further.

1.7.5 Data Analysis

After gathering the data, analysis was done by following stages. First, the

writer contextualized the verses through the interpretation from Al Jazairi's *Tafsir Al-Qur'an Al-Aisar* (2007) and others. Second, the writer provided the literal meaning of the words, phrases, or sentences that contain metaphors as well as its analysis. Then, the writer categorized what strategies are used by the translator. Last, the writer concluded what strategies are frequently used by the translators to translate metaphor.

CHAPTER II
REVIEW OF RELATED LITERATURE

This chapter focuses on the review of the theories which supports and relates to the study. It covers translation definition, metaphor definition, characteristics of source language and target languages, translation strategies and previous studies.

2.1 Translation

There are many definitions of translation from experts. Larson (1998: 3) stated that translation consists of transferring meaning from the source language into the receptor language. It is done through changing from one form of the first language to the form of the second language by way of semantic structure. Catford (1965: 20) defined translation as "the replacement of textual material in one language (SL) by equivalent textual material in another language". There are also other definitions about translation from experts, but the main discussion is transferring meaning from a language to another language. According to Nida and Taber (1982: 12), "translation consists of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style".

From the definition above, it can be understood that a translator should adjust the message in the source language same as the one in the target language. Therefore, a good translation does not look like a translation, but it looks like naturally flows as if it is originally written in the target language even though it

also does not expunge the grammar and language style of the source language (Budianto & Fardhani, 2010: 3).

2.2 Metaphor

In his book, Weiss (2006: 1) stated "The word metaphor comes from Greek *Metaphora,* derived from *meta* meaning '*over'* and *pherein* meaning '*to carry*'. The study of metaphor customarily begins with Aristotle and his statement in the *Poetics* that "metaphor is the transference of a term from one thing to another. Aristotle uses the term metaphor in an expensive manner, encompassing four varieties of transference under the rubric of metaphor.

As a branch of figurative language, metaphor is frequently used by people in some utterances. According to Lakoff (1992: 1), metaphor expressions were assumed to be not used in ordinary everyday language: everyday language had no metaphor, and metaphor used mechanism outside the realm of everyday conventional language. The word *metaphor* was defined as in novel or poetic linguistic expression when one word or more are used outside of conventional meaning. However, the generalizations governing poetic metaphorical expressions are not in language, but in thought. Moreover, these general principles which take the form of conceptual mappings, apply not just to novel poetic expressions, but too much of ordinary everyday language.

Dickin, Sandor and Higgins (2005: 147) defined metaphor as a figure of speech in which a word or phrase is used in a non-basic sense, this non-basic sense suggesting a likeness or analogy with another more basic sense of the same word or phrase.

There are other definitions from some experts. Knowles and Moon (2005: 2) stated that metaphor is the use of language to refer to something other than what it was originally applied to, or what it literally means, to suggest some resemblances or make a connection between the two things.

Picken (2007: 39) mentioned there are two main types of metaphor, they are linguistic metaphor and conceptual metaphor. The difference between linguistic and conceptual metaphor is a necessary one in any contemporary discussion of metaphor. Linguistic metaphors have the characteristic of being words, phrases, or sentences that seem incoherent in context as a result of unusual collocation or unusual reference. Van Dijk (1975: 187) in Picken (2007: 40) provided example about this: "The flowers in the park smiled at him". From this example, it can be understood that the flower cannot treat this 'smile' activity. Therefore, the *flower* is referred to another meaning, namely young women. Whereas conceptual metaphor is defined as understanding conceptual domain in condition of another conceptual domain. This conceptual metaphor links two conceptual domains, the 'source' domain and the 'target' domain. The sources domain consists of a set of literal entities, attributes, processes and relationship. Linked semantically and apparently stored together in the mind. For example, "Life is a journey", 'life' is target domain and 'journey' is source domain.

Knowless and Moon (2005: 52) divided metaphor into two approaches, substitution and comparison. Substitution is a process of understanding metaphor consists of recognizing a particular word or expression that is polysemous and being used with a secondary metaphorical meaning, rather than its literal meaning. For instance, "We used to *thrash* all the teams in the Keith Schoolboy League". In

this case, the word *Thrash* actually means as hitting a person or animal hard many times as a punishment, whereas in this context, the word substitutes for a more literal word such as 'defeat'. It can be expressed more schematically:

Word A	has literal meaning **A**
Word B	has literal meaning **B1**
	Has metaphorical meaning **B2**
Metaphor	**B2 is substituted for A**

The second approach is comparison. This metaphor implies a similarity between the topic and vehicle of metaphor, and is a shorthand way of saying that the vehicle 'is like' the topic. To understand metaphor is recognizing that it is a comparison, what the similarities are, and how the vehicle is relevant to the topic. For instance, in word *Thrash,* the metaphor implies an underlying statement 'winning a game easily is like hitting one's opponents'.

Word A	has literal meaning **A**
Word B	has literal meaning **B**
Metaphor	**A is like B**

In understanding metaphor, we should know the types of metaphor. According to Kovecses (2010: 37), conceptual metaphor is classified according to the cognitive functions that they perform. They are:

1. Structural Metaphor

    The source domain provides a relatively rich knowledge structure for

the target concept. In other word, the cognitive function of these metaphors is to enable speakers to understand target A by means of the structure of source B.

Structural conceptual metaphors enable speakers to understand the target domain in terms of the structure of the source domain. This understanding is based on a set of conceptual correspondences between elements of the two domains.

2. Ontological metaphor

Ontological metaphors provide much less cognitive structuring for target concepts than structural ones do. Their cognitive job seems to be to merely give a new ontological status to general categories of abstract target concepts and to bring about new abstract entities.

Ontological conceptual metaphors enable speaker to conceive of their experiences in terms of objects, substances, and containers in general, without specifying further the kind of object, substance, or container.

3. Orientational metaphor

Orientational metaphors provide even less conceptual structure for target concepts than ontological ones. Their cognitive job, instead, is to make a set of target concept coherent in our conceptual system.

Orientational conceptual metaphors enable speakers to make a set of target concepts coherent by means of some basic human spatial

orientations, such as up-down, in-out, center-periphery and others.

Knowless and Moon (2005: 7) stated that there are three components to form a metaphor. They are topic / meaning, vehicle / metaphor and ground / connection. Topic is the entity referred to, vehicle is the notion which this entity is being compared, whereas the ground is the relationship between the literal and metaphorical meaning. For example, in Knowless and Moon (2005) "Be prepared for a mountain of paperwork". In this sentence, the metaphor / vehicle is 'mountain' because it has similar meaning / topic with 'a large amount'. Whereas the connection or similarity is the idea of size.

Peter Newmark divided the components of metaphor more complicated than Knowless and Moon did. Newmark divided into five components, they are: Object, image, sense, metaphor and metonymy. However, the first three components are same as Knowles and Moon's terms topic, vehicle and ground. Whereas, metaphor is the word(s) taken from the image, and metonymy is a one-word image which replaces the object, which may later become a dead metaphor (Newmark, 1988: 105 & 2001: 85).

The components above can be simply understood as this table:

Table 2.1 Components of Metaphor

Components	Knowless & Moon	Newmark	Definition
Topic	Meaning	Object	The intended meaning
Vehicle	Metaphor	Image	The notion to which the entity being compared
Ground	Connection/ similarity	Sense	The relationship between the literal and metaphorical meaning

2.3 Comparisons of Source language and Target Language

Arabic, as the source language, has different features from other languages, especially English and Indonesian. It is easily known since its differences in its basic letters which consist of 28 characters and written from right to left, whereas English and Indonesian are alphabet which consist of 26 characters. Moreover, Arabic also has several language styles to express an utterance, and therefore same words can be created in different styles and different sense meanings all at once. As Mustofa Bisri's statement in his interview in *"Mata Najwa: Cerita Dua Sahabat (3)"* (Metrotvnews: 2017) he gave an example:

زَيْدٌ قَاءِمٌ – قَامَ زَيْدُ – إِنَّ زَيْدًا قَاءِمٌ - إِنَّ زَيْدًا لَقَاءِمٌ – زَيْدٌ قَامَ – زَيْدٌ يَقُوْمُ

– كَانَ زَيْدٌ قَاءِمًا

From this example, it indicates that Arabic language style is various. When it is translated into English and Indonesian, it becomes *Zaid Stands/stood up* and *Zaid berdiri*. Therefore, if it is translated, there will be a sense of meaning that is not expressed in those examples.

