

FORMAL AND DYNAMIC EQUIVALENCE IN TRANSLATING ENGLISH NOUN PHRASE IN DR. ZAKIR NAIK'S LECTURE

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Abstract: This research studied about the translation analysis of English noun phrase in Dr. Zakir Naik's lecture. The objective of the study was to describe the equivalence of noun phrase and its translation. This research applied descriptive qualitative research. By applying this method, the objects used to be analyzed were noun phrases in Dr. Zakir Naik's lecture. In collecting the data, the researchers used documentation method. The researchers described the equivalence translation of noun phrases. The result of the research showed that from 80 data, the researchers found there were formal equivalence and dynamic equivalence. The researchers found 70 data or 87.5% belong to formal equivalence translation and 10 data or 12.5% belong to dynamic equivalence translation.

Key words: translation, noun phrase, equivalence, Dr.Zakir Naik

Introduction

Islam, submission, total surrender to God (Gardet, 1978:171). The one who submits to God is the Muslim and basically know and understand that she or he is ordered to give the understanding about Islam to all human in the world (Munir, 2006:3). That's why Muslim has duty to do dawah universally that isn't limited by era, place, country, organization and community (Aziz, 2005 : 36).

In this modern era, how to deliver dawah is also developed. The dawah is delivered via internet, TV and radio. These media are used by Muslim preacher because its effectivity and efficiency can balance the cost, time and energy but the result still can be maximal (Syukir, 1983 : 33).

Dr. Zakir Abdul Karim Naik born 18 October 1965 in Mumbai. India is an Indian Islamic preacher. He is the founder and the president of the Islamic Research Foundation (IRF) and founder of the "comparative religion" Peace TV channel, through which he reaches a reported 100 millions viewers. Before becoming a public speaker, he trained as a medical doctor. He attended Kishinchand Chellaram College and studied medicine at Topiwala National Medical College & BYL Nair Charitable Hospital and later the University of Mumbai, where he obtained a Bachelor of Medicine and Surgery. (http://en.m.wikipedia.org/wiki/Zakir_Naik).

Dr. Zakir Abdul Karim Naik has been active as the public speaker in more than sixty countries. Many of his debates are recorded and widely distributed in video and online media. He has published booklet versions of lectures on Islam and comparative religion. His writing and lectures' recording have been translated to many languages. He has given lectures in some countries such as United States, Canada, United Kingdom, Malaysia, Singapore, Japan, Australia, etc (www.irf.net/irf/drzakirnaik/index.htm).

Dr Zakir Naik delivers his lectures and published his booklets in English. One of the solution in understanding his English lectures and booklets is by translating it into Bahasa Indonesia. Therefore, it is the role of translation to translate those booklets or materials in the lecturing into the language which can be understood by the readers or participants.

There are several definitions of translation from the experts. According to Newmark (1988:5), “translation is rendering the meaning of a text into another language in the way that the author intended the text”. According to Wills in Choliludin (2006:3), translation is a procedure which leads from a written source language text to an optimally equivalent target language text and requires the syntactic, semantic, stylistic and text pragmatic comprehension by the translator of the original text. In line with Wills, Nida and Taber (1982:12) say that translating consists in the reproducing in the receptor language the closest natural equivalent of the source-language message, firstly in terms of meaning and secondly in terms of style. Catford (1965: 20) states that translation may be defined as the replacement of textual material in one language (SL) by equivalent textual material in another language (TL).

From the statements above it can be concluded that translation is not also transferring message but also to find the equivalent meaning from the source language to the target language. Thus, meaning is important in translation and it must be held constant.

Both English and Indonesian are also different from each other both in their phonological and grammatical aspects. As Nida (1975) states that each language possesses certain distinctive characteristics which give it a special character, e.g. words, building capacities, unique patterns of phrase orders, techniques for linking clauses into sentences, discourse markers and special discourse types such as poetry, proverbs and expressions. Therefore, when the source language and the target language are widely different in structure and cultural background, there cannot be an exact equivalent transfer of the source language into the target language.

A phrase is a projection of its head. Radford (1988) defines Noun Phrase as meaning phrase containing a head Noun. A noun phrase is either a pronoun or any group of words that can be replaced by a pronoun. Noun phrases are any group of words, which consist of head and modifier. Head here consists of noun itself, pronoun, and sometime adjective. Whereas modifiers consist of two modifiers, they are pre-modifier and post-modifier. Pre-modifier includes noun, adjective, adjective phrase, participle –ed and –ing. Post-modifier includes prepositional phrase, relative clause non-finite clause (-ing clause, -ed clause and infinitive clause) and complementation (Brown & Miller, 1999).

