

NON EQUIVALENCE AT WORD LEVEL IN THE ENGLISH TRANSLATION OF ANWAR FUADI'S RANTAU 1 MUARA

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ABSTRACT

Rantau 1 Muara is the last novel of the trilogy is the last trilogy of *Negeri 5 Menara*, written by Anwar Fuadi. The novel settings include, one of them, the unique life of *pesantren*. Because it is so unique, the translation into English may face problems as many of the concepts talked about are bound to Javanese or Islamic culture. Thus, it can be predicted that some problems should appear. To prove this, the writer translates one chapter and report the problem and how to solve the problems. This "translator researcher" kind of research shows that the problems of non-equivalence are resulted from not only the author's uses of local dialects and Arabic Islamic terms also the lexical and semantic field of the source words or expressions. More specifically the problems include cultural specific context, source text not lexicalized in target text, semantically complex source text, source text and target text making different distinction in meaning, differences in expressive meaning, differences in form, and loan words in source text. To make the translation of the text into English readable and relatable as possible, syntactic, semantic and pragmatic strategies are adopted.

Keywords: Source Text (ST), Target Text (TT), equivalence, semantic field, lexical set, strategies

In Translation Studies, equivalence is an important concept. There are many levels of equivalence, and word level equivalence is the lowest level. Although translators do not normally work on word-for-word equivalence, the discussion may serve as the basic step in dealing with non equivalence found in the source text.

EQUIVALENCE AT WORD LEVEL

Baker (1992) defines word as the smallest unit of language which we would expect to possess individual meaning. In translation, everything would be easier if there were a one-to-one relationship between words and meaning in the various languages. But it isn't so.

According to Cruse, in Baker (1992), there are four types of meaning on words and utterances: propositional meaning, expressive meaning, presupposed meaning and evoked

meaning. Presupposed meaning arises from selectional and collocational restrictions, while evoked meaning arises from dialect and register variation which covers field, tenor and mode of discourse. All types of the above lexical meaning contribute to the overall meaning of utterance or a text. In case of problems of non equivalence, Baker suggests that it is useful to view the semantic fields and lexical sets of a language. Understanding the semantic field and lexical sets can be useful to appreciate the value that a word has in a given system and to develop strategies for dealing with non equivalence.

CONCEPTUAL AND LEXICAL SEMANTIC ASPECTS OF THE SOURCE TEXT (ST)

General Overview of the Novel

Rantau 1 Muara is the last trilogy of *Negeri 5 Menara*, written by Anwar Fuadi, whose writing has inspired millions of people. The trilogy is

inspired by the author's enlightening education experience at *Pondok Modern Gontor*, an Islamic boarding school in East Java. The first novel has been translated into English by Angie Kilbane and published in 2011. The translation of the second and third sequels are still in question. Part 17, *Maghrib Terhebat*, describes Alif's first meeting with Dinara, the girl he falls in love with. The author of the novel who puts himself as the main character, is a member of Islamic community and spent some years in Islamic boarding school or *pesantren*. His utterances are mostly informal mixed with Islamic terms. He also uses many highly expressive items in this part, such as: *enaknya, sebel, lega, salah sendiri, ini gawat, gombal, hebat juga dia*, etc.

Concept of Islamic Prayers

The title of part 17, *The Greatest Maghrib*, refers to one of five most well-known Islamic prayers performed daily: at dawn (*shubuh*), midday (*zuhur*), afternoon (*'asr*), sunset (*maghrib*) and evening (*'isha*). At the five appointed times, a muazin announces a call to prayer (*azan*), traditionally from a mosque's minaret. *Shalat* must always be preceded by ablutions (*wudu'*) of ritually washing the face, hands, and feet. This can be done with sand when water is not available. (Qur'an 5:6; also 2:222, 4:43.) *Shalat* is always directed in the direction (*qiblat*) of the Ka'ba shrine in Mecca. It may be performed individually, but it carries special merit when done with other Muslims (*jama'ah*). A prayer mat (*sajada*) is commonly used during the *shalat*.

When performing *salat jama'ah* at the mosque, worshippers are aligned in parallel rows behind the prayer leader (*imam*), who directs them through the *rak'as* (prescribed postures and recitations). Islamic prayer begins in a standing position with a glorification to God which called *takbir*, then moves through several simple postures until the supplicant is kneeling.

Specified recitations are said in each posture. The content of prayer is glorification of God, recitations of the Qur'an, and blessings on the Prophet. *Shalat* concludes with the *taslimah* (greeting), "Peace be upon you," even when praying alone.

Shalat and other Islamic rituals and practices can be easily observed in various

aspect of Indonesian culture. As many other Islamic countries, Indonesian selectional and collocational restrictions are also typical and need to be treated carefully to avoid awkward wording in English, since English does not normally have equivalence for: *memimpin doa, shalat berjamaah, mengirim doa, membaca tartil, mengambil wudhu*, etc.

Differences in the structure of semantic field in Indonesia and English is notably challenging, therefore, assessing the value of given item in a lexical set is always desirable. The word *malu* in ST, for example, has at least three different meanings in TT: shy, embarrassed, ashamed. Also, while ST differs *sholat* from *doa*, TT has a single equivalent: prayer.

