

CHAPTER II: LITERATURE REVIEW

2.1 Introduction.

This chapter discusses the aspects and focus of this study more specifically. First, this chapter discusses the concept of translation and its essential elements. Second, this chapter relates translation to Malaysian Sign Language as the target language of the deaf community. Next, this chapter describes the theoretical framework used and the previous studies related to this study. It is expected for this study to help readers gain a clearer understanding on its background.

2.2 Translation Concept

Translation as an act of communication between societies in countries around the world, has played its role in extraordinary ways. Translation activity connects two or more races in understanding one another. It is difficult to imagine what interaction model would help the communication of the world community if there was no translation bridge as has been done all along (Ilzamuddin, 2004). Translation from one language to another is very much needed by the societies in the world until now.

2.2.1 Translation Definition

The definition of translation is divided into two parts, namely in terms of language and terminology. In terms of language, according to Kamus Dewan (2010), the word “translation” means “transferring one language to another”. While according to Muhammad Arsyad (2009: 68-69), translation in Arabic is a derivative of the four-letter verb (*ruba'iyy*) تَرْجِمَ. Translation according to language sources has three definitions, namely:

1. Interpretation, explanation, and description of a word by using its original language.
2. Interpretation and description by using a second language.
3. Transferring a word from one language to another.

The difference between the second and third definitions is in terms of the role played by a translator. The role of translator in the second definition comprises of translation and interpretation. On the contrary, the role of translator in the third definition is simply for translation (Muhammad Arsyad; 2009: 68-69).

Whereas in terms of terminology, translation has various definitions through the opinions of famous language figures. Scholar Al-Zarqāniy (1988) defined translation as the transfer of the meaning of a word from one language to another, in addition to (target language text) complementing the entire meaning of the source text.

Western scholars also have various definitions for translation. Catford (1996) stated that translation means the replacement of a textual material in one language (source language) with a corresponding textual material in another language (target language). While according to Newmark (1988), it is an activity to translate the meaning of a text to another language that is the target language based on the preferences of the author of the source language text. Nida (1964) stated that translation is a re-copying into the language of the information receiver from the original language in the form of the closest and simplest resemblance; first in terms of its meaning and second in terms of its style. Whereas according to Venuti (1995), translation is a process involving a series of indicators that form the source language text, replaced by a series of indicators in the target language given by a translator

based on the strength of interpretation. Lefevere (1992) viewed translation as a negotiation process between two cultures that require acculturation.

Local scholar Ainon Muhammad (1994) suggested that translation puts more emphasis on the message contained in the source text without mentioning about the structure and form of the original message. According to her, translation means: A process of re-copying the information contained in a source text into the language of the receiver.

Based on the definitions of translation above, it can be concluded that the translation process involves the use of source language, target language, and text or material to be translated. Furthermore, there are several aspects to be considered in the translation process, namely language style, target reader's response, similarities between source language and target language as well as two cultures involved, specifically source language culture and target language culture.

2.3 Equivalence Concept and Skopos Rule

Equivalence or similarity concept is the main concept that underlies the production of translation between two different languages. This concept explains how the selection of words, phrases, or other linguistic elements can carry the same or nearly the same meaning as the meaning contained in a source text.

According to Nord (1997), a sufficient and adequate equivalent is capable of making the meaning of the source text to be as good and as close as the meaning in the target language, in accordance with the goal of a translation. Gut (1991) opined that the result of a translation work is often considered as the final product, yet the concept of equivalence or similarity of meaning is the main result quality that is most appreciated. Nida and Tiber (1974) and Bassnett (1980) added that the concept of

equivalence is not limited to the use of words alone in translation, but how this concept is capable of giving the same effect to the reader of the target language as how the writer of the source language feels.

Although the equivalence concept is very valuable in producing a translation, it is undeniable that applying this concept also has some difficulties (Hasuria Che Omar & Halisna Haroon, 2013). There are differences of opinions among scholars in explaining the evaluation reference framework during the production of a translation. Therefore, understanding on the concept of equivalence becomes diverse. Gutt (1991) focused on the level of text content, while Koller (1972) referred to the effect of textual equivalence, and Nida and Taber (1974) referred to the response of the audience. Koller (1985) proposed five reference frameworks, which are denotation, connotation, textual familiarity, pragmatics, and form. This suggestion is accepted by most scholars if the elements in the source language fulfil the same function in translating into the target language (Levy, 1967/2000). Thus, according to Reiss and Vermeer (1984), equivalence is not the most basic concept in translation, and they suggested the skopos rule, which is an act of translation determined by purpose.

Scholars Vermeer (1989) and Nord (1997) stated that the skopos rule is also important in practicing a translation. According to them, every text produced must have a specific purpose and this purpose must be achieved. The skopos rule can guide translators/interpreters/speakers/writers in a way that enables the translation to function in situations that allow it to be used by people who want to use it in exactly the way they want the text to work.

Therefore, in this study, the researcher focuses on how the translation of Mufradāt Alfāz al-Qur'ān which is the main source of reference in this study can be

presented in the structure of Malaysian Sign Language as a basis for deaf particularly in understanding the basic meaning of Islamic terminology.

2.4 Translation Types

Apart from understanding the meaning of translation and all the basic knowledge associated with translation activities, one should also know the important types of translation that are commonly found in the field of translation. American structuralist, Roman Jakobson in his paperwork “On Linguistic Aspects of Translation” (1959/2000) described three types of translation as follows:

1. Intra-lingual translation: Translation performed in the language itself. This situation usually happens when it is necessary to explain or describe something that has been said or written previously. Use of different dialects, styles, and discourses but in the same language. As an example: “I feel tonight Kelantan will win against JDT. How about you?” in Kelantanese dialect would be “*Kawe beraso male ni Kelate mene lawe JDT. Demo raso lagu mano?*”, while in Kuala Lumpur dialect would be “*Aku rase malam ni Kelantan menang lawan JDT. Ko pulak cane?*”. There is a difference in dialect even though they are in the same group of language, which is Malay.
2. Inter-lingual translation: Translation from one language to another, which is considered as the perfect translation (Jakobson, 1959/2000; Munday, 2001; Hatim & Munday, 2004).
3. Inter-semiotic translation: Translation of verbal symbols into non-verbal or vice-versa. Inter-semiotic translation can also occur if a written text is transformed into a film or painting, or from a common language to a road symbol. This translation is also present among various variations of delivery in

the same language, that is, produced into languages that lack of conventional properties such as sign language, braille code, or morse code. Moreover, the variation type of message delivery in this translation also occurs when one tries to encode a message in the visual phenomena category such as iconic symbols as ‘No smoking’, ‘Toilet’, ‘OKU Parking’, and so on (Hasuria & Halisna, 2013). In addition, symbols that are commonly seen when using modern technology and multimedia facilities also provide visuals that can be decoded to meanings that can be comprehended in everyday use such as the ‘three colours on traffic lights’ that means ‘ready, go, and stop’, and the ‘spinning icon’ on computer screens which means ‘waiting’ (Hasuria & Halisna, 2013).

Thus, in this study, the researcher uses intersemiotic translation because it has to do with translation into the sign language. The researcher will perform translation according to the structure of Malaysian Sign Language based on the findings from the second objective.