In Indonesian noun phrases, the head word is head – initial position, while in English the head word is head – final position. Therefore, the core of the phrase is head word, which is used to determine the meaning and the word class. For example, the noun phrase “the most important weapon” is translated as “*senjata paling penting*”. It can be seen that the head of the English noun phrase is in the final position with pre modifier whereas the head of Indonesian noun phrase is in the initial position.

This study tries to find out the equivalence meaning in the Indonesian translation of English noun phrases in Dr. Zakir Naik lecture in Malaysia. As Vinay and Dalbarnet (cited in Munday, 2001) states that equivalence refers to cases where languages describe the same situation by the different stylistic or structural means. In equivalence, the meaning is more important than the form.

There are some reasons why the researchers took the Dr. Zakir Naik lecture in Malaysia to be analyzed. First, Dr. Zakir Naik is one of the famous Islam preacher and his lecture has been used as the comparative materials and recorded and translated in many languages. Second, from some Dr Zakir Naik lectures uploaded in YouTube Channel by Lampu Islam, his seminar in Malaysia has the noun phrase most, which is the data that the researchers need. Third, many of us are still confused in differentiating the word order in head words of the English and Indonesian noun phrases. It is because the English and Indonesian head words are not the same.

The result of the study is expected that would give valuable contribution for the researchers to get more knowledge about the translation of noun phrase in English. It is also expected that by reading this study especially for students of English department, they will be encouraged to learn the subject further related to the translation of noun phrase.

Review of Literature

The overriding purpose of any translation should be to achieve "equivalent effect" to produce the same effect as close as possible on the readership of the translation as was obtained on the readership of the original (Newmark, 1988:48). This is also supported by Nida and Taber (1982:200) who proposes two basic orientations in translating: formal equivalence and dynamic equivalence.

a. Formal Equivalence

Formal correspondence consists of a TL item which represents the closest equivalent of a SL word or phrase. Nida and Taber make it clear that there are not always formal equivalents between language pairs. They therefore suggest that these formal equivalents should be used wherever possible if the translation aims at achieving formal rather than dynamic equivalence.

b. Dynamic Equivalence

Dynamic equivalence is defined as the "quality of a translation in which the message of the original text has been so transported into the receptor language that the response of the receptor is essentially like that of the original receptors. They argue that frequently, the form of the original text is changed; but as long as the change follows the rules of back transformation in the source language, of contextual consistency in the transfer, and of transformation in the receptor language, the message is preserved and the translation is faithful.

Methodology

In doing this research, the researcher used descriptive qualitative research. The object of this research was to describe the equivalence of noun phrase found in Dr. Zakir Naik's

lecture in Malaysia with its translation in Bahasa Indonesia. The topic of Dr. Zakir Naik's lecture in Malaysia was about "Terrorism and Jihaad", he talked about islam's view on terrorism and jihaad. He also described about International media which showed villain propoganda regarding islam.

The data of this research were all English noun phrases found in the Dr. Zakir Naik's lecture in Malaysia and its translation in Bahasa Indonesia and the source of the data is taken from a video uploaded in YouTube channel by Lampu Islam (<http://youtube.com/watch?v=Eu5E7uF5KBo>) and its translation.

Lampu Islam is an Indonesian uploader that joins with Youtube on 18th October 2012. This channel aims to deliver the Islamic messages and provides information so that the people's understanding about Islam can be increased (<https://www.youtube.com/user/ArceusZeldfer/about>).

In collecting the data, the researcher used documentation method by using the following steps : first watching the video attentively. Second, identifying the noun phrase and taking notes of noun phrases. Third, writing those noun phrases in paper. Lastly, coding the data in the table. The technique of analyzing data was comparing technique. In this case, the researchers compared the source language and target language, especially the noun phrase. It was conducted as the by comparing the data found in Dr. Zakir Naik's lecture in Malaysia and its translation in Bahasa Indonesia and then describing the equivalence of translation noun phrase.

