THE ENGLISHTRANSLATION OF ARABIC PREPOSITION *BI*

IN *SŪRAH YŪSUF* BY ABDULLAH YUSUF ALI; AND BY MUHAMMAD

TAQIUDIN AL-HILALI AND MUHAMMAD MUHSIN KHAN

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THIS GRADUATING PAPER IS DEDICATED TO MY BELOVED PARENTS

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hidup dan merasakan kehidupan

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ABTRACT

This research discusses the English translation of preposition *bi* in *sūrah Yūsuf* by Abdullah Yusuf Ali; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan. There are two research questions in this research: the first is how are preposition *bi* in *sūrah Yūsuf* translated into English by Abdullah Yusuf Ali; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan, and the second is what equivalence is used in the translation of preposition *bi* in *sūrah Yūsuf* of both Abdullah Yusuf Ali; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan according to Nida and Taber.

Qualitative research is used in this research. The theory of Arabic preposition *bi* by Al-Anṣārī is used to collect the data and identify the meaning of SL. This research also uses the theory of word classes by Quirk to explain the TL. Equivalence theory by Nida and Taber is used in this research to identify the type of equivalence that the translators adopt in translating preposition *bi* into English.

The preposition *bi* in *sūrah Yūsuf* are translated in various ways. Abdullah Yusuf Ali translates preposition *bi* into preposition, pronoun, adverb, and zero translation. Meanwhile, Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan translate it into preposition, pronoun, adverb, adjective, and zero translation. Formal correspondence is adopted by Abdullah Yusuf Ali in 25 cases and Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan in 26 cases while dynamic equivalence is adopted by Ali in 22 cases and Khan in 21 cases.

Keywords: *translation, preposition bi, equivalence*

ABSTRAK

Skripsi ini membahas tentang penerjemahan preposisi *bi* dalam surat *Yūsuf* oleh Abdullah Yusuf Ali; dan Muhammad Taqiudin Al-Hilali dan Muhammad Muhsin Khan. Dalam penelitian ini terdapat dua rumusan masalah yaitu: (1) bagaimana preposisi *bi* dalam surat *Yūsuf* diterjemahkan dalam bahasa Inggris oleh Abdullah Yusuf Ali; dan oleh Muhammad Taqiuddin Al-Hilali dan Muhammad Muhsin Khan (2) Tipe padanan kata apa yang digunakan dalam penerjemahan preposisi *bi* oleh Abdullah Yusuf Ali; dan oleh Muhammad Taqiudin Al-Hilali dan Muhammad Muhsin Khan menurut teori Nida dan Taber.

Penelitian ini menggunakan metode kualitatif. Teori preposisi bahasa Arab digunakan untuk mengumpulkan data dan menganalisis bahasa sumber. Teori kelas kata bahasa Inggris juga digunakan dalam penelitian ini untuk menganalisis bahasa target.Selain itu, teori padanan kata Nida dan Taber digunakan untuk mengidentifikasi tipe padanan kata yang diadopsi oleh penerjemah.

Preposisi *bi* dalam surat *Yūsuf* diterjemahkan ke berbagai bentuk. Abdullah Yusuf Ali menerjemahkan preposisi *bi* ke dalam bentuk preposisi, pronominal, adverbial, dan *zero*. Sedangkan Muhammad Taqiudin Al-Hilali dan Muhammad Muhsin Khan menerjemahkan preposisi *bi* ke dalam bentuk preposisi, pronominal, adverbial, adjektiva, dan zero. Tipe formal correspondence diadopsi oleh Ali dalam 25 kasus, dan Khan dalam 26 kasus. Sedangkan dynamic equivalence diadopsi oleh Ali dalam 22 kasus dan Khan dalam 26 kasus.

Kata kunci*: penerjemahan, preposisi bi, padanan kata*

ARABIC-LATIN TRANSLITERATION GUIDELINES

Common Decision of Religious Affairs Ministry and Educational and Cultural

Ministry

No: 158 Year 1987-No:0543|b/u/1987

1. Consonant

No	Arabic	Latin		No	Arabic	Latin
1	ا	-		16	ط	ṭ
2	ب	b		17	ظ	ẓ
3	ت	t		18	ع	'
4	ث	ṡ		19	غ	g
5	ج	j		20	ف	f
6	ح	h		21	ق	q
7	خ	kh		22	ك	k
8	د	d		23	ل	l
9	ذ	ż		24	م	m
10	ر	t		25	ن	n
11	ز	z		26	و	w
12	س	s		27	ه	h
13	ش	sy		28	ء	-
14	ص	ṣ		29	ي	y
15	ض	ḍ				

2. Low Vocal

ـَ	= a	كَتَبَ	kataba
ـِ	= i	سُئِلَ	su'ila
ـُ	= u	يَذْهَبُ	yażhabu

3. Long Vocal

ا	= ā	قَالَ	qāla
إيْ	= ī	قِيْلَ	qīla
أوْ	= ū	يَقُوْلُ	yaqūlu

4. Diphthong

أيْ	= ai	كَيْفَ	kaifa
أوْ	= au	حَوْلَ	ḥaula

List of Table

LIST OF ABBREVIATION

No	Abbreviation	Meaning
1	Adj	Adjective
2	AdjP	Adjective Phrase
3	Adv	Adverb
4	DE	Dynamic Equivalence
5	FC	Formal Correspondence
6	Prep	Preposition
7	SL	Source Language
8	TL	Target Language

