AN ANALYSIS OF MORPHEMIC SHIFTS IN ENGLISH TRANSLATION OF AL- QUR'AN SURAH AL-MULK

A THESIS

Submitted to the State Institute for Islamic Studies (IAIN)
Padangsidimpuan as a Partial Fullfilment of the Requirement for the
Graduate Degree of Education (S.Pd.) in English

Written By:

HANY ISMA HANDAYANI
Reg. Numb. 17 203 00109

ENGLISH EDUCATIONAL DEPARTMENT

TARBIYAH AND TEACHER TRAINING FACULTY
STATE INSTITUTE FOR ISLAMIC STUDIES
PADANGSIDIMPUAN
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ENGLISH EDUCATIONAL DEPARTMENT

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2022

LETTER OF AGREEMENT

Term : Munaqasyah

Item : 7 (seven) examplars

Padangsidimpuan, 06 Juni 2022

a.n. **Hany Isma Handayani**

To:**Dean**

Tarbiyah and Teacher Training Faculty

In-

Padangsidimpuan

Assalamu'alaikum wr.wb.

After reading, studying and giving advice for necessary revision on the thesis belongs to **Hany Isma Handayani**, entitled **"An Analysis of Morphemic Shifts in English Translation of Al- Qur'an Surah Al-Mulk".** We assumed that the thesis has been acceptable to complete the assignments and fulfill the requirements for graduate degree of Education (S.Pd) in English Education Department, Tarbiyah and Teacher Training Faculty in IAIN Padangsidimpuan.

Therefore, we hope that the thesis will soon be examined by the Thesis examiner team of English Education Department of Tarbiyah and Teacher Training Faculty IAIN Padangsidimpuan. Thank you.

Wassalam'alaikumwr.wb.

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DECLARATION OF SELF THESIS COMPLETION

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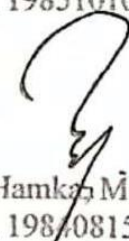
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Thesis   :An Analysis of Morphemic Shifts in English
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Department : **English Education (TBI- 1)**
Title of Thesis : **An Analysis of Morphemic Shifts in English Translation of Al- Qur'an Surah Al- Mulk**

ABSTRACT

This research describes about an analysis of morphemic shifts in Al- Qur'an Al-Mulk Translated by A. Yusuf Ali. Morphemes is the smallest unit in English linguistics which form word. Shifts is a translation procedure involving the change in grammar from source language (SL) to target language (TL). Morphemic shifts is a shifts in the level of morpheme its translation between the source language into target language. Morphemic shifts has two types they are morpheme into word and morpheme into phrase.

The formulation of the problem in this research is "what are morphemic shifts used in Qur'an surah Al- Mulk translated by A. Yusuf Ali" and "what the dominant between morpheme into word or morpheme into phrase occurin the translation Qur'an surah Al- Mulk translated by A. Yusuf Ali". The objective of research is to identify the types of morphemic shifts that occur in Qur'an surah Al- Mulk translated by A. Yusuf Ali.

The kind of the research was library research. The primary data was taken from Qur'an surah Al- Mulk translated by Abdullah Yusuf Ali. The secondary data is taken from many books, or journals and some relevant materials to support and complete the primary data sources. The data analysis used the following steps: reading, understanding, collecting, analysis, and describing.

The result from Qur'an surah Al- Mulk translated by Abdullah Yusuf Ali. The researcher found types of morphemic shifts, there are morpheme into word and morpheme into phrase. The first typesis morpheme into word, there are 41 shifts in prefix and suffix that found in surah Al- Mulk. The second types of morphemic shifts from morpheme into phrase, there are 15 shifts in prefix and suffix that found in surah Al- Mulk. So, the total at all of morphemic shifts they are 56 shifts. The mostly finding of morphemic shifts is morpheme into word.

Key Word: *Morphemic Shifts,Prefixes, Suffixes, Surah Al- Mulk*

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Judul Skripsi	**: Analisis Pergeseran Morfem dalam Terjemahan Bahasa Inggris dari Al- Qur'an Surah Al- Mulk**

ABSTRACT

Penelitian ini membahas tentang pergeseran dalam terjemahan pada tataran morfem (imbuhan) dalam Qur'an surah Al- Mulk terjemahan Abdullah Yusuf Ali. Morfem adalah bagian terkecil dalam bahasa inggris dalam bentuk kata. Shift adalah prosedur penerjemahan yang melibatkan perubahan tata bahasa dari bahasa sumber ke bahasa sasaran. Morphemic shifts adalah suatu analisis tentang pergeseran- pergeseran pada tataran morfem dan terjemahannya antara teks bahasa sumber ke dalam bahasa sasaran. Morphemic shifts mempunyai dua jenis yaitu morfem pada kata dan morfem pada frase.

Ada dua permasalahan dalam penelitian ini, yaitu morphemic shits apa yang digunakan dalam Qur'an surah Al- Mulk terjemahan Abdullah Yusuf Ali dan jenis morfem apa yang paling dominan antara morfem pada kata atau morfem pada frase yang terdapat dalam Qur'an surah Al- Mulk terjemahan Abdullah Yusuf Ali. Tujuan penelitian ini adalah untuk mengidentifikasi jenis dari morfem shift dan menganalisis morfem shifts yang terjadi dalam Qur'an surah Al- Mulk te

Penelitian ini menggunakan penelitian kepustakaan. Data primer diambil dari Qur'an surah Al- Mulk terjemahan Abdullah Yusuf Ali. Data sekunder diambil dari berbagai buku, atau jurnal dan beberapa bahan yang relevan untuk mendukung dan melengkapi sumber data primer. Analisis data menggunakan langkah- langkah berikut: membaca, memahami, mengumpulkan, menganalisis, dan menjabarkan.

Hasil penelitian dari terjemahan bahasa inggris dari Qur'an surah Al- Mulkyang diterjemahkan oleh Abdullah Yusuf Ali. Peneliti menemukan jenis dari morfem shift, terdiri dari morfem pada kata dan morfem pada frase. Yang pertama adalh morfem pada kata terdapat 41 shift pada prefiks dan suffiks di surah Al- Mulk. Jenis yang kedua morfem pada frase terdapat 15 shifts pada prefiks dan suffiks di terjemahan surah Al- Mulk. Maka, jumlah dari keseluruhan morfem shift adalah 56 shift. Morfem shift yang paling banyak ditemukan adalah morfem pada kata.

Kata Kunci: *Morfem Shift, Awalan, Akhiran, Surah Al-Mulk.*

ACKNOWLEDGEMENT

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ

First of all, I would like to convey my grateful to Allah SWT, the most Creator and Merciful the one who gives the health, time, chance and knowledge for finishing the thesis which entitled **"An Analysis of Morphemic Shifts in English Translation of Al- Qur'an Surah Al-Mulk".** Then, peace and blessing to our Prophet Muhammad SAW who has brought us from the darkness to lightness.

In finishing this thesis, I exactly get various difficulties and troubles. It is a pleasure to acknowledge the help and contribution from the following who have contributed in different ways hence this thesis is processed until becomes a complete writing. Therefore, in this opportunity I would like to express gratitude to the following people:

1. Mrs. Rayendriani Fahmei Lubis, M. Ag., as the first my advisor and Mrs. Sri Rahmadhani Siregar, M.Pd. , as the second my advisor who have guided, supported, gave much knowledge and idea and suggested me with patience and sincere to finish this thesis as well.

2. Mr. Dr. H. Muhammad Darwis Dasopang, M.Ag., as the Rector of IAIN Padangsidimpuan.

3. Mrs. Dr. Lelya Hilda, M.Si., as the Dean of Tarbiyah and Teacher Training Faculty.

4. Mrs. Fitri Rayani Siregar, M.Hum., as the chief of English Education Department who always support all of her students in finishing the thesis and always be patient in facing our problems.

5. All lectures and all the activities academic of IAIN Padangsidimpuan who have given so much knowledge, and helped me during I studied in this institute.

6. Mrs. Eka Sustrida Harida, M.Pd.,Mrs. Yusni Sinaga, M.Hum., Mr. Dr. Fitriadi Lubis, M.Pd., Mr. Zainuddin, M.Hum., Mr. Sojuangon Rambe,

S.S., M.Pd., Mr. Hamka, M.Hum., Mrs Ida Royani, M.Hum., Mrs. Marwah, M.Pd., Mrs. Sokhira Linda Vinde, M.Pd., Mrs, Sri Minda, M.Hum., and all of lectures in IAIN Padangsidimpuan, who have given me much knowledge.

7. My beloved parents (Mr. Ahmad Israk Tanjung and Mrs. Mariana Nasution) and my lovely sister one and only (Fenny Ade Annisah) and my lovely brothers (Maghfiroh Izzani Maulana and Fadhly Ahmad) who always give me a lot of love, affection, attention, prayers, advice, support, and who always teach me be patient in facing every problems, and who always give me motivation to achieve my dream,and who have been my inspiration.

8. My beloved friends since in dormitory until now and I never bored to them "trio wek-wek" (Maya Angela and Siti Kholijah Ray) who always make my life be colorful and helpful each other. Thank you so much for your helping and the happiness that you brought to my life.

9. Big thanks to TBI 1 TBI 2 TBI 3 and all of my friends who helped me in finishing this thesis that I cannot mention the names. Thanks for everything. May Allah bless you

10. Last but not least, I wanna thank me, I wanna thank me for believing in me, I wanna thank me for doing all this hard work, I wanna thank me for having no days off, I wanna thank me for never quitting, I wanna thank me for just being me at all times.

I realize this thesis cannot be considered perfect without critiques and suggestions. Therefore, it is such a pleasure for me to get critiques and suggestions to make this thesis better and useful for all of us.

Padangsidimpuan,

Researcher

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CHAPTER I

INTRODUCTION

A. Background of the Research

Language as a method of communication, language is the most important thing for individuals. Language is also a human skill to communicate with other humans through signs such as words and movement. English is one of the foreign languages which is designated as a world language. The relationship between English and translation is very close, because English cannot be interpreted word by word. There are vocabulary in English that need to be understood with the science of translation, and also to understand a language must know about grammar.

Al- Qur'an is a holy book that teaches the values of life. The meaning is really awesome, this privilege everyone has the right to read it and ponder its meaning. Not only Arabs but non- Arab also need to know. This is the reason the Qur'an has been translated into various languages. The translation of the Qur'an is also carried out into English the language of international communication and is widely used by people in the world.

Translation is the process transferring text from source language into target language. In translation, various experts propose different meanings. At least two language used in the process of transferring a message from a source language to a target language must have been known to acquire translation skills. Catford proposed that translation is the replacement of textual material in one language by equivalent textual

material in another language.[1] A translator must be able to deal with the text and message of the source language text in order to convey meaning from SL to TL. Nida and Taber according to her translating consists in reproducing in the receptor language the closest natural equivalent of a source language message, firstly in terms of meaning and secondly in term of style.[2] But this relatively simple statement requires careful evaluation of several seemingly contradictory elements.

Based on some definition above, it can be concluded that the translation is the process of the transposition or the replacement of textual material in one language, source language by equivalent textual material in another language, target language in which the translation keeps maintaining the originality of the meaning as the author intended to.

The translator has to be more careful in selecting words in translating.[3] According to definition, the translator should try to reproduce the message contained in the source language into the one in the target language. In this matter, what the translator should do in translating is to create the equivalent message, not the form in the target language. To get such an equivalent message, many grammatical and lexical adjustments should be made.

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[1]Catford, J.C. "A Linguistic Theory of Translation." Oxford University Press. p,20.
[2]Nida,Eugene, A. and Taber, Charles, R. "The Theory and Practice of Translation."Leiden: E.J.Brill. p,12,http://www.academia.edu/39886896
[3]Citra Ramadhani, Faculty Of, and Cultural Sciences, 'Linguistic Analysis of Surah Al-Mulk Translation By Yusuf Ali', 2018 . p. 12

The process of translation is done by studying the lexicon, grammatical structure, communication situation and cultural context of source language text, analyzing it and then reconstructing the meaning using the lexicon and grammatical structure of target language context in order to prooduce a good translation. A translation considered good when it arouses in the same effect, as did the original. Of course, it is not easy for a translator to do this, because every language has its own rule that may not affect for another language. For example, English and Bahasa Indonesia have the different rules in linguistics units, one of them is in forming words especially the use of morphemes.

Morphology is the study of the structure of words and how they are assembled from smaller components. Nida sees morphology as the study of morphemes and their arrangements in the formation of words. [4] Thus, the process where new words are formed by attaching morphemes to new words is referred to as affixation. Such morphemes could be added at the initial position (prefix) or final position (suffix) of the words, some morphemes could be added in the middle (infix) but this process is not common in both English and Yuruba. Thus, prefixes, suffixes and infixes constitute affixation in any language; however, the three processes may not occurat

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[4]Eugene a Nida, 'Morphology The Descriptive Analysis Of Words (Second Edition) Ann Arbor : The University of Michigan Press..'p.19

once in a particular language.[5] So, morphology is one of study about morphemes and their arrangements in the formation of word.

Morphemes are the minimal units of words that have a meaning and can not be subdivided further.[6] Morpheme is the smallest unit in English linguistics which form word. A word can be formed by a morpheme or the combination of morphemes. For example, the word *unhappy* can be divided into minimal elements where each has meaning such as *un-* and *happy*. From the example above, the word *unhappy* can be divided into the smallest meaningful unit is *happy* and *not*. It focuses especially on the internal structure of the words and their alteration through the addition of prefixes and suffixes. English morpheme are prefixes in-, im-, un-, a-, dis-, re-, ex-, en-, un-, under-, over-, non-, mis-, co-, bi-, be-, by-, di-, and pro-. Suffixes –able, -dom, -ness, -ity, -ment, -less, -full, -er, -ly, -ed, -s, -ance, -ing, -est, -ion, -ence, -y, -ous, -ty, -ie, -hood, and –ice.

The more combinations a morpheme is found in, the more productive it is said tobe. So a morpheme is not only about meaning but it also contains the sound element of word.[7] The translator must know the elements of two language because to reveal the information or message contained in the translation, as well as to be able to comprehend the text

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[5] Adebola Adebileje Omolara. A Comparative Description of Affixation Processes in English and Yoruba for ESL Pedagogy. Theory and Practice in Language Studies, Vol. 3, No.10, pp. 1756-1763. October2013http://www.academypublication.com/issues/past/tpls/vol03/10/05.pdf.

[6] Silvi Nuril, Aisya Brillian, Mahuda Safitri, Rahmania Firdaus, Rama Garetha Evansam, and Ahmad Siswanto, "Morpheme Analysis of English Language" 2 no. 1 (2017): p, 37, http://ejournal.unisbablitar.ac.id/index.php/josar/article/view/796/658.

[7] Embick David, *The Morpheme- A Theoretical Introduction.* (Boston:de Gruyter Mouton, 2015), http://ojs.unpkediri.ac.id/index.php/inggris/article/view/13625/1370.

concepts. A morpheme is the smallest unit of a word that provides a specific meaning to a string of letter. Relationship between morphemes and words is that a morpheme sometimes does not stand alone but a word always stand alone.

Shift can also be called as 'transference'that means a translation procedure involving the change in grammar from SL toTL. Shifts can be characterized in this sense as problem solving strategies used consciously to reduce the inevitable loss of meaning that occurs while translating a text from one language to another. Translation shifts is purposed into making adjusment to fulfill the concept of equivalent in translation.[8]Translation play a key role in exchanging information between languages. Translating information includes more than just changing each word from the original language to another. For example:

SL : Happi**ly**

TL : ***dengan*** *senang hati*

From the example in the source language above, it is found that the grammatical item adjective + -ly (suffix) in the source language is translated into *dengan* in the target language. Before doing a translation, a translator should check and analyze the texts comprehensively and ensure that the

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[8]Sri Rahmadhani Siregar, 'An Analysis of Morphemic Shifts To Word in Sidney Sheldon Bloodlineinto Garis Darah', *English Education : English Journal for Teaching and Learning*, 6.2 (2018), 141 <https://doi.org/10.24952/ee.v6i2.1253>. p. 142

readers will understand the source text or the source language.[9] Based on the explanation above the researcher interested to analyzing the condition in which a translator is forced to make adjustments in order to maintain the meanings consistent so that the messages can be communicated naturally and communicatively. To produce the good translation the translator can be passing the three step process of translation. There are: analyze the source text, transfer the meaning and re structurisation.[10] The translator can use various techniques to obtain great results.

The researcher used Al-Qur'an as a research because to motivate and to understand the content and meaning of the Qur'an as well as to provide equivalent meanings between the source language and the target language. This study discusses about morphemic shifts. From the explanation of shifts above, it can be concluded that morphemic shifts belongs to level shift that involve the change from SL to TL at a different linguistic level from its own (grammatical, lexical, etc). In this thesis the researcher is intersted to analyse about An Analysis of Morpheme Shifts in English Translation of Al-Qur'an Surah Al-Mulk.

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[9] Nord, C. *Text Analysis in Translation: Theory, Methodology, and Didactic Applicationof a Model for Translation oriented Text Analysis.* p.1

[10] Novie Andriani Kesuma : The Morphemic Shifts In Translation Of Jhon Shors Beneath A Marble Sky Into Taj Mahal By Meithya Rose, 2010.', 2010. P. 29

B. Focus of The Research

This research will be focussed on finding out something related to Morphemic Shifts like free morpheme includes (lexical morpheme and functional morpheme) bound morpheme includes (derivational morpheme and inflection morpheme). The derivation morpheme divided into two types prefix (in-, un-, a-, mis-m over-, dis-, under-, im-, ir-) and suffix (-ly, -s, -er, -ness, -ing, -less, -ed, -est) also surah Al-Mulk (67) verses 30. The shift in the morpheme occurs from morpheme to word and morpheme to phrase. The process of transfering the idea or information from the source language (SL) to target language (TL).

