



## TECHNIQUES IN TRANSLATING TERMS RELATED TO ISLAM IN THE SUNDANESE FOLKLORES: A CASE OF MULTIPLE TRANSLATIONS

Erlina Zulkifli Mahmud<sup>1</sup>, Lia Maulia Indrayani<sup>2</sup>, Eka Kurnia<sup>3</sup>

Universitas Padjadjaran <sup>1, 2, 3</sup>

[erlina@unpad.ac.id](mailto:erlina@unpad.ac.id)

### Abstract

This article discusses the translation of Islam-related terms in Sundanese folklore as an example of multiple translations involving Sundanese, Indonesian, and English. Using qualitative research methods, it examines the translation techniques applied to Islam-related terms in folklore. While terms related to Islam may be non-equivalent in English, they are not in Indonesian. Therefore, it is the ideal tool for studying how terms related to Islam are translated into both target languages, rather than using strategies for non-equivalence. This research employs the translation techniques of Molina and Albir to understand how terms related to Islam are translated into the two target languages. The objectives are: (1) locating all terms related to Islam in the source text, (2) identifying the translation techniques used in both target texts, and (3) determining whether the equivalents in the target texts maintain the same meaning as in the source text. The results show that: (1) Thirty-four terms related to Islam were found in eleven out of thirty folklore texts. (2) The techniques identified in the English text are more varied than those in the Indonesian text. (3) The equivalents in the English text tend to be generalized, while those in the Indonesian text mostly are not. Related to Islam may be non-equivalent in English, but they are not in Indonesian. Therefore, it is the ideal tool for studying how terms related to Islam are translated into both target languages, rather than using strategies for non-equivalence. This research employs the translation techniques of Molina and Albir to understand how terms related to Islam are translated into the two target languages. The objectives are: (1) locating all terms related to Islam in the source text, (2) identifying the translation techniques used in both target texts, and (3) determining whether the equivalents in the target texts maintain the same meaning as in the source text. The results show that: (1) Thirty-four terms related to Islam were found in eleven out of thirty folklore texts. (2) The techniques identified in the English text are more varied than those in the Indonesian text. (3) The equivalents in the English text tend to be generalized, while those in the Indonesian text mostly are not.

**Keywords:** Islamic terms, multiple translation, Sundanese folklores, Sundanese language, techniques of translation

### To cite this article:

Mahmud, Erlina Zulkifli; Indrayani, Lia Maulia; Kurnia, Eka. (2026). Techniques in Translating Terms Related to Islam in the Sundanese Folklores: A Case of Multiple Translations. *Journal of Research on Language Education*, 7(1), 1-9.

## INTRODUCTION

Anything related to any religion can be sensitive if not handled properly. Dealing with religious discourse, such as Islam, may need a certain strategy, like direct strategies to avoid misconceptions by non-Muslim target readers (Shehab et al., 2020). It is because religion deals with people's beliefs, guidance, and rules. It regulates the relationship among human beings and between human beings and their God. People of a certain religion, like Islam, have their ways to call their God 'Allah' known as 'Asma'ul Husna' (ninety-nine names of Allah) as written in the Holy Book, Al-Qur'an. Islam also has certain expressions specifying in their praying activities, like praying for 'solat'. The terms related to Islam in the names of Allah, the specific activities in praying, and the everyday rules are identified in the Sundanese folklore, which are then followed by their translations in two target languages altogether (Suganda et al., 2011).

The existence of two target languages with one source language is an example of multiple translations, also known as multilingual translation, as opposed to a translation from one source language to one target language. Regardless of how many languages are in the target language, translation functions the same way: it reproduces the closest natural equivalence of the source language's message in terms of both meaning and style (Nida & Taber, 1982). So far, no definition of multiple translations has been found using any search engine, nor has any research on multiple translations been found. If any such research exists, it is very rare; mostly, multiple translations are related to machine translation (Dong et al., 2015; Nishimura et al., 2019). In Indonesian-language proceedings, however, research on three-language translation, or penerjemahan multibahasa, can be found. Examples include the translation of the aphorism Al-Hikam from Arabic into English and Indonesian (Anis et al., 2021) and the translation dealing with politeness in the Indonesian novel *Ronggeng Dukuh Paruk*, which involves Javanese, Indonesian, and English (Khristianto, 2016). In fact, research on translation remains limited, with recent studies focusing on literary translation (Jabu et al., 2021). Translating folklore is part of translating literary works.

