

# Supply Chain Management in Translation Industry

Mujazin<sup>#1</sup>, M.R. Nababan<sup>#2</sup>, Riyadi Santosa<sup>#3</sup>, Agus Hari Wibowo<sup>#4</sup>

*Linguistics, Sebelas Maret University, Surakarta, Indonesia*

<sup>1</sup>*mujazin@student.uns.ac.id*

<sup>2</sup>*amantaradja.nababan\_2017@staff.uns.ac.id*

<sup>3</sup>*riyadisantosa@staff.uns.ac.id*

<sup>4</sup>*agushari67@staff.uns.ac.id*

**Abstract-** Islamic religious texts are sensitive texts, when translated they must continue to show their religiosity. Supply chain strategy in translation industry can improve its quality and honesty in the predefined process. This study uses a qualitative method, which revealed the character of supply chain in translation. After conducting research it was found that the religiosity of the text could be judged based on 1. The mention of the name of ALLAH than Tuhan, 2. The family of languages used, 3. The techniques used and 4. The frequency of Islamic religious terms that emerged. Translators have required two things as mentioned in some previous studies, namely good knowledge related to grammar and culture. Besides these two important things also must be owned by the translator is honesty and well-delivered.

**Keywords;** *translation, supply chain, industry, sensitive, technique, Arabic nuance.*

## 1. Introduction

The 'supply chain' metaphor has roots in the real world, of course; prior to the Internet translation work did, in fact, involve the shipping of things around the world. A company engaged in a localisation process would hire a translation firm as part of their efforts, and documents would be shipped by the truckload for the translators to process. That means there was literally a supply chain that involved logistics – sometimes very complex logistics, especially when the documents in question were sensitive and the security of data was paramount.

Today, logistics still matter, but the supply chain is largely virtual. But logistics are part of the supply chain concept, so I suppose in a sense we still have a supply chain to deal with – and it's absolutely vital. It's simply about getting the source text to your translation workers, it's about setting up a system where source texts come in, translations go out, and everyone knows exactly where the other is at all times.

### Supply Chain Software

While my focus is, naturally, on freelance translators such as myself, there are still many small, local translation firms who do very well renting their services to larger corporations seeking localisation help. And that creates an opportunity: The corporation likely has internal systems

and tools they have invested a great deal of money in which are probably not shared by the translation firm they've hired. That means there is a need for a 'virtual supply chain' that both can access and utilise. Indeed, many companies exist to supply such a service (SDL being one of the largest) [1-4]. These systems don't do translation work themselves, they simply provide a coherent way of moving documents back and forth between two entities, providing tracking and security services along the way.

Of course, many of these supply-chain services are also being incorporated into suites of software that do everything: Manage the supply chain, offer translation tools such as translation memory services, and integrate with content management systems. The idea of course is to sell the systems to both the companies hiring translators and the translators themselves.

Religious texts are dominated by one or more religions [5]. Many religious terms use nuanced Arabic, the language used by ALLAH SWT in his book. When religious texts are translated they are borrowed, added and deleted [6]. The translation of Islamic religious texts has increased lately [7] due to meeting the needs of the people to increase religious knowledge and knowledge from various sources. Besides, the people want Islamic readings not only from Muslim and Middle Eastern writers but also from Western Hemisphere writers. Interestingly, the target audience is enthusiastic to read Islamic translation texts written by non-Muslims, they want to know this new thing to broaden the horizons of global Islam. From here they need qualified translation work. For translators, translating religious texts is a challenge because there are strong cultural differences between the east and west. Since this topic is related to the word of God therefore religious texts are sensitive texts [8]. Some Islamic books from the West have been translated and found religious terms are prerequisites to the complexity of linguistic and religious culture. What will be discussed here is the extent to which the religiosity of religious books when they are translated and what other factors the religious text is very sensitive. An example of religiosity such as;

TS: Muslims soundly defeat the Meccan army at the Battle of the

## 1.1 Trench

Previous research related to the translation of the religious term (Arabic to English) has been carried out by [9], in which it has not yet discussed other factors of the sensitivity of religious texts and the extent to which the religiosity of religious book translations uses the theory of [10] has researched with the same variables as [11], namely the religious term grouped based on [12-20], but she did not discuss the sensitivity of the text and the religiosity of the book when translated. Other studies related to the translation of religious texts have been found, several studies discuss challenges, the problem of errors in translating religious terms, but what they have not made is what other factors crucially translate religious texts and the design of what religiosity is like. This study also proposes a revision related to the term "*supernatural being*" according to the researchers, the term in the last study did not provide matched examples of data suitable with the concept and basic understanding of *supernatural beings*.

This research discusses other causes that make the Islamic text being sensitive and risky, this will be analyzed by the translation approach. Previous research [1] stated that the two most dominant techniques are borrowing and literals but in other studies [19] with the same classification of religious terms found using different techniques, namely established equivalence. Other related religious research already existed, they have different conclusions from each other. What will be done here regarding the reason and what other factor is the Islamic term is at risk and how the level of religiosity translation results. This study involved translating experts as data validators, techniques to the proper design of religious translation and the guidance of all advisers. They are very helpful to this study entirely with the development of this research. One of our activities is FGD.

## 1.2 Religiosity

Religiosity is difficult to define, but different scholars have seen this concept as broadly about religious orientations and involvement. It includes experiential, ritualistic, ideological, intellectual, consequential, creedal, communal, doctrinal, moral, and cultural dimensions. (<https://en.wikipedia.org/wiki/Religiosity>). Religiosity is about orientation. The standard of religiosity of a person is difficult to measure but there is already a draft to evaluate it. What does not exist is the standardization of religious texts and what is the understanding of the religiosity of the text. There, according to researchers, are also problems related to the measure. Let us look at the view of one's religiously, it is a condition, understanding, and obedience of one's belief in a religion manifested in the practice of value, rule, obligation to encourage it to behave, behave and act following the teachings of religion in everyday

life. As for the [4], Religiosity is the level of conception of a person against religion and the level of one's commitment to his religious. The level of conceptualization of a person's knowledge of religion, while the level of commitment is something that needs to be thoroughly understood, so there are various ways for individuals to become religious. According to [4], religiosity is the essence of human quality of life and must be as a sense of longing, a sense of unity, a sense of desire to be with something abstract. [15] religiosity is found to be synonymous with such terms as religiousness, orthodoxy, faith, belief, piousness, devotion, and holiness.

