

**THE TRANSLATION OF ISLAMIC TERMS IN
AHMAD FUADI'S *NEGERI 5 MENARA***

A GRADUATING PAPER

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the Bachelor Degree in English Literature



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A FINAL PROJECT STATEMENT

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

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THE TRANSLATION OF ISLAMIC TERMS IN AHMAD FUADI'S *NEGERI 5 MENARA*

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INTISARI

Novel *Negeri 5 Menara* adalah sebuah novel yang mengusung tema religius. Novel ini menceritakan tentang kehidupan sekelompok pemuda di dalam sebuah pesantren. Di dalam penulisan novel ini, sesuai dengan latar cerita, sang pengarang Ahmad Fuadi banyak menggunakan kata-kata, frasa-frasa, klausa-klausa, maupun kalimat-kalimat yang bernuansa islami. Hal inilah yang mendorong penulis untuk mengamati bagaimana prosedur-prosedur penerjemahan diterapkan dalam penerjemahan kata-kata, frasa-frasa, klausa-klausa, maupun kalimat-kalimat yang bernuansa islami tersebut ke dalam bahasa Inggris. Keberagaman prosedur yang digunakan juga mendorong penulis untuk menganalisis kualitas dari penerjemahan.

Untuk mengkaji masalah ini secara lebih mendalam, penulis menggunakan teori prosedur penerjemahan dari Peter Newmark didukung oleh beberapa teori dari tokoh yang lain serta kriteria terjemahan yang baik dari Eugene Nida. Dalam menerapkan teori-teori tersebut, penulis mempertimbangkan aspek kebudayaan dari bahasa sumber dan bahasa sasaran.

Penelitian ini menghasilkan kesimpulan sebagai berikut: (1) penerjemah menerapkan 13 prosedur penerjemahan yang berbeda, yaitu: *literal translation* (15.24%), *transference* (37.22%), *naturalization* (2.69%), *cultural equivalent* (0.44%), *functional equivalent* (2.24%), *descriptive equivalent* (8.52%), *modulation* (4.93%), *addition* (7.62%), *shift* (4.48%), *omission* (6.27%), *expansion* (0.44%), *couplet* (7.17%), dan *triplet* (2.69%); (2) kualitas dari penerapan prosedur penerjemahan dalam menerjemahkan istilah-istilah yang bernuansa islami dalam novel *Negeri 5 Menara* adalah: 35.42% sangat bagus, 55.60% bagus, dan 8.96% lemah.

Kata kunci: *penerjemahan, prosedur penerjemahan, istilah islami, kualitas*

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By: M. Fariz Usman

ABSTRACT

Negeri 5 Menara novel is a novel that has religious theme. It tells about the life of a group of boys living in an Islamic boarding house. In the novel, the author uses many words, phrases, clauses, or sentences related to Islam. This is what makes the writer interested to observe how those words, phrases, clauses, or sentences are translated into English. The variation of the procedures used also encourages the writer to analyze the quality of the translation.

To analyze this problem deeper, the writer uses the theory of translation procedure by Peter Newmark supported by other experts and criteria to evaluate a translation by Eugene Nida. In applying those theories, the writer considers the cultural aspects of both source and target language.

The results of this analysis are: (1) the translator applies 13 different translation procedures: *literal translation* (15.24%), *transference* (37.22%), *naturalization* (2.69%), *cultural equivalent* (0.44%), *functional equivalent* (2.24%), *descriptive equivalent* (8.52%), *modulation* (4.93%), *addition* (7.62%), *shift* (4.48%), *omission* (6.27%), *expansion* (0.44%), *couplet* (7.17%), and *triplet* (2.69%); (2) the quality of the translation procedures applied to the Islamic terms found in the novel are: 35.42% very good, 55.60% good, and 8.96% poor.

Key words: translation, translation procedures, Islamic terms, quality

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Furthermore, the writer recognizes that this research paper is very far from perfect due to the limited knowledge of the writer. Therefore, critics and suggestions are always needed by the writer for the perfection of this paper.

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Wassalamualaikum wr.wb.

Yogyakarta, May 10, 2013

The writer,

M. Fariz Usman

DEDICATION

This research paper is dedicated to:

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9. Readers and all parties needing this research paper.

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MOTTO

“If You Don’t Believe You Can Do It, Then You Have No Chance at All”

Arsene Wenger

“Hard Work Beats Talent When Talent Doesn’t Work Hard

Tim Notke

“Man JaddaWajada – He Who Gives His All Will Surely Succeed”

“Victoria Concordia Crescit– Victory Comes from Harmony”

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CHAPTER I

INTRODUCTION

A. Background of Study

Translation has become an important thing at the present time. We can see the roles of translation in our daily life, almost in every area. We read news or books which were originally written in another language easily because someone has translated it into our language. We enjoy watching films from another country because someone has translated the conversation or dialogue and then made the subtitle for us. Translation is also very important in academic. It can be a learning device for students as there are many scientific books translated across nations. Besides helping people to know more information, knowledge or news from other languages, translation can also help people who live abroad to understand what they need to do in their new residence as they will not master the new language quickly.

Those facts above show us that the role of translation is very significant. Before we discuss further about translation, we need first to know what the definition of translation is. According to Catford, translation is “the replacement of textual material in one language by equivalent textual material in another language” (20). For Levy (via Mahmoud), “translation is a process of communication whose objective is

to import the knowledge of the original to the foreign reader” (147). Nida states, “translation consists of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style” (12).

From those definitions of translation from the experts, we can see that being a translator is not an easy job. A translator needs to understand both the source language (SL) and the target language (TL) well so that he can deliver the messages properly. Besides, he also needs to know the context of situation and the cultural background of the source language to make his translation understandable and not ambiguous in the target language. A translator must have the ability to understand the equivalency and the shift of meaning in the process of translating from the SL to the TL.

At the present time, in Indonesia, the translation of books or literary works like novels and short stories has become popular. There are many works originally written in English which have been translated into Indonesia like J.K. Rowling’s *Harry Potter*, Stephenie Meyer’s *Twilight Saga*, and Dan Brown’s *The Da Vinci Code*, *Angels and Demons*, and *The Lost Symbol*. There are also Indonesian novels which have been translated into English, including Indonesian most popular novels Merah Roesli’s *Siti Nurbaya*, Armjin Pane’s *Belenggu* (Shackles) and Abdoel Moeis’s *Salah Asuhan* (Never the Twain).

One of the latest Indonesian works which have been translated into English is Ahmad Fuadi's *Negeri 5 Menara*, which has been translated into *The Land of Five Towers*, the novels that is analyzed by the writer. This novel was originally published in 2009 by Gramedia, and then translated into English in the late 2011. This is the first novel of a trilogy. The second novel, *Ranah 3 Warna*, was published in early 2012, and the third novel is still in waiting when this paper is written.

Negeri 5 Menara tells about the life of six boys in an Islamic boarding house (*pesantren*) named Madani Pesantren in East Java. Alif, the main character who comes from Sumatra, becomes friends with five boys from across the archipelago. They were united by punishment. On his first day in this boarding house, Alif was captivated by the phrase *man jadda wajada*, he who gives all will surely succeed.

The writer chooses this novel because of some reasons. First, there are many Islamic terms used in the source language as the setting of the story in this novel is in an Islamic boarding house. Second, the novel is interesting to discuss as there is only a few of Islamic novels in Indonesia which have been translated into English. Third, Islamic terms have not been commonly used in English language so that this discussion will be fresh and new. Fourth, analyzing Islamic terms will add religious knowledge for Muslims, increase the understanding about Islam, and hopefully increase Muslim's faith. Understanding religion is very important for all Muslims. Allah says:

هَلْ يَسْتَوِي الَّذِينَ يَعْمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾

“Say: are those who know equal to those who don’t know? It is only men who understand who will remember (i.e. lessons from Allah’s signs) (Az Zumar : 9).

In another surah:

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ

خَيْرٌ ﴿١١﴾

“Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do” (Al-Mujadilah:11).

From the verses above, we can see that understanding and having knowledge of Islamic religion is very important. It will increase our degree in front of Allah.

Hopefully this paper will add religious knowledge for those who read. The last reason is that the writer finds variation in the way the translator translates the Islamic terms.

Here are some examples:

Table 1

Table of some examples taken

Source Language	Target Language	Procedure
<i>madrasah negeri</i> setingkat SMP (Fuadi 5)	the state junior <i>madrasah-</i> <i>religious school</i> (Fuadi 5)	Addition
<i>madrasah tsanawiyah</i> (Fuadi 5)	<i>Islamic junior highschool</i> (Fuadi 5)	Descriptive equivalent
<i>madrasah kita</i> (Fuadi 7)	Our <i>madrasah</i> (Fuadi 8)	Transference

From the table above, we can see that the translation of a source language word *madrasah* to the target language varies and makes it interesting to analyze the translation further. The variation of the procedures used also encourages the writer to analyze the quality of the translation.

B. Scope of the Study

The writer takes Ahmad Fuadi's *Negeri 5 Menara* and its English version *The Land of Five Towers* as the object of the study. There are many possible studies can be done toward this novel. They can be analyses of the translation of the verb phrase, the translation of adverbial, the translation of the prepositions, and so on. But, in this paper, the research is limited to the translation of Islamic terms. The setting of

the novel is an Islamic boarding house so that there are many Islamic terms found in the novel. It includes words, phrases, clauses, and sentences which are related to Islamic religions, Islamic education, or having Islamic value. The Arabic words, phrases, clauses, and sentences which are considered not related to Islam are not included in the analysis. The theory used to analyze the translation is the translation procedure from Newmark and some supporting theories from other experts.

C. Problem Statements

The research is aimed to find the answers to the problems below:

1. What are the procedures used to translate the Islamic terms in *The Land of Five Towers*?
2. How is the quality of the translation of the Islamic terms found in *The Land of Five Towers*?

D. Objectives of the Study

In line with the problem statements, the objectives of the study are:

1. To describe what translation procedures are used to translate the Islamic terms in *The Land of Five Towers*.
2. To explain the quality of the translation of the Islamic terms found in *The Land of Five Towers*.

