THE STRATEGIES USED IN THE ENGLISH TRANSLATION OF VERBAL IDIOMS IN THE QURAN FOR ANDROID

(2.7.4-p1, quran.com)

UNDERGRADUATE THESIS

BY

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DEPARTMENT OF LANGUAGE AND LITERATURE

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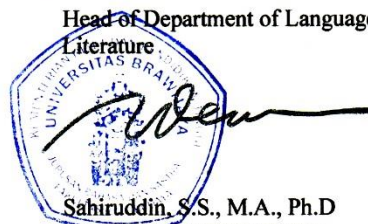Dr. Sri Endah Tabiati, M.Ed
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ABSTRACT

Maslikhah, Luluk. 2018. **The Strategies Used in English Translation of Verbal Idioms in the Quran for Android.** Study Program of English, Faculty of Cultural Studies, Universitas Brawijaya. Supervisor: Dr. Sri Endah Tabiati, M.Ed.

Key Words: Translation, Idiom, Translation Strategies, Quran for Android

Translation of the Quran is important because it helps moslems people who do not master Arabic to understand the message written in foreign language by reading its translation. The translators play an important role in translating by using certain translation strategies in order to fix idiomatic problems and create a good result. This study is aimed to find out the translation strategies used in fixing the verbal idiom problems in the Quran for Android special reference of 4 (four) chapter.

This study uses qualitative approach in document analysis since the data are in the form of text rather than numerical data. The data of this study are verbal idioms of 4 (four) chapter Al-Kahf, Yaseen, Al-Waqeeah, and Al-Mulk and the theory taken as guidance is the translation strategy from Baker (1992).

The finding shows that not all of translation strategies proposed by Baker (1992) are used. Translation by paraphrase is the most used strategy. Then it is followed by using an idiom of similar meaning and but dissimilar form and the last is using an idiom of similar meaning and form. Translation by omission is the only one which is not used by the translators. The reason why omission strategy is because of the fact that no translators have the courage to do the omission in the Qur'an (the Word of Alloh) field.

After conducting this study, the writer gives a suggestion that the future writer can consider. It is suggested to those who are going to conduct similar study, they can use more than 4 (four) chapter of the Quran in order to enrich the finding. Thus, the next study can take comparative study of the used translation strategy with English theory from Baker (1992) and Arabic theory of translation from Rosidin (2014).

ABSTRAK

Maslikhah, Luluk. 2018. **Penggunaan Strategi Penerjemahan pada Terjemahan Bahasa Inggris tentang Idiom Verba di Quran Android.** Program Studi sastra Inggris, Fakultas Ilmu Budaya, Universitas Brawijaya. Dosen Pembimbing: Dr. Sri Endah Tabiati, M.Ed.

Kata Kunci: Terjemahan, Idiom, Strategi Penerjemahan, Quran Android

Adanya terjemahan Al-Qur'an itu menjadi hal yang penting karena dengannya dapat membantu membantu orang-orang islam yang tidak menguasai bahasa Arab untuk memahami pesan yang tertulis dalam bahasa Arab. Penerjemah memainkan peran penting dalam menerjemahkan teks tersubut dengan menggunakan strategi terjemahan tertentu dalam menyelesaikan permasalahan idiom sehingga tercipta hasil yang baik. Studi ini bertujuan untuk menemukan strategi yang digunakan oleh para penerjemah dalam menyelesaikan permasalahan idiom dalam Quran for Android.

Studi ini menggunakan pendekatan kualitatif karena data penelitian dalam studi ini bukanlah dalam bentuk angka-angka melainkan dalam bentuk teks. Data penilitian dalam studi ini ialah 4 (empat) surah dalam Al-Qur'an yakni AL-Kahfi, Yasin, Al-Waqiah, dan Al-Mulk dengan menggunakan teori Strategi Penerjemahan oleh Baker (1992) sebagai pedoman dalam penelitian ini.

Hasil dari penelitian ini menunjukkan bahwa tidak semua strategi penerjemahan oleh Baker (1992) digunakan dalam terjemahan ini. Strategi penerjemahan yang paling sering digunakan dalam terjemahan ini adalah terjemahan dengan menggunakan parafrase. Strategi penerjemahan menggunakan idiom dengan arti yang mirip tapi bentuk yang berbeda adalah strategi ke-dua yang sering digunakan. Sedangkan strategi penerjemahan menggunakan idiom dengan arti dan bentuk hanya sekali dilakukan. Namun strategi dengan menggunakan ommission (penghilangan idiom) tdk digunakan sama sekali. Strategi penerjemahan dengan penghilangan idiom dari sumber bahasa tidak digunakan oleh penerjemah dikarenakan data yang diterjemahkan adalah Al-Qur'an yang disebut perkataan Tuhan (Alloh).

Setelah melakukan penelitian ini, penulis menyarankan kepada peneliti selanjutnya untuk bisa lebih memperluas data penelitian dengan menggunakan lebih dari 4 (empat) surah dalam rangka memperkaya hasil temuan. Yakni dengan melakukan penelitian pada bidang studi perbandingan terhadap penggunaan teori penerjemahan antara teori bahasa Arab dan teori bahasa inggris.

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CHAPTER I

INTRODUCTION

This chapter consists of background of the study, problem of the study, objective of the study and definition of key terms.

1.1 Background

Motivated by the desire to understand Islam, we need to understand the scripture of this religion that is Al-Qur'an. Al-Qur'an is the scripture of Islamic religion. It is the most miracle of linguistic in the world. Beside the scientific facts that can be proved, there are so many linguistic miracle that can be found in, such as the semantic prosody, speech acts, deixis expression, and others. Al-Qur'an is not only for one nation or one generation, but also for Moslems as the scripture for all human and for all eternity. In fact, Qur'an has its own language which bound to Arabic language, while Moslems are not only speakers of Arabic but also people from the different nations and languages in the world. Thus, many interpretations appear with different languages and cultures. From all of the interpretations, there are about 7 (seven) exegesises that are recognized in this world. When someone is confused about the purpose of some verses, they can go back to those exegesises. Exegesises appear because of the problems that the Qur'an is untranslatable, so the experts (*mufassir*) try to give an explanation about the Qur'an, each words, verses, chapter, even the part.

Every text has its own characteristic that purposively created, so does the Qur'an. However, all of the text were created by human being, different from

Qur'an that is originally from God *(Alloh)*, the utterances of the God. That is why, some experts did not have courage to translate it directly from the original language. They were afraid if their translation was not appropriate with the source. Then, for Moslems speaking other languages, in order to understand the Qur'an translation is needed provided that it is done carefully so the message can be transferred as faithfully as possible.

