

The Notes Procedures of Translating Islamic Terms in *I Am Malala* Novel

Danti Pudjiati dan Ernawati¹

Abstract

The writers focus on the analysis of notes procedures, that is, the translation procedure in translating Islamic terms in I Am Malala novel published in 2014 and translated by Ingrid Dwijani Nimpoeno. They described notes procedures applied by Indonesian translator to translate the terms. They applied descriptive qualitative method to analyze the data based on Newmark's procedure of notes. Besides, they utilize the mono lingual and bilingual dictionaries to support the analysis of the meaning in source and target language. The terms are divided into two categories: terms as knowledge and as worship. This reveals that nine terms translated by using notes within the text (one notes as an alternative to translated word, one notes as a participial group, one notes as an adjectival clause, one notes in brackets, two notes as a noun in apposition, three notes in parentheses); one term translated by using notes within the text (as an adjectival clause) and notes or glossary at the end of book; and third, one term translated by using notes at bottom of page (footnote) and notes or glossary at the end of book. In other words, the procedure of notes within the text is the most dominant.

Keywords: Notes Procedures, Islamic Terms.

Abstract

Penulis fokus pada analisis mengenai prosedur pemberian catatan/keterangan terkait penerjemahan istilah-istilah keislaman dalam novel I Am Malala yang terbit tahun 2014 yang diterjemahkan oleh Ingrid Dwijani Nimpoeno. Kajian ini akan menggambarkan prosedur yang digunakan oleh penerjemah Indonesia dalam menerjemahkan istilah keislaman. Metode yang digunakan dalam analisis pada tulisan ini adalah metode kualitatif deskriptif yang mengacu pada prosedur Newmark. Selain itu, juga digunakan kamus satu dan dua bahasa untuk mendukung analisis penerjemahan dalam bahasa sumber dan bahasa sasaran. Istilah keislaman dibagi dua kategori, yaitu istilah ilmu pengetahuan dan istilah ritual. Kajian ini menunjukkan bahwa ada sembilan terjemahan istilah yang diberi catatan dalam teks (satu catatan sebagai terjemahan alternatif, satu catatan sebagai kelompok bagian, satu catatan sebagai klausa ajektif, satu catatan dalam kurung, satu catatan sebagai kata benda oposisi, tiga catatan dalam dua garis kata sisipan); satu terjemahan istilah menggunakan catatan dalam teks sebagai klausa ajektif, dan terdapat catatan atau glosari di akhir buku. Ketiga, satu terjemahan istilah menggunakan catatan kaki dan catatan atau glosari di akhir buku. Dengan kata lain, prosedur pemberian catatan yang dominan adalah di dalam teks.

Kata Kunci: prosedur pemberian catatan, istilah keislaman.

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A. Introduction

There are many languages in the world requires people to think creatively to obtain information from the various source language. Language is the main parts of daily communication. In communication, people use the language to convey and receive message from another. Nowadays, translation has an important role as an alternative to understand the meaning in various language communications. Therefore, efforts to make a qualified translation are needed. By translation, communication between human being in other countries in the world can be achieved more smoothly.

Language, culture, and religion are the three parts which have close relationships of one another. Islam is one of the religions that has specific terms, namely Islamic term and the term that use the religious language require a translator who is able to convey clear messages to the readers to understand the meaning of the source language (SL) to the target language (TL). In other word, the translator should havetranslation ability to give the solution in translating Islamic terms, one of them is the notes procedures. Consequently, the readers of TL will also feel the greatness of the SL text.

The writers are excited to analyze the novel entitled *I Am Malala: The Girl Who Stood Up for Education and was Shot by the Taliban* written by Malala Yousafzai and Christina Lamb because it has new knowledge, high value in Islamic terms. Malala Yousafzai is the youth Pakistani activist and her partner to write this novel, Christina Lamb, is a British journalist who is Foreign Correspondent for *The Sunday Times*. It is translated into Indonesian *I Am*

Malala: Menantang Maut di Perbatasan Pakistan-Afganistan by Ingrid Dwijani Nimpoeno as the translator for Indonesian.

