

**CATEGORY OF TRANSLATION SHIFT
IN ENGLISH TRANSLATION OF *ISM AL-FĀ'IL*
FOUND IN SURAH *AL-KAHF***

A GRADUATING PAPER

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



STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
By:
MOHAMMAD YUSUF PUJI SETIA TEGELA
14150034

**ENGLISH DEPARTMENT
FACULTY OF ADAB AND CULTURAL SCIENCES
STATE ISLAMIC UNIVERSITY SUNAN KALIJAGA**

2018

PENGESAHAN TUGAS AKHIR

A FINAL PROJECT STATEMENT

I hereby testify that this research is my own works. I completely be responsible for the content of this research. This research is written by me with some opinion and references from some books and internet sources. All books and internet sources are cited and quoted in accordance with academic standard.

Yogyakarta, 16 Maret 2018

The writer,



Moh. Yusuf Puji Setia Tegela

NIM: 14150034

STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA
FAKULTAS ADAB DAN ILMU BUDAYA

Jl. Marsda Adisucipto Telp. (0274) 513949 Fax. (0274) 552883 Yogyakarta 55281

PENGESAHAN TUGAS AKHIR

Nomor : B-154/Un.02/DA/PP.00.9/03/2018

Tugas Akhir dengan judul : CATEGORY OF TRANSLATION SHIFT IN ENGLISH TRANSLATION OF ISM AL-FĀ'IL FOUND IN SURIAH AL-KAHF

yang dipersiapkan dan disusun oleh:

Nama : MOHAMMAD YUSUF PUJI SETIA TEGELA
Nomor Induk Mahasiswa : 14150034
Telah diujikan pada : Jumat, 23 Maret 2018
Nilai ujian Tugas Akhir : A-

dinyatakan telah diterima oleh Fakultas Adab dan Ilmu Budaya UIN Sunan Kalijaga Yogyakarta

TIM UJIAN TUGAS AKHIR

Ketua Sidang

Dr. Ubaidillah, S.S., M.Hum.
NIP. 19810416 200901 1 006

Penguji I

Drs. Kardimin, M. Hum
NIP. 19680504 199703 1 003

Penguji II

Bambang Hariyanto, S.S., MA
NIP. 19800411 200912 1 003

Yogyakarta, 23 Maret 2018

UIN Sunan Kalijaga
Fakultas Adab dan Ilmu Budaya
DEKAN

Prof. Dr. H. Alwan Khoiri, M.A.
NIP. 19600224 198803 1 001



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA
FAKULTAS ADAB DAN ILMU BUDAYA**

Jl. Marsda Adi Sucipto Yogyakarta 55281 Telp./Fax. (0274) 513949

Web: <http://adab.uin-suka.ac.id> Email: adab@uin-suka.ac.id

NOTA DINAS

Hal: Skripsi

a.n. Mohammad Yusuf Puji Setia T.

Yth.

Dekan Fakultas Adab dan Ilmu Budaya

UIN Sunan Kalijaga

Di Yogyakarta

Assalamualaikum Wr. Wb

Setelah memeriksa, meneliti, dan memberikan arahan untuk perbaikan atas skripsi saudara:

Nama : Mohammad Yusuf Puji Setia Tegela
NIM : 14150034
Prodi : Sastra Inggris
Fakultas : Adab dan Ilmu Budaya
Judul : ***Category Of Translation Shift In English Translation Of Ism Al-Fā'Il Found In Surah Al-Kahf***

Kami menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqasyah untuk memenuhi salah satu syarat memperoleh gelar Sarjana Sastra Inggris. Atas perhatiannya, kami ucapkan terima kasih.

Wassalamualaikum Wr. Wb.

Yogyakarta, 16 Maret 2018

Pembimbing

Dr. Ubaidillah, S.S., M.Hum

NIP: 19810416 200901 1 006

Category of Translation Shift in English Translation of *Ism al-Fā'il* Found in Surah *al-Kahf*

By: Mohammad Yusuf Puji Setia Tegela

ABSTRACT

Al Quran is the life guidance for Muslims around the world. It was sent to the prophet Muhammad peace be upon him in Arabic language. It needs translating in order to be able to be understood by Muslims who cannot speak Arabic. The different characters of languages make translators be more careful and thorough in finding the closest equivalent to make the translation natural and readable. Translation shift often happens in finding the closest equivalent. This research analyses the category shift in English translation of *ism al-fā'il* found in surah al Kahfi by Abdullah Yusuf Ali. The English Quran translation by Abdullah Yusuf Ali is chosen because it is the most common used in western world. The aims of this research are to describe how *ism al-fā'il* are translated into English and find what category shift which occurs in translating the *ism al-fā'il*. The theory used in analysing the data is category shift by Catford, some other translation procedures by Newmark, and the grammar of English and Arabic language. The method used is descriptive qualitative. After analysing the data, this research finds that category shift occurs in 40 data. There are three category shifts found the data, those are unit shift with 31 data, class shift with 6 data, and intra-system shift with 3 data. Unit shift becomes the most frequent category shift found in the data with 31 data. The other translation procedures which are used in translating the *ism al-fā'il* into English are literal translation, modulation, expansion, and synonym.

Keywords: *translation shift, ism al-fā'il, unit shift, class shift, intra-system shift.*

Kategori Pergeseran Penerjemahan *Ism al-fā'il* di Surat *al-Kahf* ke Dalam Bahasa Inggris