The process of translating will involve words, clauses, phrases until verses of the Qur'an. It is very difficult for translators who translate the idiomatic expression from source language to the target language, because the source languages are culturally bound and sometimes there are no equivalent words in the target language to transfer the meaning having beautiful form, rhyme, because the meaning cannot be directly translated to the target language. So the translators of the Qur'an get difficulties in translating it.

Nowadays, as technology increasingly developed, the scripture of Islamic religion is easier to access. We can recite it by using smartphone in form of Application without bringing the scripture. This Application can easily be installed in the smartphone. As a result people can read, and try to understand it anywhere and anytime. This application is called *Qur'an Android*, which means the Qur'an that is available in android devices. The Application is not only about Qur'an, but also the translation in several languages and the exegesis and English is one of them. This Qur'an is very helpful for people who want to understand the Qur'an, especially in the *English Qur'anic Exegesis Competition or Qur'an English Debate Competition,* as the basic knowledge before learning the others. Besides, English

translation is needed because English is the first language in 3 (three) big countries: USA (United State of America), Britain, Australia nowadays. It also known everywhere in the world as the second language. Therefore, it will be very useful and helpful to *dakwah* (Islamic preach) since language is the tool of communication which means the tool to persuade or convince others.

There are several studies conducted concerning the Qur'an such as semantic lost in the Holy Qur'an translation with special reference to surah Al=Waaqeah (chapter of the event inevitable) by Nuruldin and Sabariah 2015, Some linguistic Difficulties in translating the Holy Qur'an from Arabic into English by Abubakr Ali et.al 2012, (Un)Translatability of the Qur'an : A Theoretical Perspective by Aldahesh 2014. However, to the best of the writer knowledge, the study on Idiomatic Translation of the Qur'an is never found. There is a study of a college student of Madinah University on the differences of word *'ainun* (eyes) between Arabic and English translation from the Qur'an, but it is not specifically discuss about Idiomatic expression. That is why the writer wants to fill in the gaps and conduct research about English translation of idiomatic expression in the Qur'an. The writer wants to know what are the strategies to cover the verbal idiom verses that translator uses in translating the Idiomatic expression of the Quran.

The writer focuses on the Verbal Idiom translation of Qur'an Android version 2.7 from Qur'an.com. Verbal idioms from only 4 (four) chapters of the Quran that is Surah Al-Kahf, surah Yaseen, Surah Al-Waqiah, and Surah Al-Mulk, the writer determined to choose those 4 (four) surah based on the *hadith* about the virtues of

several surah in the Quran told by Bukhori, Muslim, At-tirmidzi in Riyadhus Shalihin: hadith number 1009 to 1015.

Based on the writer's experience, this Application is very helpful for those who participate in *English Qur'anic Exegesis Competition or Qur'an English Debate Competition* in this country and also for those who are interested in Islamic preach. The writer would compare between verbal idioms translation of Abdullah Yusuf Ali, Muhammad Marmaduke William Pickthall, and Muhammad Muhsin Khan and Muhammad Taqi-ud-Din Al-Hilali. Thus, the writer will know what strategies that used by translator to transfer the meaning from source language to the target language. The writer chooses this translation from four translators because they are famous Qur'anic translators according to Leaman in his book entitled The Quran: An Encyclopedia, (2011). Leaman said that they are the first moslem translators in nineteenth century who are translated the Quran contextually. Their translations are different from all of the previous translations which mostly translated by non-moslem scholars. Since their translations exist, their translations used by non-Arabic speaker as reference to understand the meaning of the Qur'an. The aims of this present study is to consider and describe the strategy types and extents adopted by three professional Quranic translators who have been assumed to have done their best to reach lexical adequacy and semantic equivalence in translation of verbal idioms. It is important to know the strategies used by the translators in order to make it easier for those who want read the translations because it depending to the readers or the listeners need in choosing those translation version of the Quran.

Then, the study is aimed to classify the strategy used by translators, the writer would use theory of *Translation Strategies* by Baker (1992).

1.2 Problem of the Study

Based on the background of the study, the problems of the study is:

How are the translation strategies used by Yusuf Ali, Khan and Hilali and M. Pickthall in translating the verses of verbal idioms?

1.3 Objective of the Study

Based on the problems of the study, the objects of the study is:

To find out the strategies used by Yusuf Ali, Khan and Hilali, and M. Pickthall in translating verses of verbal idioms?

1.4 Definition of key terms

The researchers provides four key terms in order to give clearer understanding of the study. Those key terms are presented along with their brief definition, as follows

1) **Translation** : Translation is a craft consisting in the attempt to replace a written message and/ or statement in another language. Each exercise involves some kind of loss meaning, due to a number factors. Translation in this study means the translations from Arabic to English of the 4 (four) chapters in the Quran for android version by Ali, Pickthall, Khan and Hilali

2) **Idioms** : Idiom is a group of words with a meaning that is different from the meaning of all the individual verbs. Idioms in this study means the verbal idioms found in translations of Quran Android.

3) **Translation Strategies** : Translation strategies is the way of a particular translation process that is carried out in terms of the translator objectives. In this study, translations strategies are the ones used by Ali, Pickthall, and Khan and Hilali.

4) **Al-Qur'an Android** : Al-Quran Android is the scripture of Islamic religion, the holy book. In this context is Qur'an that available in android devices.

CHAPTER II

REVIEW ON RELATED LITERATURE

This Chapter consists of the definition of translation, translation strategies, idiom, and al-qur'an, also the previous study.

2.1 Translation

There has been a lot of experts defining what translation is. 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. Meanwhile, Catford (cited by Suryawinata and Harianto, 1989 p.2) states that translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL). It means that translation is not merely about transfer the textual of the source language but also the meaning. Furthermore, Nida and Taber (1982, cited in Tabiati et.al, 2017, p.3) define that translation is the process in reproducing the receptor language the closet natural equivalent of the source language message, first in terms of meaning and secondly in terms of style. In this case, meaning must be given priority.

From that statements, it can be concluded that translation is not only changing the language from the source language to the target language, but also transferring the meaning from the source language to the target language. According to Baker (1992, p.65), the translator will face several problems in order to translate an utterances, phrasal verbs, and idioms.

2.2 Translation Strategies

According to Baker (1992) translation strategies is a conscious procedure for the solution of a problem which an individual face when translating a text segment from one language to another. Each person has different strategies in translating from one language to another. In other words, each person has different strategies to translate a text, since the interpretation of words could be different from one person to another.