C. Formulations of the Research

From the background of the problem above, the researcher would like to write the problem of study:

    A. What are morphemic shifts used in QS. Al-Mulk translated by A. Yusuf Ali?

    B. What the dominant between morpheme into word or morpheme into phrase occur in the translation QS. Al-Mulk translated by A. Yusuf Ali?

D. Objectives of the Research

Based on the research problems, the researcher has the following objectives of analysis are:

    A. To identify the types of morphemic shifts used in QS.Al-Mulk translated by A. Yusuf Ali.

B. To analyze the morphemic shifts that occur in QS. Al-Mulk translated by A. Yusuf Ali.

E. Significances of the Research

The research finding will have some significances for readers, teacher and lecture, university students, and for research as follow:

A. Readers

The writer expects that study will give information and to expand the understanding of readers, particularly those who are theoretically interesting in this subject.

B. University Students

The result of this research can enrich the students knowledge and it can helps students who analyzed the meaning about morphemic shifts in QS. Al-Mulk translated by A. Yusuf Ali.

C. Teacher or Lecture

The result of this research give contribution in teaching, to assist in the actual teaching and training of translation.

D. Other researcher

The result of this research enables used to other resercher to get reference or previous study and to be one of the reference for those who are interest to analyze the morphemic shifts practically.

F. Definition of Key Terms

The researcher will define some of key terms of this research in following:

A. Morphemic Shifts

Morphemic shifts is a shifts in the level of morpheme its translation between the source language (SL) into the target language (TL). The morphemic shifts is a type of that is employed to maintain the meaning of the target language consistent. Morphemic shifts is one of shifts that used to establish the correspondence of meaning. Morphemic shifts occur to assist readers in comprehending the translated text.

B. Surah Al-Mulk

Al-qur'an is Kalamullah or the sacred book of Islam. It is the word of Allah whose truth was revealed to prophet Muhammad SAW through Jibril for all of human used as a guide in life in this world and in the hereafter. Al-Mulk means kingdom. The 67th chapter of the Al-Qur'an, juz 27 includes surah Makkiyah with a total of 30 verses.

C. English Translation

English is the official language of the international and widely used by people in the world. Translation is the communication of the meaning of a source language by means equivalent target language.

The title of the research is about Analysis of Morpheme Shifts in English Translation of Al-Qur'an Surah Al-Mulk. Here the researcher conducted to give a clear guidance in reading and understanding the content of this study so we can applied it in teaching learning process as variation of learning.

G. Review of Related Findings

There are some researchers related to this researcher. Many research about Morpheme Shifts in their research. The first researcher is Yaman. In the thesis he concern on translation study and focuses the analysis on procedural translation of the English translation of Al-Qur'an. He analyze the translation by reading the data and found that transposition is very important procedures. [11] It is used to build word meanings as well as their procedures.

The second researcher is J Juliana Her found that there are two morphemic shifts in translation. They are the morphemic shifts from morpheme into word such as *dis-,un-, in-, re-*.... and the morphemic shifts from morpheme into phrase such as *dis-, un-, mis-, in-, -less....* In short, it can be seen that the morphemic shifs from morpheme into word is in the total of 156 shifts (85 %). Then the morphemic shifts from morpheme into

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[11] Yaman, 'A Procedural Analysis Of The English Tltanslation Of Alqur' An: An Analysis To The Meaning Of Some Verses Of Surah Al-Baqarah By 'Abdullah Yusuf Ali' (University Syarif Hidayatullah Jakarta, 2007).

phrase are in the total of 28 shifts (15%).[12] At her research, J Juliana uses identifying and classifying to divide the morphemic shifts.

The third researcher is Alfian Hadi Pranata Hutapea. Based on his thesis it is found that morphemic shift used consist of shifts from morpheme to word and shifts from morpheme to phrase[13]. It is done to keep the meaning contant so that the messages can be conveyed naturally and communicatively.

The forth researcher is Sri Rahmadhani Siregar,M.Pd that morphemic shift consisted of shifts from morpheme to word. Shift form morpheme to word occurred in suffix-s, suffix-es, suffix –less, suffix –ly, suffix –ful, suffix –er, suffix –ing. Each suffix is added to the end of word to form function of the suffix itself. Morphemic shifts occur to make the readers easily in understanding the next translated.[14] Its can be an useful tool to understanding how research make meaning from the words they read.

The fifth researcher is Mohammad Yusuf, he wants translators be more careful on findings the closest equivalent to make the translation natural and readable. Translation shifts often happens in finding the closest

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[12] J. Juliana*,"Morphemic Shifts in Bilingual Translation of Collough's The Thorn Birds and LannyMurtihardjana's Burung-Burung Semak Berduri"* (Universitas Sumatera Utara, 2014).

[13]Alfian Hadi Pranata Hutapea. *"Morphemic Shifts in Translating of Sidney Sheldon's Nothing Lasts Forever* into *Hendarto Setiadi's Tiada Yang Abadi".* (Universitas Sumatera Utara, 2018). http://repositori.usu.ac.id.

[14] Sri Rahmadhani Siregar, 'An Analysis of Morphemic Shifts To Word in Sidney Sheldon Bloodlineinto Garis Darah', *English Education : English Journal for Teaching and Learning*, 6.2 (2018), 141 <https://doi.org/10.24952/ee.v6i2.1253>.

[15]Mohammad Yusuf Puji Setia Tegela, 'Category Of Translation Shift In English Translation Of Ism Al- Fa 'Il Found In Surah Al-Kahf', 2018.

equivalent. [15] The sixth on research Nurhayati, her found the translation from SL to TL is cannot be exact equivalent in both of language but different in structure[16]. The purpose of that research are to describe how that translation from source language into target language and find what category shifts which occurs in translation.

Finally, this research is written by a researcher to add and complete the work of previous researchers. The researcher will do the same things and focus on the same things in this research Morphemic Shifts that the writer chooses some of them in Surah Qur'an.

H. Research Method

This chapter consist research method which includes the kind of research, source of data, research instrument, technique of data collection and technique of data analysis.

A. Kinds of the Research

In this research, the researcher use library research to analyze data. Library research involves the step by step procedure of gathering material in order to produce a paper, to apply by describing or analyzing the data from Qur'an surah Al- Mulk. Library research means to describe, analyze, and evaluate information found in primary source.

B. Data Source

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[16]Nurhayati S., 'The Analysis of Category Shift in Surah Ibrahim Verses 1-52', *International Journal of English and Applied Linguistics (IJEAL)*, 1.2 (2021), 88–98 <https://doi.org/10.47709/ijeal.v1i2.1034>.

The data source of this study is written text, which are taken from one of the English book translation of "The Holy Quran" by Abdullah Yusuf Ali that was published in 1934 and publisher thereafter a copyright awarded to Sh. Muhammad Ashraf[17]. Abdullah Yusuf Ali translated the Qur'an with a complete review in a large number of verses.He has reviewed the translation in numerical formof poetry, this review is made on every verse that is considered necessary. This al-Qur'an consists of 30 Juz and 6311 notes.

C. Instrument of The Research

Instrument is the tools that the researcher used when doing a research. To identifying the research needs instruments that is used to collect the data to answer the research problems, so that the researcher is easy to finish her research. The instrument of this research is the researcher herself, because the researcher directly analyze the data and beside that the researcher apply document to analyze surah Al- Mulk and blanko checklist to interpret the data. The researcher uses format as written below:

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[17] The Holy Qur'an: Text, Translation and Commentary. India: Sh. Muhammad Ashraf.

Table 1

Blanko Checklist of Morphemic Shifts from Morpheme into Word

			Morphemic Shift		
	,	,	efix	ıffix	cription

Table 2

Blanko Checklist of Morphemic Shifts from Morpheme into Phrase

			Morphemic Shift		
	,	,	efix	ıffix	scription

D. Techniques of Data Collection

    The data is very important role in the research, because without data it is impossible to obtain a result from this research. In collecting the data in this research, the researcher used:

  Document

    The researcher used the document and take from literatures such as thesis, journals, books and others that the relevant materials to support and complete this research. To collect the data, the researcher used English Qur'an translation by Abdullah Yusuf Ali. After obtaining the data from the document, the data is processed throught the following measures are:

1. Reading the English Qur'an translation.

2. Identifying and selecting the morpheme from the source language and the target language.

3. Categorizing and underlining prefix, suffix, morpheme to word and morpheme to phrase are related in English Qur'an translation.

4. Analysis the data of surah Al- Mulk that related of morphemic shifts.

5. Describing and making conclusion based on the result of the analysis.

E. Techniques of Data Analysis

In the techniques of data analysis, the researcher analyzes the data by using descriptive analysis technique. The researcher collects the data from English translation the holy Qur'an by A. Yusuf Ali and then compared to find out the types of morphemic shifts used and the occurrence of that.

In this study, to find at morphemic shifts is used in surah Al-Mulk, the researcher use Creswell[18] Techniques from representing the data, that follow:

1. Organize and prepare the data for analysis.

    Organize and prepare for analysis involves transcribing, sorting and arranging the data into different types depending on the source of information. Repeatedly reading the SL and its translation TL in analyzing morphemic shifts on surah Al- Mulk the researcher organizes and prepares by transcribing and sorting from all the data.

2. Read or look at all the data

    This step provides a general sense of the information and an opportunity to reflect on its overal meaning. Such as the general

[18] John W. Creswell, 'Research Design Qualitative, Quantitative, and Mixed Methods Approaches', *New Directions for Teaching and Learning*, 2017.150 (2017), 13–18 <https://doi.org/10.1002/tl.20234>.

ideas are the use of information. To obtaining morphemic shifts on surah Al- Mulk, the researcher selecting and identifying morpheme from SL and translating TL uses the translated by Abdullah Yusuf Ali.

3. Begin detailed analysis with a coding

Coding process is a process organizing the material into chunks or segments of text before bringing meaning to information it involves taking text data. The researcher find the classifying and underlining from the morphemic shifts between SL into TL and the researcher use coding variation alphabet to analyze the data. The researcher will make a table of alphabetical codes, explanation below:

No	Morphemic Shifts	Alphabetical Codes
1.	Source Language	SL
2.	Target Language	TL
3.	Morpheme to Word	MW
4.	Morpheme to Phrase	MP
	Prefix	Pref
	Suffix	Suf

In this research, the researcher seeks to describe and explain the planning implementation and barries to the scientific approach in this research.

6. Checking of Data Trustworthiness

The trustworthiness of the research is necessary to be checking the data findings to make sure the findings and interpretations are accurate through several stategies such as triangulation.

Zhang and wildemuth assume in qualitative research, they propused four criteria for evaluating interpretive research, as follow:

1. Credibility

    The credibility of the data is also gained through triangulation process. This is to make sure that the study will be accurate because the information draws on multiple sources of information, individuals, or processes.

2. Transferability

    Researcher also uses thick and rich description, detailed and systematic report of the steps to find the result of the research.

3. Dependability

    In qualitative research, depandability check is conducted to audit the whole research process. The result of triangulation data findings were consulted and discussed with the thesis supervisor as an expert.

4. Conformability

    The conformability is determined by checking the internal relation among the data analysis, the findings, and the interpretations. The researcher provides all data and asks thesis

supervisor reviews to give comment, opinion, and suggestion regarding to the data analysis.

In this research, the researcher used asking expert checking in order to proof the validation. The researcher collects the data using some ways of checking of collecting the data such as reading translation English Al- Qur'an surah Al- Mulk verse 1 up to 30 translated by A. Yusuf Ali and the result will interpreted.

I. Outline of the Research

This research is organized into five chapters. Every chapter devided into some subtopics. Chapter one consist of introduction, as follow: the background of the problem, the focus of the problems, the formulation of the problems, the objective of the problems, the significances of research, and the definitions of operational variabels.

Chapter two consist of the the theoritical description. It is devided into subtopics which consist of morphemic shifts and the related findings.Chapter three presents of review of the surah Al- Mulk translated by Abdullah Yusuf Ali.

Chapter four is research finding that is collected by the writer and analysis of the dominant of morphemic shifts in surah Al- Mulk. Chapter five consist of the conclusion about the result of this research and suggestion that are given by this research.

CHAPTER II

THEORITICAL DESCRIPTION

A. Description of Morpheme

    1. Definition of Morpheme

Morpheme is a part of language that has many function to build the word and sentence. According Hockett, Morphemes are the smallest individually meaningful element in the utterance of a language.[19] The smallest meaningful element into which words can be analyzed. Lioyd's defenition of the morpheme as the most important constituent of a given word- form, such as root, suffix and prefix.[20] A morpheme can be defined the smallest meaning of grammatical function and different from lexeme that consist of a sequence of one or more phonemes.

It means that morpheme is a linguistic unit which contains the meaning. For example in word "unlike" consist of two morpheme un-like, whereas "buyers" consist of three morpheme buy-er-s. A morpheme is the smallest meaningful lexical item in a language and sometimes does not stand alone. The morphemes include most prepositions, pronouns, conjunctions, modals, and auxiliary verb.

There are several types of morphemes, namely:

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[19] Charles F.Hockett, *Morfologi* (PT. Gramedia Pustaka Utama, 1988), p.15.

[20] R. J. Lioyd, *The Morpheme-An Approach to its meaning and Function)* p.615

2. Types of Morpheme

1. Free Morpheme

Free morpheme are morphemes which can stand independently or one that may constitute a word by itself [21]. That can stand alone into words without being attached to other morphemes. A free morpheme is one which can meaningfully occur alone. e.g book, pencil, elephant, love, happy, man, tea, sweet, cook and others.[22] Free morpheme that can stand alone added one form of suffix.

Table 3

Free morphemes include:

English Morphemes	phemes of Bahasa Indonesia
re play, kitchen, stool,love, father, woman, mother, ᴋ, school, etc.	re wanita, pergi, mereka, datang, tua, buku, cinta, bahagia, etc.

Free morpheme are divided into two, there are: lexical morphemes (open-class) and functional morphemes (closed-class).

1). Lexical morpheme

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[21] Yusuf , *Bound Morphemes in English and in Bimanese (A Comperative Analysis).* (Makassar, 2011): p. 6. http://repositori.uin-alauddin.ac.id/6416/1/Yusuf.pdf

[22] Herman, M.Pd., "Suffixes Found In Narrative Writing At Grade Eight of SMP Methodist Pematangsiantar".IOSR Journal of Humanities and Social Science(IOSR-JHSS) Volume 20,Issue 4, Ver.IV (2015) p. 41

Lexical morpheme,which are split into three categories: verbs, nouns, and adjective, can stand alone and comminicative the content of the message we convey.

Example: Read (verb)

Baby (noun)

Cool (adjective)

2). Functional morpheme

Functional morpheme are morphemes that can stand alone but the content to be conveyed is not clear, divided into four,namely conjunction,preposition, articles, and pronouns.

Examples: but (conjunction)

at (preposition)

the (articles)

B. Bound Morpheme

A bound morpheme is a word element that cannot stand alone as a word. It depands on its position in relation to the base,or one that appers with at least one other morpheme.[23]   Bound morphemes are also referred to as affixes among which there are prefix and suffixes. It must be bound with another morpheme to become a word. Bound morpheme devided into two, they are derivational morpheme and inflectional morpheme:

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[23] Yusuf, *Bound Morphemes in English And in Bimanese.* p, 6

1) Derivational Morphemes

Derivational morpheme is morphemes which derive or create new words by either changing the meaning or the part of speech or both.[24] Derivational Morphemes are morphemes that,when combined with other morphemes, produce new morphemes/words with grammatical (lexeme) difference from the previous words.

Additionally Howard states that derivational morpheme is a lexical process which actually forms a new words out of an exiting one by the addition of a derivational affixes.[25] For examples:

The form of derivational affixes

In + correct	Incorrect	*ar* become incorrect = *salah*
Ir + regular	Irregular	*aturan* become irregular = *tak*
Mis + understand	Misunderstand	*mengerti* become d = *salah mengerti*

This morpheme is in the form of affixes, both prefixes and suffix.

a) Suffix

A suffix is a syllable at the end of a word which follows the main part of the word. Suffix usually don't radically alter the

[24] Nirmala Sari, *An Introduction to Linguistic,* (Jakarta: Department Pendidikan dan Kebudayaan), p. 82

[25] Howard Jackson and Etiene Ze' Amvela, *World Meaning and Vocabulary An Introduction to Modern Lexicology,* (New York: Cassel, 2000), p. 70

meaning of a word, they just modify it.[26] Suffix is the letter
which are added to the end of the word. Some references list of
suffix as follow:

Table 4

References of Suffix

ix	Meaning	Examples
	on, act of	ellion
		eless
	tion	gdom
		mer
	tion	rteousness
	ling in	oonful

Examples suffix in morphemic shifts:

Morphemic Shifts		
Word	**(SL)**	**(TL)**
Create	Crea**tion**	**da** ciptaan
Word	**(SL)**	**(TL)**
Flow	Flow**ing**	**ng** mengalir
Word	**(SL)**	**(TL)**
Adorn	Adorn**ed**	**lah** dihiasi

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[26]Nandito I Kadek, 'Derivational and Inflectional Morphemes', *International Research Journal of Engineering, IT & Scientific Research*, 2.1 (2016), 22–29 <https://core.ac.uk/download/pdf/230596458.pdf>.

