

**TECHNIQUES USED BY DR. MUSTAFA KHATTAB IN
TRANSLATING SURAH AL-BAQARAH**

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
MALANG
2020**

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THESIS

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STATEMENT OF AUTHORSHIP

I state that the thesis entitled "*Techniques Used by Dr. Mustafa Khattab in Translating Surah Al-Baqarah*" is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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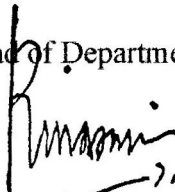
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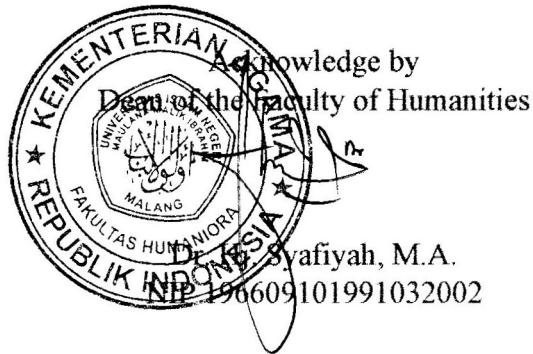


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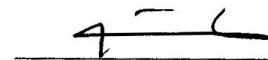

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MOTTO

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

“Indeed, We have sent it down as an Arabic Quran so that you may understand.”

[Yusuf [12:2]]

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ. (رواه البخاري)

The Prophet (ﷺ) said, *"The best among you (Muslims) are those who learn the Qur'an and teach it."* [Sahih al-Buhari: 5027]

DEDICATION

This thesis is proudly dedicated to:

My beloved parents, for endless love, care, pray, and everything.

My brothers and sister: Naili Dwi Syakiroh, M. Amin Muthohar, M. Sabilul Huda, motivate me to be better and better.

My dormitory friends, who have support, care and advise me in working on this research.

ACKNOWLEDGEMENT

All praise be to Allah, the Lord of the world who has authority upon all creation in the whole world, the real writer's guide whose blessings and mercy have brought the writer until this point. Peace and salutation be upon the greatest prophet Muhammad SAW, his family, companions, and adherents.

The researcher has finished this thesis entitled "Techniques Used by Dr. Mustafa Khattab in Translating Holy Qur'an." The researcher realizes that this thesis is not perfect; it still has made many mistakes in terms of the word's choice and the structure of the language.

Furthermore, I would like to thank my advisor, Mr. Masrokhin, M.A., who has patiently given me supports, motivation, and encouragement. I would also like to deliver my best thanks to all staffs and lecturers who sincerely teach me at this university. I realize that my thesis needs constructive comments and even suggestions for betterment. It is expected that the reader can maintain a new perspective and discussion in Linguistics.

Malang, October 5, 2021

M. Afif Sholahudin A.

ABSTRAK

Sholahudin, M. Afif. (2020). *Techniques Used by Dr. Mustafa Khattab in Translating Holy Qur'an*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Masrokhin, M.A.

Kata kunci: Techniques, Qur'an, Dr. Mustafa Khattab

Istilah Al Qur'an merupakan kata pinjaman dari Bahasa Arab *قرأ - يقرأ - قراءة - قرأنا* yang berarti sesuatu yang dibaca. Istilah tersebut juga merupakan bentuk *Masdar* *القراءة* yang berarti kumpulan atau himpunan. Al Qur'an ditulis dalam Bahasa Arab. Penggunaan istilah tersebut dikarenakan Al Qur'an menghimpun berbagai huruf, kata, bahkan kalimat yang tersusun dengan sangat rapih dan dengan sebenar- benarnya.

Tidak terlepas dengan hal itu, bagi mereka yang bukan orang Arab, ketika mereka ingin memahaminya, mereka membutuhkan versi terjemahan. Hal itu merupakan alat bantu untuk memahaminya. Namun, untuk mempelajari lebih mendalam, terjemah saja belum cukup. Beberapa cabang ilmu Bahasa terutama B. Arab harus dipelajari terlebih dahulu. Ada berbagai macam versi Al Qur'an yang sudah diterjemahkan ke berbagai Bahasa, pada hal ini adalah Bahasa Inggris. Para penerjemah memiliki beberapa method dan teknik dalam proses penerjemahannya.

Tujuan dari penelitian ini adalah untuk menganalisa Teknik-teknik yang digunakan oleh Dr. Mustafa Khattab dalam menerjemah surat Al-Baqarah, kemudian menemukan teknik yang paling banyak digunakan. Objek yang dikaji adalah sebuah aplikasi Al Qur'an yang diluncurkan oleh Universitas King Saud bernama 'Quran'. Untuk membatasi penelitian ini, peneliti memilih bentuk kata benda dari derivasi *kafara* yang ada di dalam surat Al-Baqarah.

Cara pengumpulan data yang digunakan yaitu dengan mencatat data yang ditemukan dengan bantuan aplikasi Alfanous, untuk mencari derivasi kata benda dari *kafara* yang ada dalam surat Al-Baqarah. Jenis penelitian yang digunakan peneliti adalah deskriptif kualitatif. Kemudian, untuk menganalisis data, peneliti menggunakan teori teknik penerjemahan dari Molina dan Albir (2002).

Penelitian ini menunjukkan bahwa terdapat 21 kata benda dari derivasi *kafara* yang ada dalam surat Al-Baqarah. Hasil penelitian ini menunjukkan bahwa Dr. Mustafa Khattab menggunakan 5 teknik untuk menerjemahkan derivasi kata tersebut. 6 teknik yang digunakan yaitu transposisi, modulasi, literal, modulasi, dan reducing. Kemudian, untuk teknik yang paling sering digunakan yaitu teknik literal, sembilan kali.

ABSTRACT

Sholahudin, M. Afif. (2020). *Techniques Used by Dr. Mustafa Khattab in Translating Holy Qur'an*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Masrokhin, M.A.

Keyword: Techniques, Qur'an, Dr. Mustafa Khattab

The term of Qur'an is borrowed from Arabic language *قرأ - يقرأ - قراءة - قرأنا* that means something that is read. The name Qur'an is also the form of *القراءة* *masdar* that means to collect or to assemble. It is delivered in the Arabic language. That meaning is due to Qur'an assembles some letters, words, and sentences orderly, and it is arranged well and correctly.

Despite that, for those who are non-Arabians, when they need to understand, they have to find the translated version of the Qur'an. It will facilitate to understand it. But, for deeper understanding, there are many branches of knowledge needed to learn it, and for several conditions, it is optional. Many versions of the translations of the Qur'an in many languages, and the translators have their methods and techniques in the translating process.

The study aims to analyze the translation techniques used by Dr. Mustafa Khattab in the Holy Qur'an application, Quran, launched by King Saud University (electronic moshav project). And, the researcher's scope to analyze is the noun derivation of *kafara* in surah Al-Baqarah.

In this study, the researcher uses the descriptive qualitative method to conduct the research and Molina and Albir's theory to analyze the data. And to collect the data, the researcher uses Alfanous application to find the noun derivations of *kafara* in surah Al-Baqarah.

The findings show that there are 21 data of noun derivations of *kafara* in surah Al-Baqarah. And the result of analyzing presents that Dr. Mustafa Khattab uses 5 techniques to translate them, those are transposition, amplification, linguistic amplification, literal, and modulation. And the most techniques used to translate are literal technique, nine times.

منتخلص البحث

محمد عفيف صلاح الدين (٢٠٢٠). *Techniques Used by Dr. Mustafa Khattab in Translating Holy Qur'an*. البحث الجامعي. قسم اللغة الإنجليزية وأدبها. كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: مشرخين، الماجستير.

الكلمات الرئيسية: *Techniques, Qur'an, Dr. Mustafa Khattab*

مصطلح القرآن مستعار من اللغة العربية قرأ - يقرأ - قراءة - قرأنا وهذا يعني شيئاً يُقرأ. مصطلح القرآن هو أيضاً شكل من أشكال مصدر القراءة الذي يعني الضم أو التجميع. يتم تسليمها إلى اللغة العربية. وهذا المعنى يرجع إلى أن القرآن يجمع بعض الحروف والكلمات والجمل بشكل منظم ومرتب بشكل جيد وصحيح.

على الرغم من ذلك، بالنسبة لأولئك الذين هم من غير العرب عندما يحتاجون إلى الفهم، عليهم أن يجدوا نسخة مترجمة من القرآن. سوف يسهل فهمه. ولكن، من أجل فهم أعمق، هناك العديد من فروع المعرفة اللازمة لتعلمها وهي اختيارية لعدة شروط. إصدارات عديدة من ترجمات القرآن الكريم بعدة لغات وللمترجمين أساليبهم وتقنياتهم في عملية الترجمة. تهدف الدراسة إلى تحليل تقنيات الترجمة التي استخدمها الدكتور مصطفى خطاب في تطبيق القرآن الكريم المصحف الذي بنته جامعة الملك سعود (مشروع المصف الإلكتروني). ونطاق الباحث لتحليله هو اشتقاق أسماء من فعل كفر في سورة البقرة.

طريقة جمع البيانات المستخدمة هي تسجيل البيانات التي تم العثور عليها بمساعدة تطبيق الفانوس، لإيجاد اشتقاق الأسماء من الكفارة في القرآن. هذا النوع من البحث الذي يستخدمه الباحث وصفي نوعي. ثم لتحليل البيانات، استخدم الباحثون نظرية تقنيات الترجمة من Molina and Albir (٢٠٠٢).

بينت النتائج أن هناك ٢١ معطيات للاشتقاق الاسمية للكفارة التي صنفت البيانات بناءً على الاستثمارات. وخلصت نتيجة التحليل إلى أن الدكتور مصطفى خطاب استخدم ٥ تقنيات لترجمتها وهي التحويل، والتضخيم، والتضخيم اللغوي، والحرفية، والتعديل. وأكثر التقنيات المستخدمة في الترجمة هي الحرفية. في هذه التقنية تسع مرة.