RESEARCH METHODS

This paper is a report of a small research. This is a kind of annotated translation, where the translator reports the translation problems and how to solve them while she was translating.

The data are taken from a novel by Anwar Fuadi, namely Part 17 of the novel: *Rantau 1 Muara*, by Anwar Fuadi, which entitled *Maghrib Terhebat*. Because the novel is so unique, the translation into English may face problems as many of the concepts talked about are bound to Javanese or Islamic culture. Thus, it can be predicted that some problems should appear. To prove this, the writer translates one chapter and report the problem and how to solve the problems.

Then, the writer discusses the problems of non-equivalence at word level in the translation she did as well as some strategies for dealing with them. The discussion of the translation is mainly referring to equivalence presented by Baker (1992) in her book, *In Other Words*, providing the background knowledge and approaches related to non-equivalence before contrasting some typical conceptual and lexical semantic fields to prove that there is a considerable linguistic gap between Indonesian and English. The proposed strategies for dealing with problems of non equivalence are mainly adopted from Chesterman (1997) in Hariyanto (2013). Finally, the writer also presents the result of the translation to show the different side of *pesantren* that are not widely seen by people throughout the world, especially in the

post 9-11 world, when *pondok* or *pesantren* often gets unfairly stereotyped.

DISCUSSION

Problems of Non Equivalence in the Text

The local dialects and the uses of Arabic widely used in the novel are the main challenge due to non equivalence at word level in the translation of the text into English, that is to say that the TT has no direct equivalent for a word which occurs in ST. The followings are the problems of non equivalence found in ST, referring to Baker's classification:

- Cultural specific context, i.e.: *kampungan*, *bukan basa basi*, *mengirim doa*, *membaca secara tartil*, *sandal jepit*, etc.
- Source Text (ST) is not lexicalized in Target Text (TT), i.e.: *shalat*, *azan*, *wudhu*, *mukena*, etc.
- The ST is semantically complex, i.e. : *saling menjajaki*, *gombal*, *enaknya*, etc
- ST and TT make different distinction in meaning, i.e. : *malu* (may means shy, ashamed or embarrassed in TT)
- Differences in expressive meaning: *menambat hatiku*, *mencuri pandang*, *bergelung* etc.
- Differences in form : *narasumber*, *berpikir ulang*, *kampungan*, *malasmalasan*, etc.

- Loan words in ST : *Maghrib*, *tartil*, *jamaah*, (borrowed from Arabic)

TRANSLATION STRATEGIES

To deal with the above problems of non equivalence, syntactic, semantic and pragmatic strategies, following Chesterman (1997) in Hariyanto (2013), are adopted to make the translation of the text into English readable and relatable as possible. The discussion is presented in a table of three columns consisting strategy, hint and example of language item found on ST. The examples are provided with the line number of the language items to provide easier review on the text development. Although only strategies used for dealing with non equivalence at word level will be presented, a full linguistic account of its meaning is somehow desirable.

Syntactic Strategies

Following Chesterman (1997) ten syntactic strategies which involve pure syntactic changes 1) literal translation, 2) loan: Calque, naturalization, 3) transposition, 4) unit shift, 5) phrase structure change, 6) clause structure change, 7) sentence structure change, 8) cohesion change, 9) level shift and 10) scheme change), the translation of the text applies the followings:

Table 1: Samples of Syntactic Strategies

Syntactic Strategies	Hints	Language Items
Literal Translation	The TT formal feature is very close to ST but still grammatical as the following example:	<p>Line 18 ST : <u>Besoknya dia membawa banyak soal TOEFL yang kami bahas bersama sambil makan siang.</u> TT : <u>The next day, she brought me piles of TOEFL exercise books which we discussed while having lunch.</u></p>
Borrowing	Syntactic string of words that forms a part of some larger syntactic unit. Calque is the strategy used in translating TT uses same syntactical string in ST,	<p>Line 219 ST : "Ini <u>Maghrib</u> terhebat dalam hidupku." TT : "It was the greatest <u>Maghrib</u> of my life." Line 18 ST : "...bahwa aku <u>anak kampung</u> yang tidak <u>kampungan</u>." TT : '...that I was a <u>'kampung' guy</u> who wasn't.'</p>