This novel is the memoir which tells Malala Yousafzai's life who fought for women's rights for education. At that time, the Pakistan government that was influenced by the Taliban prohibited the children to go to school. The world learned Malala from an anonymous blog that she wrote for the BBC Urdu. She was shot by the Taliban on 9 October 2012, because her orations with her father were about education. Accordingly, her action was appreciated and her novel exploded in the world. When she was 17 years old, she got *Noble Peace Prize* in 2014 for her struggle against the suppression, struggle for education, and especially for the women's rights.² In short, Malala's stories in this novel inspire people to reach education. It can be concluded that this novel not only has an interesting and new knowledge, but also high value in Islamic culture.

However, this novel has an interesting of the notes procedures as the additional information to explain the Islamic terms, for instance is the Islamic term *salat* in the sentence, as follow:

SL: Zia even wanted to dictate how we should pray, and set up *salat* or prayer committees in every district...³

TL: Zia bahkan ingin mendikte cara kami berdoa, membentuk komite shalat atau _____

²The Nobel Peace Prize For 2014. (2014). Viewed on 21 November 2014. http://www.nobelprize.org/nobel_prizes/peace/laureates/2014/press.html.

³Malala Yousafzai and Christina Lamb, "I Am Malala: The Girl Who Stood Up For Education and was Shot by the Taliban". (2014). Downloaded on 10 September 2014 from https://www.google.com/?gws_rd=ssl#q=i+am+malala+pdf.

*doa di setiap distrik, ...*⁴

In the translation above, she adds *notes within the text* as an alternative to the translated word. The word *salat* is translated without notes or additional information creates the problem for non-Muslims readers to understand the meaning. It is unfamiliar term for non-Muslim. She could add notes what the meaning of the word *salat* by employing coordinate conjunction *or*, then adds the notes or additional information *prayer* to explain the Islamic term *salat*.

B. Discussion**1. Principles of Translation**

Translation is described as an activity of changing one language (SL) into another language (TL) by the translator whom he has an obligatory to pay attention to the equal meaning between them. Translation involves two different languages in which there is a relation between them. Consequently, a translator should have adequate skill to transfer the two languages which he is working with. Principles are the crucial part in the translation. Translation principles are necessary as the bridge of transferring of linguistic and extralinguistic. According to Savory, there are twelve principles to get the aim of translation as follows⁵:

1. A translation must give the words of the original.
2. A translation should read like an original.

⁴Malala Yousafzai and Christina Lamb, *I Am Malala: Menantang Maut di Perbatasan Pakistan-Afganistan* (Bandung: PT Mizan Pustaka, 2014), p.41.

⁵Theodore Savory, *The Art of Translation* (London: Jonathan Cape, 1986), p. 50.

3. A translation should reflect the style of the original.
4. A translation should read as a temporary of the original.
5. A translation may never add to or omit from the original.
6. A translation of verse should be in verse.
7. A translation must give the ideas of the original.
8. A translation should read like a translation.
9. A translation should possess the style of the translation.
10. A translation should read as contemporary of the translator.
11. A translation may add or omit from the original.
12. A translation of verse should be in prose.

It can be said that the first six principles above applied in literal translation when the translation depends on the original text. Then, the rest of six principles are used in idiomatic translation when the translation is free and the translator has rights to elaborate the meaning. But both of the principles must hold the purpose of the translation text itself. Related to this explanation, the notes in translation is possible to be applied to clarify the specific term to render the equivalent meaning.

2. Notes Procedure

According to Newmark, translation method relates to whole text, translation procedures are utilized in sentences and the smaller units of language.⁶ Procedure is the problem

⁶Peter Newmark, *A Text Book of Translation*

solving to find the equivalence in translating. Also, procedure is the correct way to obtain solution in translating the uncommon word between the SL and the TL. He mentions eleven translation procedures⁷, namely:

- a. Transference
- b. Cultural equivalent
- c. Neutralization
- d. Literal translation
- e. Translation label
- f. Naturalization
- g. Componential analysis
- h. Deletion
- i. Couplet
- j. Paraphrase
- k. Notes

From the procedures described above, the writers focused on the notes procedures to analyze the data. It is the notes suggestion by supplying notes in translation. Newmark expresses the notes procedures in the translation which may take various forms, namely notes within the text, notes at bottom of page, notes at the end of chapter and notes or glossary at the end of book, as follows:

- a. Within the text, includes:

- 1) *As an alternative to the translated word.* This is used when the translator gives the additional information with the choices or alternatives word after coordinating conjunction

(Hertfordsire, Prentice Hall International Ltd, 1988), p. 81.