E. Significances of Study

This research has both theoretical and practical significances either in academic or real life use.

The theoretical significances are:

1. To give descriptions of the translation of Islamic terms in English;
2. To add knowledge for those who are interested in Indonesia-English translation;
3. To understand more about the theory of translation procedure and how to apply it.

The practical significances are:

1. Generally, this study can be used as an additional source of the Islamic terms to the dictionary;
2. For translators, it can give a help to make a good translation;
3. For teachers, it can be used as a reference of teaching translation;
4. For students, it can be both a reference and a subject of discussion;
5. For Muslims, it can be used as a help to understand more about the Islamic terms.

F. Prior Researches

There are some related researches found by the writer during the research. The first prior research is a research entitled “An Analysis of Translation Procedures of The Terms Used in English Version of “Facebook” Social Networking Website Into Its Bahasa Indonesia Version” written by Ari Listiana from Udayana University in 2010. The paper analyzes the translation of the terms used in English Version “Facebook” Website and its translation into Bahasa Indonesia Version. The theory applied to analyse the data is Vinay and Dalbarnet’s Translation Procedures Theory. From the result of analysis, it is found that from 7 (seven) types of Translation Procedures, there are only 3 (three) types procedures that occur in the analyzed data. They are, first, borrowing, second, literal translation, and third, transposition. And from the three types, borrowing is the most dominant type of translation procedures that occur in the data which were analyzed.

The second prior research is a graduating paper entitled “Translation Equivalents for Health/Medical Terminology in Xitsonga” written by Mabasa Tirhani Abigail from University of Pritoria in 2006. The study was based on the comparative analysis of purposely selected terms from the *DSAC Multilingual Glossary of Medical/Health* and the terms furnished by health/medical specialists for these selected terms. The result of the analysis shows that the most frequently used strategy in *DSAC Multilingual Glossary of Medical/Health* was translation by making use of more general word (40%) and the second most used is paraphrase (32,5%) . The

health/medical experts mainly used the paraphrase (62,5%) and the second is the use of more general word (28,1%)

The third prior research is a graduating paper entitled “Additions, Omission, and Alteration in English-Indonesian Translation of Ernest Hemingway’s “The Old men and The Sea” by Dian Vita Ellyati” written by Ristriza Harsiyanti from Yogyakarta State University in 2010. In the paper, she uses the translation procedures of addition, omission, and alteration from various experts to describe the kinds of addition, omission, and alteration used in the translation; to describe the inferences that can be drawn from the occurrence of addition, omission, and alteration; and to describe the influence on the accuracy of meaning that might occur because of those addition, omission, and alteration. The result of the research is that 21,18% of the translation use addition, 27,89% use omission, and 50,92% use alteration.

The fourth prior research is a thesis entitled “Borrowing in the Translation of D.H.Lawrence’s *Lady Chatterley’s Lover* into Indonesian” by Cut Novita Srikandi of University of North Sumatra written in 2010. In the paper, Novita focuses on analyzing the use of borrowing procedure applied in the translation of D.H Lawrence’s *Lady Chatterley’s Lover*. She uses the borrowing theory from Vinay and Darbelnet. The result of the research is that there are two kinds of borrowing: direct/pure borrowing and naturalized borrowing. Pure borrowing used 37,84%, while naturalized borrowing 62,16%.

This research has the similar theory used with the first prior research that is translation procedures. While this research uses the translation procedures to analyze the translation of Islamic terms, the first prior research uses the translation procedures to analyze the translation of terms used in social networking site *Facebook*. Compared to the second prior research, this research is different both in the object and in the way of analysis. This research uses translation procedures to analyze the translation of Islamic terms, while the second prior research compares between the translation of health terms by the health experts and *DSAC Multilingual Glossary of Medical/Health*. Compared to the third prior research, this research has the same theory, translation procedures, but the prior research only uses three of the translation procedures, which are addition, omission, and alteration. Compared to the last prior research, this research does not focus on a certain procedure used. Instead it focuses on the cases found, and then analyzes what procedures are used.

G. Theoretical Approach

This research is focused on the translation of Islamic terms in Ahmad Fuadi's *Negeri 5 Menara* novel into *The Land of Five Towers*. According to Catford, "translation is the replacement of textual material in one language by equivalent textual material in another language" (20). For Levy (via Mahmoud), "translation is a process of communication whose objective is to import the knowledge of the original to the foreign reader" (147).

According to *Cambridge Advanced Learner's Dictionary*, “term” means a word or expression used in relation to a particular subject. Thus, an Islamic term means a word or expression used in relation to Islam. It can be words, phrases, clauses, or sentences.

As the object of the research is sentence or smaller units of language, this research uses the theory of translation procedures as what Newmark states that “translation methods are related to the whole text, while translation procedures are used for sentences or smaller units of language” (81). There are, according to Newmark, 18 procedures: literal translation, transference, cultural equivalence, functional equivalent, descriptive equivalent, naturalization, translation label, componential analysis, addition, shift, modulation, synonymy, expansion, compensation, through translation, recognized translation, couplet, and paraphrase. More details about the theory used in the translation of Islamic terms found in the novel are presented in the second chapter.

H. Methods of Research

1. Type of Research

The research is designed using qualitative approach and descriptive method. Descriptive research is a research to observe a situation, condition, etc., which the result made is described in a research report. The major purpose of descriptive research is description of the state of affairs as it exists at present. The main

characteristic of this method is that the researcher has no control over the variables; he can only report what has happened or what is happening. It also includes attempts by researchers to discover causes even when they cannot control the variables (Khotari 3).

Qualitative research focuses on interpretation of phenomena in their natural settings to make sense in terms of the meanings people bring to these settings. Qualitative research involves collecting information about personal experiences, introspection, life story, interviews, observations, historical, interactions and visual text which are significant moments and meaningful in peoples' lives (Denzin and Lincoln 105).

2. Source of Data

There are two kinds of data: primary data and secondary data. Primary data is the data which directly gives the data to the data collector, while secondary data is the source of data indirectly giving the data to the data collector. The main data of this research is Ahmad Fuadi's *Negeri 5 Menara* and its English version *The Land of Five Towers*. This research does not use secondary data.

3. Method of Collecting Data

To collect the data, the writer does observation and documentation method. The steps are arranged as follows.

- a. The writer reads both *Negeri 5 Menara* and *The Land of Five Towers* novels closely;
- b. The writer then marks the Islamic terms and Arabic words found in the source language and their translation in the target language;
- c. The writer then collects them and then makes a list of the data on a table side by side;
- d. The writer then analyzes the translation of Islamic terms found in the novels using the translation procedures from Newmark and some supporting theories.

The first step is the observation and the rest are the documentations.

4. Method of Data Analysis

The collected data in this research are analyzed descriptively using the theory of translation procedures by Peter Newmark. Descriptive analysis is a research which is aimed to analyze the condition, or things mentioned, which the result is explained in the form of a report.

To analyze the data, the writer does these following steps:

- a. Collecting the Islamic terms found in the SL and their translation in the TL.
The data collected are then put side by side on a table.
- b. Omitting unimportant data which are not used in the table and focusing on the data chosen;

- c. Classifying and analyzing the data;
 - (1) Observing the side by side table;
 - (2) Classifying the data based on the translation procedures used;
 - (3) Explaining the data thoroughly;
 - (4) Analyzing the translation quality.
- d. Drawing conclusion.

I. Paper Organization

For readability, this paper is divided into four chapters. Chapter One is Introduction. It presents Background of Study, Scope of Study, Problem Statements, Objectives of Study, Significances of Study, Prior Researches, Theoretical Approach, Methods of Study, and Paper Organization. Chapter Two is Theoretical Background. It presents the explanation of the theory of translation procedures by Peter Newmark and some other supporting theories. Chapter Three is the Discussion. It presents the research result and explanation in analyzing the translation. Chapter IV is the conclusion from the entire discussion and the suggestions.

CHAPTER IV

CONCLUSION

A. Conclusion

From the analysis presented in the previous chapter, it can be concluded that the translation of *Negeri 5 Menara* novel, mainly in translating Islamic terms, the translator uses 13 different procedures. There are: literal translation, transference, naturalization, cultural equivalent, functional equivalent, descriptive equivalent, modulation, addition, shift, omission, expansion, couplet and triplet.

In the translation of Islamic terms, the most used procedure by the translator is transference. Transference is a translation procedure when a SL terms are used in the TL. There are 83 cases of translating Islamic terms using this procedure (37.22%). There are four types of terms which are mostly translated using transference procedure: (1) common lexemes which have been used several times in the novel, (2) interjections & greetings, (3) proverbs & verses, and (4) proper names. This procedure is used to give local color and to attract the readers. Because the existence of the explanation of the terms varies, the degree of quality of each case also varies. It is very good when the terms transferred have been familiar in the text e.g. *madrasah*. It is good when the terms transferred are given the meaning following them, and it is poor when the terms transferred have no explanation and have not been used before.

The second most used one is literal translation. Literal translation is a procedure when SL words translated singly into TL words. It includes the conversion of the sentence structure or arrangement. There are 34 cases of translating Islamic terms using this procedure (15.24%). This procedure is commonly applied to SL terms which have literally equivalent replacement in the TL. Thus, the application of literal translation to translate the Islamic terms found in the novel is very good.

The third most used procedure is descriptive equivalent. This procedure is used when a SL word is translated into TL using its description. This procedure is used by the translator for 19 times (8.52%). While addition procedure adds information or description about a term, descriptive equivalent replaces the unknown or unfamiliar term with its description. For the quality, most descriptive equivalent cases are good.

The fourth most used procedure is Addition. This is a procedure when there is additional information in a translation. There are 17 cases of translating Islamic terms in the novel using this procedure (7.62%). The translator has 4 forms of addition: (1) the additional information given in apposition, (2) the additional information given directly after the term, (3) the additional information given indirectly in another sentence, and (4) the additional information given after dash. Addition procedure is needed when there is an unexplained or uncommon SL word translated to the TL. It helps the TL readers to understand SL terms so that they can get the text meaning fully. For the quality, the addition procedure cases are good.