Still about the notion of religiosity; it is defined as the extent to which the particular employee believes in and venerates the founder, gods or goddesses of the relevant religion, practices the relevant teaching and participates in the relevant activities [16]. In [17] multidimensional model of religiosity serves as a heuristic tool to separate different aspects of Muslim religiosity, ideological dimension, The ritualistic dimension, an experience dimension, a knowledge dimension and a dimension of secular consequences. Characteristic religiosity according to [8], religiosity can be seen from the following criteria or traits: the ability to do differentiation, dynamic character, the integral and balanced attitude between the pleasures of the world without forgetting Afterlife. Of all the above sense there has been no concept explaining the understanding of religiosity and its standard. According to the researchers, *it is a formal outlook of the language and the meaning of religious texts that reflect God's word*. Allport and Ross (1967) identified two basic dimensions of religiosity: extrinsic and intrinsic. They interpreted extrinsic religiosity as a self-serving and utilitarian outlook on religion that provides the believer with comfort in salvation [17]. This dimension is termed basic religiosity. This dimension is termed *basic* religiosity. It represents a minimum commitment on an individual level and is, therefore, the basis of Muslim religiosity in general.

The religious text is a text dominated by one religion or more [6]. These terms are easily found in the Islamic Book of either the original book or its translation. They are in the form of words, phrases, clauses, and sentences derived from Islamic religious books. They can be grouped in religious personages, religious artifacts, eschatology, specialized religious activities, religious constructions, religious groups, moral and ethical criteria, supernatural beings, terms of revelation and religious Events [15]. The 10 terms are certainly not able to accommodate all the phrases and the religious term in two books *Islam: A Short History and The Impossible State: Islam, Politics, and Modernity's Moral Predicament*. By researchers after and after already added a new term name to complement the existing ones. According to [12], religious texts are divided into two, the first texts

discussing the religious history of the past or the religious developments in the society at the time and the second is the crucial and risky text that can move the adherents. The [4] explains that the language of religion is a language that contains majesty and self-esteem that is not owned by the language and other terms. He added that the language of religion is crucial because it relates to the invisible. On the other hand, they suggest that the language of religion is a dead language that does not develop and does not change vocabulary, from generation to generation. Religious language is very closely related to the assumption that man as the perpetrator, God as disposer and shows that the capacity is different. The character in the religious language is stagnant because the term and the concept do not change and attempts to create a new term are very risky and often get confrontation and cons from other religious experts.

The study discusses Religious cultural terms and how they are translated, in The World Book Encyclopedia (1995:112) defined that the culture is "... A term used by the social scientist for a way of life. Language is the result of human cultivation but the religious language is the word of God, here it is necessary to deliver the message of God in human language, requiring the technique to convey the message in the style of the target language. Translating from a culture to another culture is highly possible [17]. A deep message from TS can be conveyed to the target reader without losing meaning and still follow TT norm. The religion language, the term religious is closely related to the actions, rituals, customs, and traditions that differ from one religion to another. This discussion is important because the research has been conducted by type. This insulation adds to the discussion of the religious term above in terms of its religious form. The form of terms viewed based on the origin of the word root, derived from the language of the word root and the extent of its influence into TT.

### 1.3 Sensitive Text

Political, religious, medical, and legal terms are terms referred to as sensitive texts. Major events occur because of interpretation problems and differences in translation of a verse. If the target readers are ready with the difference of interpretation will add to the scientific treasury, what often happens is the difference in religious interpretations brought to the political sphere. The Islamic term and its expression are related to the expression of God, the holy prophet who has a meaning that is preserved authenticity. *Religious phenomena are, moreover, much more difficult for the translator to analyze. Ideas are very intangible things. There are many subtle turns to any religious system, many incongruous elements, and many different possible reactions on the part of the adherents.* To add to the difficulties of analysis, people are naturally reticent in confiding information about their religious beliefs [20].

The three bold things above (intangible, incongruous, rise reaction) are sensitive religious text criteria. Especially if religious texts and their translations are drawn into the political sphere, they will become highly sensitive.

The religious term is related to something very valuable that cannot be touched (intangible), in translating it not only requires the right technique but also requires the confidence of the translator to make a decision. Like the word "veil" which means "*kerudung*", some are "*jilbab*" or some mean veil is "something that can close the honor of a woman". This caution in dealing with the Islamic term is based on the demands of the target reader to get a non-discriminatory text. From it, it is hoped that the reader will get reading that encourages better and enlightening behavior. The text is specific but has a wide impact. It can be said that the good and the bad behavior of the reader will depend on the good and the bad work of translation. The work of translating religious texts often means implicit meanings but requires real ritual actions. Intangible in terms of the message and its true meaning, the terms that emerge can be searched for meaning but the actual message behind it requires sufficient knowledge to translate. Larson (1998: 180) says that "terms which deal with religious aspects of a culture are usually the most difficult, both in the analysis of the source vocabulary and in finding the best receptor language equivalence. The reason is that the terms in the religious language are intangible, many aspects that unconsciously contain the complexity of the meaning contained in these words and terms.

The Islamic term is also a complicated text that requires careful translation. The word "*auliyak*" can mean "*pemimpin*", "*teman*", differences in understanding and knowledge impact on different interpretations. There is general agreement regarding the strong meaning of the term above, but on the other hand, there is a demand to respect other opinions even from a small group. What emerges is a confrontation of ideas and opinions from those opposing understanding of the verse but drawn into the political realm. This is assumed to be a factor X why the term religious is riskier than other terms. Other fields can also be risky, for example, medical issues, but if brought into the political sphere, the impact will not be very large when compared to the religious term. This is a form of complexity in religious terms, to use the technique used, if it is not observant, it can result in the lexical gap, meaning distortion. The Islamic term culture like this is sensitive because its impact is not only on the reader directly but also on the followers of the religion as a whole. On the other hand translating texts like the above including legal, medical and political texts, religion as well as an art, which is a beautiful form of difference, which is worth celebrating and enjoying.

Based on the description above, the translation of the term Islamic culture in particular demands on the main

stakeholders to be strong in two things namely knowledge of the language and Islamic religious culture. If you only know the language, what happens is the message from the source language is not delivered and vice versa. The stronger knowledge and grammar, the translation will be closer to the source language. The translation is seen as "an act of intercultural communication rather than skill in transferring minimal linguistic units across language boundaries". There is a function as a mediator and a bridge of cultural diversity so that what arises is the connection of language and culture and mutual need. Translating text is a challenge in itself, whether it is realized or not certain texts are more complicated than others. This study focuses on the sources of religious texts which contain words, phrase, clauses, and sentences nuanced Islamic. These expressions are very similar to Arabic, which is the word of God that must be conveyed to humans in the language of the reader. They must be delivered with care but still conveyed and communicative. Then the extent of the influence of the source language on the TT, its shape and the impact of the sensitive text on the technique and quality of the translation.