2). Prefix

Prefix is one of affixes at the beginning before morpheme.[27] Prefix is the affixes which can be added to be beginning of a word. A prefix is a syllable at the beginning of a word which precedes the main part of the word.

Table 5

References of Prefix

Prefix	Meaning	Examples
A-, An-	On, not	Alive, asleep, anesthetic, anarchy, amoral.
Be-	Completely	Bedraggled, befuddled
Cata-	Down, against	Catalogue, catastrophere
Mis-	Wrong	Misunderstand, misleading
Dis-	Apart from, negotion	Dismiss, dissolve
Non-	Not	Nonessential, nonconformist

Examples prefix into morphemic shifts:

Morphemic Shifts		
Word	**SL**	**TL**
Seen	**Un**seen	**dak** terlihat
elieve	**Un**believe	**ak** percaya

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[27]Suharni, *Students' Ability in Using Prefixess,* (2017), p,58

b). Inflectional Morpheme

Inflectional morpheme are a general grammatical process which combines words and affixes to produce alternative grammatical forms of words.[28] Inflectional morpheme are morphemes that are attached to other morphemes only to identify their grammar, not to produce new words or form words with different grammar (lexeme) from the previous word.

Inflectional endings are the formation of grammatical variants of the same word. There are some of inflectional morphemes –er, -est, -s, -es, -ed, -en, and –ing, and others.

For examples:

Small + er	Smaller
Long + est	Longest
Walk + ed	Walked
Given + en	Given
Play + ing	Playing

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[28] Peter Matthews, *The Con sist Oxford Dictionary of Linguistic,* (USA), p. 93

B. Description Shifts in Morpheme

   1. Definition of Morphemic Shifts

Morphemic shifts means a shifts in the level of morpheme its translation between the source language (SL) into the target langauge (TL).Shifts is when translated from the source language to the target language it changes. Catford gave an explanation about translation shift "Translation shifts are thus 'departures from formal correspondence in the process of going from the SL to the TL." [29] It means that shift can be exist when the SL text tranlated to another language in grammatical aspect. The differences structure of language in every language can lead the shift appers.

Shifts is a translation procedure involving the change in grammar from SL to TL. The translation shift in the morpheme form occurs from morpheme to word and from morpheme to phrase. Morphemic shifts from morpheme to word means the changes from morpheme in SL into word in TL in which the meaning still correspondent. Morphemic shifts from morpheme to phrase means the changes from morpheme in SL become phrase in TL in which the meaning still correspondent. I find some morphemic shifts translation in surah Al-Mulk translated by A. Yusuf Ali:

(SL)	(TL)
He is the Exalted in might, Oft-Forgiv**ing** (QS.2)	Dan Dia Maha Perkasa **lagi** Maha Pengampun

[29] Jeremy Munday, *Introducing Translation Studies Theory and Application,* (London and New York: Routledge, 2001) p. 60

From the in above in source language that found "forgiving" verb + ing (suffix) the translated into *lagi* in the target language.

(SL)	(TL)
As for those who fear their Lord **un**seen (QS.12)	Sesungguhnya orang-orang yang takut kepada Tuhannya yang **tidak** terlihat.

From the example above that the source language "unseen" un (Prefix) + verb into *tidak* in target language.It shows that there is morphemic shift from morpheme to word in the Surah Al- Mulk.

(SL)	(TL)
n supply you with clear-flow**ing**))	yang akan memberikanmu air **yang**

From the in above in source language that found "flowing" verb + ing (suffix) the translated into *yang* in the target language.

(SL)	(TL)
In nothing but delusion are the **un**believers(QS.20)	Orang-orang kafir itu **tidak** lain hanyalah keseatan.

From the example above that the source language "unbelievers" un (Prefix) + adjective into *tidak* in target language. It shows that there is morphemic shift from morphemeto phrase in the translated in Surah Al-Mulk.

From the explanation above, it can be concluded that morphemic shifts belong to level shift that involve the change from SL to TL at a different linguistic level from its own grammatical and lexical.

2. Analyzing of Morphemic Shifts

In analyzing the data which is taken from SL and TL, there are morphemic shifts from morpheme into word and morpheme into phrase occured in suffix and prefix. Morpheme to word means the changes from morpheme in SL into wordin TL in which the meaning still correspondent. Shift from morpheme to word occur in prefixes and suffixes:

1). Morphemic shifts from morpheme into word

No	Prefixes	(SL)	(TL)
1.	Im- into tak	I loved a man who cerishedthe **im**perfectionsof my face	Mencintai laki-laki yang memuja wajahku yang **tak** terlampau cantik.
2.	Un- into tidak	I wouldn't say so if it were **un**true	Aku tidak akan mengucapkannya bila itu **tidak** benar
3.	Re- into kembali	Father **re**turned tohis Peacock Throne	Ayah melangkah **kembali** ke singgasana meraknya.[30]

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[30]Novie Andriani Kesuma, 'The Morphemic Shifts In Translation Of Jhon Shors Beneath A Marble Sky Into Taj Mahal By Meithya Rose, 2010.', 2010 <https://123dok.com/document/myjdrd2y-morphemic-shifts-translation-shors-beneath-marble-mahal-meithya.html>]p.41- 43

No	Suffixes	(SL)	(TL)
1.	-ing into saling	Whisper**ing** as young women	Mereka **saling** berbisik
2.	-s into dua	Thanks to my briliant girl**s**	Berkat **dua** wanitaku yang cerdas ini
3.	-ly into secara	You'd see things different**ly**	Kau akan melihat berbagai perkara **secara** berbeda[31].

Morpheme shifts from morpheme to word are shifts from morpheme level in source language (SL) into word level in target language (TL). Morphemic shifts from morpheme to word occur in morphemes prefixes im-, un-, re-, suffixes –ing, -s, -ly.

2). Morphemic shifts from morpheme into phrase

Morphemic shifts from morpheme to phrase means the changes from morpheme in SL become phrase in the TL in which the meaning still correspondent. Shift from morpheme to phrase occur in prefixes and suffixes:

No	Prefixes	Source Language (SL)	Target Language (TL)
1.	Un- into yang tidak	Paige moved toward to **un**conscious figure	Paige menghampiri sosok **yang tak** sadarkan diri itu.

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[31]Novie Andriani Kesuma, 'The Morphemic Shifts In Translation Of Jhon Shors Beneath A Marble Sky Into Taj Mahal By Meithya Rose, 2010.', 2010 <https://123dok.com/document/myjdrd2y-morphemic-shifts-translation-shors-beneath-marble-mahal-meithya.html> p. 47-50

| 2. | Over- into mau tak mau | Honey could not help out **over**hear | Honey **mau tak mau** mendengarkan pertengkaran mereka |
| | ɔ di dalam | ey can talk **under**water, | mereka bisa bicara **di** s[32]. |

No	Suffixes	Source Language (SL)	Target Language (TL)
1.	-less into tak mampu	She was speech**less** first from terror	Dia nyaris **tak mampu** bicara
2.	-ful into yang penuh	It couldn't fail to be power**ful** human soup	Perpaduan ini pasti akan menghasilkan sup manusiawi **yang penuh** daya
3.	-er into yang lebih	Notice anything fath**er** away	Bisa melihat apapun **yang lebih** jauh[33].

Morphemic shifts from morpheme into phrase are shifts from morpheme level in source language (SL) into phrase level in target language (TL). Morphemic shifts from morpheme to phrase occur in morpheme un-, over-, under-, -less, -ful, -er.

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[32]Alfian Hadi Pranata Hutapea, 'Morphemic Shifts in Translation of Sidney Sheldon's Nothing Lasts Forever into Hendarto Setiadi's Tiada Yang Abadi', *Morp*, 120721012, 2018, 44–48 <https://repositori.usu.ac.id/handle/123456789/10252>. p. 52-54

[33]Juliana Juliana, 'Morphemic Shifts In Translation Of Colleen Mc. Cullough's The Thorn Birds Into Burung-Burung Semak Berduri By Lanny Murtihardjana', January, 2018 <https://doi.org/10.31227/osf.io/umyv8>. p. 13-14

CHAPTER III

AL- QURAN SURAH AL-MULK

1. **Al- Qur'an**

   a. **Al- Qur'an as the Revelation of Allah**

   Al-Qur'an (Kalamullah) is a holy book as a guide to life in any case, means reading or recitation in arabic word, is the sacred scripturedof islam. It consists of 30 sections, 114 surah, and 6666 verses. The Al-Qur'an that contains the message by Allah which was revealed to the prophet Muhammad SAW in Mecca and Medina through the Jibril gradually over 22 years 2 months and 22 days or an average of 23 years. Al- qur'an is the guidance from Allah SWT for Muslims that get happiness in the world nor in the end.

   According to Amroeni, Al-Qur'an as a guide and main for Muslims, it is written in Arabic transcript and translated into many languages[34]. Al-Qur'an can be read and interpreted in many ways. Linguistics can explain the Qur'an according to the system and rules of grammar, vocabulary and so on.

   Qur'an is not only studied from its messages but also the meaning and constructions of words. Translation of the Qur'an is important because it helps people who do not understand the message written in Arabic foreign

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[34]Amroeni Drajat, *Ulumul Qur'an Pengantar Ilmu-Ilmu Al-Qur'an*, ed. by Amroeni Drajat, 1st edn (Kencana, 2017) p. 2

language [35]. The difference to understanding and interpretingthe text of the verses in Qur'an makes the result of translation different. In translation process, various linguistic adjustments are needed, including lexical, grammatical and textual adjustment.

2. Surah Al- Mulk

a. Asbabun Nuzul of Surah Al- Mulk

Surah Al-Mulk (The Dominion) is the 67th surah of the holy Qur'an. It contains 30 verses. The surah Al- Mulk was revealed on the holy prophet Muhammad SAW in Mecca before migrated to Medina. Moreover, in linguistics aspects, Surah Al- Mulk translated by Yusuf Ali has a unique sentence structure compared to English language that we use in our daily life.

Al- Mulk said 206 times, including 120 Makiyyah verses and 86 Madaniyah verses. The word Al- Mulk has several meanings in the Qur'an, namely king, kingdom, government[36]. That concluded it has a meaning that is closely related to government. This surah contains the issue of faith, evidence, and disbelievers, debates among the polytheists, the state of inhabitants of hell and punishment that is in it. Rasulullah

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[35] Luluk Maslikhah, 'The Strategies Used In The English Translation Of Verbal Idioms In The Quran For Android' (Universitas Brawijaya, 2018) <http://repository.ub.ac.id/166578/1/Luluk Maslikhah.pdf>.p. 51

[36] Efrida Yanti Nasution, 'Makna Al- Mulk Dalam Al- Qur'an Studi Tafsir Tematik' (Institut Agama Islam Negeri, 2018).

informed that this surah is a a deterrent, guardian, savior and intercessor to its readers.

From Abu Hurairah r.a it is narrated that the Prophet SAW said, "There is a sura consisting of 30 verses. The verse will later become an intercessor for the reader so that his sins will be forgiven by Allah SWT, namely Surah Al- Mulk." (HR. Ahmad, Tirmidzi Nasa'i, Abu Dawud)

Ibnu Abbas has also presented a similar hadist that this verse was revealed regarding the polytheists who abused the Messenger of Allah SWT and Allah exposed their abuse through the Jibril. Seeing this, some other polytheists said to keep their insults a secret. Therefore, this verse came down:

"*And whether you hide your word or publish it, He certainly has knowledge of the secrets of (all) heearts"* (Q.S. Al- Mulk verses 13)

b. Priority of Surah Al- Mulk

Imam Ahmad recorded from Abu Hurayrah that Muhammad said, "Veryly, there is a chapter in the Qur'an which contains thirty ayat that will intercede on behalf of its reciter until he is forgiven (It is): 'Blessed be He in Whose Hand is the dominion. (Al- Mulk 67)'.

That the interpretation from the surah Al- Mulk in verse:

1. Al- Mulk verse 1-5, some phenomena of the power of Allah SWT.

2. Al-Mulk verse 6-11, the end of the disbelievers and their confession of their sins.

3. Al- Mulk verse 12, recompense for those who fear Allah SWT

4. Al- Mulk verse 13-15 that knowledge of Allah swt, and about His pleasures.

5. Al- Mulk verse 16- 18, Allah's punishment for the disbelievers

6. Al-Mulk verse 19- 22, rebuke to the polytheists for their disbelief and their worship of idols.

7. Al – Mulk verse 23-27, explanation of the power of Allah SWT in creating and gethering creatures and the end of the disbelievers.

c. Q.S Al- Mulk verse 1 – 30
Surah Al- Mulk (67) verses 30-Makki, revealed at Mecca

No	Surah Al- Mulk	The meaning of Surah Al- Mulk in English (SL)	The meaning of Surah Al- Mulk in Bahasa Indonesia (TL)
1.	١ـتَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○	Blessed be He in Whose hands is Dominion; and He over all things hath Power;-	*Mahasuci Allah yang menguasai (segala) kerajaan, dan Dia Mahakuasa atas segala sesuatu.*

No	Surah Al- Mulk	The meaning of Surah Al- Mulk in English (SL)	The meaning of Surah Al- Mulk in Bahasa Indonesia (TL)
2.	٢ـالَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ ○	He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving;-	*Yang menciptakan mati dan hidup, untuk menguji kamu, siapa di antara kamu yang lebih baik amalnya. Dan Dia Mahaperkasa, Maha Pengampun.*
3.	٣ـالَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۖ مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَٰنِ مِن تَفَاوُتٍ ۖ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ○	He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of ((Allah)) Most Gracious.	*Yang menciptakan tujuh langit berlapis-lapis. Tidak akan kamu lihat sesuatu yang tidak seimbang pada ciptaan Tuhan Yang Maha Pengasih. Maka*

		So turn thy vision again: seest thou any flaw?	*lihatlah sekali lagi, adakah kamu lihat sesuatu yang cacat?*
4.	٤-ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ○	Again turn thy vision a second time: (thy) vision will come back to thee dull and discomfited, in a state worn out.	*Kemudian ulangi pandangan(mu) sekali lagi (dan) sekali lagi, niscaya pandanganmu akan kembali kepadamu tanpa menemukan cacat dan ia (pandanganmu) dalam keadaan letih.*

No	Surah Al - Mulk	The meaning of Surah Al- Mulk in English (SL)	*The meaning of Surah Al- Mulk in Bahasa Indonesia (TL)*
5.	٥-وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِّلشَّيَاطِينِ ۖ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ○	And we have, (from of old), adorned the lowest heaven with Lamps, and We have made such (Lamps) (as) missiles to drive away the Evil Ones, and have prepared for them the Penalty of the Blazing	*Dan sungguh, telah Kami hiasi langit yang dekat, dengan bintang-bintang dan Kami jadikannya (bintang-bintang itu) sebagai alat-alat pelempar setan, dan Kami sediakan bagi mereka azab neraka yang menyala-nyala.*
6.	٦-وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ الْمَصِيرُ ○	For those who reject their Lord (and Cherisher) is	*Dan orang-orang yang ingkar kepada Tuhannya akan*

No	Surah Al- Mulk	The meaning of Surah A- Mulk in English (SL)	The meaning of Surah Al- Mulk in Bahasa Indonesia (TL)
		the Penalty of Hell: and evil is (such), Destination.	*mendapat azab Jahanam. Dan itulah seburuk-buruk tempat kembali.*
7.	٧ـإِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ○	When they are cast therein, they will hear the (terrible) drawing in of its breath even as it blazes forth,	*Apabila mereka dilemparkan ke dalamnya mereka mendengar suara neraka yang mengerikan, sedang neraka itu membara,*
8.	٨ـتَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ○	Almost bursting with fury: Every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?"	*Hampir meledak karena marah. Setiap kali ada sekumpulan (orang-orang kafir) dilemparkan ke dalamnya, penjaga-penjaga (neraka itu) bertanya kepada mereka, "Apakah belum pernah ada orang yang datang memberi peringatan kepadamu (di dunia)?"*
9.	٩ـجَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ○	They will say: "Yes indeed; a Warner did come to us, but we	*Mereka menjawab, "Benar, sungguh, seorang pemberi*

		rejected him and said, „(Allah) never sent down any (Message): ye are nothing but an egregious delusion!‟"	*peringatan telah datang kepada kami, tetapi kami mendustakan(nya) dan kami katakan, "Allah tidak menurunkan sesuatu apa pun, kamu sebenarnya di dalam kesesatan yang besar."*
No	**Surah Al- Mulk**	**The meaning of Surah Al- Mulk in English (SL)**	*The meaning of Surah Al- Mulk in Bahasa Indonesia (TL)*
10.	١٠ـ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ○	They will further say: "Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!"	*Dan mereka berkata, "Sekiranya (dahulu) kami mendengarkan atau memikirkan (peringatan itu) tentulah kami tidak termasuk penghuni neraka yang menyala-nyala."*
11.	١١ـ فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِّأَصْحَابِ السَّعِيرِ ○	They will then confess their sins: but far will be (Forgiveness) from the Companions of the Blazing Fire!	*Maka mereka mengakui dosanya. Tetapi jauhlah (dari rahmat Allah) bagi penghuni neraka yang menyala-nyala itu.*
12.	١٢ـ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ○	As for those who fear their Lord unseen, for them is Forgiveness and a great Reward.	*Sesungguhnya orang-orang yang takut kepada Tuhannya yang tidak terlihat oleh*