The fifth is couplet procedure. Couplet occurs when the translator combines two different procedures in translating a term. It is used in 16 cases (7.17%). There are 11 types of combinations used by the translator. For the quality, most couplet procedures are good.

The sixth is omission. This procedure is used when part of the source language terms are omitted in the target language. There are 14 cases of translating Islamic terms using this procedure (6.27%). This procedure is commonly applied when SL terms have been given explanation following them so that the translator decides to translate the explanation and omit the SL terms. For the quality, omission procedure is poor as it often makes the meaning or the sense lost.

The seventh most used procedures is modulation. Modulation is used 11 times (4.93%). Vinay and Darbelnet coined the term 'modulation' to define 'a variation through a change of viewpoint, perspective, and of category of thought' (Newmark 88). There are 7 modulation cases of 'whole for the part' or 'general for specific'. In those cases, modulation is used because no equivalent words found to replace the SL words, so that the translator uses more general words. The other 4 cases are 'change of symbol' modulation, when the translator replaces a SL term with its other name. For the quality, this procedure is good. From the cases found, each of them at least has two of the three criteria to be a good translation.

The eighth is shift or transposition. It is a translation procedure involving a change in the grammar from source language to target language. This procedure is used by the translator for 10 times (4.48%). There are 6 types of shift found: (1) singular becomes plural, (2) adverbial phrase becomes an adverb, (3) noun phrase becomes an adjective, (4) noun phrase becomes prepositional phrase, (5) adjective becomes double adjective, and (6) verb becomes verb phrase. The shift or the change in translating is commonly affected by different grammatical rules of SL and TL and translator's preference. For the quality, the application of this procedure is good.

The ninth most used are naturalization and triplet. Naturalization is a procedure that succeeds transference. It adapts the source language word to the normal pronunciation, then to the normal morphology of the target language (Newmark 82). This procedure is used by the translator for 6 times (2.69%). It is commonly used when a SL word does not have replacement in the TL, then the SL word is naturalized to the TL. Newmark's naturalization is the same as other experts' naturalized borrowing. The quality of this procedure is mostly good.

Triplet occurs when the translator combines in different procedures in translating a term. This procedure is used for 6 times (2.69%). There are two kinds of combinations applied by the translator: (1) omission + naturalization + shift and (2) naturalization + shift + transference. The quality of this procedure is very good.

The eleventh is functional equivalent, which is a translation that requires the use of a culture-neutral word, sometimes with a new specific term. It neutralizes or generalizes the source language word. In the translation of Islamic terms found in the novel, this procedure is used for 5 times (2.24%). This procedure is used when SL culture terms do not have equivalent TL culture terms. Functional equivalent translation cases are mostly good.

The last is cultural equivalent and expansion. Cultural equivalent is a translation where a SL cultural word is translated by a TL cultural word. This procedure is used once (0.44%). It is not accurate because they may not be semantically equivalent. But, it is fine for the TL readers who are ignorant to the SL culture. It is better that this procedure is not used regularly because the loss of the SL culture will also omit the original nuance of the text. From the case found, the application of this procedure is poor.

Expansion is a translation when a SL text is expanded in the TL. This procedure is only used once and from the only case found, the procedure is very good because the expansion makes the term clearer.

From the result of the analysis, it can be concluded that the translator uses many different procedures in translating Islamic terms the novel. The quality of the translation procedures applied in translating the Islamic terms found in the novel are 35.42% very good, 55.60% good and 8.96% poor.

B. Suggestion

After doing the research, the writer has some suggestions. First, besides mastering vocabulary, translators need to really know both SL and TL culture, particularly in translating cultural words. It is needed because in translating cultural words, translators are supposed to maintain the SL nuance in the TL. If they cannot preserve the SL color in the TL, the readers will not get that sense of intimacy with the SL culture. Thus, it is important for translators to really pay attention to the culture.

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

Last, as from this research there are many variations of procedures found, the writer invites those who are interested in analyzing translation to analyze deeper and focus on a certain procedure. The deeper the analysis the better it will be.

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No	Indonesian	English	Procedures	Quality
1.	..bagai mengenakan <u>kopiah haji</u> . (Fuadi 1)	...as if wearing a <u>kopiah cap for the Hajj</u> .(Fuadi 1)	Couplet (addition+naturalization)	Good
2.	Alif anggota pasukan <u>Sahibul Menara</u> (Fuadi 3)	Alif the member of fellowship of the <u>Manara</u> .(Fuadi 3)	Omission	Good
3.	<u>Menara</u> keempat,. (Fuadi 3)	<u>Manara</u> four,.(Fuadi 3)	Naturalization	Good
4.	<u>Masya Allah</u> , ini ente. . .? (Fuadi 4)	<u>Masya Allah</u> , is it you. . .? (Fuadi 4)	Transference	Good
5.	<u>Alhamdulillah</u> , akhirnya . .(Fuadi 4)	<u>Alhamdulillah</u> , finally. .(Fuadi 4)	Transference	Good
6.	Aku tegak di atas panggung aula <u>madrasah</u> negeri setingkat SMP. (Fuadi 5)	I stood upright on the auditorium stage of the state junior <u>madrasah-religious school</u> .(Fuadi 5)	Addition	Good
7.	Tiga tahun aku ikuti perintah amak belajar di <u>madrasah tsanawiyah</u> ,..(Fuadi 5)	For three years I'd followed the orders of my amak to study at <u>an Islamic junior high school</u> .(Fuadi 5)	Descriptive	Very good
8.	<u>Insyallah</u> , dengan doa amak dan ayah, bisa lulus,..(Fuadi 6)	<u>Insyallah</u> , God willing, with amak and father's prayers, I can pass..(Fuadi 6)	Addition	Good
9.	Beberapa orang tua menyekolahkan anak ke sekolah agama karena tidak punya cukup uang. Ongkos masuk	Some parents educate their children at madrasahs because of lack of money. The entrance fee is cheaper..(Fuadi 7)	Omission	Very good

	<u>madrasah</u> lebih murah..(Fuadi 7)			
10.	Bayangkan bagaimana kualitas para <u>buya, ustad dan dai</u> tamatan madrasah kita nanti..(Fuadi 7)	Imagine the quality of <u>religious leaders and preachers</u> graduating from our madrasah later.(Fuadi 7)	Descriptive	Very good
11.	Bayangkan bagaimana kualitas para buya, ustad dan dai tamatan <u>madrasah</u> kita nanti..(Fuadi 7)	Imagine the quality of religious leaders and preachers graduating from our <u>madrasah</u> later.(Fuadi 7)	Transeference	Good
12.	...Buya Sutan Mansur adalah orang <u>alim</u> ...(Fuadi 7)	...Buya Sutan Mansur was a <u>pious</u> man...(Fuadi 7)	Literal	Very good
13.	Di awal abad kedua puluh, Inyiak Canduang ini berguru ke mekkah di bawah asuhan <u>ulama</u> terkenal..(Fuadi 7)	..and a student of Syech Sulaiman Ar-Rasuly, a famous <u>cleric</u> who studied in Mecca at the beginning of the 20 th century. (Fuadi 7)	Modulation	Good
14.	Melakukan <u>amar ma'ruf nahi munkar</u> , mengajak orang kepada kebaikan dan meninggalkan kemungkaran.(Fuadi 8)	Inviting people to goodness and to leave wrongdoing behind,(Fuadi 8)	Omission	Poor
15.	..supaya ada bibit unggul yang masuk <u>madrasah aliyah</u> ⁶ .(Fuadi 8) (sekolah agama setingkat SMA)	So that it is a seed of quality that enters the <u>madrasah high school</u> .(Fuadi 8)	Descriptive	Good
16.	...bukan hanya ilmu <u>fiqh</u> dan	...not only <u>fiqhs</u> and hadiths.(Fuadi 8)	Couplet (naturalization+	Very good

	hadits.(Fuadi 8)		shift)	
17.	...bukan hanya ilmu fiqh dan <u>hadits</u> .(Fuadi 8)	...not only fiqhs and <u>hadiths</u> .(Fuadi 8)	Couplet (naturalization+ shift)	Very good
18.	Ini tugas mulia untuk <u>akhirat</u> .(Fuadi 9)	This is a noble task for the <u>hereafter</u> .(Fuadi 9)	Literal	Very good
19.	<u>Surga</u> di bawah telapak kaki ibu..(Fuadi 11)	<u>Heaven</u> is under the mother's heel..(Fuadi 10)	Literal	Very good
20.	...pak Etek punya banyak teman di Mesir yang lulusan <u>Pondok</u> Madani di Jawa Timur. (Fuadi 12)	..your uncle has a lot of friends in Egypt who have graduated from Madani <u>Pesantren</u> in East Java. (Fuadi 11)	Modulation	Good
21.	Mereka pintar-pintar, bahasa inggris dan arabnya <u>fasih</u> . (Fuadi 12)	They are very smart, <u>fluent</u> in English and Arabic. (Fuadi 11)	Literal	Very good
22.	Ayahku jarang bicara, tapi sekali bicara adalah <u>sabda</u> dan perintah. (Fuadi 13)	My father rarely spoke, but when he did, it was <u>word</u> and command. (Fuadi 12)	Modulation	Good
23.	Bekalku, sebuah tas kain abu-abu kusam berisi baju, <u>sarung</u> dan kopiah,..(Fuadi 14)	My provisions were an old grey cloth bag with a shirt, <u>sarong</u> and kopiah prayer cap inside,..(Fuadi 14)	Naturalization	Very good
24.	Belajar ilmu agama sama dengan	Studying religion is the same as	Descriptive	Very good