2.5 Translation Process

The translation process involves the transfer of information from the source language to the target language (Goh, 2013). This process requires an orderly and planned procedure in producing a translation (Darwish, 1999).

A translator must not only master the language used in the translation but also acquire translation theories, disciplines, and methodologies in order to produce a quality translation. According to Hilmi Abdullah (2015), in order to produce an Arabic translation into Malay, a translator must go through the following procedures;

1. Skimming to acquire a sense of the book's theme and the author's writing style;
2. Provide reference resources relating to the text to be translated, such as bilingual dictionaries, glossaries, and other related reference materials;
3. Read the book a second time critically to evaluate the content and language, as well as to determine how simple or complex each section is;
4. Translate in a systematic manner to complete the first draft;
5. Examine and re-examine the early draft for flaws or mistakes;
6. Revise the early draft in order to create a manuscript;
7. A competent reviewer evaluates the document for quality;
8. The translator considers the reviewers' comments and recommendations; and
9. The translator amends the manuscript and improvise it.

In the context of al-Qur'ān translation, Nasimah Abdullah (2020) asserts that al-Qur'ān which was revealed in Arabic contains a variety of characteristics. Phonetic features, derivation (*al-isytiqaq*), lexical formation, inflection (*al-I'raab*), Arabisation (*al-Ta'rib*), letter compatibility with meaning, the concepts of polysemy, synonyms, antonyms, structure sentences, sentence stylistics, word order, grammatical aspects, and sentence construction are among the features (Che Radiah Mezah, 2001). Before transmitting the meaning of Qur'ān, translator must not only master all of the knowledge related to Qur'ān, such as Arabic language, grammar, morphology, etymology, and rhetoric, but they must also study ḥadīth, *asbāb al-Nuzūl*, *Qirāāt* and *usuluddin* (Amar Fadzil, 2007). Another consideration for an al-Qur'ān translator is the accuracy of the lexical choices, phrases, and sentences. This is because accurate selection can lead to comprehending the meaning of al-Qur'ān as a whole or, at the very least, can impart a portion of the message intended by al-Qur'ān (Nasimah

Abdullah, 2017). In other words, the precision of the lexical, phrases, or sentences utilised in the text of al-Qur'ān translation are critical to guaranteeing successful communication with the target readers.

Besides that, Abdullah al-Qari Salleh (2011) stated in his paper titled "The Importance of Meticulous Translation in Religious Texts" (*"Pentingnya Terjemahan Rapi dalam Teks Agama"*) presented at the 13th International Translation Conference that every verse in al-Qur'ān should be extensively researched and scrutinised before the translation activity is conducted. The research also states the attributes that the translator of al-Qur'ān must possess, namely *taqwa* and fear of Allah. Translators must also hold a viewpoint that is consistent with *Ahlu Sunnah Wal Jamaah* and the practices of *Salaf al-Salih*. Furthermore, according to Sohair Abdel Moneim Sery (1999) in "Translation of Religious Texts and Efforts to Popularise Them", translators must be able to grasp both the source and target languages, have an understanding in the discipline of the translating material, besides being familiar with translation theory and practise. In addition, the study identifies two key characteristics that must be included in the translated religious text, which are precision in meaning and simple language.

Meanwhile, in the field of ḥadīth translation, al-Qasimiy explores the importance of ḥadīth translation in his work, *Qawaid al-Taḥdith* (1994). In the book *Syarah al-Nukhbat*, he expressed the ideas of al-Hafiz Ibn Hajar on the issue of translating the meaning of ḥadīth;

"The Islamic scholars' dispute on the narrative of ḥadīth with meaning is prominent. Nonetheless, the majority of them allow it. One of their convincing arguments is that the *ijmak* on allowing non-Arabic speakers to explain *sharī'ah* to people who are fluent in that language."

The narration of ḥadīth by transferring its meaning without being limited by pronunciation is a relief that Rasulullah PBUH has permitted as quoted in an ḥadīth of Ibn Mandah;

حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْبَاقِي الْمِصْبِيّ ثنا سَعِيدُ بْنُ عَمْرٍو السَّكُونِيُّ الْحِمَاصِيُّ ثنا الْوَلِيدُ بْنُ سَلَمَةَ حَدَّثَنِي يَعْقُوبُ بْنُ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ بْنِ أَكِيمَةَ اللَّيْثِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ : أَتَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فُفَلْنَا لَهُ : يَا بَائِنَا أَنْتَ وَأُمَّهَاتِنَا يَا رَسُولَ اللَّهِ إِنَّا نَسْمَعُ مِنْكَ الْحَدِيثَ , فَلَا نَقْدِرُ أَنْ نُؤَدِّيَهُ كَمَا سَمِعْنَاهُ فَقَالَ : " إِذَا لَمْ تُحِلُّوا حَرَامًا وَمَمْ تُحَرِّمُوا حَلَالًا وَأَصَبْتُمْ الْمَعْنَى , فَلَا بَأْسَ " .

From Ya'kub ibn Abdullah ibn Sulaiman ibn Ukaimah al-Laithi from his father from his grandfather said: We came to the Messenger of Allah and asked him: "O Messenger of Allah, indeed when we heard ḥadīth from you, we were not able to narrate is as we heard from you. Then he replied: "As long as you do not allow what is forbidden or forbid what is halal. As long as the meaning is correct, it does not matter (Ḥadīth. Al-Tabrani. al-Mu'jam al-Kabir (1983). Juz' 7:#6491)

Imam Tirmizi in al-Qasimiy (1994) supports this ḥadīth by saying, "Whoever wishes to impart the ḥadīth he has heard to others, he can vary the pronunciation as long as it does not change its meaning." Ibn Faris bolstered the view in al-Qasimiy (1994), asserting that if narrators are obligated to preserve the utterance without leaving out a single letter, it is clear that Rasulullah PBUH would have instructed the companions to record or carefully study what they have heard from the Prophet PBUH, as how the Prophet PBUH directed the companions to write down the revelation of al-Qur'ān, which cannot be changed in meaning or pronunciation. Because there is no such order, the narration of ḥadīth is lighter; yet, communicating it based on the speech heard is more afdal (Al-Tabrani, 1983). Similarly, in the case of translation, the translator must select the term that is closest to the sound and meaning of ḥadīth, as promoted by the Prophet PBUH to the companions, to express his words as being heard by them. This is consistent with the ḥadīth of the Prophet PBUH reported by Ibn Mas'ud:

حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الدَّمَشْقِيُّ حَدَّثَنَا مُبَشِّرُ بْنُ إِسْمَاعِيلَ الْحَلَبِيُّ عَنْ مُعَانَ بْنِ رِفَاعَةَ عَنْ عَبْدِ الْوَهَّابِ بْنِ مُخْتِ الْمَكِّيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . " نَضَّرَ اللَّهُ عَبْدًا سَمِعَ مَقَالِي فَوَعَاهَا ثُمَّ بَلَّغَهَا عَنِّي فَرُبَّ حَامِلٍ فِئْهِ عَزِيرٌ فِئْهِ وَرُبَّ حَامِلٍ فِئْهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ " .

It was narrated that Anas bin Malik said:

"The Messenger of Allah said: 'May Allah cause to flourish a slave (of His) who hears my words and understands them, then he conveys them from me. There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who may have more understanding of it than they do.' (Hadīth. Sunan Ibnu Majah. Kitāb al-Muqaddimah: Bāb Man Balagha 'Ilman: Juz'1:#236)

The meaning of 'delivering as it is heard' is not to transmit the utterance without any change at all, but to express the ḥadīth without affecting its meaning. Narrators narrate ḥadīth as heard and comprehended from its utterance. The same is true if the translator translates ḥadīth without compounding or dismissing meaning, then they have 'delivered as he heard'.

Accordingly, when translating, a translator should prioritise the message in the target language from the source text. In translation, the translator should prioritise accurate recognition and comprehension of the sentence phrase without straying from the original meaning contained in the ḥadīth's original text. Khairul Amin Mohd Zain and Mohd Norzi bin Nasir (2012) have specified several translation standards to help organise the ḥadīth translation process;

1. Direct translation from the source's meaning;
2. Comply with the condition of *Syarah al- Ḥadīth*;
3. Adopt *rajih* meaning;
4. Maintain source's term;
5. No translation of nouns;
6. Maintain the source's sound and pronunciation;
7. No adoption of other religion's terms;

8. Not fanaticism (al-ta^csub);
9. Simple language;
10. Translations are best written with their *matan* of ḥadīth;
11. It is best to write *salawat* and prayer accordingly; and
12. Created in collaboration with professionals in Arabic, ḥadīth, Malay, and other relevant fields.

While, according to western scholars, Jiri Levy (2000) linked translation to two types of processes, namely the communication process that aims to transfer knowledge from the original to foreign readers and the decision process where translators are always faced with various options that require them to make decision according to the current stages in the translation process.

Whereas Nida (1964) divided the translation process into technical procedure and organisational procedure. Technical procedure is a procedure followed by a translator in an effort to transfer the source text to the target language. While organisational procedure involves the nature of the work environment, whether it consists of one translator or more. Nida (1964) specified the technical procedure into three stages, which are (1) analysis of the source language and the target language, (2) study of the source text, and (3) identification of appropriate equivalences. The following figure displays the three stages in technical procedure:

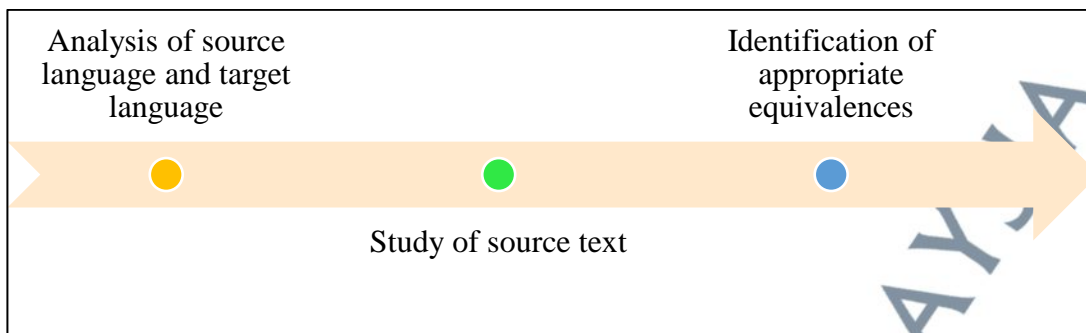


Figure 2.1: Technical Procedures by Nida (1964)

According to Newmark (1988), the translation process is a handling process that begins with the selection of an appropriate approach. There are four stages of translation according to Newmark (1988:4), namely:

1. The SL text level, the level of language, where we begin and which we continually (but not continuously) go back to;
2. The referential level, the level of objects and events, real or imaginary, which we progressively have to visualise and build up, and which is an essential part, first of the comprehension, then of the reproduction process;
3. The cohesive level, which is more general, and grammatical, which traces the train of thought, the feeling tone (positive or negative) and the various presuppositions of the ST text;
4. The level of naturalness, of common language appropriate to the writer or the speaker in a certain situation.

Overall, Kulwindr Kaur Sindhu (2006) concluded that all scholars agree that the translation process involves the process of analysing the source text, interpreting and understanding the source text, finding matching terms and equivalences in the target language to replace difficult phrases in the source language, translating, revising, improving, reading proofs, and submitting translation result to clients.

Additionally, Goh (2013) stated that the translation process is indeed a complex process and requires skills, competencies, professionalism, and work ethic to ensure its perfection. Each stage and step must be followed with patience and humility. Ego needs to be removed especially in the process of testing the translation. All comments and criticism from third parties must be accepted with an open heart. Most importantly, the skills and competencies to translate are knowledge that is cumulative in nature. The accumulation of experience and training will make a translator more skilled and efficient day by day.

Therefore, in this study, the researcher as a translator will use the skill of using sign language and the existing experience with the deaf community in Malaysia for five years to try producing an appropriate and effective translation for the community. Among the steps of translation process that will be performed by the researcher are analysing, interpreting, and understanding the source text which is Mufradāt Alfāz al-Qur'ān as the primary source and Dictionary of al-Qur'ān (*Kamus al-Qur'ān*), Al-Sirāj fī Bayān Gharīb al-Qur'ān and Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhul Qur'ān the secondary sources. Then, the researcher will find a suitable equivalence and adopt the skopos rule in guiding the researcher in performing the translation. Views from supervisors, experts in the fields of religion and sign language, and colleagues are also obtained in producing an effective translation. The researcher will also obtain expert validation to confirm the final findings obtained. It is hoped that the findings from this study can be used to benefit users, especially the deaf community.

2.6 Relevance Theory

This study is reinforced with Relevance Theory (RT) which can help to interpret the meaning of the utterances to be conveyed. RT was founded by Dan Sperber and Deidre Wilson in 1986 through the book 'Relevance Communication and Cognition' (1986). Then, this theory was further developed by Gutt in the translation discipline in 1991 (Gutt, 1991). The principle of relevance puts more emphasis on the form of communication that can be understood between a speaker and a listener. The speaker is responsible for ensuring what is spoken is truly relevant and appropriate for the listener to understand. In other words, the speaker can ensure what is being said has optimal relevance characteristics. An optimal relevance means that each utterance has the maximum contextual effect that can be summarized in the shortest possible time. Hence, the context should be balanced with the processing time to produce the expected information content (Nor Hashimah Jalaludin, 1992). This in turn produces the true definition of RT, namely: 1) Assuming all things are balanced, the more the contextual effects, the more relevant the utterances. 2) Assuming all things are balanced, the lesser the effort to process the information, the more relevant the utterances.

The three main aspects emphasized in Relevance Theory in the interpretation of meaning are context, context effect, and process cost. Context is the construction of thought that is psychological and cognitive in nature (Gutt, 1998). It is a set of assumptions of the listener or the secondary reader/target reader (in the translation discipline) towards the world and its surroundings (Sperber & Wilson, 1986). According to this definition, context encompasses almost all phenomena and events that can be perceived by human thought. Context does not only exist in the physical

environment that can be seen and felt, but also includes previous utterances and sentences (for information in texts), future assumptions, scientific hypotheses, religious beliefs, past memories, universal culture, and human perceptions towards the attitude and mentality of the speaker of a communication (Gutt, 1998). All of them play a role in the interpretation of utterances. Context can also be shaped and developed.