TABLE OF CONTENTS

APPENDICES:

I. Data of the English Translation

II. Curriculum Vitae
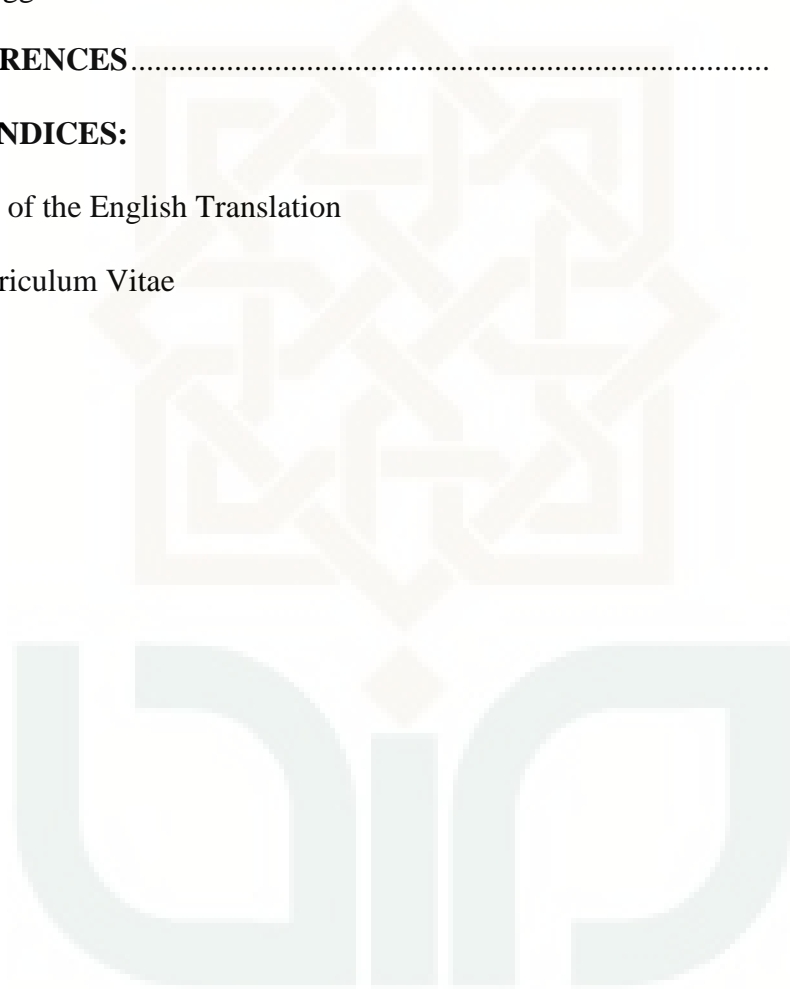
CHAPTER I

INTRODUCTION

1.1. Background of Study

Every religious person in this world has guidance in their life. Muslims are not exception. They have the Quran as their guidance. The Quran was revealed to mankind through Prophet Muḥammad SAW in Arabic language. As guidance, the Quran is necessary to be read, understood and applied in daily life as Allah says in Q.S. Ṣād(38): 29:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الأَلْبَابِ

/kitābun anzalnāhu ilaika mubārakun liyaddabbarū āyātihi wa liyatażakkara ūlū al-albābi/

"(Here is) a Book which we have sent down unto thee, full of blessings, that they may mediate on its Signs, and that men of understanding may receive admonition." (Ali, 2011:1028)

There are many languagesin the world, and Muslims spread over (the length and breadth in) the world. Considering the various languages used by Muslims around the world, the Quran has been translated into many languages. The translation of the Quran has been done since the period of Rasūlullāh by Salman Al-Fārisi who translated surah al-Fātiḥah for Muslims in Persia. As the time goes by, the Quran has been translated into many languages including English. The first English translation of the Quran was done by Alexander Ross in

1649 by adopting from the French translation L'Alcoran de Mahomet (www.republika.co.id).

Translating the Quran from Arabic as the SL into English as the TL is not easy, considering that there are many social and cultural differences of Arabic and English. Pickhall said:

> The Quran cannot be translated. The book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious alQuran that inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of Quran and peradventure something of the charm in English. It can never take place of the Quran in Arabic, nor is it meant to do so. (www.renaissance.com.pk)

Furthermore, Arabic and English have very different structures. Therefore, it is important to master both languages in translating the Quran.

Every translator has his own style in translating the Qur'an. Taking the example of particle *bi*translation (particle *bi* belong to *ḥarfu al-jārri* (preposition) classification, which is only followed by noun) in surah *Yūsuf*, AbdullahYusuf Ali; and Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan translated it differently. The example below is in Q.S. (Yūsuf [12]:3).