⁷Ibid, p. 92.

comma (,).⁸ For example: *la gabelle*. The translator adds notes within the text as an alternative to the translated word (*the gabelle*, or salt-tax...).

- 2) *As an adjectival clause.* This is used when the translator shows notes that use the adjectival clause: pronouns (*who, whom, which, that, and whose*) to connect the dependent clause to the independent clause.⁹ For example: *la taille*. The translator adds notes within the text as an adjectival clause (*la taille, which was the old levy raised in feudal times from the civilian population*).
- 3) *As a noun in apposition.* This is used when the translator shows the notes explain one noun follows another to describe it, the noun which follows is said to be in apposition to the noun which come before it.¹⁰ For example: *les traits*. The translator adds notes within the text as a noun in apposition (*the traits, customs dues...*).
- 4) *As a participial group* (using present or past participle). This is used when the translator gives notes by using present or past participle. For example: *I'octroi*. The translator adds notes as a participial by using present or past participle (*I'octroi, taxes imposed on food stuffs and wine entering the town*).
- 5) *In brackets.* This is used to make corrections of material or moral fact where appropriate within the text.

⁸Alice Oshima and Aan Hogue, "Introduction to Academic Writing" (New York: Longman, 2007), p. 30.

⁹Betty Schramper Azar, "Understanding and Using English Grammar Third Edition" (New York: Longman, 2002), p. 267.

¹⁰<http://grammar24.blogspot.com/2011/08/noun-in-apposition.html>

For example: *das Kombinat*. The translator adds notes within the text in brackets (the *kombinat* (a “combine” or “trust”)).

- 6) *In parentheses*. This way tend to de-emphasize text whereas dashes tend to make material seem even more important. For example: *aides*. The translator adds within the text in parentheses (*aides* —these are excise dues on such things as drinks, tobacco, iron, precious metals and leather —were imposed in the eighteenth century).

- b. Notes at bottom of page.

This second procedure, notes at bottom of page is equal with Duff’s solution of note namely footnote.¹¹ Footnote is a note printed at the bottom of page which provides additional information about something that has been written on that page.¹²

- c. Notes at the end of chapter.

This note occurs at the end of chapter, but it is uncommon used by the translator.

- d. Notes or glossary at the end of book.

Glossary is an alphabetical list, with meanings, of the words or phrases in a text that are difficult to understand a glossary of technical terms.¹³

3. Islamic Terms and Analysis

A term is a word or phrase used as the name of something, especially

¹¹Alan Duff, “*The Third Language: Recurrent Problems of Translation into English*” (Oxford: Pergamon Press, 1981), pp. 26-27.

¹²*Cambridge Advanced Learner’s Dictionary Third Edition* (London: Oxford University Press, 1965), p. 556.

¹³Cambridge, *op. cit.*, p. 611.

connective with particular type of language.¹⁴ Kaguera said that term is a lexical unit consisting of one or more than word which represents a concept inside a domain, and the terminology is the vocabulary of a subject field or the body of term used with a particular technical application in a subject of study, theory, profession, etc.¹⁵ While based on KBBI, term (*istilah*) means (1) *kata atau gabungan kata yang dengan cermat mengungkapkan makna konsep, proses, keadaan atau sifat yang khas dalam bidang tertentu* (2) *sebutan: nama* (3) *kata atau ungkapan khusus*. In short, term is special word, phrase and expression in a specific field. Therefore, Islamic term means a special word, phrase and expression in Islamic field. However, in the translation, the translator should add the notes procedure of notes in translating Islamic term.

