Evaluating the Translation of Islamic Terminologies in *Islam: The Faith of Love and Happiness*

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ABSTRACT

This research aims to identify the translation procedure and translation quality of the book *Islam: Risalah Cinta dan Kebahagiaan*, written by Haidar Bagir and its English translation version *Islam: The Faith of Love and Happiness*, translated by Sayed Hyder. It employed qualitative descriptive method to describe the data. The collected data was categorized based on the terms associated with ibadah (worshiping) and *muamalah* (dealing). It was obtained by carefully reading the books both in the source and the target language, and analyzed using Newmark's translation procedure (1988) and Nababan's translation quality (2012). This research found 23 data categorized as worshiping terms and 13 data categorized as dealing terms. The results showed that there were 9 translation procedures employed by the translator, where couplet contributed to create a high accuracy level, while synonymy created the low accuracy level. It also revealed that synonymy procedure created a high acceptability level whereas naturalization procedure showed the low acceptability level.

Keywords: *Acceptability, Accuracy, Islamic Terms, Translation Procedure, Translation Quality*

Introduction

Translation is important throughout the history of human life. It has been used as a means of intercultural communication long before this globalization era. In its early development, translation was used as the tool to spread the religious teachings. For example, in the history of Islam, especially in the period of Prophet Muhammad, translation played a pivotal role to communicate with people who could not speak Arabic (Azazzi 4). In the present, translation still become an important bridge that enable communication and information exchange between people around the world. According to Kumari, the existence of translation can help to circulate and produce information easily even though there are cultural and linguistic differences between the languages (12). In other words, translation builds a bridge that links those differences.

Wang argued that cultural differences was the major constraint in translation (2424). In order to understand the language in translation, the translator must have adequate knowledge about culture. Religous text is one of the texts which deals a lot with the cultural differences. This could be a huge challenge for the translator to produce a good quality of

religious text translation which contain a lot of specific cultural words. This is also in line with Nida's statement that religious text translation is more complex than secular text translation (191). Translating Islamic terms, for example, can be regarded as the act of Islamic preaching so that the translation of Islamic terms can shape the public's view toward Islam as a religion.

Furthermore, the need of Islamic term translation not only comes from the Muslims but also the non-Muslims (Elimam 1). As a result, a translator must concern to this phenomenon, especially for the rise of Islamophobia issues. If the translator translates the Islamic terms incorrectly, people will misunderstand the meaning or probably will have negative view toward Islam. Furthermore, Islamic term which derives from Arabic is the term that is difficult to be translated in English, but the spread of Islam is very wide around the world, including in the English-speaking countries (Mukhammadsidiqov 19; Tiliouine and Estes xxxix). This shows that there is a dire need to translate Islamic terms into English appropriately.

Islamic terms as one of the challenging terms in translation pay a lot of researchers' attention to investigate the translation. Islamic terms itself is words or jargons that derives from the religion of Islam and also its local culture where the Muslim (the followers of Islam) acculturated and practiced (Shah). There have been several studies on the translation procedure, such as Murodi (2017) who analyzed the translation procedure applied in Islamic book entitled *Islam between War and Peace.* He found twenty six data of Islamic terms with eight translation procedures, they were literal (3), transference (9), naturalization (6), reduction (3), addition (1), notes (8), paraphrase (1), and transposition (4). Another studies were conducted by Mahmud et al. (2018), who analyzed the translation technique and its equivalence of Islamic terms in *Negeri 5 Menara* Novel. They found that some of the similar terms were translated using different techniques and they had different equivalence as well. Some of them were also translated using the similar techniques, but had different equivalence. Further, there was one term translated with similar technique and resulted to have similar equivalence. This is also in line with Mardliyah (2018) who studied the translation technique of Negeri 5 Menara novel and found that there were thirteen data translated using seven techniques. Then, seven data were categorized as acceptable, two data were quite acceptable, and four data were unacceptabe. However, this research is different from those previous studies because it evaluates the quality of translation as well the accuracy and the acceptability.

The book written by Haidar Bagir entitled *Islam: Risalah Cinta dan Kebahagiaan* was chosen because it contains a lot of Islamic terms. This book is published in 2012 under Noura Publishing. Then, it is translated into English by Sayed Hyder entitled *Islam: The Faith of Love and Happiness.*   This translation version was publihed under Kube Publishing in 2017. However, based on the researcher's brief observation, this book was indicated to have some inaccurate and unacceptable translated-words, as well as inconsistent procedure to translate the similar terms which might affect the quality of translation. Therefore, this book is interesting to be analyzed further for its accuracy and acceptability. Then, to analyze this book, the researchers propose two research questions. First, what are the translation procedures of Islamic terms contained in the book *Islam: The Faith of Love and Happiness*? Second, how does the translation quality of Islamic terms in terms of accuracy and acceptability found in the book *Islam: The Faith of Love and Happiness*? Based on these research questions, this research aims to examine the procedure of translation and   the translation quality in terms of accuracy and acceptability.

