

**THE ANALYSIS OF STUDENTS' DIFFICULTIES AND STRATEGIES
USED IN ENGLISH TRANSLATION PROCESS
(A Case Study at Department of English Language Education UIN Ar-Raniry)**

THESIS



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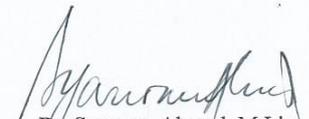
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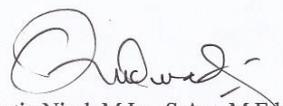
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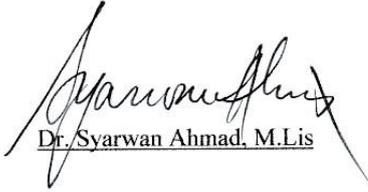
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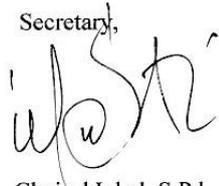
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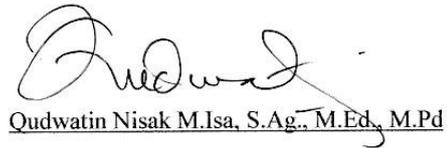
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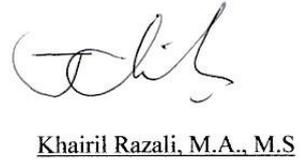
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ABSTRACT

This research is entitled “The Analysis of Students’ Difficulties and Strategies Used in English Translation Process”. It can be seen that this is the qualitative research and the aims of this research are to know the methods used, the difficulties faced, and the strategies used by students in translation process. The researcher used two instruments, namely test and interview. The population of this research was the fourth semester students who had taken translation I in the third semester in English Language Education of Ar-Raniry State Islamic University. The sample was unit 1 consisting of 15 students. They were selected by using purposive sampling based on preliminary interview with translation lecturer. From the result of this research, it was found that there were 2 dominant methods that were used by participants in translation process, there are as follows: word-for-word translation and free translation method. In word-for-word translation, there were 9 participants (participant 1, 2, 4, 8, 9, 10, 11, 13, and 14) translated into the target language by single word in most common meaning and did preliminary translation (pre-translation) word for word. On the other hand, there were 6 participants (participant 3, 5, 6, 7, 12, 15) used free translation. They translated the text more clearly. The students faced many difficulties in religious culture in translation process. The difficulties they got from religious culture were vocabularies and terminologies. Moreover, participants were seldom found the religious vocabularies when they read and learned the common text. To overcome these difficulties in translation process, there were only 2 strategies mostly used by the participants in translation process. They were as follows: translation by a more general word and translation by paraphrase using related word. It was easy to understand the content of the text when they used both of translation strategies.

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CHAPTER I

INTRODUCTION

This chapter deals with the background of study, research questions, the aims of study, research significances, and terminologies.

1.1 Background of Study

Every student of English Language Education at Ar-Raniry State Islamic University must learn translation subject in the third and the fourth semester to increase their ability in understanding and translating whether spoken or written form in English to *Bahasa Indonesia* or *Bahasa Indonesia* to English. Students will get very important knowledge during two semesters about translation and sometimes they get confused or difficulties to translate the sentence. Consequently, the difficulties in translation process are likely to have a significant impact for students. When they are difficult to translate, they often fail to understand the meaning of the sentence. Akbari (2013) claims that in translation process, it has transferring meaning from source language to target language without changing the message in the sentence. Moreover, the translator has to understand the sentence before they try to translate it.

The act of translating is not a simple process to change language from the source to the target one. Before translating, the translator should know many aspects in translation process, for instance, the background knowledge, theory, and methods in translation. Mashhady and Noura (2012) identify occasionally the difficulties of translating the poem faced by translator is one of the problem in translation. The difficulty of translation is one of the problems that sometimes

students faced in learning process. Students will try many strategies if they get difficulty in learning process.

Previously, there are two previous studies related to this research. These studies can support this research and become consideration to do the further research. A study on English to Indonesia translation methods in the short story “A Blunder” by Anton Chekhov was examined by Nugraha, Nugroho, and Rahman (2017) in Indonesian EFL Journal. They examined an analysis of translation methods in the short story that translated into Indonesian by students as participants of the research. In the process of translation analysis, they use the theory of translation methods based on Newmark Theory. As for knowing equivalent in translation use Baker Theory. In this research, the method used qualitative descriptive method which includes observation and document analysis. The authors, found 6 methods used by participants to create a short story “A Blunder” into the target language (TL). In addition, they found two types of translations equivalent in translation.

For the second previous study, a study on teachers’ and learners’ perceptions of applying translation as a method, strategy, or technique in an Iranian EFL setting by Mollaei and Sadighi (2017) in International Journal of Education & Literacy Studies (IJELS). They examined that the effects and limitations in employing translation in the classroom for the teachers and learners’ perceptions when it is used as a method, strategy or technique. Moreover, they just interviewed the teachers to get accurate information about their students from graduate and ungraduate learners. According to the interview results, some teachers said that translation process needs the learners’ proficiency in vocabulary

and grammar to make the effective in translating. On the other hand, some other teachers claimed that translation process needs more time when students cannot get the right meaning. It is difficult to translate in short time for students who have difficulty in translating.

Based on the previous studies, the researcher gets a problem that can be examined in this research. The similarity between both previous studies and this research is the translation process for EFL learners. Moreover, Nugraha, Nugroho, and Rahman research, also explored the methods and equivalent of students in translation process. On the contrary, the difference between previous studies and this research is their previous research perception focus on the teachers' toward the learners' perception in translation process. Furthermore, the teacher gave the test to know the students' difficulties in translation and the teachers applied the methods to teach them after getting the result. As a result, the researcher only focuses on the students who learn the translation subject and their strategies in translation process.

Based on preliminary interview from one of the lecturers translation subject of English Language Education at Ar-Raniry State Islamic University, the researcher found that the information that the students got difficult in translation subject and they did not have self confidence in translating English text. For this reason, the researcher wants to investigate the methods and strategies used by students' ability while they got difficult in English translation process. In this case, the researcher only focused on students' ability in translating English into Indonesian.

1.2 Research Questions

Based on the explanation above, the researcher formulated the research questions as follows:

1. What are the methods used by students in English translation process?
2. What are the difficulties students faced in translation process?
3. What are the strategies used by students in English translation process?

1.3 The Aims of Study

There are some aims that should be drawn up to ensure the aims of study, as follows:

1. To know the methods used by students in English translation process.
2. To know the students difficulties in translation process.
3. To find out the strategies used by students in English translation process.

1.4 Research Significances

This research is intentionally wished to give significances to both theoretical and practical importances.

1. Theoretical Significance

Theoretical significance of this research is expected to be useful in translating strategy that can be used if the students get difficulty in translation. This research is also expected to be used as a reference in conducting further research.

2. Practical Significance

The researcher put a great hope that this research can be a reference for students in English Language Education. The result of this research is expected to provide meaningful information for English teachers to know students' difficulty

in English translation process so that they can apply strategy in teaching translation subject.

1.5 Terminologies

The researcher focused on the analysis of students' difficulties and strategies used in English translation process at the fourth semester in English Language Education of Ar-Raniry State Islamic University.

1. Difficulty

Hornby (1995) defines that difficulty is the trouble come and it make someone feels in troubled and confused. In this research the researcher analyzed the students' difficulties in translation subject at English Language Education. Whether they get trouble in translation process or not.

2. Strategy

Ellis (1994) claims that strategy is the mental and behavioral activity associated with certain stages in the whole process of language acquisition or language use. In this research, the researcher analyzed the strategies used by students in translating. Scammell (2018) defines that translation strategy is a potentially conscious procedure for solving problems facing individuals when translating text segments from one language to another.

3. Translation Process

According to Siregar (2016), translation process is transferring meaning in every word or sentences and do not change the meaning of the sentences. The process of transfer the meaning can create the same information of the translated text into the target language. Furthermore, the translation process can be consisting of word, sentences, paragraphs, and writing or longer text. (Nida &

Taber, 1964, as cited in Napitupulu, 2017). This research focused on translating Islamic short story into Indonesian language.

CHAPTER II

REVIEW OF LITERATURE

This chapter is organized into several parts. The first part is about the definition of translation. The methods in translation are in the second part. The third part discusses the difficulties in translation. Finally, it is followed by the strategies in translation.

2.1 Translation

In general, the process of translating, it deals with source language (SL) and target language (TL). Translating is a complicated skill that a translator needs to understand the source text and put it into the target language, keeping the style when translating, and need to be a competent translator in both foreign languages and mother tongue. Translation is the process changing a text from one language into the target language about the written message or statement without changing the meaning in the source language (Newmark, 1988). Basically translation means reproducing the message in the source language with the most reasonable and closest equivalent in the target language, either from the meaning or from style in translating. A translator should first aim to re-imagine the contents of the message that contained in the text. However, to reproduce the message, inevitably, grammatical and lexical adjustments are required.

Zainudin and Awal (2012) claim that translation is an activity changing the meaning from source language into target language, therefore a translator to be aware of the methods is used in translating. The purposes of transfer language process to change of a written source language text into an equivalent target language text, and need syntax, the systematic and pragmatic understanding in

analyze the processing from the source language. Moreover, Siregar (2016) suggest that the contents of translation is about to imitate the message from the source language into the target language in the term of meaning and style. The product of translation should make it easily to understand the message from the text to the target readers and use a good structure in translating into target language. Yaqub (2014) describes the process of translation in the following figure:

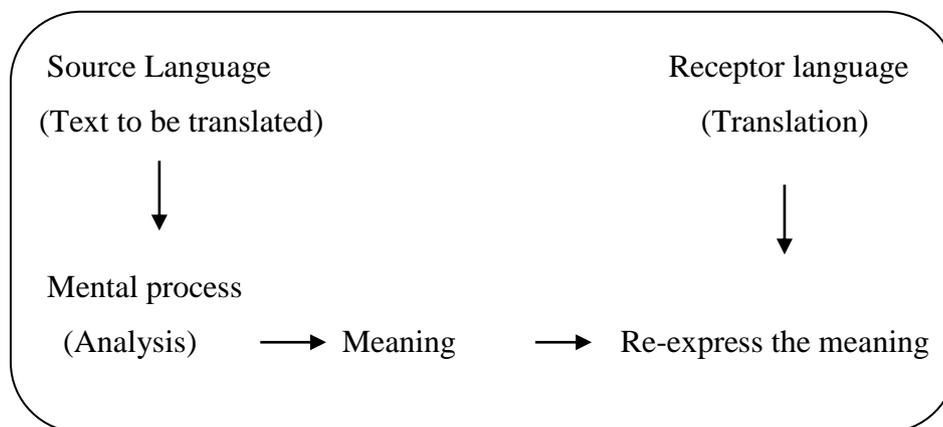


Figure 1: Diagram in Translation

From the diagram, the source language is analyzing the grammatical relationship and the meaning of words. Then, changing the meaning from source language into target language and re-express the meaning the materials in the way how the rules and styles in translating into the target language. Based on the diagram, Yaqub (2014) claims that translation is a process changing the meaning from one language (source language) into another language (target language) with many medium such as, spoken, written, or signaled and pay attention with the equivalent from the grammatical in the target language. The process change meaning of textual material from source language into target language by equivalent grammatical.

Besides that, Catford (1965) asserts that translation is a very important activity in the modern area and it is an interest topic for linguists, professional translator and amateur translators, and also to language teachers. Because translation is relate to languages, analysis and description. In the process of translation that has considerable in using categories of language to describe from the source language into the target language. In other words, it must use the theory of linguistic general-theory.

