

CLARITY IN TRANSLATION OF IMPERATIVE VERSES WITH CULTURAL NUANCES

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Abstract

Each language has its own uniqueness because of the existence of cultural concepts that exist in it. To bring clarity to the translation of the nuanced cultural speech, including those contained in the imperative verses, often becomes an obstacle in translation. The study, which used a qualitative-evaluative approach with the design of embedded case study research, aims to reveal the clarity of the translation of imperative verses that have cultural nuance meanings. Samples were selected purposively regarding imperative verses that have specific pragmatic meanings. The clarity of the translation of the imperative verses relies on the techniques and procedures of translation applied in dealing with micro-translation units. Couplet procedure that combines literal and amplification techniques may fulfill clarity aspect in translation.

Setiap bahasa mempunyai keunikan tersendiri berkat keberadaan konsep-konsep budaya yang ada di dalamnya. Dalam penerjemahan, menghadirkan ketedasan terjemahan tuturan yang bernuansa budaya, termasuk dalam ayat-ayat imperatif, seringkali menjadi kendala tersendiri. Penelitian ini, yang menggunakan pendekatan kualitatif-evaluatif dengan desain studi kasus terpancang, bertujuan untuk mengungkap ketedasan terjemahan ayat-ayat imperatif yang bernuansa budaya. Sampel penelitian dipilih secara purposif berupa ayat-ayat imperatif yang memiliki makna pragmatik tertentu. Ketedasan terjemahan ayat-ayat imperatif tidak terlepas dari teknik dan prosedur penerjemahan yang diterapkan dalam menangani unit-unit mikro terjemahan. Prosedur kuplet yang memadukan

teknik literal dan teknik amplifikasi dapat menghadirkan ketedasan terjemahan yang berterima.

Keywords: *clarity; imperative passages; translation*

Introduction

Larson (1998) emphasizes the importance of cultural aspects in translation. Putting equivalence in translation is not easy because equivalence is not only related to language aspects but also to cultural aspects. Divert relatively commensurate source text messages in the translated text requires specific skills. Apart from being concerned with mastery of the language/culture of the source language (SL) and target language (TL), the quality of a translated text is also related to the reliable transfer ability. This last one is related to mastery theories translation. According to Larson (1998), translating means (1) examining SL from aspects of the lexicon, grammatical structure, communication situation, and cultural context; (2) analyzing SL to obtain the desired meaning of its author; (3) reproducing the meaning using the appropriate lexicon, grammatical structure, and cultural context in TL. In practice, it can ensure that translation always involves aspects of language and culture. Involvement in language and culture necessitates translation, not only a transfer of form and meaning but also a transfer of aspect culture. Thriveni (2002) argues that meaning contains context culture intricately woven into language composition. Translators must have accuracy in confronting and addressing two different cultures. It is imperative that the translator be able to capture the cultural aspects contained in the SL while switching it back into TL, which is acceptable according to the target reader.

The gap in language and culture, in turn, creates problems of untranslatability. There will be aspects of language and culture that are not switched in TL. In order to be able to translate the cultural nuances appropriately, according to ash-Shawi (2013), translators must have knowledge of SL and TL culture. Shanmugam's research (2010), for example, mentions that proverbs in Malay's *pantun* may depict thoughts that are universal. However, the proverbs are often packed with metaphorical language depictions which are unique to the Malay Language.

In relation to the translation of the Quran, research by Al Farisi (2010) states that the translation of the Ministry of Religion (the Quran and its Translation) uses literal techniques of more than 60.0% in handling *iltifat* verses. According to Al Farisi (2015), this literal tendency is inseparable from the translation foreignization ideology of the Ministry of Religion, which underlies the translation of *iltifat* verses. According to Huzairi & Ibrahim (2009), there are fundamental differences related to the translation of religious discourse between Christians and Muslims. The former is more TL-oriented, while the latter is more SL-oriented. On the one hand, Christians consider that the translation of the Gospel has the same chastity as the Gospel in the original language, and on the other hand, Muslims consider the translation of the Quran to be completely incomparable with the Quran in the original language. The translation of the Quran is only considered as an attempt to explain the Quran, especially to readers who do not understand Arabic.