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَٰذَا الْقُرْآنَوَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

/naḥnu naquṣṣu 'alaika aḥsana al-qaṣaṣi bi mā auḥainā ilaika hāḍā al-qur'āna wa in kunta min qablihi la min al-gāfilīna/

a.   *We do relate unto thee the most beautiful of stories, **in that We reveal to thee** this (portion of the) Qur'an: before this, thou too was among those who knew it not.* (Abdullah Yusuf Ali's translation)

b.   *We relate to you (Muhammad) the best of stories **through Our***

*   **Revelations to you**, of this Qur'an. And before this (i.e. before the coming*

*   of Divine Revelation to you), you were among those who knew nothing*

*   about it (the Quran).* (Muhammad Taqiudin Al Hilali and Muhammad

    Muhsin Khan's translation)

The translators translated the third verse of *sūrah Yūsuf* differently. Abdullah Yusuf Ali translates preposition *bi* into *in*, whileMuhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan translate preposition*bi* into *through*. It seems that they have their own reason in choosing their diction.

Considering that there are various meanings of preposition *bi* in Arabic, and from the differences of their translation found, the writer intends to analyze the translation of preposition*bi*in *sūrah Yūsuf. Sūrah Yūsuf* is the 12th *sūrah* of 144 *sūrahs* in the Quran. This surah has 111verses which is included in *sūrah makiyyah* (Kementrian Agama RI, 2010: 493). According to Al-Qattan, based on the length, *sūrah Yūsuf* is included in *al-mi'ūn* which has about a hundred verses (1994:213). *Sūrah Yūsuf*has been sent in order to amuse the prophet Muhammad and to strengthen his prophet status (Kementrian Agama RI, 2010: 493). Almost all the verses of this surah tell about the story of prophet *Yūsuf* a.s., compatible with the name of this *sūrah*, *Yūsuf* (Joseph). This *sūrah* tells about *Yūsuf*'s childhood which was badly threatened by his brothers until he became a great treasurer in the kingdom of Egypt.

The writer chooses Abdullah Yusuf Ali; and Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khanto be compared. Their translation are widely

known and used in the world. Education, social, and cultural background may influence their translation. The three translators are from Islamic family and get Islamic education from their childhood. Abdullah Yusuf Ali is an Indian scholar who translated the Quran and published it in 1938 by the title *The Holy Qu'ran: Text, Translation and Commentary*. On the other hand, Muhammad Taqiudin Al-Hilali is a scholar from Morocco and Muhammad Muhsin Khan is a scholar from Pakistan. Al-Hilali and Khan met in Al Madinah Al Munawaroh. Then they translated the Quran and published it together by the title *The Noble Quran*.

In conclusion, due to the fact that the differences are very crucial in the Quran translation, the research intends to compare the English translation of preposition*bi*in *sūrah Yūsuf* byAbdullah Yusuf Ali; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan since they have differences and similarities in translating the Quran.

1.2.   Research Questions

Based on the background of the study in the preceding discussion, this research aims to answer these problems below.

1.   How are prepositions*bi* in *sūrah Yūsuf* translated into English by Abdullah Yusuf Ali; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan?

2.   What equivalence is used in the translation of preposition *bi* in *sūrah Yūsuf* of both Abdullah Yusuf Ali's; and by Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan's according to Nida and Taber?

1.3.   Objectives of the Study

The objectives of the study in this research are:

1.   to explain how the preposition *bi* in *sūrah Yūsuf* are translated into   English
by Abdullah Yusuf Ali and by Muhammad Taqiudin Al-Hilali   and
Muhammad Muhsin Khan.

2.   to identify the equivalence in the translations of preposition *bi* in
sūrah Yūsuf both by Abdullah Yusuf Ali; and by Muhammad Taqiudin
Al-Hilali and Muhammad Muhsin Khan.

1.4.   Significances of the Study

The results of this study are expected to give benefit both theoretically
and practically. Theoretically, the result of this research can give the reader better
understanding about the importance of equivalence in translation, especially
preposition *bi* and its translation into English.

Practically, the result of this research can be one of references for readers
who are interested to analyze and choose the appropriate translation works of the
Quran.

1.5.   Literature Review

This literature review consists of some studies related to this research.
They are the translation of prepositions *bi* in *sūrah Al-Bāqarah*, a study of lexicon
Qāla in *sūrah Yūsuf* and a study of comparative translation of *ḥarf min* in *sūrah
Yāsīn* by Muhammad Marmaduke Pickhtall and Abdullah Yusuf Ali.

"Preposisi Bahasa Arab *bi* Pada Surat *al-Bāqarah*" was done by Nuh
Miqdad, a student of Universitas Indonesia (2010). His research questions are: 1)

what are the meanings of preposition *bi* in SL? 2) What are the forms and equivalences of preposition*bi* in TL? 3) What are the shifts of preposition*bi* translation in the SL? The method of his research is descriptive analysis method. The theories he used are the theory of preposition *bi* in Arabic proposed by Al-Anṣārī, theory of preposition in bahasa Indonesia, and theories of translation. In conclusion, he states that the meaning of preposition *bi* found influences the equivalence of its translation in preposition form, nominal form, adverbial form, verbal form, conjunction form, class shift into prepositional phrase and verbal phrase and intra system shift into zero.