Findings

a. Formal Equivalence

Formal correspondence consists of a TL item which represents the closest equivalent of a SL word or phrase. Here are the dynamic equivalence data

No	Source Language	Target Language
1	I welcome all of you with Islamic greetings	Aku menyambut kalian semua dengan sambutan islami
2	Islam's view on terrorism and jihad	Pandangan islam terhadap terorisme dan jihad
3	Islam is derived from the Arabic word "salam"	Islam berasal dari kata Arab "salam"
4	Today, the most important weapon in the world is a media	Hari ini, senjata paling penting di dunia adalah media
5	And we find today in the international media	Dan kita lihat sekarang di media internasional
6	...there is villain propaganda regarding islam	Ada banyak propaganda jahat untuk menyerang islam
7	We find in the international newspaper, the international magazine, radio broadcastition, TV cable channel, on the internet...	Kita lihat di surat kabar internasional, majalah internasional, siaran radio, channel TV kabel, internet....

8this has reached an epidemic levels	... ini telah mencapai tingkat epidemic (sangat tinggi)
9	For example, if a person wants to be a good mathematician,	Misalnya, jika seseorang ingin menjadi matematikawan yang baik,
10the profession is to save thousands of human lives.	... profesinya adalah menyelamatkan ribuan nyawa manusia
11	I'm as a fundamentalist Muslim	Aku adalah seorang muslim fundamentalis
12	... we come to know that fundamentalism was the first word which describe Christian of the America...	... kita menjadi tahu bahwa fundamentalisme adalah kata yang pertama kali ditujukan untuk menjelaskan orang-orang Kristen Amerika..
13	This movement is good movement.	Maka gerakan ini adalah gerakan yang baik
14	... to the ancient teaching and scripture of any religion	... ajaran dan kitab kuno dari agama manapun
15	But when we read the revised edition Oxford Dictionary is changed.	Tapi ketika kita membaca edisi revisi dari kamus Oxford, ada sedikit perubahan.
16	And for the best example is....	Dan contoh terbaik adalah...
17	when India ruled by English Government	Ketika India diperintah oleh Pemerintah Inggris
18	There were many Indians who are fighting for the freedom of their country.	Ada banyak orang India yang berperang untuk kemerdekaan negara mereka
19	We call these people as a patriots, as a freedom fighters, same people, same activities,	Kami menyebut orang-orang ini sebagai pahlawan kemerdekaan, pejuang kebebasan, orang yang sama, aktivitas yang sama,
20	But two different label	Tapi dua cap yang berbeda
21	If you agree with the view of English Government	Jika kau setuju dengan pandangan pemerintah Inggris
22	Why is there double standard?	Kenapa ada standar ganda disini?
23	In 1776 was the American Revolusion	Pada 1776, terjadi revolusi Amerika
24	English Government called George Washington as " terrorist number one "	Pemerintah Inggris menjuluk George Washington sebagai " teroris nomor 1 "
25	When USA get their freedom " terrorist no 1 " become the President of USA "	Ketika AS mendapatkan kemerdekaannya, " terori nomor 1 " menjadi presiden dari Amerika Serikat

26	Previously, when the white apartheid government ruled South Africa	Sebelumnya, ketika pemerintah apartheid kulit putih memerintah Afrika Selatan
27	And later on, he get the Nobel Price of Peace	Dan selanjutnya, dia mendapatkan hadiah Nobel untuk kedamaian
28	Today, the most misunderstood word in islam is Jihaad	Di zaman sekarang, kata yang paling salah dipahami dalam islam adalah jihad
29	In Islamic context , jihad means to strive and struggle.....	Dalam konteks islam , jihad berarti berjuang dan berusaha
30	Jihad also means to strive and struggle in the battle field in self-defense	Jihad juga berarti untuk berjuang dan berusaha di medan perang untuk melindungi diri
31	Jihaad basically means “to strive and struggle”	Jihad pada dasarnya berarti “ untuk berjuang dan berusaha”
32	Most of all the orientalist, they translated the word Jihaad as “Holy war”	Hampir semua orientalis menerjemahkan kata Jihaad menjadi” perang suci”
33	The Christian crusade host the forced	Tentara salib Kristen melakukan pemaksaan
34	The best way to understand the meaning of Jihaad	Cara terbaik untuk memahami arti kata “Jihaad”
35	Today it is a duty of every moslem	Di zaman sekarang merupakan kewajiban setiap muslim
36that they should convey the message of islamuntuk menyampaikan pesan islam
37	He is the lowest level of believer	Dia adalah orang beriman dengan tingkat paling rendah
38	He is the lowest level of mukmin	Mukmin dengan derajat paling rendah
39 that’s Allah prerogative	Maka itu hak prerogatif Allah
40	The biggest sin in islam for any human being is a sin of shirk	Dosa terbesar dalam islam bagi manusia manapun adalah dosa syirik
41	That you worship only one true God	Agar mereka menyembah hanya satu Tuhan yang sejati
42	To counter the media when they said	Untuk menjawab tuduhan media ketika mereka berkata...
43	In western world , because I’m explaining islam.....	Di dunia barat , karena aku menjelaskan tentang islam
44	When they open my bag, they found the DVD of mine ”Terrorism and Jihaad”	Ketika mereka membuka tasku, mereka menemukan DVD-ku”Terorisme dan Jihad”
45	You know, on the DVD cover	Kau tau di cover DVD nya ...
46	There was photo of gun	Ada foto senjata
47	Because of my popularity ,... they know	Karena popularitasku , mereka

