

**PROCEDURES IN TRANSLATING REFERRING EXPRESSIONS IN
MOSES AND KHIDIR'S STORY BY 'ABDULLAH YUSUF 'ALI**

A GRADUATING PAPER

**Submitted in Partial Fulfillment of the Requirements for Gaining
the Bachelor Degree in English Literature**



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2014**

A FINAL PROJECT STATEMENT

I declare that this thesis is my own work and I am completely responsible for the content of this thesis. All of the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Yogyakarta, 28 Mei 2014

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PENGESAHAN SKRIPSI/TUGAS AKHIR

Nomor: UIN.02/DA/PP.009/1152 /2014

Skripsi / Tugas Akhir dengan judul:

**PROCEDURES IN TRANSLATING REFERRING EXPRESSIONS IN MOSES AND
KHIDIR'S STORY BY 'ABDULLAH YUSUF 'ALI**

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Assalamualaikum Wr. Wb

Setelah membaca, meneliti, memberikan petunjuk dan mengoreksi serta mengadakan perbaikan seperlunya, maka kami selaku pembimbing berpendapat bahwa skripsi mahasiswa yang bernama:

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Saya menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqosyah kepada Fakultas Adab dan Ilmu Budaya Jurusan Sastra Inggris UIN Sunan Kalijaga Yogyakarta sebagai salah satu syarat untuk memperoleh gelar Sarjana Strata Satu Humaniora.

Atas perhatiannya kami ucapkan terima kasih.

Wassalamualaikum Wr.Wb

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DEDICATION

This research paper is dedicated to:

1. Beloved father, mother, brothers and sisters;
2. Big family of the writer;
3. Mr. Ubaidillah, M.Hum.;
4. All lecturers of English Department;
5. All of the writer's friends in English Department, especially C class 2009;
6. UIN Sunan Kalijaga University and English Department of UIN Sunan Kalijaga Yogyakarta;
7. Readers and all parties needing this research paper.

Yogyakarta, May 28, 2014

Motto

Rasulullah SAW dalam hal ini bersabda, "**Sebaik-baik manusia di antara kamu adalah yang paling banyak manfaatnya bagi orang lain**"

(HR. Bukhari).

“Embrace your dream”

Laskar pelangi

There is a will, there is a way

A student must be fair in his mind and his attitude (Pram)

ACKNOWLEDGEMENT

Asslamu'alaikum Wr. Wb.

First of all, the writer would like to praise to the Almighty Allah, because of His blessing the writer can finish his study and complete his graduating paper entitled *Translation Procedures of referring Expressions in English Translation of Moses and Khidir's Converstion* By 'Abdullah Yusuf 'Ali. Shalawat and Salam are also delivered to the Prophet Muhammad SAW who has brought Islam as Rahmatan lil 'alamin.

Then, the writer would like to express the sincere gratitude to all persons whose assistance has given a great deal in writing this thesis.

1. My greatest thank goes to my Father and Mother, my brother and sister, also all of my beloved family for the greatest love, pray and support, especially my eldest sister Yu Nunung. I dedicated all to you. I love you all.
2. My sincere gratitude goes to the Rector of UIN Sunan Kalijaga Prof. Dr. H. Musya Asy'ari, The Dean of Letters and Culture Faculty Dr. Hj. Siti Maryam, The head of English Department Fuad Furdyartanto, M. Pd, M. Ed, who had allowed me to conduct this thesis without any big trouble and all English lecturers for being so kind, and generous in leading.
3. My sincere gratitude also goes to Mr. Ubaidillah, M. Hum. The advisor, who has conscientiously guided me throughout the entire process of thesis writing.

4. Mrs. Ulyati Retnosari, M.Hum. as the academic advisor who has given encouragement to the writer;
5. Takmir Masjid Nurul Istiqomah, Bp. Drs. H. Ismail Thaib, Prof. Dr. Amir Mu'allim, M.Si, Drs. Suwanto, M.IS, Bp. H. Lasa Harsana, M. IS, Bp. Drs. Asmuni Ridwan, Bp. Drs. Syamsudin and all of commitee, thank you very much for guidance and experience. My roommate, Wildan, Hasan and Husin (twin's brother). Thank you very much for care. For santri TPA Nurul istiqomah and all of Nologaten (Bakalan) people, I find new family in Yogyakarta.
6. All of my friends in English Department chapter 2009, especially C Class. Thank you for a sweet friendship and unforgettable memories, and all persons whom I can not mention one by one, Thank you very much.
7. All parties who have supported the writer in completing this research paper, especially, Mb. Laila, Bung Slamet, Bos Tado, Teh Ela, Mb Umi, Ust. Khoirul Hafidz, my reviewers (Mba Ma'rifah, Mas Zulmi, Mba Ulfa, Mba Fu'ah). Thank you very much.

The writer realizes that his thesis is far from perfect. Therefore, he still opens the critics and suggestions and hopes that it would be useful for those who want to increase their knowledge.

Wassalamu'alaikum Wr. Wb.