Baker (1992, p.72) proposes some strategies to translate an idiom:

1. Using an Idiom of similar meaning and form

    The strategy involves using an idiom in the target language which conveys roughly the same meaning as that of the source language idiom and, in addition, consist of equivalent, lexical items. That kind of match can only occasionally be achieved.

    Baker (1992, P.72) gave the example of this strategy:

    - Source language

        Five days into what would be the final clash, pawley tried to force speaker Jim <u>walding's hand</u> into calling a vote with or without the Toreis.

    - Target text (Back-translated from French)

        One the fifth day of what was going to prove to be the final confrontation, Mr, Pawley tried **to force the hand of** the presidential of the chamber, Jim Waalding, to declare a placement af the vote with or without the participation of the conservatives.

Another example:

- Source Language

  Dr. Maria said I couldn't go to Amsterdam without an adult intimately familiar with my case, which **more or less** meant either mom or Dr. Maria herself.

- Target Language (Bahasa Indonesia)

  Kata Dr. Maria aku tidak bisa pergi ke Amsterdam tanpa satu orang dewasa yang sangat mengenal penyakitku, dan ini kurang lebih berarti Mom atau Dr. Maria sendiri. (Paramitha 2016, p. 40)

2. Using an idiom of similar meaning but dissimilar form

   It is often possible to find an idiom or fixed expression in the target language which has a meaning similar to that of the source idiom or expression, but which consist of different lexical items.

   Baker's example (1992, p.74) of this strategy:

   - Source text

     The serow, type of wild mountain goat, is very much at home among the rocky outcrops of Sichuan.

   - Target text (Back-Translated from Chinese)

     The serow, a type of wild mountain goat, is totally at ease in sichuan's many rocky levels.

     The Chinese idiom is used to replace very much at home is *shi fen zi zai,* it consist of a measure word based on ten point scale, plus 'self at ease'.

The measure words means '10 per cent', but the scale used is out of rather than out 100.

Another example:

- Source Language

The doors closed, and I roared off, driving for several hundred feet before I realized I was headed down a **dead end** street

- Target language (Bahasa Indonesia)

Pintu-pintu mobil menutup, dan aku meraung pergi, menyetir selama beberapa ratus meter sebelum menyadari bahwa mobilku mengarah **kejalan buntu.** (Paramitha 2016, p.42)

3. Translation by paraphrase

This is far the most common way of translating idioms when a match cannot be found in the target language or when it seems unappropriate to use idiomatic language in the target language because of the differences in stylistic preferences of the source and target language.

The example from Baker (1992, p.75):

- Source text (Language and society, no. 15 (1958), p.22)

The suspension system has been fully uprated to **take** rough terrain **in its side.**

- Target text (Back-translated from Arabic)

The capacity of the suspension system has been raised so as to **overcome** the roughness of the terrain.

The other example:

- Source Language

  And I think after Anna dies, Anna's mom goes to Holland with him and thinks they will live there forever, but it doesn't **work out,** because she wants to be near where her daughter was.

- Target Language (Bahasa Indonesia)

  Dan kurasa, setelah Anna meninggal, ibu Anna pergi ke Belanda bersama si lelaki dan mengira mereka akan hidup disana untuk selamanya, tapi itu tidak **berhasil,** karena ibu Anna ingin berada dekat putrinya dulu berada. (Paramitha 2016, p.44)

There was a study conducted by Straksiene (2009) about Analysis of Idiom Translation Strategies from English into Lithuanian. This study used the translation strategies toward idiom from Baker (1992). From that study, Straksiene concluded that translation strategy by paraphrase from Baker's Typology should be divided to two kind strategies, Stylistically Paraphrase and Explanatory Paraphrase. Stylistically Paraphrase is when the translation kept the language styles of the source language, it can be in form of grammatical aspect or pragmatic aspect. While Explanatory Paraphrase is when the translation kept the source and added an explanation about the idiom or when the translation paraphrasing the source language without keeping the original terms of the idiom.

4. Translation by omission

As with the single words, an idioms may sometimes be omitted altogether in the target text. This may because it has no close match in the target language, the meaning cannot be easily paraphrase or for stylistic reason.

The example from Baker (1992, p.77):

- Source text

It was bitter funny to see that professor Smith had doubled his own salary before recommending the offer from Fayed, and added a pre-dated bonus <u>for good measure</u>.

- Target text (Back-translated from Arabic)

It was regrettable, even funny, that Professor Smith had been able to double his salary twice before offering his recommendation to accept Fayed's offer, and that he added to this a bonus, the date of which had been previously decided on.

The other example:

- Source text

He **broke out** into that goofy smile.

- Target Language (Bahasa Indonesia)

Agustus Tersenyum Konyol. (Paramitha 2016, p.46)

2.3 Idiom

According to *Oxford Advanced Learner's Dictionary (OALD, 1992)* An idiom is a group of words whose meaning is different from the meaning of individual words. Hornby (1995, p.589) states that an idioms is a paraphrase or

sentence whose meaning is not clear from the meaning of its individual words and which must be learnt as a whole unit. In addition Baker (1992, p. 63) defines idiom as frozen patterns of language which allow little or no variation in form and often carry meanings which cannot be deduced from their individual components. Idiom do not have flexibility of patterning and transparency of meaning. It means that an idiom is a unit of words that the meaning cannot be translated individually. There are many kind of idioms, one of them is verbal idiom. According to Mustansir (1989), verbal idioms is a verbal compound, more or less invariant in form, whose meaning cannot be derived easily from the combined meanings of the individuals units of the compound.

2.4 Qur'an Android

Al-Qur'an is the scripture of Islamic religion. The original language in this scripture is Arabic. Qur'an android itself is Qur'an which is available for android devices. The application which is contained the Quran, the translations, and some exegesises. According to Oliver Leaman (2006) there are three famous of Quranic translator, William (Muhammad) Marmaduke Pickthall (1875-1936), 'Abdullâh Yûsuf 'Alî (1872-1953), Muhammad Muhsin Khan and Muhammad Taqi-ud-Din Hilali (1905-1969). Therefore, the desire to analyze the work of those translators is motivated by this journal.

2.5 Previous Studies

Many studies were conducted based on the Qur'an especially in the linguistic level. The first study is entitled Problems and Strategies in English

Translation of Quranic Divine Names (Amzad, 2013) analyzing and classifying strategies used in translation of Quranic Divine Names. The researcher used the theory of production strategies by Chesterman (1997), Corpus-based and descriptive translation strategies by Laviosa (2002) to analyze the problem of translation of Divine Names in the Quran. From the research, the researcher found that one of the main problems of the Quranic translators met in translating Divine Names was the lexical compression of these names as they equipped with layers the meaning encapsulated in a sole of linguistic items. As to the strategies used by translator, 'near-synonymy' and 'expansion' are the mostly used strategy. In the end, the researcher concluded that Quran has its own beautiful forms and content, thus no single translated version can ever encapsulated all those features.