<p>Transposition</p>	<p>Some change of word-class</p>	<p>Line 145 : (from verb into adjective) ST : Tampaknya dia <u>belum pulang</u> dari liputan. TT : I guessed she <u>wasn't yet back</u> from her reporting. Line 116 (from noun into verb) ST : Kelihatannya <u>pengetahuan olahraganya</u> lebih unggul daripada aku. TT : She seemed <u>to know sports</u> better than me.</p>
<p>Unit Shift</p>	<p>ST unit is translated into a different unit in TT</p>	<p>Line 214 (from two sentences into one): ST : Benar-benar aneh. Tapi juga membuat aku terkagum kagum. TT : Weird, but somehow amazing. Line 104 (from one sentence into two sentences): ST : <u>Gue cewek yang beda dong.</u> TT : <u>I do. I'm different.</u></p>
<p>Phrase Structure Shift</p>	<p>The changes of internal structure of a phrase in TT</p>	<p>Line 7 : (from transitive verb into intransitive verb) ST : Aku tidak pernah <u>menyangka</u>,.. TT : I never <u>had the slightest idea</u>,..</p>
<p>Sentence Structure Change</p>	<p>There is a change that affect the structure of the sentence unit as long as it is made up of clause units. It includes the change of status between main and sub clauses and among sub clauses.</p>	<p>Line 44 (from two sentences into one main clause and one sub clause) ST : <u>Sebenarnya , aku serba salah menyebut kata "cantik" yang aku sisipi di akhir kalimat ini. Malu juga aku kalau ketahuan sebetulnya aku menyanjung dia.</u> TT : <u>I uttered the last word nervously, thinking how it would be so embarrassing if she figured out my admiration for her</u></p>
<p>Cohesion Change</p>	<p>There is a change that affect intra textual reference, ellipsis, substitutions, pronominalization and repetition, or the use of connectors of various kinds</p>	<p>Line 174 (explicit connector): ST : Selesai mengatupkan kedua tanganku di wajah sebagai penutup doa, aku ambil Alquran kecilku di rak musala. TT : I rubbed my face with my both hands to complete the ritual, <u>then</u> took the small Holy Qur'an from the bookshelf. Line 147 (general reference): ST : Tidak memiliki, kok kehilangan. TT : <u>You</u> don't miss someone <u>you</u> don't belong to.</p>

Scheme Change	There is a change in the translation of rhetoric scheme, parallelism, repetition, alliteration, etc.	Line 123 (repetition) ST : Kami mengobrol <u>sambil</u> mengetik laporan, <u>sambil</u> mengedit berita, <u>sambil</u> liputan, <u>sambil</u> makan siang, <u>sambil</u> menonton bareng teman sekantor di Metropole TT : We talked <u>while</u> typing our reports, editing, reporting, having lunch, and watching movies together with friends at the Metropole.
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Semantic Strategies

Chesterman suggests changes mainly related to lexical semantics and sometimes aspects of clause meaning such as emphasis which includes: 1) synonyms, 2) antonyms,

3) hyponyms, 4) converses, 5) abstraction change, 6) distribution change, 7) emphasis change, 8) paraphrase, 9) trope change and other semantic changes.

Table 2: Samples of Semantic Strategies

Semantic Strategy	Hints	Items
Synonyms	The selection of not the obvious equivalent but a synonym or near synonym for word in TT	Line 48 TS : Cemberutnya <u>sekejap</u> sirna, TT : Her mood shifted <u>suddenly</u> Line 93 TS : “Kalau media baca apa?” tanya dia. TT : “And what newspapers do you read?” shewondered
Antonyms	Selecting an antonym and combines this with a negation element.	Line 91 ST : Dinara <u>tidak berkedip</u> sejenak TT : Dinara <u>stared</u> for a second Line 128 ST : Menurutku, <u>di balik diskusi</u> kami berdua,.. TT : I guess, we were <u>not just talking</u> ,....
Hyponyms	One or more shifts within hyponymy relation are done	Line 69 ST : Dia itu kan bisa <u>bertualang</u> ke mana saja, mengungkapkan berbagai misteri dan kejahatan sebagai seorang wartawan. TT : Being a journalist, he can <u>go</u> anywhere, revealing many mysteries and crimes.
Converses	Pairs of (usually) verbal structures which express the same state of affairs from the opposing viewpoints.	Line 181 ST : Dia masih <u>belum</u> beranjak juga dari sajadah. TT : She was <u>still</u> there on her praying mat.
Abstraction change	The change in abstraction level.	Line 168 ST : Mushalla kecil yang sumpek, <u>tempat aku bergelung</u> pada malam hari bersama Pasmus, tiba-tiba terasa lebih teduh dan sejuk.

		<p>TT : The small damp mushalla where I used to spend the nights and <u>share it</u> with Pusus, suddenly seemed more enjoyable and refreshing.</p>
Distribution change	<p>The change in distribution of the same semantic components over more items (expansion) or fewer items (compression)</p>	<p>Line 134 : ST : <u>Azan</u> dari masjid belakang kantor lamatlamat mengalir udara senja. TT : <u>The call for prayers</u> was echoing from the mosque behind the office, flowing softly through the sunset air. Line 44 ST : Sebenarnya , <u>aku serba salah</u> menyabut kata “cantik” yang aku sisip di <u>akhir kalimat ini.</u> TT : <u>I uttered the last word nervously.</u></p>
Emphasis change	<p>Adding, reducing or altering the emphasis or thematic focus for one reason for another</p>	<p>Line 104 (added emphasis) ST : “Gue cewek yang beda dong.” TT : “<u>I do.</u> I’m different.” Line 140 (added emphasis) ST : Laporan yang menyeretku ke kenangan ketika aku melihat Jakarta <u>dibakar dan bergolak.</u> TT : dragging me back to the memories when I saw burning <u>flames and churning riots</u> in Jakarta. Line 224 (added emphasis) ST : Dinara punya <u>banyak</u> sisi yang membikin aku penasaran dan terpesona TT : Dinara had <u>many more</u> interesting sides, making me curious and enchanted</p>
Paraphrase	<p>TT version is described as free, loose or even under translated. Semantic component at the lexeme level tend to be disregarded, in favor of the pragmatic sense of the higher linguistic unit.</p>	<p>Line 117 TT : <u>Daripada nanti merembet dan membuatku tampak kalah pengetahuan tentang sepak bola, aku belokkan saja pembicaraan ke arah lain.</u> TS : <u>To prevent from further discussion which would only reveal my insufficient knowledge of sports, I decided to shift the topic.</u> Line 12 TS : Aku merasa, dia mulai menganggapku bukan sekedar <u>anak kampung dan lulusan pesantren saja.</u> TT : I had the feeling that she began to take me not merely as a bumpkin from a ‘<u>kampung</u>’, a small isolated village, and a graduate of ‘<u>pesantren</u>’, an Islamic boarding school.</p>