TABLE OF CONTENT

THESIS COVER.....	i
STATEMENT OF ACADEMIC INTEGRITY	ii
APPROVAL SHEET	iii
LEGIMATION SHEET	iv
MOTTO.....	v
DEDICATION	vi
ACKNOWLEDGEMENT	vii
ABSTRACT.....	viii
TABLE OF CONTENT	xi
TRANSLITERATION.....	xiii
CHAPTER I: INTRODUCTION	
Background of the Study.....	1
A. Research Question.....	7
B. Objective of the Study.....	7
C. Scope and Limitation	7
D. Significance of the Study	8
E. Definition of Key Term.....	8
F. Previous Studies	9
G. Research Methode.....	12
1. Research Design	12
2. Research Instrument	12
3. Data Source.....	13
4. Data Collection	13
5. Data Analysis.....	13
CHAPTER II: REVIEW ON RELATED LITERATURE	
A. Translation.....	15
B. Methods in Translation.....	17
C. Translation Techniques	23
D. Derivation.....	31
E. Arabic Word Classes.....	32
1. Noun.....	32

2. Verb	33
3. Particle	35
F. English Word Classes.....	39
1. Noun.....	39
2. Verb	41
3. Adverb	43
4. Adjective.....	43
5. Determiner	44
6. Preposition	44
7. Coordinator	44
8. Subordinator.....	44
G. Dr. Mustafa Khattab.....	45
CHAPTER III: FINDINGS AND DISCUSSION	
A. Findings and discussion.....	48
CHAPTER IV: CONCLUSION AND SUGGESTION	
A. Conclusion.....	67
B. Suggestion.....	68
BIBLIOGRAPHY	
CURRICULUM VITAE	

TRANSLITERATION

HURUF ARAB	HURUF LATIN	HURUF ARAB	HURUF LATIN
ا	Tidak dilambangkan	ط	T
ب	B	ظ	Z
ت	T	ع	'
ث	Ṣ	غ	G
ج	J	ف	F
ح	Ḥ	ق	Q
خ	Kh	ك	K
د	D	ل	L
ذ	Ẓ	م	M
ر	R	ن	N
ز	Z	و	W
س	S	ه	H
ش	Sy	ء	'
ص	Ṣ	ي	Y
ض	Ḍ		

CHAPTER I

INTRODUCTION

This chapter is the precursor part of the theses that contains the background of the study, research question, the study's objective, significance of the study, scope and limitation, definition of key terms, previous studies, and the research methodology.

Background of the Study

Many countries confess the religions belong to their society, the maintained rules are considered to the social beliefs based on the holy book they handle. For this case example is Islam, the 2nd biggest religion after Christianity. According to World Population Review 2020 for the percentage of the world population is 13%. Muslims make up the majority of the population in fifty countries. It has many doctrines that are mentioned in the holy book, Qur'an, as the primary scriptures and normative example of Muhammad called Hadith. Muslims have considered the Qur'an in its Arabic to be the final and unaltered revelation of God.

Islam is the religion supervised by the prophet Muhammad. By this religion, Allah completes the previous religions for his creatures. And, because of this religion, Allah completes his grace for them. Therefore there is no acceptable religion but Islam. As Allah said in Al-Maidah [5:3]:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا.

“*This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion*”. [Al-Maidah [5:3]]

Through Muhammad, Allah had revealed his instruments in holy Qur’an for 23 years, 13 years in Mecca, and ten years in Madina. It becomes the guide for humans' life that contained norms, attitudes, authorities, obligations, even histories that become a lesson for them.

The term of Qur’an is borrowed from Arabic language – قرأ – يقرأ – قراءة – قرأنا that means something that is read. The term Qur’an is also the form of *masdar* القراءة that means to collect or to assemble. It is delivered in the Arabic language. That meaning is due to Qur’an assembles some letters, words, and sentences orderly, and it is arranged well and correctly. For all this reason, Qur’an must be read correctly as the *Maharaj* and the characteristics of its letters understood and applied in daily life for the purpose of energizing Qur’an, either reading, delivering, or applying it. According to Shihab (1996), Qur’an, in its term, means a perfect reading. The name of the Qur’an is a chosen name by Allah for the reason that there is no reading that can rival it since humans knew to read and write five thousand ago, the perfect and noble reading.

However, Qur’an does not mean that it is just for Arabian Muslims, it becomes the foundation for all Muslims in the world. So, without any exception, Muslims must read it. According to Mustamar (2007), For Muslims, reading Qur’an is the precious worship that there is a pearl of wisdom for reading it even though they do not know the meaning or understand, and for who teaches or learns Qur’an, he or she will be the best person, it based on some hadiths:

عن أبي أمامة رضي الله عنه : سمعت رسول الله صلى الله عليه وسلم يقول : اقرءوا القرآن فإنه يأتي يوم القيامة شفيعا لأصحابه . رواه مسلم .

Abi Umamah reported: I heard the Messenger of Allah (ﷺ) saying, "Read the *Qur'an*, for it will come as an intercessor for its reciters on the Day of Resurrection." [Muslim]

قال رسول الله صلى الله عليه وسلم : خيركم من تعلم القرآن وعلمه . رواه البخاري .

The Messenger of Allah (ﷺ) said, "The best amongst you is the one who learns the *Qur'an* and teach it." [Al-Bukhari]

من قرأ حرفاً من كتاب الله فله حسنة والحسنة بعشر أمثالها لا أقول : ألم حرف ، ولكن ألف حرف ولام حرف وميم حرف . رواه الترمذي : حديث حسن صحيح الحديث صريح .

The Messenger of Allah (ﷺ) said, "Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam-Mim is one letter, but Alif is a letter and Lam is a letter and Mim is a letter."

Despite that, for those who are non-Arabians, when they need to understand, they have to find the translated version of the *Qur'an*. It will facilitate to understand it. But, for deeper understanding, there are many branches of knowledge needed to learn it, and for several conditions, it is optional. Many versions of the translations of the *Qur'an* in many languages, and the translators have their method in the translating process. For example is the term '*kāfir*' (كافر), the word that we usually hear to refer to non-Muslims in the theological sense. Several Muslim groups also use this term to accuse other Muslim groups with different ideas. The denoting other Muslim groups as '*kāfir*' is due to their concept of understanding the term. Usually, they understand the text of the *Qur'an* and Hadith textually. Several translated versions of the *Qur'an* attempt to replace the term '*kāfir*' in various results such as 'to deny,' 'a disbelievers', or others that have an equivalent message. It depends on the context of ayah, even the translator's idea.

Al-Andalusy (2016) states that one of the common confusions regarding Islam's understanding in the English language is the Arabic word '*kāfir*' (كافر). The problem has arisen because some Muslims and most non-Muslims lack understanding of Quranic idiom and confuse and misunderstand how the Quran contains recurring Arabic words that have different meanings in different places despite being the same word. The term '*kāfir*' comes from the root '*kafara*' (to cover, something covered), and the root has 525 cognates in the Quran. The most common cognate of the root *kafara* is the word '*kufir*,' which has the literal meaning 'to cover.' However, the context of how it is used in the Quran generally determines its meaning. A theological usage of the word should use the English word 'disbeliever' since only God knows who has truly rejected the truth and disbelieved in it until the day of judgment. It is different from the generic term for non-believers or unbelievers. It should be used in English translations of the word Kafir if the context is purely a legal discussion about relations between Muslims and those who are not.

According to Newmark (1988), translation means rendering the text meaning into another language in line with the target language's intended meaning. It is a transfer process of the source language text (SL) message into an equivalent target-language text (TL). In the translation process, the translators have different ways to translate the words from the source language (SL) to the target language (TL) to deliver the message. They use some techniques to translate it. For example, in the translation of the word خليفة, the researcher found some translation results done by Dr. Mustafa Khattab such as 'a successive human authority' in Surah Al-Baqarah

[30], and ‘an authority’ in Surah Sad [38]. Several pieces of previous research that related to this research have been conducted by many researchers such as Hamidah (2008), Kembaren (2018), Karimah (2018), and Mukaromah (2019).

Hamidah (2008) analyzed the translator's procedures in the magazine ‘Kabara’ and its appropriateness to the target language. She used the theory of translation by Suryawinata. Kembaren (2018), in this research, analyzed the different techniques used by three translators; Maulawi Sher ‘Ali, Dr. Muhammad Taqiudin Al-Hilali and Dr. Muhammad Muhsin Khan, and Talal Itharu. The focus of the research is words, phrases, and clauses in Surah Ar-Rahman. In this study, she applied the theory proposed by Molina and Albir (2002). and Karimah (2018) also analyzed the different techniques used by some translators, Taqiyuddin Al-Hilali & Muhsin Khan and Marmaduke Picktall. But, she focused on the noun derivations of *syahida*/شهادة. In his research, she used the translation procedures by Newmark. Mukaromah (2019) analyzed assertive and directive acts in Surah Luqman, translated by Dr. Mustafa Khattab.

The writer has looked for previous studies about translating the Qur’an, the writer has not found a lot about the techniques that are specially used by one translator. Many of them differentiate or compare the translation works of one translator to other translators. That is why the writer takes the opportunity to fill the gap. On the other side, Hamidah (2008) analyzes the translation techniques, but she has a different research object. Thus, the writer analyzes the techniques used by one translator, Dr. Mustafa Khattab. He is an authority on the holy Qur’an; one of his works is *The Clear Quran (2015): A Thematic English Translation*. His work of

translating the Holy Qur'an has also not been analyzed a lot. One research on his work is by Mukarromah (2009). In this research, the writer chooses certain words in SL and presents its translations in TL to analyze the techniques. The writer is interested in analyzing noun derivations of *kafara*/كفر in surah Al-Baqarah. The lexeme *kafara*/كفر can form into other word class such as *kāfirun* كافر (noun derivation) that has meaning 'the disbeliever'. This lexeme *kafara* is chosen because we are very familiar with mentioning other groups beyond Muslims, even other Muslim groups that are different ideologies according to other Muslims. Surah Al-Baqarah is chosen because this Surah narrates many stories. Abbas (2015), Al-Baqarah is longest surah in Qur'an that consists of 286 ayahs. The major theme in this surah is guidance: to urge the Jews and pagans in Medina to embrace Islam, to warn them and the hypocrites of the fate God had visited in the past on those who failed to heed his call. Related to this research, it is found that this surah has 21 data of noun derivation of *kafara*, the most data in Qur'an. Those are the reasons why this surah is chosen.

The techniques to analyze in this research are based on the techniques that are proposed by Molina and Albir (2002). Their theory on translating technique has been proven in several works, such as in Kembaren (2018) on analyzing some translators' techniques. This theory proposes more translation techniques than previously proposed theories; then, it is also considered a new theory. It is expected to fulfill the equipment in analyzing the specified results of noun derivations of *kafara*.

A. Research Question

After reading the background of the study, the writer formulates some questions for this study:

1. What are the techniques used by Dr. Mustafa Khattab in Translating noun derivations of *kafara* in Al-Baqarah?
2. What are the dominant techniques used by Dr. Mustafa Khattab in Translating noun derivations of *kafara* in Al-Baqarah?

B. Objective of the Study

Based on the research questions above, the objective of the study is to:

1. Analyze the techniques used by Dr. Mustafa Khattab in Translating noun derivations of *kafara* in Al-Baqarah.
2. Know the dominant techniques used by Dr. Mustafa Khattab in translating noun derivations of *kafara* in Al-Baqarah.

