TRANSLATION PROCEDURES OF ISLAMIC TERMS IN “ISLAM BETWEEN WAR AND PEACE” BOOK
BY PROF. DR. K.H. ALI MUSTOFA YAKUB, MA

A Thesis
Submitted to Letters and Humanities Faculty
in Partial Fulfillment of the Requirement for the Degree of Strata One
ABSTRACT


This research discusses translation procedures were applied by the translator in a book “Islam between War and Peace” created by Prof. Dr. K.H. Ali Mustofa Yakub, MA. and comparing the data using Arabic and English dictionary. The objective of this research is aimed to know translation procedures were used by the translator especially in Islamic terms.

This research uses qualitative method to produce descriptive data in the form of describing the translation procedures proposed by Newmark. The data is conducted by reading the source language (henceforth SL) and the target language(henceforth TL) text, classifying the words based on the types of translation procedures proposed by Newmark, and analyzing the terms or words by Arabic and English dictionary.

After analyzing the data, eight types of translation procedures proposed by Newmark are found in the translation of “Islam between War and Peace“ book that contains of twenty six data. They are: Literal: 3, Transference: 9, Naturalization: 6, Reduction: 3, Addition: 1, Notes: 8, Paraphrase: 1, and Transposition: 4.
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The thesis entitled above has been defended before the Letters and Humanities Faculty’s Examination Committee on October 31st, 2017. It has already been accepted as a partial fulfillment of the requirements for the degree of strata one.

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DECLARATION

I hereby declare that this submission is my own and that, to the best of my knowledge and belief, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted for the award of any other institute of degree or diploma of the university or other institute of higher learning, except where due acknowledgement has been made in the text.

Jakarta, 31st October 2017

Ahmad Murodi
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The gratitude is expressed to my parents, H. Muhammad Bakri and Hj. Masripah for the useful advice and the financial support, my brother Muhammad Syafiq, and all my sisters Hj. Badi’ah, Siti Aisyah, Soliha, and Siti Munawaroh.

On this occasion, I want to say many thanks to my beloved family, who always pray for my success in the night and day. Their sacrifice will never be equally paid. I also want to give my gratitude to Dr. H. Muhammad Farkhan, M.Pd., as my paper work advisor who has given support, guidance and contribution in correcting and helping me in finishing this paper work.

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4. All the lectures of English Letters Department, who have taught and educated him during his studies at the campus.
5. All librarians in the Main Library of UIN Jakarta, FAH UIN Library, the main Library of University of Indonesia who help me to get many useful references for this paper work

6. All English Letters Department Student Class of 2013 and all of his friends who have been mutually telling each other to finish the thesis.

May Allah bless them all and gives them more than what they gave to me. Hopefully, this paper work gives much benefits for all people who read it.

Jakarta, October 31st, 2017

The Writer
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CHAPTER I

INTRODUCTION

A. Background of Study

Translation has purpose to make the audience understand about the message and information delivered by the author. The result of translation is considered successful if the translated text can provide similar meaning to the original text (Newmark: 48). Islamic religion and culture dominated the Arab world, as distinct from Christian religion and culture that prevail in the English-speaking world. Hence, religious and cultural principles influence different linguistic items in both languages. Kashgary noted that religious terms were chiefly culture-specific with zero dictionary equivalents (AnfaA. Alhumaid: 2015). The translation needs procedures because the procedure of translation is the step of activity to complete of translation. Nahid Yarahmadzehi, Ali Beikian & Freshteh Nadri (2013) stated in their research that Translation Procedures (TPs) are of utmost importance all throughout the work of translation. Procedures that are used by the translator would lead to disparity in translation and reflect different ideological views. Roswani Siregar (2016) stated in his research that Translation Procedures are methods applied by translators when they formulate an equivalence for the purpose of transferring elements of meaning from the Source Text (ST) to the Target Text (TT).
This research aims to know translation procedures used by the translator. This research is expected to help in the understanding part of the science of translation, that is the translation procedure, and also expected to lead and open up opportunities for other studies related to the topic proposed by me for example for different languages or sub-topics. The method used in this research is qualitative that tries to find the translation procedure applied by the translator. Qualitative research is research that relies on verbal data and other non numeric as the basis for analysis and problem solving under review (Farkhan: 2011). In this study the data is written text, I get the data from the book "Islam between war and peace" by Prof. Dr. K.H. Ali MustofaYakub, MA. Published by Darus Sunnah Maktabah in 2016. I analyze the data using qualitative techniques of analysis using Newmark relevant theory. To analyze the data, I conduct a few things, such reading, understanding, classifying, identifying, and analyzing the object of the research, and comparing the data with KBBI, Arabic and English dictionary.

B. Focus of the Study

Based on the background explained above, this research focuses on types of translation procedure proposed by Newmark were used by the translator in a book “Islam between War and Peace” from source text which is Indonesian text into target text which is English text.
C. Research Question

Based on the elaboration of the above, it would be nice to have the following question;

1. What type of translation procedure used by the translator in the translation from Indonesian into English in Islam between war and Peace book?
2. How are the results of translation procedures which are applied in Islam between War and Peace book according to Newmark’s method of translation?

D. Objective of the Study

This research aims to:

1. Know translation procedures used by the translator in the translation from Indonesian into English in “Islam between war and Peace” book.
2. Know the results of translation procedures which are applied in Islam between War and Peace book according to Newmark’s method of translation.

E. Significance of the Study

I hope that this research will enlarge and give significant impact to the study of the translation procedure especially in islamic terms. Besides, I also hope that this research will give educative information, enlarge the knowledge and become
one of the references research for other researchers including the student in English Letters Department while conducting the research about translation procedure.

**F. Research Methodology**

1. **The Method of Research**

   The method used in this research is qualitative method that tries to find the translation procedure applied by the translator. Qualitative research is research that relies on verbal data and other non numeric as the basis for analysis and problem solving under review (Farkhan: 2011).

2. **Technique of Data Collecting and Data Analysis**

   The technique data collecting used to this research is bibliographical technique (*teknik pustaka*). It means that the data are acquired from written sources (Subroto: 1992). This technique is also defined as documentation technique. Documentation technique is a process of data collecting through all kind of written records (Nawawi, Hadari:1992). The written sources can be from books, journals, magazines, scientific papers, legislation and so on. The process of data collecting and analysis is begun by some steps:

   a. Reading the source and translated text clearly to understand the text.
b. Then collecting data. The relevant data are written in the book Islam between War and Peace. The data are collected by classifying and identifying the cultural terms written in that book.

c. Analyzing the translation procedures that had been used by the translator based on Newmark’s theory.

d. Analyzing the methods of translation that had been used by the translator based on Newmark’s theory.

e. Comparing the data using KBBI, Lisanul Arab and Webster dictionary.

3. **Instrument of Analysis**

   Since the method of data collecting which is used in this research is bibliographical or documentation technique, the instrument applied of this research is data cards which are taken from islamic terms.

4. **Unit of Analysis**

   The unit of analysis of this research is the book "Islam between war and peace" by Prof. Dr. K.H. Ali MustofaYakub, MA. Published by Darus Sunnah Maktabah in 2010. The unit of analysis is the entire entity with all associated elements are the focus of study in this study (Farkhan: 2011)
CHAPTER II

LITERATURE REVIEW

A. Previous Research

Related to this title of research, there are some journals that have a relevant theme about the translation procedure. Anfal Alhumaid (2015) did some research that was about The Untranslatability of Islamic and Arabic Cultural Terms, the result showed that One of the biggest problems are religious and cultural-specific terms and notions that have few or no equivalents in the target language and require the application of compensatory translation techniques like loan or word-for-word translation usually accompanied by a brief description. Compared with this study, this study focused on Islamic terms found in the book and comparing the data with KBBI, Arabic and English dictionary. Similarly, Another research by Roswani Siregar (2016) was about Translation Procedures Analysis (proposed by Vinay and Darbelnet): English - Indonesian Motivational Book, The findings revealed nine translation procedures identified in this study. Those procedures and its frequency are as follows: Literal (181), Calque (5), Borrowing (32), Addition (105), Omission (33), Modulation (27), Transposition (24), Equivalence (21), and Adaptation (2). The finding revealed the proportion of literal translation and communicative translation are 50.70% and 49.30% respectively. Compared with this study, this study focuses on
the translation procedures proposed by Newmark. In addition, Mojtaba Moradi & Hossain Mohammad Sadeghi (2014) did the related research. The analysis of the data showed that four out of seven strategies proposed by Ivir (1987) have been adopted by the selected translators in this study, namely, literal translation, definition, borrowing and addition. However, the remaining three procedures, i.e. omission, substitution and lexical creation had no occurrence. And compared with this study, this study focuses on translation procedures proposed by Newmark. While in this research, I try to combine translation procedures proposed by Newmark and comparing the data with KBBI, arabic and english dictionary. I choose Webster for English dictionary and *Lisanul Arab* dictionary for the Arabic one. Therefore, this study is still interesting.