Translation is expressing something in another language (or target language) to what has been expressed in a language (source language) by maintaining the semantic equivalent and linguistic style (Sharififar, 2009). Based on several definitions of translation mentioned above, there is an agreement that translation is a part related to the relationship between two languages which transfer of meaning from the source language (SL) to the target language (TL) with the accuracy of the message.

2.2 Methods in Translation

Translation methods are more likely to be in a way that translators use in the translation process for their purposes. The method of translation greatly influences the translation. It means that the translation of the text is largely determined by the method of translation chosen by the translator because the purpose and the desire translator will affect the overall result of the text translation. Molina and Albir (2002) claim that the method of translation refers to the way in which is a particular translation process is performed for the purpose of the translator, the global option that affects the whole text. So the method of translation greatly

influences the translation. It means that the translation of the text is largely determined by the method of translation used by the translator because the purpose will affect a whole of the result in the textual translation. Newmark (1988) describes that there are eight methods of translation:

1) Word-for-word translation

The source language word translated into the target language by single word in most common meanings, which can also be out of the context. A translator uses word-for-word translation method to make it easily to translate from the source language into the target language. In this method, cultural word is used in translating. It back to the source language that translator used to translate a text. This method can also be used when faced with a difficult phrase. That is by doing preliminary translation (pre-translation) word for word, then reconstructed into a translation of appropriate expression. For example:

SL: I like that clever student.

TL: Saya menyukai itu pintar anak.

The translation is unacceptable in the Indonesian language because the correct wording is not *'itu pintar anak'* but *'anak pintar itu'* so the correct sentence should be *"saya menyukai anak pintar itu."*

2) Literal translation

This method is still the same as the previous method that is word for word, the matching meaning is still out of context. This method can also be used as the first step in trying a translation. The difference between word-for-word is in the grammatical construction of the source language which attempts to be converted near the grammatical construction of the target language. The source language

grammatical format is translated by their nearest meaning into the target language and it must equivalents meaning. Moreover, the lexical words are translated singly, out of context. For instance:

SL: His hearth is in the right place.

TL: Hatinya berada di tempat yang benar.

From the translation looked the sentence that translated literally still like odd. The sentence should be translated "*hatinya tenang.*"

3) Faithful translation

Translation by this method tries to form contextual meaning but still around grammatical structure in source language. This translation is trying as faithfully as possible against the target language. This is make incompatibility with the target language rules, especially the translation of cultural terms, and then the translations often feel odd. A faithful translation is to interpret the original of contextual meaning without force the grammatical structures in target language. For instance:

SL: Alvin is too well aware that he is naughty.

TL: Alvin menyadari terlalu baik bahwa ia nakal.

In this sentence actually the word 'well' does not need to be translated. The sentence should be translated "*Alvin terlalu menyadari bahwa ia nakal.*"

4) Semantic translation

This is different from faithful translation method. It focuses on the literal translation. It means do the translation in good grammatical. Moreover, this is appropriate to express the texts translation and to present every detail of contextual meaning of the source text. Semantic translation is more flexible than

faithful translation. Faithful translations are odder and more bound to source language, while semantic translation is more flexible with target language. In contrast to faithful translation, semantic translation should compromising meanings from source language into the target language as long as it is within reasonable limits. For example:

SL: He is a book-worm.

TL: Dia (laki-laki) adalah seorang yang suka sekali membaca buku.

In 'book-worm' phrase is flexibly translated based on the cultural context. But, the translation in the example should be translated to "dia seorang kutu buku."

5) Adaptation

This is freest form of translation which is used for plays or comedies and poems. In poems such as like the themes, character, and plot. Moreover, culture source language that can collaborate into target language culture and the text rewritten. Translation adaptation is widely used to translate comedies, poetry, drama, short story, narrative, etc. Here is the transition of target language culture to source language and the original text is rewritten and adapted into target language. If a poet adapts a drama script to be played, then he must retain all the characters in the original script and the plot is also maintained. Nugraha, Nugroho, and Rahman (2017) describe the example:

SL: The rising sun is found not to be rising sun. It is the world which goes around.

TL: Matahari terbit ternyata bukan matahari terbit. Dunialah yang sebenarnya mengorbit.

6) Free translation

Free translation is usually the meaning in target language is longer than the original text, intended to make the content or message from the text more clearly accepted to reader target language. In this method, the translation is long-winded and long-term and we can translate the text by read the text from source language and translate it by paraphrasing. Moreover, when translating the text into target language, we do not look to the form and the content of the original text. For example:

SL: Look, little guy, you all should not be doing this.

TL: Dengar nak, mengapa kamu semua melakukan hal-hal seperti ini. Ini tidak baik.

Based on the example, the meaning is longer than the original text to make clear the message from the text.

7) Idiomatic translation

This method reproduces the original 'message' but tends to distort the nuances of meaning by choosing daily language and idiom where it does not exist in the original. Idiomatic translation uses a natural form in target language text, in accordance with its grammatical construction and lexical choices. A truly idiomatic translation does not look like a translation. The results of the translation as like the results of writing directly from native speakers. Then, a good translator will try to translate the text idiomatically. For instance:

SL: A teacher has a duty to bring up students both intellectual and moral.

TL: Seorang guru mempunyai tugas untuk mendidik siswa baik intelektual maupun moral.

Here, the phrase *'bring up'* it means *'mendidik'* because it is an idiom, we cannot translate it 'membawa or etc'

8) Communicative translation

It is focus on readability and naturalness, communicative translation gives the chance to express the message into target language to be communicated and this method also concerned about the effectiveness of the translation language. The purpose of communicative translation to explains the message from a text to the readers until they get the point of the text. Communicative translations try to make the appropriate contextual meaning of the original in such a way that the content and language can be accepted and understood by the reader. Nugraha, Nugroho, and Rahman (2017) describe the example:

SL: Awas anjing galak.

TL: Beware of the dog.

In this sentence not translate "Beware of the vicious dog" because the sentence already indicates that the dog is vicious.

2.3 The Difficulties in Translation

Translation involves two different languages. Therefore, the difference between the system and the structure between source language and target language becomes the main obstacle in translation (Wu, 2008). In translation process, translators were not doing translation without difficulties. A translator would face many kinds of difficulties in their work, for instance in difficulties related to the meaning, problems of ambiguity meaning, variance, equivalence, contextual or situation meaning, and grammatical meaning. Newmark (1988)

stated that there were 4 problems in cultural differences that can bother translation process, they are:

1) Ecological problem

Ecological problems occur because there are some differences in existence such as the names of places, animals, plants or the existence of creatures that exist only in the source language, but not in the target language. For instance, the name of the animal in Indonesia is "*orang utan*". In the other place, they call them *monkey* or *big monkey*.

2) Material culture

Material culture deals with objects produced by humans by a particular culture. Each culture has its own specific characteristics and expressed in its material. The material included in this category there are food, clothing, house, and city, transportation, etc. For instance, the name of food likes "*lemang*". It still translated into English "*lemang*" and can mention the meaning by illustrating it to make the target reader more understand. Lemang, like bamboo rice, glutinous rice cooked in hollowed bamboo with coconut milk and salt.

3) Social culture

Social culture is be connected with a human lifestyle, there are so many elements in different social cultures to each other and include the naming of ceremonies, things, people and many more that exist only in one culture. Different cultural backgrounds will be reflected in the use of language in an ever-present society, and it can cause problems to occur when the translator must translate words that exist only in the source language but there is no equivalence in the target language. For example the word "*peusijuk*" ceremony that exists only in

Aceh. There are even some ceremonies that have the same purpose in other languages, but the way the ceremonies and elements in them will be different from each other.

4) Religious culture

Religious culture is related to the belief for each God in one place. Each belief clearly has different terms in the way they do it. This term may cause some difficulty in transferring or translating from source language to target language, it is because target readers who have different religions also have different interpretations in terms of trust from the source language. This problem may make the target reader difficult to understand the meaning of a religious term if the translator cannot find appropriate meaning for the target language. For example, in Islamic terms there is a process of "*haji*" which is in doing "*haji*" there is have the activity "*lempar jumroh*" which is difficult to understand for English speakers who are mostly Christians. This term can be translated into an activity to throw stones into another stones three times. But of course this way of translating keeps the target reader confused by the true meaning of the term. Thus, there must be more explanation to show the true meaning of the term "*lempar jumroh*".

2.4 Strategies in Translation

Translation strategy is a procedure used by translators in solving translation difficulties. Therefore, the translation strategy starts from the realization of difficulties by the translator and solving the problem. Baker (1992) suggests there are five strategies can be used by translator in translation process:

1) Translation by a more general word (Superordinate)

This strategy refers to the use of the common word (superordinate) to overcome the lack of specificity in the target language to compare the source language. For example:

SL: Shampoo your hair!

TL: Cuci rambutmu!

“*Shampooing*” can be seen as a type of ‘*wash*’ because it is more limited use.

We can wash a lot of things but shampoo we just wash for hairs.

2) Translation by more neutral / less expressive word

This strategy is used if a word has no direct similarity in the target language, or the target language has no meaning of the word. This is also used when the translator feels that expressive word translation will be heard impolite to the target reader, for instance:

SL: She is a fussy girl.

TL: Dia adalah gadis yang ramah.

The word ‘*fussy*’ refers to people who like to talk too much. This term has negative meaning than ‘*ramah*’. The translator prefers to translate ‘*fussy*’ into the word ‘*ramah*’ that contain less expressive meaning.

3) Translation by cultural substitution

This strategy involves the replacement of culturally specific items or expressions with target language items that do not have the same propositional meaning but likely to have a similar impact on the target reader. The main advantage of using this strategy is to give the reader a concept by which he can recognize something familiar and interesting. For instance:

SL: Tomorrow will be halloween party.

TL: Besok akan diadakan pesta topeng.

'Halloween party' is held in every October 31 by Europeans, most of whom celebrate use of certain masks and costumes. Once upon a time, this party was used to scare ghosts, but today it is done just for the fun party. The Indonesian translator replaced it with 'pesta topeng' to give the reader a concept by which he can identify, something familiar and interesting.

4) Translation by paraphrase using related word

This strategy tends to be used when the concept expressed by the source item is pronounced in the target language but in a different form. For example:

SL: Obama is an Afro-American man.

TL: Presiden Obama berdarah campuran Afrika-Amerika.

5) Translation by illustration

This is a strategy in which the possibility of translating words in target language with long explanations and explain what the meaning from a word. It is also to overcome the lack of equivalence in target language. For instance:

SL: Batik

TL: A cloth that has been drawn using wax and canting as a material and a tool to make it. This originally comes from Indonesia.

2.5 The Relevant Research

There are some relevant researches related to this research. These relevant researches can support this research and become consideration to do the further research. They are described as the following.

2.5.1 Nugraha, Nugroho, and Rahman's Research

Nugraha, Nugroho, and Rahman (2017) examine English-Indonesian translation methods in the short story "A Blunder" by Anton Chekhov. The participants came from English education department students in University and had background knowledge in translation process. They were foreign language learners who had studied translation subjects before and also tried to translate the original text into their target language (Indonesian language).

Their data were collected from observation and document analysis for their participants. In translation analysis, they also analyzed the data by using Newmark's Theory in translation method. The findings showed that they used the narrative story "*A Blunder*"; the short story of aspirations, desperation, marriage, tradition and independence for their participants to translate from English to Indonesian language.

The result showed that they found the participants applied 6 methods in translation process, there were as follows: word-for-word, literal, faithful, adaptation, free, and communicative translation methods.

2.5.2 Mollaei and Sadighi's Research

Mollaei and Sadighi (2017) investigated the teachers and learners' perceptions of applying translation as a method, strategy, or technique in Iranian EFL setting. It means, they investigated the effects and limitations in employing translation in the classroom for the teachers and learners' perceptions when it is used as a method, strategy or technique. Their participants included graduate and ungraduate learners.

