

**ENGLISH TRANSLATION OF *ISIM MA'RIFAH* ON SURAH AL-
RAḤMĀN : COMPARATIVE STUDY OF ABDULLAH YUSUF ALI'S AND
MARMADUKE PICKTHALL'S TRANSLATION**

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By:

NIDATUL KHASANAH

13140041

ENGLISH DEPARTEMENT
FACULTY OF ADAB AND CULTURAL SCIENCES
STATE ISLAMIC UNIVERSITY OF SUNAN KALIJAGA
YOGYAKARTA

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A FINAL PROJECT STATEMENT

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Yogyakarta, 10 Januari 2018

The Writer




Nidatul Khasanah

13150041

STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

English Translation of *Isim Ma'rifah* on Surah Al-Raḥmān : Comparative Study of Abdullah Yusuf Ali's and Marmaduke Pickthall's Translation

By: Nidatul Khasanah

ABSTRACT

This research investigates English translation of *isim ma'rifah* in surah Al-Raḥmān by Abdullah Yusuf Ali and Marmaduke Pickthall. It aims to find out the translation procedures are used by the translator in translating *isim ma'rifah* in Surah Al-Raḥmān by Abdullah Yusuf Ali and Marmaduke Pickthall. Surah Al-Raḥmān is one of surah in the Holy Qur'an which consists of seventy eight verses. This study is arranged with descriptive qualitative procedure, because the data of this study are in the form of sentences or words of surah Al-Raḥmān. In data collection techniques, the writer uses documentation technique. There are 40 data. It's analyzed by using theories translation procedure from Newmark and accuracy from Nida. The results of the analysis show that there are eight translation procedures employed in the translation of *isim ma'rifah* on surah Al-Raḥmān. There are synonymy, transposition, modulation, componential analysis, functional equivalence, transference, descriptive, and couplets. From this research, it can be concluded that Abdullah Yusuf Ali has more various translation procedure especially synonymy and accuracy word of *isim ma'rifah* in English translation of surah Al-Raḥmān than Marmaduke Pickthall.

Keywords : *Abdullah Yusuf Ali, accuracy of translation, English translation, isim ma'rifah, surah Al-Raḥmān, translation procedure*

**Terjemahan Bahasa Inggris pada *Isim Ma'rifah* di Surah Al-Raḥmān : Studi
Perbandingan Terjemahan pada Abdullah Yusuf Ali dan Marmaduke
Pickthall**

Oleh: Nidatul Khasanah

ABSTRAK

Penelitian ini meneliti terjemahan bahasa Inggris dari *isim ma'rifah* pada surah Al-Raḥmān oleh Abdullah Yusuf Ali dan Marmaduke Pickthall. Tujuan penelitian ini untuk mengetahui prosedur terjemahan yang digunakan oleh penerjemah dalam menerjemahkan *isim ma'rifah* di surah Al-Raḥmān oleh Abdullah Yusuf Ali dan Marmaduke Pickthall. Surah Al-Raḥmān adalah salah satu surah di dalam Alquran yang terdiri dari tujuh puluh delapan ayat. Penelitian ini disusun dengan menggunakan deskriptif kualitatif, karena data penelitian ini berupa kalimat atau kata-kata dalam surah Al-Raḥmān. Teknik pengumpulan data, penulis menggunakan teknik dokumentasi. Data tersebut terdiri dari 40 data. Penelitian ini dianalisis dengan menerapkan teori prosedur terjemahan dari Newmark dan teori akurasi oleh Nida. Hasil analisis pada penelitian ini menunjukkan bahwa ada delapan prosedur terjemahan yang digunakan dalam terjemahan *isim ma'rifah* pada surah Al-Raḥmān. Prosedur terjemahan yang ditemukan yaitu synonymy, transposisi, modulasi, analisis komponensial, kesetaraan fungsional, transferensi, deskriptif, dan couplet. Dari penelitian ini, dapat disimpulkan bahwa Abdullah Yusuf Ali mempunyai lebih banyak macam dari translation prosedur terutama sinonim dan kata yang akurat pada *isim ma'rifah* di surah Al-Raḥmān dari pada Marmaduke Pickthall.

Kata kunci: Abdullah Yusuf Ali, akurasi terjemahan, terjemahan Inggris, *isim ma'rifah*, surah Al-Raḥmān, prosedur penerjemahan,

PEDOMAN TRANSLITERASI ARAB-LATIN

Berdasarkan Surat Keputusan Bersama Menteri Agama RI dan Menteri Pendidikan dan Kebudayaan RI Nomor 158/1987 dan 0543 b/U/1987, tanggal 22 Januari 1988.

A. KONSONAN

| Huruf Arab | Nama | Huruf Latin | Keterangan |
|------------|------|--------------------|----------------------------|
| ا | Alif | tidak dilambangkan | tidak dilambangkan |
| ب | ba' | B | Be |
| ت | ta' | T | Te |
| ث | sa' | Ś | Es (dengan titik di atas) |
| ج | Jim | J | Je |
| ح | ha' | ḥ | Ha (dengan titik di bawah) |
| خ | kha' | Kh | Ka dan Ha |
| د | Dal | D | De |
| ذ | Zal | Ẓ | Zet (dengan titik di atas) |
| ر | ra' | R | Er |
| ز | Zai | Z | Zet |
| س | Sin | S | Es |
| ش | Syin | Sy | Es dan Ye |
| ص | Sad | ṣ | Es (dengan titik di bawah) |
| ض | Dad | ḍ | De (dengan titik di bawah) |
| ط | ta' | ṭ | T (dengan titik di bawah) |

| | | | |
|---|--------|---|-----------------------------|
| ظ | za' | ẓ | Zet (dengan titik di bawah) |
| ع | 'ain | ‘ | Koma terbalik di atas |
| غ | Gain | G | Ge |
| ف | fa' | F | Ef |
| ق | Qaf | Q | Qi |
| ك | Kaf | K | Ka |
| ل | Lam | L | El |
| م | Mim | M | Em |
| ن | Nun | N | En |
| و | Wawu | W | We |
| ه | ha' | H | Ha |
| ء | hamzah | ’ | Apostrof |
| ي | ya' | Y | Ye |