A study of *sūrah Yūsuf* has been done by Azani Bin Ismail, Muhammad Fauzi Bin Jumingan, Zulkifli Bin Ismail, and Azman Bin Che Mat, students of Universiti Teknologi MARA, Kampus Terengganu, Malaysia (2014), entitled "Suatu Pemerhati ke atas Penterjemahan Leksikal *Qāla* dan Derivasinya dalam Surah *Yūsuf*". Their research question is: how is lexical *Qāla* translated into Malay in *Tafsīr fi ̄Zilāl al-Qurān*? The method of their paper is descriptive, qualitative, and quantitative research. The theory they used is theory of translation. They focus on the translation based on dictionary and its derivation. They conclude that there are thirteen forms of the translation of lexical *qāla* and its derivation. It can be concluded that the translator uses four procedures in translating lexical *qāla* and its derivation. There are agreeing with dictionary translation, translating into question meaning, translating into respond meaning, and translating into other meanings. Their paper has the similarity with this paper

in the subject, but it is different in the object and the theories. In this paper, the writer intends to analyze the translation of preposition *bi*.

A study of comparative translation of *ḥarf min* in *sūrah Yāsīn* by Muhammad Marmaduke Pickhtall and Abdullah Yusuf Ali has been done by Lisda Farikhatunnisak, a student of UIN Sunan Kalijaga Yogyakarta (2013), entitled "English Translations of *Ḥarf Min* in *Sūrah Yāsīn*: A Comparative Study of Muhammad Marmaduke Pickhtall's and Abdullah Yusuf Ali's translation". Her research questions are: 1) How is *ḥarf min* in surah Yasin translated into English by Muhammad Marmaduke Pickhtall and Abdullah Yusuf Ali? 2) What are the similarities and differences of *ḥarf min* translation in surah Yasin by Muhammad Marmaduke Pickhtall and Abdullah Yusuf Ali? The theories that she used are theory of translation, Arabic, English, the type of Quranic translation and the information about the translators. She concludes that Muhammad Marmaduke Pickhtall's translation is more general than Yusuf Ali's. On the other hand, Abdullah Yusuf Ali's translation is more poetic than Muhammad Marmaduke Pickhtall's. Her paper has the similarity with this paper. That is the analysis of *ḥarfu al-jarri*, since *ḥarf min* and *ḥarf al-bā'* are included in *ḥarf al-jarri*. The difference from her paper is the subject of the study and the theory. This paper analyzes the translation of *sūrah Yūsuf* while her paper uses *sūrah Yāsin* as the subject.

1.6.   Theoretical Approach

This research analyzes the differences of the translation of preposition *bi* in *sūrah Yūsuf* of Ali's and Hilali-Khan's. To conduct this research, the writer

uses two types of equivalence which is proposed by Nida and Taber (1982), the theory of preposition *bi* by Al-Anṣāriy (1979) and the theory of English word class by Quirk (1985).

First, the theory used in this research isequivalence theory by Nida and Taber. He states that there are two types of equivalence. Those are formal correspondence and dynamic equivalence (as cited in Leonardi, 2000: 4).This theory is used to identify the type of equivalence adopted in English translation of preposition *bi*. To identify the equivalence of the translation, the writer uses semantic and syntactic approach. Semantic approach is used to determine the equivalence of meaning from SL into TL. Meanwhile, syntactic approach is used to determine the equivalence of grammar and structure from SL into TL.

Considering that translation is the changing from one language into another, this paper will use theory of both Arabic and English. Regarding the problem discussed in this research, the writer will use preposition *bi* theory proposed by Al-Anṣārī. This theory is used to identify the meaning of preposition *bi*.

The English word class theory which is proposed by Quirk is also used in this research. This theory will be used to explain the translation of preposition *bi* in English. This theory can be the device to identify the type of equivalence used in the translation. Therefore, the writer will only explain some word classes which occur in the data.

1.7.   Method of Research

This chapter discusses the research method used by the writer, it relates to type of research, method of research, data collecting technique, and data analysis technique.

1.7.1.   Type of Research

There are two types of research: quantitative and qualitative. According to Denzin and Lincoln, quantitative research emphasizes on the measurement and analysis of cause and effect between variables in the valuable framework. In contrast, qualitative research gives intensity on a reality that is socially built, a significance relation between object and subject of research as the process and meaning, and full of value (as cited in Ratna, 2011: 92). The type of research of this study is descriptive qualitative. The writer uses a descriptive qualitative method to describethe way of the translators in translating preposition *bi* and to explain the differences and similarities.

1.7.2.   Data Sources

The data of this research are preposition *bi* in *sūrah Yūsuf* and its English translation by Abdullah Yusuf Ali as well as Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan as the main data. Therefore, the sources are *The Glorious Qur'an* by Abdullah Yusuf Ali and *The Noble Quran* Muhammad Taqiudin Al Hilali and Muhammad Muhsin Khan. The Arabic text is taken from The Glorious Qur'an by Abdullah Yusuf Ali. The Glorious Qur'an by Abdullah Yusuf Ali was published in 2011 by Dar Apn Assaseh, while *The Noble Quran* by

Muhammad Taqiuddin Al Hilali and Muhammad Muhsin Khan was published by Darussalam in 2002.

1.7.3. Data Collection Technique

The data in this research is gathered from the Quran and its English translation by Abdullah Yusuf Ali and Muhammad Taqiudin Al-Hilali and Muhsin Khan. This research uses documentation technique because the data are collected from books. The steps used by the writer are: reading closely both versions, finding the translation of preposition *bi* of both translations, and taking the data into a table that contain; 1) verse that has preposition *bi*, 2) number of verse that has preposition *bi*, 3) the English translation by Ali and Khan.