Their data was collected only interviewed the teachers to get accurate information about his students in translating. The results from their research suggest translation process needs the learners' proficiency in vocabulary and grammar to make the effective in translating and they needed more time in translation process to get the appropriate meaning based on the original text.

2.5.3 Rimari's Research

Rimari (2010) examined a translation analysis of Indonesian material cultural terms in "Tenun Ikat" and in the English translation. She used a bilingual book entitled *Tenun Ikat* for the data. She aimed her research to know the strategies used in translating the material culture terms and the accuracy of the translation. Their data was collected from content analysis and questionnaire. In content analysis, she found material culture terms and took 50 data from the book. Furthermore, she used Baker's Theory for analyzed the data. The questionnaire was used to three raters in the form of close and open-ended questionnaire.

The results showed that the data used all of strategies based on Baker's Theory, but there were only 2 strategies dominantly used, as follows: *translation by paraphrase using related word* and *translation by illustration* because the topic of the text was kind of woven fabric pattern (Tenun Ikat). They mostly used picture or illustration in the material cultural translation. As a result, she claimed that it was easier in *translation by illustration* process followed by the picture or illustration.

CHAPTER III

RESEARCH METHODOLOGY

This chapter focuses on the research method, research participants, data collection, research instruments, and data analysis.

3.1 Research Method

The researcher used qualitative descriptive method to know the kinds of methods and strategies used by students in English translation process. In the qualitative descriptive method, the researcher described the methods and strategies used by students in English translation process based on the result of students' translation. Meanwhile, the result of students' translation is the document in this research. The document then analyzed based on Newmark's and Baker's theories. Finally, she investigated the methods and strategies used in translation process of the fourth semester of English Language Education of Ar-Raniry State Islamic University.

3.2 Research Participants

3.2.1 Population

Hartas (2010) defines population as a group of individuals or organization that share the same characteristic that is of interest to the study. In the other words, a population is the group to which the researcher wants to generalize the findings obtained for the sample. In this study, the population was the fourth semester students who had done translation I in the third semester in English Language Education of Ar-Raniry State Islamic University.

3.2.2 Sample

Once the population is defined, a sample is selected. Hartas (2010) claims that the researcher starts selecting a few individuals who meet the criteria for inclusion in a certain study. In this study, the researcher used purposive sampling as her sampling procedure. Hartas (2010) claims that the researcher chose respondents that fit to the purpose of specific study. Purposive sampling is a sampling technique with a purpose. In this research, the researcher chose unit 1 consisting of 15 students as her sample based on preliminary interview with translation lecturer, Dr. Syarwan Ahmad, M.Lis. Based on a preliminary interview result, most students have problems with translation process, such as variance, equivalence, and grammatical problem. Indeed, it showed that most of the students in unit 1 had difficulties in translating English text into Indonesian. After that, the researcher analyzed the students' difficulties and strategies used in translation process.

3.3 Data Collection Procedure

In this study, the data of this research were collected by using the test and interview.

1. Test

The test was quite simple to administer. The researcher came into the class room and explained the purpose of the translation test and also gave clear direction to ease students' comprehension in completing the test. The participants were allowed to look up the dictionary to search the difficult word. The administration of the test took 30-40 minutes.

2. Interview

After giving the test, the researcher used interview to get the accurate the data about the difficulties, the methods and strategies used by students in translation process. She prepared around 11 questions about translation process and also recorded the participants' response. After recording, the researcher transcribed and analyzed the interview result.

3.4 Research Instrument

In this study, the researcher used two kinds of research instruments to collect the data. They are explained as the following.

1. Test Item

The researcher used translation test to know the way students translating English – Indonesia. The test is only once to translate an Islamic short story about Umar bin Khattab. It was to know the methods used in translation process.

2. Interview Guide

Interview is a systematic research instrument in the form of verbal communication and it is aimed to get information from a conversation (Kyale, 1996, as cited in Alshenqeeti, 2014). In this study, the researcher interviewed the students about the difficulties, methods, and the strategies used by students in English translation process. She used open-ended questions. There were 11 questions about difficulties, methods and strategies used by students in translation process.

3.5 Data Analysis

For data analysis of the test, the data were analyzed based on Newmark's and Baker's theories. There are eight methods of translation based on Newmark; word-for-word, literal translation, faithful translation, semantic translation, adaptation, free translation, idiomatic translation, and communicative translation. While, there are 4 difficulties of translation by Newmark; ecological problem, material culture, social culture, and religious culture. Moreover, there are 5 strategies of translation by Baker; translation by a more general word (Superordinate), translation by more neutral/less expressive word, translation by cultural substitution, translation by paraphrase using related word, and translation by illustration. While, the data from the interview were explained descriptively.

CHAPTER IV

RESEARCH FINDINGS AND DISCUSSION

This chapter deals with the research findings and discussion. This research is intended to describe the fourth semester students' difficulties and strategies used in translation process.

4.1 Research Findings

The researcher did the research on May 28th and 30th, 2018. The first day was for administering the test to the participants and the last day was for interviewing the participants. The following are the research findings.

4.1.1 The Findings from the Test

The researcher gave the test to know the method used by student in translating. The test used the Islamic short story about "*Hijrah to Madinah*" and the short story is shown in APPENDIX 1. She administered the test on May 28th, 2018. The participants were allowed to open the dictionary in translation process. Newmark (1988) stated that there are eight methods of translation, namely word for word translation, literal translation, faithful translation, semantic translation, adaptation, free translation, idiomatic translation, and communicative translation. As result, the researcher found 2 methods which the participants dominant used in translating. The findings of the test can be seen the following table.

Table 4.1 Translation Methods Used by the Students English Language Education development

No	Students of Unit 1	Method Used
1	Participant 1	Word for word translation
2	Participant 2	Word for word translation
3	Participant 3	Free translation
4	Participant 4	Word for word translation
5	Participant 5	Free translation
6	Participant 6	Free translation
7	Participant 7	Free translation
8	Participant 8	Word for word translation
9	Participant 9	Word for word translation
10	Participant 10	Word for word translation
11	Participant 11	Word for word translation
12	Participant 12	Free translation
13	Participant 13	Word for word translation
14	Participant 14	Word for word translation
15	Participant 15	Free translation

The table above shows that there are two methods used by the participants such as word for word translation and free translation. It can be seen that the most dominant method used is *word for word translation* with 9 participants. The second one is *free translation* with 6 participants. Here, the researcher would like to describe the sample of data that the participants produced in translating the text based on Newmark's theory.

1. Word-for-word translation

Newmark (1988, p.46) states that “the main use of *word-for-word translation* is either to understand the mechanics of the source language or construe a difficult text as a pre translation.” A translator uses *word-for-word translation* method to make it easily to translate from the source language into the target language. The example of *word-for-word translation* based on the participant's translation:

Participant 1: (SL) *Then he went to the circles of people, one by one, and said to them*

(TL) *Kemudian dia pergi kelingkarannya orang, satu demi satu, dan berkata kepada mereka*

Participant 2: (SL) *He put on his sword*

(TL) *Dia meletakkan pedangnya*

Participant 4: (SL) *When he decided to migrate*

(TL) *Ketika dia memutuskan untuk bermigrasi*

Participant 8: (SL) *Whoever wants his mother to be bereft of him and his children to become orphans and his wife to become a widow*

(TL) *Siapapun yang ingin ibunya kehilangan atas dirinya dan anaknya menjadi yatim piatu dan istrinya menjadi seorang janda*

Participant 9: (SL) *And circumambulated the House seven times*

(TL) *Dan dikelilingi oleh rumah tujuh waktu*

Participant 10: (SL) *Then he went to the Maqam and prayed tranquilly*

(TL) *Kemudian dia pergi ke Maqam dan berdo'a tenang*

Participant 11: (SL) *He taught them and told them about Islam*

(TL) *Dia mengajarkan mereka dan menyampaikan kepada mereka tentang Islam*

Participant 13: (SL) *May your faces become ugly!*

(TL) *Semoga wajahmu menjadi jelek!*

2. Free translation

Newmark (1988, p.46) says that “*free translation* is part of TL emphasis which reproduces the matter without the manner, or the content without the form of the original.” In this method the meaning in the target language usually is longer than the original text, intended to make the content or message from the text more acceptable to the reader of target language. Here are the examples of *free translation* based on the participant’s translation:

Participant 3: (SL) *Then he went to the circles of people, one by one, and said to them*

(TL) *Lalu dia pergi ketempat segerombolan orang-orang, satu persatu, dan berkata kepada mereka semua*

Participant 5: (SL) *When Umar decided migrate to Madinah, he insisted on doing so openly*

(TL) Ketika Umar memutuskan untuk hijrah ke Madinah, beliau bersikeras untuk melakukan hal itu secara terang-terangan

Participant 6: *(SL) I do not know of any of the migrants who did not migrate in secret, except Umar ibn Al-Khattab*

(TL) Aku tidak mengetahui jumlah imigran yang tidak berhijrah secara tersembunyi, kecuali Umar ibn Al-Khattab

Participant 7: *(SL) No one followed him except a few of those who were weak and oppressed*

(TL) Tidak ada satu orang pun yang mengikutinya kecuali beberapa orang dari mereka yang lemah dan tertindas

Participant 12: *(SL) And circumambulated the House seven times*

(TL) Dan mengelilingi rumah sebanyak tujuh kali dengan santai

4.1.2 The Findings from the Interview

The researcher interviewed the participants to know the difficulties and strategies used by students in translating. Then, the interview was done on May 30th, 2018 with 10 students.

Based on the result of the interview, the researcher found some information about the difficulties and strategies used in translation process. When the researcher asked the participants opinion about the test that had been done, from 10 participants that had been interviewed there were 9 participants thought that the test was difficult and there was only 1 participant (participant 5) thought that the test was a little bit easy. Participant 5 said that she thought that the test was a bit easy but she also got difficult in translation process. Furthermore, there were 3 participants that ever translated the Islamic story from English into

Indonesian while 2 other participants said that they had sometimes translated it. The others 5 participants said that they never translated the Islamic story from English into Indonesian.

In addition, there were 9 participants that got difficult in translating religious story. Most of them said that the reason why they got difficult in translating religious story was because the vocabulary in religious story were seldom heard and found in the common text. Participant 2 said that she got difficult in translating religious story was due to many terminologies needed to be explained the story that she cannot translated it one by one. In contrast, participant 5 said that translating the religious story was a bit easy, but she also got difficult in translation process if she found some unfamiliar vocabulary. To understand the content of the story, she opened the dictionary.

Because they got difficult in translating religious story, the researcher asked them how they do the test when they got difficult in translating. Most of them answered that would look at the dictionary and tried to translate it until their translation were understood. On the other hand, participant 6 said that before he found the meaning in the dictionary, firstly he guessed the meaning. When he guessed the meaning and it is not connected with the content of the story, he would look for the meaning in the dictionary. Then, the researcher asked them how they translate English text into Indonesian, most of them said that they used word-for-word translation. Only participant 3, 6, and 7 said that they used explaining the meaning. In the translation method it means they used free translation.

Moreover, from 10 participants they ever used the strategy in translation process based on Baker's theory. In Baker's theory that has 5 strategies in translating, there are translation by a more general word, translation by more neutral / less expressive word, translation by cultural substitution, translation by paraphrasing using related word, and translation by illustration. After the researcher interviewed all of the participants, only 2 strategies they have used in translation process such as *translation by a more general word* and *translation by paraphrasing using related word*. From 10 participants that have been interviewed, there were only 4 participants (participant 3, 5, 6, and 7) said that they used translation by paraphrasing using related word strategy. While the others participants said that they used translation by a more general word strategy.

Afterward, the reason why they (participant 1, 2, 4, 8, 9, and 10) used translation by a more general word strategy was it made them easy in translating and more understanding in translation process. The reason from the participant 3, 5, 6, and 7 who used translation by paraphrase using related word strategy was to make more understand the content of the text when they were translating.