According to Zaiton Ismail (2003), context effect or cognitive effect is the actual interpretation/answer of an utterance produced after a set of assumptions is produced (Gutt, 1992). When all of them get contextual information in the speaker's utterance, the information will be processed in three ways, either combined, reinforced, or dropped with the actual context of an utterance to obtain a high contextual effect. While process cost is the effort of processing, in addition to context effect and context that underlies a conversation, the effort of processing should also be emphasized. Processing effort is the effort involved in interpreting the meaning of utterances. In the definition of relevance, the lower the effort to process information, the more relevant the utterances.

In terms of appropriateness, RT is in line with studies related to figurative language, proverbs, particles, space concept, use of symbols in speech, and study of novels and poems (Srikandi Saemah & Mary Fatimah, 2020; Muhammad Zaidi et al., 2019; Hartini & Normaliza, 2017; Muhammad Fauzi, 2002). Additionally, according to Hasuria (2009), if associated with sign language, the theory of relevance is suitable to be adapted because the symbols produced have a direct relationship with contextual meaning and to understand it requires a bit mental interpretation effort because context in the theory of relevance does not mean only joint text or mere situations, but

whether things that are seen, heard, felt, or remembered can be a set of assumptions possessed by a listener or a secondary reader. This relevance can be attributed to concepts that are then transferred into symbols in sign language communication.

2.7 Malaysian Sign Language (MSL)

The origins of MSL first established in Malaysia cannot be identified but the development of sign language was formally identified during the establishment of Sekolah Kanak-Kanak Pekak Persekutuan or also known as Federation School for the Deaf (FSD) in 1954. The establishment of the school was the result of the efforts and awareness of Lady Templer, the wife of High Commissioner of Malaya who gained information from Dr. Field, a researcher in Pediatric Unit of Hong Kong University who conducted a study on the deaf community in Malaya 1952 and found that a number of deaf children were placed in Tanjung Rambutan Mental Hospital because they could not speak and hear (Syar Meeze, 2015; Majudiri Y Foundation for the Deaf, 2006). Thus, this first school was founded to meet the educational needs of deaf children (Hasuria, 2009).

Although the oralism method was used in the teaching and learning session, these deaf children created hand signals to complement their communication needs. Since they lived in dormitories, hand signals can be used extensively in their daily lives. This was when the signal vocabulary became more numerous and evolving (Hasuria, 2009).

In 1960, Tan Yap had gone to the United States to study the American Sign Language (ASL) and to learn more about the culture of the deaf community at Gallaudet College, America. He had brought an American sign language book to Malaysia before the use of sign language was included in the education system for

deaf people. Once back in homeland, he spread sign language by establishing social associations and clubs to promote the development of the deaf community. He had established Association of Sign Language Interpreters for the deaf community in Selangor and a community service center for deaf people in Bukit Nenas, Kuala Lumpur. His efforts towards the sign language and the development of the lives of 29 deaf people had spanned to 40 years for which he was declared as the father of deaf people in Malaysia (Majudiri Y Foundation for the Deaf, 2006).

In 1976, the total communication method was introduced to replace the oralism method (Majudiri Y Foundation for the Deaf, 2006) because it was found that most deaf people failed to communicate verbally even with expert help and training (Saleena, 2004). Apparently, the oralism method failed to meet the communication needs of deaf people as a teaching and learning approach. Thus, in 1976, Professor Frances Parsons of Gallaudet College introduced the total communication method to Dato' Saleena Yahya Isa who was then the principal of Federation School for the Deaf and she accepted the approach with an open heart (Teh, 2009). Total communication is a communication method that combines speech, lip movements, hand gestures, and finger spelling.

Afterwards, Manually Coded Malay (BMKT) (later on known as KTBM) was first introduced in 1978 through the work of Total Communication Working Committee that was chaired by Prof. Asmah Haji Omar and staffed by teachers of deaf children. According to Asmah Haji Omar:

“BMKT is implemented according to the grammatical basics of the Malay principles as heard, spoken, written, read, and understood by the users of Malay. When this BMKT is translated into written language, there will be no difference with the everyday Malay in terms of the grammar or the meaning of the language”

(Asmah Haji Omar, 1985)

Based on the explanation above, KTMB by Malay grammar system is fully in accordance with the concept that it supports. Manual codes modules that had been worked on by teachers were finally published in 1985 by Ministry of Education as Manually Coded Malay Volume 1. KTMB is a component of total communication that should be performed simultaneously with facial expressions, lip movements (voicing), and the use of finger spelling to introduce terms or terms that have no signal (Teh, 2009).

Although KTBM was established, it is not a language but manual codes that were formed and enacted to facilitate deaf people learn Malay (Abdullah Yusoff et. al., 2009). MSL continues to be used for the purpose of communication among them to this day. It is also often found that MSL is used in schools to explain the meaning of the KTBM code (Hasuria, 2009; Syar Meeze, 2015).

In the teaching and learning of Islamic Education for deaf students, Islamic Education Manually Coded Malay (BMKT) Drafting and Revision Sub-Committee was established to produce the book Islamic Education Manually Coded Malay (BMKT) in 1988. This book has manual codes that very much cover the daily life of a Muslim. However, this book was found not arranged by chapter and did not provide the meaning of terms used.

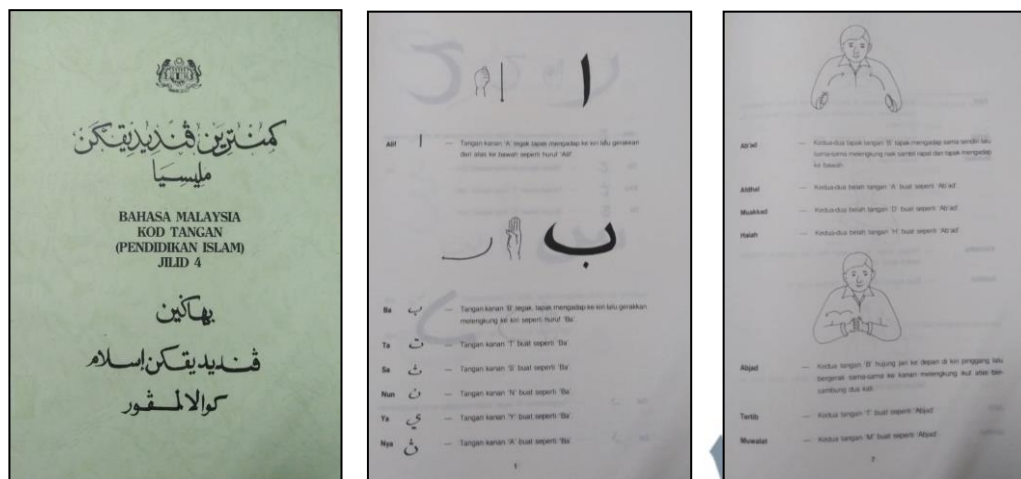


Figure 2.2: Islamic Education Manually Coded Malay (BMKT) Book (1988)