**B. Definition of Translation**

There are many definitions coming from many sources. Translation is simply defined as "the replacement of textual material in one language by equivalent textual material in another language" (Mehrdad & Arezo: 2016). Translation is an old communicating method between countries throughout the world. It is defined as transfer of ideas from one language into another (Daoud Khammyseh: 2015). Translation is the transfer of one linguistic production from one language to another language and it has fulfilled and met the original purpose in the text of the source language text and it is a skill, by which the translator replace the text and meaning of the source language by a text and meaning in the target language (Hussein:
2015). From those definitions, it can be concluded that translation is the replacing two languages, from source language into target language. Translation is an act of communication; not only rendering a text of source language into a text of target language, but also to send a message or information to the other.

C. The Methods of Translation

Newmark explains eight methods of translation into two perspective. The first perspective emphasizes on the source language (SL), and the other emphasizes on the target language (TL). Each perspective provides four methods of translation.

SL emphasis means that the translation follows what is common or normal in the source language, such as the structure, the lexis and the culture of the source language. The method that emphasize on the source language are:

a. Word-for-word Translation

In this method, the translator keeps the SL word order and uses the common equivalent words to express the meaning of the source text. The mechanical and cultural words are translated literally to make the translator easier to understand the text before translating it. The main use of word-for-word translation is either to understand the mechanics of the source language or to construe a difficult text as a pre-translation process.

b. Literal Translation
The translator tries to change the SL structure into TL structure, but the lexical words are translated singly out of context. As pre-translation process, literal translation indicates the problems to be solved.

c. Faithful Translation

A faithful translation tries to reproduce the contextual meaning of the SL, within the constraints of the TL grammatical structures. It transfers cultural words and preserves the degree of grammatical and lexical abnormality (deviation of SL norms) in the translation. It attempts to be completely faithful to the intentions and the text-realization of the SL writer.

d. Semantic Translation

Semantic translation differs from faithful translation only in as far as it must take more account of the aesthetic value (the beautiful and natural sound) of the SL text. The less important cultural words are translated by the neutral word or functional term, but not as the cultural equivalent. It is more flexible than the faithful translation in term of allowing the translator’s intuition works based on the original meaning.

Besides SL emphasis methods, Newmark also describes TL emphasis methods. In this method, the translator does not only consider the discourse, but also any other aspects, such as the structure, the lexis, and the culture on the TL. The methods that emphasize on the target language are:
a. Adaptation

It is the freest form of translation. This method transfers the cultural elements of SL into cultural elements of the TL. It is used mainly to translate drama or poem. The themes, characters and plots are usually preserved, but the SL culture converted to the TL culture and the text rewritten.

b. Free Translation

In this method, the translator usually paraphrases the content of the SL without considering the manner and form of original text, so the TL text can be longer or shorter than the original text. It is usually used on journalistic. Newmark explains the free translation as the method of translation, but he also objects to say that the result is a translation, because the TL text is much different from the SL.

c. Idiomatic Translation

Idiomatic translation reproduces the messages of the original text. However, it can give the wrong message, because in reproducing the message the translator colloquialisms and idioms in the TL that may have different meaning of the SL.

d. Communicative Translation

It attempts to render the exact contextual meaning of the original text considering the TL readers (their level of education, class and age).
The translation product conveys the meaning of the source text communicatively, so it can be read and understood easily by the reader.

D. Translation Procedures

There are several scholars and theorists who have written on the impact of one’s ideological world view on one’s translation and so many theorists have desired to develop a comprehensive and precise categorization of Translation Procedures. Translation procedures are used for translation of sentences and the smaller units of language. Islamic terms, which is the subject of this research, fits the definition of “small units of language”. I use the translation procedures of Newmark to analyze this research because it contains complete procedures. For more detail I describe the translation procedures proposed by Newmark as follow:

a. Definition of Translation Procedures

Translation procedures are methods applied by translators when they formulate an equivalence for the purpose of transferring elements of meaning from the Source Text (ST) to the Target Text (TT) (Roswani Siregar: 2016). Vinay and Darbelnet understand the term ‘translation procedure’ as all those processes that come into play when shifting between two languages (Anna Gil Bardaji: 2009). Translation procedures (TPs) are of utmost importance all throughout the work of translation (Nahid Yarahmadzehi, Ali Beikian & Freshteh Nadri: 2013).
b. Kinds of Translation Procedures

there are approximately sixteen procedures according to Newmark’s (1988) approach, I put it in table as listed below:

<table>
<thead>
<tr>
<th>NO</th>
<th>TRANSLATION PROCEDURES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Literal Translation</td>
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<tr>
<td>2</td>
<td>Transference</td>
</tr>
<tr>
<td>3</td>
<td>Naturalization</td>
</tr>
<tr>
<td>4</td>
<td>Equivalent (Cultural, Functional and Descriptive)</td>
</tr>
<tr>
<td>5</td>
<td>Synonymy</td>
</tr>
<tr>
<td>6</td>
<td>Through Translation</td>
</tr>
<tr>
<td>7</td>
<td>Paraphrase</td>
</tr>
<tr>
<td>8</td>
<td>Shifts or Transposition</td>
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<tr>
<td>9</td>
<td>Modulation</td>
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<tr>
<td>10</td>
<td>Recognized Translation</td>
</tr>
<tr>
<td>11</td>
<td>Translation Label</td>
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<tr>
<td>12</td>
<td>Compensation</td>
</tr>
<tr>
<td>13</td>
<td>Componential analysis</td>
</tr>
<tr>
<td>14</td>
<td>Reduction and Expansion</td>
</tr>
<tr>
<td>15</td>
<td>Couplets</td>
</tr>
<tr>
<td>16</td>
<td>Notes, Additions, Glosses</td>
</tr>
</tbody>
</table>

The definition of translation procedures above as follow:

1. **Literal translation** is a direct transfer of the source text into grammatical and idiomatically appropriate target text (Roswani Siregar: 2016) for example: *driving school* is translated into *sekolah menyetir*.

2. **Transference**: transference or borrowing is the process of transferring an SL word to a TL text. (Newmark: 1988) for example: *Mall* is translated into *Mall also*.

Some of the words that are usually transferred are:
a) The names of all living (except the Pope and one or two royals), and most
dead people.
b) The names of geographical and topographical things including the newly
independent countries such as Zaire, Malawi, unless they already have
recognized translation.
c) The name of periodicals and newspaper.
d) The titles of distranslated literally works, plays, and films.
e) Names of private companies and institutions.
f) The names of public or nationalized institutions.
g) The names of street names, addresses, etc.

3. **Naturalization**: this procedure succeeds transference and adapts the SL word first
to the normal pronunciation, then to the normal morphology (word-forms) of the
TL (Newmark: 1988). For example the word *Television* is translated into *Televisi* in
Indonesian.

4. **Cultural equivalent**: this is an approximate translation where an SL cultural
word is translated by a TL cultural word (Newmark: 1988). For example: the words
“time is money” in English is translated into “الوقت كالسيف” that means *time is
d sword* in Arabic.

5. **Functional equivalent**: it requires the use of a culture-neutral word (Newmark:
1988). For example: *samurai* is translated into *a Japanese traditional weapon to
fight*.
6. **Descriptive equivalent**: in this procedure the meaning of the culture bound term (CBT) is explained in several words. It is quite similar to the functional equivalent, the difference is that the descriptive equivalent does not describe the function of an SL word. For example: samurai is translated by its description into *the Japanese aristocracy from the eleventh to the nineteenth century; its function was to provide officers and administrations.*

7. **Synonymy**: it is a "near TL equivalent." This procedure is used for an SL word where there is no clear one to one equivalent, and the word is not important in the text. (Newmark: 1988). For example: *Saturday night* is translated into *malam minggu.*

8. **Through-translation**: or calque is to translate common collocation names of organizations literally. For example: *UNESCO* is translated into *UNESCO.*

9. **Paraphrase**: this is an amplification or explanation of the meaning of a segment of the text. It is used in an ‘anonymous’ text when it is poorly written, or has important implications and omissions. For example: *Ramadhan* is translated into *Bulan puasa kaum Muslimin.*

10. **Shift or Transposition**: is to make a shift in grammar from the Source Language (SL) to TL or involving a change in the grammar from SL to TL (Newmark: 1988). For example *first winner* is translated into *juara pertama* where the word “first” as an adjective that places in front of the phrase become “pertama” that comes in the end of phrase, this is because the grammatical in the SL does not exist in TL.
According to Newmark, as quoted by Sayogie (2014), transposition consist of four types of grammatical changes, those are:

a) Automatic transposition is caused by the grammatical structure of a language and offers the translator no choice. The change of plural into singular, e.g. *a pair of shorts* in English becomes *sebuah celana pendek* in Indonesian. The change of position of the adjective, e.g. *beautiful dress* is translated into *gaun yang indah*.

b) Transposition required when an SL grammatical structure does not exist in the TL, e.g. *kelas itu harus kamu ambil* is translated into *you should take that class*. The translation above shows that the object “kelas” in SL is located forward. This passive form does not exist in TL, so the sentence should be changed into active voice.

c) Transposition that is grammatically possible but may not accord with natural usage in the TL. For instance, the TL noun phrase can be shifted into a TL verb phrase, e.g. *We must all responsible for the existance of fresh water* is translated into *Kita semua bertanggung jawab untuk menjaga air bersih*.

d) Replacement of virtual lexical gap by a grammatical structure, e.g. *He is very pleasant, but his wife is arrogant* is translated into *ia sangat baik (sekali), tetapi istrinya sangat sombong*.