In addition, in order to reach the objectives of this research, the theory of translation procedure proposed by Newmark and translation quality by Nababan are applied. There are 18 translation procedure based on Newmark, namely: literal translation, transposition, transference, naturalization, through translation, translation label, descriptive equivalent, functional equivalent, cultural equivalent, modulation, componential analysis, compensation, paraphrase, synonymy, couplet, reduction and expansion, and notes, addition glosses (Newmark 81–93). Then, the translation quality assessment from Nababan consists of three aspects, they are accuracy, acceptability, and readability. Accuracy is used to measure whether the translation has been translated equally or not. Then, acceptability means the suitability of the norms and language rules between the source language and target language. Last, readability which concerns the understandability of the target readers. Each aspect of the translation quality has three level categorizations arranged from the high level to the low level (Nababan et al.). However, in this research, the writers only analyze the accuracy and acceptability of the translation.

Method

This research used descriptive qualitative methods to elaborate the translation procedure and the translation quality of the Islamic terms. Qualitative method only emphasized the verbal data and non-numerical data to be analyzed (Farkhan 43). To collect the data, the researchers use the document elicitation technique in which the data is obtained from the written text (Harahap 65). Here, the data are obtained from the book *Islam: Risalah Cinta dan Kebahagiaan* written by Haidar Bagir and its translated version *Islam: The Faith of Love and Happiness* translated by Sayed Hyder. The Indonesian version was first published in 2012 by Noura Publishing, and the translation was published by Kube Publishing in 2017.

There were several steps conducted by the researchers to collect the data, first reading carefully both Indonesian and English books. Second, underlining the words indicated as Islamic terms. Then taking notes and classifying the terms based on the Islamic terms related to *ibadah* (worshiping) and *muamalah* (dealing). Those data findings were then analyzed qualitatively by using Translation procedure theory from Newmark and Translation quality assessment in terms of accuracy and acceptability from Nababan. Next, to support the analysis, the researchers also consulted to *Kamus Besar Bahasa Indonesia, Oxford Advanced Learner's Dictionary,* books and various journal articles. In addition, to make it more efective, the researchers mark the source language *Islam: Risalah Cinta dan Kebahagiaan* as SL, and target language *Islam: The Faith of Love and Happiness* as TL. Then, the last step was drawing conclusions based on the research findings

Results and Discussion

Having analyzed the Islamic terms, the writers found 38 data of Islamic terms consisting of 23 data of worshiping terms and 15 data of dealing terms. The data utilize 9 translation procedures, namely literal translation (word for word translation), synonymy (similarity in meaning), descriptive equivalent (providing description), naturalization (adjusting the pronunciation as in the target language), transference (borrowing the term), paraphrase, couplet (combining two procedures), and triplet (combining three procedures. Moreover, considering the likeliness and similarities of the data, especially within the procedure of translation, the 38 data in this research are then narrowed into 18 data which consists of 12 data of worshiping terms and 5 data of dealing terms.

Worshiping Terms (*Ibadah*)

In general, the definition of *ibadah* is any kind of action in a form of words or deeds pleased to Allah and done secretly or openly with the aims to glorify the God and expect the reward. The scope of *ibadah* can be divided into two types, general and special. In the general scope, it means all of the good deeds done with a sincere heart. Meanwhile, the special scope refers to the deeds which have been determined about its form and the method how to do it such as *salat* (ritual prayer) and *hajj* (pilgrimage) (Abror 5). Furthermore, essentially worship in the special scope has an absolute provision so that it is forbidden to add, change, or subtract the provision which had been determined by the God or the Prophet Muhammad (Abidin). This study found 12 worshiping terms in *Islam: The Faith of Love and Happiness.*