While KTBM has been introduced, the deaf community continued to use signals in their own way. Many schools for deaf students were established in each state and associations for deaf people were also actively established. With the establishment of Malaysian Federation of the Deaf (MFD), it appeared that the development of awareness and progress of the deaf community became increased. In 2000, MSL was published as a book as a result of the efforts of Malaysian Federation of the Deaf in Malaysian Sign Language Book, followed by Volume 2 in 2003. MSL has been recognized as the official language of deaf people in Malaysia and was later recognized by Ministry of National Unity and Community Development, Department of Social Welfare Malaysia, and Persons with Disabilities Act 2008 or Act 685 (Hasuria, 2009). Through these two books, there are religious terms that have been introduced according to the norms of the lives of the deaf community and as basic knowledge for them. These terms are introduced in a specific chapter that refers to general religions such as religions related to Islam, Christianity, Buddhism, and Hinduism. This book has terms in both Malay and English, illustrations of signal images, guidance to perform them, and examples of sentences. However, this book is

not equipped with guidance in explaining the meaning of terms that have been developed.

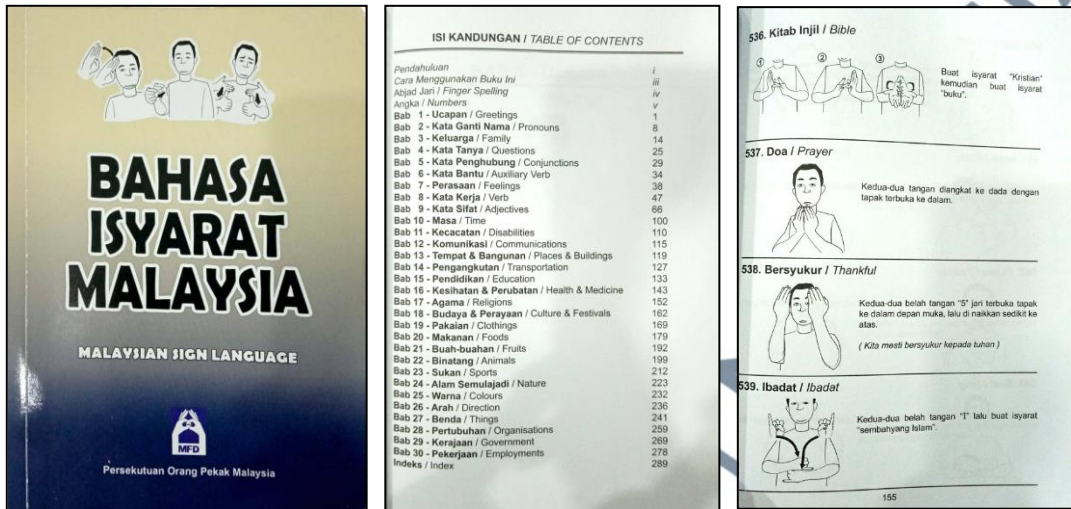


Figure 2.3: Malaysian Sign Language Book (2000)

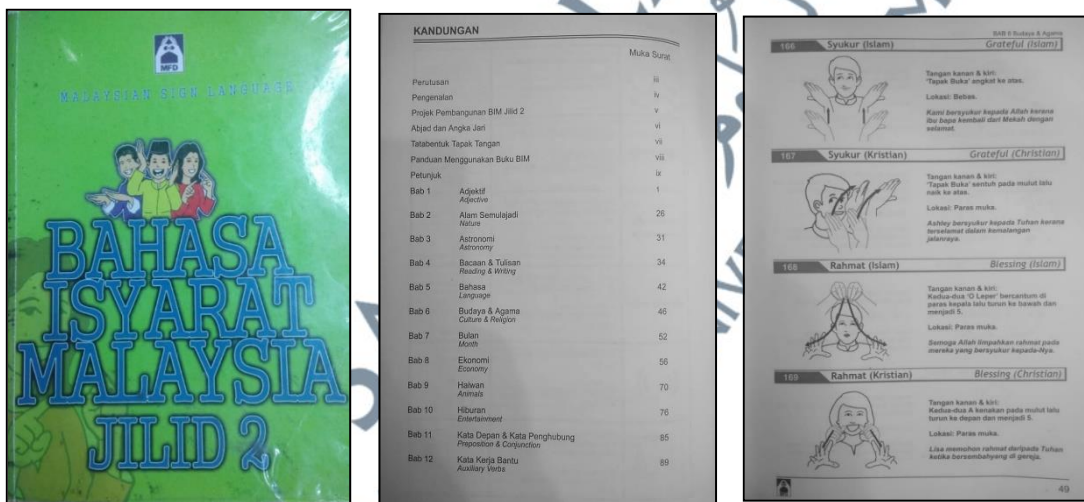


Figure 2.4: Malaysian Sign Language Book Volume 2 (2000)

In addition, MFD also produced books such as MSL Technology (2003), MSL: Local and Foreign Places (2002), Let's Learn BM CD (2007), MSL Volume 2: Local and Foreign Places (2007), and MSL Pocket Book (2009). MSL that specializes in Islamic terminology was first introduced in 2014 with the publication of Islamic Signals Book published by Malaysian Federation of the Deaf (Malaysian Federation of the Deaf, 2014). This This was due to the determination and interest of deaf

Muslims to learn about religion as well as to fulfil the responsibility of a Muslim. In an effort to publish this book, Malaysian Federation of the Deaf had gone to Saudi Arabia to collect and study sign language there as a reference. According to Mohd Sazali Shaari, president of Malaysian Federation of the Deaf, on 10 November 2013, he and two members of Malaysian Deaf Muslim Association (PRISMA) had been invited to attend Deaf Muslim Forum at the international level in Doha, Qatar. From there, he was gifted with *al-Qamus al-Ishāri lil Şum*, a published work by Qatar Deaf People Association. According to him, Islamic Signals Book is the result of a combination of signals taken from the dictionary with existing local signals (Malaysian Federation of the Deaf, 2014). However, there are several weaknesses that require improvement because there is no consistency in content, which is less suitable with the culture and lifestyle of Deaf in Malaysia (Syar Meeze, 2015).