The Writer,

Haris Mansur

TRANSLITERATION

Pedoman transliterasi yang digunakan adalah Sistem Transliterasi Arab-Latin Berdasarkan SKB Menteri Agama dan Menteri P&K RI no. 158/1987 dan No. 0543 b/U/1987 tertanggal 22 Januari 1988.

Huuruf Arab	Nama	Huruf Latin	Keterangan
أ	Alif	-	tidak dilambangkan
ب	Bā	b	-
ت	Tā	t	-
ث	Sā	s	s (dengan titik di atasnya)
ج	Jīm	j	-
ح	Hā	ḥ	(dengan titik di bawahnya)
خ	Khā	kh	-
د	Dal	d	-
ذ	Ẓal	ẓ	z (dengan titik di atasnya)
ر	Rā	r	-
ز	Zai	z	-
س	Sīn	s	-
ش	Syīn	sy	-
ص	Ṣād	ṣ	s (dengan titik di bawahnya)
ض	Dād	ḍ	d (dengan titik di bawahnya)
ط	Ṭā	ṭ	t (dengan titik di bawahnya)
ظ	Zā	ẓ	z (dengan titik di bawahnya)
ع	‘ain	‘	koma terbalik (di atas)
غ	Gain	g	-
ف	Fā	f	-
ق	Qāf	q	-
ك	Kāf	k	-
ل	Lām	l	-
م	Mīm	m	-
ن	Nūn	n	-
و	Wāwu	w	-
ه	H	h	-
ء	hamzah	'	apostrof, tetapi lambang ini tidak dipergunakan untuk hamzah di awal kata
ي	Ya	y	-

Procedures in Translating Referring Expressions in Moses and Khidir's Story by 'Abdullah Yusuf 'Ali

By: Haris Mansur

Abstract

The translation is a rendering message with the closest meaning from the source language to the target language. To achieve the objective, the translator requires several processes, one of which is using a translation procedure so that the message can be conveyed to the public or the reader well.

This study was conducted to identify how the translator translates a foreign language in the form of Arabic into English in the form of referring expressions. The researcher discusses four types of referring expression, namely: proper nouns (PN), definite noun phrases (NP), the indefinite noun phrases (INP), and Pronouns. This research is qualitative using library research method. This research has 2 problems, namely; what kind of procedures are used by the translator to translate the referring expression and how translator translates referring expressions from SL to TL. To answer these problems, the researcher used a pragmatic approach that addresses the particular reference; referring expression by Yule and the theory of translation procedures proposed by Peter Newmark.

The researcher found 150 referring expressions. It consists of 2 Proper Nouns, 12 definite noun phrases, 33 Indefinite noun phrases, and 103 Pronouns. Proper nouns are translated through cultural equivalent procedure. Definite noun phrases are translated through 4 procedures; literal translation 10, modulation 1, addition 1, and cultural equivalent 1. Then, the Indefinite noun phrases are translated through 7 procedures; literal 15, addition 3, reduction 1, modulation 1, descriptive equivalent 6, shift 5, and couplets 2. In translating pronouns, it uses 4 procedures; literal translation 73, addition 4, shift 24, and modulation 2. In translating referring expression, both in its forms and its translations are changed in order to make the readers understand and to translate effectively.

Keywords : *translation, translation procedures, referring expressions*

Prosedur dalam Penerjemahan Kata Acuan di dalam Kisah Nabi Musa dan Nabi Khidir oleh ‘Abdullah Yusuf ‘Ali

Oleh: Haris Mansur

Intisari

Penerjemahan merupakan proses pengalihbahasaan dari bahasa sumber ke bahasa sasaran. Untuk mencapai tujuan tersebut, penerjemah memerlukan beberapa proses yang salah satunya adalah menggunakan prosedur penerjemahan supaya pesan bisa tersampaikan kepada masyarakat atau pembaca dengan baik.

Penelitian ini dilakukan untuk mengidentifikasi bagaimana penerjemah menerjemahkan bahasa asing yang berupa Bahasa Arab ke dalam Bahasa Inggris berupa Kata Acuan. Kata acuan yang diteliti ada empat jenis yaitu nama orang (PN), kata benda tertentu (DNP), kata benda tidak tentu (INP), dan kata ganti (Pronoun). Jenis penelitian ini adalah kualitatif dengan metode penelitian pustaka. Penelitian ini memiliki 2 rumusan masalah, yaitu; jenis prosedur apa saja yang digunakan oleh penerjemah untuk menerjemahkan kata acuan dan bagaimana penerjemah menerjemahkan kata acuan dari SL ke TL. Untuk menjawab masalah tersebut, peneliti menggunakan pendekatan pragmatik yang membahas tentang acuan, khususnya kata acuan oleh Yule dan teori prosedur penerjemahan yang diusulkan oleh Peter Newmark.

