THE TRANSLATION OF ISLAMIC TERMS INTO ENGLISH  
(CASE STUDY: EDENSOR NOVEL)

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Abstract - The objective of this research is to analyze the strategies of translating the Islamic terms into English. Besides, it is also to analyze how the Islamic terms are translated and to analyze the equivalence of the translation. The method used in this research is qualitative method through content analysis and comparison. The writer compares the source text and the target text, then analyzes it in both side. The result shows there are some Islamic terms which can be translated into more than one translation. The strategies of translation used by the translator are seven strategies. They are transposition (20.8%), literal (31.1%), cultural equivalence (4.3%), transference (17.6%), footnote (3.2%), and deletion (7.6%). The equivalence of the translation is reached about 82.5% and 17.5% do not reach the equivalence because of the deletion.

Key words: Translation, Islamic Terms, equivalence

I. INTRODUCTION

Novel is one of the literary works that is very interesting. It can be seen, that novels always have their own buyers. Besides, there are many Indonesia novel that have been translated into various languages to satisfy the readers, one of it is English. One of the famous Indonesian novel which is translated into English is the Rainbow Troop novel.

One of the Raibow Troop series is Edensor. Edensor tells us about Ikal and Arabi’s journey and experiences in achieving their scholarship in Sunborn. This is the only novel which takes abroad setting.

It makes the writer interested in analyzing the usage of Islamic terms in this novel, as Andrea Hirata did in the other novels. He often use the Islamic terms. The writer also analyzes how those terms are translated.

Translating the Islamic terms into English is very difficult because the most English citizen are Christians, so that there will be hard to find the equivalent. Based on that reason, the writer wants to analyze how the translator translates them into English.

One of the case in translating the Islamic terms into English is there are some Islamic terms has more than one translation. For instance, the term of *Masyaallah* is translated for god’s sake or it can also been translated into *Masyaallah*. So that the writer analyzes this case deeply.

The writer uses some theories in this research, the main theories are from Landers (2001:51), he states that the translation of literary works are the translation which produce the same sense between TSu and TSA, in order to the TSA readers get the same sense with the TSu readers. The writer views that the literary translation is more focus on the experience of the TSA readers. Eventhough, the type of the text is also being an attention.

The strategies of the translation used in this research are thirteen strategies. The strategies are taken from various experts related to the literary translation.

1. Transposition

Transposition is used because of the differences style of languages. There are no languages that have the same sintax. So that there will be a shifting in translating one language into others. Newmark (1998:87) divides the shifting into four types. First, the shifting caused by the norm of language. Second, caused by the grammatical structure. Third, caused by the level of language, like frase etc. Forth, caused by the lexical or the lexical emptiness. Hoed (2006:12) explains that the transposition strategy is used to change the grammatical structure of a sentences in order to get the correct translation.

2. Transference

According to Newmark transference is using directly the ST into TT, without translating it. It because there is no equivalence between ST and TT. One of it is boroing word. Catford (1996:48) also said that transference is usually used to translate the name of the street, address, and the name of someone.

3. Modulation

Modulation happens when the translator has different point of view in interpreting ST. Eventhough, the aim is same. For example negated contrary is translated positive for double negitive those words have the same meaning. Modulation is also used to give an equivalence which is different in semantic but they are same in a context of meaning.
4. Addition
In this strategy, the translator gives an additional explanation. It is used to explain a word which can not be understood. For instance, an unfamiliar food name or drink.

5. Deletation
Dilatation is used when the translator deletes unimportant words or frases. So that, the meaning of the ST is still delivered. Based on Baker (1992:40) “This strategy may sound rather drastic, but in fact it does no harm to omit translating a word or expression in some contexts.” It means it is not very dangerous if the translator use that strategy, provided that the ST is still delivered in TT.

6. Cultural equivalent
Cultural equivalent is aimed to translate the cultural terms. For example, tea break is translated café-pause. This strategy is often use in fiction.

7. Deskriptif
Deskriptif translates a word or frases by its shape. This strategy is used in translating an idom or term that has no equivalence with TT. So that they are translated based on their shape. For instance, Samurai is translated into English, the Japanese aristocracy from the eleventh to the nineteenth century.