1.7.4. Data Analysis Technique

After the data are collected through documentation technique, the data will be analyzed descriptively. This method contains some techniques. Firstly, the meaning of Source Language (SL) will be identified by using theory of preposition *bi* by Al-Anṣārī. After the meaning of SL was identified and explained, the writer will explain how translators translate preposition*bi* into target language (TL). Since the TL is English, the theory of English word class by Quirk is used to explain the English translation of preposition *bi*. The third step is identifying the type of equivalence by using equivalence theory proposed by Nida and Taber. The next step is comparing the translation of preposition *bi* in both versions. The last step is drawing conclusion.

1.8.   Paper Organization

This paper contains four chapters. Chapter one is Introduction that describes background of study, research question, objectives of study, significances of study, literature review, theoretical approaches, methods of research, and paper organization. In chapter two, the writer elaborates the related theoretical background, that are equivalence theory, Arabic preposition *bi* theory, and English word class theory. Chapter three provides the analysis of the data while chapter four is the conclusion.

CHAPTER IV

CONCLUSION AND SUGGESTION

4.1.   Conclusion

The purposes of this research are to find how the prepositions *bi* in *sūrah Yūsuf* are translated into English by Abdullah Yusuf Ali and Muhammad Taqiudin Al-Hilali and Muhammad Muhsin Khan, and to identify the type of equivalence they adopt in translating preposition *bi*. From the analysis, the writer can draw the following conclusions:

Firstly, there are 47 prepositions *bi* found in *sūrah Yūsuf* some of which are translated similarly and some of which are translated differently by Ali and Hilali-Khan. The prepositions *bi* are translated into preposition, adverb, adjective, pronoun, and zero translation. In Ali's translation, preposition *bi* are translated into prepositions in 25 cases, pronoun in one case, adverb in one case and zero translation in 21 cases. Meanwhile, in Hilali-Khan's translation, preposition *bi* are translated into prepositions in 26 cases, pronoun in one case, adjective in one case, adverb in one case and zero translation in 18 cases.

Secondly, Ali and Hilali-Khan use both formal correspondence and dynamic equivalence. Ali translates preposition *bi* by adopting formal correspondence in 24 cases and dynamic equivalence in 23 cases. Different with Ali, Hilali-Khan translates preposition *bi* by adopting formal correspondence in 26 cases and dynamic equivalence in 21 cases. Both Ali and Hilali-Khan translate preposition *bi* by formal correspondence in 22 cases. They adopt the formal

correspondence in translating preposition *bi* some in similar diction and some in different diction. Both of them translate preposition *bi* dynamically in 19 cases in similar way and one case in different way. Ali translates preposition *bi* by adopting formal correspondence and Hilali-Khan by dynamic equivalence in different way.And vice versa.

In addition, there are some factors causing the translators in choosing different ways in translating preposition *bi*. There are the different co-text of the TL, and the different interpretation of the SL.

4.2.   Suggestion

To make a good translation,especially the Quran as a holy text, a translator is expected to master the linguistic or extra linguistic aspect of source language and target language. By mastering both linguistics and extra linguistics knowledge, a translator can produce the closest equivalence translation with the target language. With good translation, the essential meaning of the Quran as a guidance for Muslims can be understood by many people around the world.

This research only focus on how the translators translate preposition *bi* and what type of equivalence they adopt without concerning the factors of their difference. The next researcher is expected to analyze more specific to the factors which the writer does not analyze in this research. The kind of this research also can be analyzed further with the many other different objects and theories. Moreover, this research concerns only in the translation of preposition *bi* in *sūrah Yūsuf*. The next researcher can take another longer surah or another preposition in

Arabic which has various function and meaning. It can also analyzed by another theory such as translation procedure, and etc.

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APPENDICES

I. The Translation of Preposition *Bi* in *Sūrah Yūsuf* into English

No	SL	TL (Muhsin Khan)	TL (Yusuf Ali)
1	نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ /naḥnu naquṣṣu 'alaika aḥsana al-qaṣaṣi bi mā auḥainā ilaika haẕāal-qur'ana/	We relate unto you (Muhammad SAW) the best of stories **through Our Revelations to you**, of this Quran. (Formal correspondence)	We do relate unto thee the most beautiful of stories, **in that We reveal to thee** this (portion of the) Qur'an. (Formal correspondence)
2	قَالَ إِنِّي لَيَحْزُنُنِي أَن تَذْهَبُوا بِهِ / qāla innī layahzun;unnī an taẕhabu bihi/	He [Ya'qub (Jacob)] said: "Truly, it saddens me that you should take **(zero)** him away (dynamic equivalence)	(Jacob) said: "Really it saddens me that ye should take **(zero)** him away. (dynamic equivalence)
3	فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَن يَجْعَلُوهُ فِي غَيَابَتِ الْجُبِّ / fa lammā ẕahabū bihi wa ajma'ū an yaj'alūhu fī gayābati al-jubbi/	So, when they took him away, they all agreed to throw **(zero)** him down to the bottom of the well. (dynamic equivalence)	So they did take him away, and they all agreed to throw **(zero)** him down to the bottom of the well. (dynamic equivalence)
4	وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ / wa auḥainā ilaihi latunabbiannahum bi amrihim haẕā wa hum lā yasy'urūn/	…and We revealed to him: "Indeed, you shall (one day) inform them **of this their affair**, when they know (you) not." (formal correspondence)	…: and we put into his heart (this Message): 'Of a surety thou shalt (one day) tell them the truth **of this their affair** while they perceive not.' (formal correspondence)
5	وَمَا أَنتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ / wa mā anta bi mu'minin lanāwalau kanā ṣādiqīn/	… but you will never **(zero)** believe us even when we speak the truth. (dynamic equivalence)	… but thou wilt never **(zero)** believe us even though we tell the truth." (dynamic equivalence)