Garces' research (2008) states that expressions related to fantasy, feelings, and humor contained in Harry Potter books are not always translated into TL, some are even completely untranslated. Al Farisi (2013) revealed that 93.3% of the Ministry of Religion translation readers do not require a complete processing effort to understand the meaning of the translation of *kinayah* verses that contain taboo expressions about *berjimak* (intercourse). Seong's (2011) research explains the difficulty of finding the equivalent meaning of Chinese verbs in Malay. A verb in Chinese that expresses words turns out to have various equivalents in Malay, namely talking, speaking, saying, or mentioning. Therefore, a rationalist approach to meaning is difficult to use as a guide in translation. The problem, as revealed by Xiao-yan (2013), is that translation errors are commonly caused by the translator's inappropriate decisions in reproducing culturally specific concepts in TL.

Aspects of Clarity in Translation

Translation texts that do not meet the clarity aspect are sure to be difficult to understand or cannot be understood at all. The clarity aspect relates to how easily/difficult the reader understands the information in the TL. In other words, the clarity aspect is related to the readability of a translated text. A translated text

with a high clarity degree is undoubtedly easy to understand. On the other hand, a translated text with a low clarity degree is undoubtedly tricky to understand. According to Sakri (2006), there are two terms related to a text's readability, namely clarity, and *kejelahan* (obviousness). Clarity relates to language's readability, which is determined by the choice of words, sentence construction, paragraph arrangement, and other grammatical elements. While the second, *kejelahan*, relates to typography readability, which includes the case size, line density, width of margin, layout, typography of letters, and other layout elements.

The length of the sentence construction influences the clarity of the translation. Usually, the length of the sentences in a translated text is influenced by the length of the sentences in the source text. Ideally, sentence construction in a translated text is modest regarding word choice, sentence structure, and especially sentence length. Complicated sentences that are too long tend to interfere with the clarity of the translation. According to Flesch (2005), the average length of a sentence consisting of 17 words can present a discourse with standard clarity. In addition, the obscurity of translation may also be caused by ambiguity factors, both at the lexical, grammatical, and stylistic levels. In the view of Al Farisi (2011), the clarity degree of translation intersects with linguistic aspects such as the use of syntactic categories (verbs, nouns, adjectives, pronouns, numerals); placement of syntactic functions (subject, predicate, object, adverb, complement); as well as the selection of diction, preposition, copula, collocation, punctuation, and the like.

From this explanation, it appears that the clarity of translation is related to the elements present in a translated text, including diction, sentence construction, and so on. The use of diction that comes from unfamiliar words or less popular areas will affect the translation's clarity. The terms *efektif* (effective) and *efisien* (efficient), which come from foreign languages, for example, are more popular than the words *sangkal* and *mankus*, which come from regional languages. The use of *efektif* and *efisien* diction is, of course, more presenting clarity than *mankus* and *sangkal* diction, which is less popular. Long sentence constructions, as mentioned, can also interfere with the clarity of the translation. Richards et al. (2005: 238) argue that the clarity of discourse, including translation, depends on "how easily written materials can be read and understood." The clarity of translation can be reviewed by measuring the average

sentence length, the complexity of the sentence structure, and the amount of new vocabulary used. To measure the degree of clarity, the translator can ask for responses from several respondents who do not master the SL to take a comprehension test on a translated text. The comprehension test aims to determine the reader's understanding of a translated text. According to Larson (1998), a translation comprehension test should be designed to explore the extent to which a translated text communicates the information desired by the author of the source text. The comprehension test is intended to reveal the extent to which the reader can retell the information in a translated text. In this case, the reader is asked to answer several questions related to the translated text. The comprehension test results can be used to improve the translated text so that it becomes clear.