Moreover, this does not the only one discussing the Islamic term in translation, because the writers found another article by Haja Mohidden bin Mohamed Ali. The present paper focuses on two particular works: Longman Dictionary of Contemporary English (LDOCE, 2003), the Macmillan English Dictionary of English (NODE, 1998), in order to discuss how Islamic terms are being used. It explained that few phrases or sentence are provided to illustrate such terms – even those in common use among English-speaking Muslims. Furthermore, it (1) suggests sample sentences for these terms, so that users of such dictionaries are able to set them in context, and (2) offers a list of common Islamic words for possible

¹⁴A. S. Hornby, “*Oxford Advanced Learner’s Dictionary of Current English*” (New York: Oxford University Press, 2000), p. 1438.

¹⁵Kyo Kaguera, “*The Dynamic of Terminology*” (Amsterdam: John Benjamin Publishing, 2002), p. 9.

inclusion in future editions.¹⁶ As a result, the purpose of this is to identify the notes procedures used by the translator to translate the Islamic terms in *I Am Malala* novel.

This utilized descriptive qualitative method to analyze the Islamic terms. The writers were not only functioning as the instrument who collect, read and examine the terms, but also are supported by other instruments, such as: other journals, internet and some of reliable dictionaries in the way of analyzing, comparing and concluding them. These are the following steps:

1. Reading the novel in SL and TL.
2. Marking the selecting Islamic terms.
3. Recording the terms and analyzing the notes procedures used by the translator to translate them based on Newmark's procedure of notes.
4. Consult the meanings in mono-lingual and bilingual dictionaries: Cambridge Advanced Learner's dictionary, Oxford dictionary and KBBI.
5. Finding the analysis result.

In analyzing the terms, the writers used the notes procedures based on Newmark's theory. They are divided into two categories: nine Islamic terms as knowledge and two Islamic terms as the worship. The two tables below describe the terms and their translation by the notes procedures in details.

The Islamic Terms as Knowledge

1.	<p>Source Language (SL): His sermons were often illustrated by world event or historical happenings as well as stories from the Quran and the Hadith, the sayings of the Prophet.</p> <p>Target Language (TL): Khutbah-khutbahnya sering kali dihiasi peristiwa dunia atau peristiwa bersejarah, dan juga kisah dari Al-Quran dan Hadis perkataan sang Nabi saw. p. 38.</p>	<p>Notes Translation: Within the text</p> <p>Analysis: <i>Present participle:</i> Verb + -ing. It can be seen of the additional information: say + -ing in the phrase ..., the sayings of the Prophet.</p>
2.	<p>SL: My father remembers that one day a maulana called Sufi Mohammad...</p> <p>TL: Ayahku ingat suatu hari seorang maulana¹ bernama Sufi Mohammad... ¹ Tokoh masyarakat p. 42</p> <p>Glossary: <i>maulana -ulama Islam.</i></p>	<p>Notes Translation: Notes at the bottom of page</p> <p>Notes or glossary at the end of book</p> <p>Analysis: Two procedures are employed, namely notes at the bottom of page or footnote and notes or glossary at the end of book.</p>

Table 1.

¹⁶Haja Mohideen Bin Mohamed Ali, "Islamic term in contemporary English", *English Today* 90, Vol 23, No. 2 (April 2007), in "Article on English and Islam" article collected in 2012 by Abdurrosyid.

3	<p>SL: His name was Ghulamullah and he called himself a <i>mufti</i>, which means he is an Islamic scholar and authority on Islamic law</p> <p>TL: Namanya Ghulamullah dan dia menyebut dirinya <i>mufti</i>, yang berarti dia seorang ulama dan punya wewenang dalam hukum Islam, ... P. 107</p> <p>Glossary: <i>mufti</i> – <i>ulama Islam</i>.</p>	<p>Notes Translation: Within the text</p> <p>Notes or glossary at the end of book</p> <p>Analysis: Two procedures are employed, namely, as an adjectival clause and notes or glossary at the end of book.</p>	<p>SL: They become known as <i>Shias</i>, shortened from <i>Shia-t-Ali</i>, the Party of Ali.</p> <p>TL: Mereka dikenal sebagai <i>Syiah</i>, singkatan dari <i>Shiat-Ali</i>, Partainya Ali. P. 109</p>	<p>Notes Translation: Within the text</p> <p>Analysis: A noun in apposition.</p>
4	<p>SL: <i>‘Sunni’</i> comes from the Arabic for <i>‘one who follows the traditions of the Prophet’</i>.</p> <p>TL: <i>‘Sunni’</i> berasal dari kata Arab, berarti —orang yang mengikuti tradisi sang Nabi Saw. I P. 109</p>	<p>Notes Translation: Within the text</p> <p>Analysis: An adjectival clause</p>	<p>SL: <i>‘taking American money while still helping the jihadis – ‘strategic assets’, as the ISI calls them.</i></p> <p>TL: ... menerima uang Amerika tapi masih membantu <i>jihadi</i> – —ases <i>strategis</i>! begitulah ISI menyebut mereka. P. 105</p>	<p>Notes Translation: Within the text</p> <p>Analysis: In parentheses</p>
			<p>SL: We also have the <i>Ahle-Hadith</i> (people of the hadith), who are <i>salafists</i>.</p> <p>TL: Kami juga punya <i>Ahlul Hadits</i> (<i>ahli hadis</i>), yang disebut kaum <i>salafi</i>. P.110</p>	<p>Notes Translation: Within the text</p> <p>Analysis: In brackets</p>

