TRANSLATION TECHNIQUE AND ITS ACCEPTABILITY OF ISLAMIC TERMS IN *NEGERI 5 MENARA* NOVEL

A Thesis
Submitted to Letters and Humanities Faculty in Partial Fulfillment of the Requirements for the Degree of Strata One (S1)

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ABSTRACT


The aims of this research were to identify and describe the translation techniques applied by the translator in translating the selected Islamic terms and to analyze the acceptability of Islamic terms translation in Negeri 5 Menara novel written by Ahmad Fuadi and translated into English by Angie Kilbane. The method of this research was qualitative descriptive method. The translation technique was identified by using Molina and Albir’s theory and the translation acceptability was analyzed using the translation qualitative assessment theory by Mangatur Nababan. The research questions would be answered in analytical description. The collected Islamic terms were randomly picked up based on which ones were contained about faith, law, and behavior. This research found thirteen data of Islamic terms. Those selected data were translated using seven techniques, they are pure borrowing, reduction, established equivalent, adaptation, calque, generalization, and description. From the thirteen data, seven of them are acceptable, two of them are quite acceptable, and four of them are inacceptable. The acceptable ones are the ones which are translated using established equivalent technique, adaptation technique, generalization technique, and description technique, the quite acceptable ones are the ones which are translated using calque technique, and the inacceptable ones are the ones which are translated using pure borrowing technique and reduction technique.

Keywords: Translation Technique, Islamic Terms, Acceptability.
APPROVAL SHEET

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In Partial fulfillment of the Requirements for The Strata One Degree (S1)

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The thesis has been defended before the Faculty of Adab and Humanities’ Examination Committee on December 26th, 2018. It has been accepted as a partial fulfillment of the requirements for the degree of strata one.

Jakarta, December 26th, 2018.

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DECLARATION

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it does not contain material that previously published or written by another person nor material which to a substantial extent has been accepted for the award of any other degree or diploma of the university or other institute of higher learning, except where due acknowledgement has been made in the text.

Jakarta, November 2018

Siti Ainul Mardliyah
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In the name of Allah SWT, Most Gracious, Most Merciful.

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Finally, the researcher realizes that this thesis is still far from being perfect. Therefore, any suggestions and critics certainly needed to encourage and inspire the researcher to have further study.

Jakarta, November 2018.

The Researcher
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CHAPTER I

INTRODUCTION

A. Background of the Study

Translation means transferring a message from source language (SL) into the target language (TL), this opinion is in line with Newmark’s statement (as cited in Suryawinata & Hariyanto, 2003: 15) “Translation is a craft consisting in the attempt to replace a written, a message, and/or statement in one language by the same message and/or statement in another language.” In addition, according to J.C. Catford (cited in Nurrohmah, 2014: 2), translation may be defined as follow, the replacement of textual material in one language (SL) by equivalent textual material in another language (TL).

From those definitions above, being translator is not easy because it is not only about replacing or changing words or sentences from one language into another one, but also conveying the meaning or message in the source language to be a good and accurate translation in the target language. Nida and Taber (2003: 12) states that translation consist of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and second in terms of style.

Above all, the process of translating is practically will face some difficulties. The problems that are often faced by the translator especially in translating a novel are the way to translate the title, the cultural words,
the metaphors, the idioms, or choosing personal pronoun. There are four differences constraint in translation process those are social culture, religion culture, material culture, and language (Nida and Taber, 2003: 91). The emergence of translating Islamic terms as a part of cultural words should be concerned by the translator. If the translator imposes to translate it to be another word that cannot be defined and known, it would be out of meaning and unreliable from source language culture itself. All of the problems and difficulties that appear in translating is a challenge for the translator to produce a cohesion and accurate result to the source text itself, and also can be accepted by the target reader.

Relating to the translation, cultural words or specifically in religion terms can be a complex problem when the translator does not understand the context or the meaning of the culture thoughtfully in the source language. Therefore, it is important to use a certain way to obtain the equivalent in translating the Islamic terms. Thus, the translation is accurate and easily understood by the readers who are not familiar with the source language culture.

Nowadays, the translation books such novels and short stories are so popular in Indonesia. There are many works that originally written in English language have been translated into Indonesian language such as Divergent by Veronica Roth, Maze Runner by James Dashner, Harry Potter by J. K. Rowling, and many more. There are also Indonesian novels that have been translated into English like the novel which the researcher
is going to analyze i.e. *Negeri 5 Menara* by Ahmad Fuadi that has been translated by Angie Kilbane into *The Land of Five Towers*.

*Negeri 5 Menara* was originally published by Gramedia Pustaka Utama in 2009 and translated into English in 2011. It is the first novel of a trilogy of *Ranah 3 Warna* and *Rantau 1 muara*. The main character of this novel is Alif and the story was inspired by a true experience of the writer, A. Fuadi, whose mother wanted him to attend an Islamic boarding school while he dreamt of public high school.

The researcher chooses this novel because of some reasons. First, this novel tells about a boy who studied in Islamic boarding school so there are many Islamic terms can be found. Second, the novel is interesting to discuss since there is only a few Indonesian novels contain Islamic terms and translated into English language. Third, Islamic terms also have not been commonly used in English language. Fourth, analyzing Islamic terms will add religious knowledge and increase the understanding about Islam. Fifth, this novel achieved some awards like Kusala Sastra Khatulistiwa Nominee for Fiksi – long list and Favorite Writer and Fiction Book in 2010.
Here is an example of Islamic terms found in Negeri 5 Menara novel:

Table 1.1 Example of Islamic Terms

<table>
<thead>
<tr>
<th>Source Language</th>
<th>Target Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dia membaca bahasa inggris seperti membaca Al-Quran, lengkap dengan tajwid, dengung, dan qalqalah.</td>
<td>He read English like he read Al-Quran, complete with tajwid, vibration and qalqalah.</td>
</tr>
</tbody>
</table>

Tajwid is part of Islamic terms, because it is part of daily use for Muslim who learns and recites the Holy Qur’an. In this case, the translator uses borrowing technique, or specifically pure borrowing, because the word tajwid is straightly translated from the source language without any changing at all.

The word tajwid linguistically means proficiency or doing something well. When applied to the Qur’an, it means giving every letter of the Qur’an its rights and dues of characteristics when we recite the Qur’an and observing the rules that apply to those letters in different situations (Rashed, 2015: 1). To explain the meaning of Tajwid in simpler and clearer language, Tajwid rules are specific for Quranic text which is revealed in Arabic (Aldahan, 2012: 8). It is about the pronunciation of letters, so reciting the Quran is different than reciting other Arabic texts. Letters of Quran may be pronounced differently depending on the linguistic context, as Tajwid rules need to be applied when specified letters
encountered. This means reciter need to consider letters in each side of the letter in order to pronounce it correctly.

B. Focus of Study

Based on the background study above, this research will focus on analyzing the technique of translation and translation acceptability of Islamic terms which are found in *Negeri 5 Menara* novel by A. Fuadi.