There are some main characteristics that differentiate among other language, especially English and Indonesian language. Here, the writer mentioned the characteristics as well as its comparison in English and Indonesian.

1. Parts of speech / word classes

The word classes of Arabic language are divided into three categories; verbs, nouns and particles. The verbs mostly consist of three letters, but they can

be made various forms through addition of certain letters to create various meanings (Ceylan, 1987: 91). In English and similarly Indonesian, parts of speech / word classes are traditionally divided into eight categories; verb, noun, adjective, adverb, pronoun, preposition, conjunction and interjection (Carnie, 2013: 61). These word classes do not affect the translation because Arabic language system is different from English and Indonesian.

2. Sentence order

There are two types of sentence in Arabic, nominal sentence and verbal sentence. Nominal sentences are sentences that are started with a noun, whether these sentences consist of verbs, nouns, or adjectives. It can be understood simply from the order of sentence, namely subject - predicate / verb - complement. Whereas, verbal sentences are sentences which are started with a verb, it indicates the focus of the sentences is on the action rather than on the agent (Ceylan, 1987: 91). It can be understood simply through the order verb – subject – complement. In English and Indonesian, the sentence order is subject – verb / predicate – complement. Arabic language has different sentence order if it is compared with English as well as Indonesian. It may affect the translation meaning that is created from the English and Indonesian translation

3. Case Endings

Case endings or called as *Harakat* (Al Muhtaseb and Mellish, 1998: 6); a feature which is used to mark the word's function and position. This feature is considered as replacement of the word orders, because of its function that decides which one is the subject / agent, the predicate / verb / action, and the object /

complement. Whereas in English and Indonesian, deciding the subject, predicate and complement is simply accordance to the word order. These are example of the case endings:

حَضَرَ زَيْدٌ (Zaid came)

أَحْضَرْتُ زَيْدًا (I brought Zaid)

حَضَرْتُ مَعَ زَيْدٍ (I came with Zaid)

However, this case endings do not affect the translation because of the Arabic's difference of the language system.

4.   Various pronouns

Arabic language has complicated and various pronouns to use. They are divided accordance to person position, number and gender; therefore, the number of Arabic pronouns is fourteen. First, there are three-person positions; first person (I and we), second person (you) and third person (he, she, they and it). Second, there are three number levels in Arabic; single, dual and plural. Whereas in English, there is only single and plural. Third, there are two genders; male and female. These pronouns are not only used in replacing the nouns, but in Arabic, they are also bundled with verbs as marker of reference and as the grammatical rules. Therefore, Arabic sentences may be very long, but they still can be understood (Ceylan, 1987: 91). These various pronouns do not affect the translation because they are just more detailed and specific pronoun rather than in English and Indonesian language.

2.4 Translation Strategies

Larson (cited in the Merriam-Webster Dictionary, 1984: 3) stated that "translation, by dictionary definition, consists of changing from one state or form to another, to turn into one's own or another's language". Catford (1965: 20) defined translation as the replacement of textual material in one language (SL) by equivalent textual material in another language. There are also other definitions about translation from experts, but the main discussion is transferring meaning from a language to another language.

Translators sometimes have difficulties in translating some figurative languages, such as metaphor. Some experts have contributed their idea in translation field that is very useful for translators. Dickin, Hervey and Higgins (2005: 147) divided metaphor translation into two basic distinction, lexicalized and non-lexicalized metaphor. Lexicalized metaphors are uses of language which are recognizably metaphorical, but whose meaning in a particular language is relatively clearly fixed; or metaphors whose meaning are given in dictionaries. For instance, 'rat' means a person who deserts his friends or associates. Whereas non-lexicalized metaphors are metaphors whose meaning are not clearly fixed, but will vary from context to context, and has to be worked out by the readers on particular occasions (Dickin, Hervey & Higgins, 2005; 147).

Furthermore, lexicalized metaphor is distinguished to three types of lexical metaphors (Dickin, Hervey & Higgins, 2005; 149). First, dead metaphor is one which one does not normally realize is a metaphor because it has been frequently treated in everyday language. For instance, 'talented' man and the 'arm' of a chair have been frequently used even though they are unusual collocation. Second,

stock or standard metaphor is one that is widely used as an idiom, as in 'keep the pot boiling' and 'throw a new light on'. Third, recent metaphor is a metaphorical neologism describing new objects or processes, often anonymously coined, which has spread rapidly in the source language. For example, 'groovy' which means good, 'with it' means fashionable.

Non-lexicalized metaphor is also divided into two types, conventionalized and original metaphor. Conventionalized metaphors are not provided in dictionaries, but do draw on either cultural or linguistic conventions. For example, the concept of argument is a war, which includes battle of wits, counter attack, bombard and win. Original metaphors are not simply relatable to existing linguistic or cultural conventions, and they are difficult to interpret, as in 'Tom is a tree'.

Newmark (2001: 88) stated his strategy to translate metaphor that almost always been taken up by the researchers and which are considered here. They are:

1. Reproducing the same image in the TL. This is the best way to translate stock metaphors, most frequently, idioms.

2. Replacing the image in the SL with a standard TL image, or translating a metaphor to another metaphor in TL with the same sense. It is used when there is no image that corresponds exactly to the one in the SL and which does not clash with the TL culture, but which, like most stock metaphors, proverbs, and others, are presumably coined by one person and diffused through popular speech, writing and later the media.

3. Translating metaphors by simile. This strategy modifies an emotive metaphorical expression to suit the TL if that context is not as emotive in character as the SL. For example (Pardede, 2013: 7) "He is hanging on a thread in the coming competition", it is translated into Indonesian language "Nasibnya bagai telur di ujung tanduk dalam kompetisi mendatang".

4. Translating metaphor by simile plus sense. This strategy is suitable to use when the SL has no equivalent image in TL. For example (Pardede, 2013: 7) "I read you like a book", translated to "aku memahami kamu semudah memahami buku".

5. Converting a metaphor to its sense. This is a strategy where the image of the SL is reduced to its sense and rewritten to suit the TL. For instance (Pardede, 2013: 7), "His business continues to flourish", it translated into Indonesian "Bisnisnya terus maju pesat".

6. Deleting. It is used when the metaphor is redundant. For instance, "He is a snail; he always walks slowly", translated to become "Dia berjalan lambat sekali" (Pardede, 2013: 7).

7. Combining metaphor with the sense. Occasionally, the translator an image may wish to ensure that it will be understood by adding a gloss. For instance, "The tongue is a fire", is translated by combining with sense to become "A fire ruins things; what we say also ruins things".

2.5 Previous Studies

The study of metaphor translation strategies has been frequently investigated Fithri (2011) qualitatively analyzed metaphor translation in John Cameron's novel entitled '*Avatar, The Na'vi Quest'*. She used Newmark's theory to analyze the translation strategies. She arranged her study by metaphor types order. Whereas the result of the study shows that there are five strategies to translate the metaphors. Besides, she concluded almost English metaphors do not have the equal metaphorical meaning in Indonesian.

Elimam (2016) has qualitatively analyzed the translation of metaphor in the Holy Qur'an. In his research, he used Newmark's metaphor translation strategies to assess the translation of metaphor in three English translation, Hilali and Khan, Ahmed Ali and Yusuf Ali. in assessing the translation of metaphor, he has chosen ten verses with different metaphorical images / vehicles to ascertain their success in handling metaphor in the Qur'an.