8. Foot notes
Translator gives an additional explanation using foot note to translate unfamiliar words or frases. For example the word “Santri” is translated by using foot note strategy. (Those who identify themselves as students of an adherent to orthodox Islam. More specifically, can refer to a student of a pesantren, a kind of Islamic boarding school with cultural roots in Java).

9. Literal translation
According to Molena dan Albir (2002:498-512) Literal translation is translate a word or expression word for word. For example I am told you can read (ST) is translated into Aku diberitahu kau bisa membaca (TT).

10. Implicitation
Implicitation is used to implement a messages that the text explicitly conveys, in other words in the ST the message is delivered through the lexical device grammatically implicit but no messages are omitted. Misalnya Behead the man menjadi Penggal kepalaanya.

11. Explicitation
Explicitation is used to translate the ST messages explicitly in the TT. For example If I truly need to tell that translated Kalau aku perlu memberitahukannya padamu.

12. Parafrasing
Parafrasing is used to explain a word by paraphrasing that word, which can belonger or shorter that the ST.

13. Calque
Calque is used to translate a word or terms from another language by translating each element of word to TT. For instance, Directorate General (ST) translated Direktorat Jendral (TT).

The theory of equivalence is proposed by Koller (2008:47), It is study about Equivalence of the TT with ST. Koller states that there are five types of equivalent.

1. The denotative equivalence is related to the content of ST which should have kept in term of style.
For example, di kamar rapi translated it is tidy in the room.

The example above may different in sintax even though they have same messeges.

2. The Conotative equivalence deals with the meanings determined by the functional stylist and the expressive nuances of language expression. An utterance can be identical to one another when viewed from the point of view of denotative meanings, but may differ substantially according to the stylistic meaning and expressive nuance.

3. Text-normative equivalence relates to the type of text, which means different types of text, and different ways of translating it.

4. The pragmatic equivalence or called as communicative equivalence is oriented to TT reader. Moentaha adds that pragmatic equivalent that use in translation is determined by the difference of social practice dan tradition of each language.

5. The forma equivalence is deals with the aesthetics of a text including the role of individual words and styles in the source text or called expressive equivalence.

II. RESEARCH METHODOLOGY
This research uses a qualitative method by content analysis. The writer compared both text ST and TT. The result of the research is explained through sentences to make it easy understood by the readers.

III. RESULTS AND DISCUSSIONS
A. The Translation of Islamic Terms into English

The analysis of the Islamic terms translation will be explained as follow:

Table I Islamic terms which has more than one translation

<table>
<thead>
<tr>
<th>No</th>
<th>ST</th>
<th>TT</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Masjid</td>
<td>Mosque</td>
<td>The term of Masjid</td>
</tr>
</tbody>
</table>
is translated become Mosque, it is the literal translation.

The mosque

The second translation of Masjid is the mosque, the article ‘the’ refer to the term mosque that has mentioned before.

Article the refer that the term of Qur’an has mentioned.

The term of Qur’an is translated by using transference strategy which is translated directly from the TT

The term of Masya Allah is translated directly from ST into TT

The translator finds the cultural equivalent

The term of Islam is translated directly from ST into TT

The term of Islam has the literal meaning in English, it is Muslim

The translator uses modulation strategy. The translator choose the word ‘students’ which has similar meaning with the term of Santri.

Eventhough it has also some differences. The translator uses footnote strategy by giving some explaining about the term of Santri.

The term of Nauzubilah is translated into unbelievable. The translator finds the equivalent between the ST and the TT.

One of the case in translating the term of Nauzubilah is by deleting the paragraph which consist of it.

The article that be a clue that it is the priest in question

That imam

The article the shows the clarity of the term priest

The translator translates directly the term of Khalifah.

Eventhough, there is an equivalent word in English.

Deletation

Here is the terms that has one translation.