C. Research Questions

According to the background and focus of the study, the researcher formulates the questions as follow:

1. What are techniques applied to translate the selected Islamic terms in *Negeri 5 Menara* novel?
2. How is the acceptability of Islamic terms translation in the *Negeri 5 Menara* novel?

D. The Objective of the Research

Based on the research questions, the aims of this research are:

1. To identify and describe the translation techniques which are applied by the translator (Angie Kilbane) in translating the selected Islamic terms of *Negeri 5 Menara* novel.
2. To analyze the acceptability of Islamic terms translation in *Negeri 5 Menara* novel.
E. Significance of the Study

The researcher hopes this research would help and give some advantages, especially to the researcher herself and to the readers who are interested in learning further about translation techniques and Islamic terms in English and Indonesian language. The researcher also wants to know the solutions of translating Islamic terms which are used by the translator. In addition, the researcher expects the research could be one of references to translate a text and also give a contribution in the development of translation theory.

F. Research Methodology

1. Research Methods

This research is designed using qualitative approach and descriptive method. Qualitative research method is a type of research that relies on verbal data and non-numerical data such as basic analysis and creative problem solving (Farkhan, 2015: 43).

According to Hariwijaya and Triton (2013: 64), descriptive research is a research that aims to analyze and observe a situation, condition, and find out as many information as possible from a phenomenon which the result is described in a research report. In addition, the main characteristic of this method is that the researcher has no control over the variables; he/she can only report what has happened or what is happening (Kothari, 2004: 3).
2. Research Instrument

The instrument in this study is the researcher herself by reading, identifying, marking, classifying, and analyzing the contents of the data of Islamic terms translation in a novel entitled Negeri 5 Menara written by A. Fuadi and translated into English by Angie Kilbane.

3. Unit of Analysis

Unit of analysis in this research is Negeri 5 Menara, a novel written by A. Fuadi published and translated into English by Angie Kilbane entitled The Land of Five Towers.

<table>
<thead>
<tr>
<th>Note</th>
<th>Indonesian Version</th>
<th>English Version</th>
</tr>
</thead>
<tbody>
<tr>
<td>Title</td>
<td>Negeri 5 Menara</td>
<td>The Land of Five Towers</td>
</tr>
<tr>
<td>Author/Translator</td>
<td>Ahmad Fuadi</td>
<td>Angie Kilbane</td>
</tr>
<tr>
<td>Year of Publication</td>
<td>July 2009</td>
<td>October 2011</td>
</tr>
<tr>
<td>Publisher</td>
<td>Gramedia Pustaka Utama</td>
<td>Gramedia Pustaka Utama</td>
</tr>
<tr>
<td>Number of Pages</td>
<td>432</td>
<td>400</td>
</tr>
</tbody>
</table>
4. **Technique of Data Analysis**

The researcher analyzes the data using descriptive analysis technique. She collects the data from the Indonesian novel and its translation in English version. The data will be analyzed by the following steps:

a. Reading the novel both Indonesian and English version.

b. Focusing on finding out the Islamic terms and marking them.

c. Finding out the translation techniques of selected data using a theory by Molina and Albir.

d. Analyzing the acceptability of the translation using Nababan’s theory.

e. Formulating in conclusions.
CHAPTER II

THEORETICAL FRAMEWORK

A. Previous Research

Analysis of translation techniques have been conducted by several researchers. The first previous one has been done by Rahmawati (2016). In her research, the objective of the study was to explain the techniques used by the translator in translating *Divergent* novel by Veronica Roth. She discovered 671 data of direct speeches in the *Divergent* and most of them use borrowing as the translation technique with percentage of 19.7%. It can be concluded that the translator used more familiar directions to make it reliable and easy to understand by the reader.

The second one was done by Fitriani (2014), she analyzed about translation of address terms in *Negeri 5 Menara* novel. In the research, she described three things, they are the types of address terms and how they are expressed in that novel, the translation techniques that are used to translate those terms, and the degree of meaning equivalence of the address terms translation. From the discussion and analysis, she found four types of address terms based on 218 data results in *Negeri 5 Menara* novel and its English version. In terms of translation techniques, she used a theory by Molina and Albir and found out only 11 techniques employed by the translator. And the most used technique is borrowing which appear 74 times or 33.94%. Furthermore, she used a theory by R. T. Bell to analyze the degree of meaning equivalence and she also included two respondents.
to be asked about it. Based on the respondents and a brief discussion between the researcher and the respondents, the fully equivalent translation of address terms are discovered in 160 data or 73.39%.

The third study was done by Rasyid (2017) that focused on Roronoa Zoro’s dialogue in *One Piece* comics. His research aimed to identify, describe, and classify the techniques are used by the comic online translator in translating assertive illocutionary act dialogue of Zoro character. He also identified the quality of translated *One Piece* comics from English into Indonesian version. And as the results of the analysis, he discovered that the most frequent techniques which applied to translate the utterances are literal which appear 34 times from 101 data. He also found out that the level of accuracy is high. It is due to the fact that 80% from the total data was accurate based on Nababan’s theory.

Thus, in this research, the researcher is interested to study about the translation technique of Islamic terms in *Negeri 5 Menara* novel written by A. Fuadi and translated into English version by Angie Kilbane entitled *The Land of Five Towers*. This research is different with the three previous researches above because the data are focused on faith, law, and behavior of Islam. And the researcher also analyzes the acceptability of the translation of Islamic terms which are found in that novel using Nababan’s theory.
B. Definition of Translation

In translation studies, the translation itself has various definitions. And to elaborate its definition furthermore, the writer will present the following definitions of translation according to the experts. However, before moving to the experts’ definitions, translation is generally defined as a process of changing something that is written or spoken into another language (Hornby, 2010: 1588).

Catford (1965: 20) said that translation is an activity of replacing textual material in one language (SL) by equivalent textual material in another language (TL). In addition, according to Newmark (1988: 5) translation is rendering the meaning of a text into another language in the way that the author intended the text. Nida and Taber (1974: 12) also confirmed that translation is reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and second in terms of style.

In this case, the writer concludes the translation as a process of transferring a message, information, and culture that is contained in source language by equivalent with the target language.

C. Translation of Novel

Novel is a story which long enough to fill a complete book, in which the characters and events are usually imaginary (Hornby, 2010: 1006). Another definition stated by Hazlitt (cited in Fahrurromadhoni,
2017: 12), novel is a story which has been written from human and his habit and also the modes of human (based on approximate criticism) and by anyone of the means, reflects society. So that the researcher concludes the novel as a long fiction story that is written narratively and tells about a certain character, certain place, and background of culture beyond many languages around the world.

Many literary works, especially novels, have been translated from some source languages into many target languages. Translating novel is easier than translating poem because it has simpler structure. Nevertheless, novel has more complex problems to be translated. It has some terms which have different meaning to deal with the target language text. So that translator needs to be careful in translating novel, especially when he/she is facing the cultural words or any other special terms that are unique and different with the target language term and culture.

There are some abilities needed to translate a novel according to Sayogie (2014: 158-159) such as (1) sense of language, (2) mastery of the source and target language, (3) familiar with the culture of the source and target language, (4) a wide knowledge, and (5) supporting reference source.