No	Surah Al- Mulk	The meaning of Surah A- Mulk in English (SL)	The meaning of Surah Al- Mulk in Bahasa Indonesia (TL)
			mereka, mereka memperoleh ampunan dan pahala yang besar.
13.	١٣ـ وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِۙ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ○	And whether you hide your word or publish it, He certainly has (full) knowledge, of the secrets of (all) hearts.	*Dan rahasiakanlah perkataanmu atau nyatakanlah. Sungguh, Dia Maha Mengetahui segala isi hati.*
14.	١٤ـ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ○	Should He not know,- He that created? and He is the One that understands the finest mysteries (and) is well-acquainted (with them).	*Apakah (pantas) Allah yang menciptakan itu tidak mengetahui? Dan Dia Mahahalus, Maha Mengetahui.*
15.	١٥ـ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِۙ وَإِلَيْهِ النُّشُورُ ○	It is He Who has made the earth manageable for you, so traverse ye through its tracts and enjoy of the Sustenance which He furnishes: but into Him is the Ressurection.	*Dialah yang menjadikan bumi untuk kamu yang mudah dijelajahi, maka jelajahilah di segala penjurunya dan makanlah sebagian dari rezeki-Nya. Dan hanya kepada-Nyalah kamu (kembali setelah) dibangkitkan.*

16.	١٦ـ أَأَمِنتُم مَّن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ○	Do ye feel secure that He Who is in heaven will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)?	*Sudah merasa amankah kamu, bahwa Dia yang di langit tidak akan membuat kamu ditelan bumi ketika tiba-tiba ia terguncang?*
No	**Surah Al- Mulk**	**The meaning of Surah A- Mulk in English (SL)**	***The meaning of Surah Al- Mulk in Bahasa Indonesia (TL)***
17.	١٧ـ أَمْ أَمِنتُم مَّن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًاۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ○	Or do you feel secure that He Who is in Heaven will not send against you a violent tornado (with showers of stones), so that you shall know how (terrible) was My warning?	*Atau sudah merasa amankah kamu, bahwa Dia yang di langit tidak akan mengirimkan badai yang berbatu kepadamu? Namun kelak kamu akan mengetahui bagaimana (akibat mendustakan) peringatan-Ku.*
18.	١٨ـ وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ○	But indeed men before them rejected (My warning): then how (terrible) was My rejection (of them)?	*Dan sungguh, orang-orang yang sebelum mereka pun telah mendustakan (rasul-rasul-Nya). Maka betapa hebatnya kemurkaan-Ku!*
19.	١٩ـ أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ ۚ مَا	Do they not observe the birds above them, spreading their wings folding them in? None can uphold them except (Allah) Most Gracious:	*Tidakkah mereka memperhatikan burung-burung yang mengembangkan dan mengatupkan sayapnya di atas mereka? Tidak*

	يُمْسِكُهُنَّ إِلَّا الرَّحْمَٰنُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ○	Truly (Allah) Most Gracious: Truly it is He that watches over all things.	ada yang menahannya (di udara) selain Yang Maha Pengasih. Sungguh, Dia Maha Melihat segala sesuatu.
No	**Surah Al- Mulk**	**The meaning of Surah A- Mulk in English (SL)**	*The meaning of Surah Al- Mulk in Bahasa Indonesia (TL)*
20.	٢٠ـ أَمَّنْ هَٰذَا الَّذِي هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ الرَّحْمَٰنِ ۚ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ○	Nay, who is there that can help you, (even as) an army, besides (Allah) Most Merciful? In nothing but delusion are the Unbelivers.	*Atau siapakah yang akan menjadi bala tentara bagimu yang dapat membelamu selain (Allah) Yang Maha Pengasih? Orang-orang kafir itu hanyalah dalam (keadaan) tertipu.*
21.	٢١ـ أَمَّنْ هَٰذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۚ بَل لَّجُّوا فِي عُتُوٍّ وَنُفُورٍ ○	Or who is there that can provide you with Sustenance if He were to withhold His provision? Nay, they obstinately persist in insolent impiety and flight (from the Truth).	*Atau siapakah yang dapat memberimu rezeki jika Dia menahan rezeki-Nya? Bahkan mereka terus-menerus dalam kesombongan dan menjauhkan diri (dari kebenaran).*

22.	٢٢ـ أَفَمَن يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّن يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ○	Is then one who walks headlong, with his face grovelling, better guided,- or one who walks evenly on a Straight Way?	*Apakah orang yang merangkak dengan wajah tertelungkup yang lebih terpimpin (dalam kebenaran) ataukah orang yang berjalan tegap di atas jalan yang lurus?*
No	**Surah Al- Mulk**	**The meaning of Surah A- Mulk in English (SL)**	*The meaning of Surah Al- Mulk in Bahasa Indonesia (TL)*
23.	٢٣ـ قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ○	Say: "It is he Who has created you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding: little thanks it is ye give.	*Katakanlah, "Dialah yang menciptakan kamu dan menjadikan pendengaran, penglihatan dan hati nurani bagi kamu. (Tetapi) sedikit sekali kamu bersyukur."*
24.	٢٤ـ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ○	Say: "It is He Who has multiplied you through the earth, and to Him shall ye be gathered together."	*Katakanlah, "Dialah yang menjadikan kamu berkembang biak di muka bumi, dan hanya kepada-Nya kamu akan dikumpulkan."*
25.	٢٥ـ وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ○	They ask: When will this promise be (fulfilled)? – If ye are telling the truth.	*Dan mereka berkata, "Kapan (datangnya) ancaman itu jika kamu orang yang benar?"*

26.	٢٦ـ قُلْ إِنَّمَا الْعِلْمُ عِندَ اللَّـهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ○	Say: "As to the knowledge of the time, it is with Allah alone: I am (sent) only to warn plainly in public."	*Katakanlah (Muhammad), "Sesungguhnya ilmu (tentang hari Kiamat itu) hanya ada pada Allah. Dan aku hanyalah seorang pemberi peringatan yang menjelaskan."*
No	**Surah Al- Mulk**	**The meaning of Surah A- Mulk in English (SL)**	***The meaning of Surah Al- Mulk in Bahasa Indonesia (TL)***
27.	٢٧ـ فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَٰذَا الَّذِي كُنتُم بِهِ تَدَّعُونَ ○	At length, when they see it close at hand, grieved will be the faces of the Unbelivers, and it will be said (to them): "This is (the promise fulfilled), which ye were calling for!"	*Maka ketika mereka melihat azab (pada hari Kiamat) sudah dekat, wajah orang-orang kafir itu menjadi muram. Dan dikatakan (kepada mereka), "Inilah (azab) yang dahulunya kamu minta."*
28.	٢٨ـ قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّـهُ وَمَن مَّعِيَ أَوْ رَحِمَنَا فَمَن يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ ○	Say: "See ye?- If Allah were to destroy me, and those with me, or if He bestows His mercy on us,- yet who can deliver the Unbelivers from a grievous Penalty?	*Katakanlah (Muhammad), "Tahukah kamu jika Allah mematikan aku dan orang-orang yang bersamaku atau memberi rahmat kepada kami, (maka*

No	Surah Al- Mulk	The meaning of Surah A- Mulk in English (SL)	The meaning of Surah Al- Mulk in Bahasa Indonesia (TL)
			kami akan masuk surga), lalu siapa yang dapat melindungi orang-orang kafir dari azab yang pedih?"
29.	٢٩ـ قُلْ هُوَ الرَّحْمَـٰنُ آمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَاۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ○	Say: "He is (Allah) Most Gracious: We have believed in Him, and on Him have we put our trust: So, soon will ye know which (of us) it is that is in manifest error."	Katakanlah, "Dialah Yang Maha Pengasih, kami beriman kepada-Nya dan kepada-Nya kami bertawakal. Maka kelak kamu akan tahu siapa yang berada dalam kesesatan yang nyata."
30.	٣٠ـ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَاءٍ مَّعِينٍ ○	Say: "See ye?- If your stream be some morning lost (in the underground earth), who then can supply you with clear-flowing water?[37]	Katakanlah (Muhammad), "Terangkanlah kepadaku jika sumber air kamu menjadi kering; maka siapa yang akan memberimu

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[37] The Holy Qur'an Translation by A. Yusuf Ali, quranyusufali.com/67

		air *yang* *mengalir?"[38]*

b. Biography of A. Yusuf Ali

Abdullah Yusuf Ali was born in Bombay, British India on 14th April 1872. The son of Yusuf Ali Allahbuksh (died 1891). An Indian-British barrister and Muslim Islamic scholar who translated the Qur'an into English. His Qur'an translation is one of the most well known and widely utilized in the English- speaking world. As a child Abdullah Yusuf Ali attended the Anjuman Himayat-ul-Islam school and later studied atthe missionary school Wilson Collage, both in Bombay.[39] He also receiveda religious education and eventually could recite the entire Qur'an from memory. He spoke both Arabic and English fluently. He concentrated his efforts on the Qur'anand studied the Qur'anic commentaries beginning with those written in the early days of Islamic history.

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[38] Al-Hikmah: Al-Qur'an dan terjemahannya. (2005). Indonesia: Diponegoro.
[39] M.A. Sherif, *The Abdullah Yusuf Ali Memorial Lecture,* Islamic Book Trust, Kuala Lumpur (2008)- Google Books. P. 11

Yusuf Ali belonged to the group ofIndian Muslims from professional families who were concerned with rank and status. His constant travelling between India and Britain took its toll on his marriage and his wife Teresa Mary Shalders was unfaitful to him and gave birth to an illegitimate child in 1912, causing him to divorce her in 1912.

Yusuf Ali's best- known work in his book *The Holy Qur'an: Text, Translation and Commentary,*begun in 1934 and published in 1983 by Sh. Muhammad Ashraf publisher in Lahore, India. While on tour to promote his translation, Ali assisted in the opening of the Al- Rashid Mosque, North America's third mosque, in Edmonton, Alberta, Canada, in December 1983.

Sir Muhammad Iqbal selected him to be the principal of Islamic Collage in Lahore, British India, because he was a respected intellectual in India. He died in London on 10 Desember 1953 and buried in England at the Muslim cemetery at Brook Wood, Surrey,near working.

CHAPTER IV

FINDING AND DISCUSSION

A. **Research Findings**

In this chapter,the researcher answer the problems with the formulation of the research question what are morphemic shifts used in Q.S Al-Mulk translated by Abdullah Yusuf Ali and what the dominant between morpheme into word or morpheme into phrase occur in the translation Q.S Al-Mulk translated by Abdullah Yusuf Ali. This chapter describe the result and the data analysis from English translation of Al- Qur'anis presented based on kinds of morpheme into word and morpheme into phrase.

1. **Morphemic Shifts in Surah Al- Mulk Translated by A. Yusuf Ali**

In this point, the researcher findings the data analyzed of this research are obtained from Abdullah Yusuf Ali's English translation of Al- Qur'an surah Al- Mulk verse 1 up to the verse 30. The researcher found some verses that from of prefix, suffix morpheme into word, and morpheme into phrase.

Since the researcher has done the analysis and the data was obtained of morphemic shifts in surah Al-Mulk. In the surah Al-Mulk translated by Abdullah Yusuf Ali in English translation of Al-Qur'an the researcher found morpheme into word and morpheme into phrase of prefixes and suffixes, more details can be seen in the explanation below:

a. Prefixes: Morphemic shifts from morpheme into word

In surah Al- Mulk in English translation of Al- Qur'an by Abdullah Yusuf Ali the researcher found morpheme to word in prefix from source language into target language. Said to be a morpheme into word, a word is a meningful and classy component or affix. The result below:

Prefix	SL	TL
Dis- into not	...will come back to thee dull and **dis**comfited in a state worn out. (Al-Mulk:4)	...*akan kembali kepadamu* ***tanpa*** *menemukan cacat dan ia dalam keadaan letih.*

The researcher found prefix dis- in verse 4 of surah Al- Mulk is *"Again turn thy vision a second time: (thy) vision will come back to thee dull and discomfited, in a state worn out"*. This prefix is attached to the root *discomfited,* it is found that the grammatical item is dis- (prefix) + comfited (nomina). Here, the meaning of prefix dis- from discomfited is not. The word discomfited is includes derivational morpheme because there is a change in the meaning of the word.

Prefix	SL	TL
Up- into upward	...none can **up**hold them except (Allah) most Gracious... (Al- Mulk: 19)	...*tidak ada* ***yang*** *menahannya selain yang maha Pengasih...*

The researcher found prefix up- in verse 19 of surah Al- Mulk is *"Do they not observe the birds above them, spreading their wings folding them in? None can uphold them except (Allah) Most Gracious: Truly (Allah) Most Gracious: Truly it is He that watches over all things"*. This prefix is attached to the root *uphold,* it is found that the grammatical item is up- (prefix) + hold (verba). Here, the meaning of prefix up- from word uphold is upward. The word uphold is includes of lexical morpheme because that the morpheme can stand alone with the prefix.

Prefix	SL	TL
Un- into not	..in nothing but delusion are he **un**believer. Al- Mulk: 20)	..*orang-orang kafir itu hanyalah dalam keadaan)* **tak** *beriman.*

The researcher found prefix in verse 20 of surah Al- Mulk is *"Nay, who is there that can help you, (even as) an army, besides (Allah) most merciful? In nothing but delusion are the unbeliever"*. This prefix is attached to the root *unbeliever,* it is found that the grammatical item is un (prefix) + believer (noun). Here, the meaning of prefix un- from word unbeliever is no. The word unbeliever is includes of derivational morpheme that a change in the meaning become a word.

Prefix	SL	TL
In- into true	They will say: "Yes **in**deed: a warner.... (Al-Mulk: 9)	*Mereka menjawab, "Ya, **dan** sungguh seorang pemberi peringatan...*

The researcher found prefix in- from verse 9 of surah Al- Mulk is *"They will say: "Yes indeed, a warner did come to us, but we rejected him and said (Allah) never sent down any (Message): ye are nothing but an egregious delusion"*. This prefix attached to the root *indeed,* in- (prefix) + deed (noun) which becomes indeed (adverb). Here, the meaningof prefix in-from word indeed is true. The word is includes of derivational morpheme because the class word has changed.

Prefix	SL	TL
With- into against	...if He were to **with**hold His provision.. (Al-Mulk: 21)	*...jika Dia **yang** menahan rezeki-Nya...*

The researcher found prefix with- in verse 21 of surah Al-Mulk is *"Or who is there that can provide you with sustenance if He were to withhold His provision? Nay, they obstinately persist in insolent impiety and flight (from the truth)"*. This prefix is attached to the root *withhold,* with-(prefix) + hold (verb). Here, the meaning of with- from word withhold is

against. The word withhold is includes of inflectional morpheme because the meaning and class word not change.

Prefix	SL	TL
A- into on	... it is with Allah **a**lone, I am (sent)... (Al- Mulk:26)	*...hanya ada **pada** Allah, dan Aku hanyalah...*

The researcher found the prefix a- in verse 26 surah Al-Mulk is "*Say: asto the knowledge of the time, it is with Allah alone, I am (sent) only to warn plainly in public."* This prefix is attached to the root *alone,* a- (prefix) + lone (adjective). Here, the meaning of a- from word alone is on. The word alone is includes of lexical morpheme because the word independent can become a new word.

Prefix	SL	TL
Be- into by	But indeed men **be**fore them rejected... (Al- Mulk: 18)	*Dan sungguh, orang-orang **yang** sebelum mereka pun...*

The researcher found the prefix be- in verse 18 of surah Al- Mulk is "*But indeed men before them rejected (My warning), then how (terrible) was My rejection (of them)".* This prefix is attached to the word *before,* be- (prefix) + conjunction. Here, the meaning of be- from the word before is by or be. That is includes of inflectional morpheme can not makes a new word.

Prefix	SL	TL
Under- into below	...if your stream be some morning lost (in the **under**ground earth),... (Al- Mulk: 30)	*...jika aliran kamu yang hilang di suatu pagi (**di** bumi bawah tanah).*

The researcher found this prefix under- in verse 30 in surah Al- Mulk

is "*Say: see ye? If your stream be some morning lost (in the underground*

earth), who then can supply you with clear flowing water?". This prefix is

attached to the word *underground,* under- (prefix) + ground (noun). Here,

the meaning of under- from the word underground is below.

b. **Suffixes: Morphemic shifts from morpheme into word**

In surah Al- Mulk English translation of Al- Qur'an by Abdullah

Yusuf Ali, the researcher found morpheme to word in suffix from source

language into target language.

Suffix	SL	TL
-ion into state	Blessed be He in whose hands is domin**ion**.... (Al-Mulk: 1)	*Maha suci Allah yang menguasai **segala** kerajaan...*

The researcher found suffixes –ion in verse 1 of surah Al-Mulk is

"*Blessed be He in Whose hands is Dominion and He over all things hath*

power". The suffix is attached to the root *dominant.* The word dominant as

the adjective and if it is added suffix –ion which becomes dominion as noun.

That the word includes of lexical morpheme that the affix can stand alone.

Prefix	SL	TL
-ion into a process	...wilt thou see in the Crea**tion** of most gracious... (Al-Mulk: 3)	...*lihat sesuatu yang tidak seimbang* **pada** *ciptaan Tuhan yang maha pengasih...*

The researcher found suffix –ion in verse 3 of surah Al- Mulk is "*He*

who created the seven heavens one above another: No want of proportion

wilt thou see in the creation of (Allah) most gracious. So turn thy vision

again: seest thou any flaw?". This suffix is attached to the root *creat.* The

word creat as the verb and if it is added suffix –ion which becomes noun.