The clarity aspect is also related to the segmentation of target readers. Usually, the target reader becomes the translator's consideration in determining diction, sentence construction, etc. As an example of a translation intended for the youth-to-adolescent reader segment, they must prioritize diction familiar with their world, use short sentences, and present uncomplicated sentence constructions. In practice, the translator may have to simplify a complicated sentence into two or three more modest sentences in TL. This method will be more efficient and effective if an obvious layout, including the selection of paper size, margin width, spacing, typography, and the like, supports it.

Imperative Speech in BA and BI

BA (Bahasa Arab/Arabic) classifies *kalam* (speech) into two categories, namely *kalam khabariy* and *kalam insya'iy*. The first, *kalam khabariy*, is a speech that contains the possibility of being true or false. The term *kalam khabariy* is relatively equivalent to the constative utterance put forward by John Langsaw Austin in the 1960s. Constative utterances describe or report an event or situation in the world. In this case, constative utterances have the possibility to be said to be true or false utterances (see Cummings, 2005). *The sun rising from the east* is included in the *kalam khabariy* because it presents the possibility of true or false. It is called true if the utterance proposition follows the reality outside the language; it is called false if the speech proposition is not following the reality outside the language.

Second, *kalam insya'iy*, is an utterance that does not contain the possibility of being true or false. The term *kalam insya'iy* is relatively equivalent to the performative utterance which John Langsaw Austin also initiated. In contrast to these constative utterances, performative utterances do not describe or report an event or situation in the world and therefore do not have the possibility of being true or false (see Cummings, 2005). The imperative utterance, "Come in!" is an *insya'iy* sentence because it does not present the possibility of true or false. In other words, the sentence has no possibility of being verified. We cannot say, the sentence "Come in!" is appropriate or not in accordance with the reality outside the language. Instead, the act of entering had not yet been realized when the utterance was uttered because if the act of entering had been realized, the speaker would not have said, "Come in!" The same applies, including to interrogative sentences, "Has so and so come in?" This sentence also does not contain the possibility of being true or false. In this case, the speaker intends to find out whether so and so has come in or not. Indeed, if the speaker knows that so and so has come in, he will not ask, "Has so and so come in?"

Furthermore, *kalam insya'iy* is divided into two categories, namely *insya'iy thalabiy* and *insya'iy ghair thalabiy*. First, *insya'iy thalabiy* is an utterance used to ask for something which, according to the speaker's belief, has not been realized when the demand was put forward (al-Hasyimi, 2001). *Insya'iy thalabiy*, which incidentally is the leading study in *Ma'ani* science, includes five forms of speech, namely *al-amr* (imperative), *al-nahy* (prohibitive), *al-istifham* (interrogative), *al-tamanniy* (optative), and *al-nida'* (vocative). Second, *insya'iy ghair thalabiy* is a speech that does not require an action that has not been realized when the utterance is said. *Insya'iy ghair thalabiy* includes speech forms of *al-madhu wa al-dzamm* (praise and censure), *al'uqud* (contract), *al-qasam* (oath), *at-ta'ajjub* (admiration), *al-raja'* (hope), and so on.

From the explanation above, *al-amr* (imperative) in BA includes the utterance of *insya'iy thalabiy*. In general, *al-amr* contains *thalab* (demand) so that the interlocutor does something the speaker wants. In BI (Bahasa Indonesia/Indonesian), several terms are commonly used to refer to *al-amr*. Verhaar (2008) and Rahardi (2010) use the term imperative. The term imperative, apart from referring to the imperative sentence, is also used to refer to the form of the verb used in the imperative sentence.

Alisjahbana (1978), Keraf (1980), and Moeliono (1992) use the term *kalimat perintah* (command sentence) as the equivalent of *al-amr*. Other experts such as Slametmuljana (1959), Poedjawijatna & Zoetmulder (1964), and Ramlan (1987) refer to *al-amr* as *kalimat suruh* (imperative sentence). In BI, the formal form of the imperative can be differentiated based on the verb present in a sentence, namely the passive imperative and the active imperative. The passive diathesis imperative expresses a relatively low degree of imperative. Active imperatives, non-transitive and transitive active, can be formed from declarative utterances in the following ways. First, eliminating the subject in the form of a second persona (see Verhaar, 2008). Second, maintaining the form of the verb used in declarative speech. And third, inserting *lah* particles to refine speech (Rahardi, 2010).