Table 1 Worshiping Terms

No.	Source Language	Target Language	Translation Procedure	Translation Quality
1.	*Baitullah* (p. 46)	The house (the ka'bah at Makkah) (p. 14)	Couplet (Reduction and Notes)	Accurate; Less acceptable
2.	*Zakat* (p. 46)	Zakat (alms) (p. 18)	Couplet (Transference and notes)	Accurate; Acceptable
3.	*Berkorban* (p. 49)	Sacrifice (p. 21)	Synonymy	Less accurate; Acceptable
4.	*Doa* (p. 65)	*Du'a* (p. 32)	Naturalization	Accurate; Unacceptable
5 a.	*Shalat malam* (p. 107)	Praying regularly every night (p. 162)	Descriptive equivalent	Inaccurate; Acceptable
5 b.	*Shalat malam* (p. 242)	Praying at night (p. 155)	Addition	Less accurate; Acceptable
6.	*Sujud* (p. 107)	Prostration (p. 62)	Synonymy	Accurate; Acceptable
7.	*Jamaah Masjid* (p. 115)	Congregants of the Mosque (p. 66)	Triplet (Synonym, transposition, and literal)	Less accurate; Acceptable
8.	*Kiblat* (p. 123)	*Qiblah* (p. 71)	Naturalization	Accurate; Unacceptable
9.	*Dzikrullah* (p. 155)	*Dhikr allah* (remembrance of Allah) (p. 97)	Couplet (Naturalization and notes)	Accurate; Acceptable
10.	*Ka'bah* (p. 185)	Ka'bah (p. 118)	Transference	Accurate; Unacceptable
11.	*Wudhu* (p. 241)	Ablution (p. 155)	Synonymy	Less accurate; Acceptable

Datum 1

SL: ... *menegakkan shalat; menunaikan **zakat**; berpuasa di bulan Ramadhan*
TL: ... perform salah (ritual prayer), pay the **zakat (alms)**, fast during

Identified using Newmark's translation procedure, this translation utilizes **couplet** procedure by combining **transference** and **notes** in the parentheses. The translator purely transferred the term first as in the source language without any changing at all. Then, the translator added additional notes to explain the term. In KBBI, *zakat* means *jumlah harta tertentu yang wajib dikeluarkan oleh orang yang beragama Islam dan diberikan kepada golongan yang berhak menerimanya (fakir miskin dan sebagainya) menurut ketentuan yang telah ditetapkan oleh syarak.* Thus, *zakat* is an obligatory donation for Muslim and it has several provisions, so that *zakat* is different from donation in general. Furthermore, *alms* in the Oxford Dictionary is defined as *money, clothes, and food that are given to poor people*. This translation is categorized as an accurate translation. Since the term *zakat* does not have an equivalent meaning in the target language, the translator can only borrow the term. Then, in terms of acceptability, the added note *alms* can make the translation to be **acceptable** because it is commonly used in the source language to refer to the action of giving something to others.

Datum 2
SL: *Baitullah*
TL: The house (the ka'bah at Makkah)

Based on Newmark's procedure, this translation applies **couplet** procedure which consists of **reduction** and **notes**. First, the translator translated the term by eliminating a part of the term, then he also provided brief notes in the brackets to make the translation clearer.

The term *baitullah* derives from two Arabic words *bayt* (بيت) and *Allah* (الله). The word *bayt* literally means 'house' and *Allah* is the name of God in Islam. Therefore, the term *baitullah* can be translated as 'the house of God'. However, in this case the translator reduced the word *Allah* by only translating it into 'the house' so that it is called reduction procedure. Furthermore, the additional explanation in the brackets as *the ka'bah at Makkah* is in accordance with the meaning of *baitullah* because the other name of *baitullah* is caaba, that is a sacred building in Islam (Mushoddik et al. 9).

Based on this explanation, referring to Nababan's translation quality, the quality of translation in terms of accuracy is still categorized as **accurate** since the meaning has been translated faithfully as in the source language intended. However, the dictions used in the notes are considered to be not suitable since it only borrows the term from the source language. The term *ka'bah* actually can be translated into *caaba.* Then, the term *makkah* is not commonly used since the target readers usually use the term *Mecca*. Therefore, the acceptability aspect is categorized to be **less acceptable** because the terms used in the bracket are not familiar to the target readers. As a suggestion, the translation can be better if it is translated as *Baitullah* (the Caaba at Mecca).

Datum 3
SL: *… dan saat Anda **berkorban**, sembelihlah dengan indah …*
TL: .... and when you **sacrifice**, do the slaughtering beautifully

The term *berkorban* is originally from the word *'kurban'* and it is the worshiping form in Islam. In the KBBI, within the Islamic context, *berkorban* is defined as *persembahan kepada Allah (seperti biri-biri, sapi, unta yang disembelih pada hari Lebaran Haji) sebagai wujud*

ketaatan muslim kepada-Nya. Then, according to Oxford Dictionary, sacrifice is *the act of offering something to a god, especially an animal that has been killed in a special way; an animal, etc. that is offered in this way.* Here, the term *berkorban* and *sacrifice* has a similar meaning in terms of slaughtering animals. In this case, this similarity in meaning is called by Newmark as **synonymy** procedure.