Trope change	A set of strategies applied to the translation of rethorical tropes (i.e. Figurative expressions)	<p>Line 41 (from figurative into plain expression) ST : “Din, kamu kenapa sih mau jadi <u>kuli tinta?</u>” TT : “Why did you take this (<u>journalist</u>) <u>job?</u>”</p> <p>Line 7 (from plain into figurative expression) ST : “Aku tidak pernah <u>menyangka...</u>” TT : “I never <u>had the slightest idea, ..</u>”</p>
Other semantic changes		<p>Line 48 (from visual to mental sense) ST : <u>Cemberutnya</u> sekejap sirna, TT : <u>Her mood</u> shifted suddenly,</p>

Pragmatic Strategies

Unlike the previous strategies which manipulate meanings, these strategies manipulate message and tend to involve bigger from the ST, and typically involve syntactic and /or semantic changes as well. Chesterman (1997) categorizes

pragmatic strategies into : 1) cultural filtering, 2) explicitness, 3) information change, 4) interpersonal change, 5) illocutionary change, 6) coherence change, 7) partial translation 8) visibility change, 9) transediting, and 10) other pragmatic changes.

Table 3. Samples of Pragmatic Strategies

Pragmatic Strategies	Hints	Language Items
Cultural Filtering	ST items, particularly culturalan specific, are translated into TT cultural of functional equivalents, so that they conform to TT norms (naturalization, domestication or adaptation). The opposite is called exoticization, foreignization or estrangement	<p>Line 26 ST : R.A Kosasih, <u>pembuat komik wayang Mahabharata yang sangat terkenal itu.</u> TT : R.A. Kosasih, <u>the creator of the legendary Mahabharata comic books.</u></p> <p>Line 32 ST : “Dinara yang sedang lewat di belakangku menyeletuk, “<u>Enaknya yang udah selesai.</u>” TT : Dinara, passing behind me, said <u>enviously, “So you’ve finished it already</u></p>
Explicitness Change	A meaning in the ST is made either more explicit or more implicit.	<p>Line 102 (from implicit into more explicit) ST : “Nggak ada cewek yang baca itu.” TT : “Girls don’t read that stuff.”</p>
Information Change	Addition or omission of information which is thought to be relevant to TT readership but which is not present in the ST.	<p>Line : 143 (omission) ST : Ujung jari kakiku mengail-ngail <u>sandal jepit</u> di bawah mejaku. TT : My tiptoes tried to hook a pair of <u>sandals</u> under the table.</p>

		<p>Line : 149 (addition) ST :Aku menggelenggelengkan kepala sendiri. TT : I shook my head, <u>feeling silly.</u></p>
Interpersonal Change	This refers to altering the formality level, the degree of emotiveness and involvement, the level of technical lexis, etc.	<p>Line 116 ST : <u>Ini gawat.</u> TT : <u>I was alarmed.</u></p> <p>Line 52 ST : “Ih, <u>gombal, nih!</u>” TT : “<u>You’re only flattering.</u>”</p>
Illocutionary Change	It refers to changes of speech acts, for example from statement to request	<p>Line 105 ST : “Pasti nyarinya berita olahraga basket ya?” TT : “I bet you read nothing but basketball news.”</p>

CONCLUSIONS

The translation of part 17 : *Maghrib Terhebat*, under the principles of equivalence is basically aimed at producing the English version of the text that is equivalent with the source text which is written in Indonesian. The problem of equivalence in translating this novel into English is quite significant not only because the author uses a lot of local dialects and Arabic Islamic terms in his novel, but the lexical and semantic field of the ST also has all kinds of non equivalence. Retaining it as much of the original flavor would be impossible without adequate insight about culture and ability to choose the most equivalent language items.

Although the strategies dealing with the problems of non equivalence is adopted for word level, the discussion of sentence level is unavoidable, since translators are not normally looking at every word in isolation and always expected to present the translation with a full linguistic account of meaning. Other strategies and differences between the ST and TT are preferably studied for further discussion.