## 2. Methods

As regards the methodology of our study, should be noted that it was based on content analysis of the most important and popular definitions of the Supply Chain Management and associated terms, through a variety of secondary sources consisting of scientific papers and publications of professional organizations and practitioners. This study is qualitative to assess the quality of translations of Islamic religious terms found in two data sources, namely *Islam: A Short History* and *The Impossible State: Islam, Politics, and Modernity's Moral Prediction*. The book *Islam: A Short History* was translated by Funky Kusnaendy Timur 2002, while *The Impossible State: Islam, Politics, and Modernity's Moral Prediction* was translated by Wael Bel Hallaq. The term is analyzed with a translation approach which is the extent of the influence of the source language on TT and the translation, its shape and the impact of the sensitive text

on the technique and quality of the translation. Then it is built the design of the Islamic religious term. The book above (*Islam: A Short History*) was once a best seller in its era because it was written by western writers, non-Muslims and illustrates history well. It is expected that with the two sources above, there will be a lot of religious data that can be analyzed to design the correct Islamic religious translation design.

All religious term data are classified according to 1. type of terms from [20] and 2. The origin of the language (Language family) in TT. Data that has been classified are analyzed, combined with [12] techniques and the quality of the translation of the theory of [18]. It is completed with the componential analysis to get a picture of the relationship between techniques and methods and the quality of translation [26]. With this compounding analysis, it can be a picture to build conclusions of the design of the translation of religious terms.

## 3. Results and Discussion

Islamic Books, *Islam: A Short History* and *The Impossible State: Islam, Politics, and Modernity's Moral Prediction*. These books are religious books written by western authors and even *Islam: A Short History* written by non-Muslims. In these two data sources, words, phrases, clauses, and religious expressions can be classified into 16 types. The data has been translated into TT (Indonesian), based on the knowledge of researchers many TT expressions are similar in shape to TS, apparently these expressions are already commonly used in TT. From the data available is a term that is sensitive and highly sensitive, this is based on the use of the techniques used. In this research, we will focus on the translation of types and forms of sensitive religious terms and the impact of the techniques used on the quality of translations. The purpose of this type is the classification of religious terms based on [20] theory adapted from [15]. It is assumed to be a sensitive religious text, while the form is a general description of the religiosity of texts and their impact on their quality on TT.

Bellows are the data collected;

No	Types	TS	TT	SUM	Percent.
1	Religious personage	(amīr al-jays)	(amir al-jays)	68	27.2%
2	Religious concept	Dār al-Ḥarb	Dar al-Harb	45	18%
3	Terms of revelation	Qur'ānic and Prophetic statements	ungkapan al-Qur'an dan hadis Nabi	36	14.4%
4	Religious group	(muṣliḥūn)	( muslihun )	26	10.4%
5	Ethics and moral criteria	Mandatory	fardh 'ayn	13	5.2%
6	Religious history	"holy war"	Deleted (tidak diterjemahkan)	11	4.4%
7	Eschatology	Hereafter	kehidupan Akhirat	11	4.4%
8	Religious	Forgiveness	pemberian maaf	8	3.2%

command&prohibition					
9	Religious government	Islamic governance	pemerintahan Islam	7	2.8%
10	Religious event	Khuliqa	Khuliqa	6	2.4%
11	The owner of religion	God	Allah	5	2%
12	Religious sites	Iraq	Irak	5	2%
13	Religious activities	recitation of the Quran	Al-Quran dibacakan	4	1.6%
14	Specific Religious activity	Friday prayers	salat Jum' at.	2	0.8%
15	Religious construction	A mosque	Sebuah masjid	2	0.8%
16	Religious artifact	Muslim texts	teks-teks Muslim	1	0.4%

Looking at the data above, it is found that religious personage is the most dominant of the overall data. Starting from the religious personage, the religious concept and terms of revelation (27.2%, 18%, and 14.4%). Religious personage is titles, names of historical figures and actors as evidence of the ongoing history and events. When viewed from the elements of religious activities there are at least four things namely a place, time, objects and finally religious figures. The name of religion is always maintained its originality so that the meaning and hope behind the name is maintained. The names of many figures take the names of other people's figures who become his inspiration. Others are part of the family name fragment. The list of names was rewritten in various books and languages until finally it was widely known in the world. In mentioning and writing the name, it is certain that the name written is the correct name, it means the name matches with the person wanted. Its nature is sensitive because it has an impact on the reaction of religious followers, the reader wants to match the outstanding story with the reading that discusses it. Besides, subtracting part of the name is detrimental to the reader, they can doubt the truth of the name written with the history that has been heard. There are several characteristics of religious terms based on the above findings.

The clearest display of the first Islamic religious term is the form of the initials "al-", a term that nuances Arabic like. Secondly, it contains deep meaning and thirdly, the religious term is sensitive. These characteristics increase the sensitivity of the text compared to other types of text.

TS: and the commander of the army (*amīr al-jaysh*)

TT: dan pemimpin militer (*amir al-jays*)

The data above is a title or nickname of honor for a religious figure because of his contribution. An Arabic nuanced title with the initials "al". it is a word that functions as a noun and an initial word in Arabic. The initials contain meaning, hope, and prayer. In the name can refer to the origin of the area concerned, and he has a common goal, for example, the form of ties to a respectable region, the area that inspired him can even be called there are a million meanings behind a name. Important note about religious greetings, the first amount of data is religious personage because the things most

involved in religion are people, historical actors, central figures and followers and the names of the people as a whole. Second, religious personage and religious titles mostly use the Arabic language. This is inseparable from a. origin of the leaders, b. to imitate the names of the predecessor figures, hopefully, it can be like the previous characters. But the third religious personage is not always nuanced Arabic as the term jurists (*fuqaha* ).