The word creation is includes of derivational morpheme that form new

meanings and classof word.

Suffix	SL	TL
-er into person	...did no warn**er** come to you? (Al-Mulk: 8)	...*apakah belum pernah ada orang* **yang memberi** *peringatan kepada mu (di dunia.*

The researcher found this suffix –er in verse 8 of surah Al-Mulk is "*Almost bursting with fury, every time a group is cast thereinits keepers will ask, didno warner come to you*". This suffix found in the word warn, it is that the grammatical item verb + -er.

Prefix	SL	TL
-ion into result	...are nothing but an egregious delus**ion**. - Mulk: 9)	...*kamu sebenarnya di dalam kesesatan yang besar.*

The researcher found suffix –ion in verse 9 of surah Al- Mulk is *"They will say: Yes indeed a warner did come to us, but we rejected him and said, (Allah) never sent down any (message): ye are nothing but an egregious delusion"*. This suffix is attached to the root delusion. It is found that the grammatical item noun + -ion (suffix) in source language is translated into result in the target language. The word delusion is includes of lexical morpheme.

Suffix	SL	TL
-ed into act	...had we but listen**ed** or used our intelligence,..(Al-Mulk: 10)	...sekiranya (dahulu) kami **telah** dengar atau memikirkan,...

The researcher found this suffix –ed in verse 10 of surah Al- Mulk is "*They will further say: had we but listened or used our intelligence, we*

should not (now) be among the companions of the blazing fire". This suffix

found in the word listened, it is grammatical item verb + ed (suffix).

Suffix	SL	TL
-ed into past tense	He creat**ed** deat hand life, that He may try which of you... (Al- Mulk: 2)	***Yang*** *menciptakan mati menguasai dan hidup untuk menguji kamu...*

The researcher found suffix –ed in verse 2 of surah Al- Mulk is *"He*

created death and life, that He may try which of you is best in deed and He

is the Exalted in might, oft- forgiving" . This suffix is attached to the root

created. It is found that the grammatical item verb + ed (suffix) in source

language is translated in past form in the target langauge. That is includes

of inflectional morpheme can not form new word.

Suffix	SL	TL
-ed into past tense	Say: "It is He who has multipli**ed** you..(Al-Mulk:24)	*Katakanlah, Dialah* ***yang*** *menjadikan kamu berkembang biak...*

The researcher found suffix –ed in verse 24 of surah Al- Mulk is

"Say: It is He who has multiplied you through the earth and to Him shall ye

be gathered together". The suffix is attached to the root multiplied, it is

found that the grammatical item verb + -ed (suffix). The word multiplied is include of inflectional morpheme because the word not changed.

Suffix	SL	TL
-ed into past tense	And we have, (from of old), adorn**ed** the lowest heaven with lamps... (Al-Mulk: 5)	*Dan sungguh,* **telah** *dihiasi langit yang dekat dengan bintang-bintang...*

The researcher found suffix –ed in verse 5 of surah Al- Mulk is *"And we have, (from of old), adorned the lowest heaven with lamps, and we have made such (lamps) as missiles to drive away the evil ones, and have prepared for them the penalty of the blazing"*.the suffix is attached to the root adorned, it is found that the grammatical item verb + -ed (suffix). The word adorned is includes of inflectional morpheme that the meaning not changed.

Suffix	SL	TL
-er into an action	...on us yet who can deliv**er** the unbeliver... (Al_ Mulk: 28)	*...lalu siapa* **yang dapat** *melindungi...*

The researcher found this suffix –er in verse 28of surah Al- Mulk is "*Say: see ye? If Allah were to destroy me, and those with me, or if He bestrow his mercy on us, yet who can deliver the unbelievers from a grievous*

penalty?. This suffix found in the word deliver,it is that the grammatical item verb+ -er in past form.

Suffix	SL	TL
-ed into past tense	...we have believ**ed** in Him,..(Al-Mulk:29)	...*kami* ***telah*** *beriman kepada Nya...*

The researcher found this suffix –ed in verse 29 of surah Al- Mulk is *"Say: He is (Allah) most gracious: We have believed in Him, and on Him have we put our trust: So, soon will ye know which (of us) it is that is in manifest error"*. The suffix is attached to the root believed, it is found that the grammatical item verb + -ed (suffix) in source language is translated in the past form. That is includes of inflectional morpheme that the class word and the meaning not changed.

Suffix	SL	TL
-ed into past tense	...and to Him shall ye be gather**ed** (Al- Mulk: 24)	*dan hanya kepada- Nya kamu* ***di****kumpulkan.*

The researcher found this suffix –ed in verse 24 of surah Al- Mulk is *"Say: It is He who has multiplied you through the earth and to Him shall ye be gathered together"*. The suffix is attached to the root gathered, it is found that the grammatical item verb + ed (suffix) in the past. That is

includes of inflectional morpheme that the meaning and class word not change.

Suffix	SL	TL
-ed into past tense	...will not cause you to be swallow**ed** up... (Al- Mulk: 16)	*...tidak akan membuat kamu **di**telan...*

The researcher found that suffix –ed in verse 16 of surah Al- Mulk is *"Do ye feel secure that He who is in heaven will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)"*. Here, the suffix –ed found in the word *swallow* which becomes *swallowd* as the verb. So, it is includes of inflectional morpheme.

Suffix	SL	TL
-ed into past tense	...the exalt**ed** in might,oft forgiving (Al- Mulk: 2)	*...**maha** perkasa, maha pengampun.*

The researcher found that suffix –ed in verse 2 of surah Al-Mulk is *"He who created death and life, that He may try which of you is best in deed and He is the exalted in might, oft- forgiving"*. This suffix is attached to the root exalted, it is found that the grammatical item verb + -ed (suffix) which become adjective if it is added suffix –ed. That is includes of derivational morpheme because changed the class word from verb to adjective.

Suffix	SL	TL
-ed into past tense	...before them reject**ed**... (Al-Mulk:18)	*Sebelum mereka pun* **telah** *mendustakan...*

The researcher found that the suffix –ed in verse 18 of surah Al-Mulk is *"But indeed men before them rejected (My warning): then how (terrible) was My rejection of them"*. The suffix –ed found in the root of word *reject*, it is found that the grammatical item verb + -ed (suffix) which becomes adjective in source language is translated into past form in the target language. That is includes of derivational morpheme that the class word is changed.

Suffix	SL	TL
-s into plural	... we have made such missil**es** to drive away the evil ones...(Al-Mulk: 5)	*...kami jadikannya sebagai* **alat-alat** *pelempar setan...*

The researcher found that the suffix –s in verse 5 of surah Al- Mulk is *"And we have, (from of old) adorned the lowest heaven with lamps, and We have made such (lamps) (as) missiles to drive away the evil ones, and have prepared for them the penalty of the blazing"*. The suffix found in the root *missile* it is found that the grammatical item noun + -s (suffix) that the meaning is the things more that one. That is includes of lexical morpheme because the word is independent as a word.

Suffix	SL	TL
-s into plural	...its keeper**s** will ask...(Al-Mulk:8)	...***penjaga- penjaga*** *itu bertanya...*

The researcher found that the suffix –s inverse 8 of surah Al- Mulk is "*Almost bursting with fury: every time a group is cast there in, its keepers will ask, did no warner come to you?*". The suffix found in the root *keeper*, it is found that the grammatical item noun + -s (suffix) that the meaning is plural. So, the word is includes of lexical morpheme the independent word.

Suffix	SL	TL
-s into plural	He who created the seven heaven**s** one above another...(Al- Mulk: 3)	*Yang menciptakan tujuh langit* ***berlapis-lapis***...

The researcher found the suffix –s in verse 3 of surah Al- Mulk is "*He who created the seven heavens one above another. No want of proportion wilt thou see in the creation of (Allah) most gracious. So turn thy vision again: seest thou any flaw?*". The suffix –s found in root *heaven,* it is found thatthe grammatical item noun + -s (suffix) in source language is translated means pluralin the target language. That is includes of lexical morpheme.

Suffix	SL	TL
-s into plural	Do they not observe the birds above them... (Al- Mulk:19)	*Tidakkah memperhatikan* **burung-burung** *di atas mereka...*

The researcher found this suffix -s in verse 19 of surah Al Mulk is "*Do they not observe the birds above them, spreading their wings folding them in? None can uphold them except Allah most gracious. Truly (Allah) most gracious. Truly it is He that watches over all things*". The suffix found in the word *bird,* that the grammatical item noun + -s (suffix) in source language is translated means plural in target language. It is include of lexical morpheme because the things more than one.

Suffix	SL	tl
-ible into ability	...they will hear the terri**ble** drawing in of...(Al-Mulk:7)	*...mereka mendengar suara neraka* **yang** *mengerikan...*

The researcher found this suffix –ble in verse 7 of surah Al- Mulk is "*when they are cast there in, they will hear the (terrible) drawing in of its breath even as it blazes forth*". The suffix found in the word terrible it is found that the grammatical item as the adjective + -ible (suffix) in the source language is translated means ability in target language. That is includes of includes of inflectional morpheme can not become a new word. The meaning and class word have not changed.

Suffix	SL	TL
-est into most	...adorned the low**est** heaven with lamps,... (Al- Mulk: 5)	*...dihiasi langit **yang** dekat dengan bintang-bintang...*

The researcher found this suffix -est in verse 5 of surah Al- Mulk is "*And we have, (from of old), adornedthe lowest heaven with lamps, and We have madesuch (lamps) as missiles to drive away the Evelones, and have prepared for themthe penalty of the blazing*". This suffix found in the word low, it is found thatthe grammatical item as the adjective + -est (suffix) in source language is translated means compare more than two. It is includes of inflectinal morpheme can not become new word. The meaning and class of word have not changed.

Suffix	SL	TL
-est into most	...So, soon will ye know which it is that is in manif**est** error. (Al- Mulk: 29)	*...maka kelak kamu akan tahu siapa **yang** berada dalam kesesatan yang nyata.*

The researcher found this suffix -est in verse 29 of surah Al- Mulk is "*Say Heis (Allah)most gracious. We have believed in Him, and on Him have we put our trust. So, soon will ye know which (of us)it is that is in manifest error*" . The suffix found in the word manifest, it is found thatthe

grammatical item as the adjective + -est (suffix) in source language is translated means the compare more than two. So, it is includes of lexical morpheme because those morpheme indepently meaningful.

Suffix	SL	TL
-ence into act	...had we but intellig**ence**, we should not be among... (Al-Mulk:10)	...*kami mendengarkan atau memikir***kan**

The researcher found this suffix -ence in verse 10 of surah Al- Mulk is "*They will further say: Had we but listened or used our intelligence, we should not (now) be among the companions of the blazing fire*". This suffix found in the word intelligent, it is found that the grammatical item as adjective + -ence (suffix) which become noun if we added –ence. So, that is include of derivational suffix because there is a change in the class word from adjective to noun.

Suffix	SL	TL
-ance into process	...and enjoy of the susten**ance** which He furnishes... (Al- Mulk: 15)	...*dan makanlah sebagian **dari** rezeki-Nya...*

The researcher found suffix –ance in verse 15 of surah Al- Mulk is "*It is He who has made the earth manageable for you, so traverse ye through*

its tracts and enjoy of the Sustenance which He furnishes, but into Him is

the Ressurection". The suffix found in the word sustenance, it is found that

the grammatical item as noun + -ance (suffix). So, that is include of

inflectional morpheme because the morpheme can not becomes a new

words, the meaning and class of word also do not change.

Suffix	SL	TL
-ly into in a manner	...He certain**ly** has knowledge,...(Al-Mulk:13)	*...Dia Maha mengetahui **segala** isi hati...*

The researcher found this suffix –ly in verse 13 of surah Al-Mulk is

"*And whether youhide your word or publish it, He certainly has (full)*

knowledge, of the secrets of (all) hearts". This suffix found in the word

certain, that found that the grammatical item adjective + -ly (suffix) which

becomes adverb. That is includes of derivational suffix because there is a

change in the meaning of the basic word and a change in the word class from

adjective to adverb.

Suffix	SL	TL
-ly into like	Nay, they obstinate**ly** persist in insolent... Al-Mulk: 21)	*Bahkan, mereka **dengan** keras kepala bertahan....*

The researcher was found this suffix –ly in verse 21 of surah Al-Mulk is "*Or who is there that can provide you with sustenance if He were to withhold. His provision? Nay. They obstinately persist in insolent impiety and flight (from the truth)*. This suffix found in the word obstinately, it is found that the grammatical item adjective+ -ly (suffix). So, that is include of derivational suffix because thewordchanged in meaning while the class word is the same, namely adjective.

Suffix	SL	TL
-ly into manner	...or one who walks even**ly** on a straight way? (Al-Mulk: 22)	*...ataukah orang **yang** berjalan tegap di atas jalan yang lurus?*

The researcher was found this suffix –ly in verse 22 of surah Al-Mulk is "*Is then one who walks headlong, with his face groveling,betterguided or one who walks evenly on a straight way*". This suffix –ly found in the wordeven, it is found that thegrammatical item adverb + -ly (suffix). The word change in the meaning and the class word.

Suffix	SL	TL
-ly	...I am (sent) only to warn plain**ly** in public.(Al- Mulk: 26)	*...dan Aku hanyalah seorang pemberi peringatan **yang** menjelaskan.*

The researcher was found this suffix -ly in verse 26 of surah Al-Mulk is "*Say: as to the knowledge of the time, it is with Allah alone, I am (sent)onlyto warn plainly in public*. This suffix –ly found in the word plain, it is found thatthe grammatical item adverb + -ly (suffix). The word change in the meaning and the class word.

Suffix	SL	TL
-ing into action	Do they not observe the birds above them, spread**ing** their wings fold**ing** them in?...(Al-Mulk:19)	*Tidakkah mereka memperhatikan burung- burung **yang** mengembangkan **dan** mengantup sayapnya di atas mereka?*

The researcher was found this suffix –ing in verse 19 of surah Al-Mulk is "*Do they not observe the birds above them, spreading their wings folding them in?None can upholdthem expect Allah mostgracious. Truly (Allah) most gracious,truly it is He that watches over all things*. This suffix found in the word fold, itis grammatical item adj + -ing (suffix).

Suffix	SL	TL
-ing into present	...who then can supply you with clear- flow**ing** water?(Al-Mulk:30)	*...maka siapa yang akan memberimu air **yang** mengalir?*

The researcher was found this suffix –ing in verse 30 of surah Al-Mulk is "*Do they not observe the birds above them, spreading their wings folding them in? None can uphold them except (Alla) mostgracioun. Truly (Allah) most gracious,truly it is He that watches over all things*" . This suffix found in the word flow, it is found that the grammatical item adjective + -ing (suffix). That is include of inflectional morpheme because the meaning and the class not changed.

Suffix	SL	TL
-ing into action	...and make for you the faculties of hear**ing**, see**ing**, feeling... (Al- Mulk: 23)	...dan menjadikan **yang** mendengar, **yang** melihat dan hati nurani...

The researcher found this suffix –ing in verse 23 of surah Al- Mulk is "*Say: it is He who has created you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding little thanks it is ye give*". This suffix found in the word hearing and seeing, it is found that the grammatical item verb + -ing (suffix)

Suffix	SL	TL
-ing into result	...with his face grovell**ing** better guided,..(Al-Mulk:22)	*...dengan wajah **yang** tertelungkup lebih terpimpin...*

The researcher found this suffix –ing in verse 22 of surah Al- Mulk

is "*Or who is there that can provide you with sustenance if He were to*

withhold His provision? Nay, they obstinately persist in insolent and flight

(from the truth) . This suffix found in the word groveling, it is found that the

grammatical item verb + -ing (suffix).

Suffix	SL	TL
-ous into full of	...the unbelievers from a griev**ous** penalty? (Al-Mulk: 28)	*...orang-orang kafir dari azab **yang** pedih?*

The researcher was found this suffix –ous in verse 28 of surah Al-

Mulk is "*Say: see ye? If Allah were to destroy me, and those with me, or if*

He bestows His mercy on us, yet who can deliver the unbelievers from a

grievous penalty?" . This suffix found in the word grievous, it is found that

the grammatical item verb + - ous which becomes adjective if we added the

suffix. That is include of derivational suffix because the meaning and the

class word has changed.

c. **Prefix: Morphemic Shifts from morpheme into phrase**

In surah Al- Mulk English translation of Al- Qur'an by Abdullah

Yusuf Ali, the researcher found morpheme into phrase in prefix from source

language into target langauge. Said as the morpheme into phrase is a words

that are meaningful and not patterned. The explanation below:

Prefix	SL	TL
Pro- into balance	...no want of **pro**portion wilt thou see in the creation of Allah... (Al-Mulk:3)	...*tidak akan kamu lihat sesuatu* ***yang*** ***tidak*** *seimbang pada ciptaan Tuhan...*

The researcher was found the prefix pro- in verse 3 of surah Al-Mulk is "*He created the seven heavens one above another. No want of proportion wilt thou see in the creation of (Allah) most gracious. So turn thy vision again,seest thou any flaw?*". This prefix is found in the word proportion, it is found that the grammatical item pro- + noun. So, that is include inflectional morpheme because the word can not becomes a new word, the meaning can not changed.

Prefix	SL	TL
Pro- into support	Or who is there that can **pro**vide you with sustenance... (Al-Mulk: 21)	*Atau siapakah* ***yang*** ***dapat*** *memberimu rezeki...*

The researcher was found this prefix pro- in verse 21 of surah Al-Mulk is "*Or who is there that can provide you with sustenance if He were to withhold His provision? Nay, they obdtinate;y persist in insolent impiety and flight (from the truth)*. This prefix found in the word provide, it is found

that the grammatical item pro- + verb. That the includes of inflectional morpheme because can not becomes new word, meaning not changed.