According to Ghalayaini (2010), *takrif al-amr* is a demand for the realization of an action that has not been realized when the demand is made. The realization of imperative formal form in BA can be in the form of:

1. The verb *amar* (*fi'lu al-amr*) as the word **خُذْ** contained in surah Maryam: Maryam: 12, **يَا حَيُّ يَا قَيُّوْمُ خُذِ الْكِتٰبَ بِقُوَّةٍ**, [Yahya, take the Book firmly!].
2. The verb *mudhari'* accompanied by *lamu al-amr* is like the **لِيَنْفِقُوْا** phrase in surah ath-Thalaq: 7, **لِيَنْفِقُوْا ذُوْ سَعَةٍ مِّنْ سَعَتِهِمْ** [Those who are able should spend according to their abilities].
3. *Ismu fi'li al-amr* such as **صَهْ** (Be quiet!), **اٰمِيْنَ** [Grant it!], **نَزٰلٍ** [Come down]), **تَرٰكٍ** [Come later!], and so on.
4. *Masdar* substitutes for the verb *amr*, such as the word **اِحْسٰنًا** in surah al-Isra': 23, **وَبِالْوٰلِدَيْنِ اِحْسٰنًا**, [And be dutiful to both parents].

However, Giv (2016) states that in the Quran, the imperative lingual form can vary, not only using the four variations but may be in the form of declarative or interrogative sentences. In fact, imperative utterances that use interrogative forms sometimes convey a firmer and stronger meaning because they present certain implicatures that cannot be shown in ordinary imperative forms.

Slightly different, al-Hasyimi (2001) and al-Jarim & Amin (2007) define imperatives as utterances that contain demands that the interlocutor realizes an action as the embodiment of the speaker's superiority. In connection with this, the speaker may actually be in - to borrow Eggins' term (2004) - a higher power continuum or simply feel himself higher than the interlocutor. In this case, the power continuum defines the (un)equal social relations between speakers and speech partners.

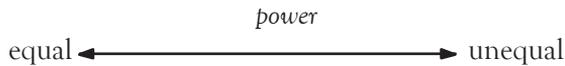


Figure 1. Continuum Power (Eggins, 2004)

In usage, the meaning of an utterance does not always depend on the construction of the sentence. Imperative utterances also do not always present imperative meanings in the form of commands or orders but are sometimes intended to present particular pragmatic meanings. The pragmatic meaning of this imperative is determined by the co-text (*siyaqu al-kalam*) and the context (*qarainu al-ahwal*) that underlies it. The presence of co-text and context in a speech event is significant because it relates to the interlocutor's understanding of the intent of an utterance as desired by the speaker. Mey (2008: 38) defines the term context as "the surroundings, in the widest sense, that enable the participants in the communication process to interact, and that make the linguistic expressions of their interaction intelligible." In connection with this, 'Utsaimin (2013) emphasized that the meaning of an imperative utterance in BA may shift from its original meaning if there are specific indications, both in the form of co-text and the context underlying the utterance. The term co-text usually refers to intra-linguistic elements, while the term context usually refers to extra-linguistic or outside language factors. The latter includes speech participants (speakers and partners), speech situations, speech intent, speech environment, and so on.

The existence of certain co-texts and contexts can shift the meaning of an imperative utterance from *dalalah ashliyyah* (basic meaning) to *dalalah tabi'yyah* (secondary meaning) desired by the utterance. In connection with this, Rahardi (2010) uses the term imperative formal form and imperative pragmatic form. The imperative formal form refers to the realization of the imperative intention according to its structural characteristics. However, the presence of a particular context can cause imperative utterances to have various pragmatic meanings. Therefore, the formal form of the imperative can be different from the pragmatic form. Likewise, imperative utterances in BA sometimes have a *dalalah tabi'yyah* different from its *dalalah ashliyyah*. On the one hand, *dalalah ashliyyah* can be understood from the construction of sentences that make up an utterance. On the other hand, *dalalah tabi'yyah* or pragmatic meaning can be understood from the co-text or context that underlies it. According to al-Hasyimi (2001), presence in *dalalah tabi'yyah* in an imperative utterance can be understood from *al-lafzh* (word), *al-isyarat* (gesture), *al-kitabah* (message), *al-uqad* (flow), and *al-hal* (context).