The second study entitled Semantic Loss in the Holy Qur'an Translation With Special Reference to Surah Al-WaqiAAa (Chapter of The Event Inevitable) (Abdelaa & Rashid, 2015) about analysis and classification of the types of semantic loss by using the theory from Baker's Typology about equivalence at word level. In this study, the researcher revealed that semantic loss in the English translation of surah al-waqiAAa exists, and the causes of semantic loss in English translation of surah al-waqiAAa. The loss occur either completely or partially. The researcher was concluded that semantic loss occurred mainly because of cultural gaps and the lack of translator's knowledge about sciences of the Holy Quran .

From several previous studies mentioned previously it is obvious that a study on Quran Android with special reference on verbal idiom translated by three different translators has not existed. Therefore, the writer wants to fill in the gaps

and conduct a research about English translation of idiomatic expression in the Qur'an. The writer wants to know what the strategies are to cover the verbal idiom verses that translators (Yusuf Ali, Khan and Hilali, and Marmaduke Pickthall) uses in translating the Idiomatic expression of the Quran.

CHAPTER III

RESEARCH METHOD

This chapter discusses the methods used by the researchers in conducting the study about Strategies analysis in English Translation of Verbal Idiom in the Quran for android. The methods consist of research design, data source, data collection and data analysis.

3.1 Research Design

In this research, the writer used qualitative method since the writer analyzes and interprets the data. The data of this research are verbal idioms of English translation of the Qur'an. The writer also use another research method that is descriptive research method, because the researchers going to describe the data by using words or graph to gain the understanding. This is in line with the statement of Creswell (2003, p.3) saying that research design reflects a general framework which is adopted to provide guidance about all facts of the study, from assessing the general philosophical ideas behind the inquiry to the detailed data collection and analysis procedures".

3.2 Data Source

The writer used English translation of verbal idiom in the Qur'an Android: the translation from three experts of translators, Abdullah Yusuf Ali, M. Marmaduke .W. Pichktal, Khan and Hilali that exist in the Qur'an for android. The data source is the English translation of Verbal idiom in the Qur'an for android. The researcher's main reason in choosing English translation of verbal idiom is because

English is international language, most people especially education people do know English well. Another reason is due to the fact that Qur'an is the scripture of Islamic Religion, and this Scripture is in Arabic language, while not all of Moslem are speaking Arabic. The data source of this study is the Application of Quran Android (2.7.4-p1 quran.com).

3.3 Data Collection

Data collection begins with the researcher deciding from where and from whom data were collected. The data of this research as this following steps:

1. Downloading Quran Android 2.7.4-p1 version in quran.com

2. Reading the translation of four surah (Al-Kahf, Yaseen, Al-Waqeeah, Al-Mulk, Ar-Rohman)

3. Matching the verbal idioms with the book of "Verbal Idioms of the Quran" by Mustansir (1989)

4. Comparing the translation between three experts (Ali, Pickthall, Khan and Hilali) in Verbal Idioms of the Qur'an from Quran Android

3.4 Data Analysis

After collecting the data, the writer analyzed the data by using this following steps:

1. Classifying the verbal idioms to the types of strategy in idiomatic translation given by Baker(1992)

2. Comparing the use of strategies for each translator (Yusuf ali, M. Pickthall, Khan and Hilali)

The analysis is presented by using the following tables:

Table Types of Strategy in Idiomatic Translation

No	Source language	Target language	Strategy			
			ISMF	ISMDF	TP	TO

Key words:

ISMF= Using an Idiom of similar meaning and form

ISMDF= Using an idiom of similar meaning but dissimilar form

TP= Translation by Paraphrase

TO= Translation by Omission

A= Abdullah Yusuf Ali

B= Muhammad Muhsin Khan and Muhammad Taqi-ud-Din Al-Hilali

C= Muhammad Marmaduke William Pickthall

CHAPTER IV

FINDING AND DISCUSSION

This chapter contains two main parts, finding and discussion. In the finding and discussion the writer presents the analysis result of the data having been collected.

4.1 Finding

In this part, the writer presented the analysis of the data found. The data were gathered from the Quran Android chapter Al-Kahfi, Waqeeah, Yaseen, Al-Mulk. The theory of translation strategies from Baker (1992) was used to analyze the data.

The writer found 70 (seventy) data which belong to verbal idioms in the Arabic version of the verses by using different strategies. The dominant strategies which were used by the translators is Paraphrasing. Ali's translation has 85% (eighty five percent) using paraphrase, 14% (fourteen per cent) verbal idioms which have translated by idiom of similar meaning but dissimilar form, and also 1% (one per cent) for idiom of similar meaning and form strategy. While Khan and Hilali have translated by using Paraphrase 94% (Ninety per cent) and idiom of similar meaning and form 6% (six per cent) only, different from Pickthall which has

translated it by using Paraphrase 74% (seventy four percent) and idiom of similar meaning but dissimilar form 26% (twenty six percent).

The following table clarifies those findings:

No.	Translator	ISMF	ISMDF	TP	TO
1.	Yusuf Ali	1%	14%	85%	-
2.	Khan and Hilali	-	6%	94%	-
3.	Marmaduke Pickthall	-	26%	74%	-

Notes: ISMF   = using an Idiom of Similar Meaning and Form

       ISMDF   = using an Idiom of Similar Meaning but Dissimilar Form

       TP   = Translation by Paraphrase

       TO   = Translation by Omission

4.1.1 Strategies of Translating Verbal Idioms

There are two kinds of verbal idioms: those which are translated by using the same translation strategy and those which are translated by different translation strategy.

4.1.1.1 The Translators Using the Same Strategy in Translating the Idioms

The writer found that there are 4 (four) verbal idioms of which the translators (Ali. Khan and Hilali, and Pickthall) used ISMDF translation strategy and 46 (forty six) verbal idioms used Paraphrase strategy.