The second most data after religious personage is the concept of religion. Concepts are ideas or meanings extracted from concrete events (<https://kbbi.web.id/konsep>). This term has the same character with religious personage and the other terms are 1. Sensitive 2. It contains deep meaning 3. It begins with "al" although not all. For example, the term *Dār al-Ḥarb* (*Dar al-Harb*), the meaning contained in the term is very deep and broad, a special term related to ideas in state and government and concerning the law. The debatable term is accepted as an insight into the nationality of a country but in other groups reject the idea. Sensitive again when linked between religious ideology with politics, it can be categorized as highly sensitive. 4. Arabic nuances though not all like charitable endowments (social endowments). The third highest number and so on have in fact similarities with the two terms above in terms of their character. The general character attached to the religious term is sensitive. It deals with the expression of God and is risky and sacred. An example is the following other data;

TS: They developed methods of thinking about and interpretation of the law that came to be known as *uṣūl al-fiqh*

TT: Mereka mengembangkan metode berpikir dan juga interpretasi hukum yang kemudian dikenal dengan istilah *ushul al-fiqh*

The initials "al" as a marker that the object is known, specific and certain. What is meant is that *usul al-fiqh*, it refers to the material of Islamic science that has been known as the basis for making Islamic law and not the other. This is made clear by "al" so that the object in question is not common, "al" is a sign of authenticity, the religious term is maintained its authenticity, [7]. Besides, the meaning of the religious term has a deep meaning. The term is maintained in various languages because the target

language is not sufficient to replace it. The term in the target language will usually be given a full explanation of what is meant by the term. The term religion has a unique character, it is single but is used Universal. The term is from one source but will be found in various languages, we can call it Universal language. Therefore replacing it, adding or subtracting parts of the term has an impact on the distortion of meaning.

Arabic terms do not mean more sensitive than those written in Latin, other factors are sensitive or highly sensitive terms. According to [1] about [5] who tested Anna Safford's translation (1836-1890) on Chinese women's biographies which was published one year after her death, and found that the book remained from a biased selection of STs and manipulation of discourse to serve 'the translator's own religious, cultural and political purposes' argues that the text becomes very sensitive when the work of the translation enters the political sphere. Examples in the data above are all sensitive but there is a Latin term that is still warm today, "holy war", it includes the term "religious history" in the past but the context occurs all the time. It is written in Latin, not nuanced Arabic but there will be differences in treatment in the translation of the term. Differences in treatment, according to researchers, caused by other factors, namely political factors, religious issues in the political sphere. In addition to politics, some are very sensitive when finding data that is great, but the behavior is not a true example; Changing the agent "Allah" (the supernatural being). What is wrong is the true God ALLAH placed in the category of the supernatural being. He is not being, he is the owner, the creator of this universe. he is not created but he created all creatures in this world. Below are the religious term found in those two books *Islam: A Short History* dan *The Impossible State: Islam, Politik, and Modernity's Moral Predicament*.

- Eschatology: Eschatology is things that occur afterlives, such as death, the day of judgment, heaven and hell. [1] who has researched the term religious extended the scope of this category to include things that happen in the world because of God's power that is beyond the human scope, such as miracles and torture.

- Moral and Ethical Criteria: Moral and ethical criteria mean the standard values derived from Islamic law in the Qur'an and Al-Hadith and the law of Islamic scholars or leaders who inherited the Prophet Muhammad after he died. Usually, there are standards regarding good and bad things.

- Religious Artifacts: Religious artifacts are all objects created by God and made by humans that are used for religious purposes and as a means of worship.

- Religious Construction: Religious buildings are buildings that are used for religious purposes created by humans.

- Religious Events: Religious events include everything that happens and is important in religion. Events (things, cases, etc.); extraordinary events (attract attention and so on); that happened. Two criteria indicate a thing included in this category, namely events that occur in important figures in religion and events that occur to support the spread of religion. Thus, supernatural events that occur not to important figures in religion such as the conquest of Abraha forces who want to attack the Kaaba cannot be classified in eschatology.

- Religious group: This religious group is a group of people who have the same religion or belief and understanding. Groups in the Big Indonesian Dictionary are 1 collection (about people, animals, etc.); 2 groups (about professions, sects, strata of society, etc.); 3 clusters (about stars, islands, etc.); 4 Between groups of people who are a unity of identity with customs and norm systems that regulate patterns of interaction between humans; 5 collection of people who have some of the same attributes or relationships with the same party, (kbbi.web.id). So the 5 meanings and definitions of the terms constitute religious groups (5 definitions above) within the scope of religion, especially the Islamic field.

- Religious personage: There are two sub-classes in this category, namely people's names and people's pronouns.

- Special Religious Activities: This category includes ritual activities carried out by religion. Activities that have special worship values that have determined the conditions and guidelines. This worship is ordered to be carried out in an orderly manner for the people with a good reply to be given by ALLAH SWT and threats to those who leave it.

- Supernatural Beings: Supernatural beings are all things or creatures that are extraordinary or exceed the limits of natural law.

- Terms of a revelation: Terms of revelation is everything that is media, the source that God uses to enlighten man. Included in this category are the results of human ijtihad which can be used as a reference for enlightenment in life.

Additional term by Alghamdy (2016), it is Religious Sites.

- Religious Sites: Although Nida has given the category of religious construction, this category is still added because there are religious places in the form of large areas used in religious activities (Mina and Arafat). In other words, religious construction is religious places in the form of concrete objects or buildings while religious sites are religious places in the form of an abstract or are open areas that are not in the form of buildings. According to the Big Indonesian Dictionary, the site is an area of ancient artifacts, (Http // kbbi.web.id). Regions, historic cities where historical objects are discovered, historical events in the spread of Islam by important figures [14].

Additional terms by [3], there are 3 terms.

- Religious activities: It includes activities, activities carried out related to religion but not part of religious rituals. In other words, this category is different from special religious activities which are rituals in worship

- Religious history It is an event in the past that occurred related to the development of Islam in particular. According to the Great Indonesian Dictionary, history is one of the genealogies; 2 events and events that happened in the past; history; tambo: story -; 3 knowledge or description of events and events that happened in the past, (Http / kbbsi.web.id). Religious history is the event, knowledge, and origins of historical events by important figures of the Islamic religion in spreading its da'wah.

- Religious memorial: It is a name, a day of historical events in Islam as a reminder.

Additional terms, by [11], there are 5 terms:

- Religious name

It is the name of a religion that is adopted by humans according to the commandments of ALLAH SWT. The name religious is included because the name Islam cannot be included in the religious group, this is the name of religion not a follower of a religion.

