COMPARISON OF THRONE VERSE TRANSLATION IN INDONESIAN AND JAPANESE

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Abstract

This research describes about personal pronominal which are showed on throne verse that has translated in to Japanese and Indonesian language. The holly Quran that are used for data source is the Quran which are published by Yayasan Pembinaan Masyarakat Islam. This Quran is translated to Indonesian language. The second data source is □□□□□□□□□□ *sei kurua-n nihon go ban* that the translation wrote in Japanese language. This Quran is published by Japan Muslim Association.

The research questions are about the using of personal pronominal trough the data source. Observational method is used to collect the data. The theories used are Translation, translation process, and translation method theory by Machali (1996).

The research conclusions are: those are the differentiation of form and number of personal pronominal in both of the languages. In Japanese translation there are 4 form of personal pronominal: *Arra-, kare, kami, karera*. In Indonesian languages there are 5 form of personal pronominal: Allah, -Nya, Dia, Tuhan and Mereka.

Key words: Translation, throne verse, Pronominal, Japanese.

I. INTRODUCTION

Researching about translation, there are the terms target language and source language. In this research Al Quran that is translated by Yayasan Pembinaan Masyarakat Islam and the □□□□□□□□□□ *sei kurua-n nihon go ban* that the translation wrote in Japanese language became data source. In this data source, there is a verse that used in research. Not same as another Holly Quran, This Quran not only consists of verse that is written in Arabic, but also consists of Indonesian translation and word by word translation. By using this Quran, make the research more easily to find the meaning of the words in the data source.

The next terminology is target language. It is mean the language which has been translated to another language(s). In this case, the target languages are Indonesian language and Japanese Language, and the data sources are Al Quran that had been translated into Indonesian language and Japanese language. This research is not about the process of translation from Arabian language to Indonesian either to Japanese, because the researcher is not expert in Arabic language, but the object of this research is the translation from Arabian language to Indonesia and Japanese language. Trough both of the language, what kind of differentiation appeared in the translation. Is it possible if the same resource, will appeared deferent translation? For the detail, here are the research questions of this research:

a. What are personal pronominal that appears in throne verse in Indonesian translation?
b. What are personal pronominal that appears in throne verse in Japanese language translation?
c. How are the comparisons between those translations?

This research focus on the form of personal pronominal, even in another way it is might be more differentiation could be found. Pronominal personal is one of word categories that can replace nominal in a sentence or clause. There are many personal pronominal appear in this verse. In both of the translation also appear many personal pronominal, but the form and the number of appeared is different.

In Al Quran there are 114 chapters, and 6236 verse. This research just analyses one of those verse that called throne verse. This verse is special among another verse in Quran. This verse is in chapter number two, verse number 255. One of the special things of this verse is can avoid human being from evil and another bad thing in the life. In this verse showed the power of Allah as the god for every human.

II. METHODS

This is a qualitative research. The method used in this research is translational identity method. To analyze the data, the translation of Indonesian and the Japanese language been classified, which are the personal pronominal appear in both of those translation. Those personal pronominal being identified by seeing the data source, and make some comparisons between those translations.

III. RESULT

Personal pronominal those are appear in each translation have different number and form. The different form is a common thing because both of the target languages are different language, however the number of the pronominal personal also different. In the Japanese translation there are 4 forms of personal pronominal, whereas in Indonesian translation there are 5 forms of personal pronominal. The first personal pronominal founded in Japanese language is □□□□ *Arra-*, but in Indonesian translation translated into Allah. The number of appearance is different among both of those languages. Base on the main source or the data source, the appearance of terminology of Allah is just one time. It is also once time in Japanese Language translation, but in Indonesian language it is translated 8 times. This significantly differentiation appears because the Japanese translations try to defend the original form of translation, which not occurred in Indonesian translation. The Indonesian translation tries to minimize space between reader and god. Cause of that, the term of Allah, appear more often even in the main language it just once.

Another personal pronominal is the terms refer to god. In Japanese there are; □□□□ *Arra-* appear 1 time, □□ *kare* appear 10 times, and □□ *kami* also appear 1 time. Totaling there are 12 times appear of terms refer to the meaning of god. It is quite different with Indonesian translation. It is just 11 times appear of terms which refer to the meaning of god. Those are; Allah appear 1 time, Tuhan appear 1 time, –Nya appear 1 time, and Dia appear 8 times. It is mean, for the terminologies refer to the meaning of god, there are differentiation on form and the number.

