AN ANALYSIS OF TRANSLATION TECHNIQUES IN THE ENGLISH VERSIONS OF ARRAHMAN SURAH

Farida Repelita Waty Kembaren
State Islamic University of North Sumatra, Indonesia
titaancha@gmail.com

Abstract, *The Holy Qur'an has been translated into many languages including English. However, different translator of the Holy Qur'an produces different English version of Al-Qur'an because every translator uses different translation techniques to translate Al-Qur'an. This study aims to compare the three English versions of Arrahman surah, and describe the most dominant translation techniques used by the three translators to translate the Holy Qur'an. Translation techniques proposed by Molina and Albir (2002, p.509-511) are used to analyze the data. The data for this study are words, phrases, and clauses in the 78 verses of Arrahman surah in Arabic and its three English versions translated by Maulawi Sher 'Ali, Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan, and Talal Itani. The result shows that there are four most dominant techniques used by the three translators in translating the Holy Qur'an; Adaptation, Amplification, Established Equivalent, and Literal Translation technique. The first and the second translator prefer to use Amplification to introduce details in brackets or footnotes, but the third translator prefers to use Established Equivalent to find a term or expression recognized (by dictionaries or language in use) as an equivalent.*

Keyword: Qur'an, Surah Arrahman, Technique, Translation

INTRODUCTION

Translators of the Holy Qur'an have widened a way for people to understand the message and the meaning of the Holy Qur'an easier. Every translator has different styles of translating text. The choice made by the translator affects to the translation methods that the translators take to produce a good translation product. Even though translators have their own way in translating text, in case of translating the Holy Qur'an, the translator should be careful and do not change the information by reducing or giving unimportant additional ideas. In one side, the translator should produce a translation product of the Holy Qur'an that can be understood easier by the target readers. In other side, the translator also should not make unnecessary change in the translation of the Holy Qur'an which can make the target reader misunderstanding the message and the meaning of the Holy Qur'an. Then, how should a translator act in translating the Holy

Qur'an? Should a translator be faithful to the original Arabic text, or should a translator produce a more adaptable text to the target reader?

Different translator of the Holy Qur'an produces different English version of Al-Qur'an because every translator uses different translation techniques to translate Al-Qur'an. It also happens to the English versions of Arrahman surah translated by the three different translators. The example can be seen as follow:

الرَّحْمَـٰنُ ۝
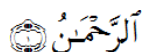
Table 1. The English version of Arrahman verse 1.

Translators	*Target Text*
Maulawi Sher 'Ali	*It is God,* the Gracious
Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan	The Most Gracious (Allah)!
Talal Itani	The Compassionate.

It can be seen that the three translators translate *arrahman* differently. The first translator gives additional information by adding *it is God* to the word *the gracious.* The second translators also translate the text by giving additional information in the bracket *(Allah)!,* and the third translator translates *arrahman* literally without giving any additional information. The differences are interesting to be studied in order to find the most common translation techniques used to translate Arabic text and Al-Qur'an verses.

This study tries to identify the techniques used by the translators in the three English versions of the Holy Qur'an. The main focus of this study is on words, phrases, and clauses in the Arabic and the English versions of Arrahman surah. By comparing the translation techniques used by the three translators, the study aims compare the three English versions of Arrahman surah, and describe the most dominant translation techniques used by the three translators to translate the Holy Qur'an.

This study is significantly important and useful as a reference for students who are learning about translation techniques, especially to find the best translation techniques to translate Arabic text and the Holy Al-Qur'an. By referring to the examples of the translation techniques found in this study, the students will be easier to understand the application of translation techniques.

