

## **Society Perception about the Comparison between 2 Syahadah Translate: Between Agent, Roles, and Targets**

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### **Abstract**

*Islam is based on Syahadah by Arabic. For Muslims who do not understand Arabic, Syahadah is translated into their native language and or the national language. In this case Muslims who use Indonesian language, translated syahadah based on their language. Syahadah translation into Indonesian language is somewhat less precise. Therefore this paper is a combined result of two studies. The first study aims to discuss the case of syahadah translation in Indonesian. The second study is the public interpretation of both translations. This research used descriptive analytical method with questionnaire data. This study use two theoretical foundations; which are the theory of Component Analysis of Meanings by Jacobson (1938) and renewed by Kats and Fodor (1963) and the theory of the Context about Situation, by J.R. Firth (1964) and Malionewsky which have been updated by Palmer (1989). The results of the study found that the old translations were less appropriate and even wrong, and the people were more receptive to the correctness and conformity of the new translation of Syahadah.*

**Keywords:** Agent, witness, acknowledge, experience, target, less, wrong, meaning, and impression.

### **Introduction**

Religions of Islam are disseminated by scholars and preachers from Arab and also within archipelago itself. In the beginning, Scholars from Archipelago studied Islam in the land of Arab before teach it back to archipelago. In the early time they mastered Arabic more than Indonesia language. The first things that this Scholars and preachers learn are not Indonesia grammar but Arabic grammar instead. This is because at the beginning of Islam at archipelago there is no basic system of Indonesia grammar like to days. Because of that, when this scholars and preacher back to archipelago, directly or indirectly affect Indonesia language pattern whether on words or grammar. It is undeniable that there are plenty Indonesia words were taken from Arabic word. Furthermore the scholars succeeded to build many institutions and one of it called as Madrasah Islamiyah. Islamic scholars and preachers, teach the community about the teachings of Islam by using Indonesian language; whereby this language are their native language that had been taught seen they were borne. At the same time, they not only rely on formal education and instruction in madrasah, but also diligently write, widely adapt and creatively translate the books from Arabic into Indonesian. Translating is one of the cultures of the archipelago of ancient times, (M. Husnan Lubis, 2004: 3). This scholar is definitely using their own Indonesian style at that time. The educational institution with title "Madrasah" rapidly expanse and influences in the early days of Islam into the archipelago. Even the earliest educational institutions in the archipelago are the Madrasah; which is situated in Aceh called "Dayah", (Abdul Rahman: 1990). The influence of these institutions still exists and contributes much to the development and progress of the nation and state. Madrasah until now much more consistently function, even in North Sumatra-Indonesia, there is a tendency shows that the number of the parent who sends their children to Madrasah or Pesantren are increases by graphic level.

The establishment of these Madrasah educational institutions brought significant changes to the progress of Indonesian language and to the nation. Indonesian archipelago people know how to write and read; initially using "Jawi's writing" (not Rumi as it is today). Jawi's writing contributes much to the progress of Indonesian language, educational institutions and other institutions, (M. Husnan Lubis: 1998). Formal programmed education in the archipelago also started from Madrasah or Pesantren. Religious education programs with all the knowledge related to them were taught including the translation system.

### **Research Objective**

The objective of this Research is on the comparison of two translations of verses Syhadah; aims to know the views and acceptance of society towards new translation. The new translation is believed to be the most appropriate and precise compared to the old translation. The old translation is a deeply rooted in society. However, it seems that the people are not aware that in the old translation there are very significant drawbacks. Therefore, a translation and comparison study was conducted between the two translations.