- The religious owner

He is the owner of a religion that is adopted by humans which are spread through his messengers and

books. This term is only for the creator of this universe, namely ALLAH SWT. GOD Almighty cannot be included in a supernatural being or supernatural being. ALLAH SWT may not be included in the category of creation because ALLAH created everything.

- The concept of religion

It is a concept that is a design in religion or opaque letters and so on, ideas or understandings of religion extracted from concrete events; one term can contain two - different, mental pictures of objects, processes in religion. (http//kbbsi.web.id).

- Religious Government

It is a system of exercising authority and power to regulate the social, economic and political life of a country or its parts; 2 a group of people who collectively share a limited responsibility for using power; 3 rulers of a country (part of the state) 4 the highest governing body of a country (such as a cabinet is a government of 5 countries or countries (as opposed to private or private 6 managers; managers.

- Religious Orders & Prohibitions

It is a word that intends to order /prohibits doing something; 2 on cue; command/threat 3 rules from the top party that must be done/abandoned.

Of 250 data, it is found 14 technique used to translate the religious term as follows:

No	Technique	TS	TT	SUM	Percent.
1	Established equivalence	<i>The Muslim judiciary</i>	<i>Peradilan Muslim</i>	174	69.6 %
2	Pure borrowing	<i>dawla</i>	<i>Dawla</i>	36	14.4 %
3	X borrowing	<i>jurists</i>	<i>fuqaha'</i>	6	2.4 %
4	Modulation	<i>struggle</i>	<i>Perang</i>	6	2.4 %
5	Established equivalence+addition	<i>fatwā</i>	<i>hukum (fatwa)</i>	5	2 %
6	Discursive creation	<i>Day of Judgment</i>	<i>Hari Kiamat</i>	4	1.6 %
7	Generalization	<i>Muslim scholars</i>	<i>Muslim</i>	4	1.6 %
8	Established equivalence+borrowing	<i>author-jurists</i>	<i>faqih-pengarang</i>	4	1.6 %
9	Borrowing	<i>zālim</i>	<i>Zhalim</i>	3	1.2 %
10	Deletion	<i>"holy war"</i>	Tidak diterjemahkan/dihapus	3	1.2 %
11	Description	<i>evildoers</i>	<i>mereka yang berperilaku buruk</i>	2	0.8 %
12	Transposition	<i>recitation of the Quran</i>	<i>Al- Quran dibacakan</i>	1	0.4 %
13	Established equivalence+literal	<i>to promote good and suppress evil</i>	<i>untuk mempromosikan kebaikan dan menjauhkan keburukan</i>	1	0.4 %
14	Natural borrowing	<i>(shakūr)</i>	<i>(syakur)</i>	1	0.4 %
Total				250	

An established equivalent is the most widely used technique, where the translator uses equivalents that are commonly used in TT or the terms that are already there in the TT dictionary [12]. The term in TT chosen because it fulfills 3 (three) aspects of the translation standard namely accurate, acceptable and easy to read [19]. All types of religious terms found mostly use the established equivalent. This is the most ideal technique so that the TT message can be conveyed properly. Previous researchers [10] did the same thing which is the established equivalent as a superior technique. Many terms in the target language are nuanced in Arabic, they have been standardized in KBBI and some of them have become the *language in use* commonly used in TT. Not only language but also religion, laws, and norms of daily life are much influenced by Middle Eastern culture. This is different from [1] who concludes the borrowing technique as the majority technique in translating religious terms. According to researchers, Middle Eastern culture and language do not affect much life and Western languages, they do not have those religious terms, let alone the majority of them are non-Muslims. The translation of religious terms into Indonesian is very much influenced by Arabic. The term *Muslim Judiciary* is translated into *peradilan Muslim*, the translation of the term is very strong with Arabic nuances. *peradilan* is from the Arabic word (*adala-ya'dilu*), *Muslim* from the word (*aslama-yuslimu*) but because it has been standardized in the KBBI and commonly used in BSA it can be categorized as the target language.

Once again the established equivalents in TT are still very strong in Arabic nuance, this can be seen from the root word of an existing religious term. The majority of the terms are nuanced Arabic but they are already known and used in communication every day, they can be found in religious books, studies and even in oral communication. They are already included in the language in use category, the impact of which is the similarity of the terms in TS to TT. They are like all borrowing, some consider that the translation of religious language is only borrowing because this technique is always ranked second and third in all types of religious terms. Established equivalents are the first choice but translators also choose the most appropriate religious equivalents, terms that still contain strong religious messages. The term religious naturally motivates users to learn. In writing the translated work will be displayed as many of these terms as possible to maintain its religiosity. The common equivalents in TT have impressed religious especially if by borrowing techniques. In general, the religiosity of the text will be reflected in the choice of diction, the technique used and the mention of the name of *ALLAH* rather than *God*. The religiosity of texts is a form display of language and meaning of religious texts which are expressions of God.

When the translator views that the closest equivalent does not yet exist then borrowing is also difficult to

understand, the translator can combine two techniques, namely the established equivalent with addition. There the aim is to help the understanding of the reader with additional explanatory terms and at the same time is for strengthening. Another aim is to avoid ambiguity, explain between the lines [13]. The above techniques are recommended techniques, behind that it turns out discursive creations, deletions also appear to be used. Discursive creations are usually used to echo a text, for temporary purposes and outside the context, the purpose is to attract sympathy with a bombastic translation. Besides, the deletion of parts that should be translated. In the deletion, important elements of the text are not translated or removed without a clear foundation.

As an example;

TS: The Shari'a juristic works, long and short, always insisted on the distinction between two types of jihād (commonly translated as "*holy war*"): mandatory and optional (respectively, *fardh 'ayn* and *fardh kifāya*).

TT: Karya-karya hukum dalam Shari'a, baik panjang ataupun pendek, selalu menekankan pada perbedaan antara dua tipe jihad (yakni *fardh 'ayn* dan *fardh kifāya*).