<table>
<thead>
<tr>
<th>No</th>
<th>ST</th>
<th>TT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Soleh</td>
<td>Devout</td>
</tr>
<tr>
<td>2</td>
<td>Dienul Islam</td>
<td>Dienul Islam</td>
</tr>
<tr>
<td>3</td>
<td>Qobil dan habil</td>
<td>Cain and Able</td>
</tr>
<tr>
<td>4</td>
<td>Shalat</td>
<td>Prayer</td>
</tr>
<tr>
<td>5</td>
<td>Mukena</td>
<td>Mukena (footnote)</td>
</tr>
<tr>
<td>6</td>
<td>Bulan Puasa</td>
<td>Fasting month</td>
</tr>
<tr>
<td>7</td>
<td>Tarawih</td>
<td>Tarawih (footnote)</td>
</tr>
<tr>
<td>8</td>
<td>Jama’ah</td>
<td>The congregation</td>
</tr>
<tr>
<td>9</td>
<td>Umat</td>
<td>The community</td>
</tr>
<tr>
<td>10</td>
<td>Ramadhan</td>
<td>Ramadhan</td>
</tr>
<tr>
<td>11</td>
<td>Haji</td>
<td>Haji</td>
</tr>
<tr>
<td>12</td>
<td>Majlis</td>
<td>Everyone</td>
</tr>
<tr>
<td>13</td>
<td>Sajadah</td>
<td>Rugs</td>
</tr>
<tr>
<td>14</td>
<td>Allah</td>
<td>Noah</td>
</tr>
<tr>
<td>15</td>
<td>Nabi Nuh</td>
<td>Noah</td>
</tr>
<tr>
<td>16</td>
<td>Mazhab</td>
<td>Penghilangan</td>
</tr>
<tr>
<td>17</td>
<td>Subhanallah</td>
<td>Subhanallah</td>
</tr>
<tr>
<td>18</td>
<td>Subuh-subuh</td>
<td>Penghilangan</td>
</tr>
<tr>
<td>19</td>
<td>Hikayat</td>
<td>Dihilangkan</td>
</tr>
<tr>
<td>20</td>
<td>Muslim</td>
<td>Muslims</td>
</tr>
<tr>
<td>21</td>
<td>Takzim</td>
<td>Over respectfully</td>
</tr>
<tr>
<td>22</td>
<td>Marhaban</td>
<td>Marhaban</td>
</tr>
<tr>
<td>23</td>
<td>Hafiz</td>
<td>A hafiz</td>
</tr>
<tr>
<td>24</td>
<td>Ilahi</td>
<td>Allah</td>
</tr>
<tr>
<td>25</td>
<td>Arash-Nya</td>
<td>Arash-Nya</td>
</tr>
<tr>
<td>26</td>
<td>Muslim</td>
<td>Muslims</td>
</tr>
<tr>
<td>27</td>
<td>Khotbah</td>
<td>Of the sermon</td>
</tr>
<tr>
<td>28</td>
<td>Sholat jum’at</td>
<td>Friday prayer</td>
</tr>
<tr>
<td>29</td>
<td>Al-fatihah</td>
<td>Al-fatihah</td>
</tr>
</tbody>
</table>

19
30. Basmallah
31. Tajwid
32. Ayat
33. Walad dholiin
34. Khatib
35. Musafir
36. Wadudh
37. Azan magrib

B. Strategi of Translation

It discusses about the strategies of translation that used by the translator in translating the Islamic terms into English. The writer uses the theory proppessed by Newmark. Analisis strategi penerjemahan akan dideskripsikan ke dalam tabel berikut ini.

<table>
<thead>
<tr>
<th>No</th>
<th>Strategy</th>
<th>Amount</th>
<th>Presentaage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Transference</td>
<td>16</td>
<td>17.6</td>
</tr>
<tr>
<td>2</td>
<td>Literal Translation</td>
<td>28</td>
<td>31.1</td>
</tr>
<tr>
<td>3</td>
<td>Transposition</td>
<td>19</td>
<td>20.8</td>
</tr>
<tr>
<td>4</td>
<td>Cultural Equivalent</td>
<td>4</td>
<td>4.3</td>
</tr>
<tr>
<td>5</td>
<td>Modulation</td>
<td>5</td>
<td>5.4</td>
</tr>
<tr>
<td>6</td>
<td>Footnote</td>
<td>3</td>
<td>3.2</td>
</tr>
<tr>
<td>7</td>
<td>Deletation</td>
<td>16</td>
<td>17.6</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>91</td>
<td>100%</td>
</tr>
</tbody>
</table>

1. Transference

Here are some examples of Islamic terms translated through transference strategy. From 90 data there are 16 data translated through transference strategy.