Folklore of various kinds, relating to legend and tradition, is unique and may be untranslatable due to its cultural background (Savitri & Nugroho, 2019). To avoid misunderstandings, the translation process requires an in-depth focus (Fikri & Sutrisno, 2023). Translating folklore into other languages spreads the cultural values inherent in the folklore. Thus, translation preserves culture by involving the communities where the folklore is found (Mahmud et al., 2018). Although the translation of folklore is included in the translation of literary works, it is still limited. One reason for this is that the number of published folklores is also limited. Currently, published folklore still focuses on Central Java folklore (Yulianeta et al., 2022). There is an urgent need to publish Indonesian folklore from various regions and to accompany it with translations.

The sensitivity of Islamic discourse, the limited number of publications regarding research about multiple translations, and the limited number of publications on folklore and their translations form the main background of this research article. These lead to the objectives of this research: (1) to identify terms related to Islam in Sundanese folklore as written in the data source, (2) to study the translation techniques used in both target texts, and (3) to find out whether the meaning in the equivalents is still the same or shifted. It can be stated that the significance of this research is to add a publication of a research article dealing with multiple translations as well as the translation of literary works, especially in the translation of Sundanese folklore.

## **LITERATURE REVIEW**

Previous research has examined the translation of terms related to Islam. The first study discussed strategies, procedures, and problems of translating Islamic-related texts and ideology (Khaleel, 2016). The next study focuses on the translation of surahs in the Quran, analyzing translation techniques in English versions of the Ar-Rahman surah (Kembaren, 2018). A third study examined the equivalences of Islamic terms in translating a novel from Indonesian to English (Zulkifli Mahmud, 2018). The fourth study examined strategies for translating Islamic terms in spoken English conversations among English lecturers (Noviyenty et al., 2020). Lastly, there is research on teaching Islamic values through traditional stories, specifically Minangkabau stories (Gayatri et al., 2023).

To study the translation of terms related to Islam in Sundanese folklore, the translation techniques of Molina and Albir (2002) are employed. These techniques were chosen because they can be widely applied, for example, to the translation of cultural categories in an English novel, *Origin*, into Indonesian (Noftariani, 2019); directive speech acts in *The Little Prince* into Indonesian (Sakulpimolrat, 2019); an Indonesian novel, *Entrok*, into English (Nashiroh, 2020); honorific markers in the English novel, *King Solomon's Mines*, into Sundanese (Sukaesih, 2020). - Subtitle in *The Angry Birds Movie* (Hadi & Waluyo, 2017), - Subtitle in the movie *When Love Calls* (Afandi & Authar, 2021), - Slang expression in a movie (Resta Permana, 2022), - Dialogues in the movie *Enola Holmes* (A. K. Nugrahani et al., 2021), - Poem "You Are My Everything" by Powell (Febriani et al., 2020), - Fables (Muttaqin et al., 2021). There is also the translation of mechanical engineering terms in accredited national journals (Febryanto et al., 2021), political texts in international political news (Suprpto et al., 2018), and speech texts in the *Pidato Tiga Bahasa* book (Soleh et al., 2016). Lastly, there is the teaching of Islamic values through traditional stories and Minangkabau stories (Gayatri et al., 2023). Of all the translation techniques used by Molina and Albir (2002), one appears in all the texts: literal translation.