1. The Use of ISMDF (Idiom of Similar Meaning but Dissimilar Form) strategy

No	Source Language	Target Language	Strategy			
			ISMF	ISMDF	TP	TO
45.	نَطَيَّرْنَا (*tatayyarna*)	A. we augur an evil omen		√		
		B. we see an evil omen		√		
		C. we augur ill		√		

Table 1.45 is about verbal idiom from chapter Yaseen, Verses 18

In that table, there is a verbal idiom from the verb تطيرنا *tatayyarna*. In the Quran, the word which came from the root طير *tayara* occurred 6 (six) times and all of the meaning are **bird** except the word تطير *tatayyur* in yaseen's chapter. According to Assobuni and Jalalain تطير *tatayyur* means تشاءم *tasyaamu* which means **regard as an evil portent**. **Portent** in this analysis means a sign or warning of something that is going to happen in the future, especially when it is something unpleasant. In other words, it means **gloomy forecasts because of someone**. Then, Ali has translated it into **we augur an evil omen**. Khan and Hilali translated it **we see an evil omen**, and Pickthall has translated it into **we augur ill**. **Augur ill** means a sign of what will happen in the future, or (in ancient Rome) a religious official who observed natural signs, especially the behaviour of birds, interpreting these as an indication of divine approval or disapproval of a proposed action. While omen means **a sign of what is going in the future (negative meaning)**. Thus, all of the translators have translated it by using an idiom of similar meaning but dissimilar

form. Those are idioms of similar meaning but dissimilar form because it has transferred the meaning from the source language to the target language. The word is chosen in translating the idiom because if we translated it literally it cannot be understood, therefore it called idiom of similar meaning but dissimilar form.

No	Source Language	Target Language	Strategy			
			ISMF	ISMDF	TP	TO
11	السَّاعَةَ قَائِمَةً (*assa'ah qaimah*) (noun+noun)	A. the Hour will ever come		√		
		B. the Hour (of judgment) will (ever) come		√		
		C. the Hour will ever come		√		

Table 1.11 is about verbal idiom from Chapter Al-Kahfi, Verses 36

In that table, there is a verbal idiom from Noun الساعة (*Assa'ah*) as *isim manshub* or accusative feminim noun which means **the judgment day** and followed by Noun قائمة (*qaimah*) as *isim manshub* or accusative feminim indefinite active participle which means **will occur**. This verbal idiom literally means **the judgment day will occur** which is in line with Kathir interpretation as **the day of judgment will ever come**. Since it is about judgment day where the lord is God (Alloh) therefore the idiom cannot be translated literally, because the message of this verse will not be delivered to the readers or listeners of this verse. The translators has translated it amazingly. According to oxford dictionary, **The Hour** means **time when it is exactly**. They have found a verbal idiom in the target language which

can replace the meaning of الساعة (*assa'ah*) by the word The Hour and قائمة (*qaimah*) by will ever come while literal meaning of قائمة (*qaimah*) is standing. Therefore, the translators have found the idiom of similar meaning but dissimilar form.

No	Source Language	Target Language	Strategy			
			ISMF	ISMDF	TP	TO
7.	يَظْهَرُوا عَلَيْكُمْ (yazharu alaykum) Verb+Prep	A. They should come upon you		√		
		B. They come to know you		√		
		C. They should come to know of you		√		

Table 1.7 is about verbal idiom from Chapter Al-Kahfi, Verses 20

يَظْهَرُوا عَلَيْكُمْ *yazharu alaykum* is a verbal idiom from the verb يَظْهَرُوا *yazharu* as the third person masculine plural imperfect verb (subjunctive mood) which means **be visible, in sight, appear** and followed by preposition عَلَي (above, on, over) كم **all of you**. Literally it means **they can know about you**. According to Ibnu Katsir it means **if they know your place or they know your secret**. The translations of those translators on that table are great. They have use a verbal idiom of similar meaning but dissimilar form. They have translated it into **come to know of you**, and **should come upon you** is a verbal idiom which have similar meaning with the source language.

2. The Use of TP (Translation by Paraphrase) strategy

There are 44 (forty four) verbal idioms of which the translators use paraphrase. The writer present 3 (three) of them as representative to discussed. The others one presented in appendix.

No	Source Language	Target Language	Strategy			
			ISMF	ISMDF	TP	TO
6.	وَلْيَتَلَطَّفْ (wal-yatalattaf)	A. let him behave with care and courtesy			√	
		B. let him be careful			√	
		C. let him be courteous			√	

Table 1.5 is about verbal idiom from chapter Al-Kahfi, Verse 19

وَلْيَتَلَطَّفْ *wal-yatalattaf* (which literally means **Let him be polite**) is verbal idiom from verb only. وليتلطف *wal-yatalattaf* is a verb which formed from the conjunction و (*wawu athf*) which followed by ل (اللام لام الامر *al-lamu lam lil Amr*) as prefix imperative particle and يتلطف (*yatalattaf*) imperfect verb as jussive mood (a mood that expresses an intention to influence the listeners behavior) which means **be cautious**. According to Katsir it means **let him be courteous** (in order to hide their identity). The translators have translated it by using paraphrase But, not all of the translators gave similar interpretation to Katsir's interpretation in translating this idiom. Ali has done a great job in translating this idiom. **Let him behave with care and courtesy** has been chosen by Ali to replace the meaning of وَلْيَتَلَطَّفْ *wal-yatalattaf*. It is the most similar interpretation to Katsir exegesis. While Khan and Hilali and Pickthall just paraphrase it by using **let him be careful and let him be courteous** respectively. Both of them have translated it by using explanatory paraphrase because they used another word to represent the meaning of that idiom

which is **be polite**, however, the translations are still reflecting the idiom in syntactical aspect. Because grammatically it kept from the source language.

No	Source Language	Target Language	Strategy			
			ISMF	ISMDF	TP	TO
4.	افرءيتم Verb+Obj	A. do ye then see?			√	
		B. then tell me			√	
		C. have ye seen			√	

Table 1.4 is about verbal idiom from chapter Al-WaqeeahVerses 58, 63, and 68

In that table, there is an idiom from the verb ارءيت *ara-ayta* which literally means **did you see**. أ (*hamzah*) is *istifham* or prefix interrogative to ask something, ف is *fa' za-idah* as amplifier of a statement, رءي (*ra-a*) is *fi'il madhi* or perfect verb which literally means **did you see**, تم (*tum*) is a subjective pronoun which means **all of you**. According to Assobuni it is a challenge for people who go astray, which means **tell me about something (in your surrounding).** Ali's translation and Pickthall's translation are literal translation "**do ye then see and have ye seen**" while Khan and Hilali has done a great job in transferring the message **tell me,** because actually the idiom is not imperative, it is a statement in order to explain fact and reality about **who are truthful one**. Therefore, they have translated this idiom by using paraphrase way, but the most closely resemble message is Khan and Hilali's translation which has transferred the message explanatory. Even though the message of this idiom is not about about it, at least it has made people who read the translation understand the message of the idiom.