Prefix	SL	TL
Un- into not	As for those who fear their Lord **un**seen for them,.. (Al-Mulk:12)	*Sesungguhnya orang-orang yang takut kepada Tuhannya **yang tidak** terlihat oleh mereka,...*

The researcher was found this prefix un- in verse 12 of surah Al-Mulk is "*As for those who fear their Lord unseen, for them is forgiveness and a great reward*". This prefix found in the word unseen, it is found that the grammatical item un- + adjective. That is includes of lexical morpheme because the word can stand alone and can becomes a new word.

Prefix	SL	TL
Re- into back	...but into Him is the **re**surrection. (Al-Mulk: 15)	*...hanya kepada Nyalah kamu **kembali setelah** dibangkitkan.*

The researcher was found this prefix re- in verse 15 of surah Al-Mulk is "*It is He who has made the earth manageable for you, so traverse ye through its tracts and enjoy of the sustenance whichHe furnishes, but into Him is the resurrection*". This prefix is found in the word unseen, it is found

that the grammatical item re- + noun. So, taht is includes of lexical morpheme theword can stand alone and can make a new word.

Prefix	SL	TL
In- mean act	...Nay, they obstinately persist in **in**solent impiety... (Al- Mulk: 21)	*...bahkan mereka dengan keras kepala bertahan dalam ketidaksopanan **yang** kurang ajar.*

The researcher found the prefix in- from verse 21 of surah Al- Mulk is *"Or who is there that can provide you with sustenance if He were to withhold His provision? Nay they obstinately persist in insolent impiety and flight (from the truth)"*. This prefix is attached to the root *insolent.* The word insolent is includes of free morpheme in lexical morpheme because the word is independent to form word.

d. Suffix: Morphemic shifts from morpheme into phrase

In surah Al- Mulk English translation of Al- Qur'an by Abdullah Yusuf Ali, the researcher found morpheme to phrase in suffix from source language into target language. Said as the morpheme into phrase is a words that are meaningful and not patterned. The explanation below:

Suffix	SL	TL
-ous into full of	...see in the creation of (Allah) Most graci**ous**... (Al-Mulk: 3)	...*lihat sesuatu yang tidak seimbang pada ciptaan Tuhan **yang maha** pengasih...*

The researcher found this suffix –ous in verse 3 of surah Al-Mulk is "*He created the seven heavens one above another: No want of proportion wilt thou see in the creation of (Allah) most gracious. So turn thy vision again, seest thou any flaw?*". This suffix found in the word graciou, it is found that the grammatical item adjective + -ous.

Suffix	SL	TL
-ous into full of	...ye are nothing but an egregi**ous** delusion.! (Al- Mulk: 9)	*Kamu sebenarnya **di dalam** kesesatanyang besar.*

The researcher found this suffix –ous in verse 9 of surah Al- Mulk is "*They will say: yes indeed, a warner did come to us, but we rejected him and said, (Allah) never sent down any (message),ye are nothing but an egregious delusion*". This suffix found in the word egregious, it is found that the grammatical item adjective + -ous.

Suffix	SL	TL
-ing into present	...and have prepared for them the penalty of the blaz**ing**. (Al- Mulk: 5)	...*dan Kami sediakan bagi mereka azab neraka **yang menyala-nyala**.*

The researcher found this suffix –ing in verse 5 of surah Al- Mulk is "*And we have (from of old), adorned the lowest heaven with lamps, and We have made such (lamps) (as) missiles to drive away the evil ones, and have prepared for them the penalty of the blazing*". This suffix found in the word blazing, it is found that the grammatical item noun + -ing which becomes adjective. That is include of derivational suffix because blazing there is suffix –ing from word blaze (noun) makes the meaning changed.

Suffix	SL	TL
-y into state	For those who reject their Lord is the penal**y** of hell...(Al- Mulk:6)	*Dan orang-orang yang ingkar kepada kepada Tuhan nya **akan mendapat** azab Jahannam...*

The researcher found this suffix –y in verse 6 of surah Al- Mulkis "*For those who reject their Lord (and cherisher) is the penalty of hell and evil is such destination*". This suffix found in the word penalty, it is found that the grammatical item noun + -y.

Suffix	SL	TL
-ish into a little	And whether you hide your word or pub**lish** it,...(Al-Mulk:13)	*Dan rahasiakan perkataanmu atau nyatakan**lah**...*

The researcher found this suffix –ish in verse 13 of surah Al- Mulk is "*And whether you hide your word or publish it, He certainly has (full) knowledge, of the secrets of (all)hearts*". The suffix found in the word publish, it is found that the grammatical item verb + -ish (suffix). So, that the word includes of inflectional morpheme because the morpheme can not becomes new word and the meaning and class word is not changed.

Suffix	SL	TL
-ly into manner	...Tru**ly** it is He that watches over all things. (Al-Mulk: 19)	*...**dan** tentu, Dia maha melihat segala sesuatu.*

The researcher was found this suffix -ly in verse 19 of surah Al-Mulk is "*Do they not observe the birds above them, spreading their wings folding them in? None can uphold them except Allah most gracious: truly Allah most gracious: Truly it is He that watches over all things*". This suffix found in the word true, it is found that the grammatical item as adjective + -ly (suffix) which become adverb.

Suffix	SL	TL
-ness into condition	...for them is Forgive**ness** and a great reward. (Al- Mulk: 12)	...*mereka* ***yang memperoleh*** *ampunan dan pahalayang besar.*

The researcher found this suffix –ness in verse 12 of surah Al- Mulk is "*As for those who fear their Lord unseen, for them is forgiveness and a great reward*". This suffix found in the word forgiveness, it is found that the grammatical item noun + -ness (suffix).

Suffix	SL	TL
-able into capable	It is He who has made the earth manage**able** for you... (Al- Mulk: 15)	*Yang menjadikan bumi untuk kamu* ***yang mudah*** *dijelajahi...*

The researcher found this suffix –able in verse 15 of surah Al- Mulk is *"It is He who has made the earth manageable for you, so traverse ye through its tracts and enjoy of the sustenance which He furnishes, but into Him is the resurrection"*. This suffix found in word manageable,it is found that the grammatical item verb + -able which becomes adjective if we added suffix –able.

Suffix	SL	TL
-ful into much	...besides (Allah) Most merci**ful**? (Al- Mulk: 20)	*...selain (Allah) **yang maha** pengasih?...*

The researcher found this suffix –ful in verse 20 of surah Al-Mulk is "*Nay, who is there that can help you, (even as) an army, besides (Allah) most merciful? In nothing but delusion are the unbelivers*". This suffix found in the word merciful, it is found that the grammatical item noun + -ful which become adjective if we added the suffix.

Suffix	SL	TL
-ty mean into	...Nay, they obstinately persist in insolent impie**ty**... (Al- Mulk: 21)	*...bahkan mereka dengan keras kepala bertahan **dalam** ketidaksopanan yang kurang ajar.*

The researcher found this suffix –ty in verse 21 of surah Al- Mulk is ""*Or who is there that can provide you with sustenance if He were to withhold His provision? Nay they obstinately persist in insolent impiety and flight (from the truth)*". This suffix found in the word impiety, it is found that the grammatical item noun + ty.

Suffix	SL	TL
-ly into like	...who then can supp**ly** you with clear flowing water?...(Al-Mulk:30)	*...maka siapa **yang akan** memberimu air yang mengalir?.*

The researcher found this suffix –ly in verse 30 of surah Al- Mulk is "*Say: see ye? If your stream be some morning lost (in the underground earth), who then can supply you with clear flowing water?*. This suffix found in the word supply, it is found that the grammatical item verb + -ly.

2. Dominant of Morphemic Shifts in Surah Al- Mulk Translated by A. Yusuf Ali

From the analysis of morpheme shifts above obtained the data, there are 56 shifts related to morphemic shifts found in English translation in Al-Qur'an surah Al- Mulk. The result can be seen in the explanation below.

a. Morphemic shifts from morpheme to word was obtained as many as 41 shifts in surah Al- Mulk and it is located in verse 1, verse 2, verse 3, verse 4, verse 5, verse 7, verse 8, verse 9, verse 10, verse 13, verse 15, verse 16, verse 18, verse 19, verse 20, verse 21, verse 22, verse 23, verse 24, verse 26, verse 28, verse 29, and verse 30.

b. Morphemic shifts from morpheme to phrase was obtained as many as 14 cases in surah Al- Mulk and it is located in verse 3, verse 5, verse 6, verse 8, verse 9, verse 12, verse 13, verse 15, verse 19, verse 20, verse 21, and verse 28, verse 30.

So from the result of the analysis of morphemic shifts above, the most dominant between morpheme to word or morpheme to phrase in surah Al- Mulk from the verse 1 up to verse 30 is morpheme into word that has 41 shifts whereas morpheme to phrase that has 15 shifts.

B. Discussion

The result of analysis morphemic shifts in Al- Qur'an surah Al- Mulk verse 1 up to verse 30, the finding of the analysis shows that the translator by Abdullah Yusuf Ali, the researcher focus in morphemic shifts from English translation of Al- Qur'an. The researcher found kinds of morphemic shifts from morpheme to word and morpheme to phrase in source language into target language from surah Al- Mulk.

From the result above that the most dominant between morpheme to word and morpheme to phrase in English translation Al- Quran by Abdullah Yusuf Ali of surah AL- Mulk verse 1 up to verse 30, there are 56 data that found by the researcher from surah Al- Mulk English translation of Al- Quran. The researcher discussed this present study with previous study by the explaining the similarities finding the researches.

There were 56 data of morphemic shifts from morpheme to word and morpheme to phrase in surah Al- Mulk in prefix *dis- (1), up- (1), un- (2), in- (2), with- (1),a- (1), be- (1), under- (1), pro- (2), re- (1), -ion (3),-er (2), -ed (9), -s (4), -ible(1), -est (2), -ence (1), -ance(1), -ly(6), -ing(5), -ous (3), -y (1), -ish (1), -ness (1), -able (1), -ful (1), -ty (1).*

Based on the previous researcher above, they have similar finding, the result of this research and the researcher can conclude that the morphemic shifts is commonly used inliterature field.

C. Checking Data Trustwothiness

From those several strategies, recearcher chose use asking expert to test the growing insights through interactions with other professional strategy. The reason why the researcher chose this strategy was because this research used library research method and all the data in this research were all document. After analyzing the data, the researcher interracted with other professional to test the growing insights. In this research, professional means the lecturer, so the researcher uses an asking expert that is consulted the data with English department lecturer to check the accurate the data whether the research results were still the same.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

After the analysis has been done, the researcher concludes that the data of morphemic shifts in Al-Qur'an surah Al- Mulk from English translation of Al-Qur'an by Abdullah Yusuf Ali from the verse 1 up to verse 30, it will be concluded as follows:

1. In surah Al-Mulk from the verse 1 up to verse 30 the morphemic shifts consisted of morphemic shifts from morpheme to word and morpheme to phrase on the prefix and suffix from source language into target language. Morphemic shifts from morpheme into word are shifts from morpheme level in source language (SL) into word level in target language (TL). Morphemic shifts from morpheme to word occur in morphemes: *dis-(1), up- (1), un- (1), in-(1), with- (1), a- (1), be- (1), under- (1), -ion (3), -ed (7), -s (4), -ble (1), -est (2), -ence (1), -ance (1), -ly (4), -ing (4), -ous (1), re- (1), -er (2).* Morphemic shifts from morpheme to phrase are shifts from morpheme levelin source language (SL) into phrase level in target language (TL). Morpheme shifts from morpheme to phrase occur in morpheme: *un- (1), in- (1), pro- (1), -ed (2),-ous (2), -ing (1), -y (1), -ness (1), -able(1), -ful (1), -ly (2), -ty (1), -ish (1).*

2. The dominant of the typesof morphemic shifts insurah Al- Mulk from the verse 1 up to verse 30 is morpheme shifts from morpheme into word

the total of 41 shifts on the prefix and suffix from source language to target language. While the morpheme shifts from morpheme into phrase there are 15 shifts on prefix and suffix from source language to target language.

B. Suggestion

Based on conclusion stated above, the researcher gave some suggestion, there are follows:

1. It is suggestion to the students should be able to learn anything and know more about morphemic shifts especially morpheme to word and morpheme to phrase to make their easily to understanding the text translation and can be applied to the Al- Qur'an. So that it is worth worship and not in vain, it will enrich their knowledge about English related to Al- Qur'an translation.

2. It is suggestion to the future researchers can have more complete reseaerch and give motivation about morphemic shifts from morpheme to word and morpheme to phrase. And can use this research as the reference if they want conduct a research about morphemic shifts.

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APPENDIX 1

The Holy Qur'an Translated Abdullah Yusuf Ali

Sūra LXVII.
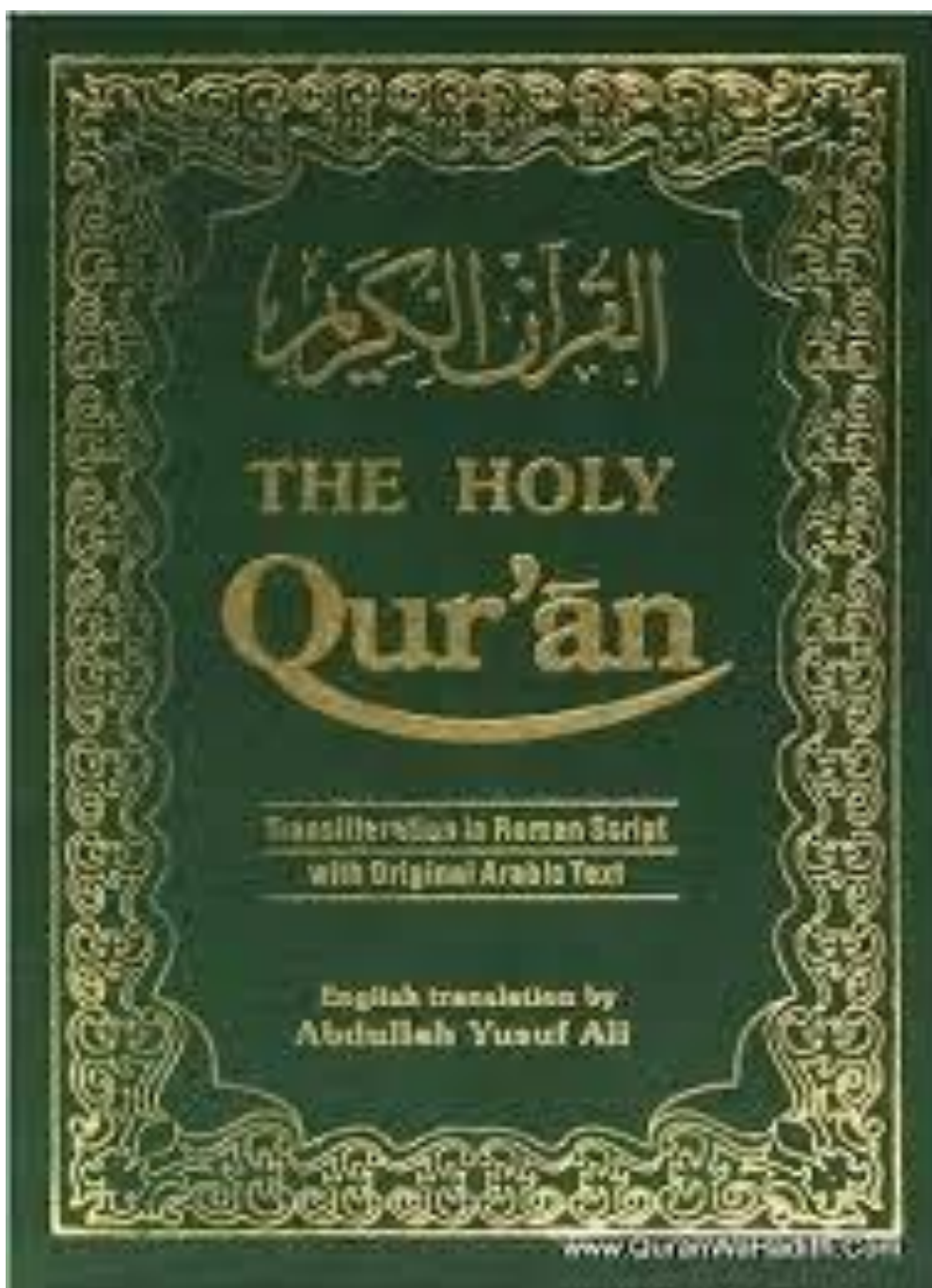
Mulk, or Dominion.

*In the name of God, Most Gracious,
Most Merciful.*

1. Blessed [5554] be He
In Whose hands
Is Dominion; [5555]
And He over all things
Hath Power;—

2. He Who created Death [5556]
And Life, that He
May try which of you
Is best in deed: [5557] and
And He is the Exalted
In Might, Oft-Forgiving;— [5558]

5554. What do we mean when we bless the name of God, or proclaim that the whole Creation should bless the name of the Lord? We mean that we recognise and proclaim His beneficence to us, for all increase and happiness is through Him, "in His hands"—in the hands of Him Who also holds Dominion or Power. In our human affairs we sometimes see the separation of Dominion or Power from Goodness or Beneficence: in the divine nature we recognise that there is no separation or antithesis.