	<u>berjihad</u> di jalan Allah. (Fuadi 14)	<u>upholding islam</u> on the path of Allah. (Fuadi 14)		
25.	“ <u>uthlubul ilma</u> walau bisshin”, artinya “tuntutlah ilmu,bahkan walau ke negeri sejauh Cina”. (Fuadi 17)	“ <u>uthlubul ilma</u> walau bisshin”, meaning, “Seek knowledge, even if it’s as far as China”. (Fuadi 17)	Transference	Good
26.	...di belakang ruang makan, berderet puluhan kamar mandi dan WC serta <u>mushala</u> untuk melayani penumpang antar kota yang mungkin sudah tiga hari tiga malam menjadi musafir. (Fuadi 24)	..while in the back of the restaurant were dozens of washrooms and toilets along with a <u>prayer room</u> to serve the intra-city passengers. (Fuadi 23)	Descriptive	Very good
27.	... untuk melayani penumpang antar kota yang mungkin sudah tiga hari tiga malam menjadi <u>musafir</u> . (Fuadi 24)	.. to serve the intra-city passengers. (Fuadi 23)	Omission	Poor
28.	Pagi mulai beranjak <u>dhuha</u> ¹³ . (Fuadi 25) (¹³ waktu ketika matahari mulai naik di pagi hari, tapi belum siang. Seebagian umat Islam melakukan	The morning started to approach <u>dhuha</u> , <u>the time when sun starts to rise in the morning</u> . (Fuadi 24)	Addition	Good

	shalat sunat di waktu dhuha ini.)			
29.	<u>Assalamu'alaikum</u> , pak. (Fuadi 25)	<u>Assalamu'alaikum</u> , sir.(Fuadi 25)	Transference	Good
30.	<u>Shabahal khair</u> ya akhi Burhan. (Fuadi 29)	<u>Shabahal khair, good morning</u> , Burhan. (Fuadi 28)	Addition	Good
31.	Shabahal khair <u>ya akhi</u> Burhan. (Fuadi 29)	Shabahal khair, good morning, Burhan. (Fuadi 28)	Omission	Poor
32.	<u>Syukran</u> ya akhi. Terima kasih. (Fuadi 30)	<u>Syukran</u> ya akhi. Thank you brother. (Fuadi 28)	Transference	Good
33.	<u>Kiai</u> kami bilang, agar menjadi rahmat bagi dunia dengan bekal ilmu umum dan ilmu agama. (Fuadi 31)	<u>The leader of the pesantren, our Kiai</u> says, armed with general and religious knowledge, we will be blessings for the world. (Fuadi 29)	Addition	Good
34.	<u>Kiai</u> kami bilang, agar menjadi <u>rahmat</u> bagi dunia dengan bekal ilmu umum dan ilmu agama. (Fuadi 31)	The leader of the pesantren, our Kiai says, armed with general and religious knowledge, we will be <u>blessings</u> for the world. (Fuadi 29)	Shift	Very good
35.	..kegiatan belajar dilakukan di kelas, lapangan, <u>masjid</u> , dan tempat lainnya..(Fuadi 31)	..while most of the learning activities are held in class, the field, <u>mosque</u> , and other places..(Fuadi 30)	Literal	Very good
36.	Pertama adalah <u>masjid jami'</u> dua	The first is the <u>main mosque</u> with two	Literal	Very good

	tingkat berkapasitas empat ribu orang. (Fuadi 31)	floors and a capacity to hold four thousand people (Fuadi 30)		
37.	Di sini semua murid <u>shalat berjamaah</u> dan mendalami Al-Quran. (Fuadi 31)	Here, all of the students perform <u>the Friday congregational prayer together</u> and to study the Al-Quran. (Fuadi 30)	Descriptive	Poor
38.	Lukisan <u>kaligrafi</u> abstrak (Fuadi 34)	Abstract <u>calligraphy</u> painting (Fuadi 33)	Naturalization	Very good
39.	<u>Hadits</u> mengatakan: innallaha jamiil wahuwa yuhibbul jamal. (Fuadi 34)	<u>The Prophet Muhammad</u> said : innallaha jamiil wahuwa yuhibbul jamal. (Fuadi 33)	Modulation	Good
40.	Hadits mengatakan: <u>innallaha jamiil wahuwa yuhibbul jamal</u> . Sesungguhnya Tuhan itu indah dan mencintai keindahan. (Fuadi 34)	The Prophet Muhammad said : : <u>innallaha jamiil wahuwa yuhibbul jamal</u> . Verily God is beautiful and loves beauty (Fuadi 33)	Transference	Good
41.	„ <u>man jadda wajada</u> . Mantera ajaib berbahasa Arab ii bermakna tegas: “siapa yang bersungguh-sungguh, akan berhasil!” (Fuadi 41)	„ <u>man jadda wajada</u> . This magical Arabic chant had a short but powerful meaning: “he who gives his all will surely succeed”. (Fuadi 38)	Transference	Good
42.	Laki-laki ramping ini adalah <u>Ustad Salman</u> , wali kelasku. (Fuadi 41)	This slender fellow was <u>Ustad Salman</u> , my homeroom teacher. <u>We called all of our teachers ustad</u> . (Fuadi 39)	Addition	Good

43.	<u>Shabahul khair</u> . Selamat pagi. (Fuadi 42)	<u>Shabahul khair</u> . Good morning (Fuadi 40)	Transference	Good
44.	<u>Ijlisuu</u> ..(Fuadi 42)	<u>Ijlisuu</u> , have a seat..(Fuadi 40)	Addition	Good
45.	Waktu SMA, aku anak nakal, sekarang aku <u>insaf</u> ..(Fuadi 45)	When I was in high school, I was bad, now I am <u>aware</u> (Fuadi 43)	Modulation	Good
46.	Kami mengangguk-angguk <u>takzim</u> (Fuadi 45)	We nodded <u>solemnly</u> (Fuadi 43)	Literal	Very good
47.dan menjadi <u>hafiz</u> -penghafal Al-Qur'an (Fuadi 46)	...and become a <u>hafiz</u> -one who has memorized Al-Qur'an. (Fuadi 44)	Transference	Good
48.	Sehabis <u>isya'</u> , murid-murid berbondong-bondong memenuhi aula. (Fuadi 48)	After <u>dinner</u> , students filled the hall in droves. (Fuadi 46)	Cultural	Poor
49.	Ini dia kiai kita, <u>almukarram</u> (Fuadi 49)	He's our kiai (Fuadi 46)	Omission	Poor
50.	<u>Marhaban</u> , selamat datang anak-anakku para pencari ilmu.(Fuadi 49)	<u>Marhaban</u> , welcome, my seekers of knowledge (Fuadi 47)	Transference	Good
51.	Niatkan menuntut ilmu hanya karena Allah, <u>lillahi ta'ala</u> . (Fuadi 50)	Intend to study because of Allah, <u>lillahi ta'ala</u> (Fuadi 47)	Transference	Good
52.	<u>Allahumma zidna ilman war zuqna fahman</u> (Fuadi 50)	<u>Allahumma zidna ilman war zuqna fahman</u> (Fuadi 48)	Transference	Good

53.	Kami, para ustad, <u>ikhlas</u> mendidik kalian..(Fuadi 50)	We, the ustads, are <u>sincere</u> in educating you..(Fuadi 48)	Literal	Very good
54.	...mari kita berdoa untuk misi utama hidup kita, yaitu <u>rahmatan lil 'alamin</u> , membawa keberkatan buat dunia dan akhirat. (Fuadi 52)	Let us pray for the main mission of our lives, <u>rahmatan lil alamin</u> , blessings for the world and the hereafter (Fuadi 50)	Transference	Good
55.	<u>Amin</u> bergema meliputi udara aula ini (Fuadi 52)	<u>Amen</u> echoed through the hall. (Fuadi 50)	Naturalization	Very good
56.	..mari kita teguhkan niat dengan membaca <u>Ummul Al-Quran</u> ...(Fuadi 52)	..let us strengthen our intensions by reciting <u>Al-Fatihah</u> ..(Fuadi 50)	Modulation	Good
57.	Mengharap ilmu dan <u>hikmah</u> (Fuadi 53)	Hoping for knowledge and <u>wisdom</u> (Fuadi 50)	Literal	Very good
58.	Kak iskandar, <u>rais furaiah</u> , sebutan bagi ketua asrama, memberi komando untuk mengikutinya (Fuadi 54)	Kak iskandar, <u>the head of the dorm who was a senior student</u> , gave command to follow him (Fuadi 51)	Descriptive	Good
59.	<u>Akhi</u> . Dengarkan baik-baik. (Fuadi 56)	<u>Akhi</u> . Listen well. (Fuadi 53)	Transference	Good
60.	Kenapa kita tidak <u>shalat berjamaah</u> di masjid saja? (Fuadi 57)	Why don't we just do <u>communal prayer</u> in the mosque? (Fuadi 54)	Literal	Very good