Peneliti menemukan 150 referring expression, terdiri dari 2 nama orang, 12 kata benda tentu, 33 kata benda tak tentu, dan 103 kata ganti. Nama orang diterjemahkan menggunakan 1 prosedur yaitu: cultural equivalent. Kata benda tentu diterjemahkan melalui 4 prosedur yaitu literal 9, addition 1, modulation 1, dan cultural equivalent 1. Kemudian dalam penerjemahan kata benda tak tentu melalui 7 prosedur yaitu literal 15, addition 3, reduction 1, modulation 1, descriptive equivalent 6, shift 5, dan couplets 2. Dalam penerjemahan kata ganti menggunakan 4 prosedur yaitu 73 literal, shift 24, additon 4, dan modulation 2. Perubahan yang terjadi di dalam penerjamah kata acuan baik dari segi bentuk dan terjemahannya bertujuan supaya bisa dipahami oleh pembaca dan diterjemahkan secara efektif.

Kata Kunci: *penerjemahan, prosedur penerjemahan, kata acuan*

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CHAPTER I

INTRODUCTION

1.1 Background of Study

Conversation is daily communication with other by talking (Pridham, 2001: 1). Conversation needs at least a speaker and a hearer. They are called participants. Participants are discussed in reference. Reference is a mean which is realized by linguistic forms to identify something in a conversation. According to Yule (1996: 17), reference is as an act in which the speaker or the writer uses linguistic forms to enable the listener or the reader to identify something.

Furthermore, instead of denoting a direct relationship between words and extra-linguistic objects, reference is limited here to the relationship of identity which holds between two linguistic expressions (Baker, 1992: 181). Discussing reference also includes referring expressions. Basically, this research has two linguistic fields. There are pragmatics and translation. The researcher analyzes two different languages, they are Arabic and English language. Therefore, this topic is rarely analysed so it makes the researcher interested to discuss. Then, the researcher is sure that this research is very beneficial for students who are interested to discuss the same object. The researcher chooses this object, because there are some aspects which can be discussed in this research. However, the researcher only focuses on referring expressions. Yule states that referring expressions consist of proper noun (PN), definite noun phrase (DNP), indefinite noun phrase (INP), and pronouns (1996: 17).

Then, the researcher uses translation procedures. The theory used is Newmark theory. The data are taken from the English translation of the Qur'an entitled *The Meaning of Holy Qur'an* by 'Abdullah Yusuf 'Ali. The researcher chooses Al-qur'an because it is the greatest book in the world and the backbone of muslims. It is the holy book which becomes the orientation of humans who believe in Allah SWT. Moreover, learning the Holy Qur'an is an obligation. Therefore, in this research, the Holy Qur'an is selected to be analyzed. It is as guidance for humans in life. In Surah Al-Isra verse 9, Allah decreed that:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

“This Qur'an hath been revealed to me by inspiration, that I may warn you and all whom it reaches” ('Ali).

Al-Qur'an is delivered to Prophet Muhammad SAW using Arabic language, because Arabic language is a language which is used by the Arab people and Prophet Muhammad was delegated to them by Allah SWT at that time. Therefore, we have to know the meaning of Al-Qur'an, because if we do not know the meaning it will be useless (Badran, 1961: 22). Then, it is needed to translate to another language in order to be understood by the readers who do not understand Arabic language. In Surah Al-An'am verse 19, Allah stated that:

وَأَوْحِي إِلَيَّ هَذَا الْقُرْآنَ لِأُنذِرَكُمْ بِهِ

“It may be that your Lord (yet) show mercy unto you” ('Ali)

From the verse above, God gave a guidance through Al-Qur'an as source of life. To get the guidance, men need a mean to reach an understanding. It is translation. Therefore, the researcher chooses 'Abdullah Yusuf 'Ali's translation entitled *The Meaning of Holy Qur'an*. He is best known by English-speaking Muslims as the man who produced a translation and commentary of the holy *Qur'an*. Though a man of great intellect and wide interest, his personal and public lives do not leave a very favorable impression (Bangazh: renaissance.com).

In addition, the researcher also chooses Surah Al-Kahf because it has some aspects and some meanings inside. This Surah has some invisible stories in the past, there are, the story of a group of teenagers who enter a cave in a long time to save themselves (*aṣḥāb al-kahf*), the story of prophet Moses when he gets the recommendation from God to learn to Prophet Khidir, the story of exploration to the East and to the West, and the end of the world (Syihab, 1998: 203). The researcher chooses this object because it consists of Moses and Khidir's story which is interrelated with referring expressions, which is interesting to be analyzed in this research. In the story, there are some referring expressions changed after they are translated to the target language, both in its forms and its translations. Therefore, people will be easier to understand the referring expression. When it is compared between the original Arabic of reference and the English translation of reference, there can be found some differences in translating reference. For example in the verse 60:

Table 1. Table of example taken

Source Language	وَإِذْ قَالَ مُوسَى لِقَتَاهُ أَهَذَا بَرٌّ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا
Transliteration	<i>Wa iż qāla mūsā li fatāhu lāabraḥu hattāabluga majma‘a al-baḥraini au amdīya huquban</i>
Target Language	Behold, <i>Moses</i> said to his attendant: I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel
Translation Procedures	Cultural Equivalent

Based on the table above, we can see that the translation of proper noun *Mūsā* in the source language to *Moses* in the target language goes through one translation procedure. It is cultural equivalent procedure. Moreover, the researcher is interested to focus on the analysis of the translation procedures of the referring expressions of Moses and Khidir's story in the English translation of Surah Al-Kahf using Newmark theory. The researcher scopes the research on referring expressions of Moses and Khidir's Story in the English translation of Surah Al-Kahf from verse 60 to 82 because the story between Moses and Khidir is presented in those verses.