However, comparing the definition in the KBBI and Oxford Dictionary, the meaning of them actually has a specific difference. Oxford Dictionary explains that the slaughtering is offered to 'god'. Meanwhile, the use of lowercase letters in the word 'god' means that it refers to the polytheistic religions (Firestone 252). On the other hand, Islam is monotheistic religion. Thus, it can be concluded that the use of synonymy procedure in this translation makes the translation to be **less accurate**. However, the term *sacrifice* has been recognized by the target readers as the word to render *kurban* so that it can be called as **acceptable**. Meanwhile, it will be better if the translator translates the term into ***kurban* – animal sacrificing ritual in Islam.**

Datum 4
SL: **Doa** Rasulullah Saw.
TL: ***Du'a*** attributed to the Messenger (peace be upon him)

The term *doa* is translated into *du'a.* The translation procedure applied to translate the term is **naturalization**. The translator naturalized the term by adjusting into the Arabic pronunciation. Here, the letter 'o' is replaced with the letter 'u' and the translator also italicized the term to indicate that it derives from foreign word. Based on KBBI, *doa* is defined as *permohonan (harapan, permintaan, pujian) kepada Tuhan.* In addition, *doa* is the way to communicate with God, it is the essence in worship so that *doa* is seen not only as the way to ask for help from God (Rahim 64). Based on this definition, *doa* in Islam is the communication tool to God, and *doa* is clearly stated as a form of worship.

By referring to Nababan's translation quality, this translation is considered to be **accurate** because here the translator has naturalized the term and it does not cause a distortion in meaning. The term *doa* itself actually has an equivalent meaning in the target language, that is *prayer*. *Prayer* is described in the Oxford Dictionary as *words that you say to God giving thanks or asking for help*. It can be seen that the meaning of *prayer* in the target language is in line with the definition in the source language. Then, from the acceptability aspect, this term is considered to be **unacceptable** because the term *du'a* is not commonly used by the target readers. The target readers usually use the term *prayer* to refer to the term *du'a*.

Datum 5 A and Datum 5 B
SL: *Ia senantiasa melaksanakan **Shalat malam***
TL: She had a habit of **praying regularly every night**

The translation procedure applied in this translation is **descriptive equivalent.** The translator provided a brief description of *shalat malam* described as *praying regularly every night*. *Shalat malam* is *sunnah* prayer (optional prayer) which has several kinds such as *tahajjud* prayer, *istikharah* prayer, and *tasbih* prayer. (Alviah). However, in this context shalat malam refers to the *tahajjud* prayer. The word 'malam' itself if it is translated literally means 'night', therefore *shalat malam* is only done at night. This translation is considered to

be **inaccurate** because the description given by the translator is misleading. The description is totally different from the meaning of *shalat malam*. In Islam, the prayer that is done regularly is only the mandatory prayer namely, five daily prayers. Five daily prayers is referred to the pillars in the religion, it is a duty for the adult Muslim (Sahputra et al. 33). The time to do the prayer is also specific which depends the kind of prayers, it is not only done at night.

Furthermore, even though the context in this text is a woman who usually does the prayer at night, it is not required to add the words "regularly every night''. This is because the translator has stated previously that the woman has a habit to conduct *shalat malam*. Here, the target readers will get confused whether *praying regularly every night* refers to the night prayer as an optional prayer or mandatory prayer, that is *isha'* prayer since *isha'* prayer is one of five daily prayers that is done at night. In addition, the translator can translate it as **tahajjud prayer (optional prayer that is done at night)**. However, this term is **acceptable** because the choice of words chosen by the translator has been recognized well by the target readers and it is in accordance with the language rules in the target language.

On the other hand, the term *shalat malam* in the different page translated by using different procedure, that is **addition**.
SL: *Shalat malam*
TL: Praying at night

The translator translated the term by adding an additional word 'at'. This translation is categorized as **less accurate** because it will be better if the translator translates this term into tahajjud prayer. The decription is not needed because it has been explained in the previous page. In addition, this translation still maintains the language rules in the target language so that it is categorized as **acceptable**.