Molina and Hurtado-Albir (2002) propose eighteen translation techniques, ranging from adaptation and amplification to borrowing, calque, compensation, description, discursive creation, established equivalents, generalization, linguistic amplification and compression, literal translation, modulation, particularization, reduction, substitution, transposition, and variation. However, not all of these techniques were found in the translation of Sundanese folklore into Indonesian and English.

## RESEARCH METHOD

This research uses a qualitative method in which words, rather than numbers or quantities, are the object of study. It involves qualitative phenomena (Kothari, 2004). These phenomena deal with terms related to Islam found in Sundanese folklore. No field research was conducted for this article. It is library research, dealing with the analysis of documents. The documents are Sundanese folklore that has been written down and translated into two target texts in a single book entitled *The Most Popular Sundanese Folklore: Myths, Legends, and Tales* (Suganda et al., 2011).

The data were collected through observation. Any words or terms related to Islam were gathered. Then, the data were classified into themes revealed by the terms. These themes included the names of Allah in Islam (*Asma'ul Husna*), activities of worship, names of prayer times, and more. Next, we moved on to the equivalents of the terms related to Islam. By doing so, we could study how the terms were translated. The data were analyzed using translation techniques proposed by Molina and Albir (2002). Finally, the results of the analysis were presented in an explanatory discussion.

There is also the translation of mechanical engineering terms in accredited national journals (Febryanto et al., 2021), political texts in international political news (Suprpto et al., 2018), and speech texts in the Pidato Tiga Bahasa book (Soleh et al., 2016). Lastly, there is the teaching of Islamic values through traditional stories and Minangkabau stories (Gayatri et al., 2023). Of all the translation techniques used by Molina and Albir (2002), one appears in all the texts: literal translation.

## FINDINGS AND DISCUSSION

This section is divided into four subsections based on the identified theme categories. All data are presented in the following sections: section 1: Multiple translations of the names of Allah, section 2: Multiple translations of activities of worship, section 3: Times of praying, and section 4: Other activities and rules.

Table 1. Section 1 (Multiple Translations of the Names of Allah)

No.	Source Language Text	Target Language Text (Indonesian)	Target Language Text (English)
1	<i>Nu Kawasa</i>	<i>Yang Mahakuasa</i>	God
2	<i>Hiji mangsa, manehna meunang pituduh ti nu Kawasa</i>	<b><i>Yang Mahakuasa</i></b>	The night, during his sleep, the poor man dreamed of meeting a magical catfish.
3	<i>Nu Kawasa</i>	<i>Yang Mahakuasa</i>	the Gods
4 & 5	<i>Nu Maha Kawasa</i>	<i>Yang Mahakuasa</i>	the God
6	<i>Nu Maha Agung</i>	<i>Yang Maha Agung</i>	The Almighty
7	<i>Di jero leuweung teras neneda Ka Nu Maha Suci</i>	<i>Di sana sang Prabu terus berdoa</i>	The King even went to the woods to meditate and pray to the Gods
8	<i>Nu Maha Suci</i>	<i>Yang Maha Suci</i>	the Holy One
9	<i>Nu Maha Asih</i>	<i>Yang Maha Pengasih</i>	At the mercy of God
10	<i>Gusti Nu Maha Welas tur Maha Asih</i>	<i>Yang Maha Pemurah dan Pengasih</i>	By the mercy of God

There are some names of Allah that are similar: *Nu Kawasa* appears in data no. 1, 2, and 3. The name is implicit, as the explicit name is *Nu Maha Kawasa*, meaning "The Most Dominant" and "The All Determiner." In the Indonesian target text, all three names are translated using the amplification technique by adding the word "*Maha*," a superlative adjective meaning "the most," to show that no character of Allah represented in His name is comparable. Molina and Albir (2002) categorize adding information from the target text that is not in the source text as an amplification technique. This technique is similar to Nida's addition, which is one of the adjustment techniques (Nida & Taber, 1982). However, this technique is not found in the English target text in section 1.