Opinion of al-Qazwaini (2011) states that in BA, the imperative formal form is sometimes not used to express the meaning of *thalab* (demand) because of the co-text or context underlying it, but is used to present various pragmatic meanings such as *at-tahdid* (threatening), *al-ihtiqar* (underestimating), and so on. More fully, al-Hasyimi (2001) lists the various pragmatic meanings of imperative utterances as follows.

1. *Ad-du'a* (praying), as the word of Allah swt. which is contained in surah an-Naml: 19, (**يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا زِينَتَكُمْ لِكُلِّ مَسْجِدٍ وَكُلِّ مَأْكَلٍ وَكُلِّ مَسْكَنٍ أَنْ تَأْكُلُوا مِنْهُم مَوْتَضِينَ كَلْبًا ذَوِي عُنُقٍ وَكُلًّا بَالِغًا فِي الْعُنُقِ وَالْأَفْجَارِ وَمِمَّا يَحْتَسِبُ اللَّهُ لَكُمْ فِيهَا أُجُورٌ كَثِيرَةٌ لِمَنْ هُوَ عِنْدَ اللَّهِ يَصِيحُ بِمَا تَعْمَلُونَ بَصِيرًا) [My Lord, please give me the grace to always be grateful for Your favors].**
2. *Al-iltimas* (asking), for example, what you say to your peers, **أَعْطِنِي الْقَلَمَ أَيُّهَا الْأَخُ** [Please give me the pens, friends!].
3. *Al-irsyad* (guiding), as the word of Allah swt. in surah al-Baqarah: 282, (**وَإِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ آجَلٍ مَّسْئُومٍ فَابْتِئِنُوا بِهِ حَقًّا أَوْ أُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوا**) [If you make debts for a certain period, you should write them down].
4. *At-tahdid* (threatening), as the word of Allah swt. in the Fushshilat surah: 40, (**أَعْمَلُوا مَا شِئْتُمْ ۗ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ**) [Do as you please! Indeed He is Seeing what you do].
5. *At-taljiz* (weaken), as the word of Allah swt. in surah al-Baqarah: 23, (**فَأْتُوا بِمِثْلِ هَذِهِ السُّورَةِ أَوْ بِمِثْلِهَا**) [Try making just one surah like this].
6. *Al-ibahah* (permit), for example the word of Allah SWT. in surah al-Baqarah: 187, (**وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَبْيُنَّ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۗ**) [You may eat and drink until the white thread becomes clearer than the black thread, which is dawn].
7. *Al-taswiyah* (equate), as the word of Allah swt. in surah ath-Thur: 16, (**فَأَصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ**) [So be patient or don't be patient it's the same for you].
8. *Al-ikram* (glorifying), as the word of Allah swt. in surah al-Hijr: 46, (**أَدْخُلُوهَا بِسَلَامٍ ءَامِنِينَ**) [Please enter heaven safely].
9. *Al-imtinan* (bestow), for example, the word of Allah swt. in Surah An-Nahl: 114, (**فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا**) [Then eat what is halal and good from the sustenance that Allah has bestowed upon you].
10. *Al-ihanah* (humiliating) as the word of Allah swt. in surah al-Isra': 50, (**قُلْ (كُونُوا حِجَارَةً أَوْ حَدِيدًا**) [Be you stone or iron!].