C. Scope and Limitation

This study is focusing on the analysis of the techniques used by Dr. Mustafa Khattab in translating the noun derivations of *kafara*/كفر, excepting verb derivations, in the holy Qur'an using the theories of translation techniques proposed by Molina and Albir (2002). There are eighteen techniques proposed

by them: Adaptation, amplification, borrowing, calque, compensation, description, discursive creation, established equivalence, generalization, linguistic amplification, linguistic compression, literal translation modulation, particularization, reduction, substitution, transposition, and variation. This object research is an application of the Holy Qur'an called Quran that is available for electronic media such as computers and smartphones. We can get this software from play store or directly download it from <https://quran.com/apps>.

D. Significance of the Study

Concerning with the result of this study, the findings are hoped to be competent either theoretically or practically. Theoretically, it is expected to be able to give new contributions in the research of translation, especially analyzing the transferring process from SL to TL through the Qur'an or other translation works of Muslims' guidance such as *turats*, the pieces of past Muslim intellectuals. Practically, this study's result is expected to fulfill the knowledge treasures for the Muslims and university students or researchers interested in researching translation techniques.

E. Definition of Key Terms

For helping the readers of this study, the writer presents some terms to avoid misunderstanding and misinterpretation.

1. Technique: The body of several methods and procedures which are used in any specific field, especially in an area of applied science.
2. Surah: a chapter in the sacred scripture of Islam, the Qur'an.
3. Al-Baqarah: the second surah in Qur'an that means 'the heifer' of 'the cow'. It consists of 286 ayahs and becomes the longest surah that is divided into 3 juz and 40 sections.
4. Dr. Mustafa Khattab: The translator of Holy Qur'an, *The Clear Quran: A Thematic English Translation*. He is a Canadian-Egyptian jurisdiction on interpreting Holy Qur'an. Born in Governorate, Egypt, July 1, 1977. He received his Ph.D., M.A., and B.A., with honors from Al Azhar University toward Islamic studies in English. He has been a lecturer in Al Azhar University, Islamic studies in English Dept, Faculty of Language & translation since 2003.

F. Previous Study

Several pieces of research on translation works have been conducted by many researchers such as Hamidah (2008), Kembaren (2018), Karimah (2018), and Mukaromah (2019). These previous researches become related references to have new research.

Hamidah (2008) analyzed the translator's procedures in the magazine 'Kabara' and its appropriateness to the target language. She took one topic of

twenty topics from January – February edition, *KPC songsong produksi batu bara 2008 into KPC looks forward to 2008 coal production*. In this edition, twenty-six sentences are analyzed. This research uses the descriptive qualitative method. She used the theory of translation by Suryawinata. Her research findings show that the translator of Kabara uses nine procedures: addition structure, transposition, borrowing, synonym, cultural equivalent, expansion, modulation process, omission, and addition. And, almost all of the procedures are appropriate.

Kembaren (2018) analyzed the different techniques in the translation of Surah Aar-Rahman used by three translators; Maulawi Sher ‘Ali, Dr. Muhammad Taqiudin Al-Hilali and Dr. Muhammad Muhsin Khan, and Talal Itharu. The data in the research are words, phrases, and clauses in Surah Ar-Rahman. In this study, she applied the theory proposed by Molina and Albir (2002) to analyze the techniques and determine the most dominant techniques used by the translators. This research shows several dominant techniques used by the translators to translate Surah Ar-Rahman; Amplification, literal translation, adaptation, and established equivalent. The translator Maulawi Sher ‘Ali and Dr. Muhammad Taqiuddin prefer to use amplification and established equivalent to find the recognized term.

Karimah (2018) also analyzed the different techniques in translating Holy Qur’an used by some translators, Taqiyuddin Al-Hilali & Muhsin Khan, and Marmaduke Picktall. But, she focused on the noun derivations of *syahida/ شهيد*. This study uses a descriptive qualitative method. In her research, she used

the translation procedures by Newmark. In this result, the research found that eight patterns of *syahida* noun derivation are found in 36 verses in Holy Qur'an. Seventeen data are categorized as literal translation – descriptive equivalent, and eleven data use literal translation – shift or transposition.

Mukaromah (2019) analyzed the assertive and directive acts in Surah Luqman translated by Dr. Mustafa Khattab. The researcher used the descriptive qualitative method in this research. The theory used by the researcher is the theory by Searle and Vanderveken (1985). Her research shows that there are eight types of assertive acts and eight data of directive acts. And, the most type that frequently appears in assertive acts is assuring. For directive acts, ordering is the type that most frequently appears.

Based on the previous studies, the researcher concludes that the Holy Quran's translation techniques by one translator have not been analyzed yet, especially in one specific noun derivation. Hamidah (2008) analyzes the translation techniques, but she has a different research object. Kembaren (2018) analyzed the different techniques in the translation of Surah Aar-Rahman used by three translators. The researcher only compares or differentiate the techniques used by the translators. Karimah (2018) also analyzed the different techniques in translating Holy Qur'an used by some translators. The researcher has conducted his research on one specific noun derivations, *syahida*/شهادة, but she still compares the used techniques by them. Mukaromah (2019) analyzed Dr. Mustafa Khattab's translation work of the

Qur'an, which has not been analyzed a lot yet. Nevertheless, the object is not Qur'an.

G. Research Method

1. Research Design

This research uses a descriptive qualitative method to analyze the form of words of the SL. The study is called qualitative if it uses descriptive data in the process of analysis. It also uses written words or observable words. The description of value or meaning is qualitative. Those three things can be explained through language, words, or linguistics (Fitrah & Lutfiyah, 2017). In this research, we can call it qualitative because the process of research is described narratively the words or phrases used by Dr. Mustafa Khattab to translate Holy Qur'an.

2. Data Source

This study's data sources are original data or document that is still natural condition from the author called "first-hand information." For this study, the primary data is taken from the Qur'an application of King Saud University (electronic moshav project) that contains commentary and translation in many languages. This application is available on Playstore for Android-based smartphones and Microsoft store for Windows-based Personal Computer. We can also get this application on its official site <https://quran.com/>.

3. Data Collection

The data of this research are obtained from the electronic Qur'an application that has been described above. To help to collect the data, the writer uses an application that is downloaded from <https://sourceforge.net/projects/alfanous> called Alfanous to search the words in Holy Qur'an. And, to make it organized, the writer makes some steps, those are:

- a. Search the word "كفر" in column root word in the tab word properties, choose the type of noun root word, and then add to the search bar.
- b. Copy the ayahs to the draft after the searching results appears.
- c. View Dr. Mustafa Khattab's translation of the result based on the draft and copies it to the draft.
- d. Then, the data is arranged based on the order of ayahs.

4. Data Analysis

In analyzing the data, the writer uses the techniques proposed by Molina and Albir that have been applied in the previous research. They define the translation techniques as the procedure to analyze and classify how the translation works. There are eighteen techniques proposed by them: adaptation, amplification, borrowing, calque, compensation, description, discursive creation, established equivalence, generalization,

linguistic amplification, linguistic compression, literal translation, and modulation, particularization, reduction, substitution, transposition, and variation.

In analyzing the data, the writer performs some steps. First, the writer explains the context of ayahs below the datum. Second, the writer describes the datum, the different results of SL and TL forms, meaning, or its structure. Third, the writer analyzes the data based on the techniques by Molina and Albir. Forth, the writer concludes the analyzing data.

CHAPTER II

REVIEW ON RELATED LITERATURE

This chapter contains the theories related to this research; those are the definition of translation, translation methods, translation techniques, derivation, Arabic word classes, English word classes, and the biography of Dr. Mustafa Khattab.

A. Translation

Many experts in translation studies define the term translation differently. Below are some definitions or ideas about translation.

Nida and Taber (1982) explain that translation consists of reproducing the message into TL's closest natural equivalence, either the terms of style or meaning. In other words, translation transfers the message, meaning, and style. Nida and Taber's definition is acceptable because they discuss the message, meaning, and style. By this definition, we understand that some elements are supposed to be taken to perform the work; those are reproducing the message, equivalence, closest equivalent, natural equivalent, priority on meaning, and style.

Larson (1984), translation is the meaning of transferring of the SL to the TL. It is done by changing the forms of the first to the second or TL by way of the semantic structure of the first or source language into the form of a second or target language. Larson shows the properties and harmony

between language form and meaning structure. From his definition, a package of understanding to have the meaningful result of the translation, it will transfer from SL to TL responsively.

Bassnett (1998) argues that translation is not only a purely lingual action but also intra-culture and inter-culture communication. It is not merely a linguistic transfer but a cross-cultural activity. She proposed that the aspect of culture is supposed to be considered in the study of translation, especially for SL and TL equivalence. Both culture and language are interwoven concepts. There is no exact sameness that can be produced in the translation process. The equivalence in the translation process is usually achieved on certain levels, but not at all levels.

Derrida (2001) proposed the definition of translation, that translation is the letter to the spirit relation, of the literalness body to an ideal interiority, is also the site of translation message. He observes that meaning that made by language depends on the different systematic play. Related to this definition, Apter (2006) adds that translation is related to not only culture, economy, society, and politics, but also psychological condition. In line with this, translation is also influenced by the government, institution, organization, social groups, etc.

B. Methods in Translation

In the translation process, the translator uses the method to perform his work. Molina and Albir (2002) state that the translation method tends to be used in the translation process related to the whole of the text and follows the translator's objective terms. Moreover, the method is also a general justification or judgment from the assessor on the whole text. Newmark (1988) also states that the translation method is related to whole texts, while the technique of translation is used for the language smaller units, even sentences. He classifies the methods into eight methods:

a. Word-for-word

In this first method, Newmark (1988) argues that TL words are directly placed below the SL, which is also called an interlinear method. This method is very fastened with the level of words. The structure of the sentence is maintained, in order words, both SL and TL have the same structure. The words are translated based on general meaning or out of context and the cultural words are translated literally. Usually, this method is used as a pre-translation process when the translator goes through difficulty, or the translator needs to understand the SL's language mechanism. Below is an example of this method.

SL : This book will give knowledge to you.

TL : *Ini buku akan memberikan pengetahuan untuk kamu.*

Based on the text above, the text of SL is translated word-for-word into TL, each word of the SL is translated interlinear. If we make a table, it will be:

This	book	will	give	knowledge	for	you
<i>ini</i>	<i>buku</i>	<i>akan</i>	<i>memberi</i>	<i>pengetahuan</i>	<i>untuk</i>	<i>kamu</i>

This method will be found in confusion and awkwardness because the structure of SL and TL has a different structure in several points, this book translated in '*ini buku*'. The phrase 'this book' is inaccurate if it is translated '*ini buku*', it elicits unusual meaning. The acceptable meaning should be '*buku ini*', in the full sentence '*buku ini akan memberikan pengetahuan untuk mu*'.

b. Literal Translation

Literal translation or also called linear translation, takes place between word-for-word and free translation. In the process of translation, the translator pursues the grammatical construction of the SL and converts into SL based on the similar or near structure. This method is also out of context. The translator translates word-for-word at first, then he adjusts the structure into the TL.