6	وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ /wa jā'ū 'alā qamīṣihi bi damin każibin/	And they brought his shirt stained <u>with</u> false blood. (formal correspondence)	They stained his shirt <u>with</u> false blood. (formal correspondence)
7	وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ /wa allāhu 'alīmun bi mā ya'malūn/	… and Allah was the All-Knower <u>of</u> what they did. (formal correspondence)	… but Allah knoweth well all <u>(zero) that they do!</u> (dynamic equivalence)
8	وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ /wa syarauhu bi ṡamanin bakhsin darāhima ma'dūdatin/	And they sold him <u>for</u> a low price, -for a few Dirhams (i.e. for a few silver coins) (formal correspondence)	Then (Brethren) sold him <u>for</u> a miserable price, for a few dirhams counted out. (formal correspondence)
9	وَلَقَدْ هَمَّتْ بِهِ /wa laqad hammat bihi/	And indeed she did desire <u>(zero)</u> <u>him</u>…. (dynamic equivalence)	And (with passion) did she desire <u>(zero)</u> <u>him</u>,…. (dynamic equivalence)
10	وَهَمَّ بِهَا لَوْلَا أَن رَّأَىٰ بُرْهَانَ رَبِّهِ /wa hamma bihā laulā an ra'ā burhāna rabbihi/	…. and he would have inclined <u>to</u> <u>her desire</u>, had he not seen the evidence of his Lord. (formal correspondence)	…, and he would have <u>(zero)</u> <u>desired her</u>, but that he saw the evidence of his Lord. (dynamic equivalence)
11	مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ /mā jazā'u man arāda bi ahlika sū'an illā an yusjana au 'ażābun alīmun/	What is the recompense (punishment) for him who intended an evil design <u>against</u> <u>your wife</u>, except that he be put in prison or a painful torment? (formal correspondence)	What is the (fitting) punishment for one who formed an evil design <u>against</u> thy wife, but prison or a grievous chastisement?" (formal correspondence)
12	فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً /fa lammā sami'at	So when she heard <u>of</u> their accusation, she sent for them and prepared a banquet for them. (formal correspondence)	When she heard <u>of</u> their malicious talk, she sent for them and prepared a banquet for

	bi makrihinna arsalat ilaihinna a'tadat lahunna mutakka'an/		them. (formal correspondence)
13	نَبِّئْنَا بِتَأْوِيلِهِ /nabbi'nā bi ta'wīlihi/	Inform us <u>of the interpretation of this</u>. (formal correspondence)	"Tell us" (they said) " <u>(zero) The truth and meaning thereof</u>. (dynamic equivalence)
14	قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَن يَأْتِيَكُمَا /qāla lā ya'tīkumā ṭa'āmun tarzaqānihi illā nabba'tukumā bi ta'wīlihi qabla an ya'tiakumā/	He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) (zero) <u>its interpretation</u> before it (the food) comes. (dynamic equivalence)	He said: "Before any food comes (in due course) to feed either of you, I will surely reveal to you the (zero) <u>truth and meaning of this</u> ere it befall you. (dynamic equivalence)
15	إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِاللَّهِ /innī taraktu millata qaumin lā yu'minūna bi allāhi/	Verily, I have abandoned the religion of a people that believe not <u>in Allah</u>. (formal correspondence)	I have (I assure you) abandoned the ways of a people that believe not <u>in Allah</u>. (formal correspondence)
16	مَا كَانَ لَنَا أَن نُّشْرِكَ بِاللَّهِ مِن شَيْءٍ /mā kāna lanā an nusyrika bi allāhi min syai'in/	… never could we attribute any partners whatsoever <u>to Allah</u>. (formal correspondence)	… never could we attribute any partners whatever <u>to Allah</u>. (formal correspondence)
17	مَا تَعْبُدُونَ مِن دُونِهِ إِلَّا أَسْمَاءً سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُم مَّا أَنزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ /mā ta'budūna min dūnihi illā asmā'an samaitumūhā antum wa ābaukum mā anjala allāhu bihā	"You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down (zero) no authority. (dynamic equivalence)	"Whatever ye worship apart from Him is nothing but names which ye have named, ye and your fathers, for which Allah hath sent down (zero) no authority. (dynamic equivalence)

