AN ANALYSIS OF THE ABILITY OF IAIN ENGLISH DEPARTMENT STUDENTS IN TRANSLATING SOME ISLAMIC TERMS INTO ENGLISH

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Abstrak

Penelitian ini adalah penelitian deskriptif yang menggambarkan kemampuan mahasiswa IAIN, jurusan bahasa Inggris dalam menerjemah istilah-istilah Islam kedalam bahasa Inggris. Ada 31 mahasiswa yang sudah mengambil mata kuliah *translation* 1 dan 2 terpilih sebagai sampel dalam penelitian ini. Data didapatkan dengan memberikan tes yang terdiri dari 50 istilah-istilah Islam. Mahasiswa diminta untuk menerjemahkan istilah-istilah Islam tersebut kedalam bahasa Inggris dalam waktu 100 menit. Data yang didapat dari tes tersebut dinilai dengan menggunakan *Accuracy Rating Instrument*. Hasil dari penelitian ini, ditemukan 3 (9,67%) dari mahasiswa mempunyai kemampuan menerjemah sangat bagus, 22 (70,97%) berkemampuan bagus, dan 6 (19,36%) mempunyai kemampuan kurang bagus. Dari data tersebut, dapat disimpulkan bahwa mahasiswa IAIN mempunyai kemampuan bagus dalam menerjemah. Akan tetapi, mereka masih perlu belajar agar kemampuan mereka menjadi lebih baik.

Kata kunci: terjemahan, teknik terjemahan, kemampuan menerjemah, terjemahan istilah Islam.

A. Introduction

Translation has a crucial role in communication between different languages. Translation is a bridge between the different languages and cultures in communication. In communication, language is a tool that is needed to share ideas and informations. However, what will happen if people who we speak with do not understand our language? In this case, the translation is needed to make the people understand what we speak in a different language. Moreover, in culture, translation is needed to share the culture itself.

The translation of religion needs to be done because religion is a part of culture. Islam is one of religions which has the biggest followers in the world. Islam is a missionary religion. This religion has been spread since very long time ago. Muslims believe that Islam is the best faith from the creator of the universe. They have responsibility to spread Islam to all arround the world. However, there

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are still many people from many countries do not believe in Islam. So that, the translation is needed to inform them about Islam.

Islamic terms are on aspect of cultural terms in the category of organization; the religion. Some of the terms are easy to translate because the terms are same with the terms in other religions. For example, the term *sholat* which is used in Islamic belief is easily to translate into another language such as *pray* in English, *fiere la prière* in France. It is caused every religions has their own ritual pray. However, the problem comes when the terms are not used or unknown in target language. For example, the term *adzan* is difficult to transfer because the other languages or other religions do not have this term. In other words, the Islamic terms have equivalent and non-equivalent words in other languages or culture. To solve the problem of non-equivalence, the translator needs to use the translation techniques.

Baker (2011) states that common problem of translation is non-equivalence of words. The problem comes when the translator cannot find the equivalent word in target language. The problem can be caused by different culture of source language (SL) and target language (TL). Culture can relate to abstract or concrete concepts. It can be related to a religiuos belief, a social custom or even type of food, clothes, and etc.

The problem of non-equivalence can be solved by using translation techniques. There are twenty techniques of translation which were proposed by Molina and Albir in Akhiroh (2013) , they are as follows:

1. Adaptation: replacing source language (SL) cultural elements with target language (TL) ones.
   Example: *cricket* (English) ⟶ *kasti* (Indonesian)
2. Amplification: is conveying details that are not contained in the SL, which can be either information or paraphrasing explicitly. Delisle called this *addition.*
3. Example: *Ramadhan* (Arabic) ⟶ *Ramadhan, the Muslim month of fasting* (English).
4. Borrowing: is when the source text word is transferred directly to the target text. It covers words such as local color (*sushi,* and *kimono)*, brochure, technical field *(computer, internet, etc),* transcription, mathematical, scientific, and also other terms from arabic into latin *(al-jabr* to *algebre).* In other words, it is a transfer of a source language term into the target language without translating it.
5. Calque: is the literal translation of the word or phrase from the source language, which can be either lexical or structural.
   Example: *primary school* (English) ⟶ *sekolah dasar* (Indonesia)
6. Compensation: is introducing SL information elements that contain stylistic effects into the TL.
   Example: *Man attempts, the will of God prevails* (English) ⟶ *Manusia berusaha, kehendak tuhan berkuasa* (Indonesia).
7. Description: is changing a term or expression, with a description of the shape and or function.