According to [7], deletion aims is to avoid repetition and redundancy. Pre-existing terms is no longer needed to be mentioned to avoid boredom but the meaning is still conveyed completely. That is the real purpose of the deletion, it is part of a strategy to produce a good reading. The same term does not need to be repeated to avoid difficulty understanding the text. Unfortunately, what is omitted is the main part or main idea of TS purpose, then what happens is distortion, deviation, and manipulation of meaning. So the nature of the deletion can be divided into two, the first is the *recommended* deletion and the second is *non-recommended*. Same with discursive creations, especially the results are not good, but it is still translated. At the level of choice of diction, its nature that is free of context and aims for temporary purposes makes the main idea of the term cross-fertilized. Modulation is defined by changing the point of view both at the lexical level or structure. Still, according to him, modulation is divided into 11 types, *abstract for concrete*, *cause for effect*, *means for the result*, *a part for the whole*, *geographical change*, etc. In modulation, although there are differences in form, the focus of meaning remains the same, meaning will influence the choice of diction. This is different from generalization, it takes the most general terms in TT, this is to make it easier to glance at a term or thing. The cause is limitations, [12] state that generalizations are taken from the most neutral terms.

Based on the componential table above, 16 types of religious terms were found. Of the 16 types, it can be divided into the first 2 (two), namely translations that have many Arabic nuances, whether borrowed or already known and used in the target language in scientific forums. They are considered to have a high religiosity, it



is indicated by the choice of diction. Religiosity is defined as the extent to which the particular employee believes in and venerates the founder, gods or goddesses of the relevant religion, practices the relevant teaching and participates in the relevant activities. The reliability of a group is shown by the extent to which followers are accustomed to being seen practicing God's teachings. In the field of religious text, religiosity is shown by the extent to which reading uses Arabic terms, the more Arabic terms are used the more chance be considered a high degree of religiosity. While the second is called a less religious text, this is a religious text that looks neutral discussing religion with a common language. So the religiosity of the text is measured based on 1. Mentioning the name of *ALLAH* instead of Tuhan 2. Language family 3. Selected translation techniques 4. Frequency of Islamic religious terms are used,

For example;

TS: is beholden, in the final analysis, only to God

TT: Yang pada puncaknya hanya Allah

*Mentioning the name of ALLAH rather than Tuhan*

The peak of religiosity is the consistency to mention God as much as possible, although it is mentioned in TS to use a neutral term (God) in the TT is written with *ALLAH*. The meaning is the follower's obedience to religion even in text form. Roget's Thesaurus (Lewis, 1978) religiosity is found to be synonymous with such terms as religiousness, orthodoxy, faith, belief, piousness, devotion, and holiness. The religiosity of the text depends on the extent to which the translation discusses the issues of belief, religion, submission to God and holiness in inappropriate terms as the example above God was written by God. *The religiosity of texts is reflected in the extent to which the text is written in the right religious language.*

Based on the componential table above the majority of the religious term has a high religiosity, only three types of terms are less religiosity namely the history of religion, eschatology and the command & prohibition of religion. The religious history includes the historical events of the religion Glock and Stark (1965). Eschatology discusses the events and something that happens after the life of this world like Heaven and hell. While the order & prohibition of religion is prohibited and ordered activities in religion. Everything (3 terms) is also in the sphere of religion but based on the table above its religiosity can be said less or according to [6]. This dimension is termed basic religiosity. It represents a minimum commitment on an individual level and is, therefore, the basis of Muslim religiosity in general. Basic religiosity in the above is based on the religiosity of a person living his religious teachings. As for the text level, according to basic religiosity researchers meaning the number of phrases using Arabic nuances or specific terms does not dominate. There are not many religious terms that are prevalent in the target text.

Other religious terms (13 types) have 2/3 data or all data using Arabic nuance or religious specific terms. The reason for using the term is to attract target readers to the translation work until it can enter the world of Islamic boarding school. The language readers of the Islamic boarding school would prefer to use TS directly, they have the capacity of a foreign language. By using the specific term, it is much expected to keep the capacity of alumni of Islamic boarding school and accepted general target readers. Accentuating the extrinsic dimension by increasing the religious and familiar terms in the community, the [9] of the extrinsic dimension is an important part of the same as other dimensions in measuring religiosity. Here the religiosity is expressed with things that can instantly attract the target reader to read. Concerning translation is about quality. Quality of accuracy and acceptance are considered good results. The choice of diction is assessed according to the wishes of the target reader who wants reading with diction that is prevalent in the studies, books and other scientific media. Despite the many shades of Arabia in translation works but they are considered to have been known in their ears as a forum. The specific terms of religion have received both meaning and grammar. More and more translation works every day in stores is a sign that religious texts will be regarded as religious texts when they use Arabic-inspired terms.

Table 3: results of supply chain in translation

NO	TERMS	RELIGIOSITY
1	Religious personage	Advance
2	Religious concept	Advance
3	Term of revelation	Advance
4	Religious group	Advance
5	Moral&ethics criteria	Advance
6	Religious government	Advance
7	Religious event	Advance
8	<b>The owner of the religion</b>	Advance
9	Religious sites	Advance
10	Religious event	Advance
11	Special religious activity	Advance
12	Religious construction	Advance
13	Religious artifact	Advance
14	Religious history	Basic
15	Eschatology	Basic
16	Command & prohibition	Basic

Religiosity is difficult to define, but different scholars have seen this concept as broadly about religious orientations and involvement. It includes experiential, ritualistic, ideological, intellectual, consequential, creedal, communal, doctrinal, moral, and cultural dimensions. Multiple problems exist in measuring religiosity (<https://en.wikipedia.org/wiki/Religiosity>). The above statement is the definition and the problem of determining

a person's religiosity standards. While the standards of text religiosity, especially the translation text described in this study is based on outside findings or the extrinsic dimensions. What it means is the extent to which Arabic terms appear. By looking at the text the reader can distinguish easily that many specific terms about God, threats, replies and Halal, haram and values. When the religious texts of TS are translated into TT, and based on the above data it is found that they tend to maintain their Arab nuance. This is based on a technique that is found most commonly established equivalence and borrowing techniques. Borrowing in various types. The findings as in the componential table are then divided into two namely advance and basic. This dimension is termed basic religiosity. This dimension is termed basic religiosity. It represents a minimum commitment on an individual level and is, therefore, the basis of Moslem religiosity in general. The definition above is the category of religiosity of one's religion. While the religiosity of the text according to researchers is based on the extrinsic dimension, it is of the frequency of TT in Arabic nuance. There is a strong (advance) and there is less or no Arab nuance (Basic). Although it is difficult to define a person's religiosity it is expected that religiosity of text can be measured. Thus the religiosity of the text is a standardized form of the language and the meaning of the God expression.