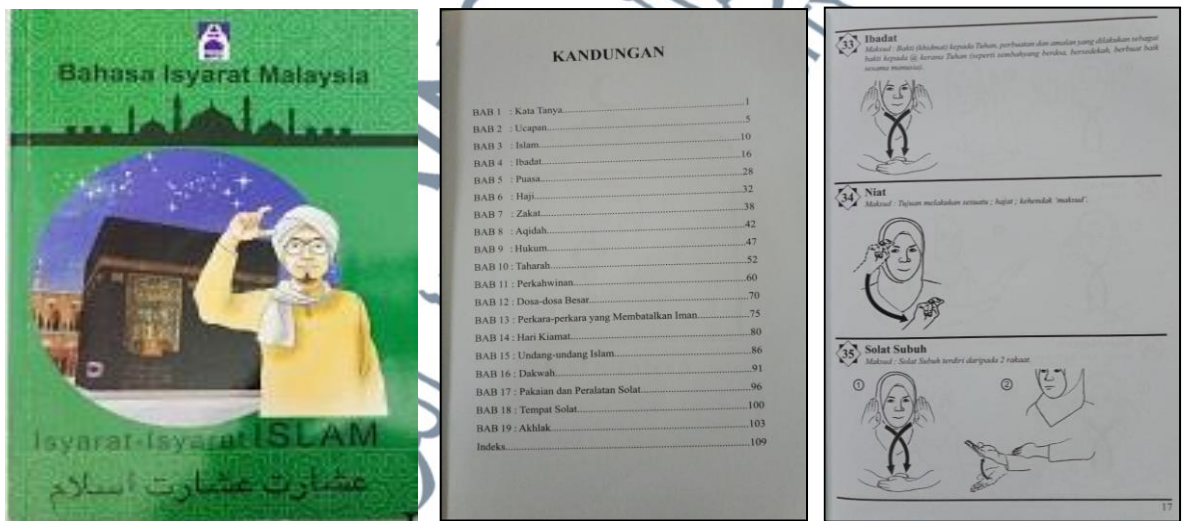


Figure 2.5: Islamic Signals Book (2014)

Apart from MFD, awareness on the importance of religion to the deaf community is becoming more widespread. There are educational institutions in collaboration with deaf people associations producing religious modules for this community. For example, *Farḍu 'Ain* Basic Module for People with Hearing

Impairment was produced by Universiti Sains Islam Malaysia (USIM) under Faculty of Leadership and Management. In this module, there are six topics related to the basics of *Fardhu 'Ain* which comprise of the pillars of Iman, *Taharah*, ablution and prayers, fasting, zakāt, and hajj. However, there are signal confusions in terms of image illustrations and the informal background of the sign language interpreters.

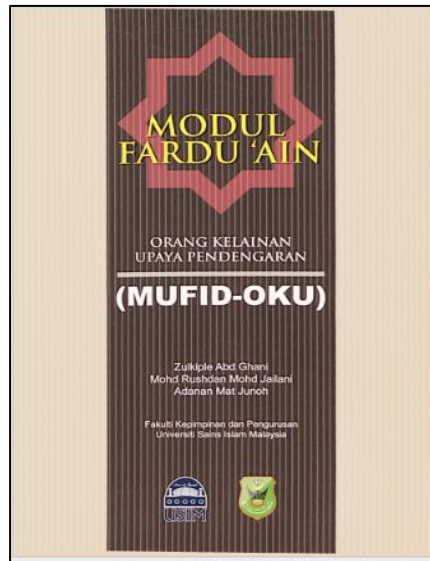


Figure 2.6: *Fardhu 'Ain* Module for People with Hearing Impairment (2013)

Therefore, this study was conducted on taking into account factors from the noble efforts that had been carried out previously for improvement. Hence, this study aims to translate the meaning of Islamic basic terminology in Malaysian Sign Language Book Volume 1 and 2 which follows the grammar of deaf people through the primary and secondary sources of the selected religion. Indeed, efforts in introducing Islam to the deaf community should be widened. It is hoped that this study is able to help the deaf community in learning the meaning of Islamic terminology better and more accurately.

2.8 Previous Studies

2.8.1 Mufradāt Alfāz al-Qur'ān

Mufradāt Alfāz al-Qur'ān by Ar-Rāghib al-Aṣfahānī is famous throughout the Islamic world and has gained a place and respect among scholars of tafsir and language from one generation to another for its depth and summary which contains linguistic richness, and scholars have utilized it since the early fifth century to date.

Ar-Rāghib al-Aṣfahānī's full name is al-Husain bin Muhammad bin al-Mufadhal Abu al-Qāsim ar-Rāghib al-Aṣfahānī. Even in various literatures, the year of his birth is unknown. Rāghib al-Aṣfahānī is said to have died in the year 502 H/1108 A.D. (Mahmud, 2006). He was one of the Sunni imams, namely Ahli Sunnah wa Jamaah who was known as a leading writer in the Abbasid era, a scholar who has intellectual intelligence, a faqih, and had mastered various other knowledge disciplines. However, the most prominent in its scientific reputation is the field of tafsir or knowledge associated with the Qur'ān (Mahmud, 2006). Many books have been written by him such as Tahqīqul Bayān fi Ta'wili Qur'ān, Ar-Risālah al-Munabbihah 'ala Fawā'idil Qur'ān, Muhadharatul Udaba wa Muhawaratusy Syu'ara Bulagha, and Tafshilun Nasy'atami wa Tahsilus Sa'dataini.

In relation to his work Kitab Mufradāt Alfāz al-Qur'ān, there are various names debated, including Mufrādāt, Mufradāt Alfāz al-Qur'ān, and Mufrādāt fil Gharibil Qur'ān. However, in this study, it is not necessary to discuss in depth about the differences in opinion of its name because the most important thing is the similarity of its content. In terms of the arrangement of this book, Rāghib al-Aṣfahānī has started the arrangement of the words with the letter alif followed by the arrangement of the next letters, except for half of the muhaqqiqs who started with the title Adam. Nevertheless, most muhaqqiqs began with the title Aba (Father). Whereas

in terms of manhaj, Rāghib al-Aṣfahānī has used an interesting manhaj in his book and a good approach, which indicates his height of knowledge, and deep understanding. First, he mentioned the real meaning of the subject (words), followed by the fractioning of the words (words derived from it), then he mentioned the imaginary meaning (implied meaning) of the subject, and he explained its relation to the real meaning. He also interpreted many verses of the Qur'ān with other verses of the Qur'ān, then he interpreted the Qur'ān with the words of companions and tabi'in, then he brought the words of wise people (scholars/experts) that coincide with the *sharī'ah* (Khalil & Sardar, 2019).

Rāghib al-Aṣfahānī emphasized that the first thing required in learning the knowledge of the Qur'ān is to know the pronunciation of the Qur'ān (al-Ulum al-Lafzhiyyah), and among the knowledge of the pronunciation of the Qur'ān is to examine the vocabulary of the pronunciation until the meanings of the vocabulary of pronunciation of the Qur'ān are produced for people who want to know its meaning starting from the most basic way (Sobri Dameng, 2011). He added that knowing the vocabulary of the pronunciation of the Qur'ān is not only useful in the knowledge of the Qur'ān alone, but it is also useful in all *sharī'ah* knowledge, because the pronunciation of the Qur'ān is the source and essence of Arabic kalam. The pronunciation of al-Qur'ān is a noble kalam that is held by the scholars of fiqh and wise people in determining laws and wisdoms, hence poets and writers hold onto it in the arrangement and verses of their poems (Sobri Dameng, 2011).

This book is often used as a reference to elaborate the meanings of terms. Among studies that referred to this book are studies of Gazi and Muhammad (2021) which referred to the term *al-infarad* (unity) and the term *ummah*; Nur Yasin (2019) that referred to the term *kholaqa* (the greatness of Allah in creating something

according to his will) and the term *ja'ala* (something to be taken advantage of); Farid and Roni (2019) that referred to the term *bai'* (giving an item by taking the price of the goods given); Mohammad Reza & Nemat (2019) that referred to the term *talaq* (divorce); Syaripudin (2019) that referred to the term *tarbiah*, and Ma'ruf (2019) that referred to the term *rahmat*.