SL : This book will give knowledge to you.

TL : *Buku ini akan memberi pangetahuan untuk mu.*

The same example with the first method but the different translation result, the TL structure has been acceptable. The phrase form ‘this book’ into ‘*buku ini*’ is proper in Bahasa.

c. Faithful Translation

This method is used when the translator tries to reproduce contextual meaning from SL correctly within the TL structure boundaries. Several words such as cultural words, are translated based on the context by maintaining the original message of SL. In this method, the irregularity of the structure still happens, and the diction is also inflexible. So, the result of translation is awkward and sometimes sounds strange.

In the translation process, the translator also maintains some aspects such as style (law), form (poetry), metaphor (literature), and particular term (informatics). By this translation, the reader will find the sense of SL’s original form that in TL it is not ordinary. Hoed (2006) calls this method as *translationese*. Look at the example below:

SL : Indonesian applies to new normal since a month ago.

TL : *Indonesia menerapkan normal baru sejak sebulan yang lalu.*

This focus of translation is the phrase ‘new normal’ that the result is ‘*normal Baru*’. The process above is maintaining the form

of its term and it sounds strange to us, whereas this term is used to start the habit in the corona pandemic. The more acceptable result will be '*adaptasi kebiasaan baru*'. This method sometimes becomes the translator way to introduce new terms.

d. Semantic Translation

This method is more flexible than the faithful method. The structure in SL is not bounded with the structure of TL. The translation process by this method must consider the aesthetic aspect in SL by compromising the meaning as long as within reasonable boundary.

SL : Asif is a book-worm.

TL : *Asif adalah seorang kutu buku.*

From the phrase 'book-worm' above, it is translated flexibly conforming to the context of the culture in TL. This phrase, worm-book, has meaning a person who very likes reading. The word 'worm' literally means '*cacing*' that in Bahasa is equivalent to '*kutu*' based TL culture.

e. Adaptation

This method is the freest form translation and the nearest with TL. The term adaptation will be acceptable if it does not remove the theme, character, and the plot of SL. It is mostly used for poetry and play. In this method, there is a transition of culture from SL, and

the text is rewritten then adapted into TL. if the translator used this method to translate drama, he must maintain all characters in the original text, and also the plot. An example of the use of this method is a work of Shakespeare that is entitled Macbeth that has been translated by phenomenal poet W.S. Rendra.

f. Free Translation

Free translation, also called intralingual translation, is the method that prefers the message contained than the original text form. The result of this method is usually a paraphrase that has much longer than the original text of SL. This way aims to make the receiver clearly understands. So, the translation result will be wordy even it seems not like a translation.

SL : How they fulfill on what she does?

TL : *Bagaimana mereka bisa hidup dengan penghasilannya?*

In this example, there is a modality in TL ‘bisa’, whereas there is no modality in SL. It shows that there is a shifting in the translation process however the sentence has the same type, interrogative sentence.

g. Idiomatic Translation

This method reproduces the SL original message to the more natural expression in TL. Choliludin (2006) states that the idiomatic

translation uses SL natural text based on the grammatical structure and lexical selection. The result of this method seems not a translation as if it was the speaker's writing.

SL : I can relate to that.

TL : *Aku mengerti maksudnya.*

Both SL and TL are able to complete the meaning because they are similar expressions.

h. Communicative Translation

It attempts to reproduce the contextual meaning in SL, either language aspect of the content, to be accepted and understood by the receiver. Machali (2009) gives addition that this method notices the communication principals those are reading platform and the purpose of the translation. Nababan (2003) explains that it tends to message shifting. This method significantly watches the TL reader or listener who hopes no difficulty and obscurity. So it will produce an effective translation, for example, the sentence 'awas anjing galak!' that is translated into TL 'beware of the dog'. This result of translation has been understood that the dog is vicious, whereas there is an additional 'vicious' to describe the dog.

C. Translation Techniques

Molina and Albir (2002) explained the translation techniques as a procedure in analyzing and classifying how the translation equivalence works. They considered techniques based on several characteristics in the process of translating:

1. They have an impact on the result of translation
2. They are categorized by comparison with the source language
3. They give impact to the micro-units of the text
4. They are natural, discursive, and contextual
5. They are functional

Moreover, Hartono (2017) states that the technique of translation is not the only one available category to analyze the translation; therefore, many aspects affect the translation process, such as coherence, cohesion, and thematic progress.

Practically, the translator may use one, two, three techniques, or more in translating one utterance. Newmark (1988) mentions, “*you can describe them as two or more bites at one cherry.*” If the translator uses one technique, it is called a single technique. Then, if he combines two techniques, it is called a couplet technique. Furthermore, if he combines three techniques, it is called a triplet technique. Furthermore, if using four techniques at once, it is called quadruplet.

In a single technique, the translator only uses one translation technique, either literal, borrowing, adaptation, modulation, and others.

SL : She ordered pizza yesterday.

TL : *Dia memesan pizza kemarin.*

In-text above, the translator translates ‘pizza’ using borrowing technique, pure borrowing. It is expressed in TL in the same word; there is no changed form.

A couplet is used by the translator to translate one text in two different techniques. Watch the following example!

SL : tooth and nail

TL : *mati-matian*

In this translation process, the translator uses transposition and modulation techniques to replace the SL text. First, transposition, the phrase ‘tooth and nail’ is a nominal form. It is translated into TL as adverb ‘*mati-matian*’. Second, modulation, it shifts the literal meaning ‘*gigi dan kuku*’ to the idiomatic meaning ‘*mati-matian*’.

The followings are the techniques proposed by Molina and Albir (2002).

a. Adaptation

This technique replaces the element form of culture from SL to the form of TL, it verifies the cultural unit of the SL with the close or similar to the TL. For example, the word ‘Fuck you’ from English

that is translated '*bangsat kau*' or '*anjing kau*'. In Bahasa, the culture to curse usually used those phrases or even in a word '*bangsat*'. Furthermore, the result of translation such as '*seputih kapas*' that translated from 'as white as snow' is also an adaptation technique.

b. Amplification

Amplification aims to give the condensed explanation in TL, information, or explicative paraphrase. The detailed information is not attached to SL yet. It is intended to clarify the message conveyed in SL. For example, the word '*Ramadhan*' is attached by 'the Muslims month of fasting'. Another example, 'the boy gives the box' that translated '*pria muda itu memberikan kotak kardus*'. In this sentence, '*muda*' and '*kardus*' are added as the result of translating, to give addition information conveyed by SL.

c. Borrowing

Borrowing means to take and use the original form of SL in TL. Usually, it has a pure characteristic or, in other words, without change. There are two kinds of borrowing; those are pure borrowing and naturalized borrowing. Pure borrowing belongs to Molina and Albir, as mentioned before and naturalized borrowing corresponds to Newmark's technique, naturalization. The example of pure borrowing is *bank* that translated into Bahasa *bank*. Moreover, *Camera* that is translated *kamera* in Bahasa.

d. Calque

Calque is the technique of translation in which the translator reproduces the word or phrase into TL literally. Richards (1992) says that calque includes into loan translation, the technique that translates word or phrase into other TL equivalent words. Vinay and Darbelnet (1995) divide into lexical and structural, lexical calque considers with syntactic structure while structural introduces the new construction. Example, *electronic book* that is translated *surat elektronik* into Bahasa.

e. Compensation

Compensation is used for introducing the element of SL that contains information or stylistic effect in another place in the target language. The SL term cannot be replaced into TL in the same place. Bosco (2008) adds that generally, compensation is used when the element of information or stylistic effect in SL cannot be reflected, and the lost meaning in TL is attempted to be expressed somewhere else.

SL : A pair of scissors

TL : *Sebuah gunting*

f. Description

This technique describes the SL term or expression with little explanation of its pattern or function in the TL. This technique is

used when TL does not have a similar or same term. for example, 'megono' is translated as a famous traditional food of Pekalongan.

g. Discursive Creation

This technique aims to establish or create a temporary equivalence which is really out of context and unpredictable. For example, the godfather that is translated into Bahasa 'sang godfather' as given to Didi Kempot, Sang godfather of *ambyar*.

h. Established Equivalence

This technique attempts to use a recognized term or expression by language in use or the dictionary as TL equivalent term. For example:

SL : Sincerely yours

TL : *Hormat kami*

The expression above, literally, it is translated following its structure pattern, but different meaning if it follows the dictionary.

i. Generalization

Generalization is the technique that uses the general or neutral term to translate SL into TL that has been well-known in public. Example: penthouse that is translated into Bahasa '*tempat tinggal*'.

j. Linguistic Amplification

This technique adds a linguistic element in TL. It is often used in successive dubbing and interpreting. Example, ‘look at yourself’ that is translated ‘*lihat diri anda sendiri*’.

k. Linguistic Compression

It has the aim to synthesize the element of language that appears in SL. It is the opposition of linguistic amplification. This technique is often used for interpreting and subtitling. Example: ‘*are you sleepy*’ that translated ‘*ngantuk?*’

l. Literal Translation

This is the technique that translates the SL into TL word-by-word. What meant by word-by-word in this technique tends to translate based on the linguistic function and its meaning in equivalent.

SL : killing three birds with one stone.

TL : *membunuh tiga burung dengan satu batu.*

The text above is translated based on its structure and function appropriately in both languages.

m. Modulation

This technique has the aim to change the point of view, focus, or cognitive category in SL lexically or structurally. Example,

ستصيرين اما. It becomes 'you are going to have a child' in English. Literally, 'you are going to be a mother' has happened shifting to be 'to have a child', whereas the meaning of أم is a mother.

n. Particularization

Particularization is the translation technique that uses a more precise or concrete term. it is the opposite of the generalization technique. This technique attempts to translate a term by the specific or special term. For example, 'air transportation' that translated '*pesawat*'. The SL uses the general term then it is translated into a specific term in TL.

o. Reduction

This technique reduces the element of information in SL. This technique is the same with Ayora and Delisle in Molina and Albir, Omission. They mention that omission is an unjustifiable suppression element in SL. If there is an unjustifiable suppression element, it has to be avoided. It is the opposite of the amplification technique. The example of this technique is 'Ramadhan the month fasting' that is removed 'the month of fasting' to be 'Ramadhan' in TL.

p. Substitution

In this technique, paralinguistic elements, intonation, and gestures, are changed in the SL or vice versa, such as ‘nodding’ that is translated ‘*setuju*’. It is used to interpret the element in SL.

q. Transposition

Transposition means to change the grammatical category of SL elements into other grammatical categories in TL. Vinay and Dalbernet (1995) define that transposition is the word class replacement without omitting the message. When the grammatical structure in SL and TL, usually is used.