1.2 Problem Statements

According to the previous description on the background of the study above, the problems proposed are as follows:

1. What kinds of translation procedures are used in translating referring expressions by 'Abdullah Yusuf Ali?

2. How are the referring expressions of Prophet Moses and Khidir's conversation translated into the English translation?

1.3 Objectives of Study

According to the problem statements mentioned above, the researcher has objectives as follows:

1. to identify what kind of translation procedures are used in translating references according to Newmark theory.
2. to explain how the references of prophet Moses and Khidir's conversation translated into the English translation.

1.4 Significances of Study

The theoretical significances are: (1) to give descriptions of the translation of referring expressions in English, (2) to add knowledge for those who are interested in Arabic-English translation, and (3) to understand more about the theory of translation procedure and how to apply it.

The practical significances are: (1) Generally, this study can be used as an additional source of the Islamic terms to the dictionary, (2) for translators, it can give a help to make a good translation, (3) for teachers, it can be used as a reference of teaching translation, (4) for students, it can be both a reference and a subject of discussion, (5) for Muslims, it can be used as a help to understand more about the referring expression in translation of Al-qur'an.

1.5 Literature Reviews

The researches about references have been conducted by some researchers. Although there are some researchers who have conducted on the same researches' field, but they have different subjects and theories. In this research, the researcher uses translation which discusses about translation procedures and pragmatics theories, focus on referring expression.

The first is Winda Ratna Wulandari's graduating paper in 2013 entitled "The Translation of Passive Constructions in Andrea Hirata's *Laskar Pelangi*". This paper aimed to find out the way translator translates passive constructions with prefix *di-* based on the translation procedures, and to explain the factors influencing the translation procedures used in the process of translation. The type of this research is qualitative. It uses the translation procedure theory. The result of the research are translating passive constructions into passive constructions, passive constructions into active constructions, and passive constructions into special constructions are influenced by 3 factors (1) the translator's effort to produce natural translation by keeping the same form in the TL, (2) the different systems of each language which make the constructions not able to be translated into the same constructions and (3) the demand which requires the translator to translate the construction more effectively and acceptably.

The second research is M. Fauzan Akrom's graduating paper in 2013 entitled "The Equivalence Analysis of Preposition *di* and its Translation in Ahmad Fuadi's *Negeri 5 Menara*". It aims to describe the translation equivalence of

preposition *di* in English and to explain the reasons in choosing the equivalence translation of preposition *di* in English. It is a qualitative research. The theory used is preposition theory by Alwi and Quirk. The result of the research are to show the simple preposition *di* can be translated into fourteen different kinds of prepositions in English. There are preposition *in*, preposition *at*, preposition *on*, preposition *of*, preposition *over*, preposition *around*, preposition *for*, preposition *behind*, preposition *to*, preposition *during*, preposition *onto*, preposition *by*, preposition *with*, and preposition *below*.

The third research is M. Faris Usman's graduating paper in 2013 entitled "The translation of Islamic Terms in Ahmad Fuadi's Negeri 5 Menara". This research uses the theory of translation procedure by Peter Newmark supported by other expert and criteria to evaluate translation by Eugene Nida. This study is to observe how those words, phrases, clauses, or sentences are translated into English. The variation of the procedures used also encourages the writer to analyze the quality of the translation. The result of the research are (1) the translator applies 13 different translation procedures: *literal translation* (15.24%), *transference* (37.22%), *naturalization* (2.69%), *cultural equivalent* (0.44%), *functional equivalent* (2.24%), *descriptive equivalent* (8.25%), *modulation* (4.93%), *addition* (7.62%), *shift* (4.48%), *omission* (6.27%), *expansion* (0.44%), *couplet* (7.17%), and *triplet* (2.69%); (2) the quality of the translation procedures applied to the Islamic terms found in the novel are: 35.42% very good, 55.60% good and 8.96% poor.

The last research is Siti Nur Hasanah's graduating paper in 2011 entitled "The Translation of Cohesion in Andrea Hirata Novel *Laskar Pelangi* and its Translation into English". The researcher studied about cohesion in translation field. The researcher took novel *Laskar Pelangi* written by Andrea Hirata, which has translated into English. In this study, the researcher attempted to point out the procedures applied by the translator in translating Indonesian cohesive devices from *Laskar Pelangi* into *English Rainbow Troops*. The researcher used a qualitative method. There are 10 types of procedures applied in translating cohesive devices. The most frequent procedure applied in translating Indonesian cohesive device is transposition are 44 cases. Literal is found in 32 cases, synonym in 1, paraphrase 10, reduction 1, expansion 5, culture equivalent 1, transposition reduction 4, transposition-expansion 3, and transposition-synonym 1.

The previous researches above are similar to what the researcher conducts, that is about translation procedures proposed by Peter Newmark. What makes this research different is that the researcher analyzes the different object and theories. The object of this research is the English translation of Surah al-Kahf in *The Meaning of Holy Qur'an* by 'Abdullah Yusuf 'Ali, and the different theory used is pragmatics proposed by Yule. It is appropriate to State Islamic University's integration and interconnection to Islam.