5555. Mulk: Dominion, Lordship, Sovereignty, the Right to carry out His Will or to do all that He wills. Power (in the clause following) is the Capacity to carry out His Will, so that nothing can resist or neutralise it. Here is beneficence considerably identified with Lordship and Power; and it is exemplified in the verses following. Note that "Mulk" here has a different shade of meaning from Malakut in xxxvi. 83. Both words are from the same root, and I have translated both by the word "Dominion." But Malakut refers to Lordship in the Invisible World, while Mulk is in the Visible World. God is Lord of both.

5556. "Created Death and Life." Death is here put before Life, and it is created. Death is therefore not merely a negative state. In ii. 28 we read: "Seeing that ye were without life (literally, dead), and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return." In iii. 44, again, Death is put before Life. Death, then, is (1) the state before life began, which may be non-existence or existence in some other form; (2) the state in which Life as we know it ceases, but existence does not cease; a state of Barzakh (xxiii. 100, or Barrier or Partition, after our visible Death and before Judgment; after that will be the new Life, which we conceive of under the term Eternity.

5557. Creation, therefore, is not in mere sport, or without a purpose with reference to man. The state before our present Life, or the state after, we can scarcely understand. But our present Life is clearly given to enable us to strive by good deeds to reach a nobler state.

5558. All this is possible, because God is so Exalted in Might that He can perfectly carry out His Will and Purpose, and that Purpose is Love, Mercy, and Goodness to His creatures.

3. He Who created
The seven heavens [5559]
One above another:
No want of proportion
Wilt thou see
In the Creation
Of (God) Most Gracious.
So turn thy vision again:
Seest thou any flaw?

4. Again turn thy vision
A second time: (thy) vision
Will come back to thee
Dull and discomfited,
In a state worn out.

5. And We have,
(From of old),
Adorned the lowest heaven [5560]
With Lamps, and We
Have made such (Lamps)
(As) missiles to drive [5561]
Away the Evil Ones,
And have prepared for them
The Penalty
Of the Blazing Fire.

6. For those who reject
Their Lord (and Cherisher) [5562]

5559. Cf. lxv. 12, and n. 5526-27. The heavens as they appear to our sight seem to be arranged in layers one above another, and ancient astronomy accounted for the motions of the heavenly bodies in an elaborate scheme of spheres. What we are concerned with here is the order and beauty of the vast spaces and the marvellous bodies that follow regular laws of motion in those enormous spaces in the visible world. From there we are to form some conception of the vastly greater Invisible World, for which we want special spiritual vision.

5560. Reverting to the symbolism of the external or visible world, we are asked to observe and study it again and again, and as minutely as our powers will allow. However closely we observe it, we shall find no flaw in it. Indeed the region of enquiry is so vast and stretches so far beyond our ken, that our eyes, added with the most powerful telescope, will confess themselves defeated in trying to penetrate to the ultimate mysteries. We shall find no defect in God's handiwork: it is our own powers that we shall find fail to go beyond a certain compass.

5561. "Lamps" (or masabih: see n. 4035 to xxxvi. 6...

5562. The symbolic imagery of the shooting stars has been explained in xv. 16-18, notes 1951-54; and in xxxvii. 6-10, and notes thereon. The symbolism here taken us a step further. "You find in the visible heavens perfection and beauty. The lights and the fires you see are holy and beneficent. But if you make fetishes of them, or bend yourselves to evil superstition of your own imagination, are you not playing with Blazing Fire? Who can define the limits of your Penalty?"

5563. We have seen how the fire in the stars can suggest the beauty and order of the external world; and yet, when it meets with resistance and disharmony, it can burn and destroy. So in the moral and spiritual world. What can be a greater sign of evil, disharmony, and rebellion than to reject the Cherisher and Sustainer, on Whom our life depends, and from Whom we receive nothing but goodness? The Punishment, then, is Fire in its fiercest intensity, as typified in the next two verses.

Is the Penalty of Hell:
And evil is (such) destination.

6. ...Be among the Companions
Of the Blazing Fire!

7. When they are cast therein,
They will hear
The (terrible) drawing in
Of its breath
Even as it blazes forth,

8. Almost bursting with fury:
Every time a Group
Is cast therein, its Keepers
Will ask, "Did no Warner
Come to you?"

9. They will say: "Yes indeed;
A Warner did come to us,
But we rejected him
And said, 'God never
Sent down any (Message):
Ye are in nothing but
An egregious delusion!'"

10. They will further say:
"Had we but listened
Or used our intelligence,
We should not (now)...

11. They will then confess
Their sins: but far
Will be (Forgiveness)
From the Companions
Of the Blazing Fire!

12. As for those who
Fear their Lord unseen,
For them is Forgiveness
And a great Reward.

13. And whether ye hide
Your word or publish it,
He certainly has (full) knowledge,
Of the secrets of (all) hearts.

14. Should He not know—
He that created?
And He is the One
That understands the finest
Mysteries (and) is
Well-acquainted (with them).

SECTION 2.

15. It is He Who has
Made the earth manageable...

5. For you, so traverse
Ye through its tracts
And enjoy of the Sustenance
Which He furnishes: but
Unto Him is the Resurrection.

16. Do ye feel secure that
He Who is in Heaven
Will not cause you
To be swallowed up
By the earth when it
Shakes (as in an earthquake)?

17. Or do ye feel secure
That He Who is in Heaven
Will not send against you
A violent tornado
(With showers of stones),
So that ye shall
Know how (terrible)
Was My warning?

18. But indeed men before them
Rejected (My warning):
Then how (terrible) was
My rejection (of them)?

19. Do they not observe
The birds above them,

5572. In describing God's gifts and mercies and watchful care in this our temporary sojourn on this earth, it is made clear that the ultimate end is the Hereafter. The real Beyond, which is the goal, is the life after the Resurrection.

5573. Cf. xvii. 68; and n. 2264. Also cf. the story of Qārūn in xxviii. 76-82. If we feel safe on land, it is because God has made this earth amenable, manageable and serviceable to us (verse 15 above). But if we defy God and break His Law, have we any security, that even this comparatively unimportant safety in a fleeting world will last? Looking at it from a purely physical point of view, have there not been dreadful earthquakes, typhoons, and tornadoes?

5574. Cf. xvii. 68; and xxix. 40, n. 3462. Such a violent wind destroyed the wicked Cities which defied Lūṭ's warning.

5575. Cf. xxii. 42-44; and n. 2822.

5576. The flight of birds is one of the most beautiful and wonderful things in nature. The make and arrangement of their feathers and bones, and their strong, yet easy and light shape, are instances of purposive adaptation. They soar with outstretched wings; they dart down, beak to tail, or with half-closed wings; their motions upwards and downwards, as well as their stabilisation in the air, and when they rest on their feet, have given many ideas to man in the science and art of aeronautics. But who taught or gave to birds this wonderful adaptation? None but God, Whose infinite Mercy provides for every creature just those conditions which are best adapted for its life.

Spreading their wings
And folding them in?
None can uphold them
Except (God) Most Gracious:
Truly it is He
That watches over all things.

20. Nay, who is there
That can help you,
(Even as) an army,
Besides (God) Most Merciful?
In nothing but delusion
Are the Unbelievers.

21. Or who is there
That can provide you
With Sustenance if He
Were to withhold His provision?
Nay, they obstinately persist
In insolent impiety
And flight (from the Truth).

22. Is then one who
Walks headlong, with his face
Grovelling, better guided,—
Or one who walks
Evenly on a Straight Way?

5577. In the Arabic, there is an artistic touch which it is not possible to reproduce in the translation. Ṣāffāt (spreading their wings) is in the form of the active participle, suggesting the continuous soaring on outspread wings; while yaqbiḍna (folding them in) is in the Aorist Form, suggesting the spasmodic flapping of wings.

5578. Not the greatest army that man can muster is of any use against the Wrath of God; while the constant watchful care of God is all-in-all to us, and we can never do without it. If the godless refuse to believe in Providence, they are living in a fool's paradise, and their sense of security is based on search for blessings otherwise than in the Mercy and Grace of God, they are wandering in vain delusions.

5579. "Sustenance" here, as elsewhere, (e.g., in xvi. 73, n. 2105), refers to all that is necessary to sustain and develop life in all its phases, spiritual as well as physical. God Most Gracious is the Source of all our Sustenance, and if we rebel against God and seek to Vaasheesh for our Sustenance, we are pursuing a mirage, and, if we examine the matter, we are only following obstinate impulses of rebellion and impiety.

5580. Cf. xxvii. 90; and n. 3320. The man of probity is the man who walks evenly on a Straight Way, his feet guided by God's Light, and his heart sustained by God's Mercy. The man who chooses evil grovels, with his face down, in paths of Darkness, stumbling on the way, and in constant distrust and fear, the fear of Evil. The two kinds of men are poles apart, although they live on the same earth, see the same Signs, and are fed with the same Mercies from God.

5581. Like Abraham trying to guide his unbelieving father: Cf. xix. 42.

23. Say: "It is He Who
Has created you (and made
You grow), and made
For you the faculties
Of hearing, seeing,
Feeling and understanding:
Little thanks it is ye give.

24. Say: "It is He Who
Has multiplied you
Through the earth,
And to Him shall ye
Be gathered together."

25. They ask: When will
This promise be (fulfilled)?—
If ye are telling
The truth.

26. Say: "As to the knowledge
Of the time, it is
With God alone:
I am (sent) only
To warn plainly in public."

27. At length, when they
See it close at hand,
Grieved will be the faces
Of the Unbelievers,

5581. The Teacher is asked to draw constant attention to God, the source of all growth and development, the Giver of the faculties by which we can judge and attain to higher and higher spiritual dignity. And yet, such is our self-will, we use our faculties for wrong purposes and thus show our ingratitude to God.

5582. For asabaa see n. 923 to vi. 98.

5583. Mankind, from one set of parents, has been multiplied and scattered through the earth. Men have not only multiplied in numbers, but they have developed different language, and characteristics, inner and outer. But they will all be gathered together at the End of Things, when the mischief created by the wrong exercise of man's will will be cancelled, and the Truth of God will reign universally.

5584. The Unbelievers are sceptical, but they are answered in the next two verses.

5585. The Judgement is certain to come. But when it will exactly come, is known to God alone. The Prophet's duty is to proclaim that fact openly and clearly. It is not for him to punish or to hasten the punishment of evil. Cf. xxii. 42-49.

5586. i.e., the fulfilment of the promise, the Day of Judgement. When it is actually in sight, then the Unbelievers realise that those whom they used to laugh at for their Faith were in the right, and that they themselves, the sceptics, were terribly in the wrong.

And it will be said
(To them): "This is
(The promise fulfilled),
Which ye were calling for!"

28. Say: "See ye?—
If God were
To destroy me,
And those with me,
Or if He bestows
His Mercy on us,—
Yet who can deliver
The Unbelievers from
A grievous Penalty?"

29. Say: "He is (God)
Most Gracious: we have
Believed in Him,
And on Him have we
Put our trust:
So, soon will ye know
Which (of us) it is
That is in manifest error."

30. Say: "See ye?—
If your stream be
Some morning lost
(In the underground earth),
Who then can supply you
With clear-flowing water?"

5588. They had defiantly asked for it. Now that it has come near, and it is too late for repentance, there is "weeping and gnashing of teeth."

5589. The sceptics might say and do say to the righteous: "As well if calamities come, they involve the good with the bad, just as you say that God showers His mercies on both good and evil." The answer is: "Don't you worry about us, even supposing we are destroyed, with all who believe with us, is that any consolation to you? Your own sureties must bring on you suffering, and nothing can ward it off. If we get our consolation in sufferings, we take them as a more trial to make us better, for we believe in God's goodness and we put our trust in Him." See next verse.

5590. See the end of the last note. "Our Faith tells us that God will deliver us from all harm if we sincerely repent and lead righteous lives. You, Unbelievers, have no such hope. When the real adjustment of values is established, you will soon see whether we were in the wrong or you!"

5591. The Sura is closed with a parable, issuing from a vital fact of our physical life, and leading up to the understanding of our spiritual life. In our daily life, what would happen if we woke up some fine morning to find that the sources and springs of our water-supply had disappeared and gone down into the hollows of the earth? Nothing could save our life. So in spiritual life, its sources are in that life. God is the real source of that life, as and springs are in life. We must seek His Grace and Mercy. We cannot find grace or mercy or He is of all true-relief in high. His Wisdom and Mercy are like fresh clear-flowing spring-water, Not like the muddy murky wisdom and goodness of this lower world which is only relative, and which often hampers life rather than advance it.

APPENDIX 2

The Analytical Evidence of Document Qur'an Surah Al- Mulk

No	Surah Al- Mulk	The meaning of Surah A- Mulk in English (SL)	The meaning of Surah Al- Mulk in Bahasa Indonesia (TL)
1.	١ـتَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○	Blessed be He in Whose hands is Dominion; Suf MW and He over all things hath Power;-	*Mahasuci Allah yang menguasai segala* MW *kerajaan, dan Dia Mahakuasa atas segala sesuatu.*
2.	٢ـالَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ ○	He Who created Death Suf MW and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft- Suf MW Forgiving;-	*Yang menciptakan mati* MW *dan hidup, untuk menguji kamu, siapa di antara kamu yang lebih baik amalnya. Dan Dia Maha perkasa, Maha* MW *Pengampun.*

No	Surah Al- Mulk	The meaning of Surah A- Mulk in English (SL)	The meaning of Surah Al- Mulk in Bahasa Indonesia (TL)
3.	٣ـالَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًاۗ مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَٰنِ مِن تَفَاوُتٍۖ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ○	He Who created the seven <u>heavens</u> Suf MW one above another: No want of <u>proportion</u> wilt Pref MP thou see in the <u>Creation</u> Suf MW of ((Allah)) Most <u>gracious</u>. So turn thy Suf MP vision again: seest thou any flaw?	*Yang menciptakan tujuh langit* *<u>berlapis-lapis</u>.* MW *Tidak akan kamu lihat sesuatu <u>yang tidak seimbang</u>* MP *<u>pada ciptaan</u>* MW *Tuhan <u>Yang Maha Pengasih</u>. Maka* MP *lihatlah sekali lagi, adakah kamu lihat sesuatu yang cacat?*
4.	٤ـثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ○	Again turn thy vision a second time: (thy) vision will come back to thee dull and <u>discomfited</u>, Pref MW in a state worn out.	*Kemudian ulangi pandangan(mu) sekali lagi (dan) sekali lagi, niscaya pandanganmu akan kembali kepadamu* *<u>tanpa menemukan</u>* MW *cacat dan ia (pandanganmu) dalam keadaan letih.*

NO	Surah Al - Mulk	The meaning of Surah Al- Mulk in English (SL)	The meaning of Surah Al- Mulk in Bahasa Indonesia (TL)
5.	٥-وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِّلشَّيَاطِينِ ۖ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ○	And we have, (from of old), <u>adorned</u> the <u>lowest</u> **Suf** **Suf** MW MW heaven with Lamps, and We have made such (Lamps) (as) <u>missiles</u> to **Suf** MW drive away the Evil Ones, and have prepared for them the Penalty of the <u>Blazing</u> **Suf** MP	*Dan sungguh,* <u>*telah hiasi*</u> *langit yang* MW *dekat, dengan bintang-bintang dan Kami jadikannya (bintang-bintang itu) sebagai* <u>*alat-alat*</u> *pelempar* MW *setan, dan Kami sediakan bagi mereka azab neraka* <u>*yang menyala-nyala.*</u> MP
6.	٦-وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ الْمَصِيرُ ○	For those who reject their Lord (and Cherisher) is the Penalty of Hell: and evil is (such), Destination.	*Dan orang-orang yang ingkar kepada Tuhannya akan mendapat azab Jahanam. Dan itulah seburuk-buruk tempat kembali.*
7.	٧-إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ○	When they are cast therein, they will hear the <u>terrible</u> drawing in of **Suf** MW its breath even as it blazes forth.	*Apabila mereka dilemparkan ke dalamnya mereka mendengar suara neraka* <u>*yang mengerikan*</u>*, sedang* MW *neraka itu membara,*

No	Surah Al- Mulk	The meaning of Surah A- Mulk in English (SL)	The meaning of Surah Al- Mulk in Bahasa Indonesia (TL)
8.	٨ـتَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ۖ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ○	Almost bursting with fury: Every time a Group is cast therein, its <u>Keepers</u> will ask, "Did Suf MW no <u>warner</u> come Suf MW to you?"	*Hampir meledak karena marah. Setiap kali ada sekumpulan (orang-orang kafir) dilemparkan ke dalamnya,* *penjaga-penjaga* MW *(neraka itu) bertanya kepada mereka, "Apakah belum pernah ada orang* *yang memberi* MW *peringatan kepadamu (di dunia)?"*
9.	٩ـقَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّـهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ○	They will say: "Yes <u>indeed</u>; a Warner did Pref MW come to us, but we rejected him and said, „(Allah) never sent down any (Message): ye are nothing but an <u>egregious delusion</u>!" Suf Suf MP MW	*Mereka menjawab, "Ya, dan sungguh,* MW *seorang pemberi peringatan telah datang kepada kami, tetapi kami mendustakan(nya) dan kami katakan, "Allah tidak menurunkan sesuatu apa pun, kamu sebenarnya di dalam kesesatan yang besar."* MP MW