In the English target text, the name *Allah Nu Kawasa*, meaning "The Most Dominant, The All Determiner," is translated as "God," which does not indicate that God is "The Most Dominant" or "The All Determiner." According to Molina and Albir (2002), when a specific piece of information in the source text is translated into general or neutral information in the target text, it involves generalization. This technique can be used with other techniques, such as translating cultural words (Raheesa & Rosa, 2020). This technique is similar to Newmark's free modulation, "part for the whole" (Newmark, 1988b). This technique is also evident in data no. 4 and 5 of the English target text, where the term *Nu Maha Kawasa* (the explicit term of *Nu Kawasa*), which has a specific meaning mentioned in data no. 1, is translated as God, which has no specific characteristics. Another example of the generalization technique is seen in data no. 8 in the English target text, where the term *Nu Maha Suci*, meaning "the most holy," is translated as "the Holy One," which refers to the same general meaning, but lacks the specific information about the superlative characteristic. This translation technique is not present in the Indonesian target text of this section.

In data no. 2, the term *Nu Kawasa* is omitted from the English target text, so the information that God is the Most Dominant and All-Determiner who gave guidance is missing. Molina and Albir (2002) categorize the suppression of source text information items in the target text as "reduction." This technique, which eliminates some words in the source text, is also found in Newmark's translation procedure (Newmark, 1988a). Using this technique in certain contexts may distort the quality of the translation (Sakulpimolrat, 2019). Reduction is found in data no. 7 and 10 in the Indonesian target text. In data no. 7, the name Allah, *Nu Maha Suci*, which means "The Most Holy," is omitted. This omits the meaning of the name *Nu Maha Suci*. Similarly, in data no. 10, the two names of Allah, *Gusti Nu Maha Welas tur Maha Asih*, which mean "God the All Beneficent" and "The Compassionate, The All Pitying," are translated into "*Yang Maha Pemurah dan Maha Pengasih*," which has the same meaning as in the source text. However, this translation reduces the term "*Gusti*" to "God." In data no. 10 of the English target text, the two names of Allah, *Gusti Nu Maha Welas tur Maha Asih*, are translated as "the mercy of God," omitting the source text's "*Gusti Nu Maha Welas*." This reveals only one character of Allah: Nu Maha Asih, "The Compassionate, The All Pitying."

In Data No. 3, the term *Nu Kawasa*, meaning "the most dominant" and "the all determiner," is translated into the plural form of the word "gods," written in lowercase. However, this translation does not convey the same meaning as *Nu Kawasa*, The Most Dominant, The All Determiner, who is the creator, while the gods are included as creatures. According to Molina and Albir (2002), this translation involves an adaptation technique, replacing one element of the source text's culture with an element of the target text's culture. With this technique, the translator mediates between the source and target languages (Volf, 2020). Newmark (1988c) also uses the term "adaptation" to refer to the whole sentence, while in this research, it only refers to smaller linguistic units, such as phrases or words (Hartono, 2020). The same technique can be seen in data no. 7, where the term *Nu Maha Suci*, meaning "The Most Holy" and referring to a specific characteristic, "holy," which is considered an element of the source text's culture, is translated into "Gods" with the same meaning as in data no. 3. The same technique is used in data no. 8, where the term *Nu Maha Suci* is translated into the Indonesian target text *Yang Maha Suci*, which has the same meaning as in the source text. The next term, *Nu Maha Asih*, is also translated word for word in data no. 9, referring to the character of Allah as The Most Merciful and The Compassionate. It is translated into *Yang Maha Pengasih*, which has the same meaning, showing certain characteristic information from the source text. The term "The Compassionate" and "The All Pitying" are translated into a concrete meaning, showing what God does: giving His mercy.

