



Variations in the Breadth of Interpersonal Meaning in *Rasail As-Safar*

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Abstract. Translating a language is not just moving from one language to another. Translation involves various elements that are not only elements of grammatical language but even more profound is semiotics. A translator must understand the semiotic process, including symbols and system signs, following the context surrounding a translated text. Equivalence in the translation process will be perfect when looking at the text textually and more at the context. The translation data in this study is a book called *Rasail As-Safar*, a collection of Arabic and English letters. The author also investigates the translation text using Halliday's theory of meaning metafunction from the breadth of its interpersonal meaning variation. This study argues that the variation in interpersonal meaning in *Rasail As-Safar* is in the small category. It is said to be small because, based on the data produced, the differences in functional elements in Arabic text and English text are not many, and the interpersonal meaning between the two texts is not so high that the variation in the breadth of meaning produced is slight.

Keywords: Translation · Breadth of interpersonal meaning · Rasail As-Safar

1 Introduction

The translation is a form of textual communication carried out by a person from one language to another to convey a message, idea, or idea. The ideas conveyed are usually various in the form of science, news, or even the promotion of a specific product in a different text or language. Readers can understand the ideas or messages in a given language in another language through translation. Therefore, they use translation to disseminate certain information, ideas, or ideologies from one language.

Translation also plays an essential role in the history of the spread of religion. In its history, translation was first carried out by the Egyptians around 3000 years B.C. with evidence of the inscription of two languages. This inscription then became an essential factor of cultural as well as religious understanding in Egypt. In the 12th century, there had even been contacted between the West and Islam through scientific debates, particularly in Spain. Clear evidence of the importance of translation is also apparent in the history of the 1522 version of Luther's Gospel [1]. In the end, the translation of the gospel expanded and was translated into English and other world languages. Likewise,

we can see that the translated Qur'an and other scriptures into various world languages. Islamic history also notes that in the middle ages (the middle of the eighteenth century or the Abbasid period), many Muslim figures interpreted Greek books so that Islamic civilization and science developed rapidly [2].

In the modern world, translation is precisely the key to understanding the culture of a particular country or community. To understand Western culture, Easterners need to translate the language used by Westerners where they use the language in association and daily life. At least we can see intercultural understanding through translating academic and literary works.

The *text Rasail As-Safar* revised from Arabic to English here will give birth to variations between one text and another. Variations in a text can be elevated, deep, or widespread [3]. The variation in breadth referred to here is the emergence of additional meanings from the Arabic text to the English text in the form of words or phrases.

So it can be said that the variation here results from the interaction between languages in a context [3]. Contexts in the variety of texts, according to Molinowski, include the context of the situation and the cultural context in which the text appears [4]. The context in question also refers to changes in writing that include clauses, gender, grammatical and others that must be different between one language and another language, register differences because each language must have specific expressions that are different in a situation [5–7].

The relationship between language and context may exist since the Firth period, namely the 20th century, with the theory of systemic functional linguistics, which focuses on functions and meanings in a language and the underlying meaning systems. We can call the function of language in Halliday's term the metaphor of language, meaning that it simultaneously builds from three functions of language, namely ideational function, interpersonal function, and textual function. Ideational functions reveal physical and biological realities and the interpretation and representation of experiences [8]. Interpersonal functions reveal social reality and regard the interaction between the speaker/writer and the listener/reader. Meanwhile, the textual function reveals the semiotic reality or symbol regarding how we create the text in context. The meaning in the scope of the three functions is ideational, interpersonal, and textual [4]. The three meanings will later show variations between one text and another based on the language system in the *Rasail As-Safar* text.

This study focuses on using interpersonal meaning in *Rasail As-Safar*'s text, which uses two languages, namely Arabic and English. This study will examine the variation in the breadth of interpersonal meaning in the *Rasail As-Safar* text. This study aims to explain the variation in the breadth of interpersonal meaning in *Rasail As-Safar*'s text in Arabic and English.

2 Methods

This study took the data from a book called *Rasail As-Safar*. It contains examples of travel-themed correspondence with examples of 50 letters in Arabic and English. The data sources refer to letter 1 in Arabic and letter 2 in English as portrayed in the Fig. 1.