Then, in 2018, the study of Desti (2018) referred to the term *al-tarbiyah* (building something step by step to reach the perfect limit), the term *al-tadris* (requires serious effort, because the lesson is explained thoroughly), the term *al-ta'qqul* (the power of the intellect to receive, bind, and maintain knowledge), the term *al-tadabbur* (thinking after an event occurs), the term *al-tafakkur* (thinking) and the term *al-mau'idzah* (reminder), and the study of Muhammad Firdaus, Md. Noor and Zaki (2018) referred to the term *tafsir*.

Next, in 2017, the study of Najmiah and Mohd Yakub (2017) referred to the term *al-nahj* (ways); Dede Rosyada (2017) referred to the term *ijtihad*; Fatahi (2017) referred to the term *jarimah* (crime) and the term *al-'iqab* (punishment); Syukraini (2017) referred to the term *siyaq* (dowry), and the study of Syamsul (2017) referred to the term *an-nas* (human).

In the following year, the study of Hamdani (2016) referred to the term *tahrif* (change), the study of Khairul (2016) referred to the term *sa'id* (happiness); Soufyan (2016) referred to the term *al-birr* (calming oneself in doing good) and the term *al-khayr* (something that everyone likes), and Sahlawati (2015) referred to the term Allah.

Based on previous studies on Mufradāt Alfāz al-Qur'ān, it is found that this book is often used as a reference for a certain term. However, the previous studies that have been conducted only focused on typical studies and have not been used in studies

associated with people with disabilities. Thus, this study uses Mufradāt Alfāz al-Qur'ān as the primary source in addition to the support by secondary data in translating the meaning of Islamic terminology according to the structure of Malaysian Sign Language for the deaf community.

2.8.2 Malaysian Sign Language Structure

Sign language is a form of communication that has a linguistic nature, with its own structure, which has the same importance and role as oral language. Each country has a different sign language. Just as how spoken language can be studied linguistically in the fields of phonology, morphology, syntax, semantics and so on, sign language can be studied linguistically in all fields as well.

Getting to the study related to the structure of sign language indeed involves the field of syntax that is the formation of sentences that consist of word arrangements that follow their own grammar. It is generally known that the sign language of each country is different from each other. However, in terms of syntax, sign language has similarities and differences due to internal and external factors according to the country itself.

In Malaysia, the study of the syntax of Malaysian Sign Language is not much studied compared to other sign languages such as American Sign Language and British Sign Language. However, there are several studies that touch on the syntax of Malaysian Sign Language such as the study of Bell et al. (2015) and Ho Koon Wei (2009). Both of these studies touch on the linguistic approach on Malaysian Sign Language which includes phonology, morphology and syntax.

The findings from this study show that the writing form for the glossary for the syntactic study in sign language should be written in capital letters to distinguish the sign language writing form with the writing language. There are several forms of syntax in Malaysian Sign Language based on the observations of the practice of deaf people in Malaysia.

2.8.2.1 Syntax Form: Verb (V)

As for the syntactic form of verb (V), the signaler is usually the doer (subject), replacing the narrated subject. Thus, the signaler does not have to signal the subject (subject is dropped). The signaler simply tells what the subject (V) did. For example:

- i. Malay Sentence : *Saya rasa sangat penat.*
: I feel so tired.
- ii. Malaysian Signal Language Sentence: TIRED.

2.8.2.2 Syntax Form: Verb + Object (VO)

This syntax form is as the explanation above and the object will remain. For example:

- i. Malay Sentence : *Saya makan buah.*
: I eat fruit.
- ii. Malaysian Sign Language Sentence: EAT FRUIT.

2.8.2.3 Syntax Form: Object + Verb (OV)

Object is put at the beginning of sentence as the main topic and this thing is highlighted to discuss the main topic. For example:

- i. Malay Sentence : *Saya membaca buku. Buku ini bagus.*
: I read a book. This book is good.
- ii. Malaysian Sign Language Sentence: BOOK READ GOOD.

2.8.2.4 Syntax Form: Subject + Verb (SV)

This form is also used in spoken language. For example:

- i. Malay Sentence : *Kucing itu sedang tidur.*
: The cat is sleeping.
- ii. Malaysian Sign Language Sentence: CAT STILL SLEEPING

2.8.2.5 Syntax Form: Subject + Verb + Object (SVO)

This form is also used in spoken language. For example:

- i. Malay Sentence : *Kucing itu mengejar tikus itu.*
: The cat chases the mouse.
- ii. Malaysian Sign Language Sentence: CAT CHASE MOUSE.

2.8.2.6 Syntax Form: Subject + Object + Verb (SOV)

For example:

- i. Malay Sentence : *Emak mencuci pinggan*
: Mother washes a dish.
- ii. Malaysian Sign Language Sentence: MOTHER DISH WASH.

2.8.2.7 Syntax Form: Object + Subject + Verb (OSV)

Object is put at the beginning of sentence as the main topic and this thing is highlighted to discuss the main topic. For example:

- i. Malay Sentence : *Kakak memberi buku kepada saya.*
: Sister gives the book to me.
- ii. Malaysian Sign Language Sentence: BOOK SISTER GIVE (the give signal is pointed to the signaller-the term me is dropped)

In addition, there are also studies that analyze the syntactic structure of sentences in the written language of deaf people against Malay Language. This aims to see the ability of deaf people to write the correct sentence. For example, the study of Goh and Teh (1993) has explored the syntactic structure of sentences written by deaf students based on the grammatical theory of generative transformation. The result

of the study put forward certain formulae to describe the written sentences of deaf students. The study also suggests that formal teaching of syntactic structure should be emphasized so that the problem of deaf students learning Malay Language can be overcome.

Other than that, the study of Abdullah and Che Raabiah (2014) touched on the highlights of linguistic proficiency in Malay Language of deaf students and identified a number of circumstances that make it difficult for deaf students to master Malay Language theoretically and practically. This study proves that being 'deaf' is not the main factor that prevents them from mastering Malay Language. This study is very beneficial to teachers who teach Malay Language to deaf students in: (1) identifying how deaf students acquire and learn Malay Language, (2) identifying their difficulties in mastering Malay Language (listening and speaking, reading and writing), (3) identifying the relationship between acquiring and learning Malay Language with the difficulties experienced, and (4) planning strategies to help deaf students master Malay Language.

Next is the study of Nor Hidayah (2016) on the proficiency of Malay Language verb affixes as the second language among deaf students. Data were analysed according to a combination of Error Analysis Theory and Monitor Theory. The study shows that the level of Malay Language verbs for deaf students is at a satisfactory level for verb prefixes but less satisfactory for verb infixes.

Diyana, Dahlya, and Yasmin (2019) conducted a study related to the achievement of deaf students on writing and understanding of the Malay Language subject. This study uses a quantitative descriptive study design in which data were collected from five schools in Malaysia, from different states. It analyses the achievements in Malay of students with hearing disabilities obtained from five schools

between Year 1 to Year 6. The test is divided into 2 parts, which are understanding and writing. The result of the study shows that the achievement of students in the writing part is weaker than the comprehension part in the mean and median analysis. This may be due to difficulties in language proficiency and their lack of sign or spoken language. The result of this study suggests a policy on the suitability of students' abilities and the test level that should be studied and implemented further.