Example: *ketupat* (Indonesia) ⟶ *Indonesian traditional food eaten at the celebration of Eid al-Fitr* (English).

8. Discursive Creation: is showing temporal equivalence which is unexpected or out of context. It is often found in the translation of title.
Example: *Rumble Fish* (movie title in English language) ⟶ *la ley de la calle* (Spanish).

9. Established Equivalence: is using terms or expressions which are known (in the dictionary or every day use) as the equivalent of the TL.
Example: *atrorney general* (English) ⟶ *jaksa agung* (Indonesia)

10. Generalization: is using more common and more neutral terms.
Example: *mansion* (English) ⟶ *rumah* (Indonesia)

11. Linguistic Amplification: is adding linguistic elements. This technique is often used in oral consecutive interpreting and dubbing.
Example: *"shall we?"* (English) ⟶ *"bisa kita berangkat sekarang?"* (Indonesia).

12. Linguistic compression: is the synthesizing linguistic elements in the TL. It is often used in simultaneous interpreting and subtitling.
Example: *"I want you to know"* (English) ⟶ *"ketahuilah"* (Indonesia).

13. Literal translation: is often called word for word translation. In this procedures, the translator translates the text word by word.
Example: *the ink is on the table* (English) ⟶ *tinta itu diatas meja* (Indonesia).

14. Modulation: is changing point of view focus on cognitive categories in relation to the SL. It can be lexical or structural.
Example: *he denied stealing the wallet* (English) ⟶ *dia tidak bermaksud untuk menagambil dompet itu* (Indonesia).

15. Particularization: is using more specific or concrete word or phrase in the target langauges.
Example: *developed countries rejected the protocol* (English) ⟶ *negara maju menolak protokol Kyoto* (Indonesia).

16. Reduction: reducing certain elements of the SL. Reduction is also called elimination. This technique is the opposite of amplification technique.
Example: *Ramadhan, the Muslim month of fasting* (English) ⟶ *Ramadhan* (Indonesia).

17. Subtitution: is the transforming of the element of linguistic into paralinguistic vise versa. This technique is often used in interpreting.
Example: the gesture of *bowing head* (Indonesia) ⟶ the word *"shy"* (English).

18. Transposition: is transforming a grammatical category in relation to the SL.
Example: *Beni dimarahi ayah* (Indonesia) ⟶ *Father got angry with benny* (English).

19. Variation: is changing linguistic or paralinguistic elements (eg: intonation and gestures) that effect aspects of linguistic variation: a textual alteration of tone, styles, social dialects, geographical dialects, and others.

20. Addition: is adding stylistic elements and information that does not exist in the source text.
Example: ....*the Islamic republic will not back down from <u>its rights</u>* (English) ⟶ *Teheran tidak akan mundur untuk mempertahankan hak nya <u>memiliki teknologi nuklir</u>* (Indonesia).
21. Omission: is the omission of the elements that exist in the source text.
Example: *Iran will enrich uranium to 20%, <u>says Ahmadinejad</u>* (English) ➚ *Iran produksi 20% uranium* (Indonesia).

This study is focused on the students' ability in translating Islamic terms into English especially done by the English students in State Institute for Islamic Studies (IAIN), Padang, West Sumatera. The cosideration of choosing the Islamic terms because the students were taught the Islamic terms. The Islamic terms were taught in ESP (English for Specific Purposes) class, in first until third semester. The terms were introduced in some texts which were given by the lecturer.

The students also had taken translation class. Based on the primary research, the lecturer asked the students to translate a text which contained the Islamic terms. The Islamic terms are the common terms for the students. However, some of the students still had difficulties in translating these terms. There were some students who did not know the translation of some terms, so that they did not translate those terms at all. Moreover, there were some of them translated some of the terms by transferring directly the terms into the target language. In addition, there were a view of the students who could translate the terms appropriately.