Oleh: Mohammad Yusuf Puji Setia Tegela

ABSTRAK

Al Quran adalah panduan hidup umat Islam di seluruh dunia. Al Quran dulu diwahyukan kepada nabi Muhammad saw dalam bahasa Arab. Al Quran perlu diterjemahkan agar bisa dipahami oleh umat Islam yang tidak bisa berbahasa Arab. Karakter bahasa yang berbeda membuat penerjemah lebih berhati-hati dan teliti dalam menemukan persamaan terdekat untuk membuat penerjemahannya alami dan mudah dibaca. Pergeseran terjemahan sering terjadi dalam menemukan persamaan terdekat. Penelitian ini menganalisis pergeseran kategori terjemahan bahasa Inggris dari *ism al-fā'il* yang ditemukan di surah al Kahfi oleh Abdullah Yusuf Ali. Terjemahan bahasa Inggris oleh Abdullah Yusuf Ali dipilih karena ini adalah terjemahan yang paling umum digunakan di dunia barat. Tujuan dari penelitian ini adalah untuk mendeskripsikan bagaimana *ism al-fā'il* diterjemahkan ke dalam bahasa Inggris dan menemukan pergeseran kategori apa yang terjadi dalam menerjemahkan *ism al-fā'il*. Teori yang digunakan dalam menganalisis data adalah pergeseran kategori oleh Catford, beberapa prosedur terjemahan lainnya oleh Newmark, dan tata bahasa bahasa Inggris dan bahasa Arab. Metode yang digunakan adalah deskriptif kualitatif. Setelah menganalisis data, penelitian ini menemukan bahwa pergeseran kategori terjadi pada 40 data. Ada tiga kategori shift yang ditemukan data, yaitu unit shift dengan 31 data, class shift dengan 6 data, dan intra-system shift dengan 3 data. Pergeseran unit menjadi pergeseran kategori yang paling sering ditemukan pada data dengan 31 data. Prosedur terjemahan lainnya yang digunakan dalam menerjemahkan *ism al-fā'il* ke dalam bahasa Inggris adalah terjemahan harfiah, modulasi, perluasan, dan sinonim.

Kata kunci: pergeseran terjemahan, *ism al-fā'il*, pergeseran unit, pergeseran kelas, pergeseran intra-sistem

MOTTO

إِنَّ مَعَ الْعُسْرِ يُسْرًا

Indeed ease accompanies hardship.

فَإِذَا فَرَغْتَ فَانصَبْ

So when you are done, *appoint*,

al-Insyirah: 6-7

STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

I WOULD LIKE TO DEDICATE THIS PAPER TO...



MY DEAREST PARENTS

KHOIRIL ANWAR TEGELA AND SRI WAHYUNI

STATE ISLAMIC UNIVERSITY
SUNAN KALIAGA
YOGYAKARTA
And
ALL MY BROTHERS AND SISTERS
IDAM, ARI, ANNISA, RAFIZA

ACKNOWLEDGMENT

All praise to Allah who has devoted His uncountable mercies and blessings, so I can finish writing this research. *Solawat* and *salam* always be upon the prophet Muhammad peace be upon him, who unconditionally loves his *ummah* and dedicates his life to the *ummah*, so you and I can live happily in this world and hereafter.

I herewith would like to deliver my deepest gratitude to all people who have given their prayers, hands, motivations to me in finishing my research. I would like to thank to:

1. Prof Dr Alwan Khoiri, MA., as the Dean of ADAB Faculty of UIN Sunan Kalijaga.
2. Dr Ubaidillah, SS, M.Hum, as the Head of English Department and also my advisor who has given his hands to me in finishing my research
3. My academic advisor, Arif Budiman, S.S, M.A, who has guided me during my study in English Department
4. All lecturers in English Department who has taught me a lot of knowledge during my study in this department
5. Special thanks to the special woman in my life who has dedicated her life to live my life, thank you mam, you are my life. My man, may Allah place you in the best place, dad.

6. All my friends in English Department, especially SI Chapter 2014, thank you having created our history so much fun, my mates in Padukuhan Papringan, Satria, Iwan, Bahtiar, Malik, Diki, Rosyid, Minan, Adam and Aji. Thanks for the second home.
7. My friends in SPBA, Mufti, Syarif, Ayub, Iyon, Doni, Rizka, Astri, Sari, Arini, Arina. Mates in KKN, Ipul, Itsna, Inda, Rizal, Aya, Rusti, Kiki, and Miftah. Thank you all for being there with me.
8. Last, thank you UIN Sunan Kalijaga for accepting me as a part of your history.

Furthermore, I realize, as human, my work could be wrong in some places. Therefore, this research still needs criticizing to be better. Hopefully, this research could be useful for whoever reads this research.

STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

Yogyakarta, March 16, 2018
The Researcher

Moh. Yusuf Puji Setia T.

NIM: 14150034

TABLE OF CONTENTS

A FINAL PROJECT STATEMENT	i
APPROVAL.....	ii
NOTA DINAS	iii
ABSTRACT.....	iv
ABSTRAK	v
MOTTO	vi
DEDICATION	vii
ACKNOWLEDMENT.....	viii
TABLE OF CONTENTS.....	x
TABLE OF TRANSLITERATION.....	xiii
TABLE OF ABBREVIATION.....	xv
CHAPTER I INTRODUCTION.....	1
1.1 Background of Study.....	1
1.2 Scope of Study	8
1.3 Problem Statement	8
1.4 Objective of Study.....	8
1.5 Significance of Study	9
1.6 Literature review	9
1.7 Theoretical Approach.....	13
1.8 Methods of Research	15
1.8.1 Type of Research.....	15
1.8.2 Data Source	16
1.8.3 Data Collection Technique.....	16
1.8.4 Data Analysis Technique.....	16
1.9 Paper Organization	17
CHAPTER II THEORETICAL FRAMEWORK	18
2.1 Translation	18

2.1.1	Definition of Transaltion.....	18
2.1.2	Translation Shift.....	19
2.1.2.1	Level Shift.....	20
2.1.2.2	Category Shift.....	20
2.1.2.2.1	Structure Shift.....	21
2.1.2.2.2	Class Shift.....	21
2.1.2.2.3	Unit Shift.....	22
2.1.2.2.4	Intra-System Shift.....	22
2.1.3	Translation Procedure.....	23
2.1.3.1	Literal Translation.....	23
2.1.3.2	Synonymy.....	24
2.1.3.3	Descriptive Equivalent.....	24
2.1.3.4	Reduction and Expansion.....	25
2.1.3.5	Modulation.....	25
2.2	Arabic Language.....	26
2.2.1	Arabic Word Classes.....	25
2.2.1.1	<i>al-Ism</i>	26
2.2.1.2	<i>al-Fi'l</i>	26
2.2.1.3	<i>al-Harf</i>	26
2.2.2	<i>Ism al-Fā-il</i>	26
2.2.2.1	Definition of <i>Ism al-Fā-il</i>	26
2.2.2.2	Form of <i>Ism al-Fā-il</i>	27
2.2.2.3	Function of <i>Ism al-Fā-il</i>	28
2.2.3	Arabic Sentence.....	29
2.2.3.1	Equational Sentence.....	30
2.2.3.2	Verbal Sentence.....	31
2.3	English Language.....	32
2.3.1	English Word Classes.....	32
2.3.2	Phrase.....	34
2.3.3	Clause.....	35
	CHAPTER III FINDINGS AND DISCUSSIONS.....	36