Besides, we also use particular parameter to measure each element of the text. Below is the parameter used in this research as illustrated in the Table 1.

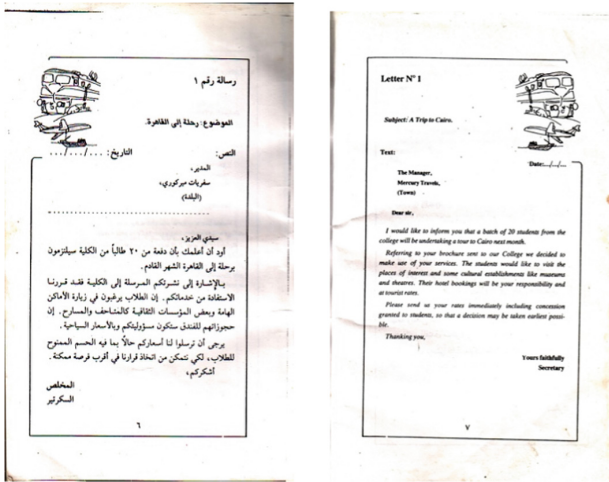


Fig. 1. Rasail safar letter in Arabic (left) and English (right).

Table 1. Value of each element functionality

Area of element Functionality	Area Value
One clause, a similar element function	0
One clause, a similar element function	
One clause	1
One clause, 1–2 different elements	2
One clause	
One clause, 2–3 different elements	3
One clause	
One clause, 4–5 different elements	4
One clause	
One clause, 5–6 different elements	5
One clause	
One clause, 7 and above are different	6
One clause	
No expression	

3 Results and Discussion

Table 1 shows that from the meaning breadth only up to level 4, namely the difference in functional elements of four to five, and mostly at level 1, the difference in functional elements from one to two. At level 0, there is one text where there is no single word

Table 2. Results of the variation in the breadth of interpersonal meaning in the *Rasail As-Safar*

Text 1 (Arabic) and Text 2 (English)	Degree of Variation:				
	0 =lowest; 1 = lower; 2 = low; 3 = medium; 4 =high; 5 = higher; 6 = highest				
	T1=T2	T1≠T2			
	0	1	2	3	4
I would like to inform you that a batch of 20 students from the college will be undertaking a tour to Cairo next month	√				
طلبنا من الكلية سيلتزمون برحلة اي 20 اود ان أعلمك بأن دفعة من القاهرة الشهر القادم		√			
Referring to your brochure sent to our college we decided to make use of your services		√			
من بالإسارة إلى نشرتم المرسله إلى الكلية فقد قررنا الإستفادة خدماتكم		√			
The students would like to visit the places of interest and some cultural establishments like museums and theatres.	√				
في زيارة الأماكن الهامة و بعض المؤسسات اطلاب يرغبون ان الثقافية كالمتاحف والمسارح .	√				
Their hotels' bookings will be your responsibility and at tourist rates	√				
إن حجوزاتهم للفندق ستكون مسؤوليتكم و با الأسعار السياحية		√			
Please send us your rates immediately, including concessions granted to students	√				
الحصم الممنوح للطلاب فيه يرجى أن ترسلوا لنا أسعاركم حالا بما		√			
so that a decision may be taken earliest possible.		√			
أقرب فرصة ممكنة في اتخاذ قرارنا من لكي نتمكن				√	
Thanking you	√				
أشكركم		√			

that differs between Arabic and English texts. At level 1, there are four texts; at level 2, there is one text; at level 4, there is one text that is the higher level. It suggests that the difference between text one and text two is insignificant. The difference is more in secondary meanings, not primary meanings such as words **فيه**, **من**, or others. So that even the resulting meaning does not change (Table 2).

4 Conclusion

Therefore, the diversity of meanings in the text of *Rasail As-Safar* is not so wide. We can see that the differences in interpersonal elements and meanings have not undergone

such significant changes, and no one occupies the highest position. So it can be said that the Arabic text, when translated into English, only experiences slight variations in the breadth of meaning. Because of the slight variation in the breadth of meaning produced, it may consider that the text in *Rasail as-safar* seeks to maintain the equivalence from Arabic text to English text both in the message and grammatically, even though there are differences from four to five elements, but the meaning contained in the text has not changed much.

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