11. **Modulation**: it occurs when the translator reproduces the message of the original text in the TL text inconformity with the current norms of the TL, since the SL
and the TL may appear dissimilar in terms of perspective (Morena Braçaj: 2015). For example: *you should know that module writing takes time* is translated into *perlu diketahui bahwa menulis modul itu memakan banyak waktu* (in Indonesian).

12. **Recognized translation**: that is to render institutional terms by using its official or accepted translation. The translator can gloss it if he/she wants to show his/her disagreement with the official rendering. For example: *red rose* is translated into *mawar merah* (in Indonesian).

13. **Labeling**: a tentative translation, marked by inverted commas. It is often used with new institutional terms. (Bader S. Dweik & Hiyam M. Khaleel: 2017). For example: ‘*Heritage language*’ is translated into ‘*bahasa adat*’.

14. **Compensation**: it occurs when loss of meaning in one part of a sentence is compensated in another part (Newmark: 1988). For example: *Never did she visit her aunt* is translated into *wania itu benar-benar tega tidak menemui bibinya*.

15. **Componential analysis**: it means "comparing an SL word with a TL word which has a similar meaning but it is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components." (Morena Braçaj: 2015).

16. **Reduction and Expansion**: **Reduction** is the procedure of translation from SL text to TL text by eliminating some words, for example: the words *I like it* is translated into *Aku suka*, the word *it* in the SL is eliminated in the TL, this because the readers or the hearer had known the context. And **expansion** is the procedure of translation from SL to TL text by adding more words, for example:
I love her is translated into aku sangat menyukai dirinya, the word “sangat” is additional word because it is not written in SL.

17. **Couplets**: it occurs when the translator combines two different procedures (Morena Braçaj: 2015). For example: Sand dollar is translated into Dolar pasir—hewan laut lunak berbentuk seperti koin logam yang sering terhanyut ke tepi pantai. This sentence used two translation procedures: the first is the translation procedure of literal and second is the procedure of descriptive equivalent.

18. **Notes, additions, glosses**: that is to add extra information to clarify some cultural, technical and linguistic words or to express his/her opposition to the original text. For example: the word Islam is translated into Islam (The religious faith of Muslims including belief in Allah as the sole deity and in Muhammad as his prophet), in this example, the sentence used two translation procedures, firstly the word Islam is transferred first and then the word give an explanation in the end or sentence or in the brackets or it can be also at the bottom of page or appear at the form of “footnotes”.
CHAPTER III

RESULT AND DISCUSSION

A. Data Description

As said before that the data were taken from the book "Islam between war and peace" by Prof. Dr. K.H. Ali MustofaYakub, MA. Published by Darus Sunnah Maktabah in 2010. To collect the data, I use qualitative analysis using Newmark relevant theory agree with islamic terms. The collected data are 26, comparing data with KBBI, Lisanul Arab and Webster dictionary, then determining Translation Procedures proposed by Newmark, and the data is structured regularly from the lower pages to higher pages.

<table>
<thead>
<tr>
<th>NO</th>
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<th>ENGLISH</th>
<th>TRANSLATION PROCEDURES</th>
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<tbody>
<tr>
<td>1</td>
<td>Shalawat (p. 39)</td>
<td>Shalawat (p. 7)</td>
<td>Transference</td>
</tr>
<tr>
<td>2</td>
<td>Salam (p. 39)</td>
<td>Salam (p. 7)</td>
<td>Transference</td>
</tr>
<tr>
<td>3</td>
<td>Masjid (p. 39)</td>
<td>Masjid (mosque) (p. 7)</td>
<td>Transference, Notes</td>
</tr>
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<td>4</td>
<td>Muslim (p. 39-40)</td>
<td>Muslim populations (p. 7)</td>
<td>Addition</td>
</tr>
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<td>Imam (p. 41)</td>
<td>Imam (Leader) (p. 9)</td>
<td>Transference, Notes</td>
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<td>Revised Term</td>
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<td>6</td>
<td>Islam (p. 41)</td>
<td>Islam (p. 9)</td>
<td>Transference</td>
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<td>Amin (p. 42)</td>
<td>Amen (p. 10)</td>
<td>Naturalization</td>
</tr>
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<td>Al-Qur’an (p. 43)</td>
<td>Al-Qur’an (p. 11)</td>
<td>Transference</td>
</tr>
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<td>9</td>
<td>Hadis (p. 43)</td>
<td>Hadith (oral tradition) (p. 11)</td>
<td>Naturalization, Notes</td>
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<td>10</td>
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<td>Ayah (verses) (p. 11)</td>
<td>Naturalization, Notes</td>
</tr>
<tr>
<td>11</td>
<td>Kafir (p. 39)</td>
<td>kafer (disbelievers) (p. 7)</td>
<td>Naturalization, Notes</td>
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B. Data Analysis

This chapter analyzed about Translation Procedures in a book “Islam between War and Peace” book created by Prof. Dr. KH. Ali Mustofa Yakub, MA. By comparing the data with Arabic and English dictionary. For Arabic Dictionary, I choose *Lisan al-Arab*, while for English dictionary I choose Webster. And the analyses as follow:

1. Shalawat

| 23 | Jizyah (p. 54) | *jizyah* (a protection tribute) (p. 22-23) | Transference, Notes |
| 24 | Zakat (p. 61) | Zakah (Obligatory Charity) (p. 29) | Naturalization, Notes |
| 25 | Ridha (p. 63) | - | Reduction |
| 26 | Doa (p. 64) | Prayers (p. 32) | Transposition |

**Shalawat dan Salam semoga terlimpah kepada Nabi Muhammadصلى الله عليه وسلم yang menjalin persatuan umat, baik muslim maupun kafir.** (page 39)  

**Shalawat dan salam to the Prophet Muhammadصلى الله عليه وسلم who united the ummah (community), both Muslim and kafer (disbelievers).** (page 7)

In here, the translator preserves the word of *shalawat* that translated into *shalawat*. The translator does not translate into the target language in other words that approach, such as peace or the others. Perhaps, this is because there is no meaning
that approach to the word of *shalawat*. Then, it is feared, if the word of shalawat is translated to other words, it can not represent the meaning of the desired the source language to the target language. Therefore, translator takes the manner to preserve the word of *shalawat* without any change, this manner is called by procedure of transference.

In this translation, the word *shalawat* is transferred without any changes caused by some factors as mentioned before, but it would be nice if the translator give some additional information inside of the bracket or footnote that known as translation procedure of notes, so many people or the readers know what *shalawat* is. And if we look at the word translation it considered as faithful translation because it transferred the word and if we look the the whole translation of sentences it can be considered as communicative translation because the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

2. Salam

| Shalawat dan Salam semoga terlimpah kepada Nabi Muhammad صلی الله عليه وسلم yang menjalin persatuan umat, baik muslim maupun kafir. (page 39) | *Shalawat* and *salam* to the Prophet Muhammad صلی الله عليه وسلم who united the ummah (community), both Muslim and kafer (disbelievers). (page 7) |

The data above depicts the usage of Newmark’s Transference procedure. Because the translator used the same word that is the transfer of the word “salam”. In
this case, the translation is done by applying **transference** (loan word) has been popular in Indonesia and the translation can represent the source language concept.

The same as the first datum, the word *salam* is translated without any changes called as transference procedure, but in this translation the translator should not give additional information because the word *salam* is listed in webster dictionary. And if we look at the word translation it considered as faithful translation because it transferred the word and if we look the the whole translation of sentences it can be considered as communicative translation because the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text. According to dictionary of Islamic words and expression, the word *salaam* is translated into *peace* that means A key word and concept in Islam, to which the word Islam and Muslim are lexically related. One of the Divine Attributes of Allah is "as-salaam", and one of the names of Paradise is "daar assalaam". The word is also used in greeting, bidding farewell and inconcluding the "Salaah" (formal prayer) (Mahmoud Ismail Saleh: 2011).