48	my name “Zakir Naik- Da’I” If you know Mahabaratha, it’s a story about pandava fighting among them	tau namaku : “Zakir Naik- Da’I” Jika kau tahu Mahabaratha, ini adalah kisah tentang perang saudara
49	Majority of the Hindu , when they are listening my lecture.....	Mayoritas umat Hindu , ketika mereka mendengar ceramahku,...
50	This peace treaty was unilaterally broken...	Perjanjian damai ini secara pihak dilanggar....
51	by the musyrik of mecca	Oleh kaum musyrik Mekkah
52	The verse which was read by the Qari in the beginning of the program..	Ayat yang dibacakan oleh sang Qari di awal program ini
53	That’s the different subject all together	Ini adalah topic yang berbeda dari yang ini
54	In the sensitive situation , I talk about...	Dalam situasi sensitif , aku berceramah dengan judul...
55	.. and during Question-Answer time , there was a Hindu ask to me ..	Dan saat sesi Tanya-jawab , ada seorang Hindu yang bertanya...
56	There’s not permit me to kill any innocent human being	Tidak mengizinkanku untuk membunuh satu manusia pun yang tak bersalah
57	A young boy after my lecture shouted.....	Seorang pemuda setelah ceramahku berseru..
58	The reply of this allegation is given very well by a famous historian...	Jawaban atas tuduhan ini diberikan dengan sangat baik oleh sejarawan terkenal...
59	But as a whole, the moslem Arab ...	Tapi secara keseluruhan, orang muslim arab
60	At the time, India was the powerful country in the world	Saat itu India adalah negara paling kuat di dunia
61	Which moslem army went to Indonesia?	Tentara muslim manakah yang datang ke Indonesia?
62	He places our Nabi, Muhammad SAW as a number 1 Hero prophet	Dia menempatkan nabi kita tercinta, Muhammad SAW sebagai nabi pahlawan nomor 1
63	Thomas Carlyle talking about the intellectual sword	Thomas Carlyle membicarakan tentang pedang intelektual
64	..is the sword of peace.	... pedang kedamaian.
65	Today, the fastest growing religion in the world is islam	Di zaman sekarang, agama tercepat pertumbuhannya di dunia adalah islam
66	Allah promises in Quran an no less in three different verse	Allah berjanji dalam Quran tidak kurang dalam 3 ayat berbeda
67	And the ending of the verse different...	Dan akhir dari ayat lainnya berbeda
68	...that the Islamic bomb....	...bahwa bom islam...
69	..the bomb of peace	..bom kedamaian..

70	I would like to end my talk with the quotation of Dr. Adam Pearson	Aku akan mengakhiri ceramahku dengan kutipan ucapan Dr. Adam Parson
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01

SL: I welcome all of you with **Islamic greetings**

TL: Aku menyambut kalian semua dengan **sambutan islami**

The target language of the datum 02 above is equivalent. It is because the source language is translated correctly and appropriately in transfer of meaning into target language. The source language “*Islamic greetings*” is translated into “*sambutan islami*” without increasing or decreasing the meaning. The modifier of noun phrase above is adjective *islamic*. The Indonesian meaning of *islamic* is *islami* which is an adjective, too. Therefore the target language “*sambutan islami*” is considered as formal equivalence translation. Because of the message in the receptor language matches as close as possible.

02

SL : **Islam’s view** on terrorism and jihad

TL : **Pandangan islam** terhadap terorisme dan jihad

The noun phrase *islam’s view* in the datum is translated into “*pandangan islam*”. Both the modifiers of source language and target language noun phrases are noun. The modifier of noun phrase *Islam’s view* is noun *view*. The modifier of noun phrase *pandangan islam* is noun *pandangan*. The meaning of this noun phrase is appropriate in the target language because the meaning is very close.