3.1	Unit Shift.....	38
3.1.1	Word into Noun Phrase	38
3.1.2	Word into Verb Phrase	42
3.1.3	Word into Adjective Phrase	46
3.1.4	Word into Prepositional Phrase	48
3.1.5	Word into Independent Clause.....	52
3.1.6	Word into Dependent Clause	56
3.2	Class Shift	60
3.3	Intra-System Shift	64
	CHAPTER IV CONCLUSION AND SUGGESTION	68
4.1	Conclusion	68
4.2	Suggestion.....	69
	REFERENCES.....	70
	APPENDICES	72



ARABIC-LATIN TRANSLITERATION GUIDELINES

Common Decision of Religious Affair Ministry and Educational
and Cultural Ministry

No: 158 Year 1978 and No: 0543b/U1978

1. Consonant

No	Arabic	Latin	No	Arabic	Latin
1	ا	-	16	ط	ṭ
2	ب	b	17	ظ	ẓ
3	ت	t	18	ع	‘
4	ث	ṯ	19	غ	g
5	ج	j	20	ف	f
6	ح	ḥ	21	ق	q
7	خ	kh	22	ك	k
8	د	d	23	ل	l
9	ذ	ẓ	24	م	m
10	ر	r	25	ن	n
11	ز	z	26	و	w
12	س	s	27	ه	h
13	ش	sy	28	ء	‘
14	ص	ṣ	29	ي	y
15	ض	ḍ	30		

2. Low Vocal

اَ-	A	جلس	Jalasa
-----	---	-----	--------

اِ-	I	عَلِمَ	'alima
اُ-	u	حَسُنَ	Ḥasuna

3. Long Vocal

اَ	ā	قَالَ	qāla
اِ	ā	رَمَى	ramā
اِي	ī	قِيلَ	qīla
اُو	ū	يَقُولُ	yaqūlu

4. Diphthong

اِي	ai	كَيْفَ	kaifa
اُو	au	حَوْلَ	ḥaula

5. Double Consonant

اَضْرَبَ	tasydīd	نَزَّلَ	nazzala
----------	---------	---------	---------

6. Assimilation of Definite Article

الْقَلَمُ	al-	الْقَلَمُ	al-qalamu
الشَّمْسُ	al-sy	الشَّمْسُ	al-syamsu
مِنَ الْمُرْسَلِينَ	min al-	مِنَ الْمُرْسَلِينَ	min al-mursafin

TABLE OF ABBREVIATIONS

NO	ABBREVIATION	MEANING
1	Adj	Adjective
2	Adv	Adverb
3	Dep. pronoun	Dependent pronoun
4	Det	Determiner
5	Mod	Modifier
6	NP	Noun phrase
7	OALD	Oxford Advanced Learner's Dictionary
7	Prep. phrase	Prepositional phrase
8	SL	Source language
9	TL	Target language

STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

CHAPTER I

INTRODUCTION

1.1. Background of Study

Al Quran is the words of God that was sent to the prophet Muhammad peace be upon him. It has many functions to human's life, both in the world and hereafter. The function of the Quran is mentioned in the Quran itself, such as cited in surah *al Baqarah* verse 185:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

/Syahru ramaḍān allazī anzala fīhi al-qur'ān hudan linnāsi wa bayyinātin min al-hudā wa al-furqān/

Ramaḍān is the month in which was sent down the Quran, as guide to mankind, also clear signs for guidance and judgement (between right and wrong), (Ali, 1997: 45).

The words هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ */hudan linnāsi wa bayyinātin min al-hudā wa al-furqān/* means that the Quran was sent as guidance of life and the explanation of the distinction between right and vanity (Ghofar and al Atsari part 1, 2008: 346). Therefore, the message of the Quran should be able to be understood by all mankind, moreover for the believers. The more the humans or believers understand the Quran, the more they will be able to take the advantages of it.

However, the Quran was sent to the prophet Muhammad in Arabic language. Whereas there are so many languages exist in this world. It means that there should be an effort in order the Quran can be understood by not only Arabic

but also all human beings around the world. So in this case, translation is inevitably needed.

The effort of translating the Quran has been beginning since the Prophet Muhammad peace be upon him was still alive. Zuraya cited Afan Fanani's explanation about the history of the first effort to translate the Quran that is found in his book entitled *Translation and Qur'an* that the Prophet Muhammad peace be upon him ever sent a letter containing some verses of Quran to the Caesar Negus from Abyssinia and to the Caesar Heraclius from Byzantium in Persian language. But in this era, the Quran was translated only in some verses and some certain purposes. The first effort of translating the whole Quran was found in the era of the king Abdullah bin Abdul Aziz. The king commands to translate the whole Quran because the King Mehruk from India expects that the holy book of Islam be translated (www.republika.co.id).

Until now, Quran has been translated into many languages, including English. Translating Quran into English is one way to spread the message of Quran since English is the widely used as an international language. Even if English is the second largest numbers of speakers in the world, the English speakers spread out in more than one hundred countries and it becomes the largest area where a language is used. So that English is more popular than Chinese which places as the most spoken language in the world (aboutworldlanguages.com).

Arabic as the language of Quran and English come from different types of language; therefore, translating Arabic into English will face some problems of

translation. Genetically, the type of Arabic is afro – Asiatic and the type of English is indo – Germany. Chaer (2012: 74) said that the genetic classification is done based on form and meaning. The languages which have similar characteristics are considered as languages that come from the same origin of language. Arabic and English also have different types in the structure, such as in morphology level. The type of Arabic word is a kind of flection which means the structure of word is formed by changing the form of word. There are two kinds of word changing that are declination and conjugation. The type of English word structure is flection – agglutinative which means the structure of words are formed in two ways that are by changing the form of word (flection) and by adding prefix or suffix, repetition and compound.

They also have differences in morph – syntax. In this case, English is generally a type of analytic language which means the language construction are formed from unbound elements, such as *I will come tonight*, even if in some case English word is formed from bound element, such as *goes* which contains of present meaning, singular, the third speaker. Whereas Arabic is synthetic language which means a form of language (word) has contained syntactical meaning and relation, such as ضَرَبَنِي /*ḍarabani*/ which means *he hit me (past, singular, third speaker)* (Suparno, 2002: 33 - 37). Furthermore, they also have differences in the number of word class. *Al-Galāyayni* (2016: 7) divided Arabic words into three types, those are *ism*, *fi'il* and *harf*. In English, word classes or part of speech are divided into nine parts, such as noun, pronoun, verb, adverb, adjective, article, preposition, conjunction, and interjection (Hogue, 2003: 2)

The difference character of English and Arabic becomes a challenge for translator to translate the Quran or some text of Arabic into English or English into Arabic. The translators have to be careful and thorough that what kind of translation procedure or strategy that has to be applied to keep the messages are transferred well into the target language or to find the equivalence between both source language and target language. It is like what Catford (1965: 20) stated that translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL).