Keshvari and Eslamieh (2017) analyzed translation of body-related metaphors in the holy Quran by Yusuf Ali, Marmaduke Pickhal and Thomas Irving. This study used Newmark's metaphor translation strategies to examine 107 data that consist of human body, namely ear, eye, face and hand. From the data findings, it is known that there are five out seven strategies that is used to translate the ear, eye, face and hand.

Maula (2011) qualitatively analyzed comparative analytical study of metaphor translation of Al Qur'an in selected verses. He compared the translation of metaphor in holy Qur'an and their corresponding translated English versions

through the four selected translations in the study. The analysis in this study consists of translation, context of the verses, types of metaphor and the techniques of metaphor translation used in English. This study is different from the writer's study in some aspects. The writer analyzed and compared metaphor translation in English and Indonesian language; and the writer used Surah Ali Imran as the research subject and Newmark's translation strategies as the reference of the study.

This study has similarities and differences with the previous studies. The closest study that has similarities is Keshvari and Eslamieh (2017), Elimam's study (2016) and Maula's study (2011) which also analyzed metaphor translation in Qur'an. Whereas the difference lies in the objects, in which Keshvari and Eslamieh's (2017) data are body-related metaphor, including eye, ear, face and hand. Elimam's (2016) object is comparing three translation versions, and the data have been selected with ten verses with different metaphorical images. Maula's (2011) object is four English translation versions and in provided verses that are categorized as lexicalized and non-lexicalized metaphor, whereas this study's object is Yusuf Ali's English translation and MORA's Indonesian translation; and on verses that contain metaphor in *Surah Ali Imran*.

CHAPTER III
FINDINGS AND DISCUSSION

This chapter presents the data analysis based on the metaphor translation strategies by Peter Newmark. The presented data in this chapter are only the verses which contain metaphorical expressions, and they are written down according the verse order, starting from lowest number to the highest. Whereas the analysis order is started from presenting the verse as well as its translation in English and Indonesian, then followed by presenting the context of each verse and its analysis. In this case, the writer encoded the data in order from the datum 1, datum 2, datum 3, etc.

3.1 Findings

In response to the research questions which are related to the strategies of metaphor translation, the writer found ten data findings in *Surah Ali Imran*. The data were started from the lowest verse number to the highest, and they were encoded in order from datum 1, datum 2, datum 3, etc.

3.1.1   Datum 1

Verse 7:

هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ

Yusuf Ali's translation: He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are <u>the foundation</u> of the Book: others are allegorical.

MORA' translation: *Dia-lah yang menurunkan Kitab (Al-Quran) kepadamu Muhammad. Di antaranya ada ayat-ayat yang Muhkamat, itulah pokok-pokok kitab (Al-Qur'an) dan yang lain Mutasyabihat.*

Context of the verse

This verse explains holy Qur'an's function and revelation. It is the basic of the Book which contains *Muhkamat,* some verses that have clear and decisive meanings appropriate with the purpose of sending Quran to Prophet Muhammad; and *Mutasyabihat,* some unclear meanings (Al-Jawi; 87).

Translation analysis

The word *Umm* literally means 'mother', but in this verse, it is used metaphorically. It is because the word is combined with unusual collocation word. Therefore, it makes different context and meaning and becomes metaphorical expression. The word *Umm* (mother) is compared with foundation because both become the most important source to make heritage and branch. In this verse, the intended meaning of this word is the fundamental or basic of the Qur'an.

Yusuf Ali translated it into English with 'foundation of the book'. He translated by converting the metaphor into its sense. It is used since it is the best way to translate the metaphor through its intended meaning. Cultural diversity makes it difficult to produce another image for comparing the metaphor. Therefore, to render by explaining the sense is a good solution.

The MORA does the same way as Yusuf Ali does in translating the metaphor of the verse. They convert the metaphor into its sense or ground by providing the word *pokok-pokok kitab.* This technique of Indonesian translation in this verse is replacing source metaphor with the intended word in target language.

This type of translation makes an easy understanding to the foreign reader,

although it can omit the beauty of metaphor in the source language.

3.1.2   Datum 2

Verse 27:

تُولِجُ ٱلَّيۡلَ فِى ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِى ٱلَّيۡلِ ۖ وَتُخۡرِجُ ٱلۡحَىَّ مِنَ ٱلۡمَيِّتِ

وَتُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَىِّ ۖ وَتَرۡزُقُ مَن تَشَآءُ بِغَيۡرِ حِسَابٍ ۝

Yusuf Ali's translation: <u>Thou causest the night to gain on the day, and Thou causest the day to gain on the night;</u> Thou bringest the living out of the dead, and thou bringest the dead out of the living; and Thou givest sustenance to whom Thou pleseast, without measure.

The MORA' translation: *Engkau masukkan malam ke dalam siang Engkau masukkan siang ke dalam malam. Dan Engkau keluarkan yang hidup dari yang mati, dan Engkau keluarkan yang mati dari yang hidup. Dan Engkau berikan rezeki kepada siapa yang Engkau kehendaki tanpa perhitungan.*

Context of the verse

Allah puts the night into the noon, until sometimes the noon becomes

longer than night, and vice versa, Allah puts the noon into the night, until

sometimes the night becomes longer than the noon. This adding of noon and night

into one of them is causes one of them longer than in usual or ordinary days (Al

Jazairi, 2007: 68).

Translation Analysis

The word *Awlaja yuuliju iilaaj* literally means insertion, intromission,

interpolation and intercalation (Wehr,1976: 1097). In this case, the word 'insert' is

used metaphorically, because insertion needs a concrete object or usually used for

moving concrete thing into another concrete object, such as inserting a key into a

lock. In this verse, the object of the insertion is the noon and the night which are

abstract and cannot be held on. The sense or ground of this metaphor is one of them is united to other. However, even it is translated literally, it is still easy to understand the metaphor because in both target languages, word insertion is commonly used and does not have special treatment in utilizing this word.

Yusuf Ali translated it with 'causing something to gain other'. He translated it differently using other word which is more complicated, but the conveyed message is similar to the exegesis. He translated into English converting the metaphor to its sense, namely attaching one of the day on the night, or the vice versa.

In Indonesian translation, the MORA translated it with *memasukkan* (inserting). They render the metaphor into Indonesian by producing the same vehicle in the same target language (TL). This translation does not create any problem of understanding source metaphor in the TL.

3.1.3   Datum 3
Verse 37

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ

Yusuf Ali's translation: Right graciously did her Lord accept her: He made her grow in purity and beauty: To the care of Zakariya was she assigned. Every time that he entered (her) chamber to see her, he found her supplied with sustenance.

The MORA' translation: *Maka Dia (Allah) menerimanya dengan penerimaan yang baik, membesarkannya dengan pertumbuhan yang baik dan menyerahkan pemeliharaannya kepada Zakariya. Setiap kali Zakariya masuk menemuinya di Mihrab (kamar khusus ibadah), dia dapati makanan di sisinya.*

Context of the **verse:**

Mary (Imran's daughter) was born and accepted by Allah. And Allah gave good growth to Mary. Then, she was taken care by Zakaria (Al Jazairi, 2007; 82).

Translation Analysis

The root word of *Anbata* is *Nabata* which literally means growth for plants (Wehr, 1976: 937). In Arabic, it is differentiated between the growth for human and for plants. *Nabata* is a kind of linguistic metaphor because it is not suitable to be used for a human. Therefore, the word *Nabata* is substituted for *Nasya'a* which literally means growth for human.

Yusuf Ali translates the metaphor into English by producing the same image in target language (TL). He uses a word which is equivalent in meaning with the word *Anbata,* namely 'make growth'. In this case, English language is not as complicated as Arabic in distinguishing the word 'growth' for human or for non-human. Therefore, to translate it is simple by using the word 'growth'. Yusuf Ali also adds another explanation in his translation with 'grow in purity'. It reinforces the translation how the Mary's growth runs well in herself.