The next translation technique identified in Section 1 is literal translation. It involves translating words one by one. Although literal translation is word-for-word, it still considers the grammatical rules of the target language (Hatim & Munday, 2004). This technique is one of the most common in translating the Holy Qur'an (Kembaren, 2018). In data numbers 4 and 5, the term *Nu Maha Kawasa* is translated into the Indonesian word *Yang Maha Kuasa*, which keeps the same structure and meaning as the source text. In data no. 6, the name of Allah, Nu Maha Agung, is translated word for word as *Yang Maha Agung*, which refers to Allah as "The Magnificent" and "The Infinite." This translation maintains the same syntactic structure and meaning as the source text. This technique is also used in data no. 8, where the term *Nu Maha Suci*, meaning "The Most Holy," is translated into the Indonesian target text as *Yang Maha Suci*, which has the same meaning as in the source text. The term *Nu Maha Asih*, referring to Allah as The Most Merciful and The Compassionate, is also translated word for word into the Indonesian target text as *Yang Maha Pengasih*, which has the same meaning.

The final technique in Section 1 is modulation. Molina and Albir (2002) define modulation as a change in viewpoint, focus, or cognitive category. Newmark (1988c) also uses the same term for one of his translation procedures, describing it in detail as having two major parts: obligatory modulation and free modulation. Modulation aims to maintain naturalness by changing the point of view and using various forms of the message (Putranti, 2018). This technique is seen in data no. 6, where the term Nu Maha Agung, which refers to Allah as The Magnificent and The Infinite, is translated as The Almighty, referring to other characteristics of Allah,

meaning the greatest. This technique is evident from a different point of view or focus in relation to the source text. The same technique is found in data no. 9, where the term *Nu Maha Asih*, meaning "The Compassionate, The All Pitying," is translated into the English target text as "at the mercy of God," changing the cognitive category from an abstract meaning.

Table 2. Section 2 (Multiple Translation of Activities of Worship)

No.	Source Language Text	Target Language Text (Indonesian)	Target Language Text (English)
1	<i>netepan</i>	<i>Solat</i>	To spend some time praying to God Almighty
2	<i>wiridan</i>	<i>Berdzikir</i>	Expressing his love of God, praising His greatness, and asking for His protection
3	<i>Solat</i>	<i>solat dan berdzikir</i>	praying
4	<i>Alhamdulillah</i>	<i>Alhamdulillah</i>	Alhamdulillah
5	<i>Hijrah ke Mekah pikeun mungguh haji</i>	<i>Hijrah ke Mekkah untuk menunaikan ibadah haji</i>	Meanwhile, the real Dipati Ukur <b>sailed to Mecca</b>

Section 2 consists of multiple translations of activities of worship. In data no. 1, the activity of *netepan* is translated as *solat*, which refers to the same activity as in the source text. This translation uses an established equivalent. Molina and Albir (2002) define an established equivalent as a term or expression that is recognized as equivalent in the target language. The term "*solat*" is recognized in the target text. This technique is also known as equivalence.

Using the equivalence technique indicates that the translator tried to produce a natural translation (Muttakin et al., 2021). The same technique is used in data no. 2 in the Indonesian target text when the term *wiridan*, meaning "praising Allah," "thanking Allah," and "praising Allah as the Almighty," is translated into *berdzikir*, which refers to the same activity performed after praying *solat*. This equivalent is recognized in the target text because it is provided in a bilingual dictionary of the Indonesian language.

Meanwhile, in the English target text, the term "*netepan*" in data no. 1 is translated as "to spend some time praying to God Almighty," which has the same meaning as in the source text, but is translated as a description. Molina & Albir (2002) define this technique as an equivalent that refers to a term or expression in the form of a description. Newmark uses the more specific term "descriptive equivalent," which refers to the same function as the description. This technique is most frequently used in translating Mohammad Al-Ghazali's Islamic Guidance (Abdulaziz Al Saleh, 2019). This technique is also found in data no. 2, where the term *wiridan* is translated as expressing love for God, praising His greatness, and asking for His protection. In data no. 3, the term *solat*, a synonym of *netepan* in the Indonesian text, is translated as *solat dan berdzikir*, using two translation techniques: (i) the established equivalent for *solat*, and (ii) the amplification technique, which adds information. *Berdzikir* is not explicitly stated in the source text, but it implicitly refers to the activity of praying "*solat*," which is usually completed by "*wiridan*" "*berdzikir*." In the English target text, *solat* is translated as "praying" to refer to its general meaning, using the generalization technique.