LITERATURE REVIEW
Translation product

According to Newmark (1988, p.5), translation is rendering the meaning of a text into another language in the way that the author intended the text.[1]. Translation is the process of transferring the message of a written language (SL) text into an equivalent target language (TL) text. Hatim and Munday (2004, p. 3) have divided translation as a process and a product.[2] According to Holme's and Toury's conception of translation studies (TS), there are two central guiding points; pure and applied translation.
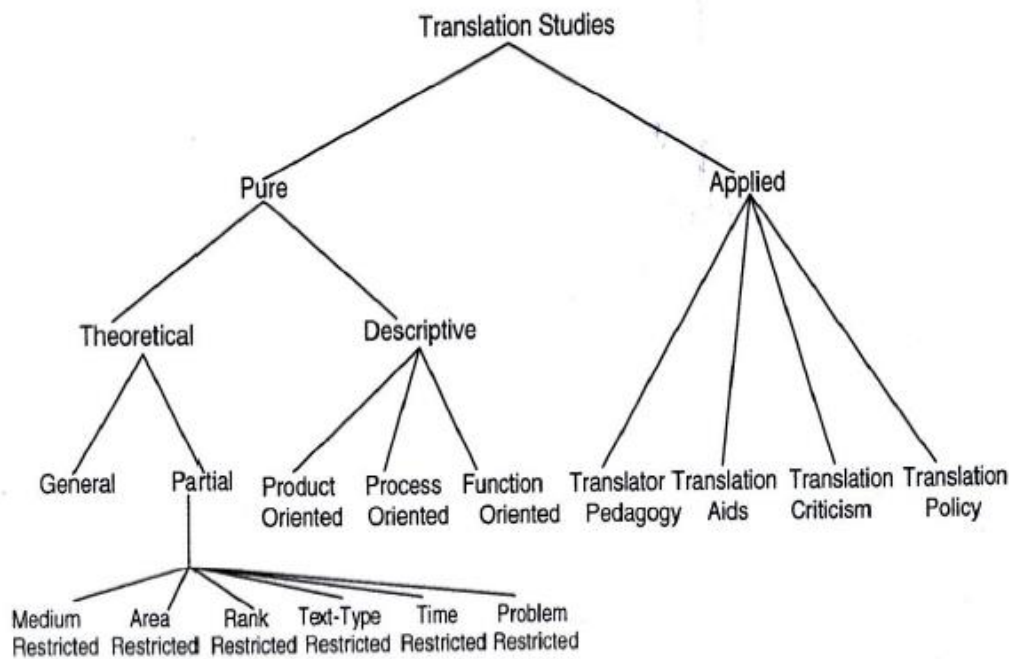
Figure 1. Holme's 'map' of translation studies (from Toury 1995: 10)

Holmes (1988b/2004, 184-90) divides translation into pure and applied research.[3] The pure research is divided into theoretical and descriptive research. The descriptive research has three orientations; product oriented, process oriented, and function oriented. This study is focused on product oriented. The product oriented examines existing translation studies. This can involve the description or analysis of a single ST-TT pair of a comparative analysis of several TTs of the same ST.[4]The researcher is

---

[1] Peter Newmark, *A Textbook of Translation,* Prentice Hall, Great Britain, 1988, p. 5

[2] Basil Hatim and Jeremy Munday, *Translation: An advanced resource book,* Routledge, New York, 2004, p. 3

[3] Holmes, James S. *The name and nature of translation studies in Lawrence Venuti (ed.) (2004), The translation studies reader, 2nd edition, p. 180-92.*

[4] www.routledgetranslationstudiesportal.com

comparing the English translations of the Holy Qur'an to find translators' styles and techniques in translating the Holy Qur'an from Arabic into English.

Translation technique

Molina and Albir (2002) define translation techniques as procedures to analyze and classify how translation equivalence works. According to them, translation techniques have five basic characteristics:

1) They affect the result of the translation
2) They are classified by comparison with the original
3) They affect micro-units of text
4) They are by nature discursive and contextual
5) They are functional

This research aims to find the translation techniques used in the translation product of Arrahman surah (The English versions). To analyze the three English versions of Arrahman surah, translation techniques proposed by Molina and Albir (2002) were used. There are eighteen translation techniques proposed by Molina and Albir (2002);

1. Adaptation. To replace an ST cultural element with one from the target culture. This technique replaces the cultural units of the source text with the similar cultural units in the target text. For example: Translator translates "As white as snow" as "Seputih kapas" because the term "snow" is not familiar in Indonesia. Therefore, the translator chooses more familiar word in Indonesian culture to represent "Snow". Another example; "Sincerely" is translated as "Hormat saya".

