

TRANSLATION STRATEGIES OF ISLAMIC TERMS USED BY ENGLISH LECTURERS IN SPEAKING ENGLISH

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Abstract

Purpose of the study: This study aimed at finding out the strategies used by English lecturers in translating Islamic terms in English speaking, the reason why they use them and the problem they face in translating the terms.

Methodology: The methodology of the article is based on the principles and categories of translation strategies in communication. All data were qualitatively analyzed using the concepts of translation strategies relevant to the topic being discussed naturally. We used observation, interview and discourse completion test as the techniques for collecting data.

Main Findings: This study have found that Islamic terms were translated into English by using two techniques: loan word or borrowing for there was difficult to find the same terms in English as TL, and translation by using more common word from the target language because they conveyed meaning commonly understood. The translation strategies were dominantly influenced by their habits when using the terms in Source Language (SL). The problems of translating they face were the limitation of knowledge about Islamic terms in English.

Applications of this study: This research will be useful for universities, lecturers, students and non-native English speakers. The researchers did deep interviews and participant observation in enhancing the validity and reducing bias. The author help the EFL lecturers find their weaknesses and strengthen their English speaking ability particularly in using the Islamic terms.

Novelty/Originality of this study: This research observed natural conversation done by English lecturers who act as English Foreign language learners though in their daily conversation, they mostly used their first language.

Keywords: *Translation Strategies, Islamic terms, EFL Lecturers, Spoken English, Natural Conversation*

INTRODUCTION

Having communicative competence is very necessary for English teachers ([Inkaew, 2016](#); [Tolosa, Biebricher, East, & Howard, 2018](#); [Tran & Seepho, 2016](#)). In some cultures, an English teacher is translated as someone who is able to communicate in English well, no matter they study English academically or not ([Hymes, 1972](#)). It is often found that an English teacher with high academic competence and theoretical mastery of English rules still faces problems in using English to communicate. In building the language competence, speaking takes a basic role. An ability in spoken English is as the measure of knowing a language ([Kirkpatrick, 2018](#)). Fluency is defined as a productive ability to associate with others much more than the capability to read, write, or comprehend an oral language ([Demie, 2013](#); [Shaeye, 2019](#)). If learners want to be perfect at any language, they should be engaged into practice using it or into real speaking situations.

Competence in the use of a language is associated with communicative competence which means the ability to receive, comprehend, process, interpret, and produce information mediated by the use of a good language. Communicative competence is also related to the ability to be engaged into various communicative events that have both implicit and explicit information input, which are encapsulated by various cultures, and which are complemented by a variety of dynamic contexts of communication. In this regard, one who has adequate communicative competence represents a person that can be a good listener as well as a good speaker ([Estaji & Rahimi, 2018](#); [Hymes, 1972](#); [Lidya, 2016](#); [Liu, 2019](#)). Because a communicative event is a communicative encounter of two or more people, the dimension of such an encounter is also influenced by the cultures affiliated with both communicant and communicator. That is why, besides language playing a role as a medium of communication, communicative competence is also connected with cultural, social, and psychological conditions which naturally affect the use of a language in communication ([Andriani, Kesumawati, & Kristiawan, 2018](#); [Fitria, Kristiawan, & Rasyid, 2019](#); [Savignon, 1983](#)). If the essence of communicative competence is grounded in the context of English classrooms with young-adult students such as collegial students where in English for them is a foreign language, English learning should ideally be targeted at helping students construct, practice, and acquire their foreign language communicative competence. However, such a learning goal will be attained if the lecturers also have ideal communicative competence. As the foregoing, the lecturers must be able to exhibit that they can actively take part in English conversations with various contexts and complexities. Simply put, it is of very

importance for lecturers to have good English communicative competence so that they can be ideal role models for their students.

Because communicative competence consists of some external linguistic components such as sociolinguistics and discourse competences, English communication amid foreign language users will be confronted with the use of various culture-sensitive terms, wherein those terms are quite challenging since the users need to consider whether the terms should be translated or not. To some extent, such culture-sensitive terms should be understood as their original meanings in order to convey the original intentions. There are many English vocabularies derived from other languages then administered as English vocabularies because there are no equivalent meanings. A word could have social and cultural meanings in a society but that word could possibly have different meanings in other societies (Nababan, 2012). Therefore, understanding different cultures framing some terms used in English communication, for instance in this case Islamic terms, resting upon their original meanings and the choice to use the original Islamic terms will strengthen someone's English sociolinguistic competence, moreover empowering their Islamic identity at the same time (Maseleno, Ayshwary, Ivanova, Hashim, Nguyen, Shankar, Kristiawan, & Huda, 2019).

There are many studies that have been done in the field of translating Islamic terms into English. However, it is still rarely found the research on the use of Islamic terms in spoken English such as in conversation. Conversation is a communicative event which is mediated by a language and involves two or more people. In a conversation, a language mediates the conveyance of ideas, feelings, questioning and answering, and exchanges of information (Wu, 2013). Taking part in a variety of English conversations is associated with understanding English with various contexts and themes. For example in an Islamic context, some vocabularies are related to Islamic terms. Researchers in the field of translation studies have often questioned things associated with translating religious texts. For instance, Robinson (2000) ever questioned the extent to which religious texts could be translated. He also questioned about the ways of translating such religious texts, when to translate them, who would be the targeted readers, and even who would be in charge of the translation products. He worried whether the translated religious texts still conveyed their sacredness or not. Anchored in such arguments, there emerged two conditions in terms of translating religious texts. They subsumed translatability and untranslatability. This research found some Islamic terms that could not be translated into English since there were no exact meanings that could convey them. From a preliminary study conducted, it was found that English lecturers of IAIN Curup often translate the Islamic terms directly into English as those terms are written in English dictionaries. In reality, some of the lecturers were graduated from Islamic education background, and all of them are Moslems and have already been interacting in Islamic cultures at IAIN Curup for years (Kristiawan, & Nizarani, 2019). It is assumed that they know that the exact meanings of the terms are different and actually do not represent the equivalent meanings. The foregoing phenomenon drives the researchers to investigate whether this case happens to all lecturers when having conversations at campus, or whether they do translate the Islamic terms in English or use the original Islamic terms.

In the other context, observing English lecturers when having conversations using their first language, Bahasa Indonesia, they still use the Islamic terms in original ones. Islamic terms such as *sholat*, *wudhu*, *inshaAllah* and many others are often used as if those terms have already belonged to Bahasa Indonesia's vocabularies (Apriana, Kristiawan, & Wardiah, 2019; Fathurrochman, Budiman, Alamsyahril, & Kristiawan, 2019). The use of these Islamic terms is continued even when the lecturers mix their languages, English and Bahasa Indonesia. There is a process of code mixing in terms of whether they also use the Islamic terms when they mix the languages directly into English during conversations. It is interested to investigate the reasons of their consistency in using the Islamic terms as the original terms, either in English or in Bahasa Indonesia.

This research is also important in order to enlarge the developing principle of English communication in various conversation contexts particularly in an Islamic context. The knowledge of using Islamic terms should always be developed since it is about Moslems' language. Some Muslims believe that there are a number of Islamic terms which cannot be translated into English in light of having no equivalent representation of meanings. Besides, studies in the field of Islamic terms translated into English have already been done only in the aspects of semantic fields but not yet in terms of using them in conversations, let alone such conversations among English lecturers (Salwa., Kristiawan, M., & Lian, 2019). The use of Islamic terms could empower Muslim's identity. Furthermore, it can strengthen English as an Islamic language, where English not only plays a role as a tool of translating meanings from many languages but also becomes a part of the Islamic language *per se*.

Furthermore, lecturers' strategies in communication will influence students' learning motivation (Lian, Kristiawan, & Fitriah, 2018; Renata, Wardiyah, & Kristiawan, 2018; Tobari, Kristiawan, & Asvio, 2018). Challenging, giving encouragement and praise, providing non-verbal supports, understanding, and being friendly as well as controlling will affect students' pleasure, relevance, confidence, and efforts to learn. As Islamic lecturers who teach English for Islamic students, the value of Islam as their religion will directly influence their attitude towards learning. The exposure of Islamic terms in daily conversations could remind them of their obligation as Moslems and strengthen their identities, particularly in an Islamic institute such as IAIN Curup. However, the lecturers are the models for their students. How the lecturers use the Islamic terms when speaking in English will become examples for their students. It also implies the way they evaluate their students' speaking ability, particularly in using Islamic terms in speaking (Noviyenty, 2017).

Considering some reasons above, the researchers are interested in investigating the use of Islamic terms in speaking activities in an effort to empower English lecturers' Moslem Identity. In order to strengthen the focus of this study, the researchers formulate the following research questions: 1) what are the Islamic terms used by English lecturers in daily English speaking? 2) What are the strategies used by English Lecturers in translating the Islamic terms when speaking English? 3) Why do they use the strategies? 4) In what context do the English Lecturers use the Islamic terms in speaking English?

LITERATURE REVIEW

Foreign Language Communication and the Role of Translation

Communication means an act of sharing ideas, feelings, thoughts, and opinions with other people. The discourses framing communication can be personal, intellectual, academic and others, and such discourses can be mediated by both spoken and written modes. Communication is part of the natural needs of human beings. The process of communication takes place in a two-way form with various purposes such as informing, motivating, warning, suggesting, giving instructions, establishing social relationships, and so on ([Riyaz Ahmad, 2016](#)).

The language mostly used as a tool of international communication is English since English plays a role as a contact language among different users from diverse cultures ([Candel-Mora, 2015](#); [Fang, 2017](#); [Jenkins, 2009](#); [Kirkpatrick, 2018](#); [Liu, 2019](#); [Mauranen, 2018](#); [Morganna, Sumardi, & Tarjana, 2020](#); [Rahatlou, Fazilatfar, & Allami, 2018](#); [Sherman, 2018](#)). That is why anyone needs to learn English. In the socio-functional context of Indonesia, English is categorized as a foreign language embedded in the academic curriculum from primary to tertiary levels. The integration of English subject into academic curriculum as such is intended that all students in Indonesia regardless of any level can access knowledge, technology, and arts worldwide due to English as the language medium to access the aforesaid elements. In educational institutions in Indonesia, English is taught resting upon four skills ranging from listening, speaking, reading, to writing. However, if grounded in natural, direct communication, English is predominantly used orally. To put it simply, oral communication refers to a communicative act which incorporates two or more people wherein the communicant and the communicator will exchange information and contribute to one another in a direct way ([Andrew, 2007](#); [Borg, 2011](#); [Brown, & Yu, 1982](#); [Brown, 1987](#); Jack, 2000; [Sarina, Kristiawan, & Wardiah, 2019](#); [Tarigan, 1996](#)).

In the on-going processes of communication using a foreign language such as English, translation is an important part of the foreign language communicative competence ([Cook, 2010](#); [Fernández & Guerra, 2003](#)) because foreign language communication is framed by more than one lingua-cultural concept so that translating acts in this sense is inevitable ([Duff, 1989, P. 6](#); [Carreres, 2006, P. 6](#)). Such translating acts are natural because the foreign language users' communicative mental concepts are mediated by their first languages, and they then utter their ideas using a foreign language by means of deploying their communicative motoric organs ([Kavaliauskienė and Kaminskienė, 2007](#); [Ali, 2012, P. 235](#)). In this regard, it can be understood that foreign language communication at some point deals with translating a first language existing in a mental concept into a foreign language uttered in a motoric, communicative way. Positively, translating in foreign language communication to some extent contributes to strengthen focus on meanings ([Butzkamm and Caldwell, 2009, P. 13](#)) and also the on-going foreign language acquisition ([Fernández-Guerra, 2014](#)).

Translation of Islamic Terms

The importance of translating Islamic texts into English not only is circumscribed to the translation of Al-Qur'an but also subsumes all elements of Islamic knowledge. The forgoing represents an effort to develop English as an Islamic language so that many of the Islamic terms can be acceptably translated into English. In such a way, transliteration, italicization, or some notes do not need to signify Islamic terms when they are used. A way to realize such effort is to integrate as many as Arabic words into English. A language can be an Islamic language if treated that way, and now it has been quite common that English has been sufficiently comfortable to be used in the texts addressing Islamic topics such as those of *hajj*, *ramadhan*, and *jihad* ([Iqbal, 2012](#)).

Translating Arabic into English will be more challenging when dealing with Qur'anic terms such as *kufur*, *iman*, and *salat* since such terms do not have equivalent meanings in English. If those words are translated into disbelief, belief, and prayer, the translation product will seem too general and does not represent the intended expressions as portrayed in Al-Qur'an. Thus, there happen some shifts of meanings as desirable. Such a condition is not a novel issue in terms of translating Arabic into English, let alone the characteristic that Qur'anic language is to some extent quite different from common Arabic. The same thing needs to be undertaken when coping with the other term such as *zakat*. In the beginning, translators often translate the term *zakat* by providing additional explanations that follow the term. However,

after Arabic-English infusion has been done, the word *zakat* has been common to English use. Perhaps, it takes two or more generations so that this effort can be done. Nonetheless, every trip will be shorter if the first step has been taken, and the first step of this effort has indeed already been taken. The translation of *Masjid* into English is generally defined as a building used to worship by Muslims (Merriam Webster); a worship place of Muslims (Robinson, 2000); or a building where Muslims worship (Macmillan).

In each of these translation results, the word *masjid* is transferred and depicted into familiar terms commonly decoded by the readers of English. In other cases, tangible English equivalence is directly given. Thus, *iman* becomes “belief”; *kufur* becomes “disbelief”; *salat* becomes “prayer”; and else. The word for word translation as the foregoing considers that the semantic fields between the two languages corresponding to those words have been identifiably proximate (Iqbal, 2012). In respect of *masjid* translated into mosque, nevertheless, there is no prior relevant word found in English. That is why, the translation of that word needs to be followed by a sort of explanation (e.g. a Muslim place of worship).

In general, the initial underlying concept that preserves translation (the models of equivalence, original language unit, language historical parallelism) indeed prevails. Nonetheless, when someone begins to pose a critical question, the entire conceptual framework will ruin. The case *vis-a-vis masjid* is instructive. In a traditional way, “a place of worship” is perceived as a sacred place to worship God, a worshiping place with its independent and strict etiquette. In the meantime, as generally prevailed in certain parts of the world, the general category of “a place of worship” to date subsumes various kinds or places starting out from a place of yoga to meditation to today’s temples. A few of them have no any correlation with God. Hence, a specific degree of *masjid* definition is made weaker through generalization.

A more complete understanding as regards Islamic technical terms transferred into English will be embodied by time inasmuch as more people will seek genuine meanings of such terms. This condition will pave the way for Muslims to represent themselves in English language. The researchers consider that it is presently required to create a temporary list of the terms concerning Islam that will be inserted, and that will pave ways for the creation of “Islamic English” conforming to the needs of both Muslims and non-Muslims in terms of English Islamic texts.

Strategies in Translating Islamic Terms

Translation according to Nida (1982) is a process of reformulating a message which has the closest meaning from the source language into the target language, as an effort to make the speaker of the other language understand the message in the same meaning (Novelti & Kristiawan, 2019). The process of translating involves many aspects in order to achieve a good result of translation. The effort to send an equivalent message from two different languages should not only be considered from lexical aspect or words, but also culture and the social aspect of languages involved. In order to have a good quality of translation, Nababan (2008) mentions some criteria that a translator should have; they are linguistic competence, textual competence, knowledge competence, cultural competence, and transfer competence. These competencies work in a balance of synergy.

In general, there are two strategies of translation that are commonly used, literal translation and free translation. If literal translation focuses on word for word, free translation is more creative in using the equivalence which is more than just a word meaning. These are two common strategies related to general translation principles and the way a translator translates. This will influence the translators in considering the purpose of translation and the effect on the readers. This also affects the process of translation itself. Supporting this concept, other common translation strategies are direct translation and oblique translation. Direct translation consists of borrowing, calque, and literal translation, while oblique translation subsumes modulation, transposition, adaptation, and equivalence (Płońska, 2014).

The method used by translators depends on their knowledge of the language and their experience in translating. Larson (1984) defines that translation is basically a change of form. The form of words in a source language might be changed if translated into the target language. Because a language has the surface and deep structures, surface structure covers the writing, the grammar and the pronunciation, while deep structure is the meaning of a single phrase or sentence. Larson (1984) also explains that a good translation should use a normal or arbitrary form of the target language; communicate, in the best way to the speaker of the target language, the equivalence meaning as it is understood by the speaker of the source language; and keep the dynamicity of source language.

From the explanation above, a good translation is the translation that uses common words or sentences in the target language so that the speakers of the target language could understand the meaning of the source language according to the real meaning. The surface structure analysis of a language does not inform us what constituents we need to know concerning that language in order to be translated. The meaning that is categorized as the deep structure lies beyond the surface structure *per se*. In fact, the meaning is functioned as the basis of translation into the other language. Deep structure of a language is an important object in translation (Larson, 1984).

Hassan's (2016) study revealed that the translated Islamic terms will only be proper if the source language (SL) words and those of the target language (TL) are cross-culturally equivalent, preserving the same references and connotations in the two languages. Furthermore, Mahmoud (2015) also revealed the same information that the obstacles a translator confronts with when translating Islamic terms from Arabic language into English language are that the translation result could be acceptable if the result equivalently lies in cross-cultural similarities, having similar references and connotations within the two languages. In the other aspect, Musharraf (2015) revealed that the inclusion of language into Muslim children's curriculum rests upon the perspective on the acquisition of local, Arabic, English, and other international languages. Other findings suggested that learning this set comprising of 4 languages has already been practiced in diverse cultures and institutions (Apriana, Kristiawan, & Wardiah, 2019; Salwa, Kristiawan, & Lian, 2019; Wandasari, Kristiawan, & Arafat, 2019). However, the selection of languages to be included in mix needs careful consideration.

Most studies that have been done in the field of Islamic terms focused on the problem in translating the terms and what terms that could not be translated into other languages. Most of them were in written products. It is difficult for the researchers to find studies that described the use and the translation of Islamic terms in real English conversations, particularly among English Lecturers in an Islamic Institution.

METHODOLOGY

This is a field of Language research applying a descriptive method presented in a qualitative way. The data of this study are primary and secondary (Ary, Jacobs, Sorensen, Walker, & Razavieh, 2010; Fraenkel, Wallen, & Hyun, 2012; Gall, Gall, & Borg, 2003). The primary data were garnered from linguistic aspects and utterances produced by English lecturers, while the secondary data were obtained from the related prior findings. The secondary data served as the references of this research. The meanings of Islamic terms solicited in this study were consulted to the experts who were qualified in translation studies. All English Lecturers in English Department of IAIN Curup were engaged as the subjects of this study. There were seven English lecturers involved.

The techniques of collecting data used were observation, discourse completion test, and interview (Bogdan & Biklen, 1982). Observations were done in the classroom during teaching and learning processes and oriented towards the direct and natural conversations and dialogues that the participants were engaged into in both in-class and outclass English communication. Observations were aimed at finding out information pertinent to the Islamic terms used and translated during English speaking, the related translation strategies, and the context when the Islamic terms were used and translated during speaking English. Discourse completion test was also deployed to elicit the Islamic terms used by the English lecturers as the comparative answers taken from observations. Interviews were conducted to garner the data with respect to the reasons of the translation strategies used during English speaking. The data gathered from the aforesaid three techniques were subsequently compared with one another to pursue the data's credibility (Guba, 1981).

The data were analyzed using Miles, Huberman, and Saldana's (2014) model of data analysis. Resting upon this model, after the data were collected, the data were condensed by picking out some relevant themes coded, connecting all related themes, and grouping the data based on the relevant themes. Subsequently, the data were displayed in the form of tables, related explanations, related interpretations, and discussion. In the end, the data were concluded.

FINDINGS AND DISCUSSION

The Islamic terms used by English Lecturers in English speaking are presented in the following table 1.

Table 1: Islamic Terms Used by English Lecturers in English Speaking

No	Islamic terms used	The number of uses in the original form	The number of uses translated into English
1	Assalammu'alaikum Warahmatullahi wa barakaatuh	7	-
2	InshaAllah	7	-
3	Bismillahirrohmannirrohiim	7	-
4	Alhamdulillah	7	-
5	Adzan	7	-

6	Aamiiin	7	-
7	Allahuakbar	3	-
8	Haram	2	5
9	Halal	7	-
10	Ka'bah	7	-
11	Munkar	7	-
12	Subhanallah	4	-
13	Al-Qur'an	7	-
14	Iman	2	5
15	Sholat	-	7
16	haji	-	7
17	Saum	1	6
18	Allah	3	4
19	Masjidil Haram	-	7

Table 1 shows that most English lecturers used original Islamic terms. The Islamic terms were uttered spontaneously to express their thoughts and ideas at the moment of speaking. These Islamic terms were used naturally based on the context of speaking. The strategies used by English Lecturers in translating Islamic terms were borrowing or Loan word and translation using more general words. The reasons why they used the Islamic terms or translated them into English are as follows.

Table 2: The Reasons beyond the Use of Islamic Terms or Translating Them into English

No	Reasons	Answers (of 7 Lecturers)
1	Limited vocabularies for Islamic terms	7
2	Used to using the common Islamic terms daily	7
3	Lack of knowledge on the translation of Islamic terms in English	6
4	Since they are speaking in English the Islamic terms should be translated into English	6
5	Maintaining Moslem's identity	1

Pertinent to the context of using the Islamic terms in English speaking, based on the classroom observation on each lecturer, it was found that they mostly used the Islamic terms for the following context: 1) in the opening of teaching 2) in the closing of teaching; and 3) in outclass conversations. For the context of outclass conversations, the Islamic terms were used occasionally, depending on the needs of speaking and their habits. Some of the other terms that they used daily should be elicited through Discourse Completion Test.

Since English is used internationally by most people in the world, a lot of translators translate Al-Qur'an including the Islamic terms into English. This is very useful for Moslems whose first language is English. The translation is not only performed in a written form but also in a spoken way. In the written form, there are some strategies in translating the Islamic terms such as translation and transliteration. Even, in a more natural context such as daily informal or formal discussions and conversations, the use of Islamic terms should also be considered based on the Islamic meanings. The need to understand the Islamic meanings of Islamic terms should gain more attention not only for the originality aspects

of the terms but also for strengthening the power of Islamic speakers. In order to translate the Islamic terms, it is important to understand the meanings of the terms in an Islamic perspective. Some Islamic terms which do not have equivalent words in the target language, in this case English, should not be translated. A German thinker named Walter Benjamin gave a unique argument about untranslatability that sacred texts cannot be translated since the meanings and the verses may not be separable (Robinson, 2000). On the contrary, as viewed from the perspective of translatability, it is emphasized that all people need to comprehend religious texts, and this need is met by means of translating the forms and contents of a source language as equivalently as possible into the target language. The extent of equivalence in this sense is affiliated with the relatedness of identity constructed by a translator between two texts having similar or identical discourses.

Most of the Muslims tend to use the word Allah instead of God in translation inasmuch as they find it different in that the term God does not always mean Allah especially amid those of non-Muslims. For Muslims, God is only Allah, and in the meantime for those of non-Muslims, God can be interpreted in diverse ways. In this study, because all lecturers were Muslim lecturers, they inclined to use the word Allah other than God. Unfortunately, since they were using English, sometimes they also translated Allah into God. It is worth noting that there are no English words (e.g. prayer, pilgrimage, and God) that really make complete religious meanings in terms of Islamic terms. For instance, the translation of *hajj* into pilgrimage does not always refer to a journey to Mecca in *Dzulhijjah* month as a religious duty. In addition, if the word pilgrimage is used out of its related connotations, what is then the relevant word to be used to portray a journey to Mecca as done by Muslims at any time along years such as *umroh*? Besides, the English lecturers used the words lawful and forbidden to represent *halal* and *haram*. Such uses are basically not equivalent. This depicts a set of partial equivalence. In this case, the terms lawful and forbidden will yield a problem of generalization because the meanings in the target language will convey broader senses compared to those of the source language. In the perspective of Islamic culture, *halal* and *haram* are associated with what is allowed and what is prohibited by Allah SWT. In the meantime, as shown in English language, the word lawful is general and can represent what is permitted by Allah and also by human laws. In this regard, *halal* as a borrowed word demonstrates an object or action allowed by sharia or Islamic laws. In the same way, the word forbidden can be too general since it will represent what is prohibited by both Allah and human laws. The actual meaning of *haram* is an object or action forbidden by Allah in the perspective of Islamic laws.

Translating religious terms is not easy since religion is closely related to culture. In other words, the culture of the first language could be different from that of the target language so it is possible that the terms could not be found in the culture of the target language. Analyzing the data found in this research, it could be summarized that the English lecturers tended to use a borrowing technique or loan-word, particularly loan-word with synonym such as in the word *munkar*, and there was a lecturer translating this Islamic term into evil action. The use of synonym was to specify a term according to the context and for the sake of effective translation. The same technique was used for the words *sholat* and *haram*, which were translated into prayer and forbidden. Prayer and forbidden were considered to represent the synonyms of *sholat* and *haram* according to the context.

In other ways of translation, the English lecturers also used the original words of Islamic terms, such as for *Assalamu'alaikum*, *Bismillah*, *InshaAllah*, *Al Qur'an*, *Ka'bah*, and *halal*. Larson (1984) added that meanings have complexities because not all words in the source language have equivalent meanings in the target language. As he exemplified, five dollars could be translated into one hundred pesos if that amount is equivalent. The problem is, of course, that the value of monetary units changes over the years, and it is very difficult to be sure of an exact equivalence. In this case, a descriptive phrase clarifies the amount.

From a direct quote above, it can be said that there is to some extent the impossibility of equivalent language so that there will not be relevant word per word as commonly called literal translation or transliterated. For the non-equivalent words, Larson (1984) also suggested to translate them using more general words, using loan words or loan words plus explanations, and using cultural substitution. In this research, the English lecturers used loan words as the translation strategy.

As regards the reasons the English lecturers selected the strategies in translating Islamic terms, some interviews were conducted. All English lecturers confessed that they had very limited vocabularies for Islamic terms even in original words, and they only used the common Islamic terms daily such as *Assalamu'alaikum*, *Bismillahirrohmanniromhim*, and *InshaAllah*. Lack of knowledge on the translation of those Islamic terms in English was also another reason. Unfortunately, only one lecturer said that the use of Islamic terms in their original forms was important to empower their Moslem's identity.

Since this research elicited Islamic terms during daily conversations, the context was also developed as naturally as possible even the English lecturers did not realize that they were being researched. This natural aspect was important in order to investigate what Islamic terms that they commonly used daily when the English lecturers were speaking English (Noviyenty, 2018). This research found that the Islamic terms used in the class conversations during teaching and learning processes were particularly in the opening and closing of the class and in outclass English conversations. For outclass English conversations, the Islamic terms were used spontaneously because the lecturers were accustomed to using them when they were speaking in Bahasa Indonesia.

CONCLUSION

During their daily English speaking activities, there are 19 Islamic terms used by the English lecturers. They are *Assalammu'alaikum*, *Bismillahirrohmannirrohim*, *Alhamdulillah*, *InshaAllah*, *Allahuakbar*, *Sholat*, *Halal*, *haram*, *Hajj*, *Wudhu*, *Aamiin*, *munkar*, *Masjidil Haram*, *Al Qur'an*, *Allah*, *Adzan*, *saum*, *Ka'bah* and *Iman*. While, the strategies used in translation are borrowing or loan-word and translation by deploying more common words in the target language since most of the lecturers borrow the terms from the source language (original). The most predominant reason for why the lecturers use the strategies is because they lack knowledge about Islamic terms which have no equivalence in English, and they directly translate some of the terms based on the words suggested by dictionaries. Furthermore, the Islamic terms are mostly used in the class in the opening and closing of teaching and learning processes.

It is important for the lecturers to also study the words about Islamic terms that have already become part of Bahasa Indonesia in KBBI, such as *Islam*, *Al- Qur'an*, *Hadith* and *sunnah* in order to enrich vocabularies when translating. It is also necessary for the lecturers to study Islamic terms that do not have equivalence in other languages, so they must be translated as their original terms. Finally, it is suggested to always consider using Islamic terms to empower our Moslem's identity and to develop English as an Islamic language. Further studies oriented towards analyzing and listing Islamic terms that do not have equivalence in other languages are needed to be undertaken in order to enlarge the knowledge of translation, particularly on translating Islamic terms.

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AUTHORS CONTRIBUTION

In the present study, the first author mapped the issue to be studied, reviewed some relevant theories, garnered the data, analyzed the data, discussed the data, and wrote the most part of the paper. The second author compiled and reviewed the literature as regards the previous studies. The third author helped garner the data in the field and took care of any administrative affair. The fourth author helped analyze the data.

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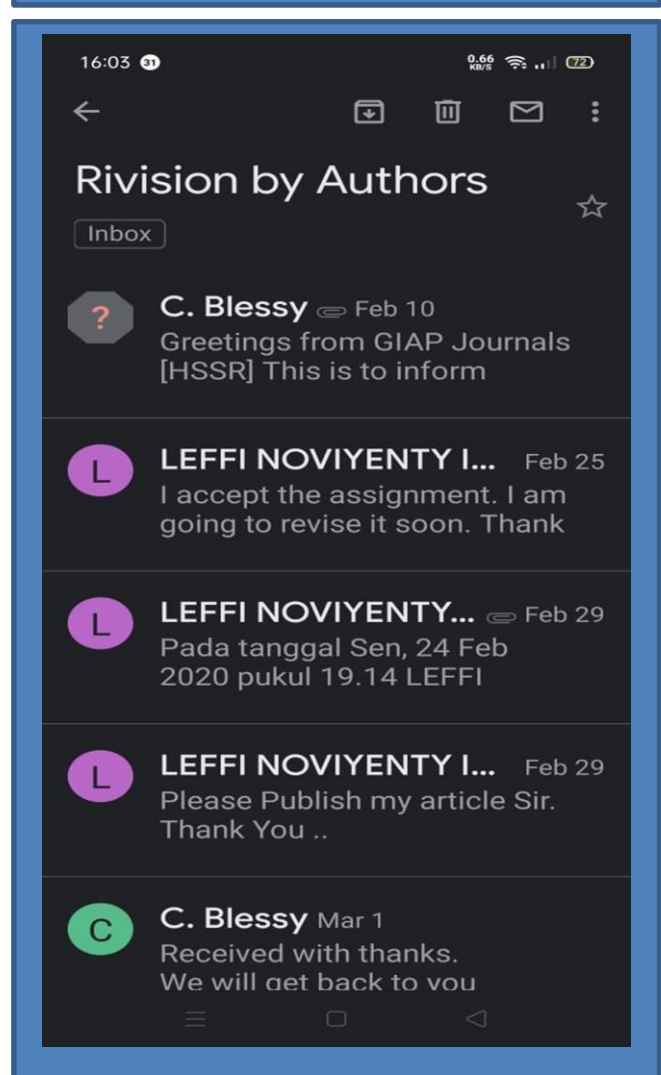
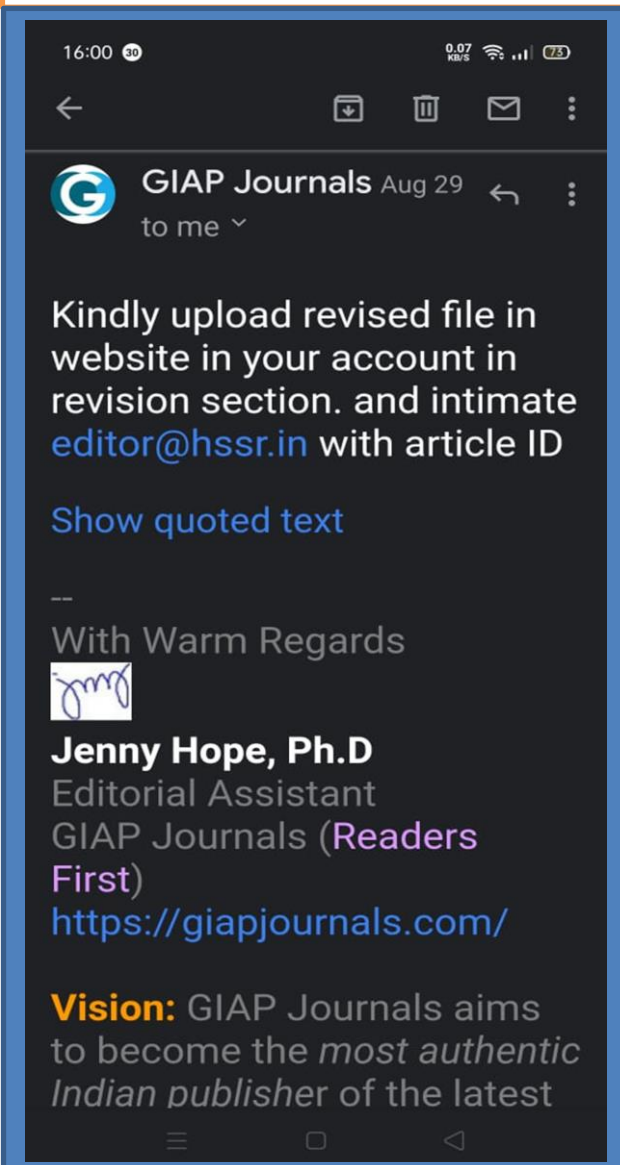
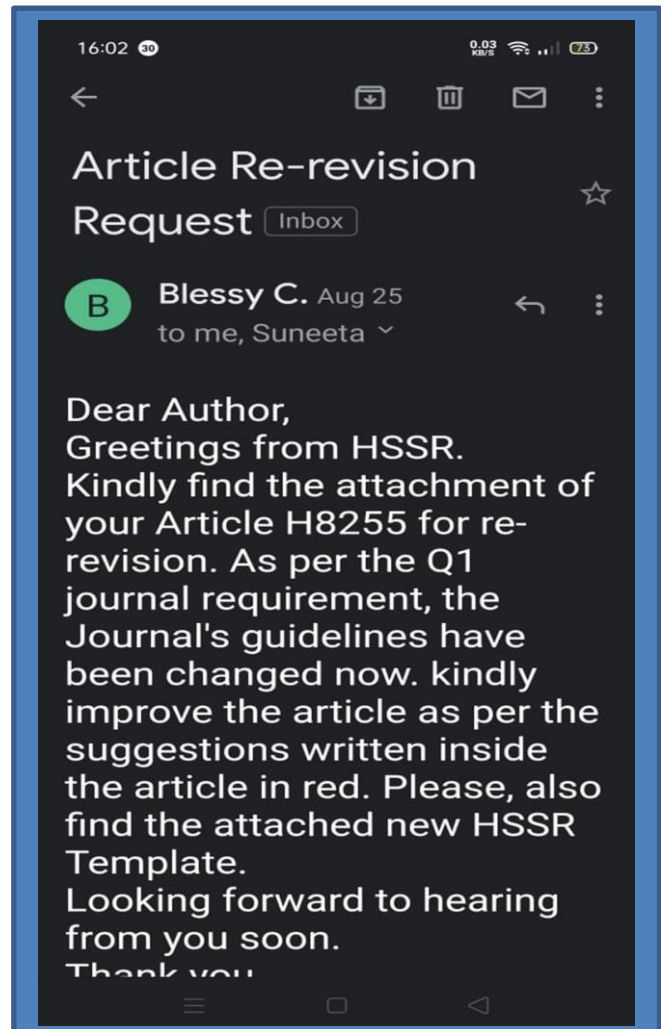
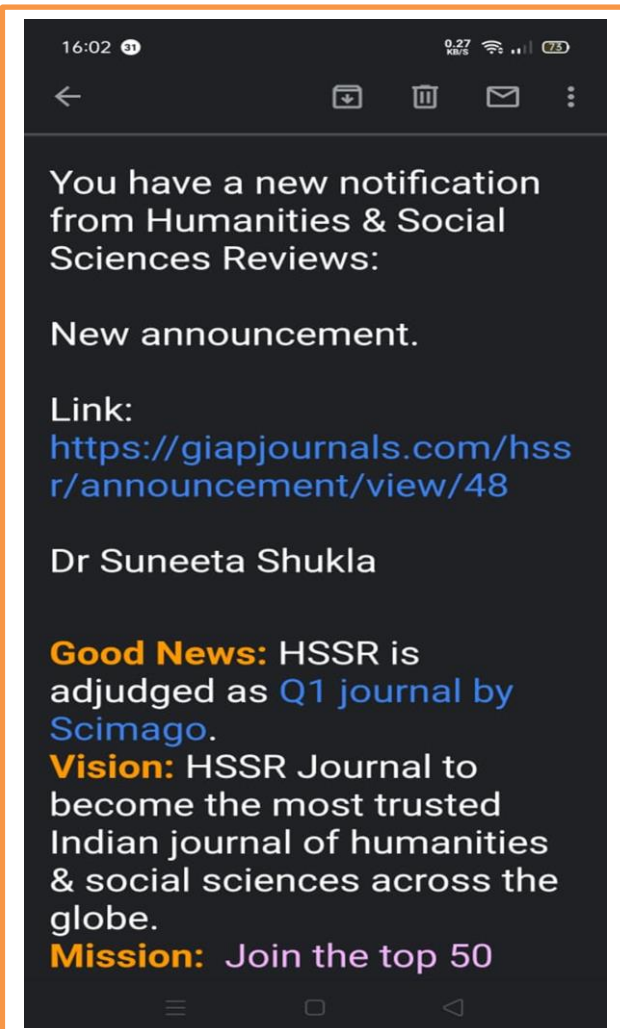
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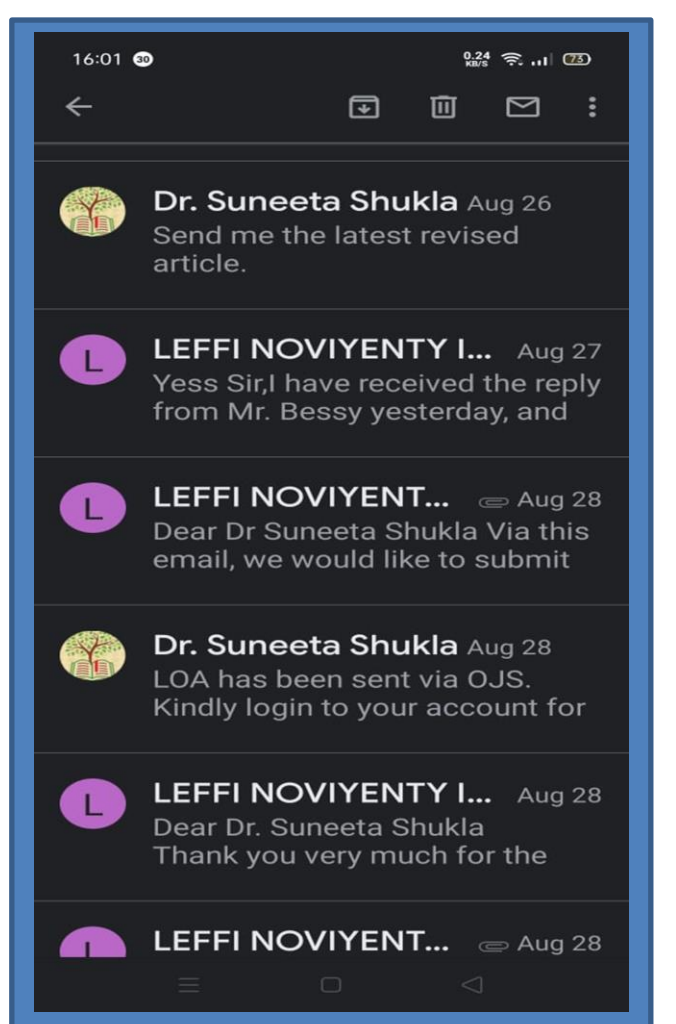
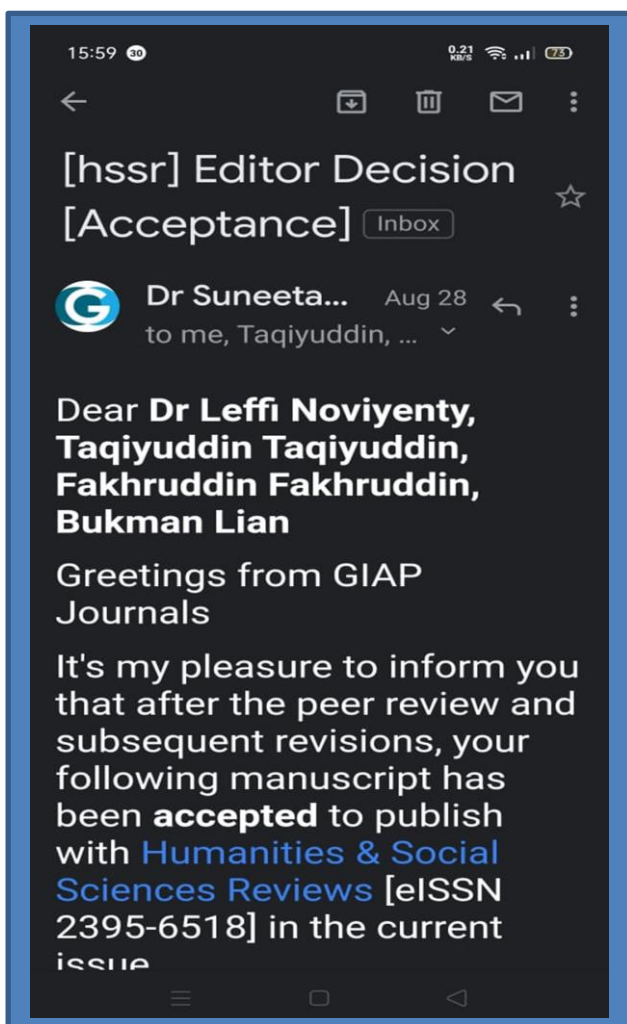