Datum 6
SL: *Suatu hari sang majikan mendengar doa-doa yang ia baca dalam **sujudnya***
TL: One day, the master overheard the prayers she uttered in her **prostration**

The datum above shows that the term *sujud* is translated into *prostration.* According to KBBI, *sujud* means *berlutut serta meletakkan dahi ke lantai (misalnya pada waktu salat) sambil membaca tasbih.* Terminologically according to the Islamic law, *sujud* can be defined as one of the pillar in *salat* which is done by putting on the forehead, nose tip, palms, knees, and also toe tips into the ground (Syafe'i). Besides that, in the Oxford Dictionary, *prostration* is *the action of lying with your face downwards, especially as a way of showing respect for God or a god.* The definition provided by the Oxford Dictionary clearly stated that prostration is the general term of *sujud*. The translation procedure in this term is **synonymy** because the translator chose the word which has similar meaning. Further, assessed with Nababan's translation quality, this translation is considered as an **accurate** because *sujud* and *prostration* actually have one idea as the action of lying the face downwards to respect God. Then, for the acceptability, this translation is classified as **acceptable** translation because the translation sounds natural by using the recognized word *prostration.*

Datum 7
SL: *Sehingga semua **jamaah masjid** sudah tidak asing lagi dengannya*
TL: With time, she was no longer a stranger to all the **congregants of the mosque**

The phrase *jamaah masjid* is translated into *congregants of the mosque.* The translator applied triplet procedure consisting of synonymy, transposition, and literal translation. The translator translated *jamaah* into its similar meaning *congregant.* Then, the translator also added the letter 's' in the term 'congregants' to indicate that the term is in the form of plural word. Last, the literal procedure occurs as the term *mosque* is translated into its equal meaning, *masjid.*

Then, in the KBBI, *jamaah* means *kumpulan atau rombongan orang beribadah or orang banyak; publik.* Then, *masjid* means *rumah atau bangunan tempat beribadah umat Islam.* Thus, literally *jamaah masjid* is a group of people who are doing worship at the mosque. Aisyah et al. explain that *jamaah masjid* is the believers whose habit is to come into the mosque and glorify the mosque by doing worship activity at the mosque (Aisyah et al. 46).

On the other hand, the definition of *congregants* is contradictive with the meaning of *jamaah.* Based on the Oxford Dictionary, *congregant* means *a member of a church.* Church is the worshiping place of the Christian. Meanwhile, the context of this translation is the mosque as the worshiping place for the Muslims. However, the translation of *masjid* here can be delivered successfully since there is equal term *mosque* to refer to the term *masjid.* Since there is distortion of meaning in translating **jamaah** into **congregant** so that by referring to Nababan's translation quality, this can be classified as **less accurate**. In the acceptability aspect, the translator has applied the familiar words which also follow the language rules in the target language which makes this translation to be **acceptable**. As the alternative translation, the researcher suggests that the translation can be ***congregation of the***
mosque. The choice of word 'congregation' is more suitable because the definition is not only limited to member of church as in the Oxford Dictionary, it can be defined as *a group or collection of people, animals or things.*

Datum 8
SL: *... ibunya yang berdiri menghadap **kiblat ...***
TL: ... his mother, who stood in the corner of her room facing the ***qiblah*** ...

It can be identified that based on Newmark's translation procedure, this translation utilizes **naturalization** procedure. This is due to a modification of the pronunciation by adjusting the pronunciation. The letter 'k' is replaced with the letter 'q' and also the letter 't' is replaced with the letter 'h'. Then, the translator also italicized the term since the term derives from foreign language.

Furthermore, in the KBBI, *kiblat* means *arah ke Ka'bah di Makkah (pada waktu salat).* Thus, it can be concluded that *kiblat* is the direction to do prayer. On the other hand, in the Oxford Dictionary, *qiblah* means *the direction of the Kaaba (the holy building at Mecca), towards which Muslims turn when they are praying*. From the definition provided in the KBBI and the Oxford Dictionary, the term *kiblat* and *qiblah* obviously has an equal meaning. In this case, there is no meaning distortion so that according to Nababan's accuracy, this translation has an **accurate** quality. However, in terms of the acceptability, *qiblah* is not well recognized for the general readers so that it makes the translation to have an **unacceptable** quality. In order to make this translation to have acceptable quality but still preserve its accuracy, the translation can be ***qiblah* (the direction of prayer for Muslim).**

Datum 9
SL: *Dzikrullah*
TL: *Dhikr Allah* (Remembrance of Allah)

From the data above, based on Newmark's theory of translation procedure, it can be identified that this translation uses **couplet** procedure which consists of naturalization and notes. Originally, the term *dzikrullah* consists of two terms, which are *dzikir* and *Allah*. The literal translation of *zikir* is 'remember' and Allah is God in Islam so that we can conclude that *dzikrullah* is the the act of remembering Allah. The use of naturalization procedure can be seen as the letter 'z' is replaced with letter 'h' and the letter 'u' is omitted in the target language. The translator also added the space between the word 'dhikr' and 'Allah'. This means that there is an adjusment on the pronunciation and morphological form. To indicate that the term derives from the foreign language, the term is italicized in the target language.