The MORA translated into Indonesian by converting the metaphor to sense, and choosing *Membesarkannya dengan pertumbuhan yang baik* (increase/raise) to translate the metaphor. It also may be a good translation to understand, but it also makes two different translations from one root word. *Anbata* is translated to *membesarkan;* and *Nabaatan* is translated to *pertumbuhan.* Although it is different, but it can be easily understood.

3.1.4 Datum 4

Verse 54:

$$\text{وَمَكَرُواْ وَمَكَرَ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَـٰكِرِينَ ﴿٥٤﴾}$$

Yusuf Ali's translation: and (the unbelievers) <u>plotted and planned</u>, and <u>Allah too planned</u>, and the best planners is Allah.

MORA's translation: Dan mereka orang-orang kafir <u>membuat tipu daya</u>, maka <u>Allah pun membalas tipu daya</u>. Dan Allah sebaik-baik pembalas tipu daya.

Context of the verse:

Jews planned to catch out and crucifix prophet Isa, but Allah planned a different and even greater plan, He planned to lift prophet Isa up onto Allah's side, and to replace Isa's place with someone whose face is made same as Isa's face. That is Allah's plan, the best planners (Al Jawi: 100).

Translation analysis

The word *Makara* literally means deceive, delude, or cheat (Wehr, 1976: 917). This word has different meaning with its commentaries. Moreover, deceiving, deluding and cheating do not deserve to be based on Allah. Therefore, it is used metaphorically. Whereas the intended meaning is planning, whether the plan of the Jews or the plan of Allah. This utterance is a kind of metaphor which substitutes the meaning plotting and planning.

Yusuf Ali translated the word by converting to its sense, using plotted and planned. He makes the translation easy to understand and resolve a question among the target readers. It is better than translating the word literally because it still needs to deep reading and thinking to the context.

Differently, MORA translated the word by producing the same image in

the target language. They translated literally with *membuat tipu daya* which is difficult to understand the meaning as the commentaries. Moreover, it perhaps brings to misunderstanding as if the unbelievers and Allah deceive and delude each other. Whereas Allah does not deserve doing this activity to the unbelievers.

3.1.5 Datum 5

Verse 72:

وَقَالَت طَّآئِفَةٌ مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ ءَامِنُواْ بِٱلَّذِىٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَجۡهَ ٱلنَّهَارِ وَٱكۡفُرُوٓاْ ءَاخِرَهُۥ لَعَلَّهُمۡ يَرۡجِعُونَ ﴿٧٢﴾

Yusuf Ali's translation: A section of the people of the book say: "Believe in the morning what is revealed to the believers, but reject it at the end of the day; perchance they may (themselves) turn back.

The MORA' translation: *Dan segolongan ahli kitab berkata (kepada sesamanya), "Berimanlah kamu kepada apa yang diturunkan kepada orang-orang beriman pada <u>awal siang</u> dan ingkarilah di akhirnya agar mereka kembali.*

Context of the verse

Some Jews influenced some people to pray as how Moslems do by facing to Ka'ba in dawn prayer (Shubuh) and afternoon prayer (Asar) by turning back on it and facing to Baitul Maqdis (Al Jaziri, 2007: 118).

Translation analysis

Wajh an nahar is a metaphoric expression because if it is separated, it will have different meaning. The word *Wajh* literally means face, aim, or visible thing (Munawwir, 1997: 1541). Whereas *Nahar* literally means day or the opposite of night. In this verse, the intended meaning is the beginning of the day. The word *Wajh* contains orientational metaphor that consists of target concepts coherent by means of some basic human spatial orientations. It also can be pointed out that

various spatial image schemas are bipolar and bivalent, such as up-down, center-periphery and others. In this case, the word *Wajh* has opposite word *Dubur* (   ) which means 'end'. It also can be known that the couple of *Wajh* in the context of the verse is *Aakhir* (the end). Therefore, it is counted as metaphoric expression.

Yusuf Ali chose 'morning' in translating *Wajh an nahar.* He translated into its sense in the target language. The translation gives more specific time and does not present a big problem to understand this verse, although it can omit the beautiful metaphor of the source language (SL). This technique of translation into its sense in the target language will resolve a question among the target language reader, it is because of the different usage between the target and source language.

The phrase *awal siang* (the beginning of the day) is chosen by the MORA. They translated the metaphor by converting into its sense, but they still use the same structure as the metaphor in the source language. This translation is same as each words' interpretation. It may be a good translation because it does not give different understanding as the source language.

3.1.6   Datum 6
Verse 103:

وَٱعْتَصِمُواْ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُواْ ۚ وَٱذْكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا

Yusuf Ali's translation: And hold fast, all together, <u>by the rope which Allah</u> (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favor on you for ye were enemies and He joined your hearths in love, so that by His grace, ye become brethren.

The MORA' translation: *Dan berpegangteguhlah kamu semuanya <u>pada tali (agama) Allah</u>, dan janganlah kamu bercerai berai, dan ingatlah nikmat Allah kepadamu ketika kamu dahulu (masa jahiliah) bermusuhan, lalu Allah mempersatukan hatimu sehingga dengan karunia-Nya kamu menjadi bersaudara.*

Context of verse

It is a command from Allah to all servants to hold on cord of Allah. This cord means the pure essence of Allah, whether it is on Islam, on Qur'an, or on Prophet Muhammad. Allah also command them to not be separated (Al Jazairi, 2007: 159).

Translation analysis

The literal meaning of *Hablun* is rope, cord, or string that are used as a tool to tie up. In this verse, this word is used metaphorically because it is unlikely for Allah to have cord as human do. Therefore, this word is a metaphor and has different meaning between its literal and intended meaning. In this case, the intended meaning of the word is Islam, as the only religion which is blessed by Allah, whether in belief or in the law (Al Jaziri, 2007: 159). The connection / ground between the rope and Islam religion is both have same function in binding something or someone.

Yusuf Ali used word 'rope' to translate the metaphor. This translation remains the same translation of the source of metaphor vehicle 'rope'. This translation does not represent the intended meaning clearly and still needs to think deeply about its meaning. However, he also added explanation in parentheses that is inscribed 'stretch out for you', but this sentence does not explain the intended meaning of *Hablun.*

The MORA also translated by using the same image as in the source language. Yet, they did differently from Yusuf Ali by adding parentheses and explanation the intended meaning, the word *Agama*. It is a better solution to make the readers easy to understand the verse.

3.1.7 Datum 7

Verse 112:

ضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ أَيْنَ مَا ثُقِفُوٓاْ إِلَّا بِحَبْلٍ مِّنَ ٱللَّهِ وَحَبْلٍ مِّنَ ٱلنَّاسِ وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ وَضُرِبَتْ عَلَيْهِمُ ٱلْمَسْكَنَةُ

Yusuf Ali's translation: Shame is pitched over them (like a tent) wherever they are found, except <u>when under a covenant (of protection) from Allah and from men</u>; they draw on themselves wrath from Allah, and pitched over them is (the tent of) destitution.

The MORA' translation: *Mereka diliputi kehinaan dimana saja mereka berada, kecuali jika mereka (berpegang) pada tali (agama) Allah dan tali (perjanjian) dengan manusia. Mereka mendapat murka dari Allah dan (selalu) diliputi kesengsaraan.*

Context of the verse

Allah will punish with abasement wherever the unbelieves stay. The abasement will always accompany them except they become a Muslim and obey to Allah's orders by paying taxes to Moslems; and have a covenant of peace and protection from people who have authority (Al Jazairi, 2007: 169).

Translation analysis

This verse has two metaphorical phrases with a same image or vehicle by the word *Hablun* which literally means cord, rope, or string (Wehr:1976: 154); but different in the intended meanings because they are combined with different words, the first is with Allah and the second is with Human. The first metaphor

which is combined with the word Allah, metaphorically means following Islam as the only religion which is blessed by Allah. In the second metaphor, the word *Hablun* which is combined with the word *Naas* or human, metaphorically means asking peace covenant and protection provided by Muslim people. In this case, the connection / ground between the rope and the covenant is both of them have same function which binds something or someone.