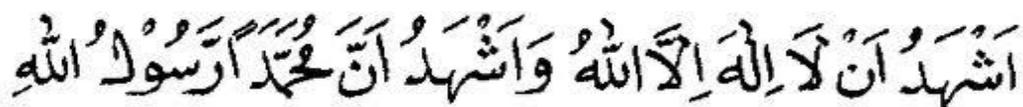
### **Method of Research**

This study is a field research using a data collection method through a questionnaire. The data was obtained from the informant by spreading the questionnaire. After the analysis of the text are done on two translations; then put it in a form of a questionnaire. The questionnaire was distributed to 250 people/copies informants. The questionnaires were distributed to universities in North Sumatra and Aceh. The questionnaire contains two translation results; which are the analysis of each old translation and the new translation. In every translation impression, there are 3 choices, the translation is wrong; less precise and the most appropriate translation. The informant was asked to peruse both the results of the translation analysis, and asked them to choose one of the 3 choices on which one are the most appropriate or precise according to their judgment. The informants were selected among university students, lecturers and teachers of secondary schools. The informants were determined, because in this research requires deep thinking and analysis. Therefore it is necessary for educated people to answer the questionnaire.

### **Theoretical of Research**

This study is based on two theoretical foundations; which are the theory of Component Analysis of Meanings by Jacobson (1938) and renewed by Kats and Fodor (1963) and the theory of the Context about Situation, which has been grounded by J.R. Firth (1964) and Malionewsky which have been updated by Palmer (1989). The Component Meaning Analysis it is one kind of analysis that can be used to analyze the meaning and relation contained in one word with another word. The meanings contained in each mapping can be analyzed through its meaning components. Context and Cognition Theory is also a theory based on J.R. Firth (1964) in this theory the context of the cultural state and the practical aspects of everyday life need to be seen to interpreting a purpose or message. The context of a word is closely related to one of the problems spoken.

The Comparative analysis between two translations of syhadah



1<sup>st</sup> translation = (old): “I witnessed/bear witness that there is no god but Allah and I witnessed/ bear witness that Muhammad is the messenger of Allah.”

Verses of “Syhadah” or “Toyyibah” are one of the pillars of Islam. Syhadah's verses consisting of two sentences (sentence), it is a confession that must be spoken by a Muslim with his tongue. Then justified by his heart and performed with his action. Verses of syhadah which became the main principle and the most fundamental of the pillars of Islam must be spoken by Muslims with Arabic speaking. But for those who do not know and understand the Arabic language; the verses of syhadah are translated into his native language in this context as Indonesian which might get closer to understanding or to get the meaning. The translation of these syhadah into Indonesian as it is today seems to have effect on the circumstances of the scholars as described above. The scholars translated it into Indonesian, apparently adapted to the circumstances of the early days of Islam when entering archipelago; in this context is the nature of Indonesia. The result of the translation that has been entrenched among Muslims today; need to be re-stocked (originally), because it seems the translation impression is less precise or less appropriate. Indeed, perhaps this is a difficult work to understand it to other people because; this case has been along and practiced by people of Indonesia and even the entire archipelagoes for hundreds of years. But even though it has been for so long, our society is less aware of the weaknesses and short comings.

Arabic word syhadah; when paired with an equivalent Indonesian word is, (syhadah →witnessed), seem to apply one impression of under translation. As a result, the actual meaning/message of syhadah did not reach its actual understanding. The word "witnessed" brings the meaning of being a witness, be a witness to others.

Because the word "go up" contains certain feature of meanings which are, [+work], [+people], [+walking], [+high], [+place], [+ stair]. The word "witnessed" also contains some feature of meanings as well; [+work], [+people], [+speech], [+see] and [+ defender]. Therefore, the meaning generated by the word of "witnessed" is to be "being witnessed".

The word (Ar) syahadah according to Idris al-Marbawy dictionary its means, "Oath", "confess" or "admit". Thus syahadah is a form of recognition which is justified by a Muslim. Syahadah; with the meaning, "admit" is not the same meaning or intention as "witnessed" means being a witness to something or someone else. Thus, it might bring the meaning to see only one form of event or something. But syahadah (confession) is a proof of a faith born from conscience. The old verse translation of syahadah (1): "I witnessed that there is no god but Allah and I witnessed that Muhammad is the messenger of Allah., this may contains different meaning or interpretation as" (saya melihat bahwa tiada Tuhan selain Allah dan saya melihat bahwa Nabi Muhammad itu ialah Rasul Allah)" if the word syahada is paired with "witnessed". This is because; the word "witness" stands the same as "be a witness". "Be a witness "means seeing things or seeing events. Thus the translation of syahadah verse that we have been used, less meet the target or the purpose of translation. In fact it may lead to the wrong translation. 2<sup>nd</sup> translation = (new): "I confess (belief) that there is no god but Allah and I confess (belief) that Muhammad is the messenger of Allah"