TSu: “Jam weker! Masya Allah!
TSa: “Alarm clock! Masya Allah!

The underline words in ST is translated by using transference strategy. ST is translated directly into TT because there is no equivalent terms in English. Subhanallah means Maha suci Allah, which usually said when moslem see or heard a bad news.

2. Literal Translation

Here are some examples of Islamic terms translated through literal translation strategy. From 90 data there are 28 data translated through literal translation strategy.

ST: Anak soleh berjidad mengilap
TSa: Devout child with a shiny forehead

The underline words are translated by sing literal literal translation. ST is translated based on the literal meaning in TT. Here are some examples of Islamic terms which is translated by using literal translation.

ST: pengagan yang disumbangkan umat ke masjid jika Ramadan
TT: snack that the community would provide the mosque during Ramadan

3. Transposition

Here are some examples of Islamic terms translated through transposition strategy. From 90 data there are 19 data translated through transposition strategy.

TSu: Bulan Puasa,
TSa: Fasting month,

The term of Bulan puasa is translated by using transposition strategy. It is because of the different of sintax between Indonesian language and English. The arrangement is as the following.

Bulan Puasa becomes Fasting Month

Here is the other example of Islamic terms translated by using transposition strategy.

TSu: Jemaah kocar kacir
TSa: The congregation scattered

The underline Islamic term is translated by using transposition strategy. It is because of the different style between in Indonesian language and English. There is an addition of the article in “the” TT.

4. Cultural Equivalent

Here are some examples of Islamic translation translated through cultural equivalent strategy. From 90 data there are 4 data translated through cultural equivalent strategy.
TSu: *bak Qabil dan Habil*
TSa: just like Cain and Able

The term of Qabil dan Habil has a cultural equivalent with Cain and Able in English. Those terms means a brotherhood between siblings. Here is the other example of an islamic term translated by using cultural equivalent.

TSu: *Bilitong dinaikan Nabi Nuh*
TSa: Bilitong were being raised by Noah

The Islamic terms “Nabi Nuh” has a cultural equivalent with “Noah”. It is because in Islam and Christian there are histories about the religious figures, prophet.

5. Modulation

Her are some examples of Islamic terms translated through modulation. From 90 data there are 5 data translated through modulation strategy.

TSu: pertemuan dengan Ilahi
TSa: meet with Allah

The underline Islamic term s translated by using modulation. It can be seen from the translator diction. The term of *Ilahi* is translated to Allah. Both of them have similar meaning.

ST: *Majlis menuntut ayah bertindak tegas*
TT: *Everyone* was insisting that he take some sort of tough action.

The underline Islamic term above is translated by using modulation strategy. The translator chooses the word everyone in translating *majlis*. Based on the context of the conversation, the word everyone is suitable for the translation of *majlis*.

6. Footnote

Here are some examples of Islamic terms translated through footnote strategy. Frm 90 data there are 3 data translated through footnote strategy.

ST: *kau pasti jadi santri teladan*
TT: you’ll definitely be a model *santri*¹

(Those who identify themselves as students of an adherent to orthodox Islam. More specifically, can refer to a student of a pesantren, a kind of Islamic boarding school with cultural roots in Java)

The term of *santri* is translated by using footnote strategy. The translator describes the meaning of the term *santri* in footnote. The description is to give the explanation to the reader about the meaning of *santri*. Here is the other example.

ST: *Saat seisi kampong tarawih*
TT: while the entire village did their *tarawih*¹

(Late evening done exclusively during Ramadan)

The term of *tarawih* is translated by using footnote. The translator gives explanation in footnote. It is to make the reader more understand about the meaning of the term *tarawih*. Through this strategy, the translator is be able to give a detail explanation.