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Maghrib Terhebat
The Greatest Maghrib
 (Rantau 1 Muara by Anwar Fuadi, Part 17)

Translated by : Iwik Pratiwi

Source Text	Line	Target Text
Satu bulan pertama sejak mengenalnya, aku habiskan untuk menerka-nerka dia dari jauh. Bahkan tidak kuanggap dia di level yang serius, sekedar anak kota pintar yang manja saja. Boleh jadi dari keluarga kaya karena warisan turun-temurun.	1	In the first month since I knew her, I had been trying to figure out from a distance what kind of girl she was. I didn't take her seriously, for she was just a smart and spoiled downtown girl. She might have come from a rich family with inherited wealth.
Aku tidak pernah menyangka, tugas piket yang kuawali dengan malas-malasan kemarin mengubah peta hubungan kami. Berbincang di meja rapat dalam gulita mengubah cara pandangku. Sejak malam itu, kami lebih sering mengobrol. Aku merasa, dia mulai menganggapku bukan sekedar anak kampung dan lulusan pesantren saja. Ceritaku tentang impian S-2 di Amerika tampaknya membuat dia berpikir ulang, bahwa aku anak kampung yang tidak kampungan.	5 10 15	I never had the slightest idea that the map of our relationship had changed right after I unwillingly began my job yesterday. Speaking to her at the meeting table in the darkness had shifted my point of view. Since then, we spent more time talking. I had the feeling that she began to take me not merely as a bumpkin from a 'kampung', a small isolated village, and a graduate of 'pesantren', an Islamic boarding school. My dream of taking a graduate program in the United States seemed to make her reconsider that I was a 'kampung' guy who wasn't.
Besoknya dia membawa banyak soal TOEFL yang kami bahas bersama sambil makan siang. Aku senang sekali mendapat teman yang menyemangati proyek beasiswa. Tawarannya untuk membantuku bukan basa-basi. Rasanya aku tidak berjuang sendiri lagi.	20	The next day, she brought me piles of TOEFL exercise books which we discussed while having lunch. I was so glad to find someone who encouraged me to strive for my scholarship. She had made an offer to help, and it was not merely a lip service. I felt like I was not alone anymore in my efforts.
"Legaa!" teriakku sambil meregangkan kedua tangan ke atas. Akhirnya selesai juga laporan wawancara panjangku dengan R.A Kosasih, pembuat komik wayang Mahabharata yang sangat terkenal itu. Sebagai penggemar berat komiknya sejak masih di kampung, aku senang sekali usulanku disetujui rapat untuk meliputi keseharian seniman komik ini.	25 30	"What a relief!" I cried while stretching both my arms upward. I finally completed my report on a long interview with R.A. Kosasih, the creator of the legendary <i>Mahabharata</i> comic books. I had been a big fan of him since I was in my village, and I was so glad that my proposal to write about the daily life of this comic artist was approved in the meeting.
Dinara yang sedang lewat di belakangku menyeletuk, "Enaknya yang udah selesai. Gue baru dapat jadwal wawancara besok nih. Narasumber ganti-ganti jadwal terus. Sebel". Dia menarik kursi dan duduk di dekat kubikelku. "Salah sendiri mau jadi wartawan," kataku bercanda.	35	Dinara, passing behind me, said enviously, "So you've finished it already. Mine will be scheduled tomorrow. The interviewee keeps changing the time. So frustrating." She grabbed a chair and sat next to my cubicle.
Mukanya rusuh dan cemberut. Menurutku ini cemberut pura-pura. Aku teruskan bertanya.	40	"It's your fault for wanting to be a journalist." I teased. She looked upset and frowned. I thought she was just pretending. I continued, "Din, why