After seeing the significant difference between Arabic and English, this research will analyse how Arabic is translated into English. The researcher chooses the Quran and its English translation since the Quran does have significance in human's life, especially for Muslims. To have qualitative data, the researcher takes *The Meaning of Holy Quran* by Abdullah Yusuf Ali as data of target language. He is a Muslim scholar born in India. His English Quran translation becomes the most famous and well-received globally among the other English Quran translation. It has been printed 200 times since the first publication and distributed freely by the Kingdom of Saudi Arabia for many years. The reason why this book is more popular is because this book is more complete than others. Beside the both texts are arranged parallel columns, it provides the introduction of every surah and some footnotes which are necessary to gain a good understanding of the text (www.kashmirmonitor.in).

For not making boarder the analysis, *surah al-Kahf* is chosen as the data source. Surah *al-Kahf* is the eighteenth surah in the Qur'an. It is a kind of *makiyah*

surah which consist of 110 verses. This *surah* is one of the most famous *surah* among Muslims. They usually read this *surah* on every Friday to get the special reward from Allah like what the prophet Muhammad said in a *hadits*. The researcher chooses this *surah* by considering the significance of this *surah* for the da'wah of the prophet Muhammad. This *surah* was sent to the prophet Muhammad after his long sadness. At that time, the *kafir Quraisy* (mecca unbelievers) gave a challenge to the prophet that if he could answer their questions which are the story of young men in early era, about the man who go around over the world, and what is soul? The prophet asked them to come the day after to get the answers. Unpredictably, Allah did not send His words to the prophet till fifteen days. So that, the mecca unbelievers spread the bad news that the prophet was a liar. This what makes the prophet very sad. Then finally the angel Gabriel came to the prophet carrying the *surah al Kahfi* as the answers to questions and reminder to the prophet that he should not be sad about the unbelievers' issue (Ghofar and al Atsari part 5, 2008: 310). So this *surah* is not only a proof that Muhammad is a real messenger of Allah, but also that the Quran itself is a *mu'jizat* (miracle) from Allah. Not only that, this *surah* also has represented the object that will be analysed.

The object of this research is *ism al-fā'il* found in *surah al-Kahf*. The researcher analyses the *ism al-fā'il* since Arabic and English already have differences in word level both in number of word classes and syntactic meaning and relation.

In linguistic world, *ism al-fā'il* is more known as *nomina agentis* or noun agent. Wright (1896: 131) stated that:

“The nouns which the Arab grammarians call أسماء الفاعل /*asmā’u al-fā’il*, *nomina agentis*, and أسماء المفعول /*asmā’ul al-maf’ūl*, *nomina patientis*, are verbal adjectives, i.e. adjectives derived from verbs, and nearly correspond in nature and significance to what we call participles. These verbal adjectives often become in Arabic, as in other language, substantives”.

From the definition above, it can be concluded that *ism al-fā’il* is noun formed from verb and has similar to what is called as participles. The word “correspond in nature” means the variety of the *ism fa’il* use and function. Therefore, even if *ism al-fā’il* is a noun, it could function as adjective, adverb or even verb (Ryding, 2005: 102). So it becomes a challenge for translators to find the equivalence of *ism al-fā’il* in some certain condition to the target language. In finding the closest equivalence, translation shift may occur. This research aims to describe what category of translation shift which may occur in translating the *ism al-fā’il* into English.

The researcher uses category shift proposed by Catford and translation procedure proposed by Newmark. Catford (1965: 73) divided the types of shift into level shift and category shift. Category shift consists of structure shift, class shift, unit shift, intra-system shift. Newmark (1988: 81) proposed many kinds of translation procedure, some of them are literal translation, transference, synonymy, shift – transposition, modulation, descriptive equivalence, compensation, cultural equivalence, and so on. Taking example a sentence in surah al kahfi verse 2:

SL: وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ:

Wa yubasysyiru al-mu’minīna allāzīna ya’malūna al-ṣāliḥāti

TL: and that He may give Glad Tidings to the Believers who work **righteous deeds**

In this verse, the SL, word الصَّالِحَاتِ /*al-ṣāliḥāti*/ is translated into righteous deeds. The word الصَّالِحَاتِ /*al-ṣāliḥāti*/ is the object of *fi'il mudhore* يَعْمَلُونَ. The *harf* ا /*a*/ and ت /*t*/ in the end of الصَّالِحَاتِ /*al-ṣāliḥāti*/ have the meaning of female and plural. In this case, the *ism al-fā'il* is a substantive which is an object of verb which means that the *ism al-fā'il* could be considered as a noun. To find the equivalence, unit/rank shift is used. The الصَّالِحَاتِ /*al-ṣāliḥāti*/ is a word and righteous deeds is a noun phrase.

The other example is sentence in verse 8:

SL: وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا

/*wa innā lajā'ilūna mā 'alaihā ṣa'īdan juruzā*/

TL: Verily what is on earth we shall **make** but as dust and dry soil (without growth or herbage).

In this verse, the *ism al-fā'il* is لَجَاعِلُونَ /*lajā'ilūna*/. It is the predicate of the subject إِنَّا /*inna*/. The *harf* ل /*l*/ found in the beginning of *ism al-fā'il* is preposition *lam ta'kid* / *lā* affirmative. The *harf* و /*w*/ have plural meaning and ن /*n*/ is as the replacement of *tanwin* or nunation. The class shift happens in this case. The word is *ism al-fā'il* جَاعِلُونَ /*jā'ilūna* / which is a noun which uses the pattern فَاعِلٌ /*fā'ilun*/. The *harf* و /*w*/ and ن /*n*/ are added to give meaning nominative male and plural. This noun is translated into a verb which is *make*.

Based on the examples above, this research aims to describe how a translator finds the equivalence of *ism al-fā'il* in the target language and to figure out the translation shift, especially category shift which happens in translating the *ism fā'il*.