B. VOKAL

1. Vokal Tunggal

| Tanda Vokal | Nama | Huruf Latin | Keterangan |
|-------------|---------------|-------------|------------|
| —َ | <i>Fathah</i> | <i>a</i> | A |
| —ِ | <i>Kasrah</i> | <i>i</i> | I |
| —ُ | <i>ḍamah</i> | <i>U</i> | U |

2. Vokal Panjang (*Maddah*)

| Tanda | Nama | Huruf Latin | Keterangan |
|-------|------------------------|-------------|------------------------|
| اَ | <i>Fathah dan alif</i> | ā | a dengan garis di atas |
| يَ | <i>Fathah dan yā</i> | ā | a dengan garis di atas |
| يِ | <i>Kasrah dan yā</i> | ī | i dengan garis di atas |
| يُ | <i>Dammah dan wāwu</i> | ū | u dengan garis di atas |

Contoh:

قال → *qāla* قيل → *qīla*
رمى → *ramā* يقول → *yaqūlu*

C. KONSONAN GANDA (*Syaddah* atau *Tasydīd*)

Transliterasi *syaddah* atau *tasydīd* dilambangkan dengan huruf yang sama, baik ketika berada di awal atau di akhir kata.

Contoh:

نَزَلَ → *nazzala*
الْبِرُّ → *al-birru*

D. KATA SANDANG “ال”

Kata sandang “ال” ditransliterasikan dengan “al” diikuti dengan tanda penghubung “-”, baik ketika bertemu dengan huruf *qomariyah* maupun *syamsiyah*.

Contoh:

القلم → *al-qalamu*
الشمس → *al-syamsu*

Jika kata sandang “ال” terletak pada sebuah frasa yang melekat pada kata kedua, maka bentuk penulisannya adalah:

مِنَ الْمُرْسَلِينَ → *min al-mursalīn*

MOTTO

You may delay but time wil not!
(Benjamin Franklin)

**Happiness is the only thing that multiplies when
you share it.**
(Albert Schweitzer)

It always seems impossible until it's done.
(Nelson Mandela)

**If you're going through any sort of hardship right
now trust that God has a plan for you, trust that
God is woring overtime on you.**
(Reyna Biddy)

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DEDICATION

This graduating paper is dedicated to:

My Greatest Parents

My Brothers

All of the people who love me sincerely

All of my teachers who teach me kindly

My Major, English Literature Department,

State Islamic University Sunan Kalijaga

My Bright Future

STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

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Furthermore, I realize that this thesis is still far for being perfect. The suggestion and criticism are really welcoming. Finally, I hope that research will be useful for those who are interested in similar studies.

Yogyakarta, 10 Januari 2018

The writer

Nidatul Khasanah

NIM. 13150041

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LIST OF ABBREVIATIONS

1. SL : Source Language
2. TL : Target Language
3. AY : Abdullah Yusuf Ali
4. MP : Marmaduke Pickthall



CHAPTER I

INTRODUCTION

1.1. Background of Study

Al-Qur'an is one of the great miracles of the prophet Muhammad, because of the distance of the Qur'an through his intermediary. It has very important role for the survival of mankind in the world. All the human problems of the world can be answered by the Qur'an. Hence, it is believed as the word of God that becomes the first source of islamic law before hadist. In the Qur'an, there are many verses that contain meaning to solve human problems. Unfortunately, all these have not been excavated to provide enlightenment to the people.

Therefore, the Qur'an which is the great holy book in this universe also it has the important role for Moslem as the guidance. It contains implicit and explicit instructions, guidance, aspirations, and inspirations. It is related to all human life now and afterlife. It is a command from Allah that is written in the holy Qur'an, based on the Qur'an surah Şad verse 29 :

كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ

*/kitābun anzalnāhu ilaika mubāraku liyaddabbarū āyātihī wa liyata zakkara
ulul albāb/*

“[Here is] a Book which We have sent down unto thee, full of blessings, that they may meditate on its Signs, and that men of understanding may receive admonition.” (Yusuf Ali, 1987: 228)

According to the verse above, the Qur'an that was revealed to the people, it is a holy book that revealed many benefits. It accommodates many lessons for people about many kinds of activity or knowledge for life. Then, it also tells a story in past periods. Hence, people should understand these verses deeply. Then Moslems can learn from the Qur'an.

Al-Qur'an is a guidance book for Moslems. It is necessary to be studied and learned. It is sent down to prophet Muhammad in Arabic language. People in this world have different languages. It is not only Arabic language but also another language. Thus, the Qur'an should be translated in many languages. That is why the Qur'an is translated into different languages in the world. There are many different languages in this world, one of them is English. English is an international language used in this world. As a means with the position of English language, it is very important to understand other language or to have knowledge. However English translation of Qur'an in many countries is very beneficial for Moslems who want to learn Islam through some lessons of the Qur'an.