The New translation (2); in the context of the word (Ar) syahadah, there are agents and targets; namely human as the agent, when Allah and Prophet Muhammad as the target. The agents are perpetrators and experienced. The word of "witnessed" and the word syahadah (confess) there is a difference in the role played and experienced by the agent. The words of "witnessed" or "bear witness"; the agent is [+ perpetrators, -experience], when in the word syahadah (confess) the agent is [+ perpetrators and + experience]. Thus in terms of role, (the role of agents) meaning of "witnessed" or "bear witness" are the less appropriate translation. But if the word syahadah is translated or paired with the word "confess", it will be: I confess (belief) that there is no god but Allah and I confess (belief) that Muhammad is the messenger of Allah. Here the agent and experience act as the role played by (rollers and agents). However, in the word "witnessed" there is no agent and experience applied. Therefore, it appears the new translation is more fulfilling the demands of the syahadah meanings. It is also a form of recognition meaning; which is, (believer) beliefs in Allah and His messenger are born from the heart. As a comparison it can be seen in the diagram below.

(Ar) Syahadah	→	[Go up]	[witness]	[confess]
		[+work]	[+work]	[+work]
		[+people]	[+people]	[+people]
		[+walking]	[+speech]	[+speech]
		[+high]	[+see]	[+see]
		[+place]	[-place]	[-place]
		[-defender]	[+/-defender]	[+/-defender]
		[+/-stair]	[-stair]	[-stair]
		[+perpetrators]	[+perpetrators]	[+perpetrators]
		[-experience]	[-experience]	[+experience]

**Result**

The result of comparison between the two Syahadah translations: Between Agents, Role and Target; the new translation is more accepted and elected by the informants. Society seems to think that the new translation is more precise and appropriate. This is proved by the percentage of the number of informants who choose the new translation is more accurate with the following numbers and percentages: Old translation (1); there are 5 people (2.15%) who said the translation impression is wrong, 14 people (6.03%) said the translation impression is less precise and 69 people (29.74%) said the translation impression is most appropriate or most precise. The New translation (2); 2 people (0.86%) said the translation impression was wrong; 9 people (3.87%) said the translation impression was less precise and 132 people (56.89%) said as the most appropriate or the most suitable translation impression. While 49 people (20%) questionnaires did not return or did not answer.

Table below shows the percentage as follows:

No	Translations	Wrong translation	Less precise translations	Appropriate translations
1	Old translation	5=2,00 %	14=5,6 %	69=27,6 %
2	New translation	2=0,8%	9=3,6 %	132=52,8 %
4	<b>Total</b>	<b>7</b>	<b>21</b>	<b>201</b>
3	Unreturned questionnaires	19 =7,6 %		

Furthermore, the results of the analysis, it seems that the informants have less understood on the old translation. It is believed that, if they had been given direct explanation and understanding, there could be more informants who would choose the new translation as the most appropriate or suitable translation.

### Conclusion

The translation of syahadah verses that has been practiced and used; is a misleading and inappropriate translation even it may lead to the incorrect translation. This is because it does not meet the message and it is different in terms of the role of the agent played and experienced by the agent (perpetrators). It may also bring different meanings and other interpretations. Therefore, the most appropriate translation of the Syahadah is "I confess (belief) that there is no god but Allah and I confess (belief) that Muhammad is the messenger of Allah". The new translation is more acceptable and believable to the public because of the accuracy and appropriateness of its translation.

(+)= Have meaning

(-)= Don't have meaning

Example: - [+perpetrators,-experience], agent= as the perpetrators but not the experience.

- [+perpetrators, experience], agent= as the perpetrators and also the experience.

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