The next term in data no. 4 is "*Alhamdulillah*," which refers to the expression of thanks to Allah. It is translated as "*Alhamdulillah*," which has the same spelling and meaning as in the source text. This technique is called borrowing, which Molina and Albir (2002) define as taking a word directly from the source text. This type of borrowing is considered pure borrowing, as defined by Delisle (Molina & Albir, 2002), and is referred to as transference by Newmark (1988b). This technique is the most dominant one used in translating the novel Origin (Noftariani, 2019). This is evident in both target texts.

In the last data of Table 2 (data no. 5), the expression *hijrah ke Mekah pikeun mungguh haji*, which translates to "going to Mecca to perform Hajj," is translated into "*hijrah ke Mekah untuk menunaikan ibadah haji*" in the Indonesian target text. This translation uses the amplification technique, in which the translator adds the word "*ibadah*" before "*haji*." This technique is used to present details not found in the source text (K. A. Nugrahani et al., 2021). In the English target text, it is translated as "sailed to Mecca" using two translation techniques altogether: (i) particularization, as going to Mecca is made specific by sailing, and (ii) reduction, as the purpose of going to Mecca is hidden by omitting the word "*haji*." Using two techniques altogether is called a "double technique," meaning the practical application of two different translation techniques in one text (Soleh et al., 2016). Particularization, the opposite of generalization, uses a more specific term to translate dialogue in movies (K. A. Nugrahani et al., 2021).

Table 3. Section 3 (Times of Praying)

No.	Source Language Text	Target Language Text (Indonesian)	Target Language Text (English)
1	<i>Hayam kongkorongok Subuh</i>	<i>Ayam jago bersuara kongkorongok setiap Subuh</i>	Why rooster crow
2	<i>Subuh</i>	<i>subuh</i>	ere dawn
3	<i>Subuh</i>	<i>subuh</i>	morning breaks
4	<i>Subuh</i>	<i>setiap subuh</i>	right before morning breaks
5	<i>wanci isa</i>	<i>waktu Isya</i>	At night

The term *subuh*, which refers to the time of early morning prayer in Islam, is used four times in Section 3. Most of these instances are translated into equivalent terms in the Indonesian target text, yet the English target text uses different equivalents. In data no. 1 of the Indonesian target text, the term *subuh* is translated as "*subuh*" again, as recognized in the dictionary. Here, however, it is added with the frequentative time "*setiap*" (every). Therefore, two translation techniques are used: (i) the established equivalent for "*subuh*" and (ii) the amplification for "*setiap*." In the English target text, the term "*subuh*" is omitted; the reduction technique is used.

In data no. 2, 3, and 4 of the Indonesian text, *subuh* is translated as *subuh* using an established equivalent. It is not difficult to find an equivalent in Indonesian because most Indonesians are Muslim and familiar with the term. Unlike in the English target text, in data no. 1 and 2, the term "*subuh*" is omitted, so the translation technique used is reduction. In data no. 3, however, the term *subuh* is translated into "morning breaks" by generalizing its meaning as the time of prayer in the morning. The translation technique used is generalization.

In data no. 4, the term is translated as "right before morning breaks," which completes the meaning of *subuh*. Thus, a descriptive translation technique is used. In the last data, the term identified is *Isya*, which refers to the time of prayer in the evening. It is translated as *Isya*, which refers to the same time, though it has been naturalized into the Indonesian language pronunciation. This translation also uses the established equivalent technique as in the previous data. In the English target text, the term *Isa* is translated as "at night," referring to the term's general meaning.