8	<p>SL: We used to have Islamic studies teachers—<i>guri sahibs</i>—who came to our home to teach the Quran to me and other local children.</p> <p>TL: Dahulu, guru-guru Islam <i>guri sahib</i> biasa datang ke rumah kami untuk mengajarkan AlQuran kepadaku dan anak-anak setempat lainnya. P. 157</p>	<p>Notes Translation: Within the text</p> <p>Analysis: In parentheses</p>
9	<p>SL: It started with 'Asalaamu alaikum' — peace be upon you' — but it wasn't peaceful at all.</p> <p>TL: Surat itu dimulai dengan Assalamu alaikum — Damai besertamu! — tapi suratnya sama sekali tidak penuh perdamaian. P. 243</p>	<p>Notes Translation: Within the text</p> <p>Analysis: In parentheses</p>

Table 2
The Islamic Terms as Worship

1.	<p>SL: ..., giving <i>zakat</i> or alms, ...</p> <p>TL: ..., membayar <i>zakat</i> atau bersedekah. ...p. 41</p>	<p>Notes Translation: Within the text</p> <p>Analysis: Coordinating conjunction or an alternative to the translated word.</p>
2.	<p>SL: ... <i>haj</i>, the pilgrimage to <i>Mecca</i>,...</p> <p>TL: ... dan <i>haj</i>, ziarah ke <i>Makkah</i>, ... p. 41</p>	<p>Notes Translation: Within the text</p> <p>Analysis: a noun in apposition.</p>

Islamic Terms as Knowledge

1. SL: His sermons were often illustrated by world event or historical happening as well as stories from the Quran and **the Hadith**, the sayings of the Prophet.

TL: Khutbah-khutbahnya sering kali dihiasi peristiwa dunia dan peristiwa bersejarah, dan juga kisah dari Al-Quran dan **Hadis, perkataan sang Nabi saw.** p. 38.

The phrase of Islamic term *the Hadith* in the source language (SL) is translated into *Hadis* in the target language (TL). The phrase *Hadith* is followed by the notes within the text *the sayings of the Prophet* in SL which is translated into *perkataan sang Nabi saw* in the TL. Based on Kamus Besar Bahasa Indonesia (KBBI) *Hadis* means *sabda, perbuatan, takrir (ketetapan) Nabi Muhammad saw yang diriwayatkan atau diceritakan oleh sahabat untuk menjelaskan dan menentukan hukum Islam.*¹⁷

The translator adds notes within the text by present participle (verb say + *-ing*). She adds notes within the text *the sayings of the Prophet* in the SL which is translated into *perkataan sang nabi saw* in the TL to explain the phrase *the Hadith*. The writers thought that the purpose that she applied this is to achieve its translation and it is a suitable procedure to have notes in this translation.

2. SL: My father remembers that one day a *maulana* called Sufi Moham-

¹⁷Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia Edisi Ketiga* (Jakarta: Balai Pustaka, 2007), p. 446.

mad...