Based on the result of interview, there were 9 participants thought that the test was difficult and 1 participant thought that the test is a bit easy. From 10 participants were interviewed and they claimed that the process of translation for the religious story was difficult. This is along with Newmark's theory which is stated that one of difficulty faced by participants is religious culture. Moreover, based on Baker's theory about strategies translation process, there were two strategies that mostly used by the participants. It can be seen that the mostly

strategy used by 10 participants was translation by a more general word and translation by paraphrase using related word.

4.2 Discussion

In order to give clear answer to the research questions, the researcher will explain it one by one below.

The first research question was “what are the methods used by students in English translation process?” From the translation test using Islamic short story about “*Hijrah to Madinah*” adopted from *Umar Ibn Khattab*. Based on the result of the participants’ translation, it was found that the methods used by participants in translating based on Newmark’s theory there were 2 dominant methods that used by participants in translation process, as follows: word-for-word translation and free translation method.

In word-for-word translation, 9 participants (participant 1, 2, 4, 8, 9, 10, 11, 13, and 14) translated into the target language by single word in most common meaning and did preliminary translation (pre-translation) word for word, then reconstructed into a translation of appropriate expression. On the other hand, there were 6 participants (participant 3, 5, 6, 7, 12, 15) used free translation; it had longer translation than original text. They translated the text more clearly and paraphrased in order to the message of the original text delivered understandably.

The previous research examined by Nugraha, Nugroho, and Rahman (2017) also analyzed the data by using Newmark’s Theory in translation method. Both of dominant methods used by students in this research were same as the previous research, such as word-for-word translation and free translation method.

The second research question was about “what are the difficulties students

faced in translation process?” From the interview result, it was found that there were many difficulties faced by participants in translation process. 10 participants had the difficulties in vocabularies and terminologies meaning when they translated the original text due to lack of vocabularies and terminologies meaning in religious story. Moreover, participants seldom found the religious vocabularies when they read and learned the common text. They claimed that translating religious story was more difficult than translating the fable or the other stories. As a result, they were confused in translation process and could not translate it directly from the dictionary. Finally, they must translate indirectly or implicitly based on the message of original text.

On the contrary, the difficulty faced by participants from previous research examined by Mollaei and Sadighi (2017) was different from this research. The main participants' difficulty was about the time. They needed more time in translation process to get the appropriate meaning based on the original text. It concluded that they were difficult to translate the original text well in short time.

The last research question asked “what are the strategies used by students in English translation process?” After interviewing the participants, the researcher also got the information about their strategies used in translation process. Based on Baker's theory, there were only 2 strategies mostly used by the participants in translation process, as follows: *translation by a more general word* and *translation by paraphrase using related word*. It was easy for them to understand the content of the text when they used both of translation strategies.

On the other hand, there were 3 strategies not used in translation process in this research, such as *translation by more neutral / less expressive word*,

translation by cultural substitution and *translation by illustration* because they used the strategies in translation depended on the topic of the text.3 strategies (*translation by more neutral / less expressive word*, *translation by cultural substitution* and *translation by illustration*) could not be used in *Hijrah to Madinah* story. Moreover, the other previous research was about material cultural terms translated from English into Indonesian examined by Rimari (2010) and it was different from the topic and translation strategies of this research. It showed that Rimari's data used all of strategies based on Baker's Theory, but there were only 2 strategies dominantly used from the data that she got, as follows: *translation by paraphrase using related word* and *translation by illustration* because the topic of the text was kind of woven fabric pattern (*Tenun Ikat*). The data mostly used a picture or illustration in the material cultural translation. As a result, she claimed that it was easier in *translation by illustration* process followed by the picture or illustration.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter draws several conclusions and suggestions derived from the research results and discussions. The conclusions deal with the fourth semester students' methods used in translating, the difficulties that faced by students, and strategies used in translation process.

5.1 Conclusion

In this chapter the researcher give some important conclusions based on the data collected in the previous chapter. They are as follows:

1. There were 2 methods used by students of English Language Education of Ar-Raniry State Islamic University who translated Islamic short story. The methods are, *word-for-word translation* and *free translation method*.
2. The students faced many difficulties in religious culture text translation process. The difficulties they got from religious culture were vocabularies and terminologies meaning when they translated the original text because they were lack of vocabularies and terminologies meaning in religious story. Moreover, participants seldom found the religious vocabularies when they read and learned the common text.
3. To overcome these difficulties in translation process, there were only 2 strategies used by the participants in translation process, as follows:
translation by a more general word and translation by

paraphrase using related word. It was easy to understand the content of the text when they used both of translation strategies.

5.2 Suggestion

After completing this research, the researcher would like to suggest several ideas, as follows:

1. The students should use an appropriate method in translation process to make a good translation.
2. The students should know about the suitable strategies used in translation process to make it easier for the reader to understand the content of the text translated.
3. This research only focuses on the religious story. The researcher hopes that further research should examine the other stories and find the difficulty faced by participants in translation process.

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APPENDICES

APPENDIX 1: Islamic Short Story

(Original version, adopted from Ahmad (translated by Qutub): p. 7)

Hijrah to Madinah

When Umar decided migrate to Madinah, he insisted on doing so openly. Ibn Abbas (may Allah be pleased with him) said: Ali bin Abi Talib said to me: I do not know of any of the migrants who did not migrate in secret, except Umar ibn Al- Khattab. When he decided to migrate, he put on his sword, put his bow over his shoulder, picked up his arrows and carried his stick. He went out to the Ka'bah, where a number of Quraysh were gathered in its courtyard, and circumambulated the House seven times, at a leisurely pace. Then he went to the Maqam and prayed tranquilly. Then he went to the circles of people, one by one, and said to them, 'May your faces become ugly! Allah will only rub these noses in the dust. Whoever wants his mother to be bereft of him and his children to become orphans and his wife to become a widow, let him meet me behind this valley, Ali said, "No one followed him except a few of those who were weak and oppressed. He taught them and told them about Islam, then he went on his way." (Al-Sayed, 1996: 30).

APPENDIX 2: Interview Open-Ended Questions:

- 1) What do you think about the test?
- 2) Have you ever translated the Islamic story from English into Indonesia?
- 3) Why do you think the test is difficult/easy?
- 4) What the difficulty do you get from the text that has been done?
- 5) What did you do when you do the test and get difficult in translating the text?
- 6) Do you think translating the religious vocabulary is difficult? Why?
- 7) What should you do when you get difficult in translation process?
- 8) How do you translate the English text into Indonesian?

- 9) Do you have some strategies to do in translation process?
- 10) Do you ever use one of these strategies in translating?
- Translation by a more general word
 - Translation by more neutral / less expressive word
 - Translation by cultural substitution
 - Translation by paraphrase using related word
 - Translation by illustration
- 11) Why do you choose one of them to your strategies in translation process?

APPENDIX 3: The Result of Interview

Participant 1

Interviewer: What do you think about the test?

Interviewee: The test is a bit difficult

Interviewer: Have you ever translated the Islamic story from English into Indonesia?

Interviewee: Sometimes

Interviewer: Why do you think the test is difficult?

Interviewee: Because the text is talk about religious story and I seldom read the religious story in English

Interviewer: What the difficulty do you get from the text that has been done?

Interviewee: I got difficult in vocabulary in translating the text that I seldom find

Interviewer: What did you do when you do the test and get difficult in translating the text?

Interviewee: Of course I open my dictionary to find the vocab that make me confused in the text

Interviewer: Do you think translating the religious vocabulary is difficult? Why?

Interviewee: Yes, because the vocabulary is not familiar for me

Interviewer: What should you do when you get difficult in translation process?

Interviewee: I will open my dictionary

Interviewer: How do you translate the English text into Indonesian?

Interviewee: Sometimes I used word by word to.... and translate it... hmm
sometimes I used word by word and translate each sentence

Interviewer: Do you have some strategies to do in translation process?

Interviewee: Yes, I have

Interviewer: Do you ever use one of these strategies in translating?

- Translation by a more general word
- Translation by more neutral / less expressive word
- Translation by cultural substitution
- Translation by paraphrase using related word
- Translation by illustration

Interviewee: Translation by a more general word

Interviewer: Why do you choose one of them to your strategies in translation process?

Interviewee: Because it makes me easy in translating the text

Participant 2

Interviewer: What do you think about the test?

Interviewee: A bit difficult

Interviewer: Have you ever translated the Islamic story from English into Indonesia?

Interviewee: I never translate it

Interviewer: Why do you think the test is difficult?

Interviewee: Because many vocabularies from the story that I seldom found

Interviewer: What the difficulty do you get from the text that has been done?

Interviewee: I got many difficulties in religious vocabulary

Interviewer: What did you do when you do the test and get difficult in translating the text?

Interviewee: Because I got many difficult in religious vocabulary, so I only open dictionary to find the vocabulary that I don't understand

Interviewer: Do you think translating the religious vocabulary is difficult? Why?

Interviewee: Yes, because in religious story many difficulties vocabulary that I got. Like based on the text that I have translated just now, hmm... “Allah will only rub these noses in the dust” in that sentence I don’t understand the meaning of rub in that story. Aaa.. because in religious story that many terminologies to explain the story.

Interviewer: What should you do when you get difficult in translation process?

Interviewee: I only try to translate it while I find the difficult vocabulary in dictionary

Interviewer: How do you translate the English text into Indonesian?

Interviewee: Usually I translate with my strategy like looking for the difficult vocabulary and then I open the dictionary to find the meaning of the word after that I start to translate the text

Interviewer: Do you have some strategies to do in translation process?

Interviewee: Yes, I do have strategy in translating the text

Interviewer: Do you ever use one of these strategies in translating?

- Translation by a more general word
- Translation by more neutral / less expressive word
- Translation by cultural substitution
- Translation by paraphrase using related word
- Translation by illustration

Interviewee: I think I use translation by a more general word

Interviewer: Why do you choose one of them to your strategies in translation process?

Interviewee: Hmm.. because it makes me understand the text when I translate it and it is the easier strategy in translating when I got the difficult vocabulary

Participant 3

Interviewer: What do you think about the test?

Interviewee: Hmm.. I think test very difficult

Interviewer: Have you ever translated the Islamic story from English into Indonesia?

Interviewee: Hmm.. yes, I have ever

Interviewer: Why do you think the test is difficult?

Interviewee: Because I think the test about the religious story and aaa.. there are have vocabulary very difficult

Interviewer: What the difficulty do you get from the text that has been done?

Interviewee: Aaa.. I think like grammatical meaning and ... also vocabulary

Interviewer: What did you do when you do the test and get difficult in translating the text?

Interviewee: Aaa.. actually I have my own strategy and aaa.. I often open the dictionary

Interviewer: Do you think translating the religious vocabulary is difficult? Why?

Interviewee: Yes, I think aaa.. the religious story is very difficult that makes me difficult and then the vocabulary about the religion story is almost aaa.. makes me confused and that is different with short story about fable, etc

Interviewer: What should you do when you get difficult in translation process?

Interviewee: Hmm.. I often take summary from the text

Interviewer: How do you translate the English text into Indonesian?

Interviewee: Aaa.. I will explain the meaning and I also take summary

Interviewer: Do you have some strategies to do in translation process?

Interviewee: Yes, I have

Interviewer: Do you ever use one of these strategies in translating?

- Translation by a more general word
- Translation by more neutral / less expressive word
- Translation by cultural substitution
- Translation by paraphrase using related word
- Translation by illustration

Interviewee: Hmmm.. I ever used the translation by paraphrase using related word

Interviewer: Why do you choose one of them to your strategies in translation process?

Interviewee: Because aaa.. it makes me easy in translating and it will be make me easy in understand the meaning

Participant 4

Interviewer: What do you think about the test?