3. Masjid

| Pada hari Selasa, 24 Maret 2009, beberapa Jurnalis Senior dari East-West Center, yang bermarkas di Honolulu, Hawai, Amerika Serikat, mengunjungi Masjid Istiqlal Jakarta. (page 39) | On Tuesday, March 24, 2009, some Senior Journalists from the East-West Center, based in Honolulu Hawaii USA, visited Masjid Istiqlal (the Istiqlal Mosque) in Jakarta. (page 7) |
In that sentence, the translator kept the word “Masjid” from the SL and give an explanation inside the bracket. From the data above, we can conclude that the translator used translation procedure of **Transferrence** and **Notes**, by transferring the word to TL then gave parenthese mark (sign) in target language.

In this translation, the translator keep the original word or source text for the word *Masjid* to translate in the target language, it is not very useful for the translator to transferred it because the word Masjid is well known to be translated as Mosque in the target language. And if we look at the word translation it considered as faithful translation because it transferred the word and if we look the the whole translation of sentences it can be considered as communicative translation because the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

4. **Muslim**

<table>
<thead>
<tr>
<th>Kunjungan ini merupakan bagian dari kegiatan Seminar Persahabatan Jurnalis Senior, sebuah program tahunan yang dilakukan oleh Jurnalis Senior dari Amerika dan beberapa negara di Asia, untuk mengunjungi negara-negaramajoritas <strong>Muslim</strong>. (page 39-40)</th>
</tr>
</thead>
<tbody>
<tr>
<td>This visit was part of the 2009 <strong>Senior Journalists Seminar Fellowship</strong>, an annual program carried out by some senior journalists from America and a number of countries in Asia, to visit several countries with substantial <strong>Muslim populations</strong>. (page 7)</td>
</tr>
</tbody>
</table>

From the data above, we can conclude that the translator used translation procedure of **Addition**, because the translator used some addition word such
“population”. This is shown in the usage of “population” which is not included in SL. In addition procedure, the translator gives additional information of SL word to make the translation more clear and easy to understand.

The translation considered as good translation, because the translator use some additional words to make the translation more clear and easy to understand and also did not look awkward. And if we look at the word translation and the whole sentence it considered as communicative the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

5. Imam

<table>
<thead>
<tr>
<th>Setelah berjalan-jalan dan melihat-lihat bangunan dan arsitektur Masjid Istiqlal, mereka diterima oleh Imam Besar Masjid Istiqlal, yang terhormat Bapak Prof. Dr. KH. Ali Mustafa Yaqub, MA, di ruang VIP Masjid Istiqlal. (page 41)</th>
</tr>
</thead>
<tbody>
<tr>
<td>After a brief tour to see the building and architecture of Masjid Istiqlal, the Seminar participants were received by the Grand Imam (Prayer Leader) of Masjid Istiqlal, the Honorable Sheikh Prof. Ali Mustafa Yaqub, MA., Ph.D., in the VIP Room of the Masjid. (page 9)</td>
</tr>
</tbody>
</table>

The data above shows that the translator used translation procedure of Transferrence and Notes as the way to translate this islamic terms, by transferring the word into TL then translator used parenthese mark in the target language.

In this translation, it should not use additional information or translation procedure in the target language because the word Imam is well known and listed in webster dictionary. And if we look at the word translation it considered as faithful
translation because it transferred the word and if we look the the whole translation of sentences it can be considered as communicative translation because the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

In the dictionary of Islamic words and expression the word “Imam” is translated into leader scholar that means the terms used to refer to a leading scholar or a founder of a school of Islamic law, usually in religious subjects, like imaam Bukhaari or imaam Abu Haniifah ... etc. And in this dictionary also translated the word “imam” into leader and head that means someone who leads the congregational worship or is a head of the Muslim community

6. Islam

| Kemudian mereka berdialog dengan Imam Besar tentang Islam. (page 41) | and afterwards they held a dialogue together with the Grand Imam on the subject of Islam. (page 9) |

According to data above, “Islam” is translated into “Islam”. From the data above we can conclude that the translator used translation procedure of Transference. Because the translator used the same word. In this case, the translator did not give an additional explanation or note about the meaning of the word “Islam”, because the word “Islam” is well known and listed in webster dictionary, so the translator should not give an explanation.
In this translation, it can be considered as good translation, and it should not use any information about the word *Islam* because it is well known and listed in webster dictionary. And if we look at the word translation it considered as faithful translation because it transferred the word and if we look the the whole translation of sentences it can be considered as communicative translation because the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

7. Amin

| Semoga Allah membalas amal baik mereka. Amin (page 42) | MayAllah reward their good deeds. Amen (page 10) |

According to the data above, the translator used translation procedure of **Naturalization**. In this case, the translator translated the word by modifying the spelling system and adjustment occurs by changing vowel *i* in the word *Amin* was chaged with vowal *e* into target text and the result translation is *Amen*. The word “Amin” is translated into “Amen”. Whether Amin or Amen is well known and listed in webster dictionary, so the translator should not give an explanation.

The translation above considered as good translation because the word Amin or Amen is listed in webster dictionary and the translator should not give any additional information because the word Amin or Amen is well known and the common use of the translation of the word Amin is Amen, that is why this translation
can be considered as good translation. And if we look at the word translation it considered as semantic translation because it neutralized the word and if we look the the whole translation of sentences it can be considered as communicative translation because the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

8. **Al-Qur’an**

Kemudian, melalui al-Qur’an dan Hadis Nabi Muhammad صلی الله علیه وسلم, Allah SWT memberikan panduan kepada kaum muslimin bagaimana menghadapi salah satu dari dua keadaan tersebut. (page 43)

| Kemudian, melalui al-Qur’an dan Hadis Nabi Muhammad صلی الله علیه وسلم, Allah SWT memberikan panduan kepada kaum muslimin bagaimana menghadapi salah satu dari dua keadaan tersebut. (page 43) | Therefore, Almighty God (who we know in Islam as Allah SWT) provides the Muslim people through the Holy al-Qur’an and the Hadith (oral traditions) of the Prophet Muhammad صلی الله علیه وسلم some ways to face either of those two situations. (page 11) |

The data shows the word *al-Qur’an* is translated into “*al-Qur’an*”. From the data above we can conclude that the translator used translation procedure of **Transference**, because the translator used the same word in target language.

The translation of the word *al-Qur’an* considered as very good translation because every book in Arabic language can be called Qur’an but by giving prefix *al* that means the only one, or that means *al-Qur’an* or holy book that intended for Muslim. And if we look at the word translation it considered as faithful translation because it transferred the word and if we look the the whole translation of sentences it can be considered as communicative translation because the translator seems to
convey the meaning or the message of the source language, so the reader can easily understand the text.

In the dictionary of Islamic words and Expressions, the word “Al-Qur’an” is translated into “The Qur’an” that means The Exact Words of Allah revealed to the Prophet Muhammad (PBUH) through Archangel Gabriel, and It consists of 114 chapters. The word "qu'aan" means reading or recitation (Mahmoud Ismail Saleh: 2011).

9. Hadis

Kemudian, melalui al-Qur’an dan Hadis Nabi Muhammad صلی الله عليه وسلم, Allah SWT memberikan panduan kepada kaum muslimin bagaimana menghadapi salah satu dari dua keadaan tersebut. (page 43)

Therefore, Almighty God (who we know in Islam as Allah SWT) provides the Muslim people through the Holy al-Qur’an and the Hadith (oral traditions) of the Prophet Muhammad صلی الله عليه وسلم some ways to face either of those two situations. (page 11)

From the data above, we can conclude that the translator used translation procedure of Naturalization and Notes as the way to translate this islamic terms, becuase the translator used parenthese mark (sign) in target language. The word “Imam” is Neutralized red first, and then the translator gave the explanation (oral traditions) in the bracket.

In this translation, the translator should not give any additional information for the word hadith because it is well known and listed in webster dictionary. And if we look at the word translation it considered as semantic translation because it
neutralized the word and if we look the whole translation of sentences it can be considered as communicative translation because the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

In the dictionary of islamic words and expressions, the word Hadis is translated into Prophetic tradition that means A report about the Prophet Muhammad (PBUH) saying or doing something, or reacting to something (approving or disapproving of it). The authenticity of the report (hadeeth) depends on the reliability of the narrator(s) (Mahmoud Ismail Saleh: 2011).

10. Ayat

| Dalam al-Qur’an banyak ayat yang berbicara tentang perang, dan banyak pula ayat yang berbicara tentang damai. (page 43) | In the Holy al-Qur’an many ayah (verses) speak about war, and many other ayah speak about peace. (page 11) |

From the data above we can conclude that translator used translation procedure of Naturalization and Notes as the way to translate this islamic terms, because the translator used parenthese mark in the target language. The word “Ayat” is neutralized first followed it pronunciation in Arabic, and then the translator gave the explanation (verses) in the bracket.