03

SL : Islam is derived from the **Arabic word** “salam”

TL : Islam berasal dari **kata Arab**”salam”

The translation of noun phrase in “*Arabic word*” source language into “*kata Arab*” in target language above is appropriate in formal equivalent translation. The head of noun phrase *Arabic word* is noun *word*. The modifier of noun phrase above is noun *Arabic* which has adjective part of speech. Meanwhile the word *Arabic* is translated as “*Arab*” in the Indonesian translation which has noun part of speech. Eventhough the result of translated modifiers are different, in the class of noun and adjective, the translation above is categorized into the formal equivalent translation.

06

SL : ...there is **villain propaganda** regarding Islam

TL : Ada banyak **propaganda jahat** untuk menyerang Islam

The translation of noun phrase in “*villain propaganda*” source language into “*propaganda jahat*” in target language above is adequate in formal equivalent translation. The head of noun phrase *villain propaganda* is noun *propaganda*. The modifier of noun phrase

above is noun *villain*. The Indonesian meaning of *villain* is *penjahat*. Meanwhile the word *villain* is translated as “*jahat*” in the Indonesian translation which is adjective. The meaning noun phrase *villain propaganda* in source language into noun phrase *propaganda jahat* in target language in the translation is appropriate in the source language eventhough the modifiers are different, in the class of noun and adjective. Therefore, the translation above is categorized into the formal equivalent translation. Eventhough the modifiers are in the different class but it does not change the meaning contextually.

08

SL : ...this has reached an **epidemic levels**

TL : ... ini telah mencapai **tingkat epidemi** (sangat tinggi)

Based on the analysis of the datum above the translator translate English noun phrase *epidemic levels* into Indonesian noun phrase *tingkat epidemi* (*sangat tinggi*). Both the modifiers are noun part of speech, *epidemic* in the source of language and *epidemi* in the target language. The word *epidemi* means *wabah*. But, the translator increases the meaning by adding the further explanation of the word *epidemi* in the brackets as *sangat tinggi*. This aims to make the readers understand what context *epidemi* means.

10

SL : ...the profession is to save thousands of **human lives**.

TL : ... profesinya adalah menyelamatkan ribuan **nyawa manusia**

”*Human lives*” is translated as *nyawa manusia* in Bahasa Indonesia. The word “*lives*” with bounded morpheme –s which means the plural form. Actually, the Indonesian translation should be “*nyawa-nyawa*”. But, the translator just writes single word “*nyawa*”. Eventhough the translator just writes single word (*nyawa*), the readers have already got the meaning clearly. So, it doesn’t change the meaning itself. The modifiers themselves are same, noun.

b. Dynamic Equivalence

Dynamic equivalence is defined as the "quality of a translation in which the message of the original text has been so transported into the receptor language that the response of the receptor is essentially like that of the original receptors. Here are the dynamic equivalence data

No	Source Language	Target Language
1	My special elders and all brothers and sisters	Tetua-tetua yang terhormat dan saudara/saudari terkasih
2	Islam in short means Peace acquired by submitting your will to Almighty God	Secara singkat, islam berarti kedamaian yang didapatkan dengan tunduk kepada Tuhan
3	If you are practicing Muslim , you have to extremely fairness.	Jika kau adalah Muslim yang taat , kau harus

4	And many times you see, from the same person, from the same activities...	menjadi ekstrim dalam kebaikan Dan sering kali kau melihat bahwa bagi orang yang sama, bagi aktivitas yang sama..
5	When South Africa get their freedom the same “terrorist no 1” become the President of new South Africa”	Ketika Afrika Selatan mendapatkan kemerdekaannya, “teroris nomor 1” yang sama menjadi presiden dari Afrika Selatan yang baru merdeka
6	If you know Mahabaratha, it’s a story about pandava fighting among them	Jika kau tahu Mahabaratha, ini adalah kisah tentang perang saudara
7	and killed thousands of human being...	dan pembunuhan puluhan ribu umat manusia
8	And that have been immediately after the twin bomb bluster in Bombay	Dan ceramah itu tidak lama setelah bom kembar yang terjadi di Bombay
9	was the lord of Arab land	adalah penguasa tanah arab
10	Today the largest population moslem country in the world is Indonesia	Sekarang, negara dengan penduduk muslim paling banyak di dunia adalah Indonesia

01

SL: My *special elders* and all brothers and sisters.