Text religiosity measured based on;

1. Mentioning ALLAH than Tuhan
2. Language families
3. Selected translation technique
4. Frequency of Islamic religious terms used,

There are two standards of religiosity;

Advance and

Basic

Technique and its Impact on Translation Quality

Translation quality

According to [12] supply chain translation techniques are "the translation method affects the way micro-units of the text are translated: the translation techniques". The Data of this research is the Islamic religious text. They are mostly translated with established equivalent, it has good quality with this technique, in terms of accuracy and acceptance. We will focus on the most dominant techniques. In the componential table below;

By looking at the translation results of each type of term it can be concluded that the ideal technique for translating is an established equivalent. With this technique, TS can be conveyed to TT with the closest equivalent (language in use) or match that has been standardized in the TT dictionary. There are 5 most dominating techniques, namely the established equivalent (69.9%), pure borrowing (14.4%), X borrowing (2.4%, modulation (2.4%) And the combined technique between the established equivalent + addition (2%). It corresponds

to the frequency of the amount of data translated using these techniques. Those are the recommended technique of the whole data but if based on each type of term will differ from one another. There is no distinction between all types of terms, they all place established equivalence as the most ideal technique. The difference in this research from other studies is the second and third technique options. Other research will have a tendency compared to this research. This is because there is a difference like data. The religious term is sensitive whereas other types of data such as the novel are not. The similarity from these results and other studies is an agreement to choose established equivalence as the first option.

TS: as a judicial organ, was entirely under the authority of the private legal experts, the Shari'a anchored, Shari'a-minded, and socially embedded muftis and jurists

TT: secara keseluruhan di bawah otoritas para ahli hukum secara pribadi, kekuatan Shari'a, kefanatikan Shari'a, dan dukungan para mufti dan fuqaha'

The same thing is also in the case of the data that is translated by borrowings (pure, natural and borrowing X), the results are good especially in terms of accuracy. In the case of acceptance is found TT text is less acceptable. This is because the data still uses Arabic nuance, although the value and quality of TT data translated with this technique are still high. Pure borrowing occupies the second position (14.4%). A borrowing takes wholly from TS to TT. This is because the term TS has a deep message content so it is feared that there is no distortion while being translated with other techniques. With pure borrowing intends to display religious texts that have an advance religiosity value. When written by adjusting TS writing, it will be a natural borrowing [11]. This is done by the translator when he argues that they have trouble saying it in TS. With natural borrowing can make it easier for target readers, but the value of religiosity is still maintained. There are 04% of the data translated with natural borrowing, although not as much as X borrowing it can be recommended to translate religious texts.

TS: and the commander of the army (amir al-jaysh)

TT: dan pemimpin militer (amir al-jays)

X borrowing is similar to pure or natural but it can not enter both, this is a new variant of borrowing, it can be said as an imperfect borrowing. In terms of languages, it is Arabic (*Ammaro-Yuammiru*), it becomes *Amir*, it can be interpreted *pemimpin*. The translator took almost like TS for religiosity and for displaying a good religious text. In terms of the writing in TS is less appropriate for TS writing but it is part of borrowing. So it can be called partial or imperfect borrowing. Two things that make it an advanced religiosity are the language and techniques used. The language is Arabic, which is chosen by God to communicate its message to messengers. Borrowing is proved to be effective to convey the mission of God, this

is why [1] found that borrowing techniques are the most recommended technique.

Based on the dominant technique in this study and researcher before [19], which is an established equivalent, if combined with borrowing, it will strengthen each other. Between the established equivalent and borrowing, the established equivalent is identical to domestication and the borrowing is identical to the foreignization. In texts like this, ideology is also a combination of domestication and foreignization. The amount is dominated by an established equivalent but borrowing (pure, natural and X borrowing) appears second, third and fourth. The reason is the complexity of the text in terms of deep meaning and grammar. This was input from the FGD team with the guidance of the supervisor (Prof. Nababan) which was held on November 23, 2019. The input was seen by the team as a solution to the translation of Islamic religious terms, namely input of ideologies relevant to translating Islamic religious texts. Established equivalence techniques, borrowing, modulation, transposition, and description are recommended to be used to translate religious texts. With these techniques, the quality of translated text will be good in terms of accuracy and acceptability [18]. If there is no established equivalent in TT, translators are recommended to borrow from TS, if the borrowing is not relevant, then you can use another and others (prototype of the Mujazin model).

Other techniques such as generalization may be used. Generalization is to use a more general or neutral term [12]. With this technique, the results are good in terms of acceptance but are less accurate. What is taken with this technique is the generalization of the term due to limitations in TT. What the translator doing is to briefly describe the term, a term from TS that is described as something that has a common resemblance in TT. This is only to provide a general description of a term, this occurs because of the vast cultural differences between TS and TT [14]. Translators are also allowed to use a combination of techniques because it is proven to produce accurate and acceptable translation quality. Combined techniques such as the established equivalent + borrowing, the established equivalent + addition.

Two terms in TS (*mufti and fatwa*) are already known in TT but translators are given additional explanations to make it easier for readers to understand the text. Thus the reader assesses the results of a good translation with additional information as explanatory. Whereas the translation of the term (*balasan*) is a form of TS (immediate judgment), in terms of acceptance is good but inaccurate, the translator does not directly take the established equivalent in TT because of special considerations and prerogative rights [14]. The term "*balasan*" includes a term that is purely using the general term in TT, it differs from the term "*mufti, fatwa*", both of which are terms that are Arabic family. They are derived

from the word *afta-yufti-fatwa*, the term is already known in TT and becomes an everyday language in use the TT. Besides, they are often used in various scientific forums verbally and in articles. With the term "*mufti, fatwa*" seems to have a religiosity, has the depth of religious knowledge. The target reader cannot be separated from the extrinsic dimension because often expressing religious terms with various types will convince the reader that the text has an advanced level of religiosity.

While other techniques namely deletion, creative discursion and literal are not recommended, they do not produce translations relevant to TS. According to Nida and Taber (1982), that translation is "reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style." With the above techniques the meaning suffers from deviation and distortion, the purpose of the translation is not delivered. The deletion that occurred was duping because the reader lost his right to get information from TS. The purpose of translating religious texts is to spread the word of God and simultaneously eliminate stupidity from the earth. By deleting the TS message it is the same as eliminating God's word. The translation mandate was betrayed because of pragmatic and political interests. There is an assumption that religious texts are sensitive because they are politicized for individual interests. The stronger the interference of external parties in determining the work of translation, it will become a highly sensitive text. If delivered as is according to the word of God then he will be well received by the target reader.