Table 4. Section 4 (Other Activities and Rules)

No.	Source Language Text	Target Language Text (Indonesian)	Target Language Text (English)
1	<i>Lalab-lalaban anu halal</i>	<i>Lalap-lalapan yang bisa dimakan dan halal</i>	edible leaves
2	<i>santri</i>	<i>santri</i>	pious
3	<i>Dalem Haji Karanghantu</i>	<i>Dalem Haji Karanghantu</i>	Dalem Haji Karanghantu
4	<i>Haji Putih Jagariksa</i>	<i>Haji Putih Jaga Riksa</i>	Haji Putih Jaga Riksa
5	<i>Sukur lamun luyu jeung anu dipiutus tinangtu mulus rahayu</i>	<i>Jika setuju akan lamaran ini, tentu kamu akan selamat</i>	Should you accept, then you will be safe
6	<i>Sukur atuh!</i>	<i>Syukurilah.</i>	Thanks a lot
7	<i>Kaula suka lillahi taala</i>	<i>Saya merasa senang menerimanya</i>	I accept willingly
8	<i>Barokah</i>	<i>berkah</i>	The benefit
9	<i>Barokah ka balarea</i>	<i>Berkah untuk semua</i>	Favorable to everyone
10	<i>Haram batal nu dilarang ku agama</i>	<i>Haram batal yang dilarang agama</i>	To do what is forbidden
11	<i>insya Allah</i>	<i>insyaallah</i>	insyaallah
12	<i>Wasilah sareng wasiat</i>	<i>Pesan dan wasiat</i>	A message and a testament
13	<i>Bedug</i>	<i>Beduk</i>	A drum (more or less similar to the Japanes taiko)
14	<i>Nabi Nuh</i>	<i>Nabi Nuh</i>	Noah

Section 4 consists of various terms related to Islam. Data No. 1 identifies the term *halal* as referring to food that is permitted to be eaten. In the Indonesian target text, *halal* is translated as *yang bisa dimakan dan halal*, which involves an explanation of *yang bisa dimakan* as 'can be eaten' and *halal* as 'allowed by Islamic law.' This refers

to the same meaning of *halal* as in the source text, using a descriptive technique and an established equivalent. In the English target text, *halal* is translated as "edible," referring to its general meaning that it can be eaten and is not poisonous. Therefore, it is the generalization technique used in data no. 1. This technique is also evident in the English translation of data no. 6, where the term *sukur* is translated as "thanks a lot," referring to general gratitude rather than specifically thanking God. The same technique is used in data no. 7, where *lillahi taala*, referring to total acceptance because of Allah, is translated as *menerimanya*, meaning "to accept it." In the English target text, it is translated as "accepting willingly." Both generalize the meaning by omitting the specific information that it is accepted willingly because of Allah. The next use of this technique is in data no. 8, where the term *barokah*, referring to having more goodness as a blessing from Allah, is translated as "benefit," generalizing its specific meaning of having an advantage. This generalization is also identified in data no. 10, when the term *haram-batal* is translated as "forbidden," generalizing its meaning, as well as in data no. 12, when the term *wasiat* is translated as "testament," which has a general meaning.

The next term is "*santri*," as in data no. 2, which refers to someone from an Islamic boarding school, either a student or a teacher. In the Indonesian target text, it is also translated as "*santri*," with the same spelling and meaning as in the source text. The translation technique used is established equivalence. The same technique is used to translate the term *barokah*, which refers to having more goodness as a blessing from Allah, as seen in data no. 8 and no. 9. It is translated as *berkah* in both data no. 8 and no. 9 of the Indonesian target text. The term *wasiat*, referring to a message given by a person before he or she dies, is translated using the established equivalent technique in data no. 12. In the Indonesian target text, a recognized equivalent is provided in a dictionary, so the term *wasiat* is used directly. The last data in Table 4 is Data No. 14, "Nabi Nuh," which refers to the name of one of the prophets written in the Holy Qur'an. It is translated literally into the Indonesian target text as "*Nabi Nuh*," so the technique used is literal translation. In the English target text, however, it is translated as "Noah," referring to the same prophet, using the established equivalence technique. According to Sakulpimorlat, using an established equivalence produces an accurate translation. (Sakulpimorlat, 2019). In the English target text, the term *santri* in data no. 2 is translated as "pious," referring to one of the characteristics of a *santri*: performing obligations and avoiding prohibitions. In other words, a *santri* is religious. Therefore, it is the translation technique that modulates as part of the whole.