TL: *Tetua-tetua yang terhormat* dan saudara/saudari terkasih

The target language of the data 1 above is equivalent. It is because the source language is translated correctly and appropriately in transfer of meaning into target language. The source language “*special*” is translated into “*khusus*” the object “*elders*” means “*Tetua-tetua yang terhormat*”. The phrase “*special elders*” in English dictionary means “*tetua khusus*”. But the word “*tetua khusus*” in this context of sentence is not appropriate, so the translator translates “*special elders*” with “*tetua-tetua yang terhormat*” because it is more acceptable and appropriate than “*tetua khusus*”. Therefore the target language “*tetua-tetua yang terhormat*” is considered as dynamic equivalence translation.

02

SL : Islam in short means Peace acquired by submitting your will to *Almighty God*

TL : Secara singkat, islam berarti kedamaian yang didapatkan dengan tunduk kepada *Tuhan*

From the datum above, The source language “*Almighty God*” is translated into “*Tuhan*”. The phrase “*Almighty God*” belongs to noun phrase which is in English dictionary means “*Tuhan yang Maha Kuasa*”. But the translator translates “*Almighty God*” with “*Tuhan*” without adding “*yang Maha Kuasa*” in it. However, it can be acceptable for the hearer. Therefore the source language “*Almighty God*” translated into “*Tuhan*” is considered as dynamic equivalence translation.

03

SL : If you are *practicing Muslim*, you have to extremely fairness.

TL : Jika kau adalah *Muslim yang taat*, kau harus menjadi ekstrim dalam kebaikan

The source language “*practicing Muslim*” is translated into “*Muslim yang taat*”. The phrase “*practicing Moslem*” in English dictionary means “*berlatih muslim*”. But the word “*berlatih muslim*” in this context of sentence is not appropriate, because there is no suitable meaning of “*berlatih muslim*” with the context. So, the translator translated “*practicing Muslim*” by “*Muslim yang taat*” because it is more appropriate and suitable with the context on the sentence. Therefore the source language “*practicing Muslim*” translated into “*Muslim yang taat*” is considered as dynamic equivalence translation.

04

SL : And many times you see, *from the same person, from the same activities...*

TL : Dan sering kali kau melihat bahwa *bagi orang yang sama, bagi aktivitas yang sama*

The source language “*from the same person, from the same activities*” is translated into “*bagi orang yang sama, bagi aktivitas yang sama*”. The phrasal verb “*from the same person*” in English dictionary means “*dari orang yang sama*” but the translator translated into “*bagi orang yang sama*”. The translation meaning “*bagi orang yang sama*” is more appropriate than “*dari orang yang sama*” on the context of the sentence. Therefore the source language “*from the same person, from the same activities*” is translated into “*bagi orang yang sama, bagi aktivitas yang sama*” is considered as dynamic equivalence translation.

05

SL : When South Africa get their freedom the same “terrorist no 1” become the *President of new South Africa*”

TL : Ketika Afrika Selatan mendapatkan kemerdekaannya, “teroris nomor 1” yang sama menjadi *Presiden dari Afrika Selatan yang baru merdeka*

The target language of data 32 above is dynamic equivalence translation. It is because the source language is translated correctly and appropriately in transfer of meaning into target language. The source language “*President of new South Africa*” is translated into target language “*Presiden dari Afrika Selatan yang baru merdeka*”. The translator adding word “*merdeka*” in target language.

06

SL : If you know Mahabaratha, it's a story about **pandawa fighting among them**

TL : Jika kau tahu Mahabaratha, ini adalah kisah tentang **perang saudara**

The source language "pandawa fighting among them" is translated into "perang saudara". The phrase "pandawa fighting among them" in English dictionary means perang pandawa diantara mereka" but the translator translates it into "perang saudara". Therefore, the source language "pandawa fighting among them" is translated into target language "perang saudara" is considered as dynamic equivalence translation.

Conclusion

After analyzing the data related to the equivalence translation of English noun phrase as found in Dr. Zakir Naik's lecture in Malaysia. The researchers found that from 80 data, the researchers found there were formal equivalence and dynamic equivalence. The researchers found 70 data or 87.5% belong to formal equivalence translation and 10 data or 12.5% belong to dynamic equivalence translation. The most dominant equivalence is formal equivalence, this is due to English colloquial used dominantly in the Dr. Zakir Naik's speech script.

Suggestions and Recommendations

A translator should be aware of the complexity and faithfulness in translating and perpetuating the meaning of the message in the noun phrase in the source language and able to translate it into the target language in the proper translation.

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