1.2. Scope of Study

This research takes *The Meaning of The Holy Qur'an* by Abdullah Yusuf Ali as the data source. The researcher chooses surah *al-Kahf* as the main data for some reasons. The object of analysis is *ism al-fā'il* found in surah *al-Kahf* and its English translation. This research analyses how *ism al-fā'il* is translated into English. To analyse, the researcher uses the theory of translation shift by Catford and some other experts' theory. The analysis will focus on describing the translation of *ism fā'il* into English and figuring out the category of translation shifts which occur in translating *ism al-fā'il* into English.

1.3. Problem statements

As what explained above, the researcher have one questions that will be answered in the analysis, which is:

1. How is *ism fā'il* translated into English?
2. What kinds of category shifts occur in translating the *ism al-fā'il* into English?

1.4. Objective of Study

In line with the problem statements, the objective of the study is:

1. To understand how to apply translation procedures, especially shifting in translating a text.
2. To figure out the category shift which occur in the data

1.5. Significance of Study

This research is expected to give a contribution to the linguistic study. This research not only provides translation study but also the Arabic and English grammar. So it could be a reference to various students. For translation students, it could be a reference to help them in applying translation theory into text. It also helps English or Arabic students to learn the language by comparing the both Arabic and English. Finally, the researcher hopes this research could be useful for whoever reads this research.

1.6. Literature Review

There have been many researches focusing on translation study that have a similarity with this research, both in the theory and object. The first research is *Translation Shift of Adjective Phrases in The Picture of Dorian Gray Novel by Oscar Wilde and Its Translation* by Yunita Candra Dewi Siskawati (2017). She is a student in Sunan Kalijaga State Islamic University. She analysed the translation shift of adjective phrase into Indonesia. She was interested in analysing adjective phrase because she found some differences between English and Indonesian adjective both in structure and form. To analyse the data, she used Catford's theory about translation shift. After analysing the data, she found there are 71 data for level shift that change grammatical form into lexicon. She also found 136 data for structure shift, 82 data for class shift, and 34 data for unit shift. As the result, structure shift becomes the most frequent shift in the novel *The Picture of Dorian Gray* that consist of 136 data. This research has similarity with the researcher's

research in the theory used. Both used the translation shift by Catford, but the researcher only focuses on the category shift.

The second research is *Pergeseran Bentuk Dalam Terjemahan Artikel Di Majalah Kangguru Indonesia*. This research belongs to Dewi Nurmala and Alfitriana Purba. It is a journal which is published in *Jurnal Penelitian Pendidikan Bahasa dan Sastra*. The method of this research is descriptive qualitative. There are three articles in *Kangguru Magazine* which are analysed, those are *Pedagang Kaki Lima* with 15 data, *Pasar Tradisional* with 17 data, and *Jam Karet* with 9 data. After analysing the data, this research only finds category shifts which are structure shift, class shift, unit shifts, and intra-system shift. Level shift is not found because the time aspect used in these articles did not use time aspect of words. The dominant shift found in the data is unit shift and structure shift. The similarity of this research and the researcher's research is in the theory by using Catford's Theory, but the researcher more focuses on category shift.

The third research is *English Translations of Harf Mim in Surah Yasin: A Comparative Study of Muhammad Marmaduke Pickthall's and Abdullah Yusuf Ali's Translation* by Lisda Farikhatusnisak, 2013. She is a student of English department at Sunan Kalijaga State Islamic University. In her research, Lisda tried to compare two English Quran translation. She focused on the translation of *Harf Mim* in surah Yasin. The aim of her research is to describe the translation of *Harf Mim* in surah Yasin and then compare the translation of *Harf Mim* by Muhammad Pickthall and Abdullah Yusuf Ali. To analyse the data, she used the translation procedure by Newmark. To describe the translation, she also used the structure

theories of Arabic and English. After analysing the data, she found that the *Harf Mim* in surah *Yasin* contains of seven meaning which are translated into many forms, such as from, by, at, one of, among, from among, some, some of, etc. She also found that the translation used some translation procedure. Those are literal, reduction and unit shift. After comparing between two translations, she found that Pickthall's is more general, while Ali's is more poetic. Thus, Pickthall's is appropriate for some certain scholar and Yusuf Ali's is for common people. Lisda's research has the same object with this research since this research also analyse the translation of Arabic words into English. The difference is Lisda focused on *harf*, whereas this research focuses on another kind of Arabic word which is *ism fa'il*.

The forth research is *Category Shifts in the English Translation of Harry Potter and the Philosopher's Stone Movie Subtitle into Indonesia (An Applied Linguistics Study)*. It belongs to Herman in *Journal of Humanities and Social Science*. This research aims to find out what kinds of category shift found in the movie of Harry Potter and the Philosopher's stone into Indonesia subtitle and what kind of category is the most dominant used. The method of this research is combining descriptive qualitative and quantitative approach. To analyse the data, this research used Catford's theory about translation shift. After analysing the data, this research found that all category shifts are found in the data, those are structure shift, class shift, unit shift, and intra-system shift. The dominant category shift found is unit shift. This research is similar to Herman's research since both analyse the category shift. The difference is on the object. This research analyses the Quran,

while Herman's research analyses the Indonesian subtitle of Harry Potter and Philosopher Stone movie.

The last research is *Transitive Verbs of Surah An-Nisa and Its English Translation* by Marfuatus Sholikhah (2015). She is a student at Sunan Kalijaga State Islamic University. She analysed about the translation of transitive verbs found in surah An Nisa. The aim of her research is to describe the Arabic transitive verbs in legal verses of surah An Nisa and its English translation; and to explain the grammatical equivalence of the translation of tense grammatical category of the verb. To analyse the data, she used some theories about translation equivalence, Arabic and English transitive verbs, and class shift. The conclusion of her research, Sholikhah found 21 Arabic transitive verbs of *al-fi'lu al-mazid* which are divided into two categories. Those are the translation of verb Phrases in Arabic into Verb Phrases in English and the translation of Verb Phrases into a modifying Noun. From 21 Arabic transitive verbs, 20 Arabic transitive verbs are translated into verb phrases in English. Whereas the other is a case of Arabic transitive verb which is translated into modifying noun. The similarity between Sholikhah's research with this research is on the object. Both researchers analyse the Arabic word which are translated into English. The difference is Sholikhah analysed the kind of verb (*fi'l*) that is transitive verb; whereas this research analysed the kind of isim that is *ism al-fā'il*.