In addition, the translator also applied notes procedure written in the bracket 'remembrance of Allah'. The use of notes procedure here is to make clearer the term *Dhikr Allah.* The explanation of the term *dhikr Allah* can truly convey the meaning as in the source language intended. The target readers will also be easy to understand the meaning of the translation because the explanation in the bracket uses the dictions that have been familiar and it follows the language rules in the target language. Therefore, the researchers can conclude that this translation can be classified as an **accurate** and **acceptable** translation.

Datum 10
SL: *"(kalian adalah) benar-benar orang mukmin, demi Tuhannya **ka'bah.**"*
TL: 'By the Lord of the **ka'bah**, then you are truly believers.'

The translation procedure to translate *ka'bah* into *ka'bah*, is **transference**. The translator translated from the source language into the target language by purely transferring the term without any changing at all. The translator also did not italicize the term to indicate that the term derives from foreign language. According to KBBI, *ka'bah* is defined as *bangunan suci yang dibangun oleh Nabi Ibrahim a.s. dan Ismail a.s., terletak di dalam Masjidilharam di Makkah, berbentuk kubus, dijadikan kiblat salat bagi umat Islam dan tempat tawaf pada waktu menunaikan ibadah haji dan umrah*.

In this case, the translation above is considered to be **accurate** translation because here the translator borrowed the term from the source language which causes no meaning distortion. However, the term *ka'bah* itself actually has equivalent meaning in English because this term is listed in the Oxford Dictionary as *kaaba* or *caaba* which means *the building in the centre of the Great Mosque in Mecca, the site that is most holy to Muslims and towards which they must face when they are praying*. Moreover, the use of this transference procedure makes the target readers confused because the borrowed term is unfamiliar in the target language, so that it can be said that the translation is also

unacceptable. In order to make it more accurate and acceptable, the translator can translate it as **caaba (the sacred stone building in Mecca)**.

Datum 11
SL: *Wudhu'*
TL: Ablution

In the KBBI, *wudhu* means *menyucikan diri (sebelum salat) dengan membasuh muka, tangan, kepala, dan kaki*. According to Hasanuddin, terminologically in the Islamic law, *wudhu* is defined as to clean up certain parts of the body through the series of activities which started from *niat* (intention to do wudhu), washing the face, hands and feet and sweeping the head (Kusumawardani). Based on this explanation, *wudhu* has several sequences in washing part of the body. On the other hand, in the Oxford Dictionary, *ablutions* mean *the act of washing yourself.* Both of the terms have a little similarity in the meaning regarding cleaning up the body by using water. Thus, according to Newmark's, this translation applies **synonymy** procedure.

On the other hand, the term *ablutions* in the target language does not only refer to ablutions as in Islam. In the other religions, there is also ablution ritual such as in Hindu, the ablution is done by bathing in the Ganges River. In the Christian, the ablution is done on the baptism. In Islam itself, *wudhu* is the mandatory activity to do before conducting prayer (Hossain). In this case, the term *ablutions* are very general to refer to *wudhu* since there are several probable definitions of *ablution* which depends on each religion. Therefore, based on Nababan's theory, the use of synonymy procedure here creates **less accurate** translation. On the contrary, this translation can reach **acceptable** quality because the translator chose the term that has been familiar and sounds natural for the target readers. As a translation suggestion, the translation can be translated as **wudhu (the ritual of washing certain body parts in Islam)**.

