

## CHAPTER 1

### INTRODUCTION

This chapter presents the background of translating *Muslim Women at Work*, purposes of translation, significances of translation, processes of translation, and methods of translation.

#### **A. The Background of Translating *Muslim Women at Work***

The process of a translation is a process of transferring meaning from the source language (SL) into the target language (TL). Translating a text might be transferring the meaning and the message equally. Nida and Taber (1984: 12) state that “translating consists of reproducing the receptor language to the closest natural equivalent of the source language message, first in the term of meaning and secondly in the term of style”, Newmark (1988: 94) also claims that “the translation itself is not only about finding the equivalent word which is accurate, acceptable and readable but also connecting the word with the culture where the language belongs to”. For that reason, a good translator should be familiar with the culture, customs, and social settings of both in the source language and target language, in order to generate a good translation.

As a part of the final assignment to complete the study, the requirement to translate a book is a must. The book entitled “Muslim Women at Work” written by Yusuf M. Sidani is becoming the object of the translation. It was chosen for the reason that the content of the book in English is considered as meaningful for Indonesian people who know the Indonesian Language as a target language. Meanwhile, for me as a translator, this project is becoming the practice of translating the book related to Islam, feminism, women rights, and law.

The book talks about women’s participation in the workplace recognizes the significant problems found in Arab societies which still need to be resolved. It describes the heartbreaking state of Arab women is the result of

considerable problems created by some complicated system of social, cultural, economic, and political factors. There are so many authoritarian regimes that have been very worthlessly governing this part of the world, mainly in Arab countries. They have made the situation worse for Arab men and Arab women. They create structures that marginalize historically disadvantaged communities, in this case, women. Beside religion continues to play a fundamental role in Arab societies. This book thus addresses the special link between Islam and women's participation in the public sphere.

This book divides into six chapters. The first chapter talks about the introduction that delivers the materials explained in the next chapters. The second chapter addresses the persistent gender gap in Arab societies. The third chapter describes the religious injunctions that impact women's participation in the public sphere through presenting various readings of key verses from the Qur'an. The fourth chapter draws the main arguments from the works of several Arab feminists, activists, and academics who opposed veiling. The fifth chapter addresses the issue of the veil within its historical context. It closes by asserting that the blame game hitting Arab societies has not helped the struggle of women.

## **B. The Purposes of Translation**

The purposes of the translation are:

1. To fulfill the final assignment as an English Vocational Student of State Islamic University Sunan Gunung Djati Bandung.
2. To improve translation skill and enrich vocabulary.
3. To give information about the Muslim women at work.
4. To make the book understandable for Indonesian people.

## **C. The Significances of Translation**

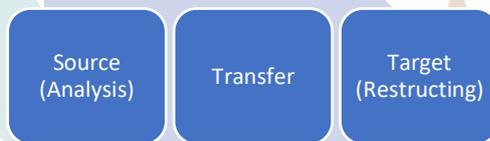
This translation project is expected to be useful and helpful for the readers, and significances are:

1. To Improve the knowledge of the reader and the translator.

2. To understand the meaning of women's presence in the public sphere.
3. To carry out injunctions and avoid restrictions by certain readings of the key verses from the Qur'an.
4. To understand the track record of feminism over the last centuries and their implications for daily life.

#### D. The Processes of Translation

In translating a text there are a series of steps in translating a text, to make it natural and acceptable. According to Nida and Taber (1984:33) there are three stages of the translation process. (1) Analysis, in which the surface structure is analyzed in terms of (a) the grammatical relationships and (b) the meaning of the words and combinations of words, (2) transfer, in which the analyzed material is transferred in the mind of the translator from language A to language B, and (3) restructuring, in which the transferred material is restructured in order to make the final message fully acceptable in the target language. The scheme of Nida's translation process is shown as follows.



**(Translation process by Nida and Taber (1984: 33))**

#### E. The Methods of Translation

In general, the purpose of translation is delivering well and appropriately a message from a source language text into target language text. So, in order to fulfill it, the translator needs techniques, procedures or methods. In this case, Newmark mentions eight methods of translation.

##### 1. Word-for-word Translation

This is often demonstrated as interlinear translation, with the TL immediately below the SL words. The SL word-order is preserved

and the words translated singly by their most common meanings, out of context. Cultural words are translated literally. The main use of word-for-word translation is either to understand the mechanics of the source language or to construe a difficult text as a pre-translation process. (Newmark, 1988: 45).

For example:

SL: I went to campus yesterday.

TL: *Saya pergi ke kampus kemarin.*

## 2. Literal Translation

The SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context. As a pre-translation process, this indicates the problems to be solved. (Newmark, 1988: 46).

For example:

SL: She is good at translating from English to Indonesian.

TL: *Dia mahir menerjemahkan bahasa Inggris ke bahasa Indonesia.*

## 3. Faithful Translation

A faithful translation attempts to reproduce the precise contextual meaning of the original within the constraints of the TL grammatical structures. It 'transfers' cultural words and preserves the degree of grammatical and lexical 'abnormality' (deviation from SL norms) in the translation. It attempts to be completely faithful to the intentions and the text-realization of the SL writer. (Newmark, 1988: 46).

For example:

SL: I have quite a few friends.

TL: *Saya mempunyai beberapa teman.*

## 4. Semantic Translation

Semantic translation differs from 'faithful translation' only in as far as it must take more account of the aesthetic value (that is, the

beautiful and natural sound) of the SL text, compromising on 'meaning' where appropriate so that no assonance, word-play or repetition jars in the finished version. Further, it may translate less important cultural words by a culturally neutral third or functional terms but not by cultural equivalents - *une nonne repassant un corporal* may become 'a nun ironing a corporal cloth' - and it may make other small concessions to the readership. The distinction between 'faithful' and 'semantic' translation is that the first is uncompromising and dogmatic, while the second is more flexible, admits the creative exception to 100% fidelity and allows for the translator's intuitive empathy with the original. (Newmark, 1988: 46).

For Example:

SL: Physics is a piece of cake.

TL: *Fisika itu mudah.*

#### 5. Adaptation Translation

This is the 'freest' form of translation. It is used mainly for plays (comedies) and poetry; the themes, characters, plots are usually preserved, the SL culture converted to the TL culture and the text rewritten. The deplorable practice of having applied or poem literally translated and then rewritten by an established dramatist or poet has produced many poor adaptations, but other adaptations have 'rescued' period plays (Newmark, 1988:46).

For Example:

SL: Like father like son.

TL: *Buah jatuh tidak jauh dari pohonnya.*

#### 6. Free Translation

Free translation reproduces the matter without the manner or the content without the form of the original. Usually, it is a paraphrase much longer than the original, also-called 'intra-lingual translation',

often prolix and pretentious, and not a translation at all. (Newmark, 1988:46).

For Example:

SL: How they live on what he makes?

TL: *Bagaimana mereka dapat hidup dengan penghasilannya?*

#### 7. Idiomatic Translation

Idiomatic translation reproduces the 'message' of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original. (Authorities as diverse as Seleskovitch and Stuart Gilbert tend to this form of lively, 'natural' translation.) (Newmark, 1988:47).

For Example:

SL: You're cheery mood.

TL: *Kamu kelihatan ceria.*

#### 8. Communicative Translation

Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership. (Newmark, 1988:47).

For Example:

SL: What do you mean?

TL: *Maksud lo?*