	min sulṭānin/		
18	قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ /qālū aḍgāṯu aḥlāmin wa mā naḥnu bi ta'wīlihi al-aḥlāmi bi 'ālimīna/	They said: "Mixed up false dreams and we are not skilled <u>in the interpretation of dreams</u>." (formal correspondence)	They said: A confused medley of dreams: and we are not skilled <u>in the interpretation of dreams</u>." (formal correspondence)
19	قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ /qālū aḍgāṯu aḥlāmin wa mā naḥnu bi ta'wīlihi al-aḥlāmi bi 'ālimīna/	They said: "Mixed up false dreams and we are not (zero)<u>skilled</u> in the interpretation of dreams." (dynamic equivalence)	They said: A confused medley of dreams: and we are not (zero)<u>skilled</u> in the interpretation of dreams." (dynamic equivalence)
20	أَنَا أُنَبِّئُكُم بِتَأْوِيلِهِ فَأَرْسِلُونِ /anā unabbiannakum bi ta'wīlihi fa arsilūna/	I will tell you (zero)<u>its interpretation</u>, so send me forth. (dynamic equivalence)	I will tell you the truth of (zero)<u>its interpretation</u>: Send ye me (therefore). (dynamic equivalence)
21	وَقَالَ الْمَلِكُ ائْتُونِي بِهِ /wa qāla al-maliku u'tūnī bihi/	And the king said: "Bring (zero)<u>him</u> to me...." (dynamic equivalence)	So the king said: "Bring ye (zero)<u>him</u> unto me." .... (dynamic equivalence)
22	إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ /innā rabbī bi kaidihinna 'alīmun/	... Surely, my Lord (Allah) is Well-Aware <u>of their plot</u>. (formal correspondence)	... For my Lord is certainly well aware <u>of their snare</u>. (formal correspondence)
23	ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ /żālika liya'lama annī lam akhunhu bi al-gaibi/	[Then Yusuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Aziz) may know that I betrayed him not <u>in (his) absence</u>. (formal correspondence)	"This (say I), in order that he may know that I have never been false to him <u>in his absence</u>. (formal correspondence)
24	إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ /inna al-nafsa la/	Verily, the (human) self is inclined <u>to evil</u>. (formal correspondence)	The (human) soul is certainly incites (zero)evil.

	ammāratun bi al-sū'i/		(dynamic equivalence)
25	وَقَالَ الْمَلِكُ انْتُونِيبِهِ /*wa qāla al-maliku u'utūnī bihi*/	And the king said: "Bring him to **(zero)**me (dynamic equivalence)	So the king said: "Bring him unto **(zero)**me (dynamic equivalence)
26	يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَاءُ /*yasyāu naṣību bi rahmatinā man nasyā'u*/	We bestow **of Our Mercy** on whom We will. (formal correspondence)	We bestow **of Our mercy** on whom we pleased. (formal correspondence)
27	وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ /*wa lammā jahhazahum bi jahāzihim*/	And when he had furnished them **with** their provisions (according to their need) (formal correspondence)	And when he had furnished them forth**with provisions (suitable) for them**. (formal correspondence)
28	قَالَ انْتُونِيبِيأَخٍ لَّكُم مِّنْ أَبِيكُمْ /*qāla u'tūnī bi akhin lakum min abīkum*/	….he said: "Bring me **(zero)a brother** of yours from your father; (he meant Benjamin) (dynamic equivalence)	…. he said: "Bring unto me **(zero) a brother** ye have, of the same father as yourselves, (but a different mother) (dynamic equivalence)
29	فَإِن لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِندِي وَلَا تَقْرَبُونِ /*fa in lam ta'tūnī bihi fa lā kaila lakum 'indī wa lā taqrabūni*/	"But if you bring **(zero)**him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me." (dynamic equivalence)	Now if ye bring **(zero)**him not to me, ye shall have no measure (of corn) from me, nor shall ye (even) come near me." (dynamic equivalence)
30	قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ /*qāla lan ursilahu ma'akum hattātu'tūnī mauṡiqan min allāhi lata'tunannī*/	He [Ya'qub (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allah's Name, that you will bring him back to me unless <u>you are yourselves</u> surrounded (by enemies, etc.) (dynamic equivalence)	(Jacob) said: "Never will I send him with you until ye swear a solemn oath to me, in Allah's name, that ye will be sure to bring him back to me unless <u>ye are yourselves</u>

	bihi illā an yuḥāṭa bikum/		hemmed in (and made powerless). (dynamic equivalence)
31	فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ / *fa lā tabta'is bimā kānū ya'malūna*/	… so grieve not <u>for</u> <u>what they used to do</u>.” (formal correspondence)	… so grieve not <u>at aught of their doings</u>.” (formal correspondence)
32	فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ / *fa lammā jahhazahum bi jahāzihim ja'ala al-siqāyata fī raḥli akhīhi*/	So when he had furnished them forth <u>with</u> <u>their provisions</u>, he put the (golden) bowl into his brother’s bag. (formal correspondence)	At length when he had furnished them forth <u>with provisions (suitable) for them</u>, he put the drinking cup into his brother’s saddle-bag. (formal correspondence)
33	قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ / *qālū nafqidu ṣuā'a al-maliki wa liman jā'a bihi ḥimlu ba'īri*/	They said: “We have missed the (golden) bowl of the king and for him who produces<u>(zero) it is</u> (the reward of) a camel load. (dynamic equivalence)	They said: “We miss the great beaker of the king; for him who produces<u>(zero)it</u>, is (the reward of) a camel load. (dynamic equivalence)
34	وَأَنَا بِهِ زَعِيمٌ / *wa anā bihi za'īmun*/	; I will be bound <u>by it</u>.” (formal correspondence)	; I will be bound <u>by it</u>.” (formal correspondence)16
35	فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ / *fa bada'a bi au'iatihim qabla wi'āi akhīhi*/	So he [Yusuf (Joseph)] began (the search) <u>in their bags</u> before the bag of his brother. (formal correspondence)	So he began (the search) <u>with their baggage</u>, before (he came to) the baggage of his brother: At length he brought it out of his brother’s baggage. (formal correspondence)
36	وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ / *wa allāhu a'lamu bi mā taṣifūna*/	… and Allah is the Best Knower <u>of</u> that which you describe!” (formal correspondence)	… and Allah knoweth best the truth <u>of what ye</u>