11. *Ad-dawam* [continuing] as the word of Allah swt. in surah al-Fatiha: 6, (أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ) [Guide us always on the straight path].
12. *At-tamanniy* (dreaming), like the following poetry of Umru 'al-Qais. أَلَا بِصَبْحٍ وَمَا الْإِصْبَاحُ بِصَبْحٍ وَمَا الْإِصْبَاحُ بِصَبْحٍ # أَلَا بِصَبْحٍ وَمَا الْإِصْبَاحُ بِصَبْحٍ [because of the dawn, because the appearance of the dawn on you is incomparable].
13. *Al-i'tibar* (giving ibrah (lesson)) as the word of Allah swt. in Surah Al-An'am: 99, (۞ أَنْظُرُوا إِلَى ثَمَرَةٍ إِذَا أَثْمَرَ وَيَنْعِهِ) [Watch the fruit when it bears fruit].
14. *Al-idzn* (to allow), as you say to someone who knocks on the door, "ادخل" [Please come in!].
15. *At-takwin* (to make), as the word of Allah swt. contained in Surah Yasin: 82, (كُنْ فَيَكُونُ) [Be! And it is].
16. *At-takhyir* (to choose), for example, the proverb, "تزوج هنداً أو أختها" [Marry Hindun or his sister].
17. *At-ta'dib* (educate), for example, the saying, "كل مما يليك" [It is better to eat food that is close to you].
18. *At-ta'ajjub* (to amaze), as the word of Allah swt. in surah al-Isra': 48, (أَنْظُرْ) [See how they make up parables for you].

Slightly different from al-Hasyimi, who only mentions 18 pragmatic meanings, as-Suyuthi (1966) suggests that imperative utterances have 20 pragmatic meanings according to the co-text or context underlying them in BA. The addition put forward by as-Suyuthi is the pragmatic meaning of *al-indzar* (giving a warning) as contained in surah al-Mursalat: 46, and the pragmatic meaning of *al-ihtiqar* (underestimating) as contained in surah Yunus: 80. In determining the number of pragmatic meanings of imperative verses, this study refers to the opinion of as-Suyuthi, who said that the imperative verses of the Quran have 20 pragmatic meanings.

Research Method

Basically, this research is research on translation which is descriptive and oriented towards translation as a cognitive product. The research design uses a qualitative-evaluative approach with an embedded case study research design.

The research sample was selected purposively according to the research objectives and determined based on specific criteria. In this regard, the research sample consists of 20 imperative verses with cultural nuances, each with a particular pragmatic meaning.

The study focuses on the translation of imperative verses in the Ministry of Religion's translation (the Quran and its translation). There are two categories of data used in this study. First, data in the form of words, phrases, and clauses is contained in the 20 imperative verses of the Quran and its translations. Analysis of this data is intended to reveal the application of translation techniques and procedures used in handling imperative verses with cultural nuances. Second, data in the form of respondents' perceptions regarding the clarity of translation of imperative verses were collected using a questionnaire on the degree of clarity of translation. In this case, clarity relates to the understanding of the language of the translation, which is determined by the mindset, paragraph structure, sentence construction, punctuation, collocation, diction, and other grammatical elements. The adequacy of the translation was also measured using a cloze test which included independent criteria (accurate $\geq 50\%$), instructional (accurate between 30%-49%), or frustrating (accurate $< 30\%$).

Findings and Discussion

Translation can be seen as transferring the information contained in the SL to TL. The transfer of information into TL necessitates the fulfillment of the clarity aspect. In translation, presenting clarity is as important as presenting accuracy. It is not impossible for a translated text to fulfill aspects of accuracy, but it does not present sufficient clarity for the reader. Unclear information SL cannot be conveyed entirely because the translated text is complex or cannot be understood. The clarity aspect relates to the readability and understandability of the information contained in a translated text.

The Clarity of Translation of the Imperative Verses

The degree of clarity relates to how easily the reader understands the information in a translated text. A translated text is said to be easily understood by its readers when it has a high degree of readability. So, the clarity aspect relates to the legibility of the translation language, which includes

its elements, such as mindset, sentence construction, and other grammatical elements. Respondents' responses are beneficial in knowing the degree of clarity in the translation of imperative verses. In their capacity as native BI speakers, the respondents expressed their responses to the translation of the imperative verses contained in the Ministry of Religion's translation by assessing whether it was clear, less clear, or not clear. *First*, a translation of imperative verses is considered clear when the mindset, sentence construction, and grammatical elements can be understood easily. *Second*, a translation of imperative verses is considered less clear when in general, the translation can be understood, but there is still a mindset, sentence constructions, or other grammatical elements that are less understandable. *Third*, a translation of imperative verses is considered unclear when the mindset, sentence construction, and grammatical elements are difficult to understand.