In this translation it looks like the translator using arabic pronunciation for the word Ayat become Ayah, the translator should not translate the word Ayat in SL into Ayah, because the word Ayah has different meaning in the target language and the
word *verse* can represent the word *Ayat* in target language and it is well known. And if we look at the word translation it considered as semantic translation because it neutralized the word and if we look the the whole translation of sentences it can be considered as communicative translation because the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

In the dictionary of islamic words and expressions, the word *Ayat* is translated into Sign, Verse, proof and evidence (Mahmoud Ismail Saleh: 2011).

11. Kafir

| Shalawat dan Salam semoga terlimpah kepada Nabi Muhammad صلی الله عليه وسلم yang menjalin persatuan umat, baik muslim maupun kafir. (page 39) | Shalawat and salam to the Prophet Muhammad صلی الله عليه وسلم who united the ummah (community), both Muslim and kafir (disbelievers). (page 7) |

From the data above we can conclude that translator used translation procedure of *Naturalization* and *Notes* as the way to translate this islamic terms, because the translator used parenthese mark in the target language. The word “*Kafir*” is neutralized first, and then the translator gave the explanation (disbelievers) in the bracket.

The translator should not transferred the word kafir into kafer, because it is not listed in webster dictionary, the translator just translate the word kafir into disbeliever because it is well known can represent it and listed in webster dictionary.
And if we look at the word translation it considered as semantic translation because it neutralized the word and if we look the the whole translation of sentences it can be considered as communicative translation because the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

According to dictionary of Islamic words and expressions, the word kafir is translated into unbeliever and infidel that means Someone who does not believe in Islam and its teachings (Mahmoud Ismail Saleh: 2011).

12. Musyrik

| Perang melawan orang **musyrik**. (page 50) | Battles between the Muslims and **the disbelievers**. (page 18) |

From the data above we can conclude that the translator used translation procedure of **Transposition**, because the translator changed the word “Musyrik” as singular word became “The Disbelievers” as plural one.

According to data above I conclude that the translator did not choose the right word choice for the translation of the word “Musyrik” because **disbeliever** is the right word choice for **kafir**. And if we look at the word translation and the whole sentence it considered as communicative the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.
In the dictionary of islamic words and expressions, the word Musyrik is translated into polytheist and pagan that means a person worships more than one god, or associates partners with God (Mahmoud Ismail Saleh: 2011).

13. *Umm al-Mu’minin*

| Shofiyah masuk islam, lalu menjadi *Umm al-Mu’minin* (ibu orang-orang mukmin). (page 55-56) | His daughter Shofiyah married the Prophet صلّى الله عليه وسلم and she converted to Islam, and become known as *Umm al-Mu’minin* (the mother of the believers), (page 24) |

From the data above we can conclude that the translator used translation procedure of **transference** because the translator transferred the word *Umm al-Mu’minin* as it is.

This translation can be considered as good translation but it would be good if the translator give more additional information about the word *Ummul-Mu’minin* in footnote not in bodynote because the translation in the bodynote just show literal translation for that word. And if we look at the word translation it considered as faithful translation because it transferred the word and if we look the the whole translation of sentences it can be considered as communicative translation because the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

In the dictionary of islamic words and expressions, the word *Umm al-Mu’minin* is translated into Mother of the believers that means This term refers to any
of the wives of the Prophet (PBUH). (See the Qur'an, 33: 6). They should be shown due respect, and a Muslim was not allowed to marry a former wife of the Prophet Muhammad (PBUH). The term is based on the Qur'anic declaration in Chapter 33, verse 6. One of the special rulings regarding them is that no one can marry them after the death of the Prophet (PBUH) (Mahmoud Ismail Saleh: 2011).

14. Zoroaster

| Di Bahrain dan di daerah timur, banyak tinggal pemeluk agama Zoroaster (Majusi). (page 56) | In Bahrain and in the east of the peninsula, there were many **Zoroasters** (followers of a Persian religion). (page 25) |

From the data above we can conclude that translator used translation procedure of **Transposition** and **Paraphrase**, the translator translated zoroaster that qualifies as singular into zoroasters that qualifies as plural in the target language, and this is called as transposition. The word “majusi” in the bracket of source language (SL) is translated into (followers of a Persian religion) in the bracket too for the target language (TL) and so this is called as Paraphrase.

The translation above has good translation, but it would be better the translator give more additional information about the word Zoroaster in footnote because it has many spaces to have many words inside it. And if we look at the word translation and the whole sentence it considered as communicative the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.
15. Munafik

| Hai Nabi, perangilah orang-orang kafir dan orang-orang munafik dan bersikap keraslah terhadap mereka. (page 58) | O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites. (page 27) |

From the data above we can conclude that translator used translation procedure of **literal**, because the translator translated literally. This because the translator translated the word that has equal meaning in target language.

That translation has good translation because the word *Munafik* is equivalent for the word *hypocrite* in the target language. And if we look at the word translation it considered as literal translation because it translated literally the word and if we look the the whole translation of sentences it can be considered as communicative translation because the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

According to dictionary of Islamic words and expression, the word *Munafik* is translated into Hypocrite that means Someone who pretends to be a believer, while he is not, in order to deceive others (Mahmoud Ismail Saleh 2011).

16. Neraka Jahannam

| Tempat mereka adalah neraka Jahannam dan itu adalah seburuk-buruk tempat kembali. (page 59) | and be harsh against them, their abode is Hell, and worst indeed is that destination (page 27) |
In the translation above, the reduction occurred when the translator did not translate the word “Jahannam”, there are many kinds of hell, and “Jahannam” is one of the kinds, it is not very necessary to translate “Jahannam” because the message has been transferred even not in specific. From the data above we can conclude that translator used translation procedure of **Reduction**, because the translator reduced the word “Jahannam,” because hell means only “Neraka”.

This translation considered as good translation because in the target language there is no level for the word Jahannam as in Arabic language. And if we look at the word translation and the whole sentence it considered as communicative the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

In the dictionary of Islamic words and expressions, the word “Jahannam” is translated into Hell that means the place as the punishment for those who reject the truth and fight it (Mahmoud Ismail Saleh: 2011).

17. Syahadat

| Meskipun mereka mengucapkan syahadat, jika mereka tidak mematuhi aturan islam, maka pemimpin muslim diwajibkan untuk memerangi mereka. (page 61) | - |
From the data above we can conclude that translator used translation procedure of **Reduction**, because the translator did not translate the sentence, so the word can not be translated.

The word *syahadat* in that translation can not be translated because the whole sentence is not translated, it would be better if the translator can translate whole sentence even the message has been transferred. And if we look at the word translation and the whole sentence it considered as communcative the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

In the dictionary of Islamic words and expressions, the word “Syahadat” is translated into *The Shahadah* that means The declaration that one bears witness that there is no deity except Allah (and that Muhammad {PBUH} is His messenger) . Sometimes, it is called "kalimat ash-shahadah" or "ash-shahadaatanaa" (the two testimonies') that means Testifying that (1) there is no deity except Allah and (2) that Muhammad is the messenger of Allah (Mahmoud Ismail Saleh: 2011).

**18. Ramadhan**

| Danpara pembangkang zakat juga wajib diperangi, kendati mereka mengerjakan shalat lima kali sehari, berpuasa pada bulan **Ramadhan** dan pergi haji ke Baitullah. (page 61) | Therefore, those Muslims who refuse to pay zakah, even though they pray five times a day, fasting the **Ramadhan**, and carry out the pilgrimage to Makkah (Mecca) to perform the Hajj can legally be attacked by the Muslim government. (page 29) |
According to this data, the word “Ramadhan” is translated into “Ramadhan”, in this case the translator did not give an additional explanation or note about the meaning of the word “Ramadhan”. And also, the translator did not mark the word of “Ramadhan” using Italic writing form, because this word is well known and has been listed in webster dictionary. From the data above we can conclude that translator used translation procedure of Transference, because the translator used the same word in target language.

The word Ramadhan in the source language is transferred in target language, it would be better if the translator naturalized it become the word Ramadan, because what listed in webster dictionary is Ramadan. And if we look at the word translation it considered as faithful translation because it transferred the word and if we look the the whole translation of sentences it can be considered as communicative translation because the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

According to dictionary of Islamic words and expressions, the word “Ramadhan” is translated into “Ramadan” that means The ninth month of the Muslim calendar which is the month of fasting. This is the month in which the Qur'an was first revealed. (See the Qur’an, 2: 185)(Mahmoud Ismail Saleh: 2011).

19. Haji

| Danpara pembangkang zakat juga wajib | Therefore, those Muslims who refuse to |
As the data above, shows that the word “Haji” in SL translated into “the Hajj”. From the data above we can conclude that translator used translation procedure of Naturalization. In this case, both words (“Haji” in SL and “Hajj” in TL) are adapted form arabic language “حج”, so we can classify this translation as a Naturalization.