Dealing Terms
Muamalah is described by Hidayat as the Islamic rules to regulate human's activity which aims to be beneficial in the world and will also bring success in the hereafter. Further, the forms of *muamalah* such as buying and selling, leasing, pawning, and loan (8). However, in the wider scope *muamalah* is not only limited to buying and selling, leasing, or any other transactions, but it also covers all of the relation between fellow humans. This study found 5 dealing terms in *Islam: The Faith of Love and Happiness.*

Table 2 Dealing Terms

No.	Source Language	Target Language	Translation Procedure	Translation Quality
1.	Anak-anak yatim (p. 49)	Orphans (p. 21)	Literal translation	Accurate; Acceptable
2.	Ibnu Sabil (p. 49)	Wayfarer (p.21)	Synonymy	Less accurate; Acceptable
3.	Nafkah (p. 115)	Make the ends meet (p. 66)	Paraphrase	Accurate; Acceptable

| 4. | Mahar (p. 132) | *Mahr* (p. 78) | Naturalization | Accurate; Unacceptable |
| 5. | Infaq (p. 258) | Donations (p. 164) | Couplet (Synonymy and transposition) | Accurate; Acceptable |

Datum 1
SL: *Anak-anak yatim*
TL: Orphans

The term *yatim* is translated as *orphans*. According to KBBI, *yatim* means *tidak beribu atau tidak berayah lagi (karena ditinggal mati)*. Meanwhile, within Indonesian culture, there are three terms related with the term 'yatim'. The term *yatim* itself generally refers to the child whose father has died. Then *piatu*, it refers to the child whose mother has died and also *yatim piatu* which means the child whose both of his mother and his father have died. On the other hand, the classification of the term *yatim* just exists in Indonesian culture. In classical Islamic law and in the Quran is known only one term, that is *yatim* (Mahmuda 108). Therefore, despite the meaning of *yatim* as in Indonesian culture, it can be concluded that the word *yatim* covers a child whose mother or father has died and also it can be a child whose both parents have died. Since the context of this translation is the translation of the Quran, therefore the meaning of *yatim* includes the child left by his father or mother or both parents because of death.

Furthermore, according to the Oxford Dictionary the meaning of *orphans* is *a child whose parents are dead*. In this case, the literal translation procedure is applied. The meaning of *orphans* is in line with the definition of *yatim*. Here, the translator was able to find the equivalent meaning, so that it can be called that the translation has an **accurate** quality. The term *orphans* is also commonly used in the target language to refer to the term *yatim,* so that this translation sounds natural for the target readers. Thus, according to Nababan's acceptability, this term is categorized as **acceptable**.

Datum 2
SL: *Ibnu Sabil*
TL: Wayfarer

Ibnu sabil generally is defined as the traveler who runs out of supplies and the journey is aimed for a good purpose (not to commit a sin) (Suryadi 9). Then, *wayfarer* in the Oxford Dictionary means *a person who travels from one place to another, usually on foot*. *Ibnu sabil* and *wayfarer* is slightly different because *ibnu sabil* is the wayfarer that runs out of supplies on a journey within a good purpose. Meanwhile, *wayfarer* refers to the person who travels regardless if the supplies are still available or not.

The translator provided more general translation which has similar meaning because the exact equivalent meaning of the term is not available in the target language. Based on Newmark's translation procedure, in order to solve this cultural constraint, the procedure applied is **synonymy**. However, since there is a meaning distortion in this translation, according to Nababan's accuracy, this translation becomes **less accurate**. On the contrary, the use of synonymy procedure here can make the translation to be acceptable because the term *wayfarer* is more commonly used and a familiar term in the target language. As an

alternative translation, the translator can be ***ibnu sabil* (the wayfarer who runs out of supplies).**

Datum 3
SL: *Setiap hari dia mengelilingi kota untuk mengerjakan apa saja, demi mencari*
    nafkah *ala kadarnya ...*
TL: She would seek any available menial task to **make ends meet** ...

In this case, the translator translated the term *nafkah* into an idiomatic expression, *make ends meet*. Based on Newmark's translation procedure, the procedure applied in this translation can be called as **paraphrase**. The term *nafkah* is described in the KBBI as *belanja untuk hidup; (uang) pendapatan* and *bekal hidup sehari-hari; rezeki*. In addition, within the Islamic context, *nafkah* is the spending given to the people who are on his or her responsibility in order to fulfill the basic needs such as food, clothing, and shelter (Nuroniyah et al. 110).

On the other hand, the idiomatic expression *makes ends meet* according to the Oxford Dictionary is defined as *to earn just enough money to be able to buy the things you need*. The meaning of this idiomatic expression can convey the meaning of *nafkah*. Here, the context of the translation is a woman who is trying hard to fulfill the needs of herself and her family members. This means that the context of the text is in line with the meaning of the idiomatic expression so that it can be concluded that this translation is considered to be an **accurate** translation. The paraphrase procedure in this case it can produce natural and interactive translation for the target readers so that this translation is **acceptable** for the target readers.