SL : his classmates are **hostile** to him.

TL : *teman-temannya memusuhi dia.*

The category of grammar in the example above is different. the word in SL ‘hostile’ is noun form, while in TL it is verb form.

r. Variation

Variation is the technique that attempts to replace linguistic or paralinguistic aspects, such as gesture and intonation that affect linguistic variation aspects. It is usually used when we translate drama text, novel, etc.

SL : hi chick!

TL : hi cewek!

D. Derivation

A variety of meanings can belong to one word in a text. This meaning can be based on the context or the word form change. The word can be modified to other forms, the process of modifying the word is called affixation, and the origin or development of something, especially a word, according to Hornby (2010), is called derivation. Affixation, according to Chaer (2007), is a process of adding affixes into the root or base form of the word. This bound morpheme, affix, is divided into two categories, those are derivational and inflectional morpheme.

Derivational morpheme, according to Yule (2010), is used to make a new word that has a different grammatical category, for example, the addition of derivational morpheme *-ness* in *happiness* that derives from *happy* (adjective form) changed into noun form. Furthermore, an inflectional morpheme is rather to indicate the grammatical function such as adding *-s* to indicate the plural form in regular noun and third single person.

Holes (1995) states that the Arabic language has root and pattern principles. Structurally and semantically, Arabic lexicons are related to the root. The intent of root is the origin of a word. For example, the origin word *kataba*, it can produce several patterns or forms such as *yaktubu*, *kitabun*, *maktabun*, *maktabah*, etc.

E. Arabic Word Classes

Sonhaji (n.d.) divided Arabic words into three classes; those are noun, verb, and particles. A noun is a word that has meaning without time relation. A verb shows an event that happens at a certain time. The last, particle is a word that only has meaning if it is leaned on other words.

1. Nouns

According to Wright (2002), a noun is divided into two categories, primitive and derivative. The primitive noun means substantive, all name of something such as *رجل/rojulun* man, *فرس/farosun* horse, *عين/'ainun* eye, etc. Derivative noun may be substantive or adjective, deverbal that derived from verb such as *تقسيم/taqsiim* division that derived from *قسم/qossama* divide, and denominative that derived from noun such as *مأسد/ma'sadun* a place that abounds in the lion that derived from *أسد/asadun* lion.

Nouns, in Arabic, has some characteristics: (1) they can get *tanwin* (وُ) such as *رجلٌ/rojulun* a man, (2) they can be added *alif lam* /ال such as *الرجل/arrojulu* the man, (3) they can be preceded by *jar* particles such as *ب, إلى من*, such as *من الرجل/minarrojuli* from the man, etc. Haywood and Nahmad (1965) add the characteristic that there are three numbers in Arabic, those are singular, dual, and plural. A plural noun is divided into three categories, masculine, feminine, and irregular plural. A dual noun is formed by adding the suffix *ان* or *ين* depending on the position of the word. If it is placed as subject, add the suffix *ان*

and if the object or preceded by particles *jar*, add the suffix *بين*. Masculine plural is added by suffix *ون* and *ين*, and *ات* for feminine plural.

2. Verbs

According to Bashri (2009), a verb is a word that shows a particular action corresponding to the tenses. It is divided into three kinds, *madly* (past), *mudlori* (continuous), and *amr* (imperative).

- a. *Madly* has the characteristic that it can be combined with the suffix *ت* (-*ta*'), either it is 1st, 2nd single feminine or masculine, or 3rd single feminine, for example, *فَعَلْتُ, فَعَلْتِ, فَعَلْتُمْ, فَعَلْتُنَّ*.
- b. *Mudlori*' is the kinds of verbs preceded by *mudlara'ah* letters, such as *أ-, ي-, ن-, ل-, ت-*, for example, *نَفَعْتُ, يَفْعَلُ, تَفْعَلُ*.

Based on the subject, there is twelve based form as presented on the table below: It is also able to be preceded by some kinds of particles such as *nasb* (*لِ, كِي, لِن, لِن, لِن, لِن, كِي, لِي*), and *jazm* (*لِ, لِمَا, لِي*).

Based on the subject, either *Madly* or *Mudlori*' has different forms. There are 12 forms of both, as shown in the table below.

Annotation	Subject	مضارع	ماض

Masculine	3 rd single person	هُوَ	يَفْعَلُ	فَعَلَ
	3 rd dual persons	هُمَا	يَفْعَلَانِ	فَعَلَا
	3 rd three or more persons	هُمْ	يَفْعَلُونَ	فَعَلُوا
Feminine	3 rd single person	هِيَ	تَفْعَلُ	فَعَلَتْ
	3 rd dual persons	هُمَا	تَفْعَلَانِ	فَعَلْتَا
	3 rd three or more persons	هُنَّ	يَفْعَلْنَ	فَعَلْنَ
Masculine	2 nd single person	أَنْتَ	تَفْعَلُ	فَعَلْتَ
	2 nd dual person	أَنْتُمَا	تَفْعَلَانِ	فَعَلْتُمَا
	2 nd 3 or more person	أَنْتُمْ	تَفْعَلُونَ	فَعَلْتُمْ
Feminine	2 nd single person	أَنْتِ	تَفْعَلِينَ	فَعَلْتِ
	2 nd dual person	أَنْتُمَا	تَفْعَلَانِ	فَعَلْتُمَا
	2 nd three or more person	أَنْتُنَّ	تَفْعَلْنَ	فَعَلْتُنَّ
Masculine/feminine	1 st single person	أَنَا	أَفْعَلُ	فَعَلْتُ
	1 st two or more person	نَحْنُ	نَفْعَلُ	فَعَلْنَا

- c. The last, *amr*, the word that shows imperative or commands expression. It has six based-form, it based on who is the listener, as the table below:

Masculine/Feminine	Subject	Forms
Masculine	2 nd single	أَفْعُلْ
Masculine	2 nd dual	أَفْعُلَا
Masculine	2 nd three or more	أَفْعُلُوا
Feminine	2 nd single	أَفْعُلِي
Feminine	2 nd dual	أَفْعُلَا
Feminine	2 nd three or more	أَفْعُلْنَ

a character specially belongs to *amr* is the suffix *ن* that shows an emphasizing, example أَفْعُلْنَ or أَفْعُلْنَ.

3. Particles

Bashri (2009) said that particles are a flock of words that do not give understanding if it is not modifying to nouns or verbs. According to Syaibah (2010), there are three kinds of particles; those are the

particles that modify the noun, particles that modify the verb, and particles that modify both.

According to Masykuri (2016), the particles that are precede noun are *jar* particle, those are *من, إلى, حتى, خلا, حاشي, عدا, في, عن, على, مذ,* *بِالله, من الكافرين, من أبيك, متى*, for example *منذ, رب, ل, كي, و, ب, ت, ك, لعل*. The particles that are precede *fi'il* are *nasab* particles (*أن, لن, إذن, كي, ل,*) and *jazm* particles (*لا, لم, لما, ل,*) for example *حتى يكفر, لا تكفروا, ليكلم, ليكلم, حتى, ل, كي*, example *ليكلم, للمناسبة*. Generally, the Arabic words has the constancy forms (*rafa'*) while the particles do not precede them.

Muhammad (n.d) states that the words can transform based on the particles preceded them, either its letters or vowels (*haraka*), or its position. The vowel transformation may be *damma* ('u' vowel), *fatha* ('a' vowel), and *kasra* ('i' vowel). And, letters transformation may be *alif, waw, yeh, nun* (keep or displace it), displace *illah* (*alef, waw, or yeh*), and *sukun* (◌). Bashir (2001) has made the summary of the words' transformation as the table below:

a. *Rafa'*

Example	Places	Sign
وَصَدَّ عَنْ سَبِيلِ اللَّهِ وَكَفَّرَ بِهِ	Singular noun	Damma ('u' vowel)

وَمَاتُوا وَهُمْ كَفَّارًا	Irregular Plural noun	
إِذَا جَاءَكَ الْمُؤْمِنَاتُ	Feminine plural noun	
وَيَكْفُرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ	Verb not ended by illah	
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ	Masculine plural noun	Wawu (و)
لِيُؤْسِفَ وَأَخُوهُ أَحَبُّ إِلَيَّ أَيْنَا	Asma al khamisa	
هَذَانِ خَضَمَانِ	Dual noun	Alef (أ)
كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ	Af'alul khamisa	Keeping nun (ن)

b. *Nasab*

Example	Places	Sign
وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ	Singular noun	Fatha
مَنْ بَعْدَ إِيمَانِكُمْ كَفَّارًا حَسَدًا	Irregular Plural noun	

لَنْ يَنَالَ اللَّهُ لُحُومُهُ	Verb not ended by illah	
أَطِيعُوا أَبَاكُمْ	<i>Asma al khamisa</i>	<i>Alef</i>
عَظْمَتُ الْوَالِدَيْنِ الْمُتْرَبِينَ	Dual noun	<i>Yeh</i>
وَإِصْرَنَا عَلَى الْقَوْمِ الْكَافِرِينَ	Masculine plural noun	
أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ	<i>Af'alul khamisa</i>	Displace <i>nun</i> (ن)

c. *Jar*

Example	Places	Sign
قُلُوبِهِمُ الْعَجَلِ يَكْفُرُهُمْ	Singular noun	<i>Kasra</i>
وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ	Irregular Plural noun	
عَرَفْتُ بَنَاتٍ	Feminine plural noun	
حَتَّىٰ آتَلَغَ الْبَحْرَيْنِ	Dual noun	<i>Yeh</i>
قُلْ لِلْمُؤْمِنِينَ بَعْضُوا	Masculine plural noun	
ارْجِعُوا إِلَىٰ آبَائِكُمْ	<i>Asma al khamisa</i>	

نَظَرْتُ إِلَى مَسَاجِدَ	<i>Isim ghairu munsharif</i>	Fatha
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d. *jazm*

Example	Places	Sign
لَمْ يَلِدْ وَلَمْ يُولَدْ	Verb not ended by illah	<i>Sukun</i> (ن)
وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ	Verb ended by illah	Displace <i>illah</i>
وَلَا تَخَافُوا وَلَا تَحْزِنُوا وَأَنْتُمْ أَعْلَوْنَ	<i>Af'alul khamsa</i>	Displace <i>nun</i> (ن)

F. English Word Classes

Huddleston and Pullum (2005) stated the categories of lexemes and words in the term part of speech. It is divided into eight categories, those are:

1. Noun

A noun is a word that denotes to all name of physical object and substances such as people, animals, places, and things, for example, apple, Obama, happiness, water, etc. in the other side, Carnie (2013) states that several suffixes become the characteristic of noun such as -

ment, -ness, -ity, -ty, -(t)ion, -ation, -ist, -ant, -ery, -ee, -ship, -aire, -acy, -let, -ling, -hood, -ism, -ing, for example, sadness, judgment, childhood, etc.