The translation of the word haji in source language considered as good translation because it has an equivalent word that is Hajj. And if we look at the word translation it considered as semantic translation because it neutralized the word and if we look the the whole translation of sentences it can be considered as communicative translation because the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

According to dictionary of Islamic words and expressions, the word “Haji” is translated into pilgrimage to Mecca that means the fifth corner-stone of Islam which should be performed by every able, adult Muslim once in his/her life time. It has to be performed in a very specific manner, at the time specified in the month of pilgrimage (“DhulHijjah”) (Mahmoud Ismail Saleh: 2011).

20. Baitullah
From the data above we can conclude that translator used translation procedure of **Literal** and **Notes**, because the translator used parenththese mark in the target language. The word “Baitullah” is translated literally in the target language then the translator give an explanation in brackets to clear the transliteration that usually exist in English. While in Mojtaba Moradi and Hossain Mohammad Sadeghi research (2014), comparing the data for “Baitullah” word, all agree using “sacred house” for the translation of the word “Baitullah”.

In this translation the translator describe the word *Baitullah* in other word, but it would be better if the translator did not use the pronunciation of Arabic language for the word Mecca and the translator should delete it because the word Mecca can represent the translation and it listed in webster dictionary. And if we look at the word translation it considered as literal translation because it translated literally the word and if we look the the whole translation of sentences it can be considered as communicative translation because the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

**21. Shalat**
Sebagaimana Islam juga memerintahkan pemimpin negara muslim untuk memerangi para pembangkang zakat, kendati mereka mengerjakan *shalat* lima kali sehari, berpuasa pada bulan Ramadhan dan berhaji ke Makkah. (page 63)

This includes such Muslims as those who refuse to pay *zakah* (obligatory charity) even though they *pray* five times a day, fast during Ramadhan, and carry out the pilgrimage to Makkah (Mecca) to perform the Hajj. (page 31)

From the data above we can conclude that translator used translation procedure of Transposition, because the translator changed the word “Shalat” as a noun became “pray” as a verb.

The translation of the word shalat in source language as a noun become pray in the target language considered as good translation because the translator tried to make the translation clear and easy to understand. And if we look at the word translation and the whole sentence it considered as communicative the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

According to dictionary of Islamic words and expressions, the word “Shalat” is translated into Formal prayer that means The prayer that one performs, not just says, like the regular five daily prayers, which consists of standing, bowing, prostration and sitting, in a particular manner and order, while reciting certain verbal prayers. This is contrasted with "du'aa" (supplication) (Mahmoud Ismail Saleh: 2011).

22. Berpuasa
<table>
<thead>
<tr>
<th>Sebagaimana Islam juga memerintahkan pemimpin negara muslim untuk memerangi para pembangkang zakat, kendati mereka mengerjakan shalat lima kali sehari, <strong>berpuasa</strong> pada bulan Ramadhan dan berhaji ke Makkah. (page 63)</th>
<th>This includes such Muslims as those who refuse to pay zakah (obligatory charity) even though they pray five times a day, <strong>fast</strong> during Ramadhan, and carry out the pilgrimage to Makkah (Mecca) to perform the Hajj. (page 31)</th>
</tr>
</thead>
</table>

From the data above we can conclude that translator used translation procedure of **literal**, because the translator translated literally. This because the translator translated the word that has equal meaning in target language, and that word is a common used in the target language.

This translation of the word **berpuasa** considered as good translation because it has an equivalent word that is **fast**. And if we look at the word translation it considered as literal translation because it translated literally the word and if we look the the whole translation of sentences it can be considered as communicative translation because the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

According to dictionary of Islamic words and expressions, **Sawm** (fasting) in Islam, means complete abstention from food, drinks and sexual intercourse from pre-dawntime (about 2 hours before sunrise in normal zones) until sunset (Mahmoud Ismail Saleh: 2011).

**23. Jizyah**
Kemudian datanglah seorang walikota Aylah yang bernama Yuhanah, mengajukan perdamaian kepada Rasulullah صلی الله عليه وسلم dengan membayar jizyah. (page 54)  

| Kemudian datanglah seorang walikota Aylah yang bernama Yuhanah, mengajukan perdamaian kepada Rasulullah صلی الله عليه وسلم dengan membayar jizyah. (page 54) | At that time, Yohanah, the judge of the Aylah region, came to the Prophet Muhammad صلی الله عليه وسلم to make peace with him by giving him jizyah (a protection tribute). (page 22-23) |

From the data above we can conclude that translator used translation procedure of **Transference** and **Notes**, because the translator used parentheses mark in the target language. The word “Jizyah” is transferred first, and then the translator gave the explanation (a protection tribute) in the bracket.

This translation considered as good translation, but it would be better if the translator give more additional information about the word *Jizyah* in footnote. And if we look at the word translation it considered as faithful translation because it transferred the word and if we look the the whole translation of sentences it can be considered as communicative translation because the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

According to dictionary of Islamic words and expressions, the word *Jizyah* is translated into **Protection tax** that means **The head tax paid by non-Muslim citizens to the Islamic state which is responsible for their protection** (Mahmoud Ismail Saleh: 2011).

24. Zakat
Islam Memerangi Pembangkang Zakat (page 61) | Islam Fights Those Muslims Who Refuse to Pay Zakah (Obligatory Charity) (page 29)

From the data above we can conclude that translator used translation procedure of **Naturalization** and **Notes**, because the translator used parenthese mark in the target language. The word “Zakat” is neutralized first, and then the translator gave the explanation (Obligatory Charity) in the bracket. While in Mojtaba Moradi and Hossain Mohammad Sadeghi research (2014), comparing the data for “Zakat” word, there are three different words for the translation of the word “Zakat”. Shakir translation using “poor-rate”, Yusuf Ali using “regular charity” and Pickthall using “poor-due”.

The same as previous datum, the translator should give more additional information about the word Zakat and not always use pronunciation of Arabic to have good translation. And if we look at the word translation it considered as semantic translation because it neutralized the word and if we look the the whole translation of sentences it can be considered as communicative translation because the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

25. Ridha

| Semoga buku kecil ini dicatat oleh Allah sebagai amal shalih yang memeroleh ridha-Nya, karena Allah Maha | Semoga _
From the data above we can conclude that translator used translation procedure of **Reduction**, because the translator did not translate the sentence, so the word cannot be translated.

The same as the word *syahadat*, The word *Ridha* in this translation cannot be translated because the whole sentence is not translated, it would be better if the translator can translate whole sentence even the message has been transferred. And if we look at the word translation and the whole sentence it considered as communicative the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

According to dictionary of Islamic words and expressions, the word *Ridha* is translated into *Contentment* that means *Feeling satisfied with whatever one has or befalls him* (Mahmoud Ismail Saleh: 2011).

### 26. Doa

<table>
<thead>
<tr>
<th>Semoga buku kecil ini dicatat oleh Allah sebagai amal shalih yang memeroleh ridha-Nya, karena Allah Maha Mendengar, Maha Dekat, dan Maha Pengabul Doa. (page 64)</th>
<th>Hopefully this small book will be counted as a good deed in the Hereafter, because Allah is the All-Hearing, the Most-Near, and All-Accepting of our prayers. (page 32)</th>
</tr>
</thead>
</table>

From the data above we can conclude that translator used translation procedure of **Transposition**, because the translator changed the word “Doa” as singular word became “prayers” as plural one.

The translation shows good translation because the word *prayers* can represent for the word *doa*. And if we look at the word translation and the whole sentence it considered as communicative the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

According to dictionary of Islamic words and expressions, the word *Doa* is translated into Supplication and verbal prayer that means Praying to Allah (Mahmoud Ismail Saleh: 2011).
A. Conclusion

After analyzing some translation procedures used in “Islam between War and Peace” book and its translation, I conclude that the process of reforming the source language to the target language used the method of semantic translation, which emphasizes on the source language (SL). Semantic translation tries to keep the aesthetic value (the beautiful and natural sound) of the SL text, within the constraints of the TL grammatical structures.

After analyzing the data, eight types of translation procedures proposed by Newmark are found in the translation of “Islam between War and Peace“ book that contains of twenty six data. They are: Literal: 3, Transference: 9, Naturalization: 6, Reduction: 3, Addition: 1, Notes: 8, Paraphrase: 1, and Transposition: 4. Eight strategies were used, the commonly found procedures here are Notes and Transference. As a conclusion, the translator tries to keep an originality and tries to make readers easier to understand what is written in the book.

B. Suggestion

I give some suggestions from this research are as follow:
1. For the students especially, and for the readers who do not have adequate knowledge about the translation of Islamic terms to be vigilant and alert to the literary works. Translating the book into target language needs a lot of shrewdness and prudence from a translator to capture the meaning in the text and convey a good source into the target language without the change of meaning. The translation also should have aesthetic value, beside understandable and in accordance with the rules of the target language.