The term "*haji*" refers to the title given to male Muslims who have performed the Hajj, and it appears in data no. 3 and no. 4. There is no lexical or syntactic substitute for this term in the target language, which leads to a case of untranslatability (Bassnett, 2002). One solution is borrowing, but borrowing alone is not enough; it needs a description to avoid misinterpretation by non-Muslim readers (Shehab et al., 2020). Both the Indonesian and English target texts use borrowing techniques to address this term. The meaning is the same as in the source text. Using the same technique, the term *insya Allah*, meaning "by Allah's permission," is translated as "*insyaallah*" in both the Indonesian and English target texts, though with different morphological forms: written without a space. According to Newmark (1988), this is a case of naturalization. The term *sukur*, as in data no. 5, refers to thanking God. Both target texts use reduction to make its meaning implicit.

In data no. 6, the term *sukur* is translated as *syukurlah*, which refers to thanking God, as in data no. 5. However, the addition of the suffix *-lah* emphasizes the act of thanking God, thereby changing the tone of the text. The translation technique identified in the Indonesian text is variation, as defined by Molina and Albir (2002), which involves changing linguistic or paralinguistic elements to create different types of linguistic variation. This technique may involve the use of euphemisms, as in translating slang words (Resta Permana, 2022).

In data no. 9, the noun *barokah* is translated as the adjective favorable. Therefore, the translation technique used is transposition. Molina and Albir (2002) define transposition as a change in grammatical category. According to Newmark's translation procedures (1988), translation includes changes from singular to plural, changes in linguistic units, and changes in structure. Catford (1969) calls this technique a shift; it involves a grammatical change from the source language to the target language (Hartono, 2014).

The term in data no. 10 is "*haram-batal*," which indicates a condition in which an action is forbidden (*haram*), and if performed, no good reward will be received because it is canceled (*batal*). The second word emphasizes the meaning of "*haram*." In the Indonesian target text, the term *haram-batal* is used, which refers to the same meaning and uses the same syntactic structure as the source text. Therefore, the translation technique used is a calque. Newmark (1988) refers to this as "through translation," which is translating a word or phrase into a word or phrase recognized in the target language.

The next term, stated in data no. 13, is "*bedug*," which refers to a type of drum found in mosques that is used to alert Muslims to perform their obligatory prayers before the call to prayer is sounded. In the Indonesian target text, this term is translated as *beduk*, which has the same meaning as in the source text. As in the English target text, it is translated as "*drum*" (more or less similar to the Japanese *taiko*), describing what a *bedug* is. Two techniques are used together in the equivalent: the word "*drum*" involves generalization, while the information in brackets involves description. These two techniques are part of the domestication strategy, as opposed to borrowing, which is part of the foreignization strategy (Khaleel, 2016).

## CONCLUSION

Of the thirty-four pieces of data analyzed, it can be concluded that the translation techniques used in the English target text are more varied than those used in the Indonesian target text. The Indonesian text uses seven techniques, including amplification, literal translation, reduction, established equivalents, borrowing, calques, and variations. The English text uses nine techniques. These nine techniques include generalization, adaptation, modulation, reduction, description, particularization, borrowing, transposition, and an established equivalent. The most frequent technique in the Indonesian text is an established equivalent, while the most frequent technique in the English text is generalization. Therefore, it can be concluded that the meaning of the equivalent in the Indonesian text is mostly the same as in the source text, whereas in the English text, it is mostly generalized.

Furthermore, this research suggests further research on the translation of terms related to Islam, for example, using other tools such as translation procedures and strategies. Further research on related topics may also reveal the ideology of translation.

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