No	Surah Al- Mulk	The meaning of Surah A- Mulk in English (SL)	The meaning of Surah Al- Mulk in Bahasa Indonesia (TL)
10.	١٠ـ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ○	They will further say: "Had we but <u>listened</u> or <mark>Suf</mark> <mark>MW</mark> used our <u>intelligence</u>, we <mark>Suf</mark> <mark>MW</mark> should not (now) be among the Companions of the Blazing Fire!"	*Dan mereka berkata, "Sekiranya (dahulu) kami <u>telah dengar</u> <mark>MW</mark> atau <u>memikirkan</u> <mark>MW</mark> (peringatan itu) tentulah kami tidak termasuk penghuni neraka yang menyala-nyala."*
11.	١١ـ فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِّأَصْحَابِ السَّعِيرِ ○	They will then confess their sins: but far will be (Forgiveness) from the Companions of the Blazing Fire!	*Maka mereka mengakui dosanya. Tetapi jauhlah (dari rahmat Allah) bagi penghuni neraka yang menyala-nyala itu.*
12.	١٢ـ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ○	As for those who fear their Lord <u>unseen</u>, for <mark>Pref</mark> <mark>MP</mark> them is <u>Forgiveness</u> and <mark>Suf</mark> <mark>MP</mark> a great Reward.	*Sesungguhnya orang-orang yang takut kepada Tuhannya <u>yang tidak terlihat</u> oleh <mark>MP</mark> mereka, mereka <u>yang memperoleh</u> ampunan <mark>MP</mark> dan pahala yang besar.*
13.	١٣ـ وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ○	And whether you hide your word or <u>publish</u> it, <mark>Suf</mark> <mark>MP</mark> He <u>certainly</u> has (full) <mark>Suf</mark> <mark>MP</mark> knowledge, of the secrets of (all) hearts.	*Dan rahasiakanlah perkataanmu atau <u>nyatakanlah</u>. Sungguh, <mark>MP</mark> Dia Maha Mengetahui <u>segala kepastian</u> isi <mark>MP</mark> hati.*
No	Surah Al- Mulk	The meaning of Surah A- Mulk in English	*The meaning of Surah Al- Mulk in*

		(SL)	Bahasa Indonesia (TL)
14.	١٤ـ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ○	Should He not know,- He that created? and He is the One that understands the finest mysteries (and) is well-acquainted (with them).	*Apakah (pantas) Allah yang menciptakan itu tidak mengetahui? Dan Dia Mahahalus, Maha Mengetahui.*
15.	١٥ـ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۖ وَإِلَيْهِ النُّشُورُ ○	It is He Who has made the earth <u>manageable</u> for Suf MP you, so traverse ye through its tracts and enjoy of the <u>Sustenance</u> Suf MW which He furnishes: but into Him is the <u>Ressurection.</u> Pref MP	*Dialah yang menjadikan bumi untuk kamu <u>yang mudah</u>* MP *dijelajahi, maka jelajahilah di segala penjurunya dan makanlah sebagian <u>dari rezeki</u>-Nya. Dan* MW *hanya kepada-Nyalah kamu <u>kembali setelah dibangkitkan.</u>* MP
16.	١٦ـ أَأَمِنتُم مَّن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ○	Do ye feel secure that He Who is in heaven will not cause you to be <u>swallowed</u> up by the Suf MW earth when it shakes (as in an earthquake)?	*Sudah merasa amankah kamu, bahwa Dia yang di langit tidak akan membuat kamu <u>ditelan</u> bumi* MW *ketika tiba-tiba ia terguncang?*
No	**Surah Al- Mulk**	**The meaning of Surah A- Mulk in English**	***The meaning of Surah Al- Mulk in Bahasa Indonesia (TL)***

No	Surah Al-Mulk	The meaning of Surah Al-Mulk in English (SL)	The meaning of Surah Al-Mulk in
17.	١٧ ـ أَمْ أَمِنتُم مَّن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ○	Or do you feel secure that He Who is in Heaven will not send against you a violent tornado (with showers of stones), so that you shall know how (terrible) was My warning?	*Atau sudah merasa amankah kamu, bahwa Dia yang di langit tidak akan mengirimkan badai yang berbatu kepadamu? Namun kelak kamu akan mengetahui bagaimana (akibat mendustakan) peringatan-Ku.*
18.	١٨ ـ وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ○	But indeed men <u>before</u> `Pref` `MW` them <u>rejected</u> (My `Suf` `MW` warning): then how (terrible) was My rejection (of them)?	*Dan sungguh, orang-orang <u>yang sebelum</u> `MW` mereka pun <u>telah mendustakan</u> `MW` (rasul-rasul-Nya). Maka betapa hebatnya kemurkaan-Ku!*
19.	١٩ ـ أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَٰنُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ○	Do they not observe the <u>birds</u> above them, `Suf` `MW` <u>spreading</u> their wings <u>folding</u> them in? None `Suf` `MW` can <u>uphold</u> them except `Pref` `MW` (Allah) Most Gracious: <u>Truly</u> (Allah) Most `Suf` `MP` Gracious: Truly it is He that watches over all things.	*Tidakkah mereka memperhatikan <u>burung-burung</u> `MW` <u>yang mengembangkan dan mengatupkan sayapnya</u> di atas `MW` mereka? Tidak ada <u>yang menahannya</u> `MW` (di udara) selain Yang Maha Pengasih. <u>Dan tentu,</u> Dia Maha `MP` Melihat segala sesuatu.*
No	**Surah Al- Mulk**	**The meaning of Surah A- Mulk in English** **(SL)**	***The meaning of Surah Al- Mulk in***

No	Surah Al-Mulk	The meaning of Surah A- Mulk in English (SL)	Bahasa Indonesia (TL)
20.	٢٠ـ أَمَّنْ هَٰذَا الَّذِي هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ الرَّحْمَٰنِ ۚ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ○	Nay, who is there that can help you, (even as) an army, besides (Allah) Most merciful? In **Suf** **MP** nothing but delusion are the Unbelivers. **Pref** **MW**	*Atau siapakah yang akan menjadi bala tentara bagimu yang dapat membelamu selain (Allah) Yang Maha Pengasih?* **MP** *Orang-orang kafir itu hanyalah dalam (keadaan) tak beriman.* **MW**
21.	٢١ـ أَمَّنْ هَٰذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۚ بَل لَّجُّوا فِي عُتُوٍّ وَنُفُورٍ ○	Or who is there that can provide you with **Pref** **MP** Sustenance if He were to withhold His provision? **Pref** **MW** Nay, they obstinately **Suf** **MW** persist in insolent **Pref** **MP** impiety and flight (from **Suf** **MP** the Truth).	*Atau siapakah yang dapat memberimu* **MP** *rezeki jika Dia yang menahan* **MW** *rezeki-Nya? Bahkan mereka dengan keras* **MW** *kepala bertahan dalam ketidaksopanan* **MP** *yang kurang ajar* **MP**
22.	٢٢ـ أَفَمَن يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّن يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ○	Is then one who walks headlong, with his face grovelling, better **Suf** **MW** guided,- or one who walks evenly on a **Suf** **MW** Straight Way?	*Apakah orang yang merangkak dengan wajah yang tertelungkup lebih* **MW** *terpimpin (dalam kebenaran) ataukah orang yang berjalan tegap di atas* **MW** *jalan yang lurus?*
No	Surah Al- Mulk	The meaning of Surah A- Mulk in English (SL)	The meaning of Surah Al- Mulk in Bahasa Indonesia (TL)

No	Surah Al-Mulk	The meaning of Surah A-Mulk in English (SL)	The meaning of Surah Al-Mulk in Bahasa Indonesia (TL)
23.	٢٣ـ قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ○	Say: "It is he Who has created you (and made you grow), and made for you the faculties of <u>hearing, seeing, feeling</u> <mark>Suf</mark> MW and understanding: little thanks it is ye give.	*Katakanlah, "Dialah yang menciptakan kamu dan menjadikan <u>yang mendengar, yang melihat</u> dan hati* MW *nurani bagi kamu. (Tetapi) sedikit sekali kamu bersyukur."*
24.	٢٤ـ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ○	Say: "It is He Who has <u>multiplied</u> you through <mark>Suf</mark> MW the earth, and to Him shall ye be <u>gathered</u> <mark>Suf</mark> MW together."	*Katakanlah, "Dialah <u>yang menjadikan</u> kamu* MW *berkembang biak di muka bumi, dan hanya kepada-Nya kamu akan <u>dikumpulkan</u>."* MW
25.	٢٥ـ وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ○	They ask: When will this promise be (fulfilled)? – If ye are telling the truth.	*Dan mereka berkata, "Kapan (datangnya) ancaman itu jika kamu orang yang benar?"*
26.	٢٦ـ ... الْعِلْمُ عِندَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ	Say: "As to the knowledge of the time, it is with Allah <u>alone</u>: I am Pref MW (sent) only to warn <u>plainly in public</u>." <mark>Suf</mark> MW	*Katakanlah (Muhammad), "Sesungguhnya ilmu (tentang hari Kiamat itu) hanya ada <u>pada Allah</u>. Dan aku* MW *hanyalah seorang pemberi peringatan <u>yang menjelaskan</u>."* MW

No	Surah Al- Mulk	The meaning of Surah A- Mulk in English (SL)	The meaning of Surah Al- Mulk in Bahasa Indonesia (TL)
27.	٢٧ـ فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَٰذَا الَّذِي كُنْتُم بِهِ تَدَّعُونَ ○	At length, when they see it close at hand, grieved will be the faces of the Unbelivers, and it will be said (to them): "This is (the promise fulfilled), which ye were calling for!"	*Maka ketika mereka melihat azab (pada hari Kiamat) sudah dekat, wajah orang-orang kafir itu menjadi muram. Dan dikatakan (kepada mereka), "Inilah (azab) yang dahulunya kamu minta."*
28.	٢٨ـ قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّٰهُ وَمَن مَّعِيَ أَوْ رَحِمَنَا فَمَن يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ ○	Say: "See ye?- If Allah were to destroy me, and those with me, or if He bestows His mercy on us,- yet who can <u>deliver</u> <mark>Suf</mark> MW the Unbelivers from a <u>grievous</u> Penalty? <mark>Suf</mark> MW	*Katakanlah (Muhammad), "Tahukah kamu jika Allah mematikan aku dan orang-orang yang bersamaku atau memberi rahmat kepada kami, (maka kami akan masuk surga), lalu siapa yang dapat MW melindungi orang-orang kafir dari azab yang pedih?"* MW

No	Surah Al- Mulk	The meaning of Surah A- Mulk in English (SL)	The meaning of Surah Al- Mulk in Bahasa Indonesia (TL)

29.	٢٩ـ قُلْ هُوَ الرَّحْمَـٰنُ آمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَاۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ○	Say: "He is (Allah) Most Gracious: We have <u>believed</u> in Him, and on Suf MW Him have we put our trust: So, soon will ye know which (of us) it is that is in <u>manifest</u> error." Suf MW	Katakanlah, "Dialah Yang Maha Pengasih, kami <u>telah beriman</u> MW kepada-Nya dan kepada-Nya kami bertawakal. Maka kelak kamu akan tahu siapa <u>yang berada</u> MW dalam kesesatan yang nyata."
30.	٣٠ـ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَاءٍ مَّعِينٍ ○	Say: "See ye?- If your stream be some morning lost (in the <u>underground</u> Pref MW earth), who then can <u>supply</u> you with clear- Suf MP <u>flowing</u> water? Suf MW	Katakanlah (Muhammad), "Terangkanlah kepadaku jika aliran kamu yang hilang disuatu pagi (<u>dibawah</u> MW tanah) maka siapa <u>yang akan memberimu</u> MP air <u>yang mengalir</u>? MW

APPENDIX 3

The Result Analysis of Qur'an Surah Al- Mulk

No	SL	TL	Morphemic Shifts		Description
			Prefixes	**Suffixes**	
1.	**Dis**comfited	**Tanpa** cacat	Dis-	-	MW
2.	**Up**hold	**Yang** menahan	Up-	-	MW
3.	**Un**believer	**Tak** beriman	Un-	-	MW
4.	**In**deed	**Dan** sungguh	In-	-	MW
5.	**With**hold	**Yang** menahannya	With-	-	MW
6.	**A**lone	**Hanya** pada	A-	-	MW
7.	**Be**fore	**Yang** sebelum	Be-	-	MW
8.	**Under**ground	**Di** bumi	Under-	-	MW
.9	Domin**ion**	**Segala** kerajaan	-	-ion	MW
10.	Crea**tion**	**Pada** ciptaan	-	-ion	MW
11.	Delus**ion**	**Yang** besar	-	-ion	MW
12.	Creat**ed**	**Yang** menciptakan	-	-ed	MW
13.	Multipli**ed**	**Yang** menjadikan	-	-ed	MW
14.	Adorn**ed**	**Telah** dihiasi	-	-ed	MW
15.	Believ**ed**	**Telah** beriman	-	-ed	MW
16.	Gather**ed**	**Di** kumpulkan	-	-ed	MW
17.	Swallow**ed**	**Di** telan	-	-ed	MW
18.	Exalt**ed**	**Maha** perkasa	-	-ed	MW

19.	Reject**ed**	**Telah** mendustakan	-	-ed	MW
20.	Missil**es**	**Alat- alat**	-	-s	MW
21.	Keeper**s**	**Penjaga-penjaga**	-	-s	MW
22.	Heaven**s**	Langit **berlapis-lapis**	-	-s	MW
23.	Bird**s**	**Burung-burung**	-	-s	MW
24.	Terri**ble**	**Yang** mengerikan	-	-ble	MW
25.	Low**est**	**Yang** dekat	-	-est	MW
26.	Manif**est**	**Yang** berada	-	-est	MW
27.	Intellig**ence**	Memikir**kan**	-	-ence	MW
28.	Susten**ance**	**Dari** rezeki	-	-ance	MW
29.	Publ**ish**	Nyatakan**lah**	-	-ish	MP
30.	Certain**ly**	**Segala** ketentuan	-	-ly	MW
31.	Tru**ly**	**Dan** tentu	-	-ly	MP
32.	Obstinate**ly**	**Dengan** keras kepala	-	-ly	MW
33.	Even**ly**	**Yang** tegap	-	-ly	MW
34.	Plain**ly**	**Yang** menjelaskan	-	-ly	MW
35.	Fold**ing**, Spread**ing**	**Dan** mengatup, **yang** mengembangkan	-	-ing	MW
36.	Flow**ing**	**Yang** mengalir	-	-ing	MW
37.	Hear**ing**, See**ing**	**Yang** mendengarkan, **yang** melihat	-	-ing	MW
38.	Grovell**ing**	**Yang** tertelengkup	-	-ing	MW
39.	Griev**ous**	**Yang** pedih	-	-ous	MW
40.	**Pro**portion	**Yang tidak** seimbang	Pro-	-	MP
41.	**Pro**vide	**Yang dapat** memberi	Pro-	-	MP
42.	**Un**seen	**Yang tidak** terlihat	Un-	-	MP
43.	**Re**surrection	**Kembali setelah** dibangkitkan	Re-	-	MP
44.	**Ins**olent	**Yang** kurang ajar	In-	-	MP

45.	Graci**ous**	**Yang maha** pengasih	-	-ous	MP
46.	Egregi**ous**	**Dalam** kesesatan	-	-ous	MP
47.	Listen**ed**	**Telah** dengar	-	-ed	MW
48.	Blaz**ing**	**Yang** menyala	-	-ing	MP
49.	Penalt**y**	**Akan mendapat** azab	-	-y	MP
50.	Warn**er**	**Yang memberi** peringatan	-	-er	MW
51.	Deliv**er**	**Yang dapat** melindungi	-	-er	MW
52.	Forgive**ness**	**Yang memperoleh** ampunan	-	-ness	MP
53.	Manage**able**	**Yang mudah** dijelajahi	-	-able	MP
54.	Merci**ful**	**Yang maha** pengasih	-	-ful	MP
55.	Impie**ty**	**Dalam** ketidaksopanan	-	-ty	MP
56.	Supp**ly**	**Yang akan** memberimu	-	-ly	MP

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APPENDIX 4

The Result of Analysis Morphemic Shifts

No	Morphemic Shift (SL)	Word (TL)	Phrase (TL)
1.	dis-	1	-
2.	up-	1	-
3.	un-	1	1
4.	in-	1	1
5.	with-	1	-
6.	a-	1	-
7.	be-	1	-
8.	under-	1	-
9.	-ion	3	-
10.	-ed	7	2
11.	-s	4	-
12.	-ible	1	-
13.	-est	2	-
14.	-ence	1	-
15.	-ance	1	-
16.	-ish	-	1
17.	-ly	4	2

18.	-ing	4	1
19.	-ous	1	2
20.	pro-	-	2
21.	re-	1	-
22.	-y	-	1
23.	-er	2	-
24.	-ness	-	1
25.	-able	-	1
26.	-ful	-	1
27.	-ty	-	1
		41 Shifts	**15 Shifts**
		56 Shifts	

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Assalamu'alaikum Wr. Wb.

Dengan hormat, sehubungan dengan hasil sidang bersama tim pengkaji judul skripsi Program Studi Tadris Bahasa Inggris (TBI) Fakultas Tarbiyah dan Ilmu Keguruan IAIN Padangsidimpuan. Maka dengan ini kami mohon kepada Bapak/Ibu agar dapat menjadi pembimbing skripsi dan melakukan penyempurnaan judul bilamana perlu untuk mahasiswa dibawah ini dengan data sebagai berikut:

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Demikian disampaikan, atas kesediaan dan kerjasama yang baik dari Bapak/Ibu kami ucapkan terima kasih.

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