Thompson & Martinet (1986) categories noun into four kinds:

- a. Common nouns it is all things that are generally among us:
watch, water, table, book, etc.
- b. Proper nouns. A proper noun is begun by a capital letter in writing such as the name of a person: Salman; the name of the city: Jakarta, Surabaya; Name of Lake: Toba; the name of the time unit: Saturday, December, etc.
- c. Abstract nouns. It is an idea that exists in our minds only:
happiness, beauty, fear, etc.
- d. Collective nouns. It is a word that shows a group of people, animals, or other things that are considered a single unit:
committee, team, crowd, etc.

Based on its characteristics, a noun is divided into two kinds; those are countable and uncountable nouns. A countable noun is usually made by addition *-s* in the plural form such as girls, hand, eyes, etc. On the other side, some nouns do not add *-s* in plural form, such as soap, sand, sugar, etc. Noncountable nouns do not have a plural form, they are usually mentioned in other expressions such as coffee to *a cup of coffee*.

2. Verb

Verbs take an important position in a sentence. It is the most complex part of speech because it will determine the type of sentence: statement, question, imperative, and exclamation. The verb has a function as a predicator (head of the verb phrase) in the structure of the clause. In the grammatical properties, the verb requires agreement with the subject.

Huddleston and Pullum (2005), verbs based on its form, divides into two kinds, primary forms and secondary forms. Primary forms include preterite or past form (v2), 3rd singular present (-s/-es), and plain present (v1). Secondary forms include plain form (v1), gerund-participle (v-ing), and past participle (v3).

Based on the category, the verb is divided into two kinds, auxiliary and lexical verbs. Auxiliary verbs have function as properties verbs that help the ordinary or lexical verb in a clause. It consists of modal (can, could, may, might need, etc.) and non-modal (be, have, do) auxiliary.

3. Adverb

Adverb has a wider range to modify other element structures; those are nouns, verbs, adjectives, adverbs itself, even sentences. It also provides particular information about actions, states, and events. It is different from other word classes such as nouns, verbs, or adjectives

that do not have clear markers. Generally, an adverb is marked by *-ly*, it is formed from adjective words class.

Frank (1972) states that there are several types of adverbs; those are:

- a. Adverb of manner it answers *how* question. It has characteristic by ended *-ly*, for example, She received it happily.
- b. Adverb of Place and direction, it answers the question *where*, for example, Rori was in America, here, north, etc.
- c. Adverb of time, it is divided into two kinds, indefinite time that has no fixed boundary such as nowadays, soon, still, etc., and definite time that have a fixed boundary such as yesterday, 2 days ago, tomorrow. Most of the words in a definite time have noun form.
- d. Intensifying adverb. It contains adverb of degree (denoting how much, such as very, too, extremely, quite, rather, etc. and denoting how complete, such as wholly, almost, utterly, etc.) and distinguishing adverb that emphasizes grammatical constructions or particular words, such as especially, exactly, merely, not, etc.
- e. Sentence adverb. It modifies whole clauses or sentences in one construction. This kind may be considered as equivalents of clause or sentence, therefore, it can affect the clauses or

sentences sense, for example fortunately, actually, evidently, etc. it usually takes position preceding the clause or sentences and separated by comma.

- f. Conjunctive adverb. This adverb establishes the relationship between clauses or sentences. Like sentence adverb, conjunctive also modifies whole clauses or sentences. This adverb may indicate their relationship as result: therefore, addition: moreover, besides, contrast: however, condition: otherwise, time: after, then and others.

4. Adjective

Hudleston and Pullum (2005) say that adjectives are the words that are used to modify place, people, object, or other nouns. Usually, it describes age, size, shape, character, color, weight, quality, etc. Grammatically, it has two functions those are attributive and predicative, attributive function as a pre-head modifier, and predicative as a predicative complement in a clause or sentence.

Adjective, according to Carnie (2013), can be formed from noun or verb that are added by suffix *-ing*, *-ive*, *-able*, *-al*, *-ate*, *-ish*, *-some*, *(i)an*, *-ful*, *-less*, *-ly*. The adjective itself can be inflected to be comparative using *-er* or followed by *more*, superlative using *-est* or followed by *most*, for example, *available*, *national*, *helpful*.

5. Determinative

Determinative is one of the word class categories that has a function to mark the NP as definite or indefinite. In regular, to mark the definite NP, it uses *the* and for indefinite NP, it uses *a*. Here, determinative is not only *a* and *the* but also other kinds such as *this*, *these*, *that*, *those*, *some*, *any*, *several*, *one*, *two*, *three*, etc.

6. Preposition

Preposition takes the role of head in prepositional phrases. Usually, it depends on the range of verbs, nouns, and adjectives elements. Grammatically, prepositional phrases take five positions, they are:

- a. Object of NP: I was looking for my phone.
- b. Predicative: He proposed her as his wife.
- c. PP: I am waiting for you until after lunch.
- d. AdvP: I do not want it for long.
- e. Clause: I agreed on how you solve it.

7. Coordinator

Both coordinator and subordinator are a small flock of words that functioned as a marker, coordinator is to mark coordination of minimally two expressions or more, and the subordinator is to mark the subordinate clause. The coordinator is also called a coordinating

conjunction. The common members of coordinator in English are *and*, *but*, *or*.

8. Subordinator

Subordinator, in traditional grammar, is also called conjunction. It constructs preceded the clause, from main or independent clause to dependent or sub-clause. The subordinator usually used are *that*, *if*, *whether*, *wh-question*, *because*, etc. Some clause types those are declarative, closed & open interrogative, and exclamative.

G. Dr. Mustafa Khattab

Dr. Mustafa Khattab is a Canadian-Egyptian authority on interpreting the Holy Quran. He was born in Monofia Governorate, about 50 miles to the north of Cairo, on July 1st, 1977. He memorized the entire Quran at a young age and later he achieved *Ijaza* in *Hafs* style of recitation of the Holy Quran. About his education, he received several degrees from Al Azhar University, Cairo:

1. B.A. Degree in Islamic studies, faculty of language and translation in 2002.
2. Pre-Master program in Islamic studies, English Department in 2002.
3. M.A. Degree in Islamic Studies, English Department in 2007 with honors.

4. Ph.D. Degree in Islamic Studies, English Department in 2013 with Excellent with honors.

For his capability on the Quran, he has been invited for Imam in several institutions such as:

1. Windsor Islamic Association, Ontario, Canada (January, 23 – February 2, 2013).
2. MAC, Vancouver Chapter, British Columbia, Canada (Ramadan, 2013).
3. BMCA, Richmond Masjid, British Columbia, Canada (August, 9 – 15, 2013).
4. Masjid An-Noor, St. Catharines, Ontario, Ontario, Canada (August 21-24 2013)
5. Muslim Association of Hamilton, Ontario, Canada (September, 12 – 14 2013), etc.

He has been holding the lecturer position at Al Azhar University since 2003 - present and served as chaplain of Muslims at Brock University (2014-2016). He also a member of the Canadian Council of Imams and Fulbright Interfaith Scholar. Some of his works are Encyclopedia of Muslim America History as a contributor (2010), The Nation of Islam (2011), Outfoxing Fox News (2017), and Encyclopedia of Muslim America History as a contributor (2010), *Qomus-ul-Quran* (the dictionary of Quranic vocabulary), etc.

His published projects on translating Quran are The Clear Quran and The Clear Quran for Kids. Unlike other translation, the translator takes old and modern Quran commentaries as references and share the work with several Imams in North America to get feedback and insight to achieve the translation accuracy. The words and phrases in this translation has been selected for the clarity and understanding.

CHAPTER III

FINDINGS AND DISCUSSION

This chapter consists of two points, those are the presentation of finding data in the Qur'an helped by the Alfanous application and the analysis of translation techniques used by Dr. Mustafa Khattab in translating the noun derivation forms of *kafara* in the Holy Quran.

A. Findings and Discussion

The data taken in this research are from Holy Quran. To look for the data needed, the writer uses the application Alfanous to help the searching process. The finding needed is noun derivation forms or *isim*. But, the data found are still raw that many of them are formed differently by the particles or position effects. So, the data must be purified by removing or ignoring the particles and other things that affect the forms, such as word position and modifier.

The result shows that there are 21 data of noun derivations of *kafara* in Surah Al-Baqarah with five different forms.

3.2.1. Datum 1

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْدِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ
مُخِيطٌ بِالْكَافِرِينَ

*Or 'those caught in` a rainstorm from the sky with darkness, thunder, and lightning. They press their fingers into their ears at the sound of every thunder-clap for fear of death. And Allah encompasses the **disbelievers** 'by His might.'* [Al-Baqarah [2:19]]

This ayah illustrates the hypocrites, if the Qur'an comes to them, it offended their disbelief such as a sky rained them the darkness with thunder. As for the lightning, it is a light from the angels scolding them, making them press their fingers into their ears at the sound of thunder. Their hearts feel doubtful, ungrateful, and worried as heavy rain (صَيْبٌ) that comes from the sky in the pitch dark. The darkness is interpreted as a doubt, unbelief, and hypocrite. Furthermore, lighting (رَعْدٌ) is interpreted as a fear that agitates heart.

'by *His might*' is added following *disbelievers* that is the literal meaning of كَافِرِينَ. It gives additional information in TL that does not exist in SL that the information answers the how-question, how does Allah encompass the disbelievers. then, that information has emerged in TL. Therefore, the technique used here is categorized as amplification.

3.2.2. Datum 2

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ

But if you are unable to do so—and you will never be able to do so—then fear the Fire fuelled with people and stones, which is prepared for the disbelievers. [Al-Baqarah [1:24]]

This ayah suggests us to not do something that is not our capability, we are prevented by the miracle of the Qur'an, and we are ordered to care for ourselves from the hell, that the materials contain the disbelievers and the stones prepared for them, by believing in Allah and believing that Qur'an is not human's pronunciation. The word "لَنْ" gives the stress to the future time

that means “*and you will never be able to do so*”. This is one of the Quran miracles, that Quran gives the sure information bravely without any fear or pity. People who pay close attention to Quran will find much supremacy from its pronunciation or meaning.

كافرين is the plural form of *كافر* that means the people who refuse to believe something or who lack religious faith. The translator uses the literal technique to translate this word. The noun meaning and function are equalized to have an equivalent message.