61.	..hanya <u>maghrib</u> saja. (Fuadi 57)	Only for <u>maghrib</u> (Fuadi 54)	Transference	Good
62.	Setiap orang akan mendapat giliran menjadi <u>imam</u> (Fuadi 57)	Everyone will get a turn to become the <u>imam, prayer leader</u> (Fuadi 54)	Addition	Good
63.	Hari ini aku segera pulas tertidur walau hanya beralas <u>sajadah</u> . (Fuadi 57)	Tonight I fell fast asleep even though I was only on a <u>prayer rug</u> (Fuadi 54)	Descriptive	Very good
64.	<u>Durusul Lughoh Arabiah</u> dan <u>Muthala'ah</u> (Fuadi 58)	<u>Durusul Lughoh Arabiah</u> and <u>Muthala'ah</u> (Fuadi 55)	Transference	Good
65.	<u>Durusul Lughoh Arabiah</u> dan <u>Muthala'ah</u> (Fuadi 58)	<u>Durusul Lughoh Arabiah</u> and <u>Muthala'ah</u> (Fuadi 55)	Transference	Good
66.	<u>Nahwu Sharaf</u> (Fuadi 58)	<u>Nahwu Sharaf</u> (Fuadi 55)	Transference	Good
67.	..kamus dan ensiklopedia Arab yang paling terkenal, namanya <u>Munjid</u> . (Fuadi 59)	..the famous Arabic dictionary and encyclopedia, called <u>Munjid</u> (Fuadi 56)	Transference	Very good
68.	<u>Thayyib</u> . Baiklah. (Fuadi 60)	<u>Thayyib</u> . Alright. (Fuadi 57)	Transference	Good
69.	“bukan suluk, tapi shunduq, pake shad” jawab Raja dengan <u>tajwid</u> yang sangat fasih. (Fuadi 61)	“not, suluk, but shunduq, use shad” answered Raja, correcting Said’s pronunciation with fluent <u>tajwid, Quran pronunciation</u> . (Fuadi 58)	Addition	Good
70.	<u>Ya akhi</u> , silahkan pilih..(Fuadi 62)	<u>Akhi, brother</u> , please choose..(Fuadi 59)	Couplet (omission+)	Good

			addition)	
71.	Setelah beraktivitas sejak jam 4.30 <u>subuh</u> .. (Fuadi 69)	Exhausted from activities since four thirty <u>in the morning</u> (Fuadi 65)	Descriptive	Very good
72.	<u>Ayyuha thalabah</u> ..(Fuadi 71)	<u>Ayyuha thalabah</u> . (Fuadi 67)	Transference	Good
73.	<u>Akhi</u> . Kalian berenam, coba dengar (Fuadi 74)	You six. Listen (Fuadi 79)	Omission	Poor
74.	Ini kan bisa menjadi fitnah. Apakah ini <u>akhlakul karimah</u> ²⁷ yang diajarkan agama? (Fuadi 78) (²⁷ akhlak yang baik)	It could be fitnah, slander. Was this <u>akhlakul karimah, good character</u> , taught by religion? (Fuadi 73)	Addition	Good
75.	Intulah inti dari <u>quill haqqa walau kaana murran</u> . (Fuadi 78)	That is the essence of <u>quill haqqa walau kaana murran</u> . (Fuadi 73)	Transference	Good
76.	<u>azan Ashar</u> berkumandang (Fuadi 81)	<u>The call of afternoon prayer</u> was already echoing (Fuadi 76)	Descriptive	Good
77.	<u>I'timad 'ala nafsi</u> , bergantung pada diri sendiri. (Fuadi 81)	<u>I'timad 'ala nafsi</u> , depend on yourself, (Fuadi 76)	Transference	Good
78.	Maka selesai <u>shalat Ashar berjamaah</u> ..(Fuadi 82)	After finishing <u>congregational Asr prayer</u> ..(Fuadi 76)	Couplet (literal+naturalization)	Good
79.	Aku <u>dengan khusuk</u> memohon Allah..(Fuadi 82)	I <u>solemnly</u> begged Allah..(Fuadi 77)	Shift	Very good

80.	Sarung dan <u>kurban</u> (Fuadi 84)	Sarong and <u>sacrifice</u> (Fuadi 78)	Literal	Very good
81.	<u>Ayat-ayat Ilahiah</u> ini terbang jauh ke seluruh penjuru PM..(Fuadi 94)	These <u>divine verses</u> flew far to the corners of MP..(Fuadi 88)	Couplet (Shift+ Literal)	Very good
82.	Walau sudah dilarang dan dikejar-kejar <u>gharin</u> -penjaga masjid-kami...(Fuadi 95)	Even though we'd been forbidden and were often chased away by the <u>mosque guard</u> , we..(Fuadi 89)	Omission	Poor
83.	<u>Qila waqala</u> ³⁰ (Fuadi 98) (³⁰ ungkapan Arab utk mengawali rumor, legenda, dll)	<u>Purportedly</u> ..(Fuadi 92)	Functional	Good
84.	Benar tidaknya, hanya Tuhan yang tahu. <u>Wallahua'lam</u> (Fuadi 98)	Whether or not that's true, only God knows. <u>Wallahua'lam</u> (Fuadi 92)	Transference	Good
85.	Sementara aku disini, mungkin menjadi ustad dan <u>guru mengaji</u> . (Fuadi 103)	While I here I would maybe become an ustad or an <u>Al-Quran recitation teacher</u> (Fuadi 97)	Descriptive	Good
86.	Biasanya dia menggunakan seperempat jam terakhir sebagai ajang memberi <u>tasji'</u> atau motivasi..(Fuadi 105)	Usually he used the last 15 minutes of the class to give <u>tasji'</u> or motivation. (Fuadi 99)	Transference	Good
87.	..karena sedang asyik dengan buku <u>Durusul Lughoh</u> ³¹ (Fuadi 105) (³¹	..because he was absorbed in his <u>Arabic Studies book</u> . (Fuadi 99)	Descriptive	Very good

	pelajaran bahasa Arab)			
88.	<u>Man shabara zhafira</u> . Siapa yang bersabar akan beruntung. (Fuadi 106)	<u>Man shabara zhafira</u> . He who is patient will be fortunate. (Fuadi 100)	Transference	Good
89.	“ <u>Allahu Akbar!</u> ” (Fuadi 108)	“ <u>Allahu Akbar! God is great!</u> ” (Fuadi 102)	Addition	Good
90.	Untuk itu sebuah <u>hadits</u> dilengkapi dengan sanad, jalur para pelapor cerita tentang nabi ini. (Fuadi 113)	For that, a <u>hadith</u> is equipped with sanad, the path of the story’s reporters. (Fuadi 106)	Naturalization	Very good
91.	Untuk itu sebuah hadits dilengkapi dengan <u>sanad</u> , jalur para pelapor cerita tentang nabi ini. (Fuadi 113)	For that, a hadith is equipped with <u>sanad</u> , the path of the story’s reporters. (Fuadi 106)	Transference	Good
92.	Kalau dia sudah berbicara begini, seisi kelas senyap, diam dan <u>tafakur</u> . (Fuadi 113)	When he spoke like this, the whole class was silent, quiet, and <u>pensive</u> . (Fuadi 106)	Literal	Very good
93.	<u>Surat Annisa</u> (Fuadi 113)	<u>Surat An-Nisa</u> (Fuadi 106)	Modulation	Good
94.	Teuku dengan sikap sempurna memulai membaca <u>ayat</u> pertama Annisa dengan lagu bayyati, sebuah qiraah..(Fuadi 113)	Teuku, with impeccable manners, started to read the first <u>verse</u> of Annisa with the song bayyati, a qiraah..(Fuadi 106)	Literal	Very good
95.	Teuku dengan sikap sempurna	Teuku, with impeccable manners,	Transference	Good

	memulai membaca ayat pertama Annisa dengan lagu bayyati, sebuah <u>qiraah</u> ..(Fuadi 113)	started to read the first verse of Annisa with the song bayyati, a <u>qiraah</u> ..(Fuadi 106)		
96.	Lalu Teuku mendemonstrasikan kemampuannya memakai beraneka <u>qiraah</u> yang sulit dengan nafas yang panjang seperti kuda pacu. (Fuadi 114)	Then, he demonstrated his ability to use various difficult <u>rhythms</u> with long breaths like a racehorse. (Fuadi 106)	Modulation	Good
97.	Berturut-turut dia bacakan qalam ilahi dengan gaya <u>jiharkah, shaba, dan banyak lagi</u> (Fuadi 114)	He read in <u>various</u> styles,. (Fuadi 106)	Shift	Poor
98.	Sejauh ini <u>Musabaqah Tilawatil Quran</u> tingkat dunia cukup dikuasai Indonesia. (Fuadi 114)	So far the <u>Musabaqah Tilawatil Quran</u> at the world level had been pretty well dominated by Indonesia. (Fuadi 107)	Transference	Good
99.	Aku kira Teuku bisa jadi penerus dominasi H. Muammar Za dan H. nanang Qosim, <u>qari</u> asli Indonesia.,(Fuadi 114)	I thought Teuku could be the successor to the dominance of H. Muammar Za and H. Nanang Qosim, <u>qari</u> from Indonesia.,(Fuadi 107)	Transference	Good
100.	Aku sendiri sangat suka pelajaran <u>khatul arabi</u> atau kaligrafi Arab.	I myself relly liked the subject <u>khatul arabi</u> or Arabic calligraphy. (Fuadi 107)	Transference	Good

	(Fuadi 114)			
101.	Sementara huruf alif dalam gaya <u>diiwani jali</u> bergaya lekukan gemulai..(Fuadi 115)	Alif in the <u>diiwani jali</u> had a swaying style..(Fuadi 107)	Transference	Good
102.	Dalam sekejap, terciptalah Alif jenis <u>tsulutsi</u> ..(Fuadi 115)	In a blink, there was alif written in <u>tsulutsi</u> style (Fuadi 108)	Transference	Good
103.	..dari berbagai buku dan <u>khasanah Islam</u> dan peradaban Arab (Fuadi 116)	..from many books and <u>Islamic treasure</u> as well as Arabic civilization.(Fuadi 108)	Literal	Very good
104.	Dia membaca bahasa inggris seperti membaca <u>Al-Quran</u> , lengkap dengan tajwid, dengung, dan qalqalah. (Fuadi 118)	He read English like he read <u>Al-Quran</u> , complete with tajwid, vibration and qalqalah. (Fuadi 111)	Transference	Good
105.	Dia membaca bahasa inggris seperti membaca Al-Quran, lengkap dengan <u>tajwid</u> , dengung, dan qalqalah. (Fuadi 118)	He read English like he read Al-Quran, complete with <u>tajwid</u> , vibration and qalqalah. (Fuadi 111)	Transference	Poor
106.	Dia membaca bahasa inggris seperti membaca Al-Quran, lengkap dengan tajwid, dengung, dan <u>qalqalah</u> . (Fuadi	He read English like he read Al-Quran, complete with tajwid, vibration and <u>qalqalah</u> . (Fuadi 111)	Transference	Poor