<p>“Din, kamu kenapa sih mau jadi kuli tinta? Kan banyak peluang kerja lain. Kamu anak Jakarta, kuliah di Komunikasi UI, dan... cantik pula,” kataku. Sebenarnya , aku serba salah menyebut kata “cantik” yang aku sisipi di akhir kalimat ini. Malu juga aku kalau ketahuan sebetulnya aku menyanjung dia.</p>	<p>45</p>	<p>did you take this job? Obviously you’ve got more chances. You live in Jakarta, study Communication at the University of Indonesia, and... you’re pretty.” I uttered the last word nervously, thinking how it would be so embarrassing if she figured out my admiration for her.</p>
<p>Dia terdiam sejenak. Cemberutnya sekejap sirna, dia menekuri ujung kakinya sambil tersenyum tipis dan rona wajahnya agak merah.</p>	<p>50</p>	<p>She gasped. Her mood shifted suddenly. She looked down on her tiptoes, smiling and with a flushed face.</p>
<p>“Ih, gombal nih,” katanya malu-malu. Aku juga malu dan berdebar-debar. Untuk mengalihkan rasa gugup, kuulangi lagi bertanya.</p>	<p>55</p>	<p>“You’re only flattering,” she blushed shyly. I was shy too and shaking. I repeated my question to hide my nerves.</p>
<p>“Ini pertanyaan serius. Kenapa mau susah-susah jadi wartawan?”</p>		<p>“I’m serious. Why do you bother to work in journalism?”</p>
<p>Matanya berkedip-kedip mengerling ke atas. Makin indah.</p>		<p>She blinked her eyes and glanced upwards. So pretty.</p>
<p>“Hmmm. Mungkin karena Tintin. Dia itu kan bisa bertualang ke mana saja, mengungkapkan berbagai misteri dan kejahatan sebagai seorang wartawan. Dari kecil gue pingin kayak Tintin. Makanya jadi wartawan,” kata Dinara.</p>	<p>60</p>	<p>“Hmmm. Maybe it’s because of <i>Tintin</i>. Being a journalist, he can go anywhere, revealing many mysteries and crimes. I’ve always wanted to be like <i>Tintin</i> since I was very young. So I became a journalist.”</p>
<p>“Kamu suka yang judulnya apa?” tanyaku. Untung aku sendiri pernah baca beberapa komik Tintin, jadi tidak kelihatan clueless.</p>	<p>65</p>	<p>“Which ones did you read?” I asked. Luckily, I’ve read some of the <i>Tintin</i> comic books, so I didn’t look clueless.</p>
<p>“Oo banyak sekali. Gue nggak akan pernah bisa lupa , mulai Tintin di Tibet, Lotus Biru, Perjalanan ke Bulan, sampai Tongkat Raja Otokar,” lanjutnya sambil menghitung-hitung dengan jari.</p>	<p>70</p>	<p>“Many of them. I’ll never forget them: <i>Tintin in Tibet</i>, <i>The Blue Lotus</i>, <i>Destination: Moon</i>, and also <i>King Ottokar’s Sceptre</i>,” she continued as she counted with her fingers.</p>
<p>“Kalau bacaan waktu kecilku adalah serial Album Cerita Ternama, mulai dari Jules Verne, sampai The Last of the Mochians. Aku juga membaca karya Enyd Blyton, mulai dari Lima Sekawan, Mallory Tower, sampai Si Badung. Aku bahkan membaca The Adventures of Tom Sawyer, Huckleberry Finn, dan Winnetou,” Kataku tidak mau kalah. Walau dari kampung, aku beruntung punya keluarga yang suka membaca. Buku The Adventures of Tom Sawyer dan Winnetou itu bahkan buku yang juga dibaca Ayah ketika masih kecil. Tulisannya masih pakai ejaan lama dan telah dijilid ulang oleh Ayah. Kalau Ayah dan Amak tidak bisa membelikan buku, aku membaca buku di Perpustakaan Bung Hatta di Bukittinggi.</p>	<p>75</p>	<p>“When I was a child I read the ‘<i>Album Cerita Ternama</i>’ series, from Jules Verne to <i>The Last of the Mohicans</i>. I also read the Enid Blyton series, from <i>The Famous Five</i>, <i>The Malory Towers</i>, and <i>The Naughtiest Girl</i>. I even read <i>The Adventures of Tom Sawyer</i>, <i>The Adventures of Huckleberry Finn</i>, and <i>Winnetou</i>.” I boasted. I may have come from the village, but I was lucky, growing up in a family who were fond of reading. In fact, <i>The Adventures of Tom Sawyer</i> and <i>Winnetou</i> were books that my father read as a child. They were printed in the old spelling style and my father had re-bound them. When Mother and Father could not afford to buy books, I could still read at the Bung Hatta Library, in Bukit Tinggi.</p>
<p>Dinara tidak berkedip sejenak. Mungkin dia terkesan dengan bacaanku.</p>	<p>90</p>	<p>Dinara stared for a second. She seemed impressed with my reading history.</p>