In this study, the researcher analyzed the students' ability in translating some Islamic terms into English. The terms are used by Muslims in Indonesia and all Muslims in arround the world. So that, all of the students must be Muslims. They were faced the terms that they used in daily life in doing their worhip as a Muslim.

B. Research Method
The purpose of this research was to describe the students' ability in translating Islamic terms into English, the writer designed it as a descriptive research. According to Gay (2000), a descriptive method is useful to investigate many kinds of educational problems and issues. It means that the functions of the design are to observe and describe the problems based on the data. The data were collected through the translation test of the students English Department of IAIN. The students were asked to translate the terms from the source language (Indonesia) into target language (English). The test consisted of 50 terms and the students translated it in 100 minutes.

The data were analyzed by the researcher, the process of analyzing the data were devided as follows:
1. **Rating each of the data, identifying the techniques used and put it into table**
Each of the terms that had been translated by the students were assessed by using parameters of Accuracy Rating Instrument which proposed by Nagao, Tsuji,

and Nakamura (1998) as quoted by Akhiroh (2013). Based on this instrument, the quality of students' translation assessed by using four scales (1,2,3,and 4). The best translation is in the scale 1 (one), and the poorest translation is in the scale 4 (four).

However, in this research, the highest scale (4) was for the best translation and the lowest scale (1) was for the poorest translation. The writer thought that it was more logical when the highest score was for the best one, and the lowest score was for the poorest one. The scale of translation quality is shown on the table. The scale of translation quality is shown in the table below.

Table 3: Scale of Rating

SCALE	DEFINITION
4	The content of the source language is accurately conveyed to the target language. The translation is clear to the evaluator and no rewriting is needed.
3	The content of the source language is accurately conveyed to the target language. The translation can be clearly understood by the evaluator, but some rewriting and some changing in word order are needed.
2	The content of the source language is not accurately conveyed to the target language. There are some problems with the choice of lexical items and with the relationship between phrase, clause, and sentence elements.
1	The source language is not translated at all into the target language, i.e. it is omitted or deleted.

The scales were analyzed based on three Islamic terms dictionaries. First, *A dictionary of Religious Terms* which was written by Dr. Abdullah Abu-Eshy Al-Maliki and Dr. Abdul-Latif Sheikh-Ibrahim. Second, *A Dictionary of Islamic Term* which was written by Prof. Dr. Muhammad Ali Alkhuli. Trird, *Offline and Free Islamic Dictionary (*version: 1,1) which is available in Android Playstore, this dictionary were abdated on February 12, 2013.

2. Analyzing the data

The quality of students' translation were rated by using the four scales. The technique used by the students were also identified to know whether the technique were appropriate and understandable in the target language. The scores of each students were summed and each of the students would have their scores. The students' score were put to the category of the quality range (quoted from Akhiroh:2013). The quality of the each students' translation was also identified. The total mean was identified by summing all of the scores. Then, the quality of students's translating the Islamic terms can be seen.

Table 4: The Quality Range Based on the Accuracy of Translation

Average grade/scores	Accuracy description
3,51 – 4,00	Highly accurate
2,51 – 3,50	Accurate
1,51 – 2,50	Less accurate
1,0 – 1,50	Not accurate

3. Classifying The Ability of Students

From the data, it could be seen how the ability of the students in translating the Islamic terms. Based on Rahemi's description of the ability, it said that the ability can be categorized into four categories; very good translation, good translation, fair translation, and poor translation. In this research, the students' ability was also identified based on these categories of the translation accuracy. The percentage of students' translation ability was analyzed by using Sudjana's formula, as quoted by Sari (2013)

$$P = \frac{F}{N} \times 100\%$$

Where:

P: Percentage of translation quality
F: The number of translation quality in each terms
N: The total number of all translation quality

The students would be classified based on their score of the translation test. After that, their translation would be classified into four categories which were very good translation, good translation, fair translation, and poor translation. Each of these categories would be percentaged by using the formula above.