1.6 Theoretical Approach

This research uses reference approach. This theory explains about referring expressions which discuss proper noun (PN), definite noun phrase (DNP), indefinite noun phrase (INP), and pronouns (Yule, 1996: 17). Moreover, Source Language (SL) is Arabic texts whereas the researcher aims to analyze second language (TL) in English texts. Therefore, the researcher uses translation theory. This research uses Newmark theory which discusses translation procedures.

There are some kinds of translation procedures used in this research. Translation procedures are the strategy in translation used for sentences and the smaller units of language (Newmark, 1988: 81). The most detail of underlying theories will be discussed in the chapter II.

1.7 Method of Research

This part presents the methods that are used by the researcher in doing the analysis. There are some systematic steps which help analyst to determine the purpose of the study. It includes Type of Research, Data, Data Collection Technique, and Data Analysis Technique.

1.7.1 Type of Research

This research uses qualitative research. Qualitative research is usually used to analyse the social phenomena in the society. One of the social phenomena that can be observed is language. Qualitative research discusses society, social phenomena, literary works, manuscripts, and its data can be words, sentences, or

discourses (Ratna, 2011: 47). This study is designed as a qualitative research because it studies the phenomena of language in the types and the use of reference in the English translation of Surah Al-Kahf. Besides, the kind of research is library research. It is searching and collecting data from literary works. The data is the English translation of Surah Al-Kahf entitled *The Meaning of The Holy Qur'an*.

1.7.2 Data

In this study, the form of data is written text which contains referring expressions. Then, as the data sources, the researcher gets the data from the English translation of Surah Al-Kahf. The data are accessed from Moses and Khidir's conversation in the English translation of Surah Al-Kahf verse 60-82 by 'Abdullah Yusuf 'Ali entitled *The Meaning of The Holy Qur'an*.

1.7.3 Data Collection Technique

Collecting the data, the researcher does observation and documentation method. The research uses some steps to analyze. First, the researcher reads translation of Surah al-Kahf closely. Second, the researcher then marks the referring expressions found in the source language and their translations in the target language. Third, the researcher then collects them and then makes a list of the data on a table side by side. The last, the researcher then analyzes the translation of referring expressions found in the translation using the translation procedures from Newmark.

1.7.4 Data Analysis Technique

In analyzing the data, the researcher uses four steps. The first step is classification. In this step, the researcher selects the data and put into the corpus. Then, he classifies the data related to the references and compares between the Arabic original texts and the English translation based on the translation procedures; they are referring expressions. The second, the researcher describes and compares the data of referring expressions in the conversation. Third, the researcher identify what kind of translation procedures are used in the translation and elaborates how the referring expressions are translated by translation procedures proposed by Newmark. The aim of doing this step is to answer the problem statements of what kind of translation procedures are used in the English and how the referring expresions of Prophet Moses and Khidir's Story are translated in the English translation of Surah Al-Kahf. The last step is drawing conclusion.

1.8 Paper Organization

This research consists of four chapters. The first chapter is Introduction. It describes the general information of the research. It consists of background of study, problem statements, objectives of study, significances of study, literature reviews, theoretical approach, method of research, and paper organization. The second is Theoretical Background. This chapter concerns the explanation about translation and reference which relates to the theory. The third is Finding and Discussion. This chapter contains the finding and the discussion about translation

procedures of referring expressions of Moses and Khidir's story in the English translation of Surah Al-Kahf by 'Abdullah Yusuf 'Ali. The fourth is Conclusion and Suggestions. It consists of the answer of the problem statements discussed in the Chapter III and suggestions from the researcher for the next researcher about the study related with this research.

CHAPTER IV

CONCLUSION AND SUGGESTIONS

In this chapter, the researcher presents the conclusion and suggestions based on the analysis about the translation procedures of referring expressions in the English translation of Moses and Khidir's Conversation. The conclusion and suggestions are presented as follows:

4.1 Conclusion

The objects of this research are Prophet Moses and Prophet Khidir's conversation in the English translation of Surah al-Kahf. The data consist of 22 verses from 60 to 82 in Surah al-Kahf. There are 10 kind of translation procedures mostly used by the translator to translate the referring expressions, they are, literal, cultural equivalent, naturalization, shift, modulation, reduction, addition, descriptive equivalent, couplets, and triplets procedures.

The first is translating proper noun. The translator uses cultural equivalent procedure when the source language words are translated into the target language words. He translates name of person *mūsā* in the source language into name of person in the target language *Moses*.

The second is translating definite noun to definite noun phrase. The translator uses four translation procedures. There are literal, modulation, addition, and cultural equivalent procedures. First, the translator uses literal procedure

when the source language words are translated lexically into the target language. Second, he also uses modulation when he translates the word *al-baḥr* into *the water*, he makes a change of specific perspective to general. Third, he uses addition in translating definite noun *al-baḥr* to *the sea (straight)*. Last, he uses cultural equivalent in translating the word *al-syaiṭan*, because he translates a name of person into name of person.