<p>“Kalau media baca apa?” tanya dia. “Tempo, Prisma, Panjimas, Haluan, Singgalang dan koran lain.”</p>	95	<p>“And what newspapers do you read?” she wondered.</p>
<p>“Ah, boring... dulu gue nggak tertarik politik. Jadi baca tabloid Bola aja,” katanya tersenyum</p>		<p>“Tempo, Prisma, Panjimas, Haluan, Singgalang and some others.” “How boring... I was never interested in politics, so I read the tabloid <i>Bola</i>,” she snickered.</p>
<p>“Bola?” “Emangnya kenapa?” “Itu kan tabloid olahraga. Nggak ada cewek yang baca itu.”</p>	100	<p>“Bola?” “Got a problem with that?” “But that’s a sport tabloid. Girls don’t read that stuff.”</p>
<p>“Gue cewek yang beda dong.” “Pasti nyarinya berita olahraga basket ya?” tanyaku menguji.</p>	105	<p>“I do. I’m different.” “I bet you read nothing but basketball news.” I tested.</p>
<p>“Gak juga. Semua cabang olahraga , terutama sepak bola. Boleh diuji, gue masih hafal siapa saja yang ada di skuat Inggris, Spanyol, Italia, Belanda, Jerman. MU? Arsenal? Real Madrid? AC Milan? Ajax Amsterdam? Bayern Munich? Hafal juga. Pemain bola favorit gue Van Basten. Di rumah gue juga masih ada jersey Marc Overmars,” Balasnya dengan cepat penuh semangat.</p>	110	<p>“Not really. I read all kinds of sports, especially soccer. Try me, I still remember all the players in any squad: England, Spain, Italy, Netherlands, Germany. MU? Arsenal, Real Madrid? AC Milan, Ajax Amsterdam? Bayern Munich? I know them all. My favorite player is Van Basten. I still keep a jersey of Marc Overmars,” she replied enthusiastically.</p>
<p>Ini gawat. Kelihatannya pengetahuan olahraganya lebih unggul daripada aku. Daripada nanti merembet dan membuatku tampak kalah pengetahuan tentang sepak bola, aku belokkan saja pembicaraan ke arah lain.</p>	115	<p>I was alarmed. She seemed to know sports better than me. To prevent from further discussion which would only reveal my insufficient knowledge of sports, I decided to shift the topic.</p>
<p>Pelan-pelan, Dinara menjadi kawan bicara yang serius. Dia bagai kawan lama yang hilang selama ini. Kami mengobrol sambil mengetik laporan, sambil mengedit berita, sambil liputan, sambil makan siang, sambil menonton bareng teman sekantor di Metropole. Topik bicaranya juga sangat luas, mulai remeh-temeh, sampai membahas soal tentang grammar di TOEFL. Menurutku, di balik diskusi kami berdua, kami saling menguji, saling menajaki, kadang-kadang saling berkompetisi. Sejauh ini aku terkesan.</p>	120	<p>Eventually, Dinara became my serious sparring partner. It was like finding a long-lost friend. We talked while typing our reports, editing, reporting, having lunch, and watching movies together with friends at the Metropole. We talked about many different things, from trivial ones to the grammar questions on the TOEFL. I guess, we were not just talking – we were testing each other, sometimes competing. So far, I was impressed.</p>
<p>Dia mungkin bisa jadi my best friend. Atau, mungkin lebih dari itu? Azan dari masjid belakang kantor lamat-lamat mengaliri udara senja. Aku meluruskan badanku yang pegal karena duduk hampir dua jam di depan komputer untuk menuntaskan transkrip wawancara dengan saksi mata kerusuhan Mei 1998. Laporan yang menyeretku ke kenangan ketika aku melihat Jakarta dibakar dan bergolak.</p>	125	<p>She could be my best friend. Or maybe more than that! The call for prayers was echoing from the mosque behind the office, flowing softly through the sunset air. I stretched out my exhausted back. I had been sitting in front of my computer for more than two hours, finishing the transcript of an interview with a witness of the May 1998 tragedy, dragging me back to the memories when I saw burning flames and churning riots in Jakarta</p>
<p>Ujung jari kakiku mengail-ngail sandal jepit</p>	130	<p>My tiptoes tried to hook the pair of sandals</p>

<p>di bawah mejaku. Sambil menyeret kaki ke mushalla, mataku mencuri-curi pandang ke meja Dinara. Tampaknya dia belum pulang dari liputan. Aku menertawakan diri sendiri yang akhir-akhir ini kadang merasa kehilangan dia. Atas dasar apa aku merasa kehilangan? Tidak memiliki, kok kehilangan. Aku menggeleng-gelengkan kepala sendiri.</p>	<p>145</p>	<p>under the table. While dragging my feet to the musholla, my eyes were secretly peering over Dinara's table. I guessed she wasn't yet back from her reporting. I laughed at myself for missing her lately. Why should I miss her? You don't miss someone you don't belong to. I shook my head, feeling silly.</p>
<p>Air wudlu masih rintik-rintik dari wajahku ketika aku terlonjak, campuran antara senang dan kaget. Di depanku tahu-tahu telah berdiri Dinara, yang juga terkejut melihat aku sampai tersentak. Aku merasa kulit muka dan kupingku memanas.</p>	<p>150</p>	<p>The water from <i>wudhu</i>, a washing ritual before prayers, was still dripping down my face, when I was suddenly stunned, a mixed feeling of surprise and excitement. For all I know, Dinara was standing right before me. She was startled, too, and frozen. I felt the heat flowing through my face and ears.</p>
<p>"Eh mau ke toilet juga?" kataku mencoba sok tenang.</p>		<p>"Uh, going to the bathroom, too?" I asked, trying to remain calm.</p>
<p>"Enggak, mau wudhu." Dia tersenyum manis. Sebenarnya sudah beberapa kali aku lihat dia menuju musala. Tapi baru kali ini kami benar-benar bertemu pas waktu salat.</p>	<p>160</p>	<p>"No, I'm going to take a <i>wudhu</i>." She smiled nicely. I had seen her going to the musholla, a small prayer room, a couple of times. But this is the first time we actually met at a prayer time.</p>
<p>"Eh, eh Lif."</p>		<p>"Um, um, Lif."</p>
<p>"Ya?"</p> <p>"Tungguin ntar, kita berjamaah salat Magrib-nya ya."</p>	<p>165</p>	<p>"Yeah..?"</p> <p>"Would you wait for a second? Why don't we have prayers together?"</p>
<p>"Sip, aku tunggu." Degup berpacu di dadaku. Tentulah aku mau menunggunya, Mushalla kecil yang sumpek, tempat aku bergelung pada malam hari bersama Pusus, tiba-tiba terasa lebih teduh dan sejuk. Aku kuatkan lafaz takbirku agar tidak kentara getar suaraku. Aku pimpin doa setelah salat dan diamini oleh suaranya dibelakangku.</p>	<p>170</p>	<p>"Sure, I'll wait." My heart was racing in my chest. Of course, I was willing to wait for her. The small damp mushalla where I used to spend the nights and share it with Pusus, suddenly seemed more enjoyable and refreshing. When I started the prayer, I raised my voice to keep it from shaking. When the prayer was over, I took the lead to make wishes and I heard her voice behind me answering, "Amen."</p>
<p>Selesai mengatupkan kedua tanganku di wajah sebagai penutup doa, aku ambil Alquran kecilku di rak mushalla. Hari Kamis malam Jumat biasanya jadwalku membaca Yasin. Aku niatkan mengirimi kebaikan bacaan mulia ini untuk almarhum Ayah dan Keluargaku yang telah mendahului kami.</p>	<p>175</p>	<p>I rubbed my face with my both hands to complete the ritual, then took the small Holy Qur'an from the bookshelf. Thursday night was my routine to recite the <i>Surah Yasin</i>, some verses from the Holy Qur'an. I dedicated these glorious verses to my deceased father and relatives.</p>
<p>Aku lirik ke belakang. Dia masih belum beranjak juga dari sajadah. Aku bergumam pelan ke Dinara, "Duluan aja ya, aku ngirim buat ayah dulu." Lalu tanpa menunggu jawabannya, pelan-pelan, aku baca Yasin secara tartil. Tidak keras, tapi cukup terdengar. Dengan irama seperti kami pelajari di Klub Jam'iyatul Qura, di Pondok Madani dulu.</p>	<p>180</p>	<p>I looked back. She was still there on her praying mat. I whispered, "You can go. I'm sending a prayer to my deceased father." Before she answered, I started reciting the <i>Surah Yasin</i>. I didn't read it loudly, but it was clear enough to be heard. I recited with the rhythm as we learned it at <i>Jam'iyatul Qura</i>, our <i>pesantren</i> in Madani.</p>
<p>Setengah halaman pertama surat Yasin</p>	<p>185</p>	<p>Half of the <i>Surrah</i> went by. I could see with</p>