However, translation still conveys problem. It can be known that understanding the meaning on a word function in Arabic which has various meaning can cause misunderstanding for translator. Then the most widely used in the whole of the world is a translation in English. Thereby, the translation from Arabic to English may produce different meaning or interpretation. It depends on how the translator translates the source language into target language.

Generally, translation is transition from the Source Language (SL) to the Target Language (TL). This transfer is done from the first language form into second language through translation procedure. The meaning which is change must be kept or appropriate with the SL, while the form may be modified. In transferring the message from another language, something which must be kept as the SL as close as possible is the content, while the form is the second while translating, it is excepted in certain cases such as in poetry. Therefore, in order to transfer a translation language that can be understood, it must be considered from the target language. Nida said that "translating means creating the closest equivalent in the language of the recipient from the SL message, first in terms of meaning then in the style of the language" (1982:12).

In the translation activity of course there are some points that need to be considered, one of them is the word choice. It is very important to make the translation results not ambiguity. Translation activities can be

performed to determine the structure of understanding of a foreign language. As proposed by Finlay via Maurits Simatupang that “Translation into a foreign language can be and is an excellent exercise for testing one’s understanding of the foreign language structure. However, it should be indulged in, not as a professional activity” (1990: 30).

Translation procedures are very important in the translation process to find the translation results. By studying the translation procedure, people will know how to convey the message that exists in the source language with grammatical structures change to adjust and to suit the meaning in the target language. In this research, the researcher is interested in analyzing English version of surah Al-Raḥmān verses and then uses translation procedure to examine how it is translated. The researcher also uses two translators, they are Abdullah Yusuf Ali and Marmaduke Pickthall.

The main reason why translation procedures in the surah Al-Raḥmānis chosen in this study because with the procedure, a translator can be known why translation of two translators are different. It can be concluded that the procedure of translation is more likely in a way that is used by the translator in the translation process is suitable with the purpose, such as a global option that affects the totality of text. Thus, the translation procedure influences the result of translation. This means that the translation of the text is largely determined by the procedure of translation

adopted by the translator because the intent, purpose and the interpreter will affect the translation of the text as a whole. In this case, there are many types of procedures. They are literal, transference, naturalisation, cultural equivalent, functional equivalent, descriptive equivalent, synonymy, through-translation, shift or transposition, modulation, recognised translation, translation label, compensation, componential analysis, reduction and expansion, paraphrase, equivalence and adaptation, couplets, notes, addition and glosses (Newmark 1988:45-48). This research will choose only some procedures that are needed in this translation.

Many different ways can be found when translating Arabic into English. Some words from the source language (SL) can be variously when his translated into the target language (TL). Moreover, the sentence structure of SL differs from TL. Arabic has three parts of word classes to form sentence. There are *فعل* (*fi'il*), *اسم* (*isim*), *حرف* (*ḥarf*) (Al-Gulāyainī, 1973:9-11).

According to Al-Gulāyainī, *Isim* refers to the entity in the real world and which is not influenced by tenses (1973:9). *Isim* can be divided into two types, they are *isim ma'rifah* which in English is definite noun and *isim nakirah* which in English is indefinite noun. In Arabic Grammar, there are seven types of *isim ma'rifah*, they are proper noun, a word starting with ال “al” of definition, *isim* added to a definite noun to give meaning of possession,

pronoun, demonstrative, relative pronoun, human, animal or anything called. But, the research just analyzes the word starting with ال “al” because of many differences in the data.

In addition, the researcher chooses the translation works by two translators to be compared. Abdullah Yusuf Ali and Marmaduke Pickthall are famous in the English translation of the Qur'an. Their translations are most widely used in the world. Some different backgrounds of social and education may influence their translation. Abdullah Yusuf Ali who is an Indian Islamic scholar translated the Qur'an and published it in 1996 with the title “*The Meaning of the Holy Quran*”. On the other hand, Marmaduke Pickthall is an English Islamic scholar who converted to Islam and translated the Qur'an in 1979 with the title “*The Meaning of the Glorious Koran*”.

Despite the fact that there are many surah that can be found in Qur'an with different type and function in each surah. Some of surah on the Qur'an consist the story of the previous prophets, and prophet Muhammad. The other part, they consist of laws of islam, knowledge for know God, and the regulation of our actions in the relation with God and human. But this research just focuses on surah Al-Raḥmān.

Surah Al-Raḥmān in the Qur'an is surah number 55, whereas according to nuzulul (the down of revelation) in the order of 97. The surah which is revealed after surah Al-Ra'du is classified into surah *Makkiyah*,

because it descends in the early period of makkah. This chapter consists of 78 verses and it's contained in *juz* 27. This is the only surah which begins with the name of Allah, namely Al-Raḥmān, it is contained in the first verses.

The researcher chooses this surah based on the reality because many people read and use surah Al-Raḥmān for ceremony or other. For example, it is used as a brideprice in marriage. Because Al-Qur'an is not just a passage but it contains the teachings of guidance that should be used by the people in their life so, it is necessary to understand the meaning.

Many reasons that make the researcher interested to analyze the translation of surah Al-Raḥmān. This surah tells about favour from Allah that people almost forget it. This surah is a good source to analyze the translation of *isim ma'rifah*. There are many *isim ma'rifah* which have different translations in this surah. The researcher interests to find the differences and similarities of the translation of the *isim ma'rifah* in this surah is translated by the two translators whether it will produce the different meaning of the authentic meaning from the SL in the TL.