2. Amplification. To introduce details that are not formulated in the ST: information, explicative paraphrasing. Footnotes are also part of amplification. For example; The translator translates "Ramadhan" by adding "the month of fasting" or "Bulan puasa kaum mulimin" to the word "Ramadhan". Another example: The translator translates "employees of all industries took part in the conference" as "Karyawan-karyawan dari semua cabang industry mengambil bagian dalam konferensi tersebut". There is an additional information "cabang" to describe the word "industry".

3. Borrowing. To take a word or expression straight from another language. It can be pure (without any change), and it can be naturalized (to fit the spelling rules in the TL). For example: Translator translates "Mixer" as "Mixer" (Pure Borrowing), and "Mixer" as "Mikser" (Naturalized Borrowing).

4. Calque. Literal translation of a foreign word or phrase; it can be lexical or structural. For example: The translator translates "Directorate General" as "Direktorat Jendral". Another example, the translator translates "Formal Education" as "Pendidikan Formal".

5. Compensation. To introduce an ST element of information or stylistic effect in another place in the TT because it cannot be reflected in the same place as in the ST. For example: The translator translates "A pair of scissors" as "Sebuah gunting". Other examples: The translator translates "Never did she visit her aunt" as "Wanita itu benar-benar tega tidak menemui bibinya, and "Enter, stranger, but take heed. Of what awaits the sin of the greed" is translated as "Masuklah orang asing tetapi berhati-hatilah. Terhadap dosa yang ditanggung orang serakah.

6. Description. To replace a term or expression with a description of its form or/and function. For example: The translator translates "Panettone" as "traditional Italian cake eaten on New Year's Eve".

7. Discursive Creation. To establish a temporary equivalence that is totally unpredictable out of context. For example: The translator translates "The Godfather" as "Sang Godfather". Another example: The translator translates "Si Malinkundang" as "A betrayed son si Malinkundang".

8. Established equivalent. To use a term or expression recognized (by dictionaries or language in use) as an equivalent in the TL. For example: The translator translates "Ambiguity" as "Ambigu". Another example: The translator translates "Red rose" as "Mawar merah".

9. Generalization. To use a more general or neutral term. For example: The translator translates "Penthouse, mansion" as "Tempat Tinggal". Another example: The translator translates "Becak" as "Vehicle".

10. Linguistic amplification. To add linguistic elements. This is often used in consecutive interpreting and dubbing. For example: The translator translates

"No way" as "De ninguna de las maneras in Spain. Another example: The translator translates "I get it" as "Biar saya saja yang mengangkat telepon".

11. Linguistic compression. To synthesize linguistic elements in the TT. This is often used in simultaneous interpreting and in sub-titling. For example: The translator translates "Yes, so what?" as "Y?" in Spain. Another example: The translator translates "You must find out!" as "Carilah!".

12. Literal translation. To translate a word or an expression word for word. For example: The translator translates "Killing two birds with one stone" as "Membunuh dua burung dengan satu batu". Another example: The translator translates "I will ring you" as "Saya akan menelpon Anda".

13. Modulation. To change the point of view, focus or cognitive category in relation to the ST; it can be lexical or structural. For example: The translator translates "Nobody doesn't like it" as "Semua orang menyukai". Other example: The translator translates "You are going to have a child" as "Anda akan menjadi seorang Bapak", and "I cut my finger" as "Jariku tersayat".

14. Particularization. To use a more precise or concrete term. For example; The translator translates "window" as "guichet" in French. For example: The translator translates "Air Transportation" as "Pesawat".

15. Reduction. To suppress an ST information item in the TT. For example; The translator translates "The month of fasting" in opposition to "Ramadhan" when translating into Arabic.