	118)			
107.	Kalau alas an tidak kuat, bisa tidak dapat izin atau <u>ghairu maqbul</u> . (Fuadi 123)	If the reason wasn't strong, we might not get permission. (Fuadi 115)	Omission	Poor
108.	„katanya sambil membubuhkan tanda tangan pada sebuah karcis <u>tashrih</u> ³⁵ yang sangat berharga. (Fuadi 125) (³⁵ lembar kecil surat keterangan yang mengesahkan izin)	„he said as he added his signature to an oh-so-valuable <u>permission ticket</u> . (Fuadi 117)	Descriptive	Very good
109.	Saya ingin mencoba <u>kaligrafi khoufi</u> ..(Fuadi 126)	I want to try <u>khoufi calligraphy</u> ..(Fuadi 118)	Couplet (naturalization+ transference)	Very good
110.	“ <u>na'am</u> ³⁶ ustad” (Fuadi 130)(³⁶ iya)	“ <u>na'am, yes, ustad</u> ” (Fuadi 122)	Addition	Good
111.	“ <u>na'am</u> ³⁶ <u>ustad</u> ” (Fuadi 130)(³⁶ iya)	“ <u>na'am, yes, ustad</u> ” (Fuadi 122)	Transference	Good
112.	„kalau memberi nasi kepada kami bukannya bilang “monggo” tapi akan bilang “ <u>tafadhal ya bunayya</u> ³⁹ ” „(Fuadi 134) (³⁹ ayo silahkan ambil anakku)	„when thw gave us a plate of rice they didn't speak to us in Javanese, but <u>in Arabic</u> ,” (Fuadi 125)	Shift	Poor
113.	„kami pasti membawa buku <u>mufradat</u> , buku tulis biasa yang dipoyong kecil	„definatly a <u>mufradat</u> book-a notebook that was cut to be smaller so that it was	Transference	Good

	sehingga bisa dibawa kemana-mana,.(Fuadi 134)	thinner and easier to bring everywhere,.(Fuadi 125)		
114.	Alhamdulillah <u>ya rabbi</u> (Fuadi 136)	Alhamdulillah (Fuadi 127)	Omission	Poor
115.	Ini <u>sunnatullah</u> -hukum Tuhan (Fuadi 136)	This is <u>God's law</u> (Fuadi 127)	Omission	Good
116.	<u>Umat nabi Muhammad</u> (Fuadi 138)	<u>Follower of the Prophet Muhammad</u> (Fuadi 129)	Literal	Very good
117.	Dia cukup <u>mafhum</u> cara berfikir emak yang keras hati (Fuadi 139)	He <u>understood</u> Amak's unyielding way of thinking (Fuadi 130)	Literal	Very good
118.	Bila kamu melihat <u>kemungkaran</u> , ubahlah dengan tanganmu,.(pg140)	When you see <u>dissavowal</u> ,.(Fuadi 131)	Literal	Very good
119.	Tahukah kalian <u>birrul walidain</u> ? Artinya berbakti kepada orang tua (Fuadi 141)	Do you know <u>birrul walidain</u> ? It means be devout to parents (Fuadi 132)	Transference	Good
120.	Selama mereka tidak membawa kepada <u>kekafiran</u> , wajib bagi kalian untuk patuh (Fuadi 141)	As long as they are not bringing you to <u>godlessness</u> , you must be obedient. (Fuadi 132)	Literal	Very good
121.	„aku juga merasa bersalah kepada Allah karena tidak menuruti perintah <u>birrul walidain</u> ini. (Fuadi 142)	..i also felt guilty toward Allah because I was not following the command <u>to be devout to parents</u> (Fuadi 133)	Descriptive	Very good

122.	Engkaulah <u>maha pengampun dosa-dosa</u> (pg143)	You are the <u>Great, Merciful forgiver of sins</u> (Fuadi 134)	Literal	Very good
123.	<u>Tuhanku yang Maha Agung</u> (Fuadi 143)	<u>My Great Lord</u> (Fuadi 134)	Literal	Very good
124.	Wahai Tuhan, <u>hamba-Mu</u> yang pendosa ini datang..(Fuadi 144)	Oh God, <u>your sinful slave</u> comes..(Fuadi 135)	Literal	Very good
125.	Kami bergantian menjadi <u>imam</u> untuk teman-teman sekamar (Fuadi 145)	We take turns being <u>the prayer leader</u> for our roommates(Fuadi 136)	Descriptive	Very good
126.	Tolong didoakan ambo sehat <u>walafiat</u> dan bisa belajar dengan baik disini (Fuadi 147)	Please pray for me to be healthy, <u>safe and sound</u> , and to study well here. (Fuadi 138)	Shift	Good
127.	..orang yang beruntung mendapat <u>ridha</u> dan doa dari ibu. (Fuadi 148)	..the people lucky enough to have a mother's prayers and <u>blessings</u> . (Fuadi 138)	Shift	Very good
128.	..orang yang beruntung mendapat ridha dan <u>doa</u> dari ibu. (Fuadi 148)	..the people lucky enough to have a mother's <u>prayers</u> and blessings. (Fuadi 138)	Shift	Very good
129.	Dalil dari <u>kitab suci</u> dan hadits (Fuadi 155)	Arguments from <u>scripture</u> to hadiths (Fuadi 145)	Literal	Very good
130.	Aku menutup pidato dengan	I closed my speech with an enthusiastic	Transference	Good

	<u>salam</u> ..(Fuadi 155)	<u>salam</u> (Fuadi 145)		
131.	<u>Allah</u> berfirman (Fuadi 158)	<u>Allah</u> said (Fuadi 148)	Transference	Good
132.	Allah <u>berfirman</u> (Fuadi 158)	Allah <u>said</u> (Fuadi 148)	Modulation	Very good
133.	.. <u>khatam</u> Al-Quran di madrasah,.(Fuadi 161)	<u>Khatam</u> Al-Quran at the madrasah,.(Fuadi 151)	Transference	Poor
134.	..dia telah berhasil menghafal <u>Juz Amma</u> yang punya surat pendek-pendek (Fuadi 163)	..he'd managed to memorize <u>Juz Amma</u> , which has short surah ¹⁰ (Fuadi 153) (¹⁰ surah is a chapter is Al-Quran)	Transference	Good
135.	..dia telah berhasil menghafal Juz Amma yang punya <u>surat</u> pendek-pendek (Fuadi 163)	..he'd managed to memorize Juz Amma, which has short <u>surah</u> ¹⁰ (Fuadi 153) (¹⁰ surah is a chapter is Al-Quran)	Couplet (naturalization+ addition)	Good
136.	, dia dengan telaten membimbing kami menafsirkan <u>ayat-ayat Al-Quran</u> ..(Fuadi 165)	, he patiently explained the <u>verses of Al-Quran</u> ..(Fuadi 155)	Couplet (Shift+ Transference)	Very good
137.	<u>Ayyuhal ikhwan</u> ,.(Fuadi 166)	<u>Ayyuhal ikhwan</u> ,.(Fuadi 155)	Transference	Poor
138.	Dan sebagai striker utama tim guru, <u>fahuwa</u> ⁴⁰ ..alkiram Kiai Rais..!(Fuadi 168) (⁴⁰ dan dia adalah)	And the main striker on the teacher's team, <u>the one, the only</u> , Kiai Rais! (Fuadi 158)	Functional	Good
139.	<u>Ayyuha ikhwan</u> ⁴² (Fuadi 169) (⁴² saudara-saudara semua)	" <u>my fellow brothers</u> " (Fuadi 159)	Functional	Good

140.	Tuhan yang <u>Maha Mendengar</u> (Fuadi 177)	God, <u>hearer of All</u> (Fuadi 166)	Literal	Very good
141.	..seakan-akan ujian adalah sebuah hari besar keramat ketiga setelah <u>Idul Adha</u> dan Idul Fitri. (Fuadi 190)	..as if exams were the third biggest holy day after <u>Idul Adha</u> and Idul Fitri (Fuadi 177)	Transference	Good
142.	..seakan-akan ujian adalah sebuah hari besar keramat ketiga setelah Idul Adha dan <u>Idul Fitri</u> . (Fuadi 190)	..as if exams were the third biggest holy day after Idul Adha and <u>Idul Fitri</u> (Fuadi 177)	Transference	Good
143.	..dia mendapat kehormatan sebagai <u>mujahid</u> , pejuang Allah. (Fuadi 190)	..,will be honoured as a <u>mujahid</u> , defender of Allah (Fuadi 178)	Transference	Good
144.	..dia akan diganjar dengan gelar <u>syahid</u> ,.(Fuadi 190)	..,he will be rewarded with the title of <u>syahid</u> , martyr.,(Fuadi 178)	Addition	Good
145.	<u>Uthlub ilma minal mahdi ila lahdi</u> . Tuntutlah ilmu dari buaian sampai liang lahat. (Fuadi 190)	<u>Uthlub ilma minal mahdi ila lahdi</u> . Seek the knowledge from the caddle to the grave. (Fuadi 178)	Transference	Good
146.	<u>Ma'annajah</u> . Good luck! (Fuadi 190)	<u>Ma'annajah</u> . Good luck! (Fuadi 178)	Transference	Good
147.	<u>Allahummaftah alaina hikmatan wansur alaina birahmatika ya arrhamarrahimin</u> (Fuadi 190)	-	Omission	Poor
148.	<u>Tad..tad</u> ⁴⁵ ..afwan ⁴⁶ (Fuadi 192) (⁴⁵ tad,	“ <u>ustad..ustad</u> ..excuse me..” (Fuadi 180)	Expansion	Very good

	kependekan dari ustad) (⁴⁶ maaf(arab))			
149.	Tad..tad ⁴⁵ .. <u>afwan</u> ⁴⁶ (Fuadi 192) (⁴⁵ tad, kependekan dari ustad) (⁴⁶ maaf(arab))	“ustad..ustad.. <u>excuse me..</u> ” (Fuadi 180)	Functional	Very good
150.	Aku mencanangkan untuk menambah ibadah dengan <u>shalat sunah Tahajjud</u> setiap jam 2 pagi. (Fuadi 195)	I declared that I would add an additional <u>night prayer called Sunna Tahajjud</u> at two o’clock every morning (Fuadi 183)	Triplet (Addition+ Naturalization + Transference)	Good
151.	<u>Sahirul lail</u> maknanya kira-kira begadang sampai jauh malam untuk belajar dan membaca buku.. (Fuadi 196)	<u>Sahirul lail</u> roughly meansstaying up until the wee hours to study and read.. (Fuadi 184)	Transference	Good
152.	<u>Man thalabal ‘ula sahiral layali</u> . Siapa yang ingin memperoleh kemuliaan, bekerjalah sampai larut malam. (Fuadi 196)	<u>Man thalabal ‘ula sahiral layali</u> . He who wants glory will work late into the night. (Fuadi 184)	Transference	Good
153.	“ <u>Qum ya akhi, Tahajjud</u> ” (Fuadi 197)	“ <u>time for night prayer</u> ” (Fuadi 184)	Functional	Very good
154.	Aku keluar kamar yang temaram dan mengambil <u>wuduk</u> (Fuadi 197)	I stumbled out of the dim room and did my <u>ablutions</u> (184)	Couplet (modulation+ shift)	Good
155.	Ujian pelajaran <u>Muthala’ah</u> tinggal besok (Fuadi 197)	The <u>Muthala’ah</u> exam will be tomorrow. (Fuadi 185)	Transference	Very good
156.	“ <u>Allahumma iftah alaina hikmatan..</u> ”	“God, please open the door of Your	Omission	Poor