C. Research Findings and Discussion
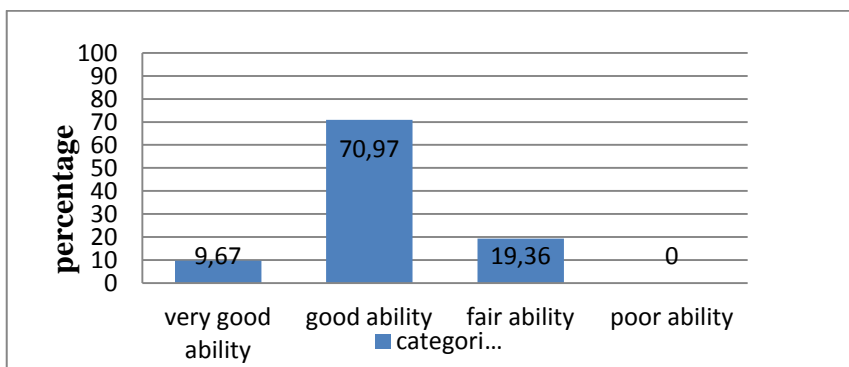
1. The Quality of Translation

The students' translation quality were measured based on the scale 1 – 4. Here are the analysis of students' translation quality. Based on the data, it shows that there were 3 students who translated the Islamic terms **highly accurate**, 22 students translated **accurately**, and there were 6 students who translated the Islamic terms **less accurate**. Most of the students translated the Islamic terms accurately. Based on the scale category which were proposed by Nagao and friends, **accurate** means the content of the source language is accurately conveyed into the target language, but some rewriting and some changing are needed

To describe the ability of students in IAIN more clearly, the writer also analyzed the percentage of quality of students' translation, based on the accuracy scale.

Table 6: Percentage of Students translation Quality based on the Accuracy's scales.

Scale	Cetegory	No. Of Occurance	Percentage (%)
4	Highly accurate	3	9,67
3	Accurate	22	70,97
2	Less Accurate	6	19,36
1	Not Accurate	0	0
Total		**31**	

Based on the table above, it shows that 9,67% of the students translated the Islamic terms Highly accurate, 70,79% were accurate, 19,36% were less accurate, and 0% was not accurate. It can be concluded that most of the students' translation were accurate and the category of the students' translation ability are **good**. Based on the data of the quality of the translation above, the ability of the students can bee seen (Larson and friends in Rahemi: 2013). The explanation can be seen below.

2. Description of Techniques Used in Translation

The technique used by the translator influence the quality of translation (Akhiroh: 2013). To analyze the students' ability in translating Islamic terms, the writer needed to identify the technique used by the students. The following table ilustrates the technique used by the students in translation the Islamic terms.

Table 7: Translation Techniques of Islamic Terms

No.	Translation Technique	No.Of Data	Percentage (%)
1.	Borrowing	362	23,36
2.	Description	407	26,26
3.	Discursive Creation	1	0,07
4.	Est. Equivalent	562	36,26
5.	Generalization	46	29,7
6.	Reduction	27	1,73
7.	Literal Translation	1	0,07
8.	*Not translated*	144	9,29
	Total	1550	

From 1550 data, there were eight translation techniques that were used by the students to solve the problems in Islamic terms translation. However, there were 144 of the data that were not translated at all. So, there were 1406 data which had been translated, and would be analyzed in this research. The technique used are:

a) **Borrowing Technique**

Borrowing is transfering word from source language directly into the target language. From the data, there were 362 (23,36%) of the data which were translated by using borrowing technique. For example:

Adzan (SL)	→	Adzan (TL)
Rukuk (SL)	→	Rukuk (TL)
Sholat Istikharah(SL)	→	Istikharah praying (TL)

Some of the Islamic terms which had been given to the students were translated by using borrowing technique. For example, the term *adzan* was borrowed directly from the source language into the target language. The term *istikharah* was also borrowed from the source language. The term was borrowed because the translators could not find the same term in the target language.

b) **Established Equivalent**

This technique was the dominant technique used in translating Islamic term. Molina and Albir (2002) state that established equivalent is using a term or expression which is recognized in dictionary and used in everyday of the target language. There were 562 (36,26%) of the data that were translated by using Established Equivalent technique.

Talak (TL)	⟶	divorce (TL)
Berkah (TL)	⟶	blessing (TL)

There were 24 (77,41) of the students who translated *talak* into *divorce* by using established equivalent technique. This translation is also stated in Islamic dictionary.

c) **Description technique**

There were 407 (26, 26%) of the data were translated by using description technique. Description technique is changing the term with a description of the shape and or function (Akhiroh: 2013).