16. Substitution (linguistic, paralinguistic). To change linguistic elements for paralinguistic elements (intonation, gestures) or vise versa. For example; to translate the Arab gesture of putting your hand on your heart as "Thank you". It is used above all in interpreting. Another example: The translator translates "He shakes his head" as "Dia tidak setuju".

17. Transposition. To change a grammatical category. For example: The translator translates "You must get the money" as "Uang itu harus kamu dapatkan". Newmark (1988:85) mentions this technique as "shift".

18. Variation. To change linguistic or paralinguistic elements (intonation, gestures) that affect aspects of linguistic variation: changes of textual tone, style, social dialect, geographical dialect, etc. For example; The translator introduces or

changes dialectal indicators for characters when translating for the theater, changes in tone when adapting novels for children, etc.

METHODOLOGY

This research is a descriptive qualitative research oriented to translation product. 78 verses Ar-Rahman surah and the translations of three different translators were taken as the data for this study. The first English version of Ar-Rahman surah was translated from Arabic by Maulawi Sher 'Ali in 2004, the second version was translated by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan, and the third version was translated by Talal Itani. The data were analyzed by using the translation techniques proposed by Molina and Albir (2002, p. 509-511)[5].

FINDINGS AND DISCUSSION
The most dominant techniques in translating Arrahman surah

After analyzing the data, it was found that the most dominant techniques used by the first translator are amplification (69.2%), adaptation (48.7%), and literal translation (35.9%). The most dominant techniques used by the second translator are amplification (80.8%), established equivalent (56.4%), and adaptation (52.5%). The most dominant techniques used by the third translator are established equivalent (51.3%), adaptation (48.7%), and literal translation (41%). The examples of the data can be seen as follows:

For analyzing the translation techniques, three different translations of Surah Ar-Rahman into English by the following translators:

1) Hadrat Maulawi Sher 'Ali

2) Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan

3) Talal Itani

ٱلرَّحْمَٰنُ ۝
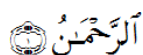
1) *It is God*, the Gracious
   Amplification: It is God
   Established equivalent: the gracious
2) The Most Gracious (Allah)!
   Amplification: (Allah)

---

[5] Lucia Molina and Amparo Hurtado Albir, *Translation Techniques Revisited: A Dynamic and Functionalist Approach,* META, XLVII, 4, 2002, p. 509-511

Established equivalent: the gracious
3) The Compassionate.
   Established equivalent: the compassionate

In the first verse of Arrahman surah above, it can be seen that the first translator uses amplification technique to translate *arrahmaan* by adding *It is God* to *the Gracious* which is actually do not written in the source text. Then, the translator uses the expression recognized (by dictionaries or language in use) as an equivalent in the TL to translate A*rrahman* as *the Gracious.* The second translator has the same idea with the first translator by adding *(Allah)* to *The Most Gracious*. However, the third translator doesn't make any additional information to translate *Arrahman*. He uses the established equivalent technique to find the equivalence for *Arrahman* in the dictionary.

$$\text{عَلَّمَ ٱلْقُرْءَانَ ﴿٢﴾}$$

1) Who has taught the Qur'an.
   Literal translation: who has taught the Qur'an
   Amplification: Who
2) He has taught (you mankind) the Qur'an (by His Mercy).
   Amplification: He, (you mankind), (by His Mercy)
   Literal: Has taught
3) Has taught the Quran.
   Literal: has taught the qur'an

In the second example above, it can be seen that the first and the second translator use literal and amplification technique to translate the second verse of Arrahman surah. The first translator adds *Who* to make the target reader easier to understand by giving an object in the beginning of the sentence. The second translator also does the same by adding subject (He) in the beginning of the sentence. However, the third translator just translates the text by using literal translation technique, and doesn't give additional subject to the sentence.

$$\text{خَلَقَ ٱلْإِنسَٰنَ ﴿٣﴾}$$

1) He has created man.
   Amplification: He
   Literal: has created man.
2) He created man.
   Amplification: He
   Literal: created man.
3) He created man.
   Amplification: He
   Literal: created man.