<p>telah berlalu. Aku lirik dengan ujung mata, Dinara ternyata masih belum beranjak dari mushala. Ah, mungkin dia mau mendengar aku mengaji. Aku lanjutkan ayat selanjutnya, tapi lambat-lambat di belakangku ada suara yang mengikuti aku mengaji. Aku berhenti, dia juga berhenti, aku meneruskan, dia mengikuti. Aku berhenti di tengah ayat, tapi dia masih terus bergumam sampai akhir ayat.</p>	190	<p>the corner of my eyes, Dinara was actually still in the musholla. I supposed she wanted to know how I recite the holy book. I could hear her voice softly following my recital. When I stopped, she stopped, and when I continued, she followed. I paused between words, and she continued to the end of the line.</p>
<p>Wah, hebat juga dia mau ikut mengaji. Satu halaman lagi berlalu. Aku mengambil jeda sebentar dan menoleh ke dia. Dinara yang dibalut mukena biru tersenyum manis, aku pikir dia pasti tadi juga membuka Alquran. Tapi ditangannya tidak ada Alquran.</p>	195	
<p>“Gak bawa Alquran?” “Enggak, kalo Yasin aja nggak perlu.” Gaya betul jawabnya. “Emang hafal diluar kepala?” “Sejak dari SMP gue Alhamdulillah sudah hafal Yasin. Emangnya kenapa?”</p>	200	<p>Wow, it was great to know that she was willing to recite the verses. There was another page to finish. I paused and looked back. Dinara was in her blue praying clothes, smiling beautifully. I thought she was holding the Qur’an, the holy book, but there was nothing in her hands.</p>
<p>Aku bingung. Profilnya tidak cocok. Bagaimana mungkin gadis ibu kota yang sekolah di SMA 6 dan masuk Komunikasi UI serta bergaya gaul ini hafal Yasin. Benar-benar aneh. Tapi juga membuat aku terkagum kagum. Kok ada, ada gadis seperti ini.</p>	205	<p>“You don’t have the Qur’an with you?” “Nah, It’s only <i>Yasin</i> anyway.” She answered confidently. “Have you memorized it?”</p>
<p>Aku teruskan membaca Yasin dengan perasaan tidak menentu. Dia terus mengikuti sampai tamat. Hatiku berdetak-detak. Berirama menyaingi jam dinding musala. Ini Magrib terhebat dalam hidupku.</p>	210	<p>“I have memorized it since I was in Junior High. Why?” I was confused. She didn’t fit her look. How could a metropolitan girl, studying at State Senior High School 6, admitted to the Communication Department of the University of Indonesia, and fashionable, recite the <i>Yasin</i>? Weird, but somehow amazing. How could there be a girl like her?</p>
<p>Mungkin Raisa benar, Dinara memiliki banyak kecocokan denganku. Bahkan dibanding Raisa yang dulu pernah menambat hatiku, Dinara punya banyak sisi yang membikin aku penasaran dan terpesona Raisa memang pernah menyentuh hatiku tapi Dinara yang mulai melelehkannya.</p>	215	<p>I continued reciting with mixed emotions. She kept following to the last word. My heart was racing with the tick of the clock. It was the greatest <i>Maghrib</i> of my life.</p>
	220	
	225	<p>Perhaps, Raisa was right; Dinara and I had lots of things in common. Compared to Raisa who previously filled my heart, Dinara had many more interesting sides, making me curious and enchanted. Raisa touched my heart, but Dinara was the one who melted it.</p>