Dakwah (SL)	→	religious proselytizing (TL)
	→	Share aloud about Islamic Syariah
Wasiat (SL)	→	dying exhortation (TL)
Idul fitri (SL)	→	celebration after fasting in Ramadhan month (TL)
Wuduk (SL)	→	Ritual ablution before prayer (TL)

Description is used to explain the term to make the reader in target language understand the terms. There were 11 (35,48%) of the students translated the term *dakwah* into religious proselytizing, and into sharing aloud about Islamic Syariah. In this translation, the students as the translators described the term *dakwah* by giving short explanation of this term. Description technique was used because the term *dakwah* is not used in target language, so there is no equivalent word in target language. Moreover, the description which was given by the

students were clear to understand. In addition, the term *wuduk* was also translated by using description technique. There were 4 (12,90%) of the students who translated this term into *ritual ablution before prayer*. This explanation was clear, but the reader can understand even the students translated it into *ablution* (established equivalence technique).   Instead, the students did not need to expalain this term.

d) Discursive Creation

There was one translation which used discursive creation. Discursive creation is a translation technique which show termporal equivalence which is unexpected or out of context. For example, the term *adzan* was translated into *main song*.

Adzan (SL) ⟶ Main Song (TL)

This translation used dicursive creation technique. This translation was not expected because difficult to be understood by the reader in target language. The reader in target language would possibly misunderstand about this translation.

e) Generalization Technique

Generalization is a translation technique which use term that is common and neutral. Based on the data there were 46 (29,7%) of the translations used Generalization technique.

Dakwah (SL) ⟶ Speech (TL)
Syariah (SL) ⟶ Law (TL)

The term *dakwah* was translated into *speech*. The technique used in this translation was Generalization, because the word *speech* can be assumed as the president's speech and can be religious speech *(dakwah)*. Furthermore, there were 5 (16,12%) of the students used the generalization technique translating the term *syariah* into *law* (3 students) and *islamic* (2 students). These translations were also too general.

f) Literal Translation Technique

There was only one of the data which was translated by using literal translation technique. Literal translation is translating words or expressions in word for word equivalence.

Puasa wajib (SL) ⟶ fasting obligatory (TL)

This translation migh be able to be understood by the reader in target language. However, it would be better to use calque technique. Molina and Albir (2002) state that calque is literal translation of a foreign word or phares, it can be lexical or structural. The translation of *puasa wajib* would be *obligatory fasting* in calque technique, and it is recognized in some Islamic dictionary.

g) Reduction Technique

There were 27 (1,75%) of the data translated by using reduction technique. Reduction technique is reducing certain elements of the source language. Reduction is also called elimination.

Zakat fitrah (SL)   ⟶   Tithe (TL)
Taubat nasuha (SL)   ⟶   Forswear (TL)

In translating the term *zakat fitrah,* there were 8 (25,80%) of the students translated this term into *tithe.* Even this translation reduced the element of the source language, the translation could be accepted and understood by the reader in target languge. Furthermore, there were 5 (16,12%) of the students translated *taubat nasuha* into forswear.

h) Conclusion and Suggestion

1. Conclusions

Based on the findings, it can be concluded that:

1) The students had good ablity in translating the Islamic terms into English accurately. However, they needed to improve their translation ability to make them able to produce a very good translation.
2) There were eight techniques that were used by the students in translating the Islamic terms, they were borrowing, description, established equivalent, discursive creation, generalization, reduction, adaptation,and literal translation.
3) The most dominant technique used by the students was established equivalent. This conclusion was based on the data which had been analyzed by the researcher.

2. Suggestions

Based on the findings research, some suggestions were proposed for getting result in studying and learning translation for the students. The students need to imporove their ability in translating cultural terms. The students also need to improove their ability in choosing the technique translation in translating non-equivalent word such as cultural terms. For the lecturer, the writer hopes that the lecturer can help the students to improve their ability in translation. The last suggestion is proposed for the next researcher to conduct deeper research releted to cultural terms, especially related to religion terms.

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