The third example above shows that the first translator translates *khallaqal insaan* by adding a subject in the beginning of the sentence and uses present perfect tense. The second and the third translators also give the subject for the sentence but use past tense instead of present tense. The meaning of the present perfect tense in English is the activity that continues until now. It means Allah S.W.T. has created man since the first time until now (with Allah's will). The use of past tense means that the activity was done in the past. It means that Allah created man (Adam A.S.) for the first time. As Arabic language doesn't make any difference between present tense and past tense as in English, this linguistic gap of two different languages becomes a fact that there is no absolute 100% perfect equivalence to replace the source language (the Holy Qur'an). Even so, the triple translations above can express the message of the source language correctly in the target language (English).

$$عَلَّمَهُ ٱلْبَيَانَ ۝$$
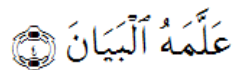
1) *He has taught him plain speech.
   *He taught him the skill of expression.
   Amplification: He, footnotes, him
   Established equivalent: taught
   Adaptation: plain speech
2) He taught him eloquent speech.
   Amplification: He, him
   Established Equivalent: taught
   Adaptation: eloquent speech
3) And taught him clear expression.
   Amplification: And, him
   Established Equivalent: taught
   Adaptation: clear expression

In the fourth example above, it can be seen that the first and the second translator add a subject (He), but the third translator doesn't add any subject to the sentence. To get the target readers' understanding, the translators add (he) which refers as a subject for the third person singular in English. However, the third translator doesn't add (he) as the subject. It proves that the translator doesn't refer Allah as the third person singular (he) and as a person. Even so, the translator will be difficult to understand the meaning of the target text without referring to a subject. The researcher suggests that it would be better if the translator can give additional subject by adding (Allah) in the beginning of

the sentence as the subject to avoid a misunderstanding in the target readers who might refer Allah as (he = a man).

<div align="center">ٱلشَّمْسُ وَٱلْقَمَرُ بِحُسْبَانٍ ۝</div>

1) The sun and the moon *run their courses* according to a fixed reckoning.
   Literal translation: The sun and the moon
   Description: bihusban = run their courses according to a fixed reckoning.
2) The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning).
   Literal translation: The sun and the moon
   Description: bihusban = run on their fixed course (exactly) calculated with measured out stages for each (for reckoning).
3) The sun and the moon move according to plan.
   Literal translation: The sun and the moon
   Description: bihusban = move according to plan.

In the fifth verse of Arrahman surah above, all of the three translators translate *bihusbaan* by using description and literal translation technique. The translators replace the phrase *bihusbaan* by providing the description of the phrase directly.

<div align="center">وَٱلنَّجْمُ وَٱلشَّجَرُ يَسْجُدَانِ ۝</div>

1) And the stemless plants and the trees *humbly* submit *to His will.*
   Literal translation: And the stemless plants and the trees
   Established equivalent: yasjudan = submit
   Amplification:humbly, to His will.
2) And the herbs (or stars) and the trees both prostrate themselves (to Allah).
   Literal translation: and the herbs and the trees
   Amplification: (or stars), (to Allah)
   Established equivalent: prostrate
3) And the stars and the trees prostrate themselves.
   Literal translation: and the stars and the trees
   Established equivalent: prostrate

In the sixth verse of Arrahman above, the first and the second translator apply literal, established equivalent, and amplification technique, but the third translator only apply literal and established equivalent technique without giving additional information as the first and the second translator do.

<div align="center">وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلْمِيزَانَ ۝</div>

1) And the heaven He has raised high and set up a measure,
   Adaptation: the heaven, mizaan = a measure
   Amplification: he
2) And the heaven: He has raised it high, and He has set up the Balance.

Adaptation: and the heaven, mizaan = the balance
Amplification: he has raised, he has set up
3) And the sky, He raised; and He set up the balance.
Literal translation: and the sky
Amplification: He raised, and he set up
Adaptation: mizaan = the balance

In the seventh verse of Arrahman surah above, the first and the second use adaptation technique to translate *wassamaa'a* as *heaven* which actually means *sky* literally. The first translator also translates *mizaan* as a measure, the second translator translates *mizaan* as the balance as well as the third translator does. The triple of translators also add *he* to translate *rafa'aha* as *he has raised high and he raised.* The first translator uses present perfect as what he does in translating the fourth verse, but the third translator uses past tense as what he also does in translating the fourth verse.