The findings of this study indicate that, in general, the translation of imperative verses with cultural nuances in the Ministry of Religion translation has a high degree of clarity. This is shown by the average clarity of the translation of imperative verses, which reaches 84.8%. This means that the translation of the imperative verses in this Ministry of Religion translation can be easily understood by readers. The degree of clarity in the translation of imperative verses in the Ministry of Religion's translation is demonstrated in the following table.

Table 1. The clarity of the translation of imperative verses

No.	Translation of Imperative Verses with Cultural Nuances	Clarity Degree (%)
1	Q.S. al-Baqarah: 201	90,0
2	Q.S. Luqman: 17	83,3
3	Q.S. Ibrahim: 30	82,2
4	Q.S. al-Baqarah: 23	87,8
5	Q.S. al-Baqarah: 168	93,3
6	Q.S. al-Mulk: 13	80,0
7	Q.S. al-Hijr: 45-46	88,9
8	Q.S. an-Nahl: 114	90,0
9	Q.S. al-Mu'minin: 107-108	83,3

10	Q.S. al-Fatihah: 6	92,2
11	Q.S. Yunus: 101	83,3
12	Q.S. al-Isra': 48	83,3
13	Q.S. Ghafir: 68	86,7
14	Q.S. Yusuf: 9	75,6
15	Q.S. az-Zukhruf: 77	82,2
16	Q.S. Yusuf: 21	82,2
17	Q.S. al-Mursalat: 45-46	84,4
18	Q.S. Yunus: 80	83,3
19	Q.S. Qaf: 23-24	77,8
20	Q.S. Ali Imran: 93	85,6
Average		84,8

In addition to asking for respondents' responses, in this study, the degree of clarity in the translation of imperative verses was also examined using the cloze test. The use of the cloze test is intended to reveal whether the clarity of the translation of imperative verses with cultural nuances is at the independent, instructional, and frustrating level. The independent level indicates that the reader can understand the translation of imperative verses independently; the instructional level indicates that readers can understand the translation of imperative verses with the help of others; and the level of frustration indicates that readers have difficulty understanding the translation of imperative verses with cultural nuances.

Overall, the translation of the imperative verses in the translation of the Ministry of Religion, which became the research sample, contained 2,660 words. In this study, the implementation of the cloze test involved 40 respondents. After learning the translation of the imperative verses, the respondent was asked to complete the blank parts of the translated text systematically. The results of the cloze test showed that 78.9% of the respondents were able to complete the blank translation parts correctly. This percentage shows that the translation of imperative verses with cultural nuances in the Ministry of Religion's translation is at the independent level because the number of correct answers is more than half. This independent level means that readers can understand the translation of imperative verses with cultural nuances in the Ministry of Religion's translation independently without needing the help of others.

The clarity of the translation of imperative verses with cultural nuances cannot be separated from applying the translation techniques and procedures used in handling micro units of translation. For example, when dealing with the pronoun *هـ* in the phrase *أَشْتَرْتَهُ* found in Surah Yusuf: 21, the translation of the Ministry of Religion applies a literal technique; the hatta phrase is translated into *membelinya* (bought him). The application of this literal technique damages the clarity of the translation of the imperative verse. Readers of the translation may look for the antecedent to which the pronoun *nya* (him) refers in the translation because the anaphoric pronoun *nya* refers to Yusuf, mentioned in the previous verse. Another example regarding the handling of the phrase *أَحْسَبُوا فِيهَا* contained in surah al-Mu'minin: 108. In this case, the Ministry of Religion translation handles the phrase *فِيهَا* also by applying the literal technique. As a result, this verse fragment is translated as *tinggallah dengan hina di dalamnya* (stay contemptible in it). It turns out that the existence of the phrase *di dalamnya* (in it) is seen as damaging the clarity of the translation of the imperative verse because the pronouns *nya* (it), which are anaphoric, also do not refer to clear linguistic elements in the translation of the verse.