7. Deletion

Here are some examples of Islamic terms translated through deletion. From 90 data, there are 16 data translated through deletion strategy. The deletion happens when the translator omit one paragraph or chapter of the text.

ST: *Mazhab*
TT: *chapter is omitted*

C. Translation Equivalence

Based on the analysis shows that the equivalence of the translation is 82.5% meanwhile 17.5% does not reach the equivalence because the sentence, paragraph, and chapter are omitted. Below is the detail explanation.

<table>
<thead>
<tr>
<th>No</th>
<th>Equivalent</th>
<th>Amount</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Denotative</td>
<td>50</td>
<td>55%</td>
</tr>
<tr>
<td>2.</td>
<td>Konotative</td>
<td>5</td>
<td>5.5%</td>
</tr>
<tr>
<td>3.</td>
<td>Normatif text</td>
<td>10</td>
<td>11%</td>
</tr>
<tr>
<td>4.</td>
<td>Pragmatic</td>
<td>4</td>
<td>4.4%</td>
</tr>
<tr>
<td>5.</td>
<td>Formal</td>
<td>6</td>
<td>6.6%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>75</td>
<td>82.5%</td>
</tr>
</tbody>
</table>

Here are some examples of the Islamic terms which reach the equivalence.

1. Denotative

Here are the example of denotative equivalent.

ST : *Ibu: Subhanallah!*
TT : *My mother: Subhanallah!*

The term *Ibu* is fully conveyed, it can be seen in the translation using the transference strategy. The translator did so that the meaning of the ST was conveyed in the TT.

2. Konotative

Here are some examples of the Islamic terms achieving konotative equivalence.

ST: *Jamaah kocar kacir*
TT: *The congregation scattered*

The term *Jamaah* underlined above achieves a connotative equivalence because although its syntax differs between ST and TT but the translator successfully matches the word. *Jamaah* means a collection of people commensurate with the congregation.

3. Normative text equivalent

Here are some Islamic terms achieving normative text equivalence.

ST: *kau pasti jadi santri teladan*
TT: you’ll definitely be a model *santri*¹

(Those who identify themselves as students of an adherent to orthodox Islam. More specifically, can refer to a student of a pesantren, a kind of Islamic boarding school with cultural roots in Java)
The term underlined above meets the equivalence of the normative text because the term is translated using footnotes and indicates that the term santri's meaning is conveyed through an explanation in the footnotes.

4. Pragmatic Equivalent
Here are some Islamic terms achieving pragmatic equivalence.
ST: **Qabil dan Habil**
TT: just like **Cain and Able**
The term underlined above achieves a pragmatic equivalence because the terms *Qabil* and *Habil* have an English equivalent of Cain and Able. Syntactically it is very different, but the meaning of ST is conveyed in TT.

5. Formal Equivalent
Here are some example of Islamic terms reaching formal equivalence.
ST: **Bulan Puasa**
TT: Fasting month
The term of the fasting month attains formal equivalence because it adjusts the aesthetics of the structure of the SL so that the arrangement behind the fasting month goes to the fasting month, yet the meaning of the ST is conveyed in the TT.

IV. CONCLUSION
Based on the research, it can be concluded that some of the Islamic terms have more than translations. The writer found 91 Islamic terms in Edensor Novel. From those data 10 data have more than one translation. 37 data have one translation. And 15 data are not translated.

The strategies used by translators are 7 translation strategies: transference, literal, transposition, cultural equivalent, modulation, footnote, and disappearance. Most of the terms are translated using a literal strategy of 28 times, transpositions 19 times, transference 16 times, 16 deletions, modulation 5 times, cultural equivalent 4 times, and footnote 3 times.

The correspondence rate reached 82.5% and 17.5% was not achieved because the paragraph or sentence was omitted. The correspondence is 55% denotative equivalence, 5.5% connotative, 11% normative texts, 4.4% pragmatics, formal 6.6%, and 17.5% do not achieve comparability.

REFERENCE