No			Strategy

	Source Language	**Target Language**	**ISMF**	**ISMDF**	**TP**	**TO**
12.	يُقَلِّبُ كَفَّيْهِ Verb+Obj	A. Turning his hands over			√	
		B. clapping his hands with sorrow			√	
		C.he began to turns his hands			√	

Table 1.12 is about verbal idiom from chapter Al-Kahf, Verses 42

In that table, there is a verbal idiom from the verb يقلب *yuqallibu as fi'il mudhari or 3rd person masculine singular imperfect verb* which means **twisting** or **turning** and followed by noun كفيه *kaffayhi as isim manshub or nominative masculine dual noun* which means **hands** and ه *ha' as possessive pronoun* which has meaning **his**. Regardless of the idiomatic context, it means **twisting his hands**. According to Katsir it translated as **turning his hand in dismal**. All of the translations in that table are using paraphrase to transfer the message in the target language. In Arabic Culture, when someone is turning his hands while they get a calamity it means grief and sorrow. Thus, the translators translated it semantically not pragmatically, because يقلب كفيه *yuqallibu kaffayhi* is the utterance when someone gets in a grief and sorrow condition. The translation of the translators are **turns his hands and clapping his hands with sorrow**. The most resemble meaning is Khan and Hilali's translation which has translated the idiom by using explanatory paraphrase **clapping his hands with sorrow** which has similar message with the idiom.

1.1.1.2 Verbal Idiom which are Translated by Using Different Strategies

The writer found that there are 20 (twenty) verbal idiom of which the translators (Ali, Khan and Hilali, and Pickthall) used different strategies, there are :

ISMDF by Ali and Paraphrase by Khan and Hilali and Pickthall, **ISMDF by Pickthall and Paraphrase by Ali and Khan and Hilali** and **ISMF by Ali and paraphrase by Khan and Hilali and Pickthall**.

The explanation of each idioms is in the following:

1. Translation by Using ISMDF

a. ISMF in Ali Translation while Khan and Hilali and Pickthall Paraphrase

No	Source language	Target language	Strategy			
			ISMF	ISMDF	TP	TO
6.	كَبُرَتْ كَلِمَةً تَخْرُجُ (*kaburat kalematan takhruju*)	A. mighty is the word that comes out	√			
		B. it is a grievous thing that comes out			√	
		C. dreadful is the word that comes out			√	

Table 1.6 is about verbal idiom from Chapter Al-Kahfi, Verses 5

As can be seen in the table, the idiom is formed of the noun كَبُرَتْ كَلِمَةً *kaburat kalimatan* which means **a big sentence** and followed by verb تَخْرُجُ *takhruju* which means **come out**. The intended meaning of the idiom is different from the meaning

of كَبُرَتْ كَلِمَةً تَخْرُج *kaburat kalematan takhruju* which literally means **the word that come out from their mouth is so big**. In the Quran, the word كبر *kabara* has been interpreted in various ways; big or biggest, burdensome, the greater, difficult, great. According to Jalalain it means **a word that comes out is so big**, while Assobuni (2000) and Katsir stated that the interpretation of this idiom is **the word which come out is very bad.** Therefore, Ali has translated it by using idiom of similar meaning and form strategy because of the chosen word were syntactically and literally has similar meaning. Based on the interpretation from Assobuni and Katsir this translation was transferred the meaning of the idiom, because in Arabic the word كبرت *kaburat* has many interpretation depending on the context of its sentence, even though in this verse has negative meaning. Meanwhile, Khan and Hilali and Pickthall could not find an idiom in the target language to translate it idiomatically and lexically have similar meaning, thus they translated it by using paraphrase way to make it understandable in the target language. **Dreadful** means **very bad or unpleasant** and it used in the situation to emphasize how bad something is. While g**rievou**s means **very serious and often causing a great pain**. Back to the meaning which has been agreed by many interpreters about the meaning of this idiom, Khan and Hilali and Pickthall has done a great job in order to make a better understanding by using paraphrase way.

2. ISMDF by Pickthall and paraphrase by Ali and Khan and Hilali

No	Source Language	Target Language	Strategy			
			ISMF	**ISMDF**	**TP**	**TO**
1.	حَقَّ الْقَوْل	A. the word is proved true			√	

| | (Haqqol Qoulu) | B. the word (of punishment) has proved true | | | √ | |
| | | C. already hath the judgment proved true | | √ | | |

Table 1.1 is about verbal idiom from the chapter Yaseen,Verses 7

This verbal idiom is from the verb حق *(haqqo)* which means **proved true** and noun القول *(al-qoulu)* which means **the word**. Literally it means **the word has proved true**. According to Assobuni (2000) it means **the promise of God (in form of punishment) has proved true**. The word حق *(haqqo)* is *fi'il madhi* as a past tense in Arabic language which is mean the **promised or the punishment has been happened in order to become a lesson for human being**. According to Katsir in his interpretation, it means **has happened**. Then, the word القول *(al-qoulu)* is *mashdar* as a noun in Arabic language which means the word, in this context the word means **the word of Alloh**. When ال *(alif lam* is a letter of Arabic) combined with noun or *mashdar*, it means **all of the (noun or something)**. Therefore, the meaning of القول is **all of the word or punishments has been given**. Syntactically Ali translated it by using paraphrase. The word **is proved true** is paraphrase from the source language, it has changed syntactically from the verb which followed by noun (object) to be noun which following by verb and compliment. In a simply explanation, it is changed from active sentence to passive sentence in the target language. Thus, Ali translated it by paraphrasing the idiom syntactically, because it has changed in syntactical level not in the level of meaning. While Khan and

Hilali translated it by using explanatory paraphrase. If Ali translated it by using paraphrase way without added the others explanation in the word **is proved true**, while Khan and Hilali translated it similarly with Ali's translation but he added the word in a bracket **a punishment** which make the reader understood it easily. He added the word "**a punishment**", because the context of this verse which contain verbal idiom is in negative situation, different from Pickthall who translated it by using an idiom of similar meaning but dissimilar form. Pickthall's translation is not match with the meaning of that idiom lexically, but actually it transferred the message from the source language to the target language. حق القول (*haqqo al-qoulu*) "**the punishment has proved true**" idiomatically has the similar meaning to "**already hath a judgment proved true**", because in this verbal idiom it means **God's word has been proved as a lesson for all human being in the future**. A **judgment** is more appropriate one in translating القول (*al-qoulu*) than **the word**, because it contains an act of doing something. Thus, القول which means all of the act in proving the God's promise is similar meaning with a judgment than the word itself, even though القول *al-qoulu* and the word has the same meaning literally but has different message. In other words, he has found the most likely verbal idiom in the target language to translate it than Ali's translation and Khan and Hilali's translation.