Apart from applying literal techniques, efforts to maintain the SL elements in TL are also carried out by the Ministry of Religion's translation using the calque technique. The calque technique, commonly applied at the level of this phrase, is not that different from the literal technique in terms of its loyalty to the SL. For example, in the Ministry of Religion's translation, the adjective phrase *الصِّرَاطَ الْمُسْتَقِيمَ* contained in surah al-Fatihah: 6 is handled using the calque technique; the phrase is translated into *jalan yang lurus* (a straight path). The clarity translation of this phrase is relatively unacceptable if it is handled by applying a single procedure, namely only the calque technique. The acceptance of the clarity of this phrase translation is obtained thanks to the application of the couplet procedure, which combines the calque technique with the amplification technique. The application of the amplification technique comes in the form of providing footnotes that reveal further the meaning of *jalan yang lurus, yaitu jalan hidup yang benar, yang dapat membuat bahagia di dunia dan akhirat* (the straight path, namely the right way of life, which can make you happy in this world and the hereafter). Thanks to the existence of footnotes, the translation of this verse has a high degree of clarity. This is in line with the research of Syihabuddin (2005), which revealed that the understanding of translated texts can be done, including by providing explanations for specific expressions.

The application of translation techniques has implications for the clarity degree of the translation. The research findings show that transposition is one of the translation techniques that can relatively increase the degree of

clarity of the translation. Transposition techniques are commonly used to change grammatical categories, for example, adverbs into verbs (see Molina & Albir, 2002). Changes in grammatical categories were made because of differences in SL and TL, especially those from different language families, at the grammatical level. The difference between SL and TL ensures an adjustment in translation, both at the level, structure, and category. For example, the pragmatic meaning of *al-ibahah* (allowing) can be more fully represented in the translation of the verse: (يَأْتِيهَا النَّاسُ) (كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا) contained in surah al-Baqarah: 168 by applying the transposition technique. The verb *كُلُوا* which literally means *makanlah* (eat), with the transposition technique, can be translated into *kalian boleh makan* (you may eat). Although the application of this technique causes a shift in the category from imperative verbs to ordinary active verbs, the meaning of *al-ibahah* in the translation feels more represented. That way, this verse's translation will be clearer if it is translated into, *Wahai manusia, kalian boleh makan sebagian makanan yang halal lagi baik* (O people, you may eat some of the halal and good food).

Conclusion

The Ministry of Religion's translation handles imperative verses with cultural nuances using the source language approach strategy. The use of this strategy makes the SL feel present in the translation. However, the clarity on the translation of imperative verses in the Ministry of Religion's translation is partly due to a single procedure that employs the transposition technique. In addition, the application of the couplet procedure, which combines the calque technique with the amplification technique, is also considered to present a high degree of clarity. With the calque technique, a phrase contained in an imperative verse is translated literally by borrowing the expression used by SL. By applying the amplification technique, this literal translation is further elaborated in a commentary, whether in the form of explanations in brackets, captions, subtitles, *hasyiah* (marginal annotation), footnotes, or endnotes. In general, the translation of imperative verses with cultural nuances in the Ministry of Religion translation has an acceptable degree of clarity. This was also reinforced by the results of the cloze test, which stated that the clarity of the translation of imperative verses with cultural nuances in the Ministry of Religion's translation was at the independent level.

Theoretically, presenting a clarity of translation does not always have to apply translation techniques oriented to

TL, such as modulation, linguistic amplification, and the like, but can also apply a couplet procedure that combines literal techniques with one of the TL-oriented translation techniques. This method is seen not only to present the clarity of the translation but also the accuracy of the translation. In practice, measuring the adequacy of a translation by asking for TL readers' responses is seen as more effective than, for example, using only the cloze test or fog index.

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