Therefore, this topic is rarely analysed, so it makes the researcher interested to discuss. Then, the researcher sure that this research is very beneficial for students who are interested to discuss the same object. However, the researcher only focuses on *isim ma'rifah* that starting with ال

“al”. This research will analyze *isim ma’rifah* in surah Al-Raḥmān of Abdullah Yusuf Ali’s and Marmaduke Pickthall’s translation.

Example :

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ (55:6)

/Wa al-najm wa al-syajar yasjudān/

And **the herbs** and the trees - both [alike] prostrate in adoration

(Abdullah Yusuf Ali: 6)

The stars and the trees adore (Marmaduke Pickthall: 6)

Abdullah Yusuf Ali translates *isim ma’rifah* of ”النَّجْمُ *al-najm*” into “*The herb* ” that has meaning as a plant whose leaves, flowers or seeds are used to flavour food, in medicine or for their pleasant smell (Oxford: 2015), while Marmaduke Pickthall translates it into “*The stars* ” that has meaning as in sky, a large ball of burning gas in space that we see as a point of light in the sky at night. It seems has different senses of meaning. In addition, the *isim ma’rifah* that follows ”النَّجْمُ *al-najm*” by those works has the different meaning. The procedure that used in “*The herbs* ” translation is synonymy. It can be seen from the TL word that is translated into near equivalent to SL word while the word “*The stars* ” be a transposition procedure because the TL change required when a specific SL structure does not exist in the TL. Hence, both are different kind of translation procedure.

Regarding to the example, the researcher interests to analyze the translation procedures of the English translation in the surah Al-Raḥmān which consists of many *isim ma'rifah*. This analysis focuses on the *isim ma'rifah* based on Syaikh Mushthafa Al-Gulāyainī's theory. However, the researcher analyzes the translation procedure by Peter Newmark. The researcher finds some concerning point in the translation of surah Al-Raḥmān by Marmaduke Pickthall and Abdullah Yusuf Ali. That are the different translation procedures which translated by both translators. Both translators use the target language which need to be reanalyzed in the translation of surah Al-Raḥmān are different as the equivalence word. As the result, some words which are translated become loss meaning. Through, the comparison of the translation is uncover the accuracy of translation especially in translation procedures.

1.2. Research Questions

This research aims to answer these problems below:

1. What translation procedure are applied in translating the *isim ma'rifah* found in the English translation of surah Al-Raḥmān by Abdullah Yusuf Ali and Marmaduke Pickthall?
2. How is the accuracy of the *isim ma'rifah* on the verses of the English translation of surah Al-Raḥmān by Abdullah Yusuf Ali and Marmaduke Pickthall?

1.3. Objectives of the study

Based on the research questions above, the objectives of this research:

1. To describe the translation procedure applied in translating the *isim ma'rifah* found in the English translation of surah Al-Raḥmān by Abdullah Yusuf Ali and Marmaduke Pickthall.
2. To know the accuracy of the *isim ma'rifah* on the verses of the English translation of surah Al-Raḥmān by Abdullah Yusuf Ali and Marmaduke Pickthall.

1.4. Significances of the study

This research has two significances of studying translation procedure of *isim ma'rifah* in the English translation of surah Al-Raḥmān by Abdullah Yusuf Ali and Marmaduke Pickthall. They are academically and practically in the study of linguistics and become the source in translation, especially studying about translation procedure.

Academically, this study is aimed to give contribution in linguistics and becomes the source in translation especially on translation procedure of *isim ma'rifah* in the English translation of surah Al-Raḥmān by Abdullah Yusuf Ali and Marmaduke Pickthall. In addition, the results of the study are hopefully useful for the researcher and for the readers.

Practically, the research is expected to be used as a reference for the next researcher who is interested in similar study. It can be used to make an analysis to identify the problems and also find out the solution of the type of translation procedure from *isim ma'rifah* in English translation of surah Al-Raḥmān and the accuracy of these verses.

1.5. Scope and limitations of the study

This research only focuses about *isim ma'rifah* that starting with ال “al” in the English translation of surah Al-Raḥmān by Abdullah Yusuf Ali and Marmaduke Pickthall. The researcher finds and discusses *isim ma'rifah*, translation procedure and the accuracy of these verses.

1.6. Literary Review

The researcher analyzes *isim ma'rifah*, translation procedure and the accuracy in this graduating paper. The researcher has consulted with the consultant teacher and read some information from some researcher which are made before. There are some of writings discuss more about translation procedure, accuracy of translation and English translation of the Qur'an from Abdullah Yusuf Ali and Marmaduke Pickthall.

The first research is by Lisda Farikhatunnisak in her graduating paper of English Departement Faculty of Adab and Cultural Sciences State Islamic

University Sunan Kalijaga (2013), entitled “English Translation of *Ḥarf Min* in Surah Yasin: Comparative Study of M. Marmaduke Pickthall’s and Abdullah Yusuf Ali’s Translation”. The paper discusses aspect of translation research of *ḥarf min* in surah yasin by M. Marmaduke Pickthall and Abdullah Yusuf Ali.

This research uses qualitative method. The theory that used is Newmark’s theory about translation procedure and theory of *ḥarf min* from Al-Gulāyainī. For the collecting data, this research collects main and supporting data in the library. The analyzing of data uses identify, classify, interpret, and calculate data to find the result and the conclusion. After the researcher analyze data, it can be concluded that the translation of *ḥarf min* which is based on the meaning is translated into a word phrase and untranslated. The word are from, by, at, among, with and some. The phrase are one of, some of, and from among.