Interviewee: I think the test is bit difficult

Interviewer: Have you ever translated the Islamic story from English into Indonesia?

Interviewee: No, I haven't

Interviewer: Why do you think the test is difficult?

Interviewee: Because this text is about religious story

Interviewer: What the difficulty do you get from the text that has been done?

Interviewee: The difficulty I get from the text is about the structure in the sentence

Interviewer: What did you do when you do the test and get difficult in translating the text?

Interviewee: I have my own strategy, like I look some meaning in dictionary and I compare it one by one

Interviewer: Do you think translating the religious vocabulary is difficult? Why?

Interviewee: Yes, I think it is difficult. Because I have never seen any religious vocabularies before

Interviewer: What should you do when you get difficult in translation process?

Interviewee: I will see the dictionary and I try and try until my translation is connect

Interviewer: How do you translate the English text into Indonesian?

Interviewee: Hmm.. I used word by word

Interviewer: Do you have some strategies to do in translation process?

Interviewee: Yes, I do

Interviewer: Do you ever use one of these strategies in translating?

- Translation by a more general word

- Translation by more neutral / less expressive word
- Translation by cultural substitution
- Translation by paraphrase using related word
- Translation by illustration

Interviewee: I think I have use translation by a more general word

Interviewer: Why do you choose one of them to your strategies in translation process?

Interviewee: Because I think it's easier to use general word to make my translation aaaa.. good

Participant 5

Interviewer: What do you think about the test?

Interviewee: I think the test is a bit easy

Interviewer: Have you ever translated the Islamic story from English into Indonesia?

Interviewee: Hmm.. yes, I ever ... I have ever translate the Islamic story

Interviewer: Why do you think the test is difficult?

Interviewee: Hmm.. because of religious story and I have ever heard this story in Indonesian language

Interviewer: What the difficulty do you get from the text that has been done?

Interviewee: I got aaa.. some unfamiliar vocabulary

Interviewer: What did you do when you do the test and get difficult in translating the text?

Interviewee: Sometimes I open online vocabulary or my own dictionary

Interviewer: Do you think translating the religious vocabulary is difficult? Why?

Interviewee: Yes, aaa.. because I think many religious vocabulary are difficult

Interviewer: What should you do when you get difficult in translation process?

Interviewee: I have to open my dictionary until I understand the content of the story

Interviewer: How do you translate the English text into Indonesian?

Interviewee: Sometimes I translate the text in every sentence. But sometimes I translate word by word. Based on how the story about.

Interviewer: Do you have some strategies to do in translation process?

Interviewee: Yes, of course I have

Interviewer: Do you ever use one of these strategies in translating?

- Translation by a more general word
- Translation by more neutral / less expressive word
- Translation by cultural substitution
- Translation by paraphrase using related word
- Translation by illustration

Interviewee: I used translation by paraphrase using related word

Interviewer: Why do you choose one of them to your strategies in translation process?

Interviewee: Because when I translate by using that strategy it makes me more understand the content of the story

Participant 6

Interviewer: What do you think about the test?

Interviewee: I think the test is hard for me

Interviewer: Have you ever translated the Islamic story from English into Indonesia?

Interviewee: Yes, sometimes I translate aaa... Islamic story English into Indonesia in my class translation 1

Interviewer: Why do you think the test is difficult?

Interviewee: Because some of vocabulary that I don't know the meaning because of the religious story

Interviewer: What the difficulty do you get from the text that has been done?

Interviewee: The difficulty is grammatical I think

Interviewer: What did you do when you do the test and get difficult in translating the text?

Interviewee: I just guess the meaning aaa.. in the subject

Interviewer: Do you think translating the religious vocabulary is difficult? Why?

Interviewee: Yes, because aaa.. the religion is difficult about the knowledge religion and I don't know about the religion as well

Interviewer: What should you do when you get difficult in translation process?

Interviewee: Hmm.. I just guess the meaning, if I cannot understand yet I open the dictionary

Interviewer: How do you translate the English text into Indonesian?

Interviewee: I translate aaa.. by explain the meaning

Interviewer: Do you have some strategies to do in translation process?

Interviewee: Yes, I have

Interviewer: Do you ever use one of these strategies in translating?

- Translation by a more general word
- Translation by more neutral / less expressive word
- Translation by cultural substitution
- Translation by paraphrase using related word
- Translation by illustration

Interviewee: Yes I use one of them there is translation by paraphrase using related word

Interviewer: Why do you choose one of them to your strategies in translation process?

Interviewee: Aaa.. I use aaa.. because of this make me easy in translating

Participant 7

Interviewer: What do you think about the test?

Interviewee: Hmm.. a little difficult

Interviewer: Have you ever translated the Islamic story from English into Indonesia?

Interviewee: I never translate the Islamic story

Interviewer: Why do you think the test is difficult?

Interviewee: Hmm.. because vocabulary in religious story sometimes difficult to understand

Interviewer: What the difficulty do you get from the text that has been done?

Interviewee: I got some difficulty in translating about the grammar in the text

Interviewer: What did you do when you do the test and get difficult in translating the text?

Interviewee: First, I read all of the text and then I try to translate it. So, when I have got the unfamiliar vocab it will help me to understand the text.

Interviewer: Do you think translating the religious vocabulary is difficult? Why?

Interviewee: Hmm.. yes, I found many difficulties in translating the religious story

Interviewer: What should you do when you get difficult in translation process?

Interviewee: I should do more until I really understand about the story

Interviewer: How do you translate the English text into Indonesian?

Interviewee: I translate used take conclusion from the story in translating

Interviewer: Do you have some strategies to do in translation process?

Interviewee: Hmm.. yes, I have some strategies in translation process

Interviewer: Do you ever use one of these strategies in translating?

- Translation by a more general word
- Translation by more neutral / less expressive word
- Translation by cultural substitution
- Translation by paraphrase using related word
- Translation by illustration

Interviewee: I think translation by paraphrase using related word

Interviewer: Why do you choose one of them to your strategies in translation process?

Interviewee: Hmm.. because I think it is more appropriate to use in translating and... I comfortable when I used that strategy

Participant 8

Interviewer: What do you think about the test?

Interviewee: Difficult

Interviewer: Have you ever translated the Islamic story from English into Indonesia?

Interviewee: Never

Interviewer: Why do you think the test is difficult?

Interviewee: Because about religious story and I got the difficult vocabulary

Interviewer: What the difficulty do you get from the text that has been done?

Interviewee: I got difficulty in grammar

Interviewer: What did you do when you do the test and get difficult in translating the text?

Interviewee: I will try hard until I can translate the text

Interviewer: Do you think translating the religious vocabulary is difficult? Why?

Interviewee: Yes, because the vocabulary difficult to understand

Interviewer: What should you do when you get difficult in translation process?

Interviewee: I should make my own summary based on the text by my own language

Interviewer: How do you translate the English text into Indonesian?

Interviewee: Based on my translating the text I used word by word when I translate

Interviewer: Do you have some strategies to do in translation process?

Interviewee: Yes, I do

Interviewer: Do you ever use one of these strategies in translating?

- Translation by a more general word
- Translation by more neutral / less expressive word
- Translation by cultural substitution
- Translation by paraphrase using related word
- Translation by illustration

Interviewee: Hmmm.. translation by a more general word

Interviewer: Why do you choose one of them to your strategies in translation process?

Interviewee: Because make me more understand the text when translating

Participant 9

Interviewer: What do you think about the test?

Interviewee: Difficult

Interviewer: Have you ever translated the Islamic story from English into Indonesia?

Interviewee: I never translate the Islamic story from English into Indonesia

Interviewer: Why do you think the test is difficult?

Interviewee: Because the vocabulary aaa.. because the vocabulary in the story is difficult

Interviewer: What the difficulty do you get from the text that has been done?

Interviewee: The difficulty I got from the text only the vocabulary

Interviewer: What did you do when you do the test and get difficult in translating the text?

Interviewee: Hmm... I open dictionary or I asked with my friends aaa.. the meaning of vocabulary that I don't know the meaning

Interviewer: Do you think translating the religious vocabulary is difficult? Why?

Interviewee: Yes, because there are aaa.. many vocabulary from the Islamic story that I never heard but when I search in the dictionary that have the meaning

Interviewer: What should you do when you get difficult in translation process?

Interviewee: I should open my dictionary and I will try to translate it until it can aaa..to translate

Interviewer: How do you translate the English text into Indonesian?

Interviewee: I translate by looking the the vocabulary and I translate it. Aaa.. like I looking for word by word and then I translate it

Interviewer: Do you have some strategies to do in translation process?

Interviewee: Yes, I have

Interviewer: Do you ever use one of these strategies in translating?

- Translation by a more general word
- Translation by more neutral / less expressive word
- Translation by cultural substitution

- Translation by paraphrase using related word
- Translation by illustration

Interviewee: Hmm.. I think I used translation by a more general word

Interviewer: Why do you choose one of them to your strategies in translation process?

Interviewee: Hmm.. based on my experience in translating aaa.. when I used that strategies make me easy in translation process

Participant 10

Interviewer: What do you think about the test?

Interviewee: I think the test is little difficult for me

Interviewer: Have you ever translated the Islamic story from English into Indonesia?

Interviewee: Sometimes. Hmm.. because in the third semester in translation 1 I ever translate it

Interviewer: Why do you think the test is difficult?

Interviewee: Because I have aaa.. I have lack the vocabulary in Islamic story

Interviewer: What the difficulty do you get from the text that has been done?

Interviewee: I got difficult in putting the meaning. Aaa.. I mean I got difficult in translating because of aaa.. the vocabulary in the story that hard for me

Interviewer: What did you do when you do the test and get difficult in translating the text?

Interviewee: I try to translate the test aaa.. and if I get the unfamiliar vocabulary I looking the meaning in my dictionary

Interviewer: Do you think translating the religious vocabulary is difficult? Why?

Interviewee: Yes, because in religious story many terminologies meaning hmm.. so it makes me difficult to put the meaning. Aaa.. for the example from the story aaa.. “he put aaa.. he put on his sword”. Usually the meaning of “put on” is aaa.. memakai. But I got aaa.. I got the trouble in putting the appropriate meaning in that sentence. Hmm.. I

think if I put the meaning to be “meletakkan” it can be and if I put it “memakai” it can be too. So the religious aaa.. the religious vocabulary is difficult for me

Interviewer: What should you do when you get difficult in translation process?

Interviewee: I just try and try like aaa.. I open my dictionary and until the story can to translate

Interviewer: How do you translate the English text into Indonesian?

Interviewee: I translate the story aaa.. each word, so if I got the difficult vocabulary I will look to dictionary

Interviewer: Do you have some strategies to do in translation process?

Interviewee: Yes, I do

Interviewer: Do you ever use one of these strategies in translating?

- Translation by a more general word
- Translation by more neutral / less expressive word
- Translation by cultural substitution
- Translation by paraphrase using related word
- Translation by illustration

Interviewee: I think I used translation by a more general word

Interviewer: Why do you choose one of them to your strategies in translation process?