Yusuf Ali translated the metaphor into sense or ground. The meaning of 'covenant' is promise or agreement. This translation can convey the meaning behind the source language. It is a good way to translate the metaphor to its sense because it provides clear explanation in giving an understandable word in both two metaphors.

The MORA translated the metaphor by combining the same metaphor in target language with explanation of the sense in parentheses. This translation contains two literal meanings and is added with two couples of parentheses and both explanation of the intended meaning. It may be a better translation to provide both the literal translation and the explanation because it does not abolish the beauty of metaphor.

3.1.8 Datum 8

Verse 127:

لِيَقْطَعَ طَرَفًا مِّنَ ٱلَّذِينَ كَفَرُوٓاْ أَوْ يَكْبِتَهُمْ فَيَنقَلِبُواْ خَآئِبِينَ ﴿١٢٧﴾

Yusuf Ali's translation: <u>That He may cut off a fringe</u> of the Unbelievers or expose them to infamy, and they should then be turned back, frustrated of their purpose.

The MORA' translation: *(Allah menolong kamu dalam perang Badar dan memberi bantuan)* <u>adalah untuk membinasakan segolongan</u> *orang kafir, atau*

untuk menjadikan mereka hina, sehingga mereka kembali tanpa memperoleh apa pun.

Context of the verse

This verse is related to *Badr* and *Uhud* war. In the Badr war, Muslims successfully won the war even if their number of warrior was littler than the unbelievers'. This victory and other wars are caused by Allah's help and decision. And all Allah's helps are to destroy and insult a group of unbelievers until they come back without bringing any success (Al Jazairi, 2007: 190).

Translation Analysis

The phrase *Yaqtho'u tharafan* is used metaphorically because it has different meaning if it is separated and in different context. This phrase literally means 'cutting off a fringe', but in this verse, the intended meaning is to destroy a group. In this case, destroying is compared with cutting, whereas a group with fringe. Destroying and cutting have connection, both of them can stop a big thing. Whereas group and fringe also have connection, both of them are a part of a large group. Therefore, it is counted as metaphor expression.

In English translation, Yusuf Ali uses 'might cut off a fringe of the unbelievers'. He chose reproducing the same image in the target language. He only makes translation with its explanation in footnote as the commentary. This translation still makes a problem in understanding, and the readers still need to think the appropriate meaning.

The MORA chose the word 'adalah untuk membinasakan segolongan orang kafir', but it is started the explanation in parentheses to initiate a complete sentence. In this case, they translate the metaphor by converting to the sense. This

technique translation into its sense in the target language will resolve a question among the target language reader, it is because the translation can easily be understood without a deep reading and analyzing the metaphor.

3.1.9 Datum 9

Verse 144:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰ أَعْقَٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْئًا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾

Yusuf Ali's translation: Muhammad is no more than a messenger: many Were the messenger that passed away before him. If he died or were slain, <u>will ye then turn back on your heels</u>? If any did turn back on his heels, not the least harm will he do to Allah. But Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude.

The MORA' translation: *Dan Muhammad adalah seorang Rasul; sebelumnya telah berlalu beberapa rasul. Apakah jika dia wafat atau dibunuh <u>kamu berbalik ke belakang (murtad)</u>? Barang siapa yang berbalik ke belakang, maka ia tidak akan merugikan Allah sedikitpun. Allah akan memberi balasan kepada orang yang bersyukur.*

The Context of the Verse

When *Uhud* war happened, Moslems suffered defeated against the unbelievers. It was because some of the archers of Moslems left their position to take plunder while they were thinking that they had won the war. At that time, the Unbelievers' armies attacked the other Moslems armies who were on the *Uhud* hill, including prophet Muhammad. On that hill, Muhammad PBuH was tortured by the unbelievers, until he was informed that he was dead. In this time, hypocrites who believed on prophet Muhammad's death wanted to come back to their former religion. In this verse, Allah asserts that all the hypocrites' apostasy

(*murtad*) does not give any effect to Allah's deity. Moreover, Allah also does not need the Hypocrites' belief to Him (Al-Jazairi, 2007: 212).

Translation Analysis

The word *Inqolaba, 'ala* and *A'qoob* in this verse are used together to create a meaning. If they are separated, *Inqolaba* literally means to change or to turn back, whereas *a'qoob* (plural term from *'aqiba*) literally means heel. Therefore, if it is combined, it will create meaning 'turning back on heels'. However, this phrase is used metaphorically because it will have confusing meaning when it is translated literally. The intended meaning of this phrase is the apostasy of the hypocrites. Therefore, this phrase is counted as metaphor.

Yusuf Ali used the phrase with 'Turn back on your heels' to translate the metaphor. He translated the metaphor by reproducing the same image from source language in target language. This translation technique perhaps makes the readers confused to understand the meaning sense of this verse because the intended meaning is far from the literal meaning. It is also confusing in the effect which does not relate to the cause of the verse.

The MORA translated the phrase with 'berbalik ke belakang (murtad)'. They translated the metaphor by converting into its sense. It is known since they translate the word *A'qoob* with *belakang* (backside), which is appropriate with heel's position, in the back of foot. This technique translation is better than what Yusuf Ali did because it is easily understandable. Moreover, they also attached an explanation inside the parentheses with the word *Murtad* (apostasy).

3.1.10 Datum 10

Verse 177:

$$\text{إِنَّ ٱلَّذِينَ ٱشْتَرَوُاْ ٱلْكُفْرَ بِٱلْإِيمَـٰنِ لَن يَضُرُّواْ ٱللَّهَ شَيْـًٔا وَلَهُمْ عَذَابٌ أَلِيمٌ}$$

۝۱۷۷

Yusuf Ali's translation: Those who <u>purchase Unbelief at the price of faith</u>, not the least harm will they do to Allah, but they will have a grievous punishment.

The MORA' translation*: Sesungguhnya orang-orang yang <u>membeli kekafiran dengan iman</u>, sedikitpun tidak merugikan Allah; dan mereka akan mendapat azab yang pedih..*

Context of the verse

People who purchase unbelief at the price of faith are those who apostate after their faith to Islam. And They do not harm Allah at all. Instead, Allah will give them painful punishment to them (Al Jaziri, 2007; 264).

Translation analysis

The word *Isytara Yasytari* literally means selling or buying. This word is used metaphorically since this word does not apply the real meaning that people buy unbelief like they sell something using money. In this case, selling belief / faith (*iman*) and unbelief (*kufur*) is compared with something can be sold by money, such as fruit, house, foods and others. The word *Yasytari* is different from the actual meaning when it is combined with belief and unbelief. Therefore, its intended meaning becomes exchanging belief with unbelief (Al Jaziri, 2007; 263). The connection between the word 'buy' and 'exchange' is both of them take and give each other, whereas buying uses money and thing; and exchanging uses thing and another thing.

Yusuf Ali translated it to English using word 'purchase unbelief at the price of faith. He translated by producing the same image in the target language. It is used because the word 'purchasing' is commonly used in daily conversation and it has been easy to understand the intended meaning of the verse.

The MORA translated the metaphor using word *membeli kekafiran dengan iman.* They also translated the metaphor by producing the same image in the target language. The same reason as in English, commonly used and easy to understand only by producing the same image, perhaps underlies why The MORA translated with the same vehicle.

3.2 Discussion

This part discussed about the result of data analysis strategies of metaphor translation proposed by Newmark (2001). He stated that there are seven metaphor translation strategies. They are reproducing the same image in the target language, replacing the image in the source language with a standard target language image, translating metaphors by simile, translating metaphor by simile plus sense, converting metaphors to its sense, deleting metaphor and combining metaphor with sense.