The second research is by Ni Putu Desi Ratna Pertiwi in her E- Jurnal Humanis of English Departement, Faculty of Letters and Cultural Udayana University (2016), entitled “Noun Phrase And It is Translation Procedure In The Fault In Our Stars”. The paper discusses about noun phrase and translation procedure which use in translate the SL into TL. In particular, this paper aims to analyze how to make the equivalent meaning of the object

phrase as part from two different languages where they both have different characteristics.

The data required in this thesis is taken from the novel entitled "The Fault in Our Stars". This research uses qualitative. The theory that used is from Vinay and Darbelnet (1958) about translation procedure. For the collecting data, this research collects main and supporting data in the library. The analysis of data is used to identify, classify, and calculate data to find the result and the conclusion. After the researcher analyzing data, it can be concluded that noun phrase can be categorized as simple noun phrase and complex noun phrase. Six from seven translation procedure that are found calque, literal translation, transposition, modulation, and adaptation. Whereas, borrowing can not be found in this research because it just can be found in word class is not in a phrase.

The third is Ahmad Fadly in Thesis of English Letters Department, Letters and Humanities Faculty, State Islamic University of Syarif Hidayatullah Jakarta (2013), entitled "The Analysis Of Translation Procedure In Subtitle Hachiko Movie". This paper tells about translation study, that is the translation procedure of English into Indonesian subtitle in Hachiko movie by Lasse Hallstrom.

This study uses qualitative procedure to explore the objectives of the research. The step to obtain the data is by several steps: watching the Hachiko movie, finding the translation procedure contained in the subtitle movie,

selecting, classifying and analyzing them based on the theories of translation procedure. The finding obtained from the analyses of the related data show: the first, the translator uses four procedure in the procedure in the process of translation from the source language into target language; these are transposition, modulation, addition and reduction, the second the most frequent translation procedure applied in the novel is transposition.

The fourth is by Erwigati Natalena in her graduating paper of English Departement Faculty of Adab and Cultural Sciences State Islamic University Sunan Kalijaga, Yogyakarta (2014). Entitled “Methods and Procedures of English Translation in Sūrah Al-Qāri’ah by Abdullah Yusuf Ali”. This paper aimed to describe and to analyze some methods, procedures and accuracy of translation in surah Al-Qāri’ah by Abdullah Yusuf Ali. The theory that used are theory of the translation procedures from Newmark and Catford also accuracy of translation from Nida. In the method of collecting data, this paper uses documentation technique. While in the analyzing method, this paper uses descriptive analysis technique.

Surah Al-Qāri’ah English translation by Abdullah Yusuf Ali is kind of the Tarjamah Harfiyyah. After the researcher analyzes data, it can be concluded that there is an application of free translation method, while the translation procedures are unit shift, expansion. Therefore, the accuracy of the translation is good. Finally, by considering the arrangement of

the analysis result of this graduating paper, Surah Al-Qāri'ah in English translation by Abdullah Yusuf Ali tends to be more general and appropriate to common people. By understanding the message inside the Surah Al-Qāri'ah, Muslim knows the ordered and prohibited things by Allah the most merciful.

The last is by Masoud Sharififar in his Iranian journal of language studies, Shahid Bahonar University Of Kerman, Iran(2010), entitled “Applicability of Newmark’s Procedure to Translation of Religious Cultural Elements From English Into Persian”. This paper aimed to investigate the differences between English and Persian religious elements which may be problematic in translating from English into Persian. The study is aimed also to investigate the way cultural elements in general and religious ones in particular were dealt with in the selected corpora and to check whether the procedure proposed by Newmark, were sufficient and adequate for translation of these elements from English into Persian.

The procedure is a qualitative procedure. The findings indicated that there was no evidence to show a consistent effort on the part of translator to use any particular translation approach in the process of achieving adequate translation. The findings showed that procedure suggested by Newmark have accounted well for the transfer of cultural as well as religious elements; it was observed that Newmark’s range of procedure was comprehensive and worked well nearly for cultural elements included in the selected.

This research has some similarities with the prior researches especially for the subject and the object that analyze English translation of *isim ma'rifah* in surah Al-Raḥmān by Abdullah Yusuf Ali and Marmaduke Pickthall. However, this research also has differences that will differentiate this research with the prior researches. If it is compared with all of the prior researches, this research has differences in the subject and the object. This research focuses on analysis of *isim ma'rifah*, translation procedure and the accuracy.

1.7. Theoretical Approach

This study uses translation theory especially the theory of translation procedure. The researcher uses *isim ma'rifah* from Al-Gulāyainī, translation procedure from Newmark and for the accuracy using theory from Nida but to certain the accurate using tafsir Al-Qur'an Ibnu Katsir and tafsir Al-Qur'an Qurthuby in order to analyze this phenomenon. Here some definition about *isim ma'rifah*, translation procedure, and accuracy of translation.

1.7.1. *Isim*

Isim refers to the entity in the real world and which is not influence by tenses (Al-Galāyaini, 1973:9). Then isim divides into two types they are *isim ma'rifah* (definite noun) and *isim nakirah* (indefinite noun). The indefinite noun (الاسم النكرة/*isim nakirah*) is the word which refers to a common and non-

specific word. Then the definite noun (الاسم المعرفة) /*isim ma'rifah*) it is the word that refers to a specific word.

1.7.2. Translation Procedure

According to Catford (1965: 1), translation is a process on language of changing or replacing text of certain language (as source text) for the text in another language (as target text). The procedure of translation has a role for sentences and the smaller units of language (Newmark, 1988: 81).

Translation is rendering the meaning of a text into another language in the way that the author intended the text (Newmark, 1988: 5). In Oxford Advanced Learner's Dictionary is written that the translation is the process of changing something that is written or spoken into another language (Hornby, 2005: 1632).