3.2.3. Datum 3

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

*And ‘remember’ when We said to the angels, “Prostrate before Adam,” so they all did—but not Iblis, who refused and acted arrogantly, becoming **unfaithful**. [Al-Baqarah [1:34]]*

This ayah explains the character of *Iblis*, the ancestor of the genie. They did not want to kneel to Adam, who was created as caliph on Earth and acted arrogantly saying that they were nobler than him. When Allah commanded angels to kneel to Adam, *Iblis* is included due to his appearance and behavior imitate them. nu Jarir (n.d) says that *Iblis* is not a category of the angel, he is the original genie.

The translator transposes the noun form of *كافرون* into adjective form. In this case, transposition and modulation are used at one time. *Unfaithful* is preferred to its literal meaning ‘the disbelievers’. The translator’s point of

view of the word *كافرون* chooses the adjective form as the complement to describe *Iblis* and the translator constructs it as a parallel structure.

3.2.4. Datum 4

وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۗ وَلَا تَشْتَرُوا بِءِ آيَاتِي ثَمَنًا قَلِيلًا وَإِنِّي فَاتَّقُونَ

Believe in My revelations which confirm your Scriptures. Do not be the first to deny them or trade them for a fleeting gain. And be mindful of Me. [[Al-Baqarah [1:41]]

This ayah is pointed to Israeli because they are the first Jewish in Madinah who unbelieved to the last messenger and it contains an order to the people of scriptures to believe the Holy Qur'an, that is relieved to prophet Muhammad and approves the Torah and Bible. Both Qur'an and Muhammad are related, whoever does not believe Qur'an means heathen to Muhammad and vice versa.

'To deny' in TL translates the word *كافر* uses two different technique; transposition and modulation techniques. To infinitive form functioned as a modifier of 'the first' showing activity meaning. The using of *To deny* is accurate to this structure to convey the message than using noun form such 'a disbeliever'. 'a disbeliever' seems awkward to be used in this TL because there is complement must be conveyed in the message.

3.2.5. Datum 5

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ

They say, "Our hearts are unreceptive!" In fact, Allah has condemned them for their disbelief. They have but little faith. [Al-Baqarah [1:88]]

This ayah explains that the disbelievers underestimate Muhammad by saying “Our hearts are unreceptive!”. *عُلْفٌ* means covered tightly, so they cannot hear whatever people said. Then, Allah gives true affirmation that he has cursed them, alienates them from his blessing by refusing their behest, so that they are hopeless because of their unbelief not flaws in their hearts.

In this translation, it can be guessed that the technique used is literal technique. From SL to TL, it is translated noun to noun, and the structure of both is almost equivalent. So, the message conveyed is not awkward.

3.2.6. Datum 6

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

*Although they used to pray for victory 'by means of the Prophet' over the polytheists, when there came to them a Book from Allah which they recognized, confirming the Scripture they had 'in their hands', they rejected it. So may Allah's condemnation be upon the **disbelievers**. [Al-Baqarah [1:89]]*

This ayah tells that the Jews used to pray for victory over the polytheists when polytheists attacked them. They believed that someday it would be delegated a prophet. With him, they fight against them such as the fight to Aad and Iram. But, when the messenger mentioned in Torah comes, they refuse him. It is due to their fear and envy of losing influence. It is why they deny Muhammad.

كافرون is the plural form of *كافر* that means the people who refuse to believe something or who lack religious faith. The translator uses literal

technique to translate this word. The noun meaning and function are equalized to have an equivalent message.

3.2.7. Datum 7

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ فَبَاءُوا بِغَضَبٍ عَلَىٰ غَضَبٍ ۖ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ

*Miserable is the price they have sold their souls for—denying Allah’s revelation and resenting Allah for granting His grace to whoever He wills of His servants! They have earned wrath upon wrath. And such **disbelievers** will suffer a humiliating punishment. [Al-Baqarah [1:90]]*

This ayah tells that the Jewish decided to deny the truth revealed by Muhammad than approving or supporting it. It is because of their rebelliousness, envy, and abhorrence of Allah’s decision of electing Muhammad as the messenger. Then, they are retaliated in the world and hereafter by humility and ex-communication.

كافرون is the plural form of *كافر* that means the people who refuse to believe something or who lack religious faith. The translator uses literal technique to translate this word. The noun meaning and function are equalized to have an equivalent message.

3.2.8. Datum 8

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن كُنتُمْ مُؤْمِنِينَ

*And when We took your covenant and raised the mountain above you ‘saying’, “Hold firmly to that ‘Scripture’ which We have given you and obey,” they answered, “We hear and disobey.” The love of the calf was rooted in their hearts because of their **disbelief**. Say, ‘O Prophet,’ “How evil is what your ‘so-called’ belief prompts you to do, if you ‘actually’ believe ‘in the Torah’!” [Al-Baqarah [1:93]]*

Allah specifies Jewish mistakes and contravention so that he raised Thur mountain to pounce on them to make them receive the testament, but they broke it. Furthermore, their denial of their messengers and unbelief to Muhammad is a great sin. We know that Muhammad is the last prophet, the messenger to all human beings. They claimed that they had believed, but they did many contraventions such as breaking the testament, denial to Allah's ayahs, even praying to another god.

كُفْر is the singular noun form, the 3rd form of كَفَرَ (*kafara*) – يَكْفُر – كَفَر

كُفْرًا, that means rejection, infidelity, and disbelief. The translation result shows that Dr. Mustafa Khattab chooses the word 'disbelief' to replace كَفَر.

Literal technique is used for this translation process to convey the message of SL.

3.2.9. Datum 9

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

Whoever is an enemy of Allah, His angels, His messengers, Gabriel, and Michael, then 'let them know that' Allah is certainly the enemy of the disbelievers. [Al-Baqarah [1:98]]

This ayah was revealed as the response to Jewish's statement that said that Gabriel is their enemy and Michael is their savior. They assumed that Gabriel had brought violation, war, and homicide. Whereas, they have the noble duty, Gabriel as revelation conveyor and Michael as livelihood distributor. This is why they are specially mentioned in this ayah.

كافرون is the plural form of *كافر* that means the people who refuse to believe something or who lack religious faith. The translator uses literal technique to translate this word. The meaning and function are equalized to have an equivalent message.

3.2.10. Datum 10

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَعَيْنَا وَفُؤَلُوا أَنْظَرْنَا وَأَسْمِعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

O believers! Do not say, "Râ'ina." But say, "Unzurna," and listen attentively. And the disbelievers will suffer a painful punishment. [Al-Baqarah [1:104]]

Allah forbids his servants to look like the disbelievers, utterance or action because they love to say dishonestly to reduce the meaning of their utterance. Such as when they say "Râ'ina." what they mean is "ru'unah" which means very fool to sneer at Muhammad. That is why Allah ordered so that the prophet's companions change "Râ'ina" to "undzurna". Another case, the Jews when they greet saying *السام عليكم* that means "may death effect on you". It is the reason why we are instructed to answer *وعليكم* so that our prayer granted but not they.

كافرون is the plural form of *كافر* that means the people who refuse to believe something or who lack religious faith. The translator uses literal technique to translate this word. The meaning and function are equalized to have an equivalent message.

3.2.11. Datum 11

أَمْ تُرِيدُونَ أَنْ تَسْءَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۗ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ

سَوَاءَ السَّبِيلِ

Or do you 'believers' intend to ask of your Messenger as Moses was asked before? But whoever trades belief for disbelief has truly strayed from the Right Way. [Al-Baqarah [1:108]]

Through this ayah, Allah forbade the believers from having many questions to the Messengers about something that had not happened yet. If asking the detail after ayah is revealed, it will be explained. Furthermore, something that has happened yet is asked, it may become a forbidden thing because of the question. That is the condition of the people who deny the truth and propose other opinions through unnecessary questions that make them ungrateful.

كُفْرٌ is the noun form that shows the singular meaning, formed from verb form كَفَرَ. The function of this word is as object complement of verb يتبدل, that means to trade. But, in the TL, it adds the preposition 'for' preceding 'disbelief'. For that reason, the translation result indicates the same meaning and function, adding linguistic element, the technique used for this translation is linguistic amplification technique.

3.2.12. Datum 12

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Many among the People of the Book wish they could turn you 'believers' back to disbelief because of their envy, after the truth has been made clear to them. Pardon and bear with them until Allah delivers His decision. Surely Allah is Most Capable of everything. [Al-Baqarah [1:109]]

Allah reminds his servants to not endure the disbelievers. He also tells them about the disbelievers' hostility and anger to them because they know

the specialty belongs to the believers. Furthermore, Allah orders his servants to be graceful and forgiving yet Allah gives a victory.

Narrated from Ibn Abbas, he said that Huyay ibn Akhtab and Abu Yasir ibn Akhtab, the most Jewish malevolent people to Arabian society, obstructed people to join Islam. Related to that case, Allah sent this ayah. Allah truly blamed, humiliated, and abused them. Furthermore, Allah hastened his messenger and servants to concede what he sent to them and the people before them.

The term كَفَّارٌ, according to Almaany, means infidel and ungrateful [general]. This term also the plural form of كافر (*kāfirun*), that means people who do not believe in one god. The meaning used in this context is an infidel. Infidel itself, according to the Oxford dictionary, is the noun form that means an offensive way of referring to somebody who is unbelief to the truth on the religion. But, the data shows the different word to use in TL, disbelief. This word has a similar meaning to the infidel. For the structure, the position between SL and TL is equivalent, to the object. For this reason, the translation result indicates the same meaning and function, the technique used for this translation is literal technique.

3.2.13. Datum 13

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

Surely those who disbelieve and die as disbelievers are condemned by Allah, the angels, and all of humanity. [Al-Baqarah [1:161]]

This ayah contains a strong threat to the disbelievers that has hidden the clues that explain the good purposes for the heart. Whereas, Allah has explained to his servants in his book. Allah will receive their atonement if they will, and malediction from Allah, Angels, and humans' malediction for whom dead in heathendom, they will get torment continuously.

Different from the previous datum, in this translation, Dr. Mustafa Khattab uses the plural actor form of disbelieve, disbelievers. And, he adds the preposition preceding the word 'disbelievers'. Its form perhaps seems like transposition technique, but it more refers to linguistic amplification. In the TL, the unit *as disbelievers* is the complement of the previous words, 'die'. '*As disbelievers*' is also interpreted as the condition.

3.2.14. Datum 14

وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمُ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ
الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ

*Kill them wherever you come upon them and drive them out of the places from which they have driven you out. For persecution is far worse than killing. And do not fight them at the Sacred Mosque unless they attack you there. If they do so, then fight them—that is the reward of the **disbelievers**.*
[Al-Baqarah [1:191]]

This ayah indeed instructs us to kill the disbelievers who fight us, but not exaggerated. Narrated Ibn `Umar: During some of the Ghazawat of Allah's Messenger (ﷺ) a woman was found killed, so Allah's Messenger (ﷺ) forbade the killing of women and children. There are other restrictions, they are torturing, deceiving, killing old, and damaging public facilities.