However, based on the data findings that have been analyzed, there are three out of seven strategies of metaphor translation that are used to translate metaphor in *Surah Ali Imran.* They are reproducing the same image in the target language, converting the metaphor to its sense and combining the same metaphor with the sense, whereas the most used strategies are converting the metaphor to sense, then producing the same image in target language.

In English translation, Yusuf Ali translated the metaphor using only two strategies, namely by producing the same image in target language five times and converting to sense five times. He translated by producing the same image in target language in four verb phrases; *Anbata, Yaqtho'a Tharafan, Inqalaba 'alal A'qob* and *Isytara al-kufra*; and a noun phrase, namely *Hablillah*. It indicates that Yusuf Ali tends to translate verb phrase metaphors by producing the same image in target language, except in one verb phrase, it is *Yuuliju al-Lail*. Whereas Yusuf Ali's translation by converting to sense happen in noun phrase metaphors, such as *Ummul Kitab, Wajh Annahar* and *Hablun minallah*; and in two verb phrases, namely *Yuuliju Al-Lail* and *Makara Allah*.

The strategies of metaphor translation that are used in Yusuf Ali's version can be easily understood from this table,

Table 3.1 Translation Strategies in Yusuf Ali's English Version

No	Metaphor	Literal meaning	Metaphor translation	Translation Strategies		
				Producing the same image in TL	Converting to the sense	Combining the metaphor with sense
1	أُمُّ ٱلْكِتَـٰبِ	Mother	Foundation			
2	تُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ	Inserting (concrete thing)	Causing to gain			
3	وَأَنۢبَتَهَا نَبَاتًا	Grow (for plant)	Grow in purity			

4	وَمَكَرُواْ وَمَكَرَ ٱللَّهُ	Deceive, delude, cheat	Plot and plan			
5	وَجْهَ ٱلنَّهَارِ	Face, noon	Morning			
6	بِحَبْلِ ٱللَّهِ	Rope/cord	Rope			
7	بِحَبْلٍ مِّنَ ٱللَّهِ وَحَبْلٍ مِّنَ ٱلنَّاسِ	Rope/cord	Covenant			
8	لِيَقْطَعَ طَرَفًا	Cutting of a fringe	Cutting off a fringe			
9	ٱنقَلَبْتُمْ عَلَىٰ أَعْقَٰبِكُمْ	Turning back on heels	Turning back on heels			
10	ٱشْتَرَوُاْ ٱلْكُفْرَ بِٱلْإِيمَٰنِ	Buying/ Purchasing (concrete thing)	Purchase			

In Yusuf Ali's version, the table shows there is general preference in

translating metaphor into the same source metaphor vehicle than in converting to

the sense, especially in translating verb phrase metaphors. It is because some verb

phrases, such as *Anbata* and *Isytara* are included lexicalized metaphors-dead

metaphors, which one does not normally realize them is metaphors, and the

metaphorical element is weak. Therefore, it can be ignored in the translation and

some appropriate target language form sought (Dickin, Hervey & Higgins, 2005;

150) Whereas another strategy, namely converting to the sense, included non-lexicalized metaphor, such as *Wajh Nahar, Hablullah* and *Hablun Minallah wa hablun minan Nas,* which are necessary to make other changes, that do not essentially change the metaphors, but translate the context in which it occurs more acceptable in English (Dickin, Hervey & Higgins, 2005; 150).

In Indonesian translation, The MORA translated the metaphor by converting to sense in four metaphors, combining the metaphor with sense in three metaphors and producing the same image in two metaphors. They do not have preference in translating, whether in verb phrase or noun phrase. However, they translate the metaphor to make the readers easy to understand the sense.

The strategies of metaphor translation that are used in MORA's version can be easily understood from this table,

Table 3.2 Translation Strategies in MORA's Indonesian Version

No	Metaphor	Literal meaning	Metaphor translation	Producing the same image in TL	Converting to the sense	Combining the metaphor with sense
1	أُمُّ ٱلْكِتَبِ	Mother	Pokok-pokok kitab			
2	تُولِجُ ٱلَّيَلَ فِى ٱلنَّهَارِ	Inserting (concrete thing)	Memasukkan			
3	وَأَنۢبَتَهَا نَبَاتًا	Grow (for plant)	Membesar-kan dengan pertumbuhan			

4	وَمَكَرُواْ وَمَكَرَ ٱللَّهُ	Deceive, delude, cheat	(Membuat) Tipu daya			
5	وَجْهَ ٱلنَّهَارِ	Face, noon	Awal siang			
6	بِحَبْلِ ٱللَّهِ	Rope/cord	Tali (agama)			
7	بِحَبْلٍ مِّنَ ٱللَّهِ وَحَبْلٍ مِّنَ ٱلنَّاسِ	Rope/cord	Tali (agama) dan tali (perjanjian)			
8	لِيَقْطَعَ طَرَفًا	Cutting of a fringe	Membinasa-kan segolongan			
9	ٱنقَلَبْتُمْ عَلَىٰ أَعْقَبِكُمْ	Turning back on heels	Berbalik ke belakang (murtad)			
10	ٱشْتَرُواْ ٱلْكُفْرَ بِٱلْإِيمَٰنِ	Buying/ Purchasing (concrete thing)	Membeli			

In MORA's version, the table shows that there is preference of translating metaphors in converting the metaphor to sense and combining the metaphor with sense than in producing the same image in target language. Different from Yusuf Ali's version in translating verb phrases which prefer translated in the same

vehicle, MORA has better translation through rendering the metaphors in more acceptable forms to understand, such as translating the word *Anbata* to *Membesarkan,* the word *Yaqtha'u tharafan* to *Membinasakan segolongan* and *Inqalaba Ala A'qab* to the same vehicle but attached by interpretation in parentheses.

From the result of this study, there are three out seven strategies that is used to translate metaphors in Surah Ali Imran. Two strategies are used in Yusuf Ali's version, and three strategies are used in MORA's version. The strategies are reproducing the same image in the target language, converting the metaphor to its sense and the last, combining the same metaphor with the sense only in MORA's version. This result is similar as the previous studies, including Elmani (2016), Maula (2010) and Keshvari and Eslamieh (2017), resulted the same strategies that are used in translating metaphor. There are two strategies that are most frequently used, namely reproducing the same image in the target language, converting the metaphor to its sense. This is because these strategies are the closest and clearest to the Quran's meanings. Moreover, the Holy Quran also does not deserve to be translated with words, phrases, or other expressions whose meanings are far from the source language.

However, other metaphor translation strategies are also found in those previous studies. Keshvari and Eslamieh (2017) stated that there are also three other strategies besides the two mentioned strategies above, namely replacing the image in source language in the source language with a standard target language image, translating metaphor by simile plus sense and combining same metaphor with sense. Maula (2010) also found three other strategies used in translating

metaphor, namely converting metaphor into simile, transliteration with explanation in parentheses and reproducing the same translation of the source metaphor vehicle plus parentheses.

CHAPTER IV
CONCLUSION AND SUGGESTION

This chapter describes conclusions and suggestions. The conclusions are taken from data presentation and discussion in the previous chapter. In addition, the suggestion contains some supportive opinions of the writer that are intended for those who are interested in analyzing their studies related to metaphor translation.

4.1 Conclusion

This study analyzed the strategies of metaphor translation found in *Surah Ali Imran* in Yusuf Ali's English version and MORA's Indonesian version. In translating holy Qur'an, it is not an easy enterprise because one should be able to maintain its language beauties and convey its meanings clearly.

From this study, its known that there are two strategies used for translating metaphor into English, namely producing the same image in the target language and converting the metaphor to its sense. The first strategy is commonly used to translate verb phrase metaphors, it is because some verbs are not realized as metaphor and the metaphor element is weak. Whereas the second strategy is frequently used to translate utterances which resemble idioms.