Newmark proposed some procedures of translation. The types of procedures that is proposed by Newmark are literal, transference, naturalisation, cultural equivalent, functional equivalent, descriptive equivalent, synonymy, through-translation, shift or transposition, modulation, recognised translation, translation label, compensation, componential analysis, reduction and expansion, paraphrase, equivalence and adaptation, couplets, notes, addition and glosses (1988: 81-91). This research will choose only some procedures that are needed in this translation.

1.7.3. Translation Accuracy

According to Nida in his book *Towards A Science of Translating* (1964:182-184), there are three fundamental criteria that become basic to the evaluation of all translating, the first is general efficiency of the communication process, the second is accuracy or comprehension of intent and the last is equivalence of respon.

This research focuses on accuracy from Nida, Accuracy is one of the factors in determining the translation quality. It becomes one of the most important aspects in translation. It deals with the transfer of the content from source language. It means that the message in source language should be conveyed to the target language correctly and also easy to be understood by the readers.

1.8. Procedure of Research

When doing a research, plans or procedures are needed for the research. They will be spanned the steps form the broad assumption and then detailed the procedures of the collecting of the data, analysis and also the interpretation. The plan that used to do the research can involve decisions, then also involves approach which is should be used to study the topics of research.

According to Creswell (2014: 3), there are three approaches that used to do research: qualitative, quantitative and also mixed procedure. This research

uses qualitative procedure rather than quantitative procedure. The distinction between qualitative and quantitative is that the qualitative focused on the research using words rather than number that identical with quantitative.

1.8.1. Type of Research

The type of this research is descriptive qualitative. Descriptive qualitative procedure is applied by giving a description of *sim ma'rifah*. Descriptive qualitative is chosen because the result of this research will describe the type and also accuracy of the verses from surah Al-Raḥmān. Therefore, this research is a library research. Based on Nawawi (1991:30) research consists of three parts, they are: laboratory research, library research, and field research. Denzin and Lincoln (1994:4) argues in Emzir (2010:1) define a qualitative procedure as :

“qualitative research is multi-procedure in focus, involving an interpretive, naturalistic approach to its subject matter. This means that qualitative research study in their natural setting, attempting to make sense of or interpret phenomena in terms of the meaning the people bring to them. Qualitative research involves the studies use and collection of a variety of empirical materials-case study, personal experience, introspective, life story, interview, observational, and visual texts-that describe routine and problematic moment and meaning in individual's live.”

1.8.2. The Data and Source of Data

Data is a unit of information that record from media who distinguish with another data, then can be analyzed and relevant with some problem (Tanzeh Ahmad, 2011:79). This research used main data and supporting data. Main data is data that is directly collected by someone who uses the data, then supporting data is data that indirectly collected by someone who uses the data (Tanzeh Ahmad, 2011:80). The main source of data is surah Al-Raḥmān of English translation of Qur'an by Abdullah Yusuf Ali and Marmaduke Pickthall. Then, the supporting data are the senses given monolingual dictionaries of English, tafsir Qur'an of Ibnu Katsir and Qurthuby.

1.8.3. The Technique of Data Collection

The researcher collects the data by searching the main and supporting data in the library. The researcher also reads and comprehends the main data then classify in the data based on it classification. The data were collected by reading the SL texts in Arabic language and TL texts in English to find the cultural terms. The method and technique of collecting data in this research was documentation technique as a part of qualitative method. Document is the notes of the event which is already passed. The data was collected by using note taking technique. The procedures were done by, first reading the SL surah Al-Raḥmān and observed it carefully to know

where *isim ma'rifah* in surah and note the words that can be classified as *isim ma'rifah*, which is the noun starting with ال “al”.

After that, the English translation of surah Al-Rahmān by Abdullah Yusuf Ali and Marmaduke Pickthall as TL was read and scrutinized to look for the translation of the surah from SL are found. Then after note taking was done, the collected data were analyzed. The collected data were analyzed by applying the theory proposed by Newmark about procedures of translation, and *isim ma'rifah* by Al-Gulāyainī. First, the data was analyzed by using *isim ma'rifah* to classify the data then use the procedure of translation to know what kind of procedures of translation is applied in the data. After that, read some tafsir of Qur'an about the problem to get the accuracy of those word.

1.8.4 The Technique of Data Analysis

Based on Patton, analysis data is a proses of managing and organising the data arrangement to a form, category and basic classification (1988:209). The researcher uses descriptive analysis, so all of the data are analyzed to get the result and the conclusion. In analyzing the data, the researcher identify, classify, interpret, and calculate the data to find the result and the conclusion.

The research needs two kinds of dictionary and tafsir of Qur'an. They are bilingual dictionary, monolingual dictionary and tafsir al-Qur'an.

Bilingual dictionary is a dictionary that is able to use two language for communication. Therefore, this dictionary used to check the source language to target language or source language. Monolingual dictionary is a dictionary that is able to know the meaning of word in one language. It gives more information about the meaning of word. The researcher uses tafsir Ibnu Katsir is *Tafsir Al-Qur'an Al- Azim* by Ibnu Katsir and *Al-Jami' li Ahkam Al-Qur'an* by Qurtuby. The researcher can use this equipment to help the researcher to classify both translator.