Furthermore, except the personal pronominal refer to the meaning of god, there are also terminologies refer to the slave. The number and the variation of appearances between Japanese translation and Indonesian translation are different. In Japanese translation there is once appearance of term refer to the slave. It is □□□ *karera* ‘they’. In the same meaning, in Indonesian language, there are three appearances of Mereka ‘they’.

Those are the differentiation between Indonesian and Japanese translation trough personal pronominal in throne verse. The table below shows the form and the number of personal pronominal appearance in that verse:

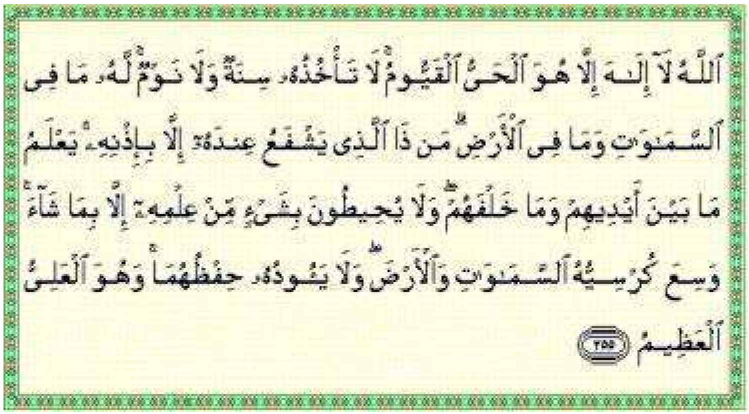
No	Japanese	Total appearance	Indonesian	Total

				appearance
1	*Arra-*	1 kali	Allah	8 kali
2	*kare*	10 kali	Tuhan	1 kali
3	*kami*	1 kali	Nya	1 kali
4	*karera*	1 kali	Dia	1 kali
5			Mereka	3 kali

Table.1 form and the number of personal pronominal

IV. DISCUSSION

This part describes about comparison of pronominal personal that appear in translation of throne verse in Indonesian and Japanese language. The box below shows the throne verse in Arabic language.



ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى
ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ
وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ
ٱلْعَظِيمُ ٢٥٥

Allahu laa ilaaha illa huwal hayyul qayyumu. Laa ta'khudzuhuu sinatuw wa laa nauum. Lahuu maa fissamaawaati wa maa fil ardhi. Man dzal ladzii yasfa'u 'indahuu illaa bi idznihi. Ya'lamu maa baina aidiihim wa maa khalfahum. Wa laa yuhithuuna bi syai-in min 'ilmihii illaa bi maasyaa-a. Wasi'a kursiyyuhussamaawaati wal ardha. Wa laa ya-udhuu hifzhuhumaa wahuwal 'aliyyul azhiim

Translation:

Japanese	**The read**	**Indonesian**
□□ □□ □□□□□□□□□□□□□□□□□ □□□□□□□□□□□□□□□□□□□□□□□□□□□□□ □□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□ □□□□□□□□□□□□□□ □□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□□ 2 □□□□□□□□□□□ □ □□□□□□□□□□□□□□□	*Arra-, kareno hokani kami wa naku, okaoni jisonsareru ogata. Kaminmo jyukuseimo karewo toraeru kotowa dekinai. Tenni ari chini aru subeteno monowa, kareno yuude aru. Kareno yurushinakushite, darega kareno mimotode torinasukoto ga dekiyouka. Kareha (hitobitono), isenno kotomo igono kotowo mo shitte orareru. (6) Kareno gyoini kanatta kotono gai, karerawa kareno ochishikini tsuite, nanimo etokusuru tokorowa nainodearu. (7) Kareno gyokusawa, subeteno tento chiwo ootte hirogari, kono futatsuwo mamotte, tsukaremo oboerarenai. (8) Karewa*	(1) Allah tidak ada Tuhan melainkan Dia yang Maha Kekal lagi terus menerus mengurus makhlukNya, tidak mengantuk dan tidak tidur KepunyaanNya apa yang di langit dan di bumi. (2) Siapakah yang dapat memberi syafa'at di sisi Allah tanpa izinNya? Allah mengetahui apa-apa yang di hadapan mereka dan di belakang meraka, dan mereka tidak mengetahui apa-apa dari ilmu Allah melainkan apa yang dikehendakiNya. (3) Kursi Allah meliputi langit dan bumi, Dan Allah tidak merasa berat memelihara keduanya, dan Allah Maha Tinggi lagi Maha Besar. (QS :

	shikounishite shidaide arareru.	Al-Baqarah : 255). .