The third is translating indefinite noun to indefinite noun phrase. The translator uses seven translation procedures. They are literal, addition, reduction, modulation, descriptive equivalent, shift and couplets procedures. First, the translator uses literal procedure when the source language words are translated lexically into the target language. Second, he uses addition procedure when translating indefinite nouns by adding an adverb, an adjective, and an additional information in the brackets. Third, he also uses reduction when translating indefinite nouns by omitting an indefinite noun which has been described by another noun. Fourth, he uses modulation when translating indefinite noun '*abdan* into *one* in the target language. Fifth, he also uses descriptive equivalent when translating indefinite nouns by using its description. Sixth, he uses shift when he translating indefinite nouns by shifting indefinite nouns into non finite clauses, and indefinite nouns into prepositional phrases. The last procedure used is couplets. He uses it when translating indefinite nouns using two different procedures. They are shift and addition.

The last is translating pronouns. The translator uses four translation procedures. They are literal, shift, addition, and modulation procedures. First, the

translator uses literal procedure when the source language words are translated lexically into the target language. Second, he uses shift procedure when he translates pronouns by shifting dual to plural and changing grammatical structures. Third, he uses addition procedure when translating pronouns by adding an adjective. The last is modulation. He also uses modulation when he translates by changing a viewpoint in the case.

From the conclusion of translation procedure used in translating referring expressions above, the purpose of translation is to achieve the equivalent effect. Newmark said that translation has sometimes been said that the purpose of translation should be to achieve 'equivalent effect', that is to produce the same effect (1988: 48).

4.2 Suggestions

Based on the result of the study, the writer would like to give some suggestions. The first, translators are expected to have a wide knowledge of both the source language and the target language to produce an equivalent translation, so that the message in the source language can be delivered through the target language.

The second, translators need to pay attention to the procedures they use. It is fine to make that variation in translating, but translators need to really consider which procedure is the most appropriate to apply so that the readers do not get confused by the text. Translators are expected to give the best to the TL readers.

The last, the researcher invites those who are interested in analyzing translation procedures to analyze deeper and focus on a certain procedure. The deeper analysis will be better. Other studies related to this research may be able to be conducted since there are still many things that can be analyzed focused on translation procedures.

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**The Data Referring Expressions of Moses and Khidir's Story in English
Translation of Surah al-kahfi ayat 60-82:**

**Proper Nouns, Definite Noun Phrases (DNP), Indefinite Noun Phrases (INP),
and Pronouns.**

I. Proper Noun

Verse	Source Language	Target Language	Translation procedures
60	وَإِذْ قَالَ مُوسَى لِقَتَاهُ	Behold, <i>Moses</i> said to his attendant	Cultural Eq
66	قَالَ لَهُ مُوسَى	<i>Moses</i> said to him	Cultural Eq

II. Definite Noun Phrase

Verse	Source Language	Target Language	Translation Procedure
60	لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ	I will not give up until I reach the junction of the two seas	Literal
61	فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا	which took its course through the sea (straight) as in a tunnel	Addition
63	قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ	He replied: "Sawest thou (what happened) when betook ourselves to the rock	Literal
	فَأَنِّي نَسِيتُ الْخُبْرَ	I did indeed forget (about) the fish	Literal
	وَمَا أَنسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ	none but Satan made me forget to tell (you) about it	Cultural Eq
	وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا	It took its course through the sea in a marvelous way	Literal
71	فَانطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا	So they both proceeded: until, when they were in the boat , he scuttled it	Literal
79	أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينٍ	As for the boat , it belonged to certain men in dire want	Literal
	يَعْمَلُونَ فِي الْبَحْرِ	they plied on the water	Modulation
80	وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ	As for the youth , his parents were people of faith	Literal
82	وَأَمَّا الْجِدَارُ	As for the wall ,	Literal

	فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ	it belongs to two youths, orphans, in the town	Literal
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III. Indefinite Noun Phrase

Verse	Source language	Target Language	Translation Procedures
60	أَوْ أَمْضِيَ حُقُبًا	Or (until) I spend years and years in travel	Descriptive Equivalent
61	فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا	Which took its course through the sea (straight) as a tunnel	Literal
62	لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا	Truly we have suffered much fatigue at this (stage of) our journey	Addition
63	وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا	it took its course through the sea in a marvellous way	Descriptive Equivalent
64	فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا	So they went back on their footsteps, following (the path they had come)	Shift
65	فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا	So they found one of Our servants	Modulation
	آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا	On whom we had bestowed mercy from Ourselves	Literal
	وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا	And whom we had taught knowledge from Our own presence	Literal
66	أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا	That thou teach me something of the (Higher) Truth which you hast been taught?	Couplets (Addition, Shift)
67	إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا	Thou wilt not be able to have patience with me	Literal
68	مَا لَمْ تُحِطْ بِهِ خُبْرًا	Which thy understanding is not complete?	Literal
69	قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا	Moses said: thou wilt find me, if God so will (truly) patient	Shift
	وَلَا أَعْصِي لَكَ أَمْرًا	nor shall I disobey thee in aught	Shift
70	فَلَا تَسْأَلْنِي عَنْ شَيْءٍ	Ask me no questions about anything	Literal
	حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ نِكْرًا	Until I myself speak to thee concerning it	Reduction
72	إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا	That thou canst have no patience with me	Literal
73	وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا	Nor grieve me by raising difficulties in my case	Shift
74	إِذَا لَقِيَ غُلَامًا فَقَتَلَهُ	When they met a young man	Descriptive Equivalent
75	لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا	That thou canst have no patience with me	Literal
76	قَالَ إِنْ سَأَلْتكَ عَنْ شَيْءٍ	Moses said: if ever I ask thee about	Literal