Interviewee: Hmm.. why I choose that strategy, aaa.. I think based on the way I translating the text it is the only one the easier strategy in doing translation, and makes me more understand the aaa.. the content of the story

Name: Annisa

Unit : 02

Date : 28 Mei 2018

(P1)

Hijrah to Madinah

When Umar decided migrate to Madinah, he insisted on doing so openly. Ibn Abbas (may Allah be pleased with him) said: Ali bin Abi Talib said to me: I do not know of any of the migrants who did not migrate in secret, except Umar ibn Al-Khattab. When he decided to migrate, he put on his sword, put his bow over his shoulder, picked up his arrows and carried his stick. He went out to the Ka'bah, where a number of Quraysh were gathered in its courtyard, and circumambulated the House seven times, at a leisurely pace. Then he went to the Maqam and prayed tranquilly. Then he went to the circles of people, one by one, and said to them, "May your faces become ugly! Allah will only rub these noses in the dust. Whoever wants his mother to be bereft of him and his children to become orphans and his wife to become a widow, let him meet me behind this valley, Ali said, "No one followed him except a few of those who were weak and oppressed. He taught them and told them about Islam, then he went on his way." (Al-Sayed, 1996: 30)

Hijrah ke Madinah

Ketika Umar memutuskan berpindah ke Madinah, dia bersikeras melakukannya secara terbuka. Ibnu Abbas (Semoga Allah meridhainya) berkata: Ali bin Abi Thalib telah berkata kepadaku: Saya tidak tahu salah satu migran pun yang tidak bermigrasi secara rahasia, kecuali Umar bin Al-Khattab. Ketika dia memutuskan untuk bermigrasi, dia memakai pedangnya, meletakkan busurnya di atas bahunya, mengambil anak panahnya dan membawa tongkatnya. Dia pergi ke Ka'bah, dimana sejumlah orang-orang Quraisy ditumpulkan di halaman nya, and mengelilingi rumah tersebut tujuh kali, dengan langkah yang santai. Kemudian dia pergi ke Maqam dan berdoa dengan tenang. Kemudian dia pergi ke lingkaran orang-orang, satu demi satu dan berkata kepada mereka,

• Semoga wajah~~nya~~ kalian menjadi jelek!

Allah hanya akan menggosok hidungs" ini ~~dan~~ di dalam debu. Siapapun yang ingin ibunya kehilangan nya dan anak-anaknya menjadi anak yatim dan istinnya menjadi seorang janda, biarlah dia bertemu aku dibelakang lembah ini, Ali berkata,

Tidak ada satupun yg mengikutinya kecuali beberapa dari mereka yang lemah dan tertindas. Dia mengajari mereka dan membenarkan mereka tentang Islam /allo dia melanjutkan perjalanannya (Al-Sayed, 1996: 30)

Name: Khairul Alwyan (P2)

Unit : 2

Date : 28

Hijrah to Madinah

When Umar decided migrate to Madinah, he insisted on doing so openly. Ibn Abbas (may Allah be pleased with him) said: Ali bin Abi Talib said to me: I do not know of any of the migrants who did not migrate in secret, except Umar ibn Al-Khattab. When he decided to migrate, he put on his sword, put his bow over his shoulder, picked up his arrows and carried his stick. He went out to the Ka'bah, where a number of Quraysh were gathered in its courtyard, and circumambulated the House seven times, at a leisurely pace. Then he went to the Maqam and prayed tranquilly. Then he went to the circles of people, one by one, and said to them, 'May your faces become ugly! Allah will only rub these noses in the dust. Whoever wants his mother to be bereft of him and his children to become orphans and his wife to become a widow, let him meet me behind this valley,' Ali said, 'No one followed him except a few of those who were weak and oppressed. He taught them and told them about Islam, then he went on his way.' (Al-Sayed, 1996: 30)]

Ali berkata, "Tidak seorangpun mengikutinya kecuali beberapa orang yang terdapat mereka lemah dan tertindas. Dia mengajarkan mereka dan memberitahu mereka tentang Islam, kemudian dia pergi pada jalannya." (Al-Sayed, 1996: 30)

Hijrah ke Madinah

Ketika Umar memutuskan berpindah tempat tinggal ke Madinah, dia insisted dengan sangat terbuka. Ali bin Abi Talib berkata kepadaku: Saya tidak tau ada yg berpindah tempat yg berpindah secara diam-diam, kecuali Umar Ibn Al-Khattab. ketika dia memutuskan untuk berpindah tempat, dia meletakkan pedangnya, meletakkan bow diatas pundaknya, mengambil anak2 panahnya dan membawa gagangnya. dia pergi keluar ka'bah. dimana seorang Quraysh gathered di courtyard, kemudian dia circumambulated rumah tujuh kali, di sebuah leisurely pace. kemudian dia pergi ke Maqam dan shalat tranquilly. kemudian dia pergi ke sekelompok orang, satu per satu, dan berkata kepada mereka, "Mungkin wajah2 mu akan menjadi jelek! Allah tak hanya akan rub hidung mu di dust. Barang siapa ingin ibunya menjadi bereset kpdnya dan anaknya menjadi orphans dan istrinya menjadi widow, biarlah dia bertemu aku dibali Valley ini.

Att

Name: SS (P3)

Unit :

Date : 28-5-18

Hijrah to Madinah

When Umar decided migrate to Madinah, he insisted on doing so openly. Ibn Abbas (may Allah be pleased with him) said: Ali bin Abi Talib said to me: I do not know of any of the migrants who did not migrate in secret, except Umar ibn Al-Khattab. When he decided to migrate, he put on his sword, put his bow over his shoulder, picked up his arrows and carried his stick. He went out to the Ka'bah, where a number of Quraysh were gathered in its courtyard, and circumambulated the House seven times, at a leisurely pace. Then he went to the Maqam and prayed tranquilly. Then he went to the circles of people, one by one, and said to them, 'May your faces become ugly! Allah will only rub these noses in the dust. Whoever wants his mother to be bereft of him and his children to become orphans and his wife to become a widow, let him meet me behind this valley, Ali said, "No one followed him except a few of those who were weak and oppressed. He taught them and told them about Islam, then he went on his way." (Al-Sayed, 1996: 30)

Hijrah ke Madinah

Ketika Umar memutuskan bermigrasi ke Madinah, dia berniat melakukannya secara terbuka. Ibn Abbas (رضي الله عنه) berkata: Ali bin Abi Talib berkata padaku: Aku tidak kenal siapapun dari orang migran yang tidak bermigrasi dalam rahasia, kecuali Umar bin Khatab. Ketika dia memutuskan untuk migrasi, dia meletakkan pedangnya, menaruh busurnya di atas bahunya, memetik anak panah dan membawa tongkatnya. Dia pergi ke Ka'bah, dimana sejumlah orang Quraisy berkumpul di halaman, dan mengelilingi rumahku 7 kali, dengan kecepatan yang santai. Lalu dia ke Maqam dan shalat dengan tenang. Lalu dia pergi ke Segerombolan orang, satu persatu, dan berkata pada mereka. "Semoga wajahmu jelek! Allah hanya akan menggosok hidung ini ke pasir. Siapapun yang ingin ibunya kehilanganmu dan anaknya jadi yatim dan istrinya menjadi janda, biarlah dia bertemu saya di belakang lembah ini. Ali berkata: "Tidak siapapun yang mengikutinya kecuali beberapa orang yang lemah dan tertekan. ~~He~~ Dia mengajarkan mereka tentang Islam, lalu dia pergi ke jalannya sendiri. 🙏

Hijrah ke Madinah

Ketika Umar memutuskan ~~untuk~~ pindah ke Madinah, dia bersikeras untuk melakukannya secara terbuka. Ibnu Abbas (semoga Allah senang dia) berkata: Ali bin Abi Thalib berkata kepadaku: saya tdk tau dari semua migran yang tidak bermigrasi secara rahasia, kecuali Umar yang Al-Khatab. Ketika dia memutuskan utk bermigrasi, dia memakai pedangnya, meletakkan busur dipundaknya, mengambil anak panahnya dan membawa tongkatnya.

Dia pergi ke Ka'bah dimana sejumlah orang kafir bertumpul dihalaman-nya, dan mengelilingi rumah tnyun kali, dengan langkah santai. kemudian dia pergi ke makam dan berdoa dg tercing. kemudian dia pergi ke lingkungan org~ satu persatu, dan berkata kepd mereka, semoga wasalmu menjadi jelek!

Allah hanya akan menggosok hidungnya dlm debu. Siapapun yang ingin ibunya kehilangan dia dan anak~nya menjadi yatim piatu dan istrinya menjadi janda, biarlah dia menemui aku di belakang lembah ini. Ali berkata, "tdk ada yg mengikutinya kecuali seorang banyak dari mereka yg lemah dan tertindas. Dia menasar mereka dan memberi tau mereka tteq Islam, lalu dia melanjutkan perjalanan.

(Al-SAFED, 1996: 30).

name: Dara Husnadar (PA)

date: 28 Mei 2018

Hijrah to Madinah

When Umar decided migrate to Madinah, he insisted on doing so openly. Ibn Abbas (may Allah be pleased with him) said: Ali bin Abi Thalib said to me: I do not know of any of the migrants who did not migrate in secret, except Umar ibn Al-Khattab. When he decided to migrate, he put on his sword, put his bow over his shoulder, picked up his arrows and carried his stick. He went out to Ka'bah, where a number of Quraysh were gathered in its courtyard, and circumambulated the House seven times, at a surely pace. Then he went to the Maqam and prayed tranquilly. When he went to the circles of people, one by one, and said to them, May your faces become ugly! Allah will only rub these noses in dust. Whoever wants his mother to be bereft of him and his children to become orphans and his wife to become a widow, let him meet me behind this valley, Ali said, "No one followed him except a few of those who were weak and oppressed. He taught them and told them about Islam, then he went on his way." (Al-Safed, 1996: 30)

Name: EY (16)

Unit :

Date : 20 May 2018

Hijrah to Madinah

When Umar decided migrate to Madinah, he insisted on doing so openly. Ibn Abbas (may Allah be pleased with him) said: Ali bin Abi Talib said to me: I do not know of any of the migrants who did not migrate in secret, except Umar Ibn Al-Khattab. When he decided to migrate, he put on his sword, put his bow over his shoulder, picked up his arrows and carried his stick. He went out to the Ka'bah, where a number of Quraysh were gathered in its courtyard, and circumambulated the House seven times, at a leisurely pace. Then he went to the Maqam and prayed tranquilly. Then he went to the circles of people, one by one, and said to them, "May your faces become ugly! Allah will only rub these noses in the dust. Whoever wants his mother to be bereft of him and his children to become orphans and his wife to become a widow, let him meet me behind this valley, Ali said, "No one followed him except a few of those who were weak and oppressed. He taught them and told them about Islam, then he went on his way." (Al-Sayed, 1996: 30)

Hijrah ke Madinah

Saat Umar memutuskan bermigrasi ke Madinah, dia bersikeras melakukannya secara terang-terangan (terbuka). Ibn Abbas (semoga Allah meridhainya) berkata: Ali bin Abi Talib berkata kepadaku: Aku tidak mengetahui ~~banyak~~ jumlah migran yang ~~seperti itu~~ tidak berhijrah secara tersembunyi, kecuali Umar Ibn Al-Khattab. Ketika Umar memutuskan untuk berhijrah, dia memakai pedangnya. Meletakkan ikatan tali di atas pundaknya. Mengambil anak panahnya dan membawa tongkatnya. Dia pergi menuju Ka'bah, dimana sejumlah orang berkumpul di halaman Ka'bah, dan berkeliling Ka'bah 7 x dengan langkah santai. Kemudian dia menuju Maqam dan shalat dgn tenang. Kemudian dia menghampiri sekumpulan orang, satu persatu dia katakan ke mereka, "semoga wajahmu menjadi jelek! Allah hanya akan menggosok hidungmu ini dalam debu. Barangsiapa yg menginginkan ibunya kehilangan dirinya dan anak-anaknya menjadi yatim serta istrinya menjadi janda, biarlah dia menemui di belakang lembah ini, Ali berkata, "Tidak ada seorangpun yg mengikuti Umar ~~ke~~ sedikit dari mereka yang lemah dan tertindas. Dia mengajarkan mereka dan melepaskan lidah mereka tentang Islam, kemudian dia pergi."