No	Source Language	Target Language	Strategy			
			ISMF	ISMDF	TP	TO
2.	اضْرِبْ مَثَلًا (*idrib mathalan*)	A. Set forth to them the parable			√	

		B. Put Forward to them a similitude		√	
		C. Coin for them a similitude	√		

Table 1.2 is about verbal idiom from chapter Yaseen, Verses 13

In that table, we can see that there is a verbal idiom from the verb اضرب (i*drib*) which means "**hit, present, etc**" and followed by Object مثلا (*mathalan*) which means **Parable, imagery act**, or **example**. In the Quran, اضرب *idrib* has translated in many ways, the first is **traveling through the world, presents (give), put something or hit**. اضرب *idhrib* is *fi'il amr* (imperative verb) from the root word ضرب which means **strike or hit**, but if the word **hit** is combined with pronoun of Alloh, the meaning changed to **a parable, example, or similitude**. Literally it means **present an example to them**, while Fattaih translated it "**arranged a similitude**". All of the translators has done a great job by using paraphrase way. They replaced "**put forward, set forth, and coin for**" for the word ضرب (*dharaba*) and مثلا (mathalan) as **Parable** (simple story that teaches a moral lesson), **example** (fact), **similitude** (word that compares to something else). **Put forward** is phrasal verb which means **offer an idea, reason, and opinion**, especially so that people can discuss it and make a decision. While set forth is phrasal verb which means **explain or describe something in a clear and detail way**. The last translation is coin (verb) which has meaning invent a new word or phrase. According to the first interpretation of the word اضرب *idhrib* (**present or tell**), Ali's and Khan and Hilali's translation is a kind of paraphrase from the word اضرب *idhrib,* different

from Pickthall's translation which has been keep the idiomatic sense. Invent a new phrase or word in transferring the meaning of اضرب *edhreb* is not match literally, but the meaning is similar if we think it logically. When God wants to teach His servant, there are many ways in order to present an example as lesson and sometimes the lesson is quite new in human's knowledge. Therefore, the most closely resembled meaning of the verbal idiom is Pickthall's translation because he found the idiomatic form in transferring the meaning of this verbal idiom in form of an idiom of similar meaning but dissimilar form

No	Source Language	Target Language	Strategy			
			ISMF	ISMDF	TP	TO
2.	فَهُمْ مُقْمَحُوْنَ (fahum muqmahun)	A. their heads are forced up (and they cannot see)			√	
		B. their heads are forced up			√	
		C. they are made stiff-necked		√		

Table 1.27 is about verbal idiom from chapter Yaseen, Verses 8

فَهُمْ مُقْمَحُوْنَ *fahum muqmahun* is a verbal idiom from ف as prefixed resumption particle which literally has no meaning and followed by هم *hum* as *dlomir* or pronoun which means **so they** and then followed by مقمحون *muqmahoon* as *isim marfu* or nominative masculine plural passive participle which means **(are with) heads raised up.** According to Asshobuni (2000), Jalalain, and Katsir مقمحون *muqmahoon* means a condition of them who goeth astray**, their hands twist around their necks which make their head raised up because of their disdainful**

and arrogantly superior. Ali and Khan and Hilali have translated it **their heads are forced up (and they cannot see) and their heads are forced up**. According to OALD (Oxford Advanced learner's dictionary, 2012), **forced** is a verb which has meaning make somebody do something they do not want to do or use physical strength to move somebody or something into a particular position and the adverb up which means in a higher position. Based on the definition from the *mufassir* (the interpreters) the word forced up is the other word of raised up, but it has more emphasis on semantic level. Therefore, Ali and Khan and Hilali have translated it by using paraphrase way. Different from Pickthall who translated it by **they are made stiff-necked**. According to COED11 (Concise Oxford English Dictionary eleventh edition) **stiff-necked** means haughty and stubborn. Thus, Pickthall's translation is incompatible with the source language literally, but idiomatically it has the similar message with the source language. Therefore, Picktahll translated it by using idiom of similar meaning but dissimilar form.

.3. ISMDF by Ali and Pickthall and Paraphrase by Khan and Hilali

No	Source Language	Target Language	Strategy			
			ISMF	ISMDF	TP	TO
3.	انْ يَخْسِفَ بِكُمْ (anyakhsifa bikumu)	A. cause you to be swallowed		√		
		B. cause the earth to sink with you			√	
		C. cause the earth to swallow you		√		

Table 1.65 is about verbal idiom from chapter Al-Mulk, Verses 16

اِنْ يَخْسِفَ بِكُمْ *anyakhsifa bikumu* is a verbal idiom from ان as *harfu mashdar* or subordinating conjunction which means **not** and followed by verb يخسف *yakhsifa* as *fi'il mudhori* or third person singular singular imperfect verb (subjunctive mood) which means **He will cause the earth to sink**, بكم *bikum* as prefix preposition and pronoun which means with you. Literally it means **he will not cause the earth to sink with you**. According to katsir it means **he not overturns the earth and you**. Ali's translation and Pickthall translation is **cause you to be swallowed and cause the earth to swallow you** respectively. The word **swallow** means **to pass down**, but in this context is about the earth which swallowed people. Therefore, the translation from Ali and Pickthall are translation by using idiom of similar meaning but dissimilar form, different from Khan and Hilali's translation who used "**cause the earth to sink with you**" to translate the idiom. He used paraphrase way in order to fix the idiomatic problems.

The translators tend to paraphrase the idioms because it has really difficult to find an idiom of similar meaning and form in target language and also it makes the translators delivered the message from the source language to the target language widely.

4.2 Discussion

The aim of this study is to find the strategies in translating verbal idioms in the Quran for android. The strategies used by the translators (Ali, Khan and Hilali, and Pickthall). The data of this study were taken from Quran for android ether the Arabic text or the translations from 4 (four) chapters Ak-Kahfi, Yaseen, Al-Waqeeah, Al_Mulk. After examining those translation, the writer found 70 (seventy)

data which has including to verbal idiom and has employed translation strategies. They employed 4 (four) types of translation strategies, but not all of the strategies were involved. The frequency of the data that occur in each strategies is presented in the table as follow:

No.	Translator	ISMF	ISMDF	TP	TO
1.	Yusuf Ali	1 time occured	10 (ten) times occured	65(sixty five) times occurred	-
2.	Khan and Hilali	-	4 (four) times occured	66 (sixty six) times occurred	-
3.	M. Marmaduke Pickthall	-	18 (eighten) times occurred	52 (fifty two) times occurred	-

The table explained that it is really difficult to find out the same idiom in meaning and form context. On other hands, it is impossible to omit the idioms because the data is Quran, the Word of God (Alloh). Thus, the translators have tried to transfer the meaning as close as possible from the source language. Even though it cannot covered all of the meaning that the idiom has. Therefore, there are 2 (two) strategies only which have been used by translators, that is, using an idiom of similar meaning but dissimilar form and paraphrase. The final result which can be seen from that table is all of the translators were using paraphrase as the appropriate way in translating verbal idioms from the Quran.