However, this research is different from the researches mentioned above. This research will focus on the translation of *ism al-fā'il* found in surah *al-Kahf*. The aim of this research is to understand how the translator finds the equivalence

of *ism al-fā'il* in English and what category shift which occurs in translating the *ism al-fā'il* found in surah *al-Kahf* into English.

1.7. Theoretical Approach

This research is a translation research. Catford (1965: 20) stated that translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL). While Newmark (1988:32) stated that the translation is the super ordinate term for converting the meaning of any utterance of any source language to target language. Another experts, Bell (1991: 5) stated that translation is expression from one language to other language by preserving the semantic and stylistic equivalence. According the previous experts, Nida and Teber (1982: 12) propose more complete definition of translation. They stated that “translating consisting of reproducing in the receptor language the closest natural equivalence of source language message, first in terms of meaning and secondly in terms of style”. Herman (2014) stated that the Nida and Teber’s definition about translation has some elements which should be performed by translators when doing the translation, such as reproducing the message, equivalence, natural equivalence, closest equivalence, priority on meaning and also style.

Based on various definitions above, it could be concluded that there are so many factors to create a good translation. A translator should reproduce an expression or text in one language (SL) into another language (TL) as natural as they can by preserving the meaning equivalence in priority and the style in the second.

This research uses Catford's translation shift theory. Catford divided translation shift into two major types, those are level shift and category shift. Level shift is a SL item at one linguistic level has a TL translation equivalent at a different level. Level shift often happens in grammar to lexis and vice-versa. Category shift is departures from formal correspondence in translation. Category shifts are divided into four types, those are structure shift, class shift, unit/rank shift, and intra-system shift (1978: 73-76).

The theory of Newmark's translation procedure is also used in this research. The theory is used since translation procedure is used for sentence and smaller units of language (Newmark, 1988: 81). This research analyses the word *ism al-fā'il* which is kind of units of language. Therefore, the use of translation procedure in this research could describe more about the translation of *ism al-fā'il* into English. Furthermore, Newmark proposed several types of translation procedures, those are transference, literal, 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). From the translation procedures mentioned above, this research only uses some translation procedures that support the researcher in analysing the data.

Besides using the translation theory, this research also uses the structure theory of language. This research will use the structure theory of English and Arabic language since translation has to involve two or more languages.

1.8. Methods of Research

To do the research, a researcher needs a method that has to be done to find the result of the research. According to Baker, as cited by Kesuma (2007: 1) that method is a way of work, based on a certain system or rule. The function of method is to lead the researcher to do the research rationally and to achieve the best result of analysis. Therefore, to reach the good work of research, a researcher has to consider what kind of research that will be used, find the data source, and how to collect and analyse the data.

1.8.1. Type of Research

There are several kinds of research, those are qualitative research, quantitative research and mixed research. This research is qualitative research. According to Berg as cited by Muhammad (2011: 30), qualitative research refers to the meaning, concepts, definitions, characters, metaphors, symbols, and description of things. According to the definition above, the qualitative research more concerns with the description of object analysed. Therefore, the researcher uses qualitative research because the aim of this research to figure out the category of translation shift of *ism al-fā'il* in surah *a- Kahf* and its English translation and before figuring out the category shift, it needs to be described. Furthermore, Muhammad (2011: 33) said that there are three methods or techniques that could be applied in qualitative research, those are observation, interview and document analysis. This research analyses *ism al-fā'il* in surah *al-Kahf* and its English translation as the object analysis. Therefore, the technique used in this research is document analysis.

1.8.2. Data Source

Kesuma (2007: 25) cited the words of Sudaryanto that essentially, data is the object of analysis with its context. The meaning of context in this case is another reality that considers the identity of the object of analysis. Therefore, data is something different from the object of analysis.

There are two types of data, those are main data and supporting data. Main data is the data which is analysed. Supporting data is the data which is used to support the analysis (Kesuma, 2007: 26). This research only has main data. The main data of this research is the sentence that contains of *ism al-fā'il* found in surah *al-Kahf* and its English translation by Abdullah Yusuf Ali.

1.8.3. Data Collection Technique

As explained before, this research is a qualitative research. Ratna (2010: 211) proposed some techniques to do research. Some of them are observation, interview, questionnaire, and document. This research uses document technique because the data of this research is document. This research takes sentences in surah *al-Kahf* that contains *ism al-fā'il* and its English translation as the data. There are some steps to collect the data. First, the researcher reads the whole text of surah *al-Kahf* and its English translation. Second, the researcher notes sentences that contains *ism al-fā'il* in surah *al-Kahf*. The last, the researcher put the sentences in another place to start the analysis.

1.8.4. Data Analysis Technique

After collecting the data, the next is analysing the data. Muhammad (2011: 30) said qualitative research more concerns with the description of object analysis.

Therefore, this research aims to describe *ism al-fā'il* translated into English to figure out the category shift. There are some steps to do the analysis. First, after collecting the data, the researcher compares the *ism al-fā'il* and its English translation. Second, the researcher explains the syntactic of *ism al-fā'il* and its English translation. Third, the researcher analyses the category shift found when the *ism al-fā'il* are translated into English. Fourth, the researcher considers what other procedure is used to translate the *ism al-fā'il*. Last, the researcher classifies the findings based on the classification of category shift.

1.9. Paper Organization

This research consists of four chapter. The first chapter is introduction that consists of nine sub-chapters, those are background of study, scope of study, problem statements, objective of study, significance of study, literature review, theoretical approach, method of research, and paper organization. The second chapter is the theoretical background containing of the explanation of translation translation shift proposed by Catford, translation procedure proposed by Newmark, and some other theory, like English and Arabic structure. The third chapter is discussion that contains of the application of theory in analysing the data. The last chapter is drawing a conclusion based on what have been discussed before.

CHAPTER IV

CONCLUSION AND SUGGESTION

4.1. Conclusion

This research analyses the category shift in English translation of *ism al-fā'il* found in Surah *al-Kahf* by Abdullah Yusuf Ali. The aim of this research is to describe how *ism al-fā'il* is translated into English to figure out what category shift occurs in translating the *ism al-fā'il*. After analysing the data, this research finds there are 46 data of *ism al-fā'il* in surah *Al Kahfi*. Category shift occurs in 40 data. The types of category shift found in the data are unit shift, class shift, and intra-system shift.