<div dir="rtl">أَلَّا تَطْغَوْا۟ فِى ٱلْمِيزَانِ ۝</div>

1) That you may not transgress the measure.
Literal translation: that you may not transgress the measure.
Adaptation: mizaan = the measure
Established equivalence: transgress
2) In order that you may not transgress (due) balance.
Literal translation: in order that you may not transgress
Amplification: (due)
Established equivalence: transgress
Adaptation: mizaan = balance
3) So do not transgress in the balance.
Literal translation: so do not transgress
Adaptation: the balance

In the eight verse of Arrahman surah above, all of the translators use literal translation technique to translate the verse, but the second translator gives additional information in the bracket to explain *not transgress.*

<div dir="rtl">وَأَقِيمُوا۟ ٱلْوَزْنَ بِٱلْقِسْطِ وَلَا تُخْسِرُوا۟ ٱلْمِيزَانَ ۝</div>

1) So weigh all things in justice and fall not short of the measure.
Generalization: wazna = all things
Established equivalent: bilqisthi = justice
2) And observe the weight with equity and do not make the balance deficient.
Established equivalent: bilqisthi = equity
Transposition: wa la tukhsirul mizaan = and do not make the balance deficient
3) But maintain the weights with justice, and do not violate the balance.
Modulation: wa aqimu = but maintain

Established equivalent: wala tukhsirul = do not violate

In the ninth verse of Arrahman surah above, the first translator uses generalization technique to translate *wazna* which literally means as *weight* to be *all things* as more general word to replace *wazna.* The second translator translates *wa la tukhsirul mizaan* by using transposition technique to be *and do not make the balance deficient.* The translator changes the grammatical position of *tukhsirul* (reduce) which is a verb as adjective in the end (deficient). Then, the third translator uses modulation technique to translate *wa aqimu* as *but maintain.* The translator changes the point of view of the text that literally means *and maintain* into *but maintain.*

<div align="center">وَٱلۡأَرۡضَ وَضَعَهَا لِلۡأَنَامِ ۝</div>

1) And He has set the earth for *His* creatures;
   Amplification: He
   Transposition: wal ardha wadha'aha = he has set the earth
2) And the earth: He has put down (laid) for the creatures.
   Literal translation: and the earth, has put down (laid) for the creatures.
   Amplification: he
3) And the earth; He set up for the creatures.
   Literal translation: and the earth, has put down (laid) for the creatures.
   Amplification: he

In the tenth verse of Arrahman surah above, first translator uses amplification technique by adding *He* to the target text. Then, the translator uses transposition technique by changing the position of *ardha* (earth) in *wal ardha wadha'aha* which literally means *and the earth he set up* to be *he has set up the earth.* The second translator uses literal translation technique to translate *wal ardha wadha'aha* as *and the earth, he has put down.* The translator also adds *he* after translating the text literally. Then, the third translator also uses literal technique and amplification technique to translate the verse. However, the third translator has different word choice to translate *wadha'aha.* The second translator translates *wadha'aha* as *put down (laid),* and the third translator translates *wadha'aha* as *set up.*

<div align="center">فِيهَا فَٰكِهَةٞ وَٱلنَّخۡلُ ذَاتُ ٱلۡأَكۡمَامِ ۝</div>

1) Therein are *all kinds of* fruits and palm-trees with sheaths,
   Established equivalent: Fiihaa = therein,
   Amplification: all kinds
   Literal translation: fruits and palm trees with sheaths

2) Therein are fruits and date-palms producing sheathed fruit-stalks (enclosing dates).
   Established equivalent: fiihaa = therein
   Literal translation: fruits and date palms
   Amplification: (enclosing dates)
3) In it are fruits, and palms in clusters.
   Established equivalent: fiihaa = in it
   Literal translation: fruits and palms