Table 2. translation of throne verse both in Japanese and Indonesia language

The table shows translation of throne verse both in Japanese and Indonesia language. From the translations there are significant differentiations. In Arabian language it is just one verse, but in Japanese language, the one verse become 8 sentences, even in Indonesian language become 3 sentences. Another differentiation in particular about personal pronominal will describes below.

1. Personal pronominal founded in Japanese language

There are 4 personal pronominal founded in throne verses: □□□□ *ARRAA* /Allah – one of the name of god/, *kare* /he/, *kami* /God/, *karera* /they/. The first personal pronominal shows in Japanese translation of throne verse is □□□□ *ARRAA*. It just appears once in the verse, like the data below;

1) □□ □□□□□□□□□□□□□□□□□

Arra-, kareno hokani kami wa naku, okaoni jisonsareru ogata.

Allah, he PART except PART God PART NEG, live eternal PART

The second personal pronominal is □□ *kare* it is mean 'he'. This personal pronominal often appear in the verse. The number of appearance is 7 times. This personal pronominal refer the meaning of god, not to the person. One of the data shows below;

2) □□ □□□□□□□□□□□□□□□□□

Arra-, kareno hokani kami wa naku, ogaoni jisonsareru ogata.

Allah, he PART except PART God PART NEG,live eternal PART

The third personal pronominal is also refers to the meaning of god. It is □□ *kami*. This lexicon also founded in data 1. Same with the analyzing in data 1, the term of □□ *kami* 'God' also have the meaning of God. This lexicon founded once in the data source.

The last personal pronominal is □□□ *karera*, it is mean 'they'. That lexicon found in the data below;

3). □□□□□□□□□□ □□□□□□□□□□□□□□□□□□□□□□□□□□□□□□

Kareno gyoini kanatta kotono gai, karerawa kareno ochishikini tsuite, nanimo etokusuru tokorowa nainodearu.

Lexicon of □□□ *karera* 'they' refer to the meaning of human as the prayer. To find the reference of □□□ *karera* 'mereka' it should be read by the context. The reference could be founded in the sentence or out of the sentence. To finding the reference reader should read from the beginning of the text, or the sentence surrounding. That matter applies to this data. The reference of the word □□□ *karera 'they'* is not appears in the sentence, but it describes in the whole of verse. Evidently the reference of the word □□□ *karera* 'they' is human being.

2. Personal pronominal founded in Indonesian language

The first personal pronominal in the Indonesian translation is the word **Allah**. It is appear 8 times, different with the source language, which appear just once time. It is hardly different between the source and the target language. This differentiation makes the question how come the target language being different with the source language. The data shows that the Indonesian translation minimizes space between references concept and the readers. The concept is refers to the word Allah. In the word to word translation it should be translated by **Dia** 'him'. Indonesian translation not translated the word to 'Dia', but directly being translated to the concept, that is

Allah. The translator is not preserve the original form, but directly translating to the concept. The translator did it to make the readers directly understand to the reference.

The next personal pronominal is 'Tuhan'. This lexicon appears just once. It is mean 'God'. The data shows below;

4). Tidak ada Tuhan melainkan Dia

Furthermore, there is –Nya which mean God. The data is below;

6) kepunyaanNya apa yang di langit dan di bumi.

The word –Nya is also refers to the meaning of God. The data before is also have the meaning of God. Allah and Tuhan is refer to concept of God. These three lexicons have the same reference. The next lexicon is 'Dia'. It akso refer to the God. So, until this data, there are 4 lexicons refer to the god. There are; Allah, Tuhan, -Nya, and Dia. The data using the word Dia is below:

5) tidak ada **Tuhan** melainkan Dia

The last personal pronominal is 'mereka'. It is mean 'they' and refer to the meaning of human as a worshiper. This personal pronominal appear three times in the verse. The data is below;

6). Allah mengetahui apa yang dihadapan mereka dan di belakang meraka**,** sedang **mereka** tidak mengetahui sesuatupun dari ilmu Allah melainkan apa yang Allah kehendaki

V. CONCLUSION

There are many variations of personal pronominal in the translation of throne verse. In Japanese language there are 4 form of personal pronominal; *Arra-, kare, kami, karera*. In Indonesian languages there are 5 form of personal pronominal: Allah, -Nya, Dia, Tuhan and Mereka. The Indonesian translation make the reader directly understand the reference of the concept, so the number and the variation become different with the source language. Different from that, the Japanese translation preserves the original form or lexicon. It is makes there is no variation of form and number appear on the translation.

This research expected to be reference by other researchers which have interest to the translation topic. There are many verse in the Quran could be researched about the translation. That translation also could be compared with other languages.

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