Article

Translation Techniques of Islamic Terminologies in Bilingual Children Story Books

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A B S T R A C T

The current research focuses on analyzing the translation techniques of Islamic terminologies in bilingual children storybooks from Indonesian into English. The source of the data is two selected bilingual children storybooks *Seri Belajar Islam sejak Usia Dini*. This study applied a descriptive qualitative approach to analyze the data, to explain the phenomena, and to withdraw the conclusion. The result showes that in *Ayo Belajar Manasik Haji* there are 33 Islamic terminologies and 6 translation techniques, while in *Ayo Belajar Hadist* there are 24 Islamic terminologies and 5 translation techniques.

I. INTRODUCTION

Children's literature is also an important conveyor of world knowledge, ideas, values, and accepted behavior despite being entertainment and a tool for developing children's reading skills (Puurtinen, 1998). However, translating for children is often viewed as rewriting for different audiences in different times, places, and cultures (Stolze, 2003). It includes an attitude geared towards the target language, culture, and addressees that even is meant to influence the perception of the source text, which has to be translated (Stolze, 2003). Therefore, translators need to ponder on the role and the expectations of the audience, as well as the performance of the translated text (Oittinen, 2008).

Translation is seen as an action between cultures than between languages (Pascua, 2003). It is more than an act of communication or text processing. It requires a complex cognitive process of the translators/interpreters and the understanding of the social context of both SL and TL (Abumahfouz and Al-shboul, 2017, Albir and Alves, 2009; Newmark, 2009, Hatim and Munday, 2009, Katan, 2009). Translation practice in Indonesia has been

evolving in line with the rapid development of global information and technology. Moreover, this is supported by the role of both conventional media such as books and modern media such as internet-based media that make the demand for various translation materials increasing (Nuraeni, Saptaningsih, and Al Makmun, 2019).

Djatmika, Wibowo, and Dewi (2014) explained that composing a text in certain genres requires skills in selecting types of discourse units and how to arrange them appropriately for a certain genre. It also needs good skills in exploiting grammatical and constructions and vocabularies to make a positive contribution to effective learning materials. Discursive activity is defined in terms of the perspectives taken on such issues of language in socio-cultural life as globalization, the environment, racism, gender, the commoditization of education, and so on (Hatim, 2009). Discourse in English can be a barrier for English language learning (ELL) students because English serves as content (Brice et al., 2008). However, Bourdieu (in MacCormac, 2016) argued that individuals invest in certain languages to gain economic and social advantages. The value placed on a language by

the linguistic market has a great influence on the types of languages that individuals will most likely invest in. Moreover, MacCormac (2016) added this is especially true for those languages that the market has deemed to be in high demand (i.e., the official language or a lingua franca).

Bilingual book is a medium of learning a foreign language that encourages learners with the help of their native language to understand a foreign language in particular subjects. Therefore, translation functions as a bridge for the two involved languages. Bilingual books can be in the form of storybooks that contain religious values or knowledge, in this case, Islamic storybooks for children. The subjects of the book may vary from science, religion, and other areas of knowledge. Islamic storybooks contain terminologies related to Islam, which are originally written in Arabic language. As Islam is widely spread all over the world, its terminologies are also used or adopted in many languages through translation and transliteration. The process of translation and transliteration may result in the differences in spelling among the target languages. Al-Hamad and Salman (2013) added that the process of translation even gets more complicated by the variation of both languages, stocks of vocabulary, and writing styles.

Several researchers had researched translation of Islamic terms in Indonesian to the English language, including storybooks (Noerjanah, 2017; Farkhan, 2018). However, many of the only focus on the translation process. The current research focuses on the translation techniques of Islamic terminologies in bilingual children storybooks from Indonesian into English.

II. METHODS

This study is product-oriented, which focused on translation as a product. This study applied a descriptive qualitative approach to describe translation techniques, translation methods, and translation ideology. In qualitative research, the inquirer analyzes words or images (Creswell, 2012). In other words, qualitative research is holistically emphasized on data in the forms of words, sentences, or pictures that have meanings (Nababan & Santoso, 2018). This study is also an embedded-case study because the researcher

has decided on the problem and the focus of the research. Cases are bounded by time and activity, and researchers collect detailed information using a variety of data collection procedures over a sustained time (Castillo, 2015; Stake; Yin in Creswell, 2014).

The data were analyzed using Spradley's methodology of ethnographic analysis: domain, taxonomic, componential, and thematic (Mendoza, 2008). The researcher read every composition of the bilingual children's storybooks, identified the Islamic terminologies, classified them, and then analyzed the translation techniques. The source of the data is two selected bilingual children storybooks, *Seri Belajar Islam sejak Usia Dini* entitled *Ayo Belajar Manasik Haji* and *Ayo Belajar Hadist*. The data were analyzed to find out the translation techniques in creating equivalent terms. The translation technique is classified using translation technique classification by Molina and Albir (2002).

III. RESULT

Islamic Terminologies

The Islamic terminologies found in this study are commonly known and can be classified into places of worship, rituals of worship, and divinity concepts. The books are aimed to introduce the children about Islam and to teach English as well.

Islamic Terminologies Referring to Places of Worship

ST: Mereka datang berhaji ke <u>tanah suci</u>.

TT: They come for hajj to <u>the holy land</u>.

ST: <u>Makah</u> adalah <u>kota suci</u> umat Islam yang ada di <u>negara Arab Saudi</u>.

TT: <u>Mecca</u> is <u>the holy city</u> of Muslim in <u>Saudi Arabia</u>.

ST: <u>Masjid</u> adalah rumah Allah di bumi.

TT: <u>The mosque</u> is the house of Allah on earth.