In the eleventh verse of Arrahman surah above, all of the translators translates *fiihaa* by using established equivalent technique. The first and the second translators translate *fiihaa* as *therein*, and the third translator translates *fiihaa* as *in it.* Even though, the translators have different word choice in translating *fiihaa,* all of the equivalence words for *fiihaa* that the translators use are common in dictionary. Then, the first translator uses amplification technique by adding *all kinds* to the word *faakihatun* (fruits). The second translator also adds *(the enclosing dates)* after the phrase *fruit-stalk.* Then, all of the translators also use literal technique to translate *faakihatuw wannakhlu* as *fruits and palm trees, fruit and date palms,* and *fruits and palms.*

وَٱلۡحَبُّ ذُو ٱلۡعَصۡفِ وَٱلرَّيۡحَانُ ۝

1) And grain with *its* husk and fragrant plants.
   Literal: and grain with its husk fragrant plants.
2) And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.
   Adaptation: wal habbu = corn
   Amplification: its leaves and stalk for fodder
   Calque: warraihan = sweet-scented plants.
3) And grains in the blades, and fragrant plants.
   Literal translation: And grains in the blades
   Calque: fragrant plants

In the twelfth verse of Arrahman surah above, the first translator translates the verse literally word by word, and the third translation also does the same. The second translator translates *wal habbu* (seeds) into *corn.* The translator uses adaptation technique to replace the cultural element (*wal habbu*) with one from the target culture (*corn*). Then, the second translator also gives additional information after the word *corn; its leaves and stalk for fodder* which actually the word *fodder* is unstated in the source text. The second translator also uses calque to translate *warraihan* as *sweet-scented plants* while the third translator translates the text as *fragrant plants.*

Based on the examples above, it can be seen that there are four most dominant techniques used by the three translators of Al Qur'an; Adaptation, Amplification, Established Equivalent, and Literal Translation technique.

Table 1. Four most dominant techniques used by translators in translating Arrahman surah

Translators	The frequency of translation techniques			Literal translation
	Adaptation	Amplification	Established Equivalent	Literal translation
The first translator	38 times (48.7%)	54 times (69.2%)	13 times (16.7%)	28 times (35.9%)
The second translators	41 times (52.5%)	63 times (80.8%)	44 times (56.4%)	25 times (32%)
The third translator	38 times (48.7%)	6 times (7.7%)	40 times (51.3%)	32 times (41%)

Based on the 78 verses of Arrahman surah, after analyzing the data, it can be seen that the first translator uses 54 times (69.2%) amplification technique to translate Arrahman surah. He uses amplification technique more often than the other techniques. The second translators uses 63 times (80.8%) amplification technique to translate Arrahman surah. They also use amplification technique more often than the other techniques. The third translator uses 40 times (51.3%) established equivalent technique. He uses established equivalent technique more often than the other techniques. Compared to the other translators, the first translator is the one who uses established equivalent technique less often the other translators – 13 times (16.7%). The second translators use amplification technique more often than the other translators – 63 times (80.8%). They also use adaptation technique more often than the other translators – 41 times (52.5%).

However, he is the one who uses literal translation technique less often than the other translators – 25 times (32%). The third translator is the one who uses amplification technique less often than the other translators – 6 times (7.7%). However, he is the one who uses literal technique more often than the other translators – 32 times (41%). Then, it can be concluded that in translating the Holy Qur'an, especially Arrahman surah, the first translator prefers to use amplification technique 54 times (69.2%), but less prefer to use established equivalent technique 13 times (16.7%). The second translators also prefer to use the amplification technique 63 times (80.8%), but they less prefer to use literal

translation technique 25 times (32%). The third translator prefers to use established equivalent technique 40 times (51.3%) than amplification technique 6 times (7.7%).

It shows that the first and the second translator prefer to introduce details that are not formulated in the source text in brackets or footnotes to translate the verses of Al Qur'an, but the third translator prefers to use a term or expression recognized (by dictionaries or language in use) as an equivalent in the TL to translate the verses of Al-Qur'an.