The unit shift occurs in 31 data in the most various ranges. The shifts of word (*ism al-fā'il*) into noun phrase are found in 11 data. The shifts of word into verb phrase are found in 10 data. The shift of word into adjective phrase is only one data. The shifts of word into prepositional phrase are found 3 data. The shifts of word into independent clause 4 data and the shifts of word into dependent clause are found in 2 data. The class shift occurs in 6 data and all of them are the shift or noun into verb. While intra-system shifts are found in 3 data. It is the shift of plural noun into singular noun.

Based on the result above, unit shift becomes the most frequent category shift which occur in translating *ism al-fā'il* into English with 28 data. Word into phrase becomes the most frequent range with 22 data and noun phrase are the most frequent phrase with 11 data. This research also finds some other procedures that

are used in translating the data, those are literal translation, synonym, modulation, reduction and expansion.

4.2. Suggestion

Translation has been an inevitable thing in daily life since it becomes the bridge for human being over the world to communicate and understand one another. The good translation will help people to understand the message from another language.

Beside at knowing the theory of translation, a translator has to be good at mastering both the source language and target language to have a good translation. It is because the different and unique characters of language, like what found in this research. The different character becomes the challenge for translator to find the closest equivalent in transferring the message from source language into target language.

For the next researchers or who is interested in translation, they could analyse another derived noun or *ism musytaq* in Arabic or another language which could another uniqueness like found in *ism al-fā'il* which even if it is a noun, it could syntactically function as a noun, adjective, adverb and verb substitute. How the closest equivalent is found in translating those kinds of words.

REFERENCES

- Ali, Abdullah Yusuf. 1997. *The Meaning of the Holy Qur'an Complete Translation with Selected Notes*. Kuala Lumpur: Islamic Book Trust Kuala Lumpur.
- Al-hāsyimi, Ahmad. 1933. *Al-Qawā'idu al-Asāsiyah Lillugati 'Arābiyyah*. Beirut: Dārul Fikr.
- Al-Galāyayni, Syaikh muṣṭafā. 2016. *Jāmi'u al-Durūs al-'Arabiyyah*. Beirut: Syirkat al-Qudus
- Bell, Roger T. 1991. *Translation and Translating: Theory and Practice*. New York: Longman.
- Catford, J. C. 1978. *A Linguistic Theory of Translation: An Essay in Applied Linguistics*. Oxford: Oxford University Press.
- Chaer, Abdul. 2012. *Linguistic Umum*. Jakarta: Rineka Cipta.
- Farikhatunnisak, Lisda. 2013. *English Translations of Harf Mim in Surah Yasin: A Comparative Study of Muhammad Marmaduke Pickthall's and Abdullah Yusuf Ali's Translation*. Yogyakarta: UIN Sunan Kalijaga.
- Ghoffar, M. Abdul and Abu Ihsan al-Atsari. 2008. *Tafsir Ibnu Katsir jillid 1 dan 5*. Jakarta: Pustaka Imam Syafi'i.
- Herman. 2014. "Category Shift in the English Translation of Harry Potter and the Philosopher's Stone Movie Subtitle into Indonesia (an applied Linguistic Study)". JHSS 19. 12: 31 -38.
- Hogue, Ann. 2003. *The Essentials of English: A Writer's Handbook*. America: Longman.
- Kesuma, Tri Mastoyo Jati. 2007. *Pengantar penelitian bahasa*. Yogyakarta: Carasvatibooks.
- Mir, Abid Qayoom. 2017. *Abdullah Yusuf Ali's English Translation of the Quran: An Introduction*. Website: Kashmir Monitor. (www.kashmirmonitor.in).

<https://www.kashmirmonitor.in/Details/139421/abdullah-yusuf-alis-english-translation-of-the-quran-an-introduction>), February 05, 2018.

Muhammad. 2011. *Metode penelitian bahasa*. Yogyakarta: Ar Ruzz Media.

Nāṣif, Bik Muhammad, Muhammad Bik Diyāb, Syaikh Muṣṭafā Ṭamūm, Mahmūd Afandi ‘Umar, and Sulṭān Bik Muhammad. *Qawā’idu al-Lugati al-‘Arabiyyah*. Semarang: Krya Thoha Putra

Newmark, Peter. 1988. *A Textbook of Translation*. United State: Prentice Hall.

Nurmala, Dewi and Alfitriana Purba. 2017. “Pergeseran Bentuk Dalam Terjemahan Artikel Di Majalah Kangguru Indonesia”. *Jurnal Penelitian Pendidikan Bahasa dan Sastra* 3. 1: 118 – 124.

Oxford Advanced Learner's Dictionary 8th edition CD-ROM. 2010. London: Oxford University Press.

Ratna, Nyoman Kutha. 2010. *Metode penelitian kajian budaya dan ilmu sosial humaniora pada umumnya*. Yogyakarta: pustaka belajar.

Ryding, Karen C. 2005. *A Reference Grammar of Modern Standard Arabic*. New York: Cambridge University Press.

Siskawati, Yunita Candra Dewi. 2017. *Translation Shift of Adjective Phrases in the Picture of Dorian Gray Novel by Oscar Wilde and Its Translation*. Yogyakarta: UIN Sunan Kalijaga.

Sholikhah, Marfuatus. 2015. *Transitive Verbs of Surah An-Nisa and Its English Translation*. Yogyakarta: UIN Sunan Kalijaga.

Soeparno. 2002. *Dasar – Dasar Linguistik Umum*. Yogyakarta: Tiara Wacana Yogya.

Thompson, Irene. 2013. *World languages*. Website: aboutworldlanguages.com. <http://aboutworldlanguages.com/world-languages>, November 8, 2017.

Verspoor, M, and K.Sauter. 2000. *English Sentence Analysis: An Introductory Course*. Amsterdam: Philadelphia: J. Benjamins.

Wehr, Hans. 1978. *A Dictionary of Modern Written Arabic*. New Delhi: Cosmo Publications

Wright, W. 1896. *A Grammar of the Arabic Language*. Cambridge: University Press.

Zuraya, Nida. 2012. *Melacak Sejarah Penerjemahan Al Quran*. Website: Republika Online (<http://khazanah.republika.co.id/berita/dunia-islam/khazanah/12/04/17/m2m933-melacak-sejarah-penerjemahan-alquran>), November 10, 2017.