	Tuhan, mohon bukakan pintu hikmah dan ilmuMu buatku. (Fuadi 198)	wisdom and knowledge for me” (Fuadi 186)		
157.	<u>Rabbi zidni ilman warzuqni fahman.</u> Tuhanku tambahkanlah ilmuku dan berkahilah aku dengan pemahaman. (Fuadi 198)	My God, add to my knowledge and bless me with understanding” (Fuadi 186)	Omission	Poor
158.	Dan <u>imtihan</u> atau ujian adalah pesta merayakan candu ini. (Fuadi 200)	And <u>exams</u> were a party to celebrate that addiction. (Fuadi 188)	Shift	Very good
159.	..berhasil meloloskan diri dari <u>kekhilafan</u> ..(Fuadi 207)	..freed themselves from <u>the slips</u> ..(Fuadi 95)	Shift	Very good
160.	, karena sering disebut dalam <u>kitab suci</u> agama samawi (Fuadi 209)	, because they are often mentioned in the <u>Holy Book</u> . (pg,197)	Literal	Very good
161.	Allah itu dekat dan <u>Maha Mendengar</u> (Fuadi 211)	Allah is near and <u>the Great Listener</u> (Fuadi 198)	Literal	Very good
162.	<u>Ballighul anni walau aayah.</u> Sampaikanlah sesuatu dariku, walaupun hanya satu aat. (Fuadi 219)	<u>Ballighul anni walau aayah.</u> Deliver something from me, even if only a part of a phrase. (Fuadi 206)	Transference	Good
163.	<u>Syukran ya ikhwani lihudurikum</u> ⁴⁹ (⁴⁹ terima kasih untuk kedatangan kalian) (Fuadi 223)	<u>Syukran ya ikhwani lihudurikum</u> ¹² (¹² thank you for coming) (Fuadi 209)	Transference	Good

164.	<u>Tafadhah</u> . Silahkan (Fuadi 223)	<u>Tafadhah</u> . Please (Fuadi 210)	Transference	Good
165.	..ingin berprofesi sebagai <u>bulis lail</u> atau night watchman. (Fuadi 227)	..curious to become <u>bulis lail</u> aka night patrol. (Fuadi 214)	Transference	Good
166.	Tapi aturannya amat jelas: <u>Mamnu</u> . Terlarang (Fuadi 231)	But the rule was very clear: <u>Mamnu</u> . Forbidden (Fuadi 217)	Transference	Good
167.	<u>Qiyaman</u> ya akhi ⁵¹ (⁵¹ bangun saudaraku) (Fuadi 245)	<u>Qiyaman</u> . Wake up! (Fuadi 231)	Addition	Good
168.	<u>Tsaqafah Islamiyah</u> . Peradaban Islam. (Fuadi 252)	<u>Tsaqafah Islamiyah</u> . Islamic civilization (Fuadi 238)	Transference	Good
169.	Maaf tad, boleh diperjelas lagi, <u>mewakafkan</u> diri? (Fuadi 253)	Sorry, ustad, can you explain one more time, <u>donate</u> yourself? (Fuadi 239)	Literal	Very good
170.	“Felicitation, kalian telah memperlihatkan apa yang disebut <u>i’malu fauqa ma’amilu</u> . Berbuat lebih dari apa yang diperbuat orang lain...” (Fuadi 267)	“Felicitation, you all have demonstrated what is called <u>i’malu fauqa ma’amilu</u> . Doing more than what is done by others...”(Fuadi 251)	Transference	Good
171.	Aku dan segenap siswa sibuk kembali belajar keras dan juga <u>sahirul lail</u> .(Fuadi 274)	All the students and I were busy, back to studying hard and <u>sahirul lail - staying up until the wee hours of the night to study and read</u> . (Fuadi 258)	Addition	Good

172.	... dan hanya tinggal satu ujian yang menggantung: <u>ilmu hadits</u> . Hadits adalah...(Fuadi 274)	..., all that was left was one exam: <u>hadiths</u> . Hadiths are...(Fuadi 258)	Triplet (omission+ naturalization+ shift)	Very good
173.	... antara lain <u>hadis shahih</u> , artinya punya isi yang sejalan dengan al-Qur'an...(Fuadi 274)	..., like <u>shahih hadiths</u> , which means the content is consistent with al-Qur'an...(Fuadi 258)	Triplet (naturalization+ shift+ transference)	Very good
174.	... lalu <u>hadis hasan</u> yang kualitasnya di bawah sahih...(Fuadi 274)	...then <u>hasan hadiths</u> , whose quality is below that of shahih. (Fuadi 258)	Triplet (naturalization+ shift+ transference)	Very good
175.	... lantas <u>hadis dhaif</u> atau lemah antara lain karena ada penyampainnya yang diragukan... (Fuadi 274)	..., <u>dhaif</u> or weak <u>hadiths</u> , accompanied by doubt regarding heir delivery,...(Fuadi 258)	Triplet (naturalization+ shift+ transference)	Very good
176.	...dan yang terakhir adalah <u>hadis maudhu'</u> atau palsu.(Fuadi 274)	..., finally, <u>maudhu'</u> or false <u>hadiths</u> . (Fuadi 258)	Triplet (naturalization+ shift+ transference)	Very good
177.	..., menuliskan <u>khulashah</u> , kesimpulan dari pelajaran setengah tahun di buku catatan,...(Fuadi 275)	..., writing <u>khulashah</u> (summaries of a semester's worth of material),..._(Fuadi 259)	Transference	Good
178.	..., <u>berdo'a khusuk</u> siang malam,...(Fuadi 275)	..., <u>praying solemnly</u> day and night.(Fuadi 259)	Literal	Very good
179.	“ <u>Ashaabi</u> ⁵⁷ , kita sambut Al-Barq!” (⁵⁷ saudara-saudara) (Fuadi 279)	“ <u>Ashaabi</u> ¹⁶ , please welcome Al-Barq!” (¹⁶ Brothers) (Fuadi 263)	Transference	Good

180.	Aku membayangkan, kami bagai <u>kafilah</u> besar yang telah berkelana ribuan kilometer di tengah padang pasir.(Fuadi 293)	I imagined that we were like a large <u>caravan</u> that had travelled thousands of miles in the middle of the dessert. (Fuadi 275)	Literal	Very good
181.	..., karena yakin <u>Tuhan Sang Maha Pembalas</u> terhadap pengkhidmatan ini. (Fuadi 295)	... because of the belief that <u>God is the Al-Muntaqim, The Avenger</u> , of this submission. (Fuadi 295)	Couplet (literal+ addition)	Good
182.	Di saat bertarung seru dengan kantuk ketika kami jadi <u>bulis lail</u> , dia bilang dengan setengah sadar, “Aku ikhlas ngantuk dan tertidur”_. (Fuadi 296)	While he was fighting off his sleepiness one night when we were on <u>night patrol</u> , he’d said half awake, “I am sincere to be sleepy and fall asleep.” (Fuadi 277)	Literal	Very good
183.	Dengan tidak adanya ekspektasi gaji dari semenjak awal, niat mereka menjadi <u>khalis</u> . Mengajar hanya karena ibadah, karena perintah Tuhan. (Fuadi 297)	With the absence of salary expectation from the beginning, their intention was <u>khalis</u> . Teaching only because of worship, because of God’s command. (Fuadi 278)	Transference	Good
184.	“ <u>Kullukum ra’in wakullukum masulun an raiyatihi</u> ” ⁶³ (⁶³ setiap orang itu pemimpin, dan setiap orang bertanggung jawab atas apa yang	“ <u>Kullukum ra’in wakullukum masulun an raiyatihi</u> ” ²⁰ (²⁰ each person is a leader, and each person is responsible for what they lead)	Transference	Good

	dipimpinnya)	(Fuadi 278)		
185.	Dia siap bertugas hanya demi <u>ridho</u> <u>Ilahi</u> . (Fuadi 300)	He was ready for the duty, for the sake of <u>divine blessings</u> .(Fuadi 281)	Couplet (Shift+ literal)	Very good
186.	Akhirnya panggilan itu datang juga dalam bentuk pengumuman setelah <u>shalat Dzuhur</u> . (Fuadi 302)	At last, the summons came in the form of an announcement after <u>Dzuhur</u> <u>prayer</u> . (Fuadi 283)	Couplet (Transference+ literal)	Very good
187.	..., mendalami apa itu seni <u>tasawuf</u> dan sufi melalui buku-buku al- Ghazali. (Fuadi 304)	..., exploring <u>Sufism</u> and Sufi art through the books of al-Ghazali.(Fuadi 286)	Naturalization	Veery good
188.	..., mendalami apa itu seni tasawuf dan <u>sufi</u> melalui buku-buku al- Ghazali. (Fuadi 304)	..., exploring Sufism and <u>Sufi</u> art through the books of al-Ghazali.(Fuadi 286)	Transference	Good
189.	..., karena dia telah sukses menghilangkan dengung dan <u>qalqalah</u> dari pronunciation-nya.(Fuadi 305)	Because he'd already succeeded in eliminating <u>the Arabic emphasis</u> from his pronunciation. (Fuadi 286)	Descriptive	Very good
190.	Aku ingat beberapa kali bangun tengah malam untuk shalat <u>Tahajud</u> . Setiap bangun aku menyaksikan di	I remember waking up a few nights to pray <u>Tahajud</u> , and seeing in the midst of the darkness, Baso and Raja sitting	Transference	Good