Furthermore, Sayogie (2014: 159-160) also proposed some steps which can be used to translate novel as mention below:
a. A translator should read the original novel fully to obtain the information about the characters, plot, settings, and other implicit meaning in the novel.

b. Finding another information or extrinsic elements of the novel such background and the author of the novel.

c. Deciding the diction which will be used in the translation.

d. Spotting words, phrases, and/or sentences that are difficult to translate.

e. Finding the appropriate equivalent of those difficult.

D. Islamic Terms

Translation is a process that involves two different languages namely source language and target language (Hatim and Munday, 2004: 8). Each of them has different cultures and special terms which the other language does not have.

A terminological unit is the designation representing a concept in a special language in a specific subject field. According to Lušicky and Wissik (2015: 10), a term or terminological unit may be a:

- **one-word designation**: a general language word used in a specialized way or a new word created to represent a concept in a specialized field (e.g. treaty),

- **multi-word designation**: an expression of two or more general language words used in a specialized way or a new expression of
two or more words to represent a concept in a specialized field (e.g. fish stock, bio-concentration factor in fish),

- **chemical or mathematical formula** (e.g. H2O),

- **scientific name in Latin or Greek** (e.g. Salmo trutta fario),

- **initialism**: abbreviated form made up of the first letters of the elements of the terminological unit (e.g. EU (European Union)),

- **acronym**: abbreviated form created by combining initial letters or syllables from each or some of the elements of the terminological unit e.g. surfactant (surface active agent),

- **appellation**: such as official title of a position, organization or administrative unit, name for treaties, documents, laws, etc. (e.g. Deputy Secretary-General of the Council, Directorate General for Translation, Rome Treaty).

Islamic term comes from the word *term* and *Islam*. Term is a word or phrase used as the name of something, especially one connected with particular type of language (Hornby, 2010: 1541). Meanwhile, Islam is a religion of Muslim based on belief in one God and revealed through Muhammad as the Prophet of Allah (Hornby, 2010: 796). So, Islamic term can be defined as a word or phrase used to name something which is related to religion of Islam.

Islamic terms are usually difficult to write or translate into English because they originate from Islam as a religion and the local cultures
where Muslims practiced and acculturated (Shah in Farkhan, 2018: 63). Therefore, the translator needs to choose the correct English words that are equal to Islamic terms in order to give the target readers the same sense and nuances as the readers of source language (Suriadi, 2018: 7). Nevertheless, the different concept of the source and target language cultural background becomes a challenge that makes the translator sometimes gets difficulties in finding the appropriate words translating Islamic terms which usually come from Arabic.

In general, there are three basic frameworks of Islamic concept, namely faith, law and behavior. Those three basic frameworks are explained by Prophet Muhammad (in An-Nawawi, 44-46) as follows. Faith or *aqidah* is belief in Allah and His angels and His Books and His Messengers and the Last Day and in fate both its good and its evil aspects. Next, law or *syariah* is to testify that there is no God but Allah and that Muhammad is His Messenger and that every Muslim should perform *salat* (ritual prayer), pay the *zakat*, fast during Ramadan, and perform hajj (pilgrimage). Besides, law also means the whole system of rules that everyone in a country or society must obey (Hornby, 2010:841). The last, behavior or *akhlq* is explained as to worship Allah as if a Muslim can see Him and if she/he cannot see Him, He sees her/him. In addition, Hornby (2010: 120) also defines behavior as the way that somebody behaves in particular situations to other people.
From the explanations above, the researcher can conclude that Islamic term is a word or phrase that is related to Islam religion which are divided into faith, law, and behavior.

E. Technique of Translation

Molina and Albir (2002: 509-511) define translation techniques as procedures to analyze and classify how translation equivalence works. Thus, according to them, translation techniques have five characteristics, they affect the result of the translation, they are classified by comparison with the SL, they affect micro units of the text, they are by nature discursive and contextual, and they are functional.

Molina and Albir also propose to classify translation techniques into some types, including:

1. **Adaptation.** To replace a source text cultural element with accepted element in the target text culture. This technique is intended to replace the SL cultural elements into more accepted culture in the TL.

   SL: As white as snow.

   TL: Seputih kapas.

   The word snow is translated into kapas because kapas is more common than snow and it does exist in Indonesia (TL).
2. **Amplification.** To introduce the details which are not formulated in the source text. This technique basically adds information that does not exist in the source text.

SL: Employees of all industries.

TL: Karyawan dari semua cabang industri.

*All industries* is supposed to be translated as *semua industri*, but the translator added the word *cabang* for more information and made it more reliable.

3. **Borrowing.** To take a word or expression straightly from the source language. There are two types of borrowing. First, *pure borrowing* (without making any changes, for example is the word “blender”, “spaghetti”) and second, *naturalized borrowing* which fit the spelling rules in the target language, as the word “komputer” which comes from the word “computer”.

4. **Calque.** A literal translation of a foreign word or phrase which directly translated as it is in the target language, usually at the level of lexical and/or structural.

SL: Formal education.

TL: Pendidikan formal.

The example (4) uses calque technique because it is straightly translated from the source language into the target language without any addition or change.
5. **Description.** To replace a term or expression with a description of its form and/or function.

SL: *Madrasah*

TL: Religious school

The term *madrasah* actually has a meaning of *school* itself, but the translator added the word religious to describe that it is a school that not only study about the science but also about the religion.

6. **Established equivalent.** To use a term or expression that has been recognized in the dictionary or target language as the equivalent of the source language text.

SL: They are as like as two peas.

TL: *Mereka bagai pinang dibelah dua.*

The idiom in SL (6) means that they are very similar. In Indonesian language can be literary translated as *Mereka bagaikan dua buah kacang,* but the translator used established equivalent technique because *Bagai pinang dibelah dua lebih* is an Indonesian idiom that has been recognized.

7. **Generalization.** To use a term that is more common or neutral in the target language.

SL: Penthouse

TL: *Tempat tinggal or rumah*

Penthouse is actually described as an expensive and comfortable house or apartment or set of rooms at the top of tall building
(Hornby, 2010: 1086). But in this case, the translator generalized it to Tempat tinggal or Rumah not Rumah yang mewah, nyaman dan mahal.

8. **Linguistic amplification.** To add the linguistic elements in the target language to make a better fit with the rules of the target language. This technique is often used in dubbing.

SL: I get it.

TL: Biar aku saja yang membukakan pintu.

The word *it* in the example (8) refers to something that they did or said beforehand. In this case, it refers to opening the door. So it is translated as *Biar aku saja yang membukakan pintu*.

9. **Linguistic compression.** To synthesize the existing linguistic element for it has been understood. It reverses with the linguistic amplification. This technique is usually used in translating the subtitle (subtitling).

SL: I want you to understand!

TL: Pahamilah!

It is in opposition to linguistic amplification. As the example (9), the target language is translated simpler than the actual meaning because it has been understood by the target language reader. So, it is translated as *Pahamilah!* instead of *Aku ingin kamu mengerti*. 
10. **Literal translation.** To translate a word or a phrase by way of translating word for word. Literal translation is the same as formal equivalence by Nida.

SL: They are eating their food.