CONCLUSION

Al-Qur'an is the guidance of every Muslim and Muslimah in this world. However, it will be a great challenge for Muslims and Muslimah to learn Arabic in order to understand the message in the Holy Qur'an. As an international language, the existence of Al-Qur'an in English has certainly helped Muslim and Muslimah to catch the meaning of the Holy Qur'an. Then, it is obvious that every translator has their own unique way in translating text including translating the Holy Qur'an. Even so, the translators should be able to transfer the message of the Holy Qur'an correctly and carefully in the target language (English) without changing the meaning of the source text. Then, translators hold a serious and important responsibility as the translators for the Holy Qur'an. This study tries to describe most dominant translation techniques used by translators in translating the Holy Qur'an.

The findings of this study explain the preferences of the translators to produce an English version of Al-Qur'an. The data for this study are the 78 verses of Arrahman surah in Arabic and the three English versions of them translated by three different translators; the first translator is Maulawi Sher 'Ali in 2004, the second translators are Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan, and the third translator is Talal Itani. The data are analyzed by using the translation techniques proposed by Molina and Albir (2002). After analyzing the data, it was found that there are four most dominant techniques used by the translators in translating the Holy Qur'an; Adaptation, Amplification, Established Equivalent, and Literal Translation.

The most dominant techniques used by the first translator are amplification (69.2%), adaptation (48.7%), and literal translation (35.9%). The most dominant techniques used by the second translator are amplification (80.8%), established equivalent (56.4%), and adaptation (52.5%). The most dominant techniques used by the

third translator are established equivalent (51.3%), adaptation (48.7%), and literal translation (41%). The first translator prefers to use amplification technique 54 times (69.2%), but less prefer to use established equivalent technique 13 times (16.7%). The second translators also prefer to use the amplification technique 63 times (80.8%), but they less prefer to use literal translation technique 25 times (32%). The third translator prefers to use established equivalent technique 40 times (51.3%) than amplification technique 6 times (7.7%).

It shows that the first and the second translator prefer to introduce details that are not formulated in the source text in brackets or footnotes to translate the verses of Al Qur'an, but the third translator prefers to use a term or expression recognized (by dictionaries or language in use) as an equivalent in the TL to translate the verses of Al-Qur'an. The findings of this study are useful for students who are learning about translating text from Arabic into English. The researcher suggests that in translating the holy qur'an, the translator should not only be faithful to the source text, but also should be able to give appropriate additional information in the target text.

BIBILIOGRAPHY
'Ali, M.S. (2004). *The Holy Qur'an: Arabic Text and English Translation.* UK: Islam International Publications Limited.
.
Al-Hilali, M.T. & Khan, M.M. *Translation of the meanings of The Noble Qur'an in the English Language*. Madinah: King Fahd Complex For the Printing of the Holy Qur'an.

Hatim, B. and Munday, J.. (2004). *Translation: An advanced resource book.* New York: Routledge.

Holmes, J.S. (1988b/2004). *The name and nature of translation studies in Lawrence Venuti (ed.) (2004), The translation studies reader, 2nd Edition.*

Itani.T. Quran English Translation Clear, Pure, Easy to Read Modern English. Beirut: ClearQuran.

Khan, Mohd Imran. (2016). Stylistic Dimensions in Translations of the Holy Quran into English with Special Reference of Surah Al-Fatiha. *British Journal of Education, Society & Behavioural Science, 12(4), 1-9.*

Molina, L., & Albir, A. H. (2002). Translation Techniques Revisited: A Dynamic and Functionalist Approach. *Meta, XLVII*(4), 498-512.

Munday, J. (2012). *Introducing Translation Studies* (3 ed.). USA Canada: Routledge.

Newmark, P. (1988). *A Textbook of Translation*. Great Britain: Prentice Hall.

Venuti, L. (1995). *The Translator's Invisibility*. *A History of Translation*. London: Routledge. www.routledgetranslationstudiesportal.com