		anything after this	
	قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا	Then wouldst thou have received (full) excuse from my side	Addition
77	فَوَجَدَا فِيهَا جِدَارًا	They found there a wall	Literal
	لَاتَّخَذَتْ عَلَيْهِ أَجْرًا	Surely thou couldst have exacted some recompense for it	Addition
78	مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا	Which thou wast unable to hold patience	Literal
79	مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ	a certain king who seized on every boat	Descriptive Equivalent
	مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا	a certain king who seized on every boat by force	Literal
	مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا	a certain king who seized on every boat by force	
81	فَارَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاءً	So we desired that their Lord would give them in exchange (a son) better	Literal
	أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاءً	their Lord would give them in exchange (a son) better in purity (of conduct)	Couplets
	وَأَقْرَبَ رَحْمًا	and closer in affection	Literal
82	وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا	There was beneath it a buried treasure	Literal
	وَكَانَ أَبُوهُمَا صَالِحًا	To which they were entitled their father had been a righteous man	Descriptive Equivalent
	وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ	And get out their treasure a mercy and a favour from their Lord	Literal
	مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا	Which thou wast unable to hold patience	Literal

IV. Pronouns

Verse	Source Language	Target Language	Translation procedures
60	وَأَذَّ قَالَ مُوسَى لِقَاتِهِ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا	Behold, Moses said to <i>his</i> attendant: <i>I</i> will not give up until <i>I</i> reach the junction of the two seas or (until) <i>I</i> spend years and years in travel	Literal
61	فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيًا حَوْثُهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا	they forgot (about) their fish, which took <i>its</i> curse through the sea (straight) as in a tunnel	Literal
	فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا حَوْثُهُمَا	they forgot (about) <i>their</i> fish	Shift
	فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا	But when They reach <i>the junction</i>	Modulation
62	فَلَمَّا جَاوَزَا قَالَ لِقَاتِهِ إِنِّي عَدَاؤُنَا لَقَدْ لَقِينَا مِنْ	When they had passed on (some	Literal

	سَفَرْنَا هَذَا نَصَبًا	distance), Moses said to <i>his</i> attendant: 'Bring <i>us our</i> early meal; truly <i>we</i> have suffered much fatigue at this (stage of) <i>our</i> journey	
63	قَالَ أَرَأَيْتَ إِذْ أَوْيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا	He replied: "Sawest <i>thou</i> (what happened) when we betook ourselves to the rock? <i>I</i> did indeed forget (about) the fish: none but Satan made <i>me</i> forget to tell (you) about <i>it</i> : it took <i>its</i> course through the sea in a marvellous way!	Literal
	قَالَ أَرَأَيْتَ إِذْ أَوْيْنَا إِلَى الصَّخْرَةِ	He replied: "Sawest thou (what happened) when <i>we</i> betook <i>ourselves</i> to the rock?	Addition
	فَأِنِّي نَسِيتُ الْحُوتَ	I did indeed forget (about) the fish	Shift
	أَنْ أَذْكُرَهُ	to tell (you) about it	
64	قَالَ ذَلِكَ مَا كُنَّا نَبْغُ	Moses said: that was what <i>we</i> were seeking after:	Literal
	فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا	so they went back on <i>their</i> footsteps, following (the path they had come)	Shift
65	فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عَدْنِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا	So they found one of <i>Our</i> servants, on whom <i>We</i> had bestowed Mercy from <i>Ourselves</i> and whom <i>We</i> had taught knowledge from <i>Our</i> own presence.	Literal
	وَعَلَّمْنَاهُ عِلْمًا	<i>We</i> had taught knowledge	Shift
	آتَيْنَاهُ رَحْمَةً	<i>We</i> had bestowed Mercy	
	مِن لَدُنَّا	from <i>Our</i> own presence	Addition
66	قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُسُلَنَا	Moses said to <i>him</i> : May <i>I</i> follow <i>thee</i> , on the footing that <i>thou</i> teach <i>me</i> something the (higher) truth which <i>thou</i> hast been taught?	Literal
67	قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا	(The other) said: Verily thou wilt not be able to have patience with <i>me</i> ?	Literal
	قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا	(The other) said: Verily <i>thou</i> wilt not be able to have patience with <i>me</i> ?	Shift
68	وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا	And how canst <i>thou</i> have patience about <i>things</i> which thy	Literal