1.9.Paper Organization

This reserach is divided into four chapter that involves Chapter I as introduction, Chapter II as theoretical foundation, chapter III as finding and discussion and the last chapter as conclusion. The first chapter contain of general information include background of study, research question, objective of study, significance of study, scope and limitation, theoretical approach and research procedure. The second chapter contain of information about theory that will help to investigates the cases in the research. Then the third chapter contain of the data analysis that found in the English translation of Surah Al-Rahmān by Abdullah Yusuf Ali and Marmaduke Pickthall. The last chapter of the research contain of conslusion and suggestion related to the analysis.

CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

According to the discussion in the previous chapter, the researcher draws two general conclusion in this chapter. Based on the data, the researcher found fourty *isim ma'rifah* that starting with ال “al” in the verses of surah Al-Raḥmān which consist of eight different kinds of translation procedure. Second, there are many different accuracy in these verses.

The *isim ma'rifah* that starting with ال “al” appears fourty times in surah Al-Raḥmān verses 1-78. The procedures used by the translators are Synonymy, Transposition, Componential analysis, Functional analysis, Modulation, Transference, Descriptive and Couplets.

Based on the discussion about the analysis, it can be concluded as some points. It is revealed that there are eight translation procedures used by the translator in this research, in the English translation of surah Al-Raḥmānby Abdullah Yusuf Ali are founded 16 data synonymy, 5 data transposition, 2 data modulation, 9 data componential analysis, 2 data functional equivalence, 1 data transference, 2 data descriptive, and 3 data

couplets while in the English translation of surah Al-Raḥmān by Marmaduke Pickthall are founded 15 data Synonymy, 10 data transposition, 3 data modulation, 6 data componential analysis, 3 data functional equivalence, 2 data transference, and 1 data couplets. From those results above, it can be seen that many *isim ma'rifah* in the verses are synonymy.

For the analysis of the translation accuracy, it shows that there are many data which are accurate. The data from English translation of surah Al-Raḥmān by Abdullah Yusuf Ali are 30 data considered to be accurate translation, 9 data considered to be less accurate translation and 1 data considered to be inaccurate translation. In addition The data from English translation of surah Al-Raḥmān by Marmaduke Pickthall are 24 data considered to be accurate translation, 13 data considered to be less accurate translation and 3 data considered to be inaccurate translation.

Based on the discussion, Abdullah Yusuf Ali has more various translation procedure and accurate word of *isim ma'rifah* in English translation of surah Al-Raḥmān than Marmaduke Pickthall.

4.2 Suggestion

The translator of the Quran as the holy book has to understand both SL and TL language. It is needed because as the guidance of life, the translation of the Quran has to be equal with what Allah has already asked and forbidden

to all Muslim people. If Muslim people cannot get what is being ordered and prohibited, it will be such as disaster of faith and piety.

The translation of *isim ma'rifah* that starting with ال “al” and the accuracy in surah Al-Raḥmān is the object that is analyzed in this research. However, this research is not perfect because only some of *isim ma'rifah* with other kind in the data and it is just the accuracy of the verses not all of the criterion in the quality of translation by Nida. Then next researcher can do more research on *isim ma'rifah* and more the criterion in quality of translation. The source also can be taken from the other surah in the Qur'an or other sources of Arabic books.

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APPENDICES

| No | SL | Author | TL | Translation Procedure | Accuracy |
|-----|-------------------------|--------|---------------------------|-----------------------|---------------|
| 1. | الرحمن /al-rahman/ | AY | Gracious | Synonymy | Accurate |
| | | MP | The beneficent | Synonymy | Less accurate |
| 2. | القرءان /al-Qur'ān/ | AY | The Qur'an | Transference | Accurate |
| | | MP | The Qur'an | Transference | Accurate |
| 3. | الانسان /al-insān/ | AY | Man | Componential analysis | Accurate |
| | | MP | Man | Componential analysis | Accurate |
| 4. | البيان /al-bayān/ | AY | Speech (and intelligence) | Synonymy | Accurate |
| | | MP | Utterance | Synonymy | accurate |
| 5. | الشمس /al-syams/ | AY | The sun | Synonymy | Accurate |
| | | MP | The sun | Synonymy | Accurate |
| 6. | القمر /al-qamar/ | AY | The moon | Synonymy | Accurate |
| | | MP | The moon | Synonymy | Accurate |
| 7. | النجم /al-najm/ | AY | The herbs | Synonymy | Accurate |
| | | MP | The stars | Transposition | inaccurate |
| 8. | الشجر /al-syajar/ | AY | The trees | Synonymy | Accurate |
| | | MP | The trees | Synonymy | Accurate |
| 9. | السَّمَاء /al-samā'/ | AY | The firmament | Synonymy | Accurate |
| | | MP | The sky | Synonymy | Accurate |
| 10. | الميزن | AY | Balance | Modulation | Accurate |

| | | | | | |
|-----|----------------------------|----|------------------------------------|--------------------------|------------------|
| | /al-mizān/ | MP | The measure | Transposition | Less Accurate |
| 11. | الوزن /al-wazn/ | AY | Justice | Modulation | Less Accurate |
| | | MP | The measure | Modulation | Accurate |
| 12. | الارض /al-ard/ | AY | The earth | Synonymy | Accurate |
| | | MP | The earth | Synonymy | Accurate |
| 13. | الحب /al-habb/ | AY | Corn | Modulation | Accurate |
| | | MP | Grain | Modulation | Accurate |
| 14. | العصف /al-‘aṣf/ | AY | Leaves and stalk | Componential analysis | Accurate |
| | | MP | Husked | Transposition | Inaccurate |
| 15. | الريحان /al-raiḥān/ | AY | Sweet-smelling plants | Componential analysis | Accurate |
| | | MP | Scented herb | Componential analysis | Accurate |
| 16. | الفخار /al-fakhār/ | AY | Pottery | Synonymy | Accurate |
| | | MP | The potter | Transposition | Inaccurate |
| 17. | الجان /al-jānn/ | AY | Jinns | Couplet | Less accurate |
| | | MP | The jinn | Transference | Accurate |
| 18. | المشرقين /al-musyriqīn/ | AY | The two easts | Synonymy | Accurate |
| | | MP | The two easts | Synonymy | Accurate |
| 19. | المغربين /al-magribain/ | AY | The two wests | Synonymy | Accurate |
| | | MP | The two wests | Synonymy | Accurate |
| 20. | البحرين /al-baḥrain/ | AY | The two bodies of flowing water | Descriptive | Less accurate |
| | | MP | Two seas | Synonymy | Accurate |