TL: *Mereka sedang memakan makanannya.*

The key of literal translation is to translate it as word for word, there is no addition or reduction at all. That is why the example (10) is called literal translation.

11. **Modulation.** To change the point of view, focus or cognitive category in relation to the source language text, both lexical and structural.

SL: You are going to have a baby.

TL: *Kamu akan menjadi seorang ibu.*

The example (11) is actually have to be translated as *Kamu akan memiliki seorang bayi,* but instead of translate it as so, the translator change the point of view or focus or the sentence as *Kamu akan menjadi seorang ibu.*

12. **Particularization.** To use the more concrete and specific terms. This technique contradicts the generalization one.

SL: Air transportation

TL: *Helikopter*
As this technique is in opposition to generalization, so the example (12) has been specified as *Helikopter* so that the meaning is more precise and concrete.

13. **Reduction.** To suppress a source text information item in the target text. This technique is an opposite to the amplification.

SL: The month of fasting for Moslem

TL: *Ramadhan*

The reduction of the phrase *the month of fasting* and translated it into *Ramadhan* is because *Ramadhan* has already had meaning as the fasting month, so that it is not necessarily needed to be mentioned in the target language.

14. **Transposition.** To replace the grammatical category in the source language into the target language that is considered as more appropriate one.

SL: Would you like to come in or you just passing through?

TL: *Kamu mau mampir sebentar?*

The translator changed the grammatical category of the example (14) and translated it into *Kamu mau mampir sebentar?* instead of *Apakah kamu mau masuk atau hanya sekedar lewat?* for more appropriate meaning.
15. Variation. To change the intonation or gesture which affect aspect of linguistic diversity. This technique is usually found in the translation of novel or drama.

SL: ‘Hi, Love’

TL: ‘Halo, Say’

The word *Love* in the example (15) has the meaning of *Sayang* or *Cinta*, but there is a different style or social dialect of American and Indonesian. The word *Say* is very common in Indonesia as a short for *Sayang*, it is usually used to call a person, especially woman.

F. Acceptability

There are three instruments for translation quality assessment according to Nababan (2012: 44-45), which includes the indicator and the score for accuracy, acceptability, and readability assessment. Translation accuracy assessment assesses the accuracy between the SL and the TL whether or not the target language expresses the meaning as close as possible. The translation acceptability assessment indicates whether the translation can be accepted in the target language features or not. The translation readability assessment checks the clarity of a translation text.

In this research, the researcher only scores the acceptability of the data and also finds out the successful of the translator in producing a
translation work as natural as the original text from the level of acceptability.

As Newmark said (cited in Bey, 2015: 112) acceptability is related to the translator’s preferences in diction and the construction of sentence or paragraph. Therefore, the translator needs to convey the message as close as the source text in order to get the similar response in the target text. In addition, the translator needs to be careful in choosing the diction for there are some words which have similar meaning but bring up different response.

Specifically, Nababan (2012: 44) adds that acceptability is an important aspect in the translation process. The term acceptability refers to whether it is accepted or not the translation that has been revealed according to the target language rules, norms, and cultures applied.

The translation assessment instrument consists of three parts. The first part is the translation category. The second part is the score with the scale of one up to three, which is arranged according to the higher the score goes the better quality the translation is. The last is the qualitative parameters which show the description of the translation according to each score. Table 2.1 is the table of Nababan’s translation acceptability instrument.
Table 2.1 Nababan’s Translation Acceptability Instrument

<table>
<thead>
<tr>
<th>Translation Category</th>
<th>Score</th>
<th>Qualitative Parameters</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acceptable</td>
<td>3</td>
<td>The translations are natural; using the common technical term and familiar to the reader; phrases, clauses, and sentences are in accordance with the rules of target language.</td>
</tr>
<tr>
<td>Quite Acceptable</td>
<td>2</td>
<td>Generally, the translation already feels natural; however, there are few problems in the use of technical terms or grammatical errors.</td>
</tr>
<tr>
<td>Inacceptable</td>
<td>1</td>
<td>The translations are not natural; the technical terms are uncommon and unfamiliar to the readers; phrases, clauses, and sentences are not in the accordance with the rules of target language.</td>
</tr>
</tbody>
</table>

Based on Nababan’s translation acceptability instrument above, the researcher decides to use this instrument to measure the acceptability of Islamic terms translation appear in *Negeri 5 Menara* novel. The instrument of acceptability is a guide for the researcher to determine a level of acceptability of translation. The level of acceptability can be identified by each qualitative parameter (Nababan, 2012: 5). The researcher makes a qualitative parameter of Nababan’s instrument as a basic for assessing the acceptability of Islamic terms translation that appear in the *Negeri 5 Menara* novel.
A. Data Description

In data description, the researcher tabulates the data of Islamic terms which are taken from *Negeri 5 Menara Towers* novel written by Ahmad Fuadi including the technique of translation and the acceptability of translation that are used by the translator, Angie Kilbane.

In process of collecting data, the researcher reads carefully both novels to find out the Islamic terms occurred from the source into the target text. She finds out fourteen terms, analyzes which techniques are applied to translate them using theory by Molina and Albir, and also categorizes the acceptability of each term translation using Nababan’s theory of translation qualitative assessment.

Additionally, she also uses *Kamus Lengkap Indonesia-Inggris* by Alan M. Stevens and A. Ed. Schmidgall Tellings, the eight edition of *Oxford Advanced Learner’s Dictionary* by A. S. Hornby, and online sources to look for the meaning of the selected Islamic terms. Here is the list of selected data found in the novel *The Land of Five Towers*, their technique of translation, and their quality of acceptability. The researcher tabulates them as below:
Table 3.1 The Data of Islamic Terms, The Technique of Translation, and The Acceptability of Translation.

<table>
<thead>
<tr>
<th>No</th>
<th>Data of Negeri 5 Menara</th>
<th>Data of The Land of Five Towers</th>
<th>The Translation Technique</th>
<th>The Translation Acceptability</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Alhamdulillah</td>
<td>Alhamdulillah</td>
<td>Pure Borrowing</td>
<td>Inacceptable</td>
</tr>
<tr>
<td>2.</td>
<td>Ilmu fiqih (16)</td>
<td>Fiqh (8)</td>
<td>Reduction</td>
<td>Inacceptable</td>
</tr>
<tr>
<td>4.</td>
<td>Insyaf (45)</td>
<td>Aware (43)</td>
<td>Established equivalent</td>
<td>Acceptable</td>
</tr>
<tr>
<td>5.</td>
<td>Sehabis Isya (48)</td>
<td>After dinner (46)</td>
<td>Adaptation</td>
<td>Acceptable</td>
</tr>
<tr>
<td>6.</td>
<td>Azan Ashar (81)</td>
<td>The call of afternoon prayer (76)</td>
<td>Adaptation</td>
<td>Acceptable</td>
</tr>
<tr>
<td>7.</td>
<td>Shalat Ashar berjamaah (82)</td>
<td>Congregational Asr prayer (76)</td>
<td>Calque</td>
<td>Quite acceptable</td>
</tr>
<tr>
<td>8.</td>
<td>Jiharkah, shaba, dan banyak lagi (114)</td>
<td>Various style (106)</td>
<td>Generalization</td>
<td>Acceptable</td>
</tr>
<tr>
<td>9.</td>
<td>Qalqalah (118)</td>
<td>Qalqalah (111)</td>
<td>Pure borrowing</td>
<td>Inacceptable</td>
</tr>
<tr>
<td>10.</td>
<td>Kemungkaran (140)</td>
<td>Disavowal (131)</td>
<td>Established equivalent</td>
<td>Acceptable</td>
</tr>
<tr>
<td>11.</td>
<td>Kekafiran (141)</td>
<td>Godlessness (132)</td>
<td>Established equivalent</td>
<td>Acceptable</td>
</tr>
<tr>
<td>12.</td>
<td>Shalat Isikharah (366)</td>
<td>Istikharah prayer (344)</td>
<td>Calque</td>
<td>Quite acceptable</td>
</tr>
<tr>
<td>13.</td>
<td>Bertawakal (382)</td>
<td>Leave the rest to God (360)</td>
<td>Description</td>
<td>Acceptable</td>
</tr>
</tbody>
</table>
B. Data Analysis

From the tabulated data above that contain fourteen Islamic terms which are randomly chosen by the consideration whether it is faith, law, or behavior categorize, the researcher tried to classify and analyze the selected Islamic terms by using relevant theories.

The data can be analyzed as follows:

Datum 1

<table>
<thead>
<tr>
<th>Source Language</th>
<th>Target Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Alhamdulillah, akhirnya ketemu juga saudara seperjuanganku.” (Fuadi, 4)</td>
<td>“Alhamdulillah, finally I’ve found my long lost brother.” (Fuadi, 4)</td>
</tr>
</tbody>
</table>

Datum (1) is translated by using **pure borrowing technique**. It clearly can be seen by the term *Alhamdulillah* in target language is not changing at all and written as it is in the source one. It also is a behavior categorize of Islamic term because it is used by people especially Muslims to show the feeling of gratitude of something that happened or is happening.

*Alhamdulillah* is a sentence that is used to express gratitude by Muslims to their God. It has the meaning of thank God or praise be to God (Stevens and Tellings, 2014: 24). In this case, the term Alhamdulillah is used to express the feeling of happiness and gratitude when Atang and Alif are back keep in touch to each other by phone.
The researcher finds out that the translation of datum (1) using pure borrowing technique is **inacceptable** since the translator chose to use the original term of *Alhamdulillah* and translated it using **pure borrowing technique** without any changing at all. The term *Alhamdulillah* is not familiar in the target language and it will be acceptable if the translator uses **adaptation technique** and replace it with *thank God* which is more familiar and commonly used in the target language.

**Datum 2**

<table>
<thead>
<tr>
<th>Source Language</th>
<th>Target Language</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Aku ingin menjadi orang yang mengerti teori-teori ilmu modern, bukan hanya ilmu fiqh dan ilmu hadist.</em> (Fuadi, 16)</td>
<td>I wanted to be someone who understood modern theories, not only <em>fiqh</em> and hadiths. (Fuadi, 8)</td>
</tr>
</tbody>
</table>

According to datum (2), the translator used the **reduction technique** to translate term *ilmu fiqh* into only *fiqh* without the word *ilmu*. The term *fiqh* itself has the definition as the system of jurisprudence or the legal foundation of Islamic religious, political, and civil life (Stevens and Tellings, 2014: 278). In addition, *fiqh* is an expansion of Sharia Islamic law based directly on the Quran and Hadith that complements Sharia with evolving rulings/interpretations of Islamic jurists (Rehman, 2007: 108).

Ibn Khaldun further described *fiqh* as knowledge of the rules of God which concern the actions of persons who own themselves bound to obey the law respecting what is required (*wajib*), forbidden (*haram*), recommended (*sunnah*), disapproved (*makruh*), or merely permitted
(mubah) (Levy, 1969: 150). So it can be concluded that *fiqh* is an Islamic law of religious, political, and civil life based on Quran and Hadiths.

In this case, the translator reduced the word *ilmu* because the term *fiqh* has been recognized in the target language reader as *knowledge of law*. So, instead of translated it *fiqh* knowledge, the translator chose to reduce the word *ilmu* and only used the term *fiqh* to be translated. However, the term *fiqh* is not commonly used and unfamiliar to the target reader, this makes the translation becomes *inacceptable*. If the translator chooses to translate it using description technique and render it into *Islamic law*, then it will be acceptable because it is more understandable and familiar to the target reader.

**Datum 3**

<table>
<thead>
<tr>
<th>Source Language</th>
<th>Target Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Assalamualaikum Pak. Saya Ismail siswa kelas enam PM atau Pondok Madani.” (Fuadi, 25)</td>
<td>“Assalamualaikum, sir. I’m Ismail, a student in year six at MP, or Madani Pesantren.” (Fuadi, 25)</td>
</tr>
</tbody>
</table>

The translation technique applied in translating datum (3), *assalamualaikum* into *assalamualaikum* is *borrowing technique*. It is purely translated from the source language into the target language without making any changes at all. Same as the datum (1), datum (3) is also an Islamic term of behavior.
Assalamualaikum is a common greeting among Muslims which comes from Arabic language which has the meaning of peace be with/unto you (Stevens and Tellings, 2014: 60). It is often used when arriving at or leaving a gathering, just as “hello” and “goodbye” are in English-speaking contexts. In this case, the translator uses the specific term assalamualaikum without spelling system and sound adjustment.

Even though this term is commonly used among Muslims, it is not familiar and uncommon for the general reader of the target language. With that being said, this translation is unacceptable because it can be replaced by hello that is more familiar and commonly used in the target language.

**Datum 4**

<table>
<thead>
<tr>
<th>Source Language</th>
<th>Target Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Waktu SMA, aku anak nakal, sekarang aku insyaf dan ingin belajar agama” (Fuadi, 45)</td>
<td>“When I was in high school, I was bad. Now I am aware and want to study religion” (Fuadi, 43)</td>
</tr>
</tbody>
</table>

As datum (4) above, it can be identified that the term insyaf or insaf is translated into aware by using established equivalent technique. It is because the term insyaf has been recognized by the dictionary of target language as aware.

*Insyaf* belongs to the Islamic term of faith. It has the meaning of reforming after acknowledging one’s errors and come to one’s senses (Stevens and Tellings, 2014: 390). This definition is in line with insyaf’s
synonym, *taubat*, which can be defined as begging for apologize to Allah for all the sins and mistakes that have been made before and promise not to do it again (Kementerian Agama, 2014: 169).

Meanwhile, the term *aware* has the meaning of knowing or realizing something (Hornby, 2010: 86) without specifying whether it is a good thing or a bad thing. It also does not mention about reforming or promising not to do that thing again.

Even though there are some differences between *insyaf* and *aware* meaning, according to the Nababan’s theory, this translation is acceptable since the term *insyaf* has been recognized in the target language as *aware* and it is commonly used and familiar to the target reader.

**Datum 5**

<table>
<thead>
<tr>
<th>Source Language</th>
<th>Target Language</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Sehabis Isya, murid-murid berbondong-bondong memenuhi aula.</em> (Fuadi, 48)</td>
<td>After <em>dinner</em>, students filled the hall in droves. (Fuadi, 46)</td>
</tr>
</tbody>
</table>

Molina and Albir (2002: 509) define *adaptation* as a technique to replace a source text cultural element with one from the target culture. As the datum (5), the term *Isya* is replaced with *dinner*, because term *Isya* is not commonly used and recognized by the target culture or reader so the translator replaced it with the term *dinner*. 
According to Stevens and Tellings (2014: 397), *Isya* has the meaning of prayer which is done by Muslim in the evening time. Meanwhile, dinner is the main meal of the day that used to be done in the evening time as well (Hornby, 2010: 409).

From both *Isya* and *dinner* definition above, the researcher finds the reasons why the translator replaced the term *Isya* with *dinner*. First, because the term *dinner* is more commonly used and recognized in the target culture than *Isya* and second, because *dinner* and *Isya* prayer is usually done in the same time, it is around 8.00 p.m. and for those reasons, the researcher concludes that this translation is acceptable.

### Datum 6

<table>
<thead>
<tr>
<th>Source Language</th>
<th>Target Language</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Aku semakin panik, azan Ashar</em> berkumandang tapi kartuku masih kosong. (Fuadi, 81)</td>
<td>I grew more panicked, the call to afternoon prayer was already echoing but my card was still empty. (Fuadi, 76)</td>
</tr>
</tbody>
</table>

The technique that is used by the translator to translate the datum (6) is adaptation, because the phrase *azan Ashar* is fully changed into the call to afternoon prayer.

*Azan Ashar* consists of two terms which are *azan* and *Ashar*. *Azan* is called out by the muezzin (someone who does the Azan) from the mosque five times a day summoning Muslims for mandatory worship (*shalat*) (Stevens and Tellings, 2014: 68). As the definition above, the term
azan has been recognized by the dictionary as the call or summon; for Muslims to do the mandatory prayer which are termed Fajr, Dhuhr, Asr, Maghrib, and Isha.

Furthermore, Ashar or Asr is the third Muslim prayer usually takes places between 3 to 5 p.m. (Stevens and Tellings, 2014: 58). It is also called the afternoon daily prayer that consists of four rakaas. It starts when the shadow of an object exceeds its heights, plus the shadow of object at noontime or when the length of the shadows exceeds the double of the height of the object, plus the shadow of the object at noon, and ends at the start of Maghrib time (Sultan, 2004: 11).

It can be concluded that the phrase azan Ashar is acceptable to be translated as the call of afternoon prayer for the translation uses the common technical term and familiar to the reader, and it is also in accordance with the English rules.

Datum 7

<table>
<thead>
<tr>
<th>Source Language</th>
<th>Target Language</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Maka selesai shalat Ashar berjamaah, aku tepekur lebih lama dan memanjatkan doa sebagai seorang jasus yang “teraniaya”.</em> (Fuadi, 82)</td>
<td>After finishing congregational Asr prayer, I reflected a bit longer and prayed as a “battered” jasus. (Fuadi, 76)</td>
</tr>
</tbody>
</table>

As the researcher mentioned before, calque technique is a literal translation of a foreign word or phrase which directly translated as it is in
the target language, usually at the level of lexical and/or structural (Molina and Albir, 2002: 510).

The translator uses **calque technique** to translate the datum (7), *shalat Ashar berjamaah* into *congregational Asr prayer*. *Shalat* means connection between human and The God. It is a ritual prayer prescribed by Islam to be recited five times a day at stipulated times and in a stipulated way using Arabic phrases (Stevens and Tellings, 2014: 861). Rahman (2018: 2) also explained that *shalat* is the second pillar and a fundamental principle of religion Islam and is an important practice which must be performed at fix times and conditions, following a sequence.

Moreover, *shalat* can be done alone or congregationally. Congregational prayer (*shalat berjamaah*) refers to the prayer of the follower being linked to and following the prayer of the Imaam while meeting specific condition (Arina and Chowdhury, 2017: 2). So, congregational prayer is *shalat* or a prayer which is done together and it requires an *Imaam*, someone who leads the prayer activity.

Furthermore, *Ashar* or *Asr* is the third Muslim prayer usually takes places between 3 to 5 p.m. (Stevens and Tellings, 2014: 58). It is also called *the afternoon daily prayer* that consists of four *rakaas*. It starts when the shadow of an object exceeds its heights, plus the shadow of object at noontime or when the length of the shadows exceeds the double
of the height of the object, plus the shadow of the object at noon, and ends at the start of Maghrib time (Sultan, 2004: 11).

In sum, the technique that is used by the translator to translate datum (7) is calque technique and it is quite acceptable because the term Asr is not familiar in the target language. In this case, the phrase sholat Ashar berjamaah will be acceptable if it is translated into congregational afternoon prayer instead of congregational Asr prayer because the term afternoon prayer is more familiar in the target language than the term Asr prayer.

**Datum 8**

<table>
<thead>
<tr>
<th>Source Language</th>
<th>Target Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>Berturut-turut dia bacakan kalam ilahi dengan gaya jiharkah, shaba, dan banyak lagi. (Fuadi, 114)</td>
<td>He read in various style. (Fuadi, 106)</td>
</tr>
</tbody>
</table>

The translator applied the generalization technique to translate the phrase gaya jiharkah, shaba, dan banyak lagi into various style. As Molina and Albir (2002: 509) said, generalization technique is to use a term that is more common or neutral in the target language.

Term jiharkah and shaba are part of qiraat rhythm styles to read the Holy Quran. There are seven styles of qiraat rhythms, two of them are jiharkah and shaba. Jiharkah is an unpopular style because the rhythm is difficult and it is not suitable for somebody who just started to learn about
qiraat (Restina, 2012: 14). While, shaba has a lighter and faster rhythmic movements and it is a little bit flat, so it is perfect for they are who are just learning about qiraat.

Those terms, jiharkah, shaba, and qiraat is not very popular to use in the target language (English), so the translator decision to apply the generalization technique is appropriate for this case. With that being said the translation of datum (8) is acceptable because the phrase various style is commonly used and familiar in the target language.

### Datum 9

<table>
<thead>
<tr>
<th>Source Language</th>
<th>Target Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dia membaca bahasa Inggris seperti membaca Al-Quran, lengkap dengan tajwid, dengung, dan qalqalah. (Fuadi, 118)</td>
<td>He read English like he read Al-Quran, complete with tajwid, vibration, and qalqalah. (Fuadi, 111)</td>
</tr>
</tbody>
</table>

In this case, the translator also used pure borrowing technique because the term qalqalah is translated as it is in the target language without any changes. Qalqalah is a part of rules of reciting Al-Quran correctly. Qalqalah literally means echo. It is a permanent quality that creates an echoing sound or a slight vibration in the makhraj or pronunciation of Al-Quran (Rizal et al., 2015: 249). The rule of qalqalah is applied to set of letter [‘ب’, ‘ج’, ‘د’, ‘ط’, ‘ق’] when they have skoon ‘‘ as diatric. It is also appliedto the same set of letters when stopping at them even if they have a vowel (Aldahan, 2012: 26-27).
In this case, the researcher finds that this translation is **inacceptable** since it is translated using pure borrowing technique without any changes and description at all. This term, *qalqalah*, is not familiar and uncommonly used in the target language and the translation also will be acceptable if it is translated using description technique so that the reader of the target language can understand what *qalqalah* actually means.

**Datum 10**

<table>
<thead>
<tr>
<th>Source Language</th>
<th>Target Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Bila kamu melihat kemungkaran, ubahlah dengan tanganmu” (Fuadi, 140)</td>
<td>“When you see disavowal, change it with your hands” (Fuadi, 131)</td>
</tr>
</tbody>
</table>

Datum (10) is translated using the **established equivalent technique** by Molina and Albir. It means that the term *kemungkaran* has been recognized by the target language in the dictionary as *disavowal*. It also has some synonyms such as denial, refusal, repudiation, disloyalty, and disobedience to God’s word.

The sentence of datum (10) is actually a hadith of the Prophet Muhammad *sallallahu ‘alayhi wasallam* i.e.

> َهْوَيَُ غِلِفَتْ أَرْكَنَمُ مَ كُنُّ مَ ءَرَّ مَ نَمُ

“When any one of you sees anything that is disapproved (of by Allah, let him change it with his hands.” (Muslim, cited in Badi, 2002: 173).
Based on hadith above, the translation of term *kemungkaran* is *disapproved by Allah*. And it is in line with Ibnu Taimiyah’s definition about *kemungkaran* itself. *Kemungkaran* or *كَرَنَّا* means something wrong or bad and against the rule of Islam and God’s word (1990: 16-17). So, it can be said that the technique that is applied by the translator to change the term *kemungkaran* into *disavowal* is *acceptable*, because it has been recognized in the target language dictionary and in line with its definition.

### Datum 11

<table>
<thead>
<tr>
<th>Source Language</th>
<th>Target Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Selama mereka tidak membawa kepada <em>kekafiran</em>, wajib bagi kalian untuk patuh” (Fuadi, 141)</td>
<td>“As long as they are not bringing you to <em>godlessness</em>, you must be obedient” (Fuadi, 132)</td>
</tr>
</tbody>
</table>

Datum (11) is also translated using the *established equivalent technique*. As the researcher mentioned before, this technique is using a term or expression that has been recognized in the dictionary or target language as the equivalent of the source language text (Molina and Albir, 2002: 509).

*Kekafiran* is shaped by the word *kafir* which has the meaning of someone who unbelieves in God (Stevens and Tellings, 2014: 436). The word *kafir* means far more than non-Muslim. The original meaning of it was *concealer*, one who conceals the truth of Islam (Warner, 2010: 18). Moreover, the term *kekafiran* is known as *godlessness* which has the same meaning as not believing in or respecting God (Hornby, 2010: 643).
So, the researcher concludes that the datum (10) translation is **acceptable** because it uses the correct technique to translate and it is also feels natural because the term’s translation is recognized by the target language reader as in their dictionary.

**Datum 12**

<table>
<thead>
<tr>
<th>Source Language</th>
<th>Target Language</th>
</tr>
</thead>
</table>
| “Bahkan aku sudah **shalat**
**Istikharah** untuk meminta
keputusan terbaik dari Allah.” |
| “I even did an **Istikharah prayer**
to ask for the best decision from Allah.” (Fuadi, 344) |

Datum (12) is translated using **calque technique** same as datum (7). Calque technique is translating the term or phrase word for word. In this case, the phrase **shalat** **Istikharah** is rendered to **Istikharah prayer**.

**Shalat** means connection between human and The God. It is a ritual prayer prescribed by Islam to be recited five times a day at stipulated times and in a stipulated way using Arabic phrases (Stevens and Tellings, 2014: 861). Rahman (2018: 2) also explained that **shalat** is the second pillar and a fundamental principle of religion Islam and is an important practice which must be performed at fix times and conditions, following a sequence.

**Istikharah** has no equivalent in the target language. It is one of the **sunnah** prayer in Islam which is done when someone needs a lead from Allah to choose something or someone. **Istikharah** (Arabic) means to ask
Allah to guide one to the right thing concerning any affair in one’s life, especially when one has to choose between two permissible alternatives, e.g. a career choice, getting married, or before setting out on a journey (Ullah et al, 2014: 112-113).

From the explanation above, the researcher finds that this translation is quite acceptable because the translator’s choice to use calque technique to translate this datum is correct but the term istikharah is not familiar to the reader. If the translator adds a simple description about istikharah, it will be more accepted and the reader of the target language can understand what shalat istikharah means.

Datum 13

<table>
<thead>
<tr>
<th>Source Language</th>
<th>Target Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Seperti kata Kiai Rais, mari kita kerahkan semua kemampuan kita. Setelah itu kita bertawakal.” (Fuadi, 382)</td>
<td>“As Kiai Rais said, let’s mobilize our capabilities, and after that, leave the rest to God!” (Fuadi, 360)</td>
</tr>
</tbody>
</table>

In this case, the term bertawakal is translated as leave the rest to God using description technique because it does not have a synonym or any similar terms that can renders it in the same sense, so the translator chose to translate the term bertawakal by describing it.

Bertawakal comes from the term tawakal or tawakkal. Tawakal means trust in/rely on/surrender to God (Stevens and Tellings, 2014: 1004). In addition, tawakal can be defined as surrender any effort or work done to
god and surrender completely to Him and have a true belief about the power and the willing of God (Mardiana, 2013: 16). Someone who is tawakal also feels peaceful because he/she leave the result of his/her work to God.

Furthermore, the researcher finds this translation is acceptable because the technique that has been used to render the term bertawakal is precise for there is no exact same or similar term for tawakal in English and this technique also minimizes the chance for readers to misunderstand the sense and meaning of the term itself.
CHAPTER IV

CONCLUSIONS AND SUGGESTIONS

A. Conclusions

After analyzing the data and based on the research findings, the researcher found eight techniques that are applied by the translator to translate selected data of Islamic terms that contain about faith, law, and behavior in Negeri 5 Menara novel. Those techniques are pure borrowing, reduction, established equivalent, adaptation, calque, generalization, literal translation, and description technique. And the thirteen data that are analyzed by the researcher are alhamdulillah, ilmu fiqih, assalamualaikum, insyaf, sehabis Isya, azan Ashar, shalat Ashar berjamaah, jiharkah, shaba, dan banyak lagi, qalqalah, kemungkinan, kekafiran, shalat Istikharah, and bertawakal.

To render those terms, the translator mostly used established equivalent technique and pure borrowing. Established equivalent is the technique which uses a term or expression that has been recognized in the dictionary or target language as the equivalent of source language text. Meanwhile, borrowing technique takes a word or expression straightly from the source language. Borrowing technique has two types, pure borrowing and naturalized borrowing. But in this case, the translator only used the pure one to translate the selected Islamic terms in the Negeri 5 Menara novel, which means the translator translated those terms straightly
from the source language into the target language without making any changes at all.

Translating Islamic terms is not as easy as translating other terms. When the translator translates the novel that include some Islamic terms, she/he needs to have a deep understanding about those terms so that there is no misunderstanding between the two source and target language readers. The terms and techniques that are chosen by the translator are also necessary to consider so that the translation is acceptable, because the acceptability is an important aspect in the translation process.

In this research, from the thirteen data that have been analyzed, seven of them are acceptable, two of them are quite acceptable, and four of them are inacceptable. The acceptable ones are the ones which are translated using established equivalent technique, adaptation technique, generalization technique, and description technique, the quite acceptable ones are the ones which are translated using calque technique, and the inacceptable ones are the ones which are translated using pure borrowing technique and reduction technique.

In sum, the result of Islamic terms translation in the Negeri 5 Menara novel by Ahmad Fuadi translated into English by Angie Kilbame is acceptable and it can be said that it is a good translation.
B. Suggestions

Translating Islamic terms or any religious terms is not an easy job. In translating Islamic terms, the translator should have a good knowledge about those terms in the source and target language and she/he needs to be careful in translating them, so that the result of the translation is not misunderstanding to both of source and target language readers.

Furthermore, the researcher would give some suggestions, there are:

1. For the translator of the book or and another literary works that are currently growing, the important things to make the translation text legible and understandable for the readers is mastering both cultures or terms in the source and target language. In addition, search more references to get equivalent or familiar words in the target language so that the translation can be acceptable. Therefore, practices and experiences are another best way to make the translation becomes better.

2. For the next researcher, the researcher suggests to have more knowledge and references in translation field about the technique to get a better result in translation text. Also, the researcher expects this research can be one of references needed to improve or to conduct further research especially those that analyze about translation technique, Islamic terms, and acceptability.
3. For the readers of this thesis, the researcher hopes that this research can enrich the knowledge about Islamic terms and its English translation along with their assessment quality.
BIBLIOGRAPHY


APPENDICES

APPENDIX I

Synopsis of Negeri 5 Menara

_Negeri 5 Menara_ or The Land of Five Towers is a novel inspired by a true story. Alif had never set foot outside of West Sumatra. He passed his childhood days searching for fallen durian fruit in the jungle, playing soccer on rice paddies, and swimming in the blue waters of Lake Maninjau. His mother wants him to attend an Islamic boarding school, a pesantren, while he dreams of public high school. Halfheartedly, he follows his mother’s wishes. He finds himself on a grueling three-day bus ride from Sumatra to _Madani Pesantren_ (MP) in a remote village on Java. On his first day at MP, Alif is captivated by the powerful phrase
man jadda wajada. He who gives his all will surely succeed. United by punishment, he quickly becomes friends with five boys from across the archipelago, and together they become known as the Fellowship of the Manara. Beneath the mosque’s minaret, the boys gaze at the clouds on the horizon, seeing in them their individual dreams of far-away lands, like America and Europe. Where would these dreams take them? They didn’t know. What they did know was: never underestimate dreams, no matter how high they may be. God truly is The Listener. The Land of 5 Towers is the first book in a trilogy written by A. Fuadi—a former TEMPO & VOA reporter, photography buff, and a social entrepreneur. He went to George Washington University and Royal Holloway, University of London for his masters. A portion of the royalties from the trilogy are intended to build Komunitas Menara, a volunteer-based social organization which aims to provide free schools, libraries, clinics and soup kitchens for the less fortunate.
# APPENDIX II

The Data of Islamic Terms in *Negeri 5 Menara* Novel (Indonesian and English Version)

<table>
<thead>
<tr>
<th>No.</th>
<th>Source Language</th>
<th>Target Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>“Alhamdulillah, akhirnya ketemu juga saudara seperjuanganku.” (Fuadi, 4)</td>
<td>“Alhamdulillah, finally I’ve found my long lost brother.” (Fuadi, 4)</td>
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<tr>
<td>2.</td>
<td>Aku ingin menjadi orang yang mengerti teori-teori ilmu modern, bukan hanya ilmu fiqh dan ilmu hadist. (Fuadi, 16)</td>
<td>I wanted to be someone who understood modern theories, not only fiqh and hadiths. (Fuadi, 8)</td>
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<td>4.</td>
<td>“Waktu SMA, aku anak nakal, sekarang aku insyaf dan ingin belajar agama” (Fuadi, 45)</td>
<td>“When I was in high school, I was bad. Now I am aware and want to study religion” (Fuadi, 43)</td>
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<tr>
<td>5.</td>
<td>Sehabis Isya, murid-murid berbondong-bondong memenuhi aula. (Fuadi, 48)</td>
<td>After dinner, students filled the hall in droves. (Fuadi, 46)</td>
</tr>
<tr>
<td>6.</td>
<td>Aku semakin panik, azan Ashar berkumandang tapi kartuku masih kosong. (Fuadi, 81)</td>
<td>I grew more panicked, the call to afternoon prayer was already echoing but my card was still empty. (Fuadi, 76)</td>
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<tr>
<td>7.</td>
<td>Maka selesai shalat Ashar berjamaah, aku tepekur lebih lama dan memanjatkan doa sebagai seorang jasus yang “teraniaya”. (Fuadi, 82)</td>
<td>After finishing congregational Asr prayer, I reflected a bit longer and prayed as a “battered” jasus. (Fuadi, 76)</td>
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<tr>
<td>8.</td>
<td>Berturut-turut dia bacakan kalam ilahi dengan gaya jiharkah, shaba, dan banyak lagi. (Fuadi, 114)</td>
<td>He read in various style. (Fuadi, 106)</td>
</tr>
<tr>
<td>9.</td>
<td>Dia membaca bahasa Inggris seperti membaca Al-Quran, lengkap dengan tajwid, dengung, dan qalqalah. (Fuadi, 118)</td>
<td>He read English like he read Al-Quran, complete with tajwid, vibration, and qalqalah. (Fuadi, 111)</td>
</tr>
<tr>
<td>10.</td>
<td>“Bila kamu melihat kemungkaran, ubahlah dengan tanganmu” (Fuadi, 131)</td>
<td>“When you see disavowal, change it with your hands” (Fuadi, 131)</td>
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<td>140)</td>
<td>“Selama mereka tidak membawa kepada kekafiran, wajib bagi kalian untuk patuh” (Fuadi, 141)</td>
<td>“As long as they are not bringing you to godlessness, you must be obedient” (Fuadi, 132)</td>
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<tr>
<td>11.</td>
<td>“Bahkan aku sudah shalat Istikharah untuk meminta keputusan terbaik dari Allah.” (Fuadi, 366)</td>
<td>“I even did an Istikharah prayer to ask for the best decision from Allah.” (Fuadi, 344)</td>
</tr>
<tr>
<td>12.</td>
<td>“Seperti kata Kiai Rais, mari kita kerahkan semua kemampuan kita. Setelah itu kita bertawakal.” (Fuadi, 382)</td>
<td>“As Kiai Rais said, let’s mobilize our capabilities, and after that, leave the rest to God!” (Fuadi, 360)</td>
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