		understanding is not complete?	
69	قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا	Moses said: <i>Thou</i> wilt find <i>me</i> nor shall <i>I</i> disobey <i>thee</i>	Literal
70	قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا	If then <i>thou</i> would follow <i>me</i> , ask <i>me</i> no questions about anything until I myself speak to <i>thee</i> concerning <i>it</i>	Literal
	فَلَا تَسْأَلْنِي	ask me no questions about anything	Shift
	حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا	until <i>I myself</i> speak to thee concerning it	Addition
71	فَانطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرَقَ أَهْلُهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا	So they both proceeded: until, when they were in the boat, he scuttled <i>it</i> . Said Moses: Hast <i>you</i> scuttled <i>it</i> in order to drown <i>those in it</i> ? Truly a strange thing <i>thou</i> hast done!	Literal
72	قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا	He answered: Did <i>I</i> not tell thee that thou canst have no patience with <i>me</i> ?	Literal
	إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا	that <i>thou</i> canst have no patience with me?	Shift
73	قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا	Moses said: Rebuke <i>me</i> not for forgetting, nor grieve <i>me</i> by raising difficulties in <i>my</i> case.	Literal
	قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ	Rebuke me not for forgetting	Shift
	وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا	nor grieve me by raising difficulties in my case	
74	فَانطَلَقَا حَتَّى إِذَا لَقِيََا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا	Then they proceeded: until, when they met a young man, he slew <i>him</i> . Said Moses: “Hast <i>thou</i> slain an innocent person who had slain none? Truly a foul (unheard of) thing hast <i>thou</i> done!	Literal
75	قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا	He answered: “Did <i>I</i> tell <i>thee</i> that thou canst have no patience with <i>me</i> ?”	Literal
	إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا	<i>thou</i> canst have no patience with me?	Shift
76	قَالَ إِن سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنَ اللَّذَى عَذْرًا	(Moses) said: “If ever <i>I</i> ask <i>thee</i> about anything after <i>this</i> , keep <i>me</i> not in <i>thy</i> company: then wouldst <i>thou</i> have received (full) excuse from <i>my</i> side.”	Literal

	فَلَا تُصَاحِبْنِي	keep <i>me</i> not in <i>thy</i> company	Modulation
77	فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا	Then they preceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found <i>there</i> a wall on the point of falling down, but he set <i>it</i> up straight. (Moses) said: “if <i>thou</i> hadst wished, surely <i>thou</i> couldst have exacted some recompense for <i>it</i> .”	Literal
	فَأَبَوْا أَنْ يُضَيِّفُوهُمَا	but <i>they</i> refused <i>them</i> hospitality	Cultural Eq
78	قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَاءَ بَنُوكَ بِتَأْوِيلِ مَا لَمْ يَسْتَطِعْ عَلَيْهِ صَبْرًا	He answered: “This is parting between <i>me</i> and <i>thee</i> : now will <i>I</i> tell <i>thou</i> the interpretation of (those <i>things</i>) over which <i>thou</i> wast unable to hold patience.	Literal
79	أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا	“As for the boat, <i>It</i> belonged to certain men in dire want: <i>they</i> plied on the water: <i>I</i> but wished to render <i>it</i> unserviceable, for there was after <i>them</i> , a certain king who seized on every boat by force.”	Literal
	مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا	a certain king <i>who seized on</i> every boat by force	Shift
80	وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا	“As for the youth, <i>his</i> parents were people of Faith, and <i>we</i> feared that <i>he</i> would grieve them, by obstinate rebellion and ingratitude (to God and man).”	Literal
	أَنْ يُرْهِقَهُمَا	he would grieve <i>them</i>	Shift
81	فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاءً وَأَقْرَبَ رُحْمًا	“So <i>we</i> desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.”	Literal
	فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاءً	So we desired that <i>their</i> Lord would give <i>them</i> in exchange (a son) better in purity	Shift
	أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ	their Lord would give them in exchange (a son) better	Shift
	أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ	their Lord would give them in exchange (a son) better	Modulation

82	<p>وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّن رَّبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ يَسْطِعْ عَلَيْهِ صَبْرًا</p>	<p>“As for the wall, it belonged to two youths, orphans, in the town, there was beneath <i>it</i>, a burried treasure, to which they were entitled their father had been a righteous man. So <i>thy</i> Lord desired that they should attain their age of full strenght and get out their treasure-a mercy (and favour) from <i>thy</i> Lord. <i>I</i> did <i>it</i> no of <i>my</i> own accord. Such as interpretation of (those <i>things</i>) which <i>thou</i> wast unable to hold patience”</p>	Literal
	<p>وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّن رَّبِّكَ</p>	<p>there was beneath it, a burried treasure, to which <i>they</i> were entitled <i>their</i> father had been a righteous man. So thy Lord desired that they should attain <i>their</i> age of full strenght and get out <i>their</i> treasure-a mercy (and favour) from thy Lord</p>	Shift
	<p>وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّن رَّبِّكَ</p>	<p>and get out their treasure-a mercy (and favour) from thy Lord</p>	Shift

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