TS: The Shari'a juristic works, long and short, always insisted on the distinction between two types of jihād (commonly translated as "holy war"): mandatory and optional (respectively, *fard 'ayn* and *fard kifāya*).

TT: Karya-karya hukum dalam Shari'a, baik panjang ataupun pendek, selalu menekankan pada perbedaan antara dua tipe jihad (yakni *fardh 'ayn* dan *fardh kifaya*).

The phrase "holy war" is not translated, is omitted. Those who know the reason are translators may be internal reasons or vice versa. In translation, what is needed is not only good mastery related to grammar and culture but also honesty and well-delivered. He attaches greater importance to the satisfaction of the target reader than others. The main goal is to eliminate stupidity from this earth. With honesty and well-delivered, the intent and message of TS can be conveyed with the best technique.

The main capital in translation is extensive knowledge, namely 2 bits of knowledge and 1 attitude:

1. Grammar and 2. Culture and 3. And honesty, well delivered

Discursive and literal creation techniques are not recommended but they are no more dangerous than deletion. They can lose their good form but their meaning can still be understood. Deletion omitted everything that is

form and meaning. In terms of quality translation according to the theory of [18] discursive and literal creations still have a place in terms of acceptance and readability. Deletion can lose all three is inaccurate, unacceptable and unreadable. With deletion and discursive creation, the value of the text's religiosity is lost because the element of religiosity that must exist (Arabic family) is replaced by the term TT, they are not a standard dictionary of TT and temporal.

#### 4. Conclusion

Supply chain managers need to locate talent to perform new services that traditionally have not been part of localization work: in addition to sourcing translators and proofreaders, they must find very specialized SMEs, creative resources, cultural experts, post-editors, keyword researchers and more. Supply chain managers must adapt to those type of demands and resource, onboard, vet and build their supply chains accordingly. Based on the data found that there are 16 religious terms, they are divided into two parts, namely terms that tend to have advanced religiosity and those that lack religiosity or basic. The religiosity of texts is judged based on 1. Mentioning the name of ALLAH than Tuhan, 2. The language family used 3. Techniques used and 4. Frequency of Islamic religious terms used. Translators have required two things as mentioned in some previous studies, namely good knowledge related to grammar and culture. Besides these two important things also must be owned by the translator is honesty and well delivered in supply chain of the translation industry.

#### Acknowledgements

This research is part of my dissertation and is sponsored by BUDI/DN LPDP and the Ministry of Research, Technology and the Higher Education Republic of Indonesia.

#### REFERENCES

- [1] Alghamdi, R. S. *Translating Religious Terms and Culture in 'The Sealed Nectar': A model for quality assessment*. School of Languages, Cultures and Societies University of Leeds. Unpublished dissertation, 2016.
- [2] Al-Harabsheh, A. M. A. *Translation of Islamic Texts and Ideology*. Arab World English Journal [www.awej.org](http://www.awej.org). ISSN: 2229-9327 Translation Department, Yarmouk University Irbid, Jordan. AWEJ Special issue on Translation, 2, 2013. Translation Department, Yarmouk University. AWEJ Special issue on Translation No. (2) 2013. Irbid, Jordan.
- [3] Dweik, B., & Helwah, W.A. *Translating Historical and Religious Texts from Arabic into English: Problems and Solutions*. Middle East University Amman – Jordan. "Journal of translation", 10(1), 2014.
- [4] Glock, C., & dan Stark, R. *Religion and Society In Tension*. Chicago: University of California, 1966.
- [5] Kurniawati. T. N. *Analisis Ideologi Penerjemah dan Mutu Terjemahan Ungkapan dan Istilah Budaya*. Unpublished Tesis. UNS Surakarta. Magistra Insania Press, 2006.
- [6] Molina, L. & Albir, A.H. *Translation Techniques Revisited: A Dynamic and Functionalist Approach*. Meta, XLVII, 4, 2002. Universitat Autònoma de Barcelona, Barcelona, Spain, 2002.
- [7] Nababan, M. R. *Aspek Genetik, Objektif dan Afektif dalam Penelitian Penerjemahan*. *Linguistika*, 14(26),15-23, 2007. SK Akreditasi Nomor: 39/Dikti/Kep. 2004.
- [8] Nababan, M. R. *Teori Menerjemah Bahasa Inggris*. Pustaka Pelajar:Yogyakarta, 2003.
- [9] Nababan, M.R. *Teori Menerjemah Bahasa Inggris*. Yogyakarta : Pustaka Pelajar, 1999.
- [10] Nababan, M.R., Santosa, R., & Wiratno, T. *Laporan penelitian: Penelitian tentang kualitas terjemahan abstrak tesis mahasiswa program pascasarjana UNS*. Surakarta, 2007.
- [11] Newmark, P. *A Textbook of Translation*. Oxford: Pergamon Press. Prentice HaH International VUIO Ltd, 1988.
- [12] Newmark, P. *About Translation Multilingual Matters (Series); Multilingual Matters*. 9781853591174, 1991.
- [13] Nida, E. & Taber, C. (1994). *Toward Science of Translating with Special Reference to Principles and Procedures involved in Bible Translating*. E.J. Brill. Leiden Netherlands.
- [14] Nida, E. & Taber, C. (1968). *The Theory and Practice of Translation*. E.J. Brill. Leiden The Netherlands. ISBN 90 04 06550 4.
- [15] Nida, E. & Taber, C. (1982). *The Theory and Practice of Translation*. Netherlands: Brill.
- [16] Nida, E. (1961). *Bible Translating: An Analysis of Principles and Procedures, with Special Reference to Aboriginal Languages*. Revised ed. London: United Bible Societies. [religiustas.html](http://religiustas.html)
- [17] Santosa, R. (2017). *Metode Penelitian Kualitatif Kebahasaan*. Surakarta: FSSR Universitas Sebelas Maret. Penerbitan dan Percetakan UNS (UN Press).
- [18] Sharififar, M. (2010). *Applicability of Newmark's Procedures to Translation of Religious Cultural Elements from English into Persian*. Shahid Bahonar University of Kerman, Iran.
- [19] Yulianita, N.G. (2017). *Kajian Terjemahan Istilah Religi dalam Buku The Complete Idiot's Guide to Understanding Islam*. Unpublished thesis.
- [20] N.F. Plotnikova, & E.N. Strukov, Integration of teamwork and critical thinking skills in the process of teaching students. *Cypriot Journal of Educational Sciences*, 14(1), 1-10. 2019.