TL: Ayahku ingat, suatu hari seorang maulana bernama Sufi Mohammad... p.42

(footnote: Tokoh masyarakat)

(glosarry: maulana—ulama Islam)

The word of Islamic term *maulana* in SL is translated into *maulana* in the target language. According to KBBI, *maulana* means “(1) gelar kehormatan untuk Tuhan (sebagai pelindung penolong); gelar kehormatan untuk para nabi (sebagai pembimbing umat); (2) gelar kehormatan bagi ulama besar atau sufi; (3) tuan kita”.

The translator keeps the word *maulana* in the TL by borrowing the original word. Then, she gives the explanation at the bottom of page and notes at the end of novel. Here, she adds notes at the bottom of page or footnote *tokoh masyarakat* to explain of the Islamic word *maulana*. Also, she adds explanation at the end or glossary of novel that the word *maulana* is translated into *ulama Islam*. She states two kinds of notes in her translation, notes at bottom of page or footnote and notes or glossary at the end of novel. The writers thought that it is not effective to provide the explanation in translation because it can make the readers confused. Hence, the translator has to choose one of the notes procedures to achieve the readable of her translation.

3. SL: His name was Ghulamullah and he called himself a *mufti*, which means he is an islamic scholar and authority on Islamic law

TL: Namanya Ghulamullah dan dia menyebut dirinya *mufti*, yang berarti dia

seorang ulama dan punya wewenang dalam hukum Islam,... p. 107

(glossary: mufti—ulama Islam)

The word of Islamic term *mufti* in the SL is translated into *mufti* in the TL. *Mufti* in SL is followed by notes within the text *which means he is an Islamic scholar and authority on Islamic law* in SL which is translated into *yang berarti dia seorang ulama dan punya wewenang dalam hukum Islam*, in the TL as an adjectival clause. According to Oxford dictionary, *mufti* is a Muslim who is an expert in legal matters connected with Islam. Though, based on KBBI, *mufti* means “*pemberi fatwa untuk memutuskan masalah yang berhubungan dengan hukum Islam*”.

The translator adds notes within the text as an adjectival clause. Here, she does not only add notes within the text, but also adds notes or glossary at the end of novel. Consequently, in the TL translation, it consist two kinds of notes. Based on the writers perspective the she should choose one of the kinds of notes to make the readers understand at ease what the meaning of the word Islamic term of *mufti*. Therefore, notes or the additional information can make the meaning of the word *mufti* readable clearly.

4. SL: ‘**Sunni**’ comes from the Arabic for ‘one who follows the traditions of the Prophet’.

TL: ‘**Sunni**’ berasal dari kata Arab, berarti “**orang yang mengikuti tradisi sang Nabi Saw.** p.109

The word of Islamic term *Sunni* in the source language is translated into *Sunni* in TL. She applies the loan word *Sunni* in the translation, but she adds notes in the SL *one who follows the traditions of the Prophet* which is translated into *orang yang mengikuti tradisi sang Nabi Saw* in the TL. According to Cambridge dictionary, *Sunni* is (a member) of the largest Islamic religious group, which follows the teachings only of Mohammed, not those any of the religious leaders who came after him. Meanwhile, based on KBBI, *Sunni* means *ahli sunah*.

The translator adds notes within the text as an adjectival clause. This clause one who follows the traditions of the Prophet used to explain the word Islamic term *Sunni* that aims to give more information to the meaning of that word. It is called the adjective clause because it uses conjunction *who* to explain the word *Sunni*. The writers think that the translator used this procedure to make the translation is accepted by the readers.

5. SL: They become known as **Shias**, shortened from Shia-t-Ali, the Party of Ali.

TL: Mereka dikenal sebagai **Syi’ah, singkatan dari Shia-t-Ali, partainya Ali.** p. 109

The word of Islamic term *Shias* in SL is translated into *Syi’ah* in the TL. *Shias* in the SL is followed by the notes *one Shia-t-Ali, the Party of Ali* which

is translated into *Shia-t-Ali, partainya Ali* in the TL. According to Cambridge dictionary, *Shia* means a member of the second largest religious movement within Islam, which is based on the belief that Ali, a member of Mohammed’s family, and the teachers who came after him, were the true religious leaders.