In terms of studies related to Malaysian Sign Language and Islam, there are several studies that touch on this topic in general, but do not touch on the syntax of Malaysian Sign Language in particular. For example, a study by Syar Meeze et al. (2014) has presented the importance of the use of Malaysian Sign Language (MSL) in the teaching of Basics of *Farḍu 'Ain* (PAFA) to the deaf community. This study conducted interviews with a study sample consisting of 5 deaf people aged between 25 to 45 years. They have skills and expertise in the use of MSL. In addition, they are Islamic Education teachers who teach PAFA or preachers to the deaf community. The result of this study found that the use of MSL in the teaching of PAFA is very much needed because MSL is the main language in communicating with the deaf community and they understand instruction, teaching, and learning better by using MSL. The use of MSL will further facilitate the understanding of the deaf community to learn PAFA.

Although previous studies state that MSL is truly needed in teaching PAFA to deaf people, according to the study of Syar Meeze et al. (2017a), it is stated that there are issues and challenges faced by special education teachers in the use of MSL for teaching PAFA to the deaf community. The first issue and challenge is the lack of Islamic sign language which makes it difficult for the deaf community and the teachers who teach to communicate to discuss matters related to religion. In addition,

the second issue and challenge is the inability of PAFA teachers in communicating using sign language. The third issue and challenge is the unsuitability of the PAFA curriculum for the deaf community because the PAFA curriculum used for them is also used by other typical Muslim communities.

In addition, the use of MSL can be benefited by deaf people in learning the Qur'ān. Syar Meeze et.al. (2017b) conducted a study to identify the use of MSL in the translation of the meaning of sūrah Al-Fātihah. This study involved 10 people with hearing impairment (GKUP) who are skilled in applying MSL in the translation of sūrah Al-Fātihah. The study was conducted in semi-structured interviews with 10 hearing impaired people. The finding of this study shows that there are two perceptions of GKUP on the importance of MSL in the translation of sūrah Al-Fātihah, that is MSL can provide understanding to the hearing impaired community on the translation of the meaning of sūrah Al-Fātihah. Additionally, MSL is able to provide appreciation to GKUP on the translation of the meaning of sūrah Al-Fātihah. Therefore, the importance of this study shows that the use of MSL is very helpful for GKUP to learn the Qur'ān because it has a great impact in understanding and appreciation of the content of the Qur'ān.

Next, Siti Ramna et. al. (2018) in their study identified the need for the development of Malaysian Sign Language (MSL) for *'Ibādah* terminology. The research methodology uses a qualitative approach through an interview protocol on 10 Muslim Deaf. The finding of the study indicates the need for the development of MSL for the terminology of *'Ibādah* in providing a clear understanding, guiding the deaf towards goodness, increasing new knowledge, and attracting their interest in learning.

In addition, according to a study from the same researcher, Siti Ramna et al. (2020) has conducted a study on the evaluation of new sign language developed to

ensure the process teaching and learning (*PdP*) of prayer for deaf people can be carried out more effectively because there are sign languages that have confusion in terms of the form and true meaning of the terms. Thus, this study used Cohen Kappa to analyse the consensus assessment of five experts from the field of religion and six people from the field of sign language. Apart from that, a qualitative approach through group interviews was also conducted to enrich the finding of the study. Based on the finding of the study, this evaluation has achieved the Cohen Kappa Coefficient Index at the level of 0.87, which is at a very good scale level for the entire newly developed sign language. The implication is that this assessment can provide sign language that is in line with the meaning of religion and understanding of deaf people in Malaysia in prayer (*PdP*).

Next, the importance of deaf learning religion has been studied extensively at this time. Among them is the study by Hamdi Ishak et. al. (2010), that studied on the teaching and learning practices of Islamic Education to deaf students. The finding of the study found that teachers are less skilled in teaching, the use of curriculum is less appropriate, not skilled in using sign language, and do not have the correct techniques or ways in teaching deaf students. This causes deaf students to be less interested in learning Islamic Education.

In addition, Mohd Huzairi Awang et al., (2010) in their study have studied the perceptions of deaf students towards *farḍu ʿain* learning. The finding of the study found that deaf students are actually interested in learning *farḍu ʿain*, they think that learning *farḍu ʿain* is important in their lives but because the teaching and learning delivered by teachers are less meaningful, this causes them to be less focused on the basics of *farḍu ʿain*. Factors due to the problem are due to the delivery fashion of

teachers, unproficiency of teachers in sign language, and teachers are not skilled in teaching *farḍu 'ain* to deaf students.

Next, in the study of Mohd Mokhtar Tahar et al., (2005), it was found that teaching and learning to special groups about Islamic Education is very lacking due to the lack of expertise in teaching such groups, less appropriate curriculum, and less application of religious teaching to special groups.

While the study of Siti Muhibah Nor (2010) shows that the difficulty of deaf students understanding the subject of Islamic Education is because teachers are less skilled in sign language, no appropriate signs related to religion, and no appropriate method in teaching Islamic Education subject to deaf students.

Nafiseh Alaghehband Ghadim, Nazean Jomhari, Norlidah Alias, Syar Meeze Mohd Rashid, and Mohd Yakub @ Zulkifli Mohd Yusoff (2013) in their study have interviewed parents with deaf children and looked at their perspectives on Islamic Education for deaf students in Malaysia. The finding of the study shows that there are four concerns expressed by mothers who have a deaf child, namely the lack of family support in education, the Malay culture in relation to children with disabilities, dissatisfaction with the implementation of Qur'an education for deaf students in schools, and the lack of technological support in schools to aid the learning of deaf students.

However, there are no studies that focus on the translation of Islamic terminology explanations specifically based on the structure of Malaysian Sign Language. How can deaf understand religion in more depth if the basic of the meaning of an Islamic terminology term is not known. Therefore, the researcher hopes that this study will be able to open some opportunities, especially for the deaf community to

understand the translation of Islamic terminology with the help of the use of Mufradāt Alfāz al-Qur'ān.

2.9 Conclusion

Mufradāt Alfāz al-Qur'ān is often used as a research reference in issuing definitions of terminology. Various studies such as Ghazi and Muhammad (2021); Nur Yasin (2019); Farid and Roni (2019); Mohammad Reza & Nemat (2019); Syaripudin (2019), Ma'ruf (2019); Desti (2018); Muhammad Firdaus et al., (2018); Najmiah & Mohd Yakub (2017); Dede Rosyada (2017); Fatahi (2017); Syukraini (2017); Syamsul (2017); Hamdani (2016); Khairul (2016); Soufyan (2016); Sahlawati (2015) have used this book as a reference.

Nevertheless, the researcher found that such studies, especially those that translate Islamic terminology into the structure of Malaysian Sign Language (MSL) by using the book Mufradāt Alfāz al-Qur'ān, have not been studied. It is hoped that this study can be beneficial in providing accurate and easy translation, especially to the Deaf community in learning the basics of Islam.