APPENDICES

No	Verse	Source Language	Target Language	Category Of Shift
1	2	وَيُبَشِّرَ الْمُؤْمِنِينَ	and that He may give Glad Tidings to the Believers	Unit Shift
2	2	وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ	and that He may give Glad Tidings to the Believers who work righteous deeds	Unit Shift
3	3	مَآكِنٍ فِيهِ أَبَدًا	Wherein they shall remain for ever	Unit Shift
4	6	فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ	Thou wouldst only, perchance, fret thyself to death, following after them, in grief	Class Shift
5	8	وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا	Verily what is on earth we shall make but as dust and dry soil (without growth or herbage).	Class Shift
6	17	مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ	He whom God, guides is rightly guided;	Unit Shift
7	17	وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرَشِدًا	but he whom God leaves to stray,- for him wilt thou find no protector to lead him to the Right Way.	Unit Shift
8	18	وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ	their dog stretching forth his two fore-legs on the threshold	Class Shift
9	19	قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ	Said one of them, "How long have ye stayed (here)?"	-

10	22	فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا	Enter not, therefore, into controversies concerning them, except on a matter that is clear	Unit Shift
11	23	وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ عَدَا	Nor say of anything, "I shall be sure to do so and so tomorrow	Class Shift
12	27	لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا	none can change His Words, and none wilt thou find as a refuge other than Him.	Unit Shift
13	29	إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا	for the wrong-doers We have prepared a Fire whose	Unit Shift
14	30	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ	As to those who believe and work righteousness,	--
15	31	وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِنِينَ فِيهَا عَلَى الْأُرَائِكِ	and they will wear green garments of fine silk and heavy brocade: They will recline therein on raised thrones.	Unit Shift
16	34	فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ	he said to his companion, in the course of a mutual argument:	-
17	35	وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ	He went into his garden in a state (of mind) unjust to his soul	Unit Shift
18	36	وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً	"Nor do I deem that the Hour (of Judgment) will (ever) come	Unit shift
19	37	قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ	His companion said to him, in the course of the argument with him	-

20	42	وَأَحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا	So his fruits (and enjoyment) were encompassed (with ruin), and he remained twisting and turning his hands over what he had spent on his property, which had (now) tumbled to pieces to its very foundations	Unit Shift
21	43	وَلَمْ تَكُن لَّهُ فِئَةٌ يَنْصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا	Nor had he numbers to help him against God, nor was he able to deliver himself	Unit Shift
22	45	وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُقْتَدِرًا	it is (only) God who prevails over all things	Unit Shift
23	46	وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا	But the things that endure , good deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes.	Unit Shift
24	46	وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا	But the things that endure, good deeds , are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes.	Unit Shift
25	47	وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً	One Day We shall remove the mountains, and thou wilt see the earth as a level stretch	Unit Shift
26	49	وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ	And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein;	Intra-system Shift
27	49	وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ	And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein	Unit Shift
28	49	وَوَجَدُوا مَا عَمِلُوا حَاضِرًا	They will find all that they did, placed before them	Unit Shift

29	50	أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا	Will ye then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrong-doers!	Unit Shift
30	51	وَمَا كُنْتُمْ مُتَّخِذِي الْمُضِلِّينَ عَضُدًا	nor is it for helpers such as Me to take as lead (men) astray!	Class shift
31	51	وَمَا كُنْتُمْ مُتَّخِذِي الْمُضِلِّينَ عَضُدًا	nor is it for helpers such as Me to take as lead (men) astray!	Unit Shift
32	53	وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا	And the Sinful shall see the fire and apprehend that they have to fall therein: no means will they find to turn away therefrom	Intra- system Shift
33	53	وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا	And the Sinful shall see the fire and apprehend that they have to fall therein: no means will they find to turn away therefrom.	Class Shift
34	56	وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ	We only send the apostles to give Glad Tidings and to give warnings	Unit Shift
35	56	وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ	We only send the apostles to give Glad Tidings and to give warnings	Unit Shift
36	56	وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ	But the unbelievers dispute with vain argument , in order therewith to weaken the truth,	Unit Shift
37	69	قَالَ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ صَابِرًا	Moses said: "Thou wilt find me, if God so will, (truly) patient	Unit Shift
38	80	أَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ	As for the youth, his parents were people of Faith	Unit Shift
39	82	وَكَانَ أَبُوهُمَا صَالِحًا	their father had been a righteous man	Unit Shift
40	88	وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحُسْنَىٰ	"But whoever believes, and works righteousness ,- he shall have a goodly reward	-
41	94	إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ	the Gog and Magog (People) do great mischief on earth	Unit Shift

42	100	وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرْضًا	And We shall present Hell that day for Unbelievers to see, all spread out,-	-
43	1002	تَا أَعْتَدْنَا جَهَنَّمَ لِّلْكَافِرِينَ نُزُلًا	Verily We have prepared Hell for the Unbelievers for (their) entertainment.	Unit Shift
44	107	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا	As to those who believe and work righteous deeds , they have, for their entertainment, the Gardens of Paradise	Unit Shift
45	108	خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا جَوْلًا	Wherein they shall dwell (for aye): no change will they wish for from them.	Unit Shift
46	110	فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا	whoever expects to meet his Lord, let him work righteousness , and, in the worship of his Lord, admit no one as partner.	-

CURRICULUM VITAE

PERSONAL IDENTITY

Name : Mohammad Yusuf Puji Setia Tegela
 Place and Date of Birth : Kotamobagu, 26 September 1992
 Sex : Male
 Religion : Islam
 Nationality : Indonesia
 Address : Bongkudai, Dusun 5/RT9/RW5, Modayag Barat,
 Bolaang Mongondow Timur, Sulawesi Utara
 Hobby : Reading and Watching
 Email : pujisetia269@gmail.com
 Phone Number : 0813-5909-5112

FORMAL EDUCATION

1998 – 2004 : MIN Bongkudai
 2007 – 2010 : MTS Al Fatah Temboro
 2010 – 2013 : MA Al Fatah Temboro
 2014 – 2018 : UIN Sunan Kalijaga Yogyakarta, Faculty of Adab
 and Cultural Science

NON-FORMAL EDUCATION

2004 – 2007 : Madrasah Tahfidz Al Fatah
 2007 – 2013 : Madrasah Diniyyah Al Fatah
 2014 : Basic English Course

ORGANIZATION

2014 – 2017 : SPBA (Studi Pengembangan Bahasa Asing)

WORK EXPERIENCE

2016 – Now : English Teacher at MA MAFAZA
 2016 – Now : Staff at Al Ishlah Orphanage
 2017 – Now : Islam Tutor at UII