Hijrah ke Madinah

Ketika Umar memutuskan hijrah ke Madinah, ia berbisikan untuk melawannya secara terang-terangan. Ibnu Abba (Z.A) berkata: Ali bin Abi Talib berkata kepadaku. Saya tidak tahu salah satu dari orang yang bermigrasi yang bermigrasi. Semua nahapi, kecuali: Uman dan Khatib. Ketika dia memutuskan untuk bermigrasi, dia membawa pelanginya, melakukan busur di pundaknya, memikul anak panah dan membawa gajungnya. Dia pergi ke Isabah, dimana sejumlah orang awatlah berkumpul di halamannya, dan mengdinginya tugunan itu tujuh kali, dengan langkah santai. Kemudian dia pergi ke Lingkarung orang (kelompok), satu persatu dan ia berkata kepada mereka: Semoga wadumu menjadi jutek! Allah akan mengotokieling -hidung ini sedelam debu. Siapapun yang ingin ibunya kelakungannya dan anak-anaknya untuk menjadi yatum piatu dan istrinya menjadi janda, biarlah ia bertemu saya di belalang kembang ini, Ali berkata, "Tidak ada yang menginginya kecuali beberapa orang dari mereka yang lemah, dan tertindas. Dia menging: mereka dan memberi tahu mereka tentang Islam, kemudian ia melanjutkan perjalanannya.

Name: USE/2AL (P7)
Unit : 160203207
Date : 23 MAY 2018

Hijrah to Madinah

When Umar decided migrate to Madinah, he insisted on doing so openly. Ibn Abbas (may Allah be pleased with him) said: Ali bin Abi Talib said to me: I do not know of any of the migrants who did not migrate in secret, except Umar ibn Al-Khattab. When he decided to migrate, he put on his sword, put his bow over his shoulder, picked up his arrows and carried his stick. He went out to the Ka'bah, where a number of Quraysh were gathered in its courtyard, and circumambulated the House seven times, at a leisurely pace. Then he went to the Maqam and prayed tranquilly. Then he went to the circles of people, one by one, and said to them, "May your faces become ugly! Allah will only rub noses in the dust. Whoever wants his mother to be bereft of him and his children to become orphans and his wife to become a widow, let him meet me behind this valley, Ali said, "No one followed him except a few of those who were weak and oppressed. He taught them and told them about Islam, then he went on his way." (Al-Sayed, 1996: 30)

8
Name: Fadhliah Rahmah (P8)

Date:

Mei, 23th 2019

Hijrah to Madinah

When Umar decided to migrate to Madinah, he insisted on doing so only. Ibn Abbas (may Allah be pleased with him) said: Ali bin Abi Talib said to me: I do not know of any of the migrants who decided to migrate in secret, except Umar ibn al-Khattab. When he decided to migrate, he put on his sword, put his bow over his shoulder, picked up his arrows and carried his stick. He went out to Ka'bah, where a number of Quraysh were gathered in its courtyard, and circumambulated the House seven times, at a sure pace. Then he went to the Maqam and prayed tranquilly. When he went to the circles of people, one by one, and said to them, "May your faces become ugly! Allah will only rub these noses in dust. Whoever wants his mother to be bereft of him and his children to become orphans and his wife to become a widow, let him meet me behind this valley," Ali said, "No one followed him except a few of those who were weak and oppressed. He taught them and told them about Islam, then he went on his way." (Ali, 1996: 30)

Hijrah ke Madinah

Ketika Umar memutuskan hijrah ke Madinah, dia bersikeras melakukannya secara terbuka. Ibnu Abbas RA berkata: Ali bin Abi Thalib berkata kepada: Aku tidak mengetahui siapapun dari imigran yang tidak bermigrasi secara rahasia kecuali Umar bin al-Khattab. Ketika dia memutuskan untuk hijrah, dia tidak meninggalkan pedangnya, metakatkan busur ke bahunya, mengambil panahnya dan membawa tongkatnya. Dia pergi menuju Ka'bah, dimana orang-orang Quraysh berkumpul di halamannya, dan mengitari Ka'bah tujuh kali, dengan kecepatan santai. Kemudian Umar pergi ke Maqam dan berdoa dengan tenang. Kemudian dia pergi ke tempat orang yang mengajarnya tersebut, satu persatu, dan berkata kepada mereka, 'Semoga wajahmu menjadi buruk! Allah hanya akan menggosok hidung-widung ini dengan debu. Siapapun yang ingin ibunya kehilangan anak-anaknya menjadi yatim piatu dan istrinya menjadi seorang janda, temui aku di belakang lembah ini, Ali berkata, "Tidak ada seorang pun yang mengajarkannya dan memberitahu mereka tentang Islam, kemudian dia melanjutkan perjalanannya." (Ali - Sayed, 1996: 30)

→ Ketika Umar memutuskan untuk pindah ke Madinah, dia menuntut perlakuan yg sangat buruk. Ibn Abbas (seorang Allah merahmatinya) berkata:

Ali bin Abi Talib berkata kepada ku: Aku tidak tahu mengenai pendatang yang tidak berpindah tempat rahasia, kecuali Umar bin Al-Khattab, ketika dia memutuskan untuk ~~semp~~ hijrah, he ~~tidak~~ membaca pedang nya, dia ~~menawar~~ ~~menembakkan~~ ~~pedang~~ melemparkan busur dan anak panah, dan membunuh anak panahnya dan membawa tangkainya. Dia pergi ke karubah, dimana jumlah ~~0~~ org Quraysh berkumpul di halaman gedung yg dikelilingi tembok, dan dikelilingi oleh rumah ^{wah} pada waktu senggang.

Kemudian dia pergi ke Maqam dan berdoa dengan tenang. Kemudian dia pergi ke sekeliling orang, satu per satu, dan berkata kepada mereka,

'Semoga Allahmu menjadi saksi! Allah akan ~~memenuhi~~ tidurnya ini

di tang sumpah. Siapapun ingin luncur untuk meningsalkan dia dan anaknya untuk menjadi anak yatim dan istihni-nya untuk menjadi janda. Iygo bertemu dengannya di Golokas lembah ini, Ali berkata

(Tidak sorawapun mengikutinya kecuali sedikit org yg lemah

dan tertekan. Dia ~~sempurna~~ mengajani mereka dan membuat

Achukem mereka tertang ~~hijrah~~, kemudian dia pergi melangkah pergi).

Railken (Pg)

28 Mei 2018

Hijrah to Madinah

hen Umar decided migrate to Madinah, he insisted on doing so only. Ibn Abbas (may Allah be pleased with him) said: Ali bin Talib said to me: I do not know of any of the migrants who did migrate in secret, except Umar bin Al-Khattab. When he decided to migrate, he put on his sword, put his bow over his shoulder, picked up his arrows and carried his stick. He went out to Ka'bah, where a number of Quraysh were gathered in its courtyard, and circumambulated the House seven times, at a surely pace. Then he went to the Maqam and prayed tranquilly. Then he went to the circles of people, one by one, and said to them, 'ay your faces become ugly! Allah will only rub these noses in dust. Whoever wants his mother to be bereft of him and his children to become orphans and his wife to become a widow, let n meet me behind this valley, Ali said, "No one followed him cept a few of those who were weak and oppressed. He taught em and told them about Islam, then he went on his way." (Al- yed, 1996: 30)

nama: Nore Angraeni Deska (P10)

idit : 05

date : 28-05-2018

Wahid (by) (10/01/18)

Hijrah to Madinah

When Umar decided migrate to Madinah, he insisted on doing so only. Ibn Abbas (may Allah be pleased with him) said: Ali bin Abi Talib said to me: I do not know of any of the migrants who did not migrate in secret, except Umar ibn Al-Khattab. When he decided to migrate, he put on his sword, put his bow over his shoulder, picked up his arrows and carried his stick. He went out to Ka'bah, where a number of Quaysh were gathered in its courtyard, and circumambulated the House seven times, at a surely pace. Then he went to the Maqam and prayed tranquilly. When he went to the circles of people, one by one, and said to them, "May your faces become ugly! Allah will only rub these noses in dust. Whoever wants his mother to be bereft of him and his children to become orphans and his wife to become a widow, let him meet me behind this valley, Ali said, "No one followed him except a few of those who were weak and oppressed. He taught them and told them about Islam, then he went on his way." (Aliyud, 1996: 30)

Hijrah ke madinah

Ketika Umar memutuskan untuk berpindah ke madinah, dia berseteru melukukanya terang-terangan. Ibnu Abbas SA mengatakan: ali bin Abi Talib berkata kepadaku: saya tidak mengetahui satu pun dari migran-migran yang tidak melakukan imigrasi secara sembunyi-sembunyi kecuali Umar bin Khattab, ketika dia memutuskan untuk berhijrah. dia meletakkan pedangnya. Dia menundukan pundaknya, menciptakan Busuk dan membawa tongkatnya. Dia pergi ke Ka'bah. Dimana sekumpulan orang Quaisy berkumpul di sekelilingnya. Mengelilingi rumah tersebut tujuh kali (Ka'bah) dengan tidak tergesa-gesa kemudian dia pergi ke Maqam dan berdoa dengan tenang. Kemudian dia ke perkumpulan orang-orang satu persatu. dan dia berkata kepada mereka: "semoga wajahmu menjadi busuk!" "dialah hawth akan menggorok hidungmu dalam debu. siapa saja yang menginginkan ibunya hilang hawa par kedanya dan pada anaknya yang menjadi anak yatim. dan istrinya menjadi sandu, maka temui di belakang lembah ini." Ali berkata: Tidak ada satupun yang mengetahuinya kecuali sebagian kecil yang lemah dan mengikutinya. Dia mengajarkan kami dan menyampaikan kepada mereka tentang Islam dan dia berjanji di jalannya-

Hijrah ke Madinah

Ketika Umar memutuskan untuk Hijrah ke Madinah, dia berserah melaluannya terang-terangan. Ibnu Abbas F.a mengatakan: Ali bin Abi Thalhah berkata kepada: Saya tidak menyetujui sahupun dari kepadamu: Saya tidak ~~tidak~~ tidak melakukan imigran-imigran yang ~~ke~~ ke'auli imigrasi secara sembunyi-sembunyi. Keputusan untuk Umar bin Khattab. Ketika dia memutuskan untuk Hijrah, dia meletakkan pedangnya. Dia membawa pedangnya, menyipukan panah dan meletakkan tangutnya. Dia pergi ke Ka'bah, dimana berkumpul orang Quraisy berkumpul di sekelilingnya. Anas bin Lingsi rumah tersebut Tujuh hari (Ka'bah) dengan tidak tergesa-gesa. Kemudian dia pergi ke Maqam dan berdu dengan tenang. Kemudian dia berkumpul kepada orang-orang, satu persatu, dan dia berkata kepada mereka: "Semoga wajahmu menjadi debu. Siapa saja akan menggosok hidungnya hilang harapan kep-danya yang meninggalkan ibunya menjadi anak yatim dan istinya dan pada anaknya yang menjadi anak dibelakang Lembar menjadi ganda, maka temui aku dibelakang Lembar ini, ~~ketika~~ Ali berkata, Tidak ada satupun yang menghutnya ke'auli sebagian kecil yang kemah dan tertundus. Dia mengajarkan ~~mereka~~ dan mengatakan menyampikan kepada mereka tentang Islam, kemudian dia berjalan dijalanannya.

nama: Dian Nurstiyoga (P11)

usia: 2

tanggal: 28 Mei 2018

Hijrah to Madinah

When Umar decided migrate to Madinah, he insisted on doing so only. Ibn Abbas (may Allah be pleased with him) said: Ali bin Abi Talib said to me: I do not know of any of the migrants who did not migrate in secret, except Umar Ibn Al-Khattab. When he decided to migrate, he put on his sword, put his bow over his shoulder, picked up his arrows and carried his stick. He went out to Ka'bah, where a number of Quraysh were gathered in its courtyard, and circumambulated the House seven times, at a steady pace. Then he went to the Maqam and prayed tranquilly. When he went to the circles of people, one by one, and said to them, may your faces become ugly! Allah will only rub these noses in dust. Whoever wants his mother to be bereft of him and his children to become orphans and his wife to become a widow, let him meet me behind this valley, Ali said, "No one followed him except a few of those who were weak and oppressed. He taught them and told them about Islam, then he went on his way." (Ali, 1996: 30)