| | | | | | |
|-----|--------------------------|----|------------------|---------------------------|------------------|
| 21. | اللؤلؤ /al-lu'lu'u/ | AY | Pearls | Componential analysis | Accurate |
| | | MP | The pearl | Couplets | less accurate |
| 22. | المرجان /al-marjān/ | AY | Coral | Componential analysis | Accurate |
| | | MP | Coral-stone | Componential analysis | Accurate |
| 23. | الجوار /al-jawār/ | AY | The ships | Functional equivalence | Accurate |
| | | MP | The ships | Functional equivalence | Accurate |
| 24. | المنشئت /al-munsyat/ | AY | Sailing smoothly | Transposition | Inaccurate |
| | | MP | Displayed | Modulation | Less accurate |
| 25. | البحر /al-baḥr/ | AY | The seas | Synonymy | Accurate |
| | | MP | The sea | Synonymy | Accurate |
| 26. | الاعلام /al-'alām/ | AY | As mountains | Componential analysis | Accurate |
| | | MP | Banneas | Transposition | Inaccurate |
| 27. | الجلال /al-jalāl/ | AY | Bounty | Transposition | Less accurate |
| | | MP | Might | Synonymy | Accurate |
| 28. | الكرام /al-kirām/ | AY | Honour | Transposition | Less accurate |
| | | MP | Glory | Synonymy | Accurate |
| 29. | السّموات /al-samawāt/ | AY | The heavens | Synonymy | Accurate |
| | | MP | The heavens | Synonymy | Accurate |
| 30. | الثقلان | AY | Ye worlds | Componential | Less |

| | | | | | |
|-----|-----------------------------------|----|-------------------------|------------------------|---------------|
| | <i>/al-saqalān/</i> | | | analysis | accurate |
| | | MP | Dependents (man & jinn) | Synonymy | Accurate |
| 31. | الانس <i>/al-ins/</i> | AY | Men | Componential analysis | Accurate |
| | | MP | Men | Componential analysis | Accurate |
| 32. | المجرمون <i>/al-mujrimūn/</i> | AY | The sinners | Synonymy | Accurate |
| | | MP | The guilty | Transposition | Less accurate |
| 33. | الاقدام <i>/al-aqdām/</i> | AY | Their feet | Synonymy | Accurate |
| | | MP | The feet | Transposition | Less accurate |
| 34. | الجنّتين <i>/al-jannatain/</i> | AY | The gardens | Couplets | Less accurate |
| | | MP | Both gardens | Functional equivalence | Accurate |
| 35. | اطرف <i>/al-thorf/</i> | AY | Glances | Synonymy | Accurate |
| | | MP | Gaze | Transposition | Less accurate |
| 36. | الياقوت <i>/al-yāqūt/</i> | AY | Rubies | Componential analysis | Accurate |
| | | MP | The jacynth | Componential analysis | Accurate |
| 37. | الاحسان <i>/al-iḥsān/</i> | AY | Good | Transposition | Less accurate |
| | | MP | Goodness | Synonymy | Accurate |
| 38. | الخيام | AY | Pavilions | Functional | Accurate |

| | | | | | |
|-----|------------------------------|----|---------------------------|--------------------------|---------------|
| | <i>/al-khiyām/</i> | | | equivalence | |
| | | MP | Pavilions | Functional equivalence | Accurate |
| 39. | النخل <i>/al-nakhl/</i> | AY | Date-palms | Couplets | Less accurate |
| | | MP | Palms-trees | Componential equivalence | Accurate |
| 40. | الأكمام <i>/al-akmām/</i> | AY | Spathes (enclosing-dates) | Descriptive | Less accurate |
| | | MP | Sheathed | synonymy | Less accurate |

CURRICULUM VITAE

PERSONAL IDENTITY

Name : Nidatul Khasanah
 Place and Date of Birth : Kudus, 20 Juni 1995
 Sex : Female
 Religion : Islam
 Nationality : Indonesia
 Alamat : Plakaran kidul RT:01, Baturetno, Banguntapan,
 Bantul, Yogyakarta
 Hoby : Reading, music dan learning
 Email : Nidatul.khasanah@gmail.com
 Phone number : 081215951724

EDUCATIONAL BACKGROUND

2001 - 2002 : TK ABA Karangbendo
 2002 - 2008 : SDN Nogopuro
 2008 - 2011 : MTS NU Banat Kudus
 2011 - 2013 : MAN 3 Bantul
 2013 - 2017 : UIN Sunan Kalijaga Yogyakarta, Faculty of Adab
 : dan Cultural Science

ORGANIZATION

2013 – 2017 : HIMASI

| | |
|-----------------|------------------|
| 2013-2017 | : ECC |
| 2014-2016 | : Rescuer PKPU |
| 2016- until now | : Matan UIN SUKA |