The most translation strategies used by Ali is paraphrase. All of the translators has translated it mostly by using paraphrase, but the different is Ali's translation mostly used Paraphrase, but he kept the style in form of syntactical

aspect of the source language. The reason why he used paraphrase is about his worries if the translation syntactically can be far from the source language. Even though literally it have the same meaning, but not all of the same literally word in different languages can encapsulate the meaning of each. Still, Ali's way in translating verbal idiom is good idea, because it make the reader have courage to learn the original source. In addition, Ali's translation also used idiom of similar meaning but dissimilar form. He used this strategy rarely because it was quite difficult to find the idiom in the target language which has syntactically, semantically, and pragmatically can transfer the idiom from the source language.

Almost 100% (one hundred percent) of Khan and Hilali's translation used Paraphrase as the way in fixing the verbal idiom's problems. He has translated the verbal idiom by using idiom of similar meaning but dissimilar form in two place only. The difference with Ali's Translation is the way he paraphrase the idiom. If Ali mostly used paraphrase stylistically in form of syntactical aspect of source language, then Khan and Hilali used paraphrase by explaining the source language to the target language. He was paraphrasing the idiom and put explanation about what is actually the idiom means. For example, from the table 1.26 in the findings that he translated حق القول to the word **(of punishment)** has proved true. He added the word **punishment** in order to transfer the message from the idiom القول which literally means a talk. Even though not all of his translation is in the form of explanatory paraphrase, most his translation have used that.

The last translations is from Pickthall. His translation is more difficult than two other translations from Ali and Khan and Hilali to be understood by reader. The

most strategies that he used is Paraphrase stylistically as Ali,s translation, but the chosen words in his translation is different from the other translators and the language is different with our language in daily activities. He used special words in translating the Quran. For example the vegetation of the earth mingleth for verbal idiom فَاخْتَلَطَ بِهِ نَبَاتَ *fakhtalata* (which literally means **watering the vegetation by rain water**). Pickthall also be the translator who often used the idiom of similar meaning but dissimilar form besides paraphrase way. He is one of the translators who has translated by using idiom of similar meaning but dissimilar form more frequent than the others translators. 18 (eighteen) data was found as the idiom of similar meaning and form.

The result of this study was little bit different from previous study conducted by Abdelaa and Rashid (2015) entitled Semantic Loss in the Holy Qur'an Translation With Special Reference to Surah Al-WaqiAAa (Chapter of The Event Inevitable). This study analyzed the causes of semantic loss at word level by using Baker's theory about equivalence at word level. It showed that the main cause of semantic loss is **cultural gaps** because a culture is the umbrella that most of the semantic problem fall under. As stated by Baker (1992) another cause of semantic problems is **lack of lexicalization** which is the case when the Arabic terms are not lexicalized in the English Language. Based on his research, paraphrase translation are needed provided the problems of semantic loss is about cultural gaps and the Quranic language has its own lexicons that are culturally bound. Since the data is taken from the Quran in this current study, some of translation by paraphrase still cannot encapsulate the meaning of the verbal idioms and make the reader did not

get the message. Therefore, it is reasonable to divide the paraphrase terms into paraphrasing the idiom stylistically and paraphrasing the idiom explanatory as Straksiene said because the reader or listener will know that it is the translation of the Quran, not the original of the Quran.

The present study is different from the second study conducted by Amjad (2013) entitled Problems and Strategies in English Translation of Quranic Divine Names. This study has different result from Abdelaa and Rashid's analysis and this current study. This current study is analyzed the verbal idioms translation by using Baker's theory. Paraphrase is the most strategies used by translators. It means that Paraphrase by its explanation is the appropriate way in order to transfer the message to the readers or listeners. While Amjad study analyzed the strategies used by the translators in fixing the translation problems by using Chesterman Taxonomy. The focus of the study is in Quranic Divine Names (اسماء الحسنا) and it is comparative study models. It showed that expansion is the most appropriate one in attaining semantic equivalent and lexical adequacy in phrase by phrase translation of the Quranic divine Names. Most of the translators in Amjad study used this strategy

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter provides the conclusion of this study and some suggestion.

5.1 Conclusion

This study is proposed to identify the translation strategies used in English translation of verbal idioms of the Quran for android by using translation strategies from Baker (1992). Based on findings, using an idioms of similar meaning but dissimilar form and translation by paraphrase used by the translators, but translation by omission has not used by the translators. The dominant translation strategies used by the translators is translation by Paraphrase.

Every translation version has its own characteristic that purposively created. Therefore, it can be concluded that the appropriate meaning for each translation or the closest meaning of the verbal idioms is depending to the needs of readers. If the readers want to know the poetic version of translation, they can look for the translation such as Pickthall translation. When the readers want the literal translation of the Quran, they can go back to Ali's translation and when the readers want to read the translation version of the Quran which has the explanation of the verses or word, they can go back to Khan and Hilali's translation.

It is concluded that in order to transfer the meaning of the Quran, especially in idiomatic expression field, in some case the translators have different strategies

in translating it and in the other case the translators use the same strategies in translating it. The listeners and the readers of the translations are not confused by the number of translations, although there are so many kind of Quranic translation by using different strategies. The differences in understanding and interpreting the message of the verses of the Quran makes the result of translation different. Therefore, the different result of the Quran interpretations is a good thing for the listeners or readers as moslems to make it as a discussion material and make their insight wider. It happens because the Quran said in Surah Kahfi verse 109 " if the sea were ink, for (writing) the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if we brought the like of it as a supplement", which means that the message of the Quran are numerous. Thus, there is no single translated version can ever encapsulate all these features and no single translated version is considered as the most correct.

In fact, translation cannot be encapsulated the whole message of the idioms. Even though it used translation strategy by paraphrase which the most appropriate one in transferring the meaning. Thus, in order to understand the message of the Quran, besides reading the translation version, it should be studied the exegesis and learn the linguistic aspects of each language.

5.2 Suggestion

After conducting this study, the writer gives a suggestion that the future writer can consider. It is suggested to those who are going to conduct similar study can use more than 4 (four) chapter of the Quran. It is to enrich the findings. So that,

the next study can take comparative study of the used translation strategy with English theory of translation from Baker (1992) and Arabic theory of translation from Rasyidin (2014).

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