Islamic Terminologies Referring to Rituals of Worship

ST: Ayah dan bunda akan pergi <u>ibadah haji</u>.

TT: Father and mother wil go for <u>hajj</u>.

ST: <u>Wukuf</u> yaitu berdiam diri sambil <u>berzikir</u> dan <u>berdoa</u> di Arafah pada tanggal 9 Dzulhijah.

TT: <u>Wukuf</u> is silent and <u>remembering Allah</u> and <u>praying</u> at Arafah on 9th Dzulhijah.

ST: <u>Thawaf</u> dilakukan setelah <u>melempar jumroh</u>.

TT: <u>Thawaf</u> is done after <u>throwing jumroh</u>.

ST: Segera ambil <u>wudhu</u> untuk <u>shalat subuh</u>.

TT: Immediately take ritual <u>ablution</u> for <u>subuh prayers</u>.

ST: <u>Shalat wajib lima waktu</u> lebih utama dilakukan dengan <u>berjamaah</u> di masjid.

TT: <u>The five obligatory prayers</u> are more principal to do in <u>the congregation</u> at the mosque.

Islamic Terminologies Referring to Divinity Concept

ST: Agar mendapat <u>pahala</u> dan terjaga dari <u>dosa</u>.

TT: To be <u>rewarded</u> and protected from <u>sin</u>.

ST: Jadilah anak shaleh yang <u>diridoi Allah</u> dan ayah bunda.

TT: Be pious children that <u>blessed by Allah</u> and parents.

ST: Allah akan <u>murka</u> jika kita tidak sayang pada hewan dan <u>makhluk Allah</u> lainnya yang ada di bumi.

TT: Allah would be <u>angry</u> if we do not love the animals and other <u>creatures of Allah</u> on earth.

Translation Techniques

The translation techniques were identified by analyzing the source text and the target text. The findings of the research are as follows:

Translation Techniques in *Ayo Belajar Manasik Haji*

There are 6 translation techniques found in *Ayo Belajar Manasik Haji*, namely borrowing, duplet, established equivalence, literal translation, amplification, and generalization. Here is the recapitulation of translation techniques found in *Ayo Belajar Manasik Haji*.

Table 1. Recapitulation of Translation Techniques in *Ayo Belajar Manasik Haji*

No.	Translation Technique	Frequency
1.	Borrowing	12
2.	Duplet (combination of two techniques)	9
3.	Established Equivalence	5
4.	Literal Translation	5
5.	Amplification	1
6.	Generalization	1
Σ		33

Translation Techniques in *Ayo Belajar Hadist*

There are 5 translation techniques found in *Ayo Belajar Hadist*, namely duplet, generalization, established equivalence, literal translation, and borrowing. Here is the recapitulation of translation techniques found in *Ayo Belajar Hadist*.

Table 2. Recapitulation of Translation Techniques in *Ayo Belajar Hadist*

No.	Translation Technique	Frequency
1.	Duplet (combination of two techniques)	8
2.	Generalization	6
3.	Established Equivalence	6
4.	Literal Translation	3
5.	Borrowing	1
Σ		24

IV. DISCUSSION

The translation techniques found in the two Islamic children storybooks are as follow:

Borrowing

Borrowing is to take a word or expression straight from another language. It can be pure (without any change) or it can be naturalized (to fit the spelling rules in the target language). In *Ayo Belajar Manasik Haji*, borrowing technique is found in 12 terminologies, whereas in *Ayo Belajar Hadist* there is only one terminology. The borrowing technique is classified into pure borrowing and naturalized borrowing. *Thawaf* is an example of pure borrowing, while *Makah* (ST) – *Mecca* (TT) is naturalized borrowing.

Established Equivalence

Established equivalence is to use a term or expression recognized (by dictionaries or language in use) as an equivalent in the target language. There are 5 terminologies in *Ayo Belajar Manasik Haji* and 6 terminologies in *Ayo Belajar Hadist*. *Negara Arab Saudi* (ST) – *Saudi Arabia* (TT) and *masjid* (ST) – *mosque* (TT) is some examples of established equivalence.

Generalization

Generalization is to use a more general or neutral term. The words *pahala* and *murka* were translated into *reward* and *angry*, respectively are some examples of generalization.

Literal Translation

The literal translation is to translate a word or an expression word for word. *Tanah suci*, *kota suci*, and *shalat wajib lima waktu*, which were translated into *the holy land*, *the holy city*, and *the five obligatory prayers* are some examples of literal translation.

Amplification

Amplification is to introduce details that are not formulated in the source text. This technique is also known as an addition. There is only one data of amplification technique, i.e. *berzikir*, which was translated into *remembering Allah*.

Duplet Technique

Duplet technique is a combination of two translation techniques. *In Ayo Belajar Manasik Haji*, duplet technique is found in 9 terminologies. The duplet in the data is mostly the combination of literal translation and borrowing (7 terminologies). Others are amplification and borrowing (1 terminology), and established equivalence and borrowing (1 terminology). Meanwhile, in *Ayo Belajar Hadist* duplet technique is found in 8 terminologies. The duplet in the data is mostly the combination of generalization and borrowing (4 terminologies). Others are literal translation and borrowing (3 terminologies), and established equivalence and borrowing (1 terminology).

V. CONCLUSION

Translating religious terminologies is challenging, particularly if the target readers are children. The terminologies found in this study are from Arabic language, which was then translated into Indonesian and English. Therefore it actually involved three languages: Arabic, Indonesian, and English.

In translating the terminologies, the translator – and the writer as well – mostly used the loan words from Arabic language in the form of borrowing technique. Both the translated terminologies referred to the translation of the Holy Qur'an in Indonesian and English.

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