			assert!" (formal correspondence)
37	وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا / wa mā syahidnā illā bimā 'alimnā/	… and we testify not except <u>according to</u> what we know. (dynamic equivalence)	… We bear witness only <u>to</u> <u>what we know</u>. (formal correspondence)
38	عَسَى اللّهُ أَن يَأْتِيَنِي بِهِمْ جَمِيعًا / 'asā allāhu an ya'tianī bihim jamī'ā/	May be Allah will bring<u>(zero)</u> <u>them</u> (back) all to me. (dynamic equivalence)	May be Allah will bring <u>(zero)them</u> (back) all to me (in the end). (dynamic equivalence)
39	وَجِئْنَا بِبِضَاعَةٍ مُّزْجَاةٍ / wa ji'nā bi biḍā'atin muzjātin/	… and we have brought <u>but</u> poor capital… (dynamic equivalence)	… we have (now) brought <u>but</u> scanty capital… (dynamic equivalence)
40	قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَاهِلُونَ / qāla hal 'alimtum mā fa'altum bi yūsufa wa akhīhi iż antum jāhilūna/	He said: "Do you know what you did <u>with</u> Yusuf (Joseph) and his brother, when you were ignorant?" (formal correspondence)	He said: "Know ye how ye dealt <u>with</u> <u>Joseph</u> and his brother, not knowing (what ye were doing)?" (formal correspondence)
41	اذْهَبُوا بِقَمِيصِي هَٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا / iżhabū bi qamīṣī hāżā fa alqūhu 'alā wajhi abī ya'ti baṣīran/	"Go <u>with</u> this shirt of mine, and cast it over the face of my father, he will become clear-sighted,…. (formal correspondence)	"Go <u>with</u> this my <u>shirt</u>, and cast it over the face of my father: he will come to see (clearly)…. (formal correspondence)
42	وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ / wa u'tūnī bi ahlikum ajma'īna/	And bring to me <u>(zero)all your</u> <u>family</u>." (dynamic equivalence)3	Then come ye (here) to me <u>together with</u> all <u>your family</u>." (formal correspondence)
43	وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ / wa qad ahsana bī iż akhrojanī min	He was indeed good <u>to me</u>, when He took me out of the prison,….(formal correspondence)	He was indeed good <u>to me</u> when He took me out of prison,… (formal correspondence)

	al-sijni/		
44	وَجَاءَ بِكُم مِّنَ الْبَدْوِ مِن بَعْدِ أَن نَّزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي */ wa jā'a bikum min al-badwi min ba'di an nazaga al-syaiṭānu bainī wa baina ikhwatī/*	… and brought **(zero)**you (all here) out of the Bedouin life, after Shaytan (Satan) had sown enmity between me and my brothers. (dynamic equivalence)	And brought **(zero)**you (all here) out of desert, (even) after Satan had sown enmity between me and my brothers. (dynamic equivalence)
45	وَأَلْحِقْنِي بِالصَّالِحِينَ */ wa al-hiqnī bi al-ṣālihīna/*	… and join me <u>with</u> the <u>righteous</u>." (formal correspondence)	… and unite me<u>with</u> <u>righteous</u>." (formal correspondence)
46	وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ */wa mā akṡaru al-nāsi walau ḥaraṣta bi mu'minīna/*	And most of mankind will not **(zero)**believe even if you desire it eagerly. (dynamic equivalence)	Yet no **(zero)**faith will the greater part of mankind have, however ardently thou dost desire it. (dynamic equivalence)
47	وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلَّا وَهُم مُّشْرِكُونَ */wa mā yu'minu akṡaruhum bi allāhi illā wa hum musyrikūna/*	And most of them believe not <u>in</u> Allah except that they attribute partners to Him [i.e. they are Mushrikun, i.e. polytheists] (formal correspondence)	And most of them believe not <u>in</u> Allah without associating (others as partners) with Him! (formal correspondence)

II.   Curriculum Vitae

A. Personal Information

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Sex   : Female

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B. Formal Education

1998-1999   : TK Mashitoh 1 Sidareja

1999-2005   : SDN 04 Sidareja

2005-2008   : SMPN 1 Sidareja

2008-2011   : MA Ibnul Qoyyim Yogyakarta

2011-2015   : UIN Sunan Kalijaga Yogyakarta

C. Non-Formal Education

Madrasah Diniyyah Hidayatul Mubtadi'in Sidareja Cilacap

Pondok Pesantren Ibnul Qoyyim Yogyakarta

Pondok Pesantren Al-Luqmaniyyah Yogyakarta