Furthermore, the exaggerated actions have more dangerous risk, then Allah reminds them that turning away from their God is more fatal than persecution.

This ayah also explains that Mecca is the holy city. Allah forbids the damage acts such as killing, pulling out trees, and others. It said in Sahih al-Buhari:

"... Its thorny bushes should not be cut, and its game should not be chased, its fallen property (i.e. Luqata) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted."

But there is one condition when Muslims are allowed to fight in Mecca, that is in *Fathal Mecca*. It happened if the disbelievers fight first. Consequently, it became a reaction for them.

The form كافرون is also the plural form of كافر that the meaning, disbelievers, corresponds with the previous datum. كافرين is formed grammatically as the position of *mudlof ilaih*. It can be considered that this datum uses literal technique in the translation process. The meaning and the structure have been equivalent, having plural meaning and position. Furthermore, the addition prefix -ال in SL shows the determinative meaning that is transferred in TL as 'the'.

3.2.15. Datum 15

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ
الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنهُ أَكْبَرُ عِنْدَ اللَّهِ

They ask you 'O Prophet' about fighting in the sacred months. Say, "Fighting during these months is a great sin. But hindering 'others' from the

Path of Allah, rejecting Him, and expelling the worshippers from the Sacred Mosque is 'a' greater 'sin' in the sight of Allah. [Al-Baqarah [1:217]]

كُفْرٌ is the singular noun form, the 3rd form of كفر (kafara) – يكفر – كفر

كفرا, that means rejection, infidelity, and atheism. The translation result shows that Dr. Mustafa Khattab chooses the word rejecting to replace كفر. It is following the previous structure that uses verb form. Different from word classes between SL and TL, but it has equivalent meaning and function, this technique is called transposition.

3.2.16. Datum 16

وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقْتَلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَن يَرْتَدِدْ
مِنْكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ

*For persecution is far worse than killing. And they will not stop fighting you until they turn you away from your faith—if they can. And whoever among you renounces their own faith and dies a **disbeliever**, their deeds will become void in this life and in the Hereafter. It is they who will be the residents of the Fire. They will be there forever.” [Al-Baqarah [1:217]]*

This ayah, datum 15 and 16, tells that the disbelievers of Mecca forbade Muhammad to come to *Masjidil Haram* in holy months. When the following year came, Allah gave him an opportunity, but the disbelievers accused him that he wanted to fight. Whereas, they knew that fight in holy months is a great sin. Furthermore, the greater sin according to Allah in those months is when they banished Muhammad, greater than murder.

This data shows the singular noun form in SL, كافر, that means disbeliever or a person who disbelieve. And for the result of translation, Dr.

Mustafa Khattab adds the article ‘a’ preceding it. For that reason, bringing out the linguistic element in TL, the technique used in this datum is linguistic amplification.

3.2.17. Datum 17

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِمَا رَزَقْنَاكُمْ مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفْعَةً ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

*When they advanced to face Goliath and his warriors, they prayed, “Our Lord! Shower us with perseverance, make our steps firm, and give us victory over the **disbelieving people**”.* [Al-Baqarah [1:250]]

This ayah tells the story of the battlefield in Prophet David's era between Saul (*Thalut*) and Goliath (*Jalut*) warriors and the battle was won by David that joined Saul's warriors. For this victory, David handled the governance that was commanded by Goliath.

The form كافرون is the noun plural form of كافر that the meaning, disbelievers, corresponds with the previous datum. The result of translation, disbelieving people, shows the different class categories and structures. In TL, Dr. Mustafa Khattab uses noun phrases to translate kaafir and there is reducing word from SL to TL. It can be considered that this data uses transposition and technique in the translation process.

3.2.18. Datum 18

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَانفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةً ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

O believers! Donate from what We have provided for you before the arrival of a Day when there will be no bargaining, friendship, or intercession. Those who disbelieve are ‘truly’ the wrongdoers. [Al-Baqarah [1:254]]

Through this ayah, Allah orders the believers to donate a little of what he has given for kindness. Their charities will be refused when the doomsday comes, this is why he orders to hasten to do kindness. In that day, there is no one who can buy or redeem themselves with their wealth even gold as big as earth and friendship will be useless even their family will also not able to do anything to help them. Furthermore, the despots will face Allah together with their heathenism.

The form كافرين is the noun plural form of كافر that the meaning, disbelievers, corresponds with the previous datum. The result of translation, disbelieving people, shows the different class category and structure. In TL, Dr. Mustafa Khattab uses adjective clause ‘who disbelieve’ to translate kāfirun that modifies those. It can be considered that this datum uses transposition technique in translation process.

3.2.19. Datum 19

فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْتًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Their example is that of a hard barren rock covered with a thin layer of soil hit by a strong rain—leaving it just a bare stone. Such people are unable to preserve the reward of their charity. Allah does not guide ‘such’ disbelieving people. [Al-Baqarah [1:264]]

This datum has same context to two previous ayahs, 262-263, that tells about the ways of people give their charities. In this ayah, Allah gives parable to whom gives charity officiously like a had barren rock with a thin layer of soil hit by a strong rain, then the soil is disappear. It means what people done

by their charities will vanish away, although it is visible according to them. This is what Allah addresses to the disbelievers.

The form كافرين is modifier of the previous word in which the form follows the position, masculine, article, and plural meaning. The previous word structurally is an object that must be read *nasab*, thus, the word كافرون changes into كافرين. The translation result shows the participle verb form ‘disbelieving’ and an addition ‘such’. The meaning transfer of both is equivalent, object position and plural meaning. This datum is considered using two techniques, transposition and linguistic amplification.

3.2.20. Datum 20

يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

Allah has made interest fruitless and charity fruitful. And Allah does not like any ungrateful evildoer. [Al-Baqarah [1:276]]

Allah tells in this ayah that he has effaced usury, either by shaking it off overall or proscribing the blessing in his wealth, so someone cannot take the benefit from it, even Allah abolishes the outcome of it from world and tortures in hereafter. In the next saying, “And Allah does not like any ungrateful evildoer”, it is addresses to people that always refuse Allah’s guide, always get sin either utterance or act like doing usury. In conclusion, doing usury means refusing permitted giving and feeling insufficient in what Allah’s giving.

كَفَّارٍ according to *Almaany* dictionary means disbeliever, infidels, ungrateful. It also means person who disbelieves in God or God’s existence.

It is a noun singular form that has adjective meaning. Dr. Mustafa Khattab chooses the different word classes form to translate it into adjective form ‘ungrateful’. Furthermore, this form conveys the same message between SL and TL. Eventually, the technique used to this translation in transposition.

3.2.21. Datum 21

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

*Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our ‘only’ Guardian. So grant us victory over the **disbelieving** people. [Al-Baqarah [1:286]]*

Allah gives guidance to pray, to beg to him that he has guaranteed to grant their desire. He teaches to say in their pray "رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا"

because human will always not miss the mistake by neglecting obligation or doing the forbidden act unconsciously. He also teaches other pray to beg him not burden them by heavy charities, whereas Islam is honest, simple, and bounteous religion. Then, the people ask for his help and forgiveness from the disbeilevers.

The form كافرين is modifier of the previous word in which the form follows the position, masculine, article, and plural meaning. The previous word structurally is an object that must be read *nasab*, thus, the word كافرون changes into كافرين. The translation result shows the participle form ‘disbelieving’ The meaning transfer of both is equivalent, object position and plural meaning. This datum is considered using transposition technique.

All data have been analyzed and found several different results. The data show that Dr. Mustafa Khattab uses five techniques to translate the noun derivations of *kafara* that proposed by Molina and Albir (2002), those are amplification, literal, transposition, modulation, and linguistic amplification. And the most technique used in the noun derivation of *kafara* is literal technique.

To make it clearer, the table below presents the meaning variation data and its techniques by Dr. Mustafa Khattab to translated the noun derivations of *kafara*.

No	Ayah	Forms	Meaning	Techniques
1	19	كافرون	Disbelievers by his might	Amplification
2	24	كافرين	Disbelievers	Literal
3	34	كافرين	Unfaithful	Transposition, modulation
4	41	كافراً	To deny	Transposition, modulation
5	88	كفر	Disbelief	Literal
6	89	كافرين	Disbelievers	Literal
7	90	كافرين	Disbelievers	Literal
8	93	كفر	Disbelief	Literal
9	98	كافرين	Disbelievers	Literal
10	104	كافرين	Disbelievers	Literal

11	108	كُفْرًا	For disbelief	Linguistic amplification
12	109	كُفْرًا	Disbelief	Literal
13	161	كُفْرًا	As disbelievers	Linguistic amplification
14	191	كَافِرِينَ	Disbelievers	Literal
15	217	كُفْرًا	Rejecting	Transposition
16	217	كَافِرًا	A disbeliever	Linguistic amplification
17	250	كَافِرُونَ	Disbelieving people	Transposition
18	254	كَافِرُونَ	Those who disbelieve	Transposition
19	264	كَافِرِينَ	Such disbelieving people	Transposition, linguistic amplification
20	276	كُفْرًا	Ungrateful	Transposition
21	286	كَافِرِينَ	Disbelieving	Transposition

CHAPTER IV

CONCLUSION AND SUGGESTION

In this section, the researcher presents two points, conclusion and suggestion. In conclusion, it shows the answer to the research questions stated in chapter one. The second point raises the suggestion to the following researcher who wants to take this study.

A. Conclusion

This study analyzed the techniques used by Dr. Mustafa Khattab in translating noun derivations of *kafara*. It is found 6 different forms of noun derivation of *kafara* that then the researcher analyzes them based on the theory of Molina and Albir (2002).

The result shows that Dr. Mustafa Khattab used five techniques to translate noun derivation of *kafara*, those are transposition, amplification, linguistic amplification, literal, and modulation technique. And the most technique used to translate is literal technique. There are nine times using literal technique to translate noun derivation of *kafara*.

Furthermore, it is not every meaning variation found one technique. Some of the techniques are also used in one translation result, such as the presented data in chapter three.

B. Suggestion

This study only analyzes the technique that the object is a small unit of language in Qur'an translation by Dr. Mustafa Khattab. Many similar research pieces have also been conducted with different items, such as the previous studies presented in chapter one.

The researcher suggests to the other researchers who will take translation study or using Holy Qur'an as the object to have innovative ideas such using combining theories, for example, translation techniques combining with syntactic or word-formation theories or others to analyze the equivalence or appropriateness of both languages. For this research, the integrated approaches can also be applied, such as translation techniques and syntactic theories to examine the structure equivalence, translation techniques, and word formation to analyze the meaning appropriateness.

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