In Indonesian translation, strategies that are frequently used to translate metaphor are converting the metaphor to its sense, combining metaphor with sense and producing the same image in target language. It indicates that MORA attempts to make its version easy to understand. Therefore, they often render the

47

metaphor through its sense, whether a direct sense or a sense in parentheses.

4.2 Suggestion

The writer suggests to the next writers to analyze deeper, by classifying the types of metaphor more specific and detail as well as the techniques of each classification of the metaphor, like how to translate a dead metaphor, cliché metaphor, standard metaphor, recent metaphor and so on. By this analysis, the result can be more productive in applying translation of metaphor. A similar study can also be conducted in other types of text to enrich the literature study to reveal the most common problems of translations.

BIBLIOGRAPHY

Al-Jawi, Muhammad Nawawi. *Murah Labid Tafsir an-Nawawi.* Surabaya: Al Hidayah.

Al Jazairi, Abu Bakar Jabir. 2007. *Tafsir al Qur'an al Aisar.* Jakarta: Darus Sunnah.

Al-Muhtaseb, H., Mellish, C. 1998. Some differences between Arabic and English: a step towards an Arabic upper model. *Proceeding of the 6th International Conference on Multilingual Computing, Cambridge, UK.*

Ali, Abdullah Yusuf. 1989. *The Meaning of the Holy Qur'an.* Maryland: Amana Publications.

Bojovic, Brankica. 2014. Strategies of Metaphor Translation. *ELTA Journal, 2, 74-81.* Retrieved from http://eltajournal.org.rs/wp-content/uploads/2014/12/VIII-Strategies-of-Metaphor-Translation-by-Brankica-Bojovi%C4%87.pdf

Budianto, L. Fardhani, A, E. 2010. *A Practical Guide for Translation Skill.* Malang: UIN-Maliki Press.

Carnie, Andrew. 2013. *Syntax: A generative Introduction (3rd ed.).* Hoboken: Blackwell Publishing, Ltd.

Catford, J., C. 1965. *A Linguistic Theory of Translation.* Oxford: Oxford University Press.

Ceylan, Yasin. 1987. The Main Characteristics of the Arabic Language. *Journal of Islamic Research. 90-92.* Retrieved from http://www.islamiarastirmalar.com/upload/pdf/cf3dc7e984ceacf.pdf.

Departemen Agama Republik Indonesia. 2005. *Al-Qur'an dan Terjemahannya.* Surabaya: Duta Ilmu

Departemen Agama RI. 2010. *Al-qur'an dan Tafsirnya.* Jakarta: Lentera Abadi.

Dickin, J., Sandor H., Higgins, I. 2005. *Thinking Arabic Translation.* New York: Routledge.

Echols, John. Shadily, Hasan. 2007. *An Indonesian-English Dictionary.* Jakarta: PT Gramedia.

Elimam, Hani. 2016. *Translation of Metaphor in the Holy Quran.* Unpublished Thesis. Sharjah: American University of Sharjah. Retrieved from https://dspace.aus.edu/xmlui/handle/11073/8701

Farooq, Usman. 2010. *Dr. Zakir Naik recommends English translation of Qur'an.* Youtube, July 29th 2010. Web. Retrieved from https://www.youtube.com/watch?t=0m30s&v=C-1rcq6IlOo on October 18th 2017.

Fithri, Rislah Nuur. 2011. *An Analysis of Metaphor Translation in Novel 'Avatar the Na'vi Quest'.* Unpublished Thesis. Jakarta: UIN Syarif Hidayatullah

Keshvari, S. A. & Eslamieh, R. 2017. Translation Analysis of Body-related Metaphors in Holy Koran by Yusuf Ali, Marmaduke Pickhal and Thomas Irving. *Indonesian EFL Journal, Vol 3 (1).* 51-63. Doi: p-ISSN 2252-7427 e-ISSN 2541-363.

Knowles, M. & Moon, R. 2005. *Introducing Metaphor*. New York: Routledge.

Kovecses, Z. 2010. *Metaphor: A Practical Introduction*. Oxford: Oxford University Press, Inc.

Lakoff, G. 1992. *The Contemporary Theory of Metaphor*. Cambridge: Cambridge University Press.

Larson, M., L. 1998. *Meaning Based Translation.* Maryland: University Press of America.

Maliki, Alawi. 1960. *Faidlul Khabir Wa Khulashatut Taqrin.* Surabaya: Pustaka Al Hidayah.

Maula, A. 2011. *A Metaphor Translation of the Holy Quran: A Comparative Analytical Study*. Unpublished Thesis. Jakarta: UIN Syarif Hidayatullah

Mahalli, Jalaluddin. Suyuti, Jalaluddin. *Tafsir Jalalain.* Surabaya: Pustaka Al Hidayah.

Metrotvnews. 2017. *Mata Najwa: Cerita Dua Sahabat.* YouTube, June 21st 2017. Web. Retrieved from https://www.youtube.com/watch?v=i7RturwuD3c on July 20th 2017.

Munday, J. 2001. *Introducing Translation Studies: Theories and Applications.* London and New York: Routledge.

Nida, E. A., & Taber, C. R. 1982. *The Theory and Practice of Translation.* Leiden: Published for The United Bible Societies.

Newmark, P. 1988. *A textbook of Translation*. New York: Prentice Hall International.

Newmark, P. 2001. *Approaches to Translation.* Shanghai: Shanghai Foreign Language Education Press.

Oxford Advanced Learner's Dictionary. 2000. Oxford: Oxford University Press.

Pardede, P. 2013. *Penerjemahan Metafora.* Research Gate. Retrieved from https://www.researchgate.net/publication/259469138

Picken, J. D. 2007. *Literature, Metaphor and the Foreign Language Learner.* Basingstoke: Palgrave Macmillan

Qomariyyah, N. 2013. *Metaphorical Expression Used in Surah Al Baqoroh Translation by Muhammad Faruq I-Asam Malik.* Unpublished Thesis. Malang: UIN Maulana Malik Ibrahim.

Sava, A. W. 2013. *Metaphorical Analysis in Clinton's Speech at the Democratic National Convention*. Unpublished Thesis. Malang: UIN Maulana Malik Ibrahim.

Wehr, Hans. 1976. *A Dictionary of Modern Written Arabic.* New York: Spoken Language Services, Inc.

Weiss, A., L. 2006. *Figurative Language in Biblical Prose Narrative.* Boston: Brill.

APPENDICIES

1. Verse 7

<div dir="rtl">

هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ ۖ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۗ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ۞

</div>

Yusuf Ali's translation: He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding.

MORA's translation: Dia-lah yang menirinkan kitab (Al Qur'an) kepadamu (Muhammad). Diantaranya ada ayat-ayat *muhkamat,* itulah pokok-pokok Kitab (Al Qur'an) dan yang lain *Mutasyabihat.* Adapun orang-orang yang dalam hatinya condong pada kesesatan, mereka mengikuti yang *mutasyabihat* untuk mencari-cari fitnah dan untuk mencari-cari takwilnya, padahal tidak ada yang mengetahui takwilnya kecuali Allah. Dan orang-orang yang ilmunya mendalam berkata, "Kami beriman kepadanya (Al Qur'an), semuanya dari sisi Tuhan kami." Tidak ada yang dapat mengambil pelajaran kecuali orang yang berakal.

2. Verse 27:

<div dir="rtl">

تُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۖ وَتُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ ۖ وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ ۞

</div>

Yusuf Ali's translation: Thou causest the night to gain on the day, and Thou causest the day to gain on the night; Thou bringest the living out of the dead, and thou bringest the dead out of the living; and Thou givest sustenance to whom Thou pleseast, without measure.

MORA's translation: Engkau masukkan malam ke dalam siang Engkau masukkan siang ke dalam malam. Dan Engkau keluarkan yang hidup dari yang mati, dan Engkau keluarkan yang mati dari yang hidup. Dan Engkau berikan rezeki kepada siapa yang Engkau kehendaki tanpa perhitungan.