Datum 4
SL: *... sedangkan **maharnya** adalah keislaman suaminya*
TL: with a **mahr** consisting only of her husband's Islam

The translation procedure occurs in this datum is **naturalization**. The term *mahar* is translated into *mahr* in which the target language follows the Arabic pronunciation. In this case, the letter 'a' is omitted. According to KBBI, *mahar* is *pemberian wajib berupa uang atau barang dari mempelai laki-laki kepada mempelai perempuan ketika dilangsungkan akad nikah; maskawin*. *Mahar* can be seen as the symbol of sincerity from the man to the woman when they want to get married. It is in a form of gift given to his fiancee which then becomes fully owned by the wife (Wibisana 188). However, the translator did not provide the additional explanation. This can make the readers confused with the meaning of the term.

Furthermore, assessed with Nababan's translation quality, this datum is considered as **accurate** translation because the equivalent meaning is not found in the target language so that by only naturalizing the term can be a suitable choice for the translator. From the acceptability aspect, the term *mahr* is not commonly used for the target readers so that it sounds unnatural for them. It is then categorized as **unacceptable** translation.

On the other hand, in order to refer the term *mahar*, the target language usually uses the term 'dowry' which has a similar meaning with *mahar*. According to Oxford Dictionary, *dowry* is defined with two definitions. First as *money and/or property that, in some societies,*

a wife or her family must pay to her husband when they get married. Then, the second definition, dowry is *money and/or property that, in some societies, a husband must pay to his wife's family when they get married*. However, those two definitions do not precisely convey the meaning of *mahar* because *mahar* is given from the man to the woman and it is not given for the wife's family. Thus, in order to get a higher quality of accuracy and acceptability, the term *mahar* can be translated as **mahar (the obligatory dowry from the man).**

Datum 5
SL: *... memberikan **infaq** atau sedekah adalah salah satu ujian terbaik ...*
TL: ... giving **donations** or alms is one of the best tests

The term *infaq* is translated into *donations*. This term belongs to dealing term. The term infaq in KBBI is described as *pemberian (sumbangan) harta dan sebagainya (selain zakat wajib) untuk kebaikan; sedekah; nafkah*. Furthermore, terminologically *infaq* means to give part of the property or the income for the interest that corresponds with the command in the Islamic teachings (Hastuti 43). Then, based on the Oxford Dictionary, *donation* means *something that is given to a person or an organization such as a charity, in order to help them; the act of giving something in this way*.

The term *infaq* and *donation* has similar meaning linked with the action of giving. The term *donation* is a more general term of *infaq*. In addition, the term *infaq* in the source language is written as a singular form, but it is translated in the English as a plural form so that this translation also applied **transposition** procedure. Since the translation uses two procedures which are synonymy and transposition, according to Newmark's, the procedure is **couplet**. The use of synonymy procedure in this case can create an **accurate** translation because the translator was able to find the word which has quite similar meaning. Then, the term *donation* is also **acceptable** because it is familiar for the target readers.

Conclusion
Translating the text containing Islamic terms can be more challenging for the translators because the equivalent meaning is not often available in the target language. Thus, it is the translators' task to take consideration about the procedures applied in the translation. The appropriate translation procedure will help the target readers to have a clear understanding.

Based on the research findings, the researchers found that there were 9 translation procedures used in this translation. Those applied procedures were literal translation (5 data), naturalization (6 data), synonymy (13 data), transference (1 datum), paraphrase (2 data), descriptive equivalent (1 datum), addition (1 datum), couplet (8 data), and triplet (1 datum). The level of accuracy showed high level accuracy because 23 data were accurate, 12 data were less accurate, and 1 datum was inaccurate. The procedure that produced high accuracy was couplet. This procedure conmbined two procedures, so that it can clearly convey the meaning. Then, the procedure that produced the low accuracy was synonymy. This was due to the diction chosen by the translator were not closely related with the meaning in the source language. Then, in the acceptability level, this translation had a high level of acceptability because 28 data were acceptable, 1 datum was less acceptable, and 7 data were unacceptable. Synonymy procedure created the translation to have high

acceptability because it contained the words that have been familiar to the target readers. Meanwhile, the procedure that produced the least acceptability was naturalization because the translation only naturalizes the pronunciation without adding additional explanation so that the target readers are not familiar with the term.

In addition, in order to obtain a better analysis, it is suggested for future researcher to include more knowledge and references about the translation procedure and translation quality. The involvement of respondents or professional raters can also be used to deepen the analysis. Besides, in this study the researcher only analyzed *ibadah* (worshiping) and *muamalah* (dealing) terms, thus it is suggested for the next researchers to deeply explore the translation of Islamic terms in the larger scope.

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