	tengah kesunyian dan gelapnya malam, Baso dan Raja duduk bersila...(Fuadi 307)	cross-legged..(Fuadi 288)		
191.	..., tidak <u>ghosab</u> ⁶⁵ (⁶⁵ menggunakan atau mengambil sandal orang lain tanpa izin. PM sangat ketat dalam disiplin penggunaan hak orang lain. Tanpa izin yang punya bisa disimpulkan pencurian dan bisa bermuara pemulangan),...(Fuadi 314)	..., I hadn't <u>used anyone's slippers without their permission</u> ²² (²² MP's rule was very strict in discipline when it came to the right of others. Without the owner's permission, this kind of violation may be taken as stealing, and could result in expulsion),...(Fuadi 294)	Descriptive	Good
192.	" <u>Bismillah</u> , ya Tuhan, sudah aku kerahkan segala usaha,..."(Fuadi 318)	" <u>Bismillah</u> , oh God, I have given my best,..." (Fuadi 298)	Transference	Good
193.	Hatiku <u>bertakbir</u> , Allahu Akbar.(Fuadi 318)	My heart <u>hailed to Allah</u> , Allahu Akbar!(pg298)	Descriptive	Very good
194.	Hatiku bertakbir, <u>Allahu Akbar</u> .(Fuadi 318)	My heart hailed to Allah, <u>Allahu Akbar</u> !(pg298)	Transference	Good
195.	"Semoga Zamzam sekeluarga <u>diberkahi</u> Allah," sambung Said. (Fuadi 322)	"I hope Zamzam and his family <u>are blessed</u> by Allah," said added. (Fuadi 301)	Shift	Very good

196.	..., sebuah <u>mushola kecil</u> di Nagari Bayur, Maninjau. (Fuadi 324)	..., a <u>small mosque</u> in Nagari Bayur, Maninjau. (Fuadi 303)	Modulation	Very good
197.	Tujuannya untuk <u>naik haji</u> . (Fuadi 347)	He was going on the <u>Haji pilgrimage</u> . (Fuadi 325)	Couplet (modulation+ naturalization)	Very good
198.	... sampai yang diragukan <u>kesahihannya</u> .(Fuadi 350)	..., to those of doubtful <u>validity</u> . (Fuadi 328)	Literal	Very good
199.	Yang pasti <u>sahih</u> adalah kami mengarak Atang, Said, ...(Fuadi 350)	What was <u>true</u> for sure though was that we had paraded Atang, Said, ...(Fuadi 328)	Literal	Very good
200.	“ <u>Ana khair</u> ⁶⁹ (⁶⁹ saya baik-baik saja), terima kasih, aku tidak apa-apa,”...(Fuadi 359)	“ <u>Ana khair</u> , I’m fine, thanks,”...(Fuadi 336)	Addition	Good
201.	“ <u>Afwan</u> ya akhi, maafkan tadi aku kesal.” (Fuadi 359)	“ <u>Afwan</u> ya akhi, I’m sorry for being such a downer.”(Fuadi 337)	Transference	Good
202.	..., aku baru hapal 10 <u>juz</u> , atau sekitar 2000 ayat. (Fuadi 362)	..., I have only memorized 10 <u>juz</u> , or about 2000 verses (340)	Transference	Good
203.	Bahkan aku sudah <u>shalat Istikharah</u> untuk meminta keputusan terbaik dari Allah. (Fuadi 366)	I even did an <u>Istikharah prayer</u> to ask for the best decision from Allah.(Fuadi 344)	Couplet (Literal+ Transference)	Good
204.	Bagaimana caranya melawan	How could we oppose the holy wish of	Couplet(Shift+ literal)	Very good

	keinginan suci seorang anak membawa sepasang <u>jubah surgawi</u> buat bapak dan ibunya? (Fuadi 366)	a child wanting to give his parents a pair of <u>heavenly robes</u> ?(Fuadi 344)		
205.	Selamat jalan, Sahabat. ... <u>Ma'assalamah</u> ⁷⁰ . (⁷⁰ selamat jalan)	Farewell, Friend. <u>Ma'assalamah</u> ²⁴ . (²⁴ farewell)	Transference	Good
206.	... , untuk minta <u>tashrih</u> , surat sakit. (Fuadi 372)	... , to ask for a <u>Tashrih</u> . Sick note. (Fuadi 350)	Transference	Good
207.	...: keluarlah dari PM dengan <u>khusnul khatimah</u> , akhir yang baik. (Fuadi 376)	...: you will come out of MP with <u>khusnul khatimah</u> , a good ending. (Fuadi 354)	Transference	Good
208.	" <u>Allahumma zidna ilman warzuqna fahman</u> ... Tuhan tambahkan ilmu kami dan anugerahkan pemahaman kepada kami..."(Fuadi 379)	" <u>Allahumma zidna ilman warzuqna fahman</u> ... God, please increase our knowledge and give us understanding..." (Fuadi 357)	Transference	Good
209.	"... . Setelah itu kita <u>bertawakal</u> ." (Fuadi 382)	..., and after that, <u>leave the rest to God!</u> " (Fuadi 360)	Descriptive	Good
210.	"... karena ilmu yang sedang kita pelajari itu kan <u>nur</u> . Cahaya. ..." (Fuadi 382)	"... because knowledge is <u>nur</u> , light. ..." (Fuadi 360)	Transference	Good
211.	Ujian pertama adalah ujian lisan	The first exam was an oral examination	Transference	Good

	untuk <u>Arabiyah</u> , yaitu kumpulan berbagai subyek pelajaran bahasa Arab yang pernah kami dapat dari kelas satu sampai sekarang. (Fuadi 386)	on <u>Arabiyah</u> , which was made up of the various Arabic subjects that we'd study from year one until now. (Fuadi 364)		
212.	Selang beberapa hari kemudian, kami masuk ke babak akhir dari perjuangan <u>thalabul ilmi</u> kami di PM: ujian tulis. (Fuadi 387)	A few days later, we entered the final phase of our <u>thalabul ilmi</u> struggle at MP: the written exam. (Fuadi 365)	Transference	Good
213.	Hanya Allah yang <u>Maha Mengatur</u> segala hal. (Fuadi 391)	Only the God <u>Almighty</u> manages everything. (Fuadi 368)	Modulation	Good
214.	<u>Atjahidu fauqa mustawal akhar</u> . Berjuang di atas rata-rata usaha orang lain. (Fuadi 395)	<u>Atjahidu fauqa mustawal akhar</u> . Fight harder than the rest. (Fuadi 373)	Transference	Good
215.	Malamnya diadakan acara yudisium dan <u>khutbatul wada'</u> . Khutbah perpisahan.(Fuadi 396)	That night there was a <u>judicium</u> and <u>khutbatul wada'</u> . A farewell sermon. (Fuadi 374)	Transference	Good
216.	Pergunakanlah dengan baik dan <u>tawadhuk</u> . (Fuadi 397)	Use it well and <u>tawaduk</u> , full of <u>responsibility</u> .(Fuadi 376)	Addition	Good
217.	<u>Innalaha Maa'na</u> . Tuhan bersama kita.	<u>Innalaha Maa'na</u> . God is with us. (Fuadi	Transference	Good

	(Fuadi 397)	375)		
218.	“ <u>Kaifa haluk</u> ya akhi?” katanya sambil menggenggam tanganku keras. (Fuadi 401)	“ <u>Kaifa haluk</u> ya akhi?” he asked, grasping my hand firmly. (Fuadi 379)	Transference	Good
219.	Aku tidak putus-putus membatin, “Terima kasih <u>Allah, Sang Pengabul Harapan dan Sang Maha Pendengar Doa</u> ” (Fuadi 404)	I couldn’t stop thinking, “Thank you <u>Allah, Fulfiller of Hope and Hearer of Prayers.</u> ”(Fuadi 382)	Literal	Very good
220.	Dia mulai mengalunkan syair itu... “ <u>Ilahi lastu lil firdausi ahla, wala saqwa ala nari jahimmi...</u> ” (Fuadi 404)	He steadily began the poem, “ <u>Ilahi lastu lil firdausi ahla, wala saqwa ala nari jahimmi...</u> ”(Fuadi 382)	Transference	Good
221.	Permohonan tobat atas doa kami yang sebanyak pasir di laut di hadapan satu-satunya <u>Sang Pengampun</u> . (Fuadi 404)	Requesting repentance of our sins, which were as numerous as the grains of sand in the sea, before the one and only <u>Forgiver.</u> (Fuadi 382)	Literal	Very good
222.	Setelah kami mengerahkan segala <u>ikhtiar</u> dan menggenapkan dengan doa, Tuhan mengirim benua impian ke pelukan masing-masing. (Fuadi	After we exerted every <u>effort</u> and rounded them out with a prayer, God sent each continent-dream into our embraces. (Fuadi 383)	Literal	Very good

	405)			
223.	<u>Kun fayakun</u> , maka semula awan impian, kini hidup yang nyata. (Fuadi 405)	<u>Kun fayakun</u> , the original dream clouds are now a living reality (Fuadi 383)	Transference	Poor

CURRICULUM VITAE



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- 1997-2003 : MI Ma'arif Candran (1997-2003)

COURSE PROGRAM:

- 2008-2009 : Study Course, "Primagama", Yogyakarta

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- 2013- : Secretary of GP Ansor Godean
- 2011-2013 : Sports chief of PMMC (Persatuan Muda-Mudi Candran)
- 2008-2011 : Secretary of PMMC

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