3. Verse 37

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَـٰمَرْيَمُ أَنَّىٰ لَكِ هَـٰذَا ۖ قَالَتْ هُوَ مِنْ عِندِ ٱللَّهِ ۖ إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

Yusuf Ali's translation: Right graciously did her Lord accept her: He made her grow in purity and beauty: To the care of Zakariya was she assigned. Every time that he entered (Her) chamber to see her, He found her supplied with sustenance. He said: "O Mary! Whence (comes) this to you?" She said: "From Allah. for Allah Provides sustenance to whom He pleases without measure."

MORA's translation: Maka Dia (Allah) menerimanya dengan penerimaan yang baik, membesarkannya dengan pertumbuhan yang baik dan menyerahkan pemeliharaannya kepada Zakaria. Setiap kali Zakaria masuk menemuinya di mihrab (kamar khusus ibadah), dia dapati makanan di sisinya. Dia berkata, "Wahai Maryam! Dari mana engkau peroleh?" Dia (Maryam) menjawab, "Itu dari Allah." Sesungguhnya Allah memberi rezeki kepada siapa yang Dia kehendaki tanpa perhitungan.

4. Verse 54:

وَمَكَرُواْ وَمَكَرَ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَـٰكِرِينَ ﴿٥٤﴾

Yusuf Ali's translation: And (the unbelievers) plotted and planned, and Allah too planned, and the best planners is Allah.

MORA's translation: Dan mereka orang-orang kafir membuat tipu daya, maka Allah pun membalas tipu daya. Dan Allah sebaik-baik pembalas tipu daya.

5. Verse 72

وَقَالَت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَـٰبِ ءَامِنُواْ بِٱلَّذِىٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَجْهَ ٱلنَّهَارِ وَٱكْفُرُوٓاْ ءَاخِرَهُۥ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾

Yusuf Ali's translation: A section of the people of the book say: "Believe in the morning what is revealed to the believers, but reject it at the end of the day; perchance they may (themselves) turn back.

MORA's translation: Dan segolongan ahli kitab berkata (kepada sesamanya), "Berimanlah kamu kepada apa yang diturunkan kepada orang-orang beriman pada awal siang dan ingkarilah di akhirnya agar mereka kembali.

6. Verse 103

وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

Yusuf Ali's translation: And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah.s favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ya became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided.

MORA's translation: Dan berpegangteguhlah kamu semuanya pada tali (agama) Allah, dan janganlah kamu bercerai berai, dan ingatlah nikmat Allah kepadamu ketika kamu dahulu (masa jahiliah) bermusuhan, lalu Allah mempersatukan hatimu sehingga dengan karunia-Nya kamu menjadi bersaudara, sedangkan (ketika itu) kamu berada di tepi jurang neraka, lalu Allah menyematkan kamu dari sana. Demikianlah, Allah menerangkan ayat-ayat-Nya kepadamu agar kamu mendapat petunjuk.

7. Verse 112

ضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ أَيْنَ مَا ثُقِفُوٓا۟ إِلَّا بِحَبْلٍ مِّنَ ٱللَّهِ وَحَبْلٍ مِّنَ ٱلنَّاسِ وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ وَضُرِبَتْ عَلَيْهِمُ ٱلْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿١١٢﴾

Yusuf Ali's translation: Shame is pitched over them (Like a tent) wherever they are found, except when under a covenant (of protection) from Allah and from men; they draw on themselves wrath from Allah, and pitched over them is (the tent of) destitution. This because they rejected the Signs of Allah, and slew

the prophets in defiance of right; this because they rebelled and transgressed beyond bounds.

MORA's translation: Mereka diliputi kehinaan dimana saja mereka berada, kecuali jika mereka (berpegang) pada tali (agama) Allah dan tali (perjanjian) dengan manusia. Mereka mendapat murka dari Allah dan (selalu) diliputi kesengsaraan. Yang demikian itu karena mereka mengingkari ayat-ayat Allah dan membunuh para nabi, tanpa hak (alasan yang benar). Yang demikian itu karena mereka durhaka dan melampaui batas.

8. Verse 127

لِيَقْطَعَ طَرَفًا مِّنَ ٱلَّذِينَ كَفَرُوٓاْ أَوْ يَكْبِتَهُمْ فَيَنقَلِبُواْ خَآئِبِينَ ۝

Yusuf Ali's translation: That He may cut off a fringe of the Unbelievers or expose them to infamy, and they should then be turned back, frustrated of their purpose.

MORA's translation: (Allah menolong kamu dalam perang Badar dan memberi bantuan) adalah untuk membinasakan segolongan orang kafir, atau untuk menjadikan mereka hina, sehingga mereka kembali tanpa memperoleh apa pun.

9. Verse 144

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰ أَعْقَٰبِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا وَسَيَجْزِى ٱللَّهُ ٱلشَّـٰكِرِينَ ۝

Yusuf Ali's translation: Muhammad is no more than a messenger: many Were the messenger that passed away before him. If he died or were slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah. But Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude.

MORA's translation: Dan Muhammad adalah seorang Rasul; sebelumnya telah berlalu beberapa rasul. Apakah jika dia wafat atau dibunuh kamu berbalik ke belakang (murtad)? Barang siapa yang berbalik ke belakang, maka ia tidak akan merugikan Allah sedikitpun. Allah akan memberi balasan kepada orang yang bersyukur.

10. Verse 177

إِنَّ ٱلَّذِينَ ٱشْتَرَوُاْ ٱلْكُفْرَ بِٱلْإِيمَٰنِ لَن يَضُرُّواْ ٱللَّهَ شَيْـًٔا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾

Yusuf Ali's translation: Those who purchase Unbelief at the price of faith, not the least harm will they do to Allah, but they will have a grievous punishment.

Sesungguhnya orang-orang yang membeli kekafiran dengan iman, sedikitpun tidak merugikan Allah; dan mereka akan mendapat azab yang pedih.

CURRICULUM VITAE

Name	:	Achmad Saifur Rijal
Place/Date of Birth	:	Jombang, February 6th 1994
Sex	:	Male
Marital status	:	Single
Religion	:	Islam
Address	:	Jl. KH. Abd. Wahab Chasbullah, Gang Salafiyyah, RT/RW 01/03 Tambakberas, Tambakrejo, Jombang
Parents	:	Asyharun Nur and Rodliatul Mahfudhoh
Siblings	:	Ahmad Affan Wahidi and Muhammad Anas Mubarok
Email	:	aseptaras@gmail.com
Phone	:	0857 4937 5177
Nationality	:	Indonesian
Motto	:	*Allah akan mengangkat derajat orang-orang yang beriman diantaramu dan orang-orang yang diberi ilmu beberapa derajat.*

Educational Background:

1. Department of English Language and Literature,

   Maulana Malik Ibrahim State Islamic University, Malang (2013-now)

2. MA Mu'allimin Mu'allimat Tambakberas, Jombang – Jawa Timur (2010-2013)

3. MTs Mu'allimin Mu'allimat Tambakberas, Jombang,– Jawa Timur (2007-2010)

4. MI Bahrul Ulum Tambakberas, Jombang – Jawa Timur (2000-2007)

5. TK Muslimat NU 2 Tambakberas, Jombang – Jawa Timur (1998-2000)

Organizational Experiences:

1. *Musyrif* in Ma'had Sunan Ampel Al-Ali (2014-2016)

2. Himmaba (2014-2015)

PKLI Experiences:

1. PM (Pengabdian Masyarakat) Tematik Posdaya Berbasis Masjid UIN Maulana Malik Ibrahim Malang di Masjid Baitul Amin, Sarirejo, Desa Sumberputih, Kec, Wajak Kab. Malang (2015).

2. PKL (Praktik Kerja Lapangan) Profesi TEFL (Teaching English as Foreign Language) Jurusan Bahasa dan Sastra Inggris di MTs Nurul Ulum Blitar (2017).