2. For other researchers who want to do the same research, it is suggested to broaden the scope of the study with a deeper analysis to find another pattern unidentified in this paper.
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**Dictionaries**


APPENDICES
**Etimology of Islamic Words in Indonesian Language**

- **Al-quran**

According to:

**KBBI:** Alquran: the holy book of Muslims containing the word of Allah that was revealed to the Prophet Muhammad, by the intercession of the angel Gabriel to be read, understood, and practiced as a guide or guide of life for mankind (KBBI: 2007, 33)

**Lisanul Arab dictionary:** القرآن: is derivation of “قرأ” which means Noble sent, presented simply for its glory, called Al-Qur’an because it contains many suras (division of Al-Qur’an). (Muhammad Ibn Mukrim: 1414 H, 128)

**Webster dictionary:** Al-co-ran: al-qur’an. (Merriam-Webster’s: 2014, 29)

- **Amin**

According to:

**KBBI:** Amin: accept it; grind it; so it should be (said at the time of prayer or after prayer) (KBBI: 2007, 38)

**Lisanul Arab dictionary:** آمين: is word saying in the end of praying, means O Allah! Answer (our prayer). (Muhammad Ibn Mukrim: 1414 H, 26)

**Webster dictionary:** Amen: used to express solemn ratification (as of an expression of faith) or hearty approval as of an assertion. (Merriam-Webster’s: 2014, 39)

- **Ayat**

According to:
KBBI: Ayat: address or sign; 2. a few sentences which constitute the unity of intent as part of the sura in the holy book of the Qur'an; 3. some sentences which constitute the unity of intent as part of the article of the law 4. true reality; evidence (KBBI: 2007, 81).

Lisanul Arab dictionary: آية: means sign, Abu Bakr said: it’s called Ayah because it is a sign that breaks kalam from one to another, and it’s called as Ayah because it contains many words of Al-Qur’an. (Muhammad Ibn Mukrim: 1414 H, 62)

Webster dictionary: Verse: 1. a line of metrical writing, 2 a (1): metrical language (2) metrical writing distinguished from poetry especially by its lower level of intensity, 3. STANZA, 4. One of the short divisions into which a chapter of the Bible is traditionally divided. (Merriam-Webster’s: 2014, 87)

- Baitullah

According to:

KBBI: Baitullah: Baitulharam52 (KBBI: 2007, 91)

Lisanul Arab dictionary: بيت الله: means al-Ka’bah, and Al-Ka’bah means room. (Muhammad Ibn Mukrim: 1414 H, 178)

Webster dictionary: Mecca: a destination of pilgrims in the Islamic world, a place regarded in a center for a specified group, activity, or interest. (Merriam-Webster’s: 2014, 798)

- Doa

According to:

KBBI: Doa: request (hope, request, praise) to God (KBBI: 2007, 271)
**Lisanul Arab dictionary:** دعاء: is derivation of (دعاء) means calling and *Doa* asking for help, and sometimes means worship, and *Doa* has three meanings: firstly means to unify and praise Allah, secondly asking for forgiveness and blessing, and third asking for good fate. (Muhammad Ibn Mukrim: 1414 H, 257)

**Webster dictionary:** prayer: 1 a (1) An address (as a petition) to God or a god in word or thought (said a~ for the success of the voyage (2) a set order of words used in praying, b, an earnest request or wish, 2. The act or practice of praying to God or a god (kneeling in~), 3. a religious service consisting chiefly of prayers – often used in plural, 4. Something prayed for, 5. a slight chance. (Merriam-Webster’s: 2014, 975)

- **Hadis**

According to:

**KBBI:** Hadis: words, deeds, decrees of the Prophet Muhammad. Narrated or told by a companion of prophet to explain and determine Islamic law: it is narrated by the closest companions of the Prophet; the second source of Islamic teachings after the Qur'an(KBBI: 2007, 380)

**Lisanul Arab dictionary:** الحديث: means the opposite of “Old” also means The news.(Muhammad Ibn Mukrim: 1414 H, 131)

**Webster dictionary:** Hadith: 1. a narrative record of the sayings or customs of Muhammad and companions, 2. The collective body of traditions relating to Muhammad and his companions. (Merriam-Webster’s: 2014, 560)

- **Haji**
According to:

**KBBI:** Haji: The fifth pillar of Islam (obligatory worship) that must be done by a Muslim who is able to visit the Ka'bah in the month of Hajj and perform the practice of Hajj, such as ihram, tawaf, sai, and wukuf; 2. The name for the one who has made a pilgrimage to Mecca to fulfill the fifth pillar of Islam (KBBI: 2007, 381)

**Lisanul Arab dictionary:** حج: means intension/wish, as epistemology means intended to face Bayt (Ka’bah) and doing what is prescribed whether Obligatory or Sunna. (Muhammad Ibn Mukrim: 1414 H, 226)

**Webster dictionary:** Hajj: the pilgrimage to Mecca prescribed as a religious duty for Muslims. (Merriam-Webster’s: 2014, 561)

- **Imam**

According to:

**KBBI:** Imam: 1. The leader of the prayer (such in the Friday prayer); 2. Leader; head (of country etc.) 3. (used also as title of) leader 4. the leader of the school 5. Priest who sacrifices mass or leads a church ceremony; 6. padre; (KBBI: 2007, 425)

**Lisanul Arab dictionary:** إمام: Every single person who commands a community (or group), and Etc. (Muhammad Ibn Mukrim: 1414 H, 24)

**Webster dictionary:** Imam: 1. The prayer leader of a mosque, 2. a Muslim leader of the line of Ali held by Shiites to be the divinely appointed, sinless, infallible successor of Muhammad, 3. Any of various rulers that claim descent from Muhammad and exercise spiritual and temporal leadership over a Muslim region. (Merriam-Webster’s: 2014, 620)
• **Islam**

According to:

**KBBI**: Islam: religion taught by the Prophet Muhammad, guided by the holy book of the Qur'an which was revealed to the world through the revelation of Allah SWT. (KBBI: 2007, 444)

**Lisanul Arab dictionary**: إسلام: is derivation of the word "سلام" means congestion, and Islam is showing submission, enforcing the Law of Islam, and doing what Prophet ordered. (Muhammad Ibn Mukrim: 1414 H, 293)

**Webster dictionary**: Islam: submission (to the will of God), 1. The religious faith of Muslims including belief in Allah as the sole deity and in Muhammad as his prophet, 2a: the sivilization erected upon Islamic faith, b: the group of modern nations in which Islam is the dominant religion. (Merriam-Webster’s: 2014, 663)

• **Jahanam**

According to:

**KBBI**: Jahanam: 1. damned; evil 2. wretched; perish 3. sea of fire which is the place for torturing in the afterlife (KBBI: 2007, 450)

**Lisanul Arab dictionary**: جهنم: is The very bottom of something, Al-Azhari said: there are two different definition of Jahannam, firstly Yunus Ibn Habib and many Nahwiyyin said: Jahannam is the name oh hell which Allah torments his creators in the hereafter, and it is A’jamiy. And others said: Jahannam is Arabic, it is called Jahannam because its deep depth. (Muhammad Ibn Mukrim: 1414 H, 112)
**Webster dictionary: Hell:** 1 a (1) a nether world in which the dead continue to exist, (2) the nether realm of the devil and the demons in which the damned suffer everlasting punishment, 2. a place or state, torment, or wickedness. (Merriam-Webster’s: 2014, 578)

- **Jizyah**

  According to:

  **KBBI:** Jizyah: tribute or taxes imposed on non-Muslim people by the Islamic (Islamic) government which conquered it (lastly abolished by Caliph Umar ibn Khatab) (KBBI: 2007, 475)

  **Lisanul Arab dictionary:** جزية: means tax of earth, AL-Jauhari said: Jizyah is what is taken from Ahl Adz-Dzimmah (non Muslim which stay under Governor of Islam). (Muhammad Ibn Mukrim: 1414 H, 146)

  **Webster dictionary: protection:** the act of protecting (998). **Tribute:** 1 a: a payment by one ruler or nation to another in acknowledgment of submission or as the price of protection, b: an excessive tax, rental, or tariff imposed by a government, sovereign, lord, or landlord, 2. something given or contributed voluntarily as due or deserved. (Merriam-Webster’s: 2014, 1335)

- **Kafir**

  According to:

  **KBBI:** Kafir: people who don’t believe in Allah and his Messenger (KBBI: 2007, 489)

  **Lisanul Arab dictionary:** كافر: means the opposite of believe, did not thank Allah’s grace, Al-Azhari said: the real meaning of Kufr is “closure/closed”, and kafir also means night
darkness, and Kafir also means Who lose his *iman* (belief). (Muhammad Ibn Mukrim: 1414 H, 144-146)


- **Majusi**
  According to:

  **KBBI:** Majusi: followers of religion that worship fire (in Persia) (KBBI: 2007, 700)

  **Lisanul Arab dictionary:** مَجْوُسُي: the followers of Majusi religion, and *Majus* is Kind of school (of thought). (Muhammad Ibn Mukrim: 1414 H)

  **Webster dictionary:** Zoroastrianism: a persian religion founded in the sixth century B.C by the prophet Zoroaster, promulgated in the Avesta, and characterized by worship of a supreme god Ahura Mazda who requires good deeds for help in his cosmic struggle against the evil spirit Ahriman. (Merriam-Webster’s: 2014)

- **Masjid**
  According to:

  **KBBI:** Masjid: house or building where Muslims pray (KBBI: 2007, 719)

  **Lisanul Arab dictionary:** مسجد: is derivation of “سجد” (put one’s forehead on earth), means which is prostrated inside of it. (Muhammad Ibn Mukrim: 1414 H, 204)

  **Webster dictionary:** Mosque: a building used for public worship by Muslims. (Merriam-Webster’s: 2014, 809)
• **Munafik**

According to:

**KBBI:** Munafik: pretending to believe or be faithful etc. to religion etc., but in truth not in heart; likes (always) to say something that does not match his deeds; two-faced (KBBI: 2007, 763)

**Lisanul Arab dictionary:** منافق: Dzur-Rummah said: it is called Munafiq because going inside and outside the hole (of Wild Animal) on earth. (Muhammad Ibn Mukrim: 1414 H, 359)

**Webster dictionary:** hypocrite: 1. A person who puts on a false appearance of virtue or religion, 2. A person who acts in contradiction to her or his stated beliefs or feelings. (Merriam-Webster’s: 2014, 612)

• **Muslim**

According to:

**KBBI:** Muslim: adherents of Islam (KBBI: 2007, 767)

**Lisanul Arab dictionary:** مسلم: دخيلة means congestion, and Muslim means someone who shows his submission, enforces the law of Islam, and do what Prophet orders, Abu Bakr Muhammad Ibn Basyar said: two characters of Muslim (one can be called is Muslim): firstly, obey what Allah orders, and secondly sincer to worship Allah. And Narrated from Prophet Muhammad “Muslim is who is safe from his tongue and his hand (mistake). (Muhammad Ibn Mukrim: 1414 H, 293)

- **Musyrik**

According to:

**KBBI:** Musyrik: 1. People who ally Allah, 2. People who worship idols (KBBI: 2007, 768)

**Lisanul Arab dictionary:** مشرك: is derivation of شريك (cooperation), Syirk means ally Allah, then Musyrik is Someone who allies Allah. (Muhammad Ibn Mukrim: 1414 H, 449)

**Webster dictionary:** disbeliever: One who do not believe (in Allah). (Merriam-Webster’s: 2014, 617)

- **Puasa**

According to:

**KBBI:** Puasa: 1. avoid eating, drinking, etc. intentionally (especially related to religion); 2. one of the pillars of Islam in the form of self-restraint or abstinence from eating, drinking, and everything that cancels it from dawn to sunset: Shaum. (KBBI: 2007, 902)

**Lisanul Arab dictionary:** صام: Leaving food, beverage, making love and speaking (badly). (Muhammad Ibn Mukrim: 1414 H, 350)

**Webster dictionary:** Fast: the practice of fasting. (Merriam-Webster’s: 2014, 455)

- **Ramadan**

According to:
**KBBI:** Ramadan: 9th month of the Hijri year (29 or 30 days), in this month Muslims are required to fast (KBBI: 2007, 924)

**Lisanul Arab dictionary:** رمضان: is a name of Hijri months, means the day of extreme hot weather, the word “Ramadhan” is exist because all who gets fasting feel hot espescially their stomach because they feel thirsty. Allah said: Ramadhan is a month that Al-Qur’an was sent. (Muhammad Ibn Mukrim: 1414 H, 162)

**Webster dictionary:** Ramadan: the ninth month of the Islamic year observed as sacred with fasting practiced daily from dawn to sunset. (Merriam-Webster’s: 2014, 1029)

- **Rida**

According to:

**KBBI:** Rida: 1. willingly; like; happy; 2. permission; grace (KBBI: 2007, 955)

**Lisanul Arab dictionary:** رضا: The opposite of anger. (Muhammad Ibn Mukrim: 1414 H, 323)

**Webster dictionary:** Bless: 1. To hallow or consecrate by religious rite or word, 2. To hallow with the sign of the cross, 3. To invoke divine care for (~your heart)- used in the phrase *bless you* to wish good health especially to one who has just sneezed, 4 a: PRAISE, GLORIFY (~his holy name, 5. To confer prosperity or happiness upon. (Merriam-Webster’s: 2014, 132)

- **Salam**

According to:
**Salam**

1. peace; 2. respect statement; greeting; 3. saying *assalamu alaikum warahmatullahi wabarakatuh* (KBBI: 2007, 983)

*Lisanul Arab dictionary:* سلام: is derivation of سلم, means “safe (from any obstacle or accidence)” and salam also means “greeting”. (Muhammad Ibn Mukrim: 1414 H, 289)

*Webster dictionary:* Sa-laam: 1. an obeisance performed by bowing very low and placing the right palm on the forehead, 2. A solutation or ceremonial greeting in the East. (Merriam-Webster’s: 2014, 1097)

- **Salat**

  According to:

  *KBBI:* Salat: the second pillar of Islam, in the form of worship of Allah, should be done by every Muslim mukalaf, with conditions, rukun, and certain readings, beginning with *takbir* and ending with greetings; 2. prayer to God (KBBI: 2007, 983)

  *Lisanul Arab dictionary:* صلاة: such as the word Shalawat, Shalat is derivation of صلى which means kneeling and prostrating. Salat also means praying and asking for forgiveness. (Muhammad Ibn Mukrim: 1414 H, 464)

  *Webster dictionary:* Prayer: the act or practice of praying to God. (Merriam-Webster’s: 2014, 975)

- **Selawat**

  According to:

  *KBBI:* Selawat (plural of salat): 1. pleas to God; prayer; 2. a prayer to Allah for the Prophet Muhammad SAW. with his family and companions; (KBBI: 2007, 1018-1019)
**Lisanul Arab dictionary:** صلوات: is the plural from “صلاة” which means kneeling and prostrating, and also means Praying and asking for forgiveness, shalat from Allah means “rahmat”, Allah gives shalat to the prophet means “Allah gives blessing and Appreciate him”. “إنَّ اللهَ وَمَلائِكَتَه يُصُلُّونَ علَى النَّبِي” Shalat from Malaikat means “Doa and Istighfar”.

(Muhammad Ibn Mukrim: 1414 H, 464)

**Webster dictionary:** -

- **Syahadat**

According to:

**KBBI:** Syahadat: testimony; true testimony and confession, vowed verbally and justified by heart that there is no God except Allah and Muhammad is the apostle of Allah(KBBI: 2007, 1114)

**Lisanul Arab dictionary:** شهادة: means the real witness, this means one should be witness that there is no god except Allah, and Muhammad is his messenger. (Muhammad Ibn Mukrim: 1414 H, 239)

**Webster dictionary:** witness: 1. Attestation of a fact or event, 2. One that gives evidence, 3. One asked to be present at a transaction so as to be able to testify to its having taken place, 4. One who has personal knowledge of something, 5 a. Something serving as evidence or proof, b. Public affirmation by word or example of usually religious faith or conviction. (Merriam-Webster’s: 2014, 1439)

- **Ummul-Mu’minin**

According to:
**KBBI:** -

**Lisanul Arab dictionary:** أم: mother. المؤمنين: plural of Mu’min, Mu’min means someone who believes (in Allah), then أم المؤمنين: the mother of every Mu’min (leader).

(Muhammad Ibn Mukrim: 1414 H, 23)

**Webster dictionary:** mother: a female parent, believer: one who has a firm religious faith.

(Merriam-Webster’s: 2014, 112)

- **Zakat**

According to:

**KBBI:** Zakat: 1. the amount of certain property which must be issued by the person who is Muslim and given to the party who has the right to receive it (the poor people, etc.) according to the provisions which have been determined by syara’; 2. one of the pillars of Islam which regulates the property which must be issued to mustahik; (KBBI: 2007, 1279)

**Lisanul Arab dictionary:** زكاة: Cleansing of wealth. (Muhammad Ibn Mukrim: 1414 H, 358)

**Webster dictionary:** Charity: 1. Benevolent goodwill toward or love of humanity, 2 a: generosity and helpfulness especially toward the needy of suffering, b: an institution engaged in relief of the poor, c: public provision for the relief of the needy, 3 a: a gift for public benevolent purposes, b: an institution (as a hospital) founded by such a gift, 4: lenient judgment of others. (Merriam-Webster’s: 2014, 208)