Name: Anggia Rinalda (P12)

Unit :

Date : 28 Mar 2018

Hijrah to Madinah

When Umar decided migrate to Madinah, he insisted on doing so openly. Ibn Abbas (may Allah be pleased with him) said: Ali bin Abi Talib said to me: I do not know of any of the migrants who did not migrate in secret, except Umar ibn Al- Khattab. When he decided to migrate, he put on his sword, put his bow over his shoulder, picked up his arrows and carried his stick. He went out to the Ka'bah, where a number of Quraysh were gathered in its courtyard, and circumambulated the House seven times, at a leisurely pace. Then he went to the Maqam and prayed tranquilly. Then he went to the circles of people, one by one, and said to them, 'May your faces become ugly! Allah will only rub theses noses in the dust. Whoever wants his mother to be bereft of him and his children to become orphans and his wife to become a widow, let him meet me behind this valley. Ali said, "No one followed him except a few of those who were weak and oppressed. He taught them and told them about Islam, then he went on his way." (Al-Sayed, 1996: 30)

Hijrah ke Madinah

Ketika Umar memutuskan berpindah ke Madinah, dia meminta bersiatis Metakutannya secara terbuka. Ibnu Abbas (Semoga Allah senang dgn dia) berkata: Ali bin Abi talib berkata kepada saya saya tidak tahu ada migran yg tidak berpindah secara rahasia, kecuali Umar bin Al-Khattab. Ketika dia memutuskan berpindah, dia memakai pedangnya, Menaruh busurnya diatas bahunya, Mengambil anak panahnya dan membawa tongkatnya, dia pergi keluar ke Ka'bah, dimana sejumlah Quraysh dikumpulkan dihadapannya, dan mengelilingi rumah ^{nya} dengan senjata kemudian dia pergi ke makam dan berdoa dgn tenang. Kemudian dia pergi ke lapangan Orang-orang satu persatu dan dia berkata kepada mereka: Semoga wajahmu menjadi jelek, hanya akan menjatuhkan hidungmu dikam dan siapa pun yg lupa bunya kehilangan dia dan anak-anaknya menjadi yatim piatu dan istrinya menjadi janda, Carikan dia Menemuiku di belakang lembah ini. Ali berkata: Tidak satu

Ketika Umar memutuskan bermigrasi ke Madinah, dia berusaha keras untuk melakukan dengan sangat terbuka. Ibnu Abbas (semoga Allah melihatnya) berkata: Ali bin Abi Talib berkata padaku: Saya tidak tau beberapa dari migran yang tidak bermigrasi secara sembunyi-sembunyi kecuali Umar bin Khatab. Ketika dia memutuskan untuk bermigrasi, dia memakai pedangnya, melingkarkan busur pada bahunya, membawa anak panah dan membawa tongkatnya. Dia pergi ke Ka'bah, dimana beberapa orang Quraysh berkumpul di wilayah negara mereka, dan mengelilingi rumah tujuh laki, pada langkah yang santai. Kemudian dia pergi ke Maqam dan berdoa dengan tenang. Kemudian dia pergi ke kerumunan orang-orang, satu per satu, dan berkata pada mereka "semoga wajahmu menjadi ~~baik~~ jelek!" ~~semoga~~ Allah hanya akan menggereatkan hidung-hidung ini ~~semoga~~ pada saat petang. siapa saja yang ingin ibunya kehitanannya dan anaknya yatim ~~petang~~ dan istrinya menjadi janda, biarlah dia menemui saya di belabang lembah ini. Ali berkata "Tidak ada seorangpun yang mengikuti dia kecuali beberapa dari mereka yang lemah dan tertindas. Dia mengajari dan memberitahu mereka tentang Islam, kemudian dia pergi ~~petang~~ dengan caranya.

nama: Mubharir Asy'ari (PB)

dit : 2

date : 28/05/18

Hijrah to Madinah

Umar decided migrate to Madinah, he insisted on doing so only. Ibn Abbas (may Allah be pleased with him) said: Ali bin Abi Talib said to me: I do not know of any of the migrants who did migrate in secret, except Umar ibn Al-Khattab. When he decided to migrate, he put on his sword, put his bow over his shoulder, picked up his arrows and carried his stick. He went out to Ka'bah, where a number of Quraysh were gathered in its courtyard, and circumambulated the House seven times, at a sure pace. Then he went to the Maqam and prayed tranquilly. When he went to the circles of people, one by one, and said to them, "May your faces become ugly! Allah will only rub these noses in dust. Whoever wants his mother to be bereft of him and his children to become orphans and his wife to become a widow, let him meet me behind this valley," Ali said, "No one followed him except a few of those who were weak and oppressed. He taught them and told them about Islam, then he went on his way." (Ali, 1996: 30)

Name: HM (P15)

Unit :

Date : 28/5/2018

Hijrah to Madinah

When Umar decided migrate to Madinah, he insisted on doing so openly. Ibn Abbas (may Allah be pleased with him) said: Ali bin Abi Talib said to me: I do not know of any of the migrants who did not migrate in secret, except Umar ibn Al-Khattab. When he decided to migrate, he put on his sword, put his bow over his shoulder, picked up his arrows and carried his stick. He went out to the Ka'bah, where a number of Quraysh were gathered in its courtyard, and circumambulated the House seven times, at a leisurely pace. Then he went to the Maqam and prayed tranquilly. Then he went to the circles of people, one by one, and said to them, 'May your faces become ugly! Allah will only rub these noses in the dust. Whoever wants his mother to be bereft of him and his children to become orphans and his wife to become a widow, let him meet me behind this valley,' Ali said, 'No one followed him except a few of those who were weak and oppressed. He taught them and told them about Islam, then he went on his way.' (Al-Sayed, 1996: 30)

Hijrah ke Madinah

Ketika Umar memutuskan untuk bermigrasi ke Madinah, ia bersikeras dalam melakukannya dengan terbuka. Ibnu Abbas (semoga Allah memberkahiannya) berkata: Ali bin Abi Talib berkata kepada kepala kerumahnya yang tidak tahu ada migrasi yang tidak bermigrasi secara rahasia, kecuali Umar - Ibnu Al-Khattab. Ketika ia memutuskan untuk bermigrasi, ia membawa pedangnya, melewatkan busur panahnya di punggungnya, mengangkat anak panahnya dan mengangkat tongkatnya. Dia keluar dari Ka'bah, dimana tempat bangsa Quraysh menetap, dan menyelesaikan rumah sebanyak tujuh kali, dengan langkah yang tidak tergesa-gesa. Lalu ia pergi ke kuburan dan berdoa dengan tenang. Kemudian ia pergi ke kerumunan orang dan berkata pada satu per satu orang "Semoga wajahmu menjadi jelek! Allah hanya akan menggosok hidungmu dengan debu - barang siapa yang ingin ibunya ~~menjadi~~ kehilangan anaknya dan anak menjadi yatim dan istrinya menjadi janda, sukar dia pampas saya & belakung bukit ini, Ali berkata, "Tidak ada ~~orang~~ yang mengikuti kecuali beberapa dari mereka yang lemah dan tertindas - ia mengajarkan dan menjelaskan kepada mereka tentang Islam, lalu ~~menetap~~ ia masuk Islam." (Al-Sayed, 1996: 30)



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI AR-RANIRY BANDA ACEH
FAKULTAS TARBİYAH DAN KEGURUAN

Jl. Syeikh Abdur Rauf Kopelma Darussalam Banda Aceh
 Telp: (0651) 7551423 - Fax. (0651) 7553020 Situs : www.tarbiyah.ar-raniry.ac.id

Nomor : B- 5041 /Un.08/TU-FTK/ TL.00/05 /2018

09 Mei 2018

Lamp : -

Hal : Mohon Izin Untuk Mengumpul Data
 Menyusun Skripsi

Kepada Yth.

Di -
 Tempat

Dekan Fakultas Tarbiyah dan Keguruan (FTK) UIN Ar-Raniry Darussalam Banda Aceh dengan ini memohon kiranya saudara memberi izin dan bantuan kepada:

N a m a	: Maiya Lucito
N I M	: 140 203 133
Prodi / Jurusan	: Pendidikan Bahasa Inggris
Semester	: VIII
Fakultas	: Tarbiyah dan Keguruan UIN Ar-Raniry Darussalam.
A l a m a t	: Jl. Tongkol No. 36, Gampong Laksana Banda Aceh

Untuk mengumpulkan data pada:

UIN Ar-Raniry

Dalam rangka menyusun Skripsi sebagai salah satu syarat untuk menyelesaikan studi pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry yang berjudul:

The Analysis of Students' Difficulties and Strategis Used in English Translation Process

Demikianlah harapan kami atas bantuan dan keizinan serta kerja sama yang baik kami ucapkan terima kasih.

An. Dekan,
 Kepala Bagian Tata Usaha,

 An. Dekan Farzah Ali

BAG.UMUM BAG.UMUM

Kode 864



DEPARTMENT OF ENGLISH LANGUAGE EDUCATION
FACULTY OF EDUCATION AND TEACHER TRAINING
AR-RANIRY STATE ISLAMIC UNIVERSITY
DARUSSALAM – BANDA ACEH

SURAT KETERANGAN

No: B-226/Un.08/KJ.PBI/TL.00/07/2018

Sehubungan dengan surat Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Darussalam Banda Aceh, Nomor: B-5041/Un.08/TU-FTK/TL.0/05/2018 tanggal 9 Mei 2018, Ketua Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Darussalam Banda Aceh menerangkan bahwa yang namanya tersebut di bawah ini:

Nama : Maiya Lucito
NIM : 140 203 133
Prodi /Jurusan : Pendidikan Bahasa Inggris

Telah melakukan penelitian dan pengumpulan data terhadap mahasiswa Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry dalam rangka penyusunan skripsi yang berjudul:

The Analysis of Students' Difficulties and Strategies Used in English Translation Process

Demikianlah surat ini kami buat agar dapat dipergunakan seperlunya.

Banda Aceh, 16 Juli 2018

Ketua Prodi Pendidikan Bahasa Inggris



T. Zulfikar
T. Zulfikar

APPENDIX 8: The Photographs of the Students' Participation



The researcher control the students in translation process



The students were doing the test



The researcher was interview the students

AUTOBIOGRAPHY

1. Name : Maiya Lucito
2. Place/Date of Birth : Lhokseumawe / 17 June 1996
3. Sex : Female
4. Religion : Islam
5. Nationality/Ethnicity : Indonesian / Acehnese
6. Marital Status : Single
7. Occupation : Student
8. Registration No. : 140203133
9. Address : Jl. Tongkol No. 36, Gp. Laksana, Banda Aceh
10. Educational Background
 - a. Elementary School : SDS 2 Yapena, Graduated in 2008
 - b. Junior High School : MTsS Ulumuddin, Graduated in 2011
 - c. Senior High School : SMAN Modal Bangsa, Graduated in 2014
 - d. University : English Department of Faculty of Education a
Teacher Training Ar-Raniry State Islamic
University, Banda Aceh, Graduated in 2018
11. Father's Name : Muhammad Yacob Yunus
 - Occupation : Private Employee
12. Mother's Name : Zainabon Ismail
 - Occupation : Housewife
13. Address : Jl. Dumai No. 57, Batuphat Barat, Lhokseumawe

Darussalam, July 20th, 2018

Maiya Lucito