The translator adds notes within the text as a noun in apposition. It is the right way to explain the meaning of the Islamic term *Shias*. In writers opinion, the reason why she uses this procedure is because the non-Muslim readers do not know the real meaning of that word Islamic term of *Shias*. Consequently, the she should add notes within the text as a noun in apposition that has been mention by Newmark to make the meaning become clear.

6. SL: ..., taking American money while still helping the **Jihadis**—‘strategic assets’, as the ISI calls them.

TL: ..., menerima uang Amerika tapi masih membantu **jihadi**—‘**ases strategis**’, begitulah ISI menyebut mereka. p. 105

The word of Islamic term *jihadis* in the SL is translated into *jihadi* in the TL. *Jihadis* in SL is followed by notes within the text *strategic assets* that are translated into *ases strategis* in the TL. According to Cambridge dictionary, *jihad* is a HOLY WAR which is fought by Muslims against people who are a threat to the Islamic religion or who oppose its teachings. Haneef states that *jihad* is an obligation to the individual Muslim, and it is an obligation to the Islamic society as well. Unfortunately, the word *jihad* has been represented so often in the Western media (and by some well-meaning but ignorant Muslims as well) as meaning “holy war” that this is

now accepted as its real meaning.¹⁸

The translator adds notes within the text in parentheses. She adds the notes or additional information as the strategy in the translation which aims to make the readers easily understand when they read that translation, but the word is not standart Indonesian language. According to KBBI, aset means sesuatu yang mempunyai nilai tukar. It can be said that the word asset in the SL should translate into aset in the TL to get the equivalent meaning both the SL and the TL.

7. SL: We also have the **Ahl-e-Hadith** (people of the hadith), who are salafists.

TL: Kami juga punya **Ahlul Hadits (ahli hadis)**, yang disebut kaum salafi. p. 110

The phrase of Islamic term *Ahl-e-Hadith* in SL is translated into *Ahlul Hadits (ahli hadis)* in TL. According to KBBI, *ahli hadis* means *orang yang ahli diseluk-beluk hadis*. The translator adds notes within the text in brackets. She explains *ahli hadis* as the meaning of the phrase Islamic term *Ahl-e-Hadits*. The reason why she uses these notes is because the non-Muslim readers do not familiar with the meaning of it. She prefers this to avoid the ambiguity of the concept of this Islamic term. The writers supported her translation because it has equivalent meaning between SL and TL.

8. SL: We used to have Islamic studies teachers—*qari sahibs*—who came to our home to teach the Quran to me and other local children.

TL: Dahulu, guru-guru Islam —*qari*

sahib—biasa datang ke rumah kami untuk mengajarkan Al-Quran kepadaku dan anak-anak setempat lainnya. p. 157

The phrase of Islamic term *qari sahibs* in SL are translated into *qari sahib* in TL. The phrase *Qori sahib* comes from Arabic language. According to KBBI, *qori* means *pembaca Al-Quran (laki-laki)*; a man who is the Al-Quran reader. Whereas, *sahib* means *sahabat*.

The word *sahib* of the SL is plural form. It can be identified from applying suffix *-s* at the end of the word *sahib*. The word *guru* in the TL is the synonym of the word *qari* in the SL. As a result, the synonym of *qari sahibs* is *guru-guru Islam*. *Qori sahibs* has absorbed into Indonesia with a special designation meaning for a teacher or lecturer in informal school of Islam. The note in this translation is notes within the text in parentheses. The translator explains *guru-guru Islam* as the meaning of the phrase Islamic term *qari sahibs* by adding dash in between that phrase *qari sahibs*. The writers agree with this way in translating the Islamic term *qari sahibs* because it has equivalent meaning between the SL and the TL.

9. SL: It started with ‘*Asalaamu alaikum*’—‘peace be upon you’—but it wasn’t peaceful at all.

TL: Surat itu dimulai dengan **Assalamu ‘alaikum —“ Damai beserta-mu”**—tapi suratnya sama sekali tidak penuh perdamaian. p. 243

The phrase Islamic term *Asalaamu alaikum* in the SL is translated into *Assalamu ‘alaikum* in the TL. Both SL and TL are followed by the notes within the text in parentheses “*peace be upon you*” in SL which is translated

¹⁸Suzanne Haneef, *What everyone should know about ISLAM AND MUSLIMS* (Delhi: Adam Publisher and Distributor, 1994), p.121.

into “*damai besertamu*” in the TL. It is a phrase of greeting used by Muslims both in meeting and leave-taking, which is also repeated at the end of every salat.

The translator adds notes within the text in parentheses. Her aim is to achieve the equivalent meaning by adding the explanation of that phrase. The writers were in line with her translation because the Islamic term Assalamu ‘alaikum is translated with an appropriate procedure of notes.

Islamic Terms as Worship

1. SL: ..., giving *zakat* or alms, ...

TL: ..., membayar *zakat atau berse-dekah*, ... p. 41

The Islamic term *zakat* in the SL is translated into *zakat* in the TL. *Zakat* in SL is followed by notes *alms* which is translated into *sedekah* in the TL. According to KBBI, *zakat* is “jumlah harta tertentu yang wajib dikeluarkan oleh orang yang beragama Islam dan diberikan kepada golongan yang berhak menerimanya (*fakin miskin dsb*) menurut ketentuan yang telah ditetapkan oleh syarak”. Then, based on Cambridge dictionary, alms mean clothing, food or money, that is given to poor people.

The translator adds notes within the text by adding coordinating conjunction (*or*) as an alternative to translated word. She intends to obtain the equivalent meaning by adding notes in her translation. However, the writers think that the notes or additional information used by her is not clear. The notes *alms* are less obvious to translate the word *zakat*, because it has different Islamic law. Haneef states that the Arabic word *zakat*, which literary means

“purification” has no actual and precise English equivalent; the nearest term to it meaning is “*poor-due*”. *Zakat*, the fourth of the acts of worship in Islam is thus the Muslim’s worship of Allah by means of his wealth through an obligatory form of giving to those in need.

Zakat is one of the central pillars of the Islamic religion which Allah has given the order for in the Qur’an. The command and the rules of *zakat* is mentioned a significant number of times in the Al Qur’an. Whereas, based on KBBI, *sedekah* means “*pemberian sesuatu kepada fakir miskin atau yang berhak menerimanya, di luar kewajiban zakat dan fitrah sesuai kemampuan pemberi; derma*”. Furthermore, *sedekah* is the general term used for giving charity in Islam because of all acts of worship through giving financial classified as *sedekah*.

2. SL: ..., *haj*, the pilgrime to Mecca, ...

TL: ..., dan *haj, ziarah ke Makkah*, ...p. 41

The word Islamic term *haj* (*hajj*) inSL is translated into *haj* in TL. The word *haj* in the SL is followed notes *the pilgrimage to Mecca* that it is translated into *ziarah ke Makkah* in the TL as a noun in apposition. According to Cambridge dictionary, *hajj* is the religious journey to Mecca that all Muslims try to make at least once in their life. Haneef also mentions that *hajj* is pilgrimage to Makkah in Saudi Arabia constitutes the fifth and of the acts of worship prescribed by Islam.

Translator adds notes within the text as a noun in apposition. Her objective is to explain the meaning of the word Islamic term *hajj*. Thus, she borrows the original word *haj* and explains it extensively in order to make

understandable translation. Based on the definition above, the writers utter that it is the accepted translation.

C. Conclusion

The procedure of notes plays the important part in the translation. It is a reason that the translator must notice in translating the Islamic term. Notes used by the translator have aims to supply the additional information about the meaning of the word or phrase Islamic terms in their translation. Each Islamic term has the meaning itself which is solved by the translator through choosing the right notes in order to get the clear meaning. Accordingly, the translator requires the knowledge of the notes procedures in translating terms to provide the good translation result.

After analyzing the data, the writers draw some conclusions. First, from eleven selected data of Islamic terms, they are divided them into two categories: nine Islamic terms as knowledge and two Islamic terms as worship. Second, the translator uses three notes in her translation, namely: notes within the text, notes at bottom of page (footnote) and notes or glossary at the end of book. As a result, the most frequently notes procedures in *I Am Malala* novel, 82% of Islamic terms are translated using notes within the text in parentheses. It means that, the notes within the text in parentheses in translating the Islamic terms, especially in novel is not the particular procedure to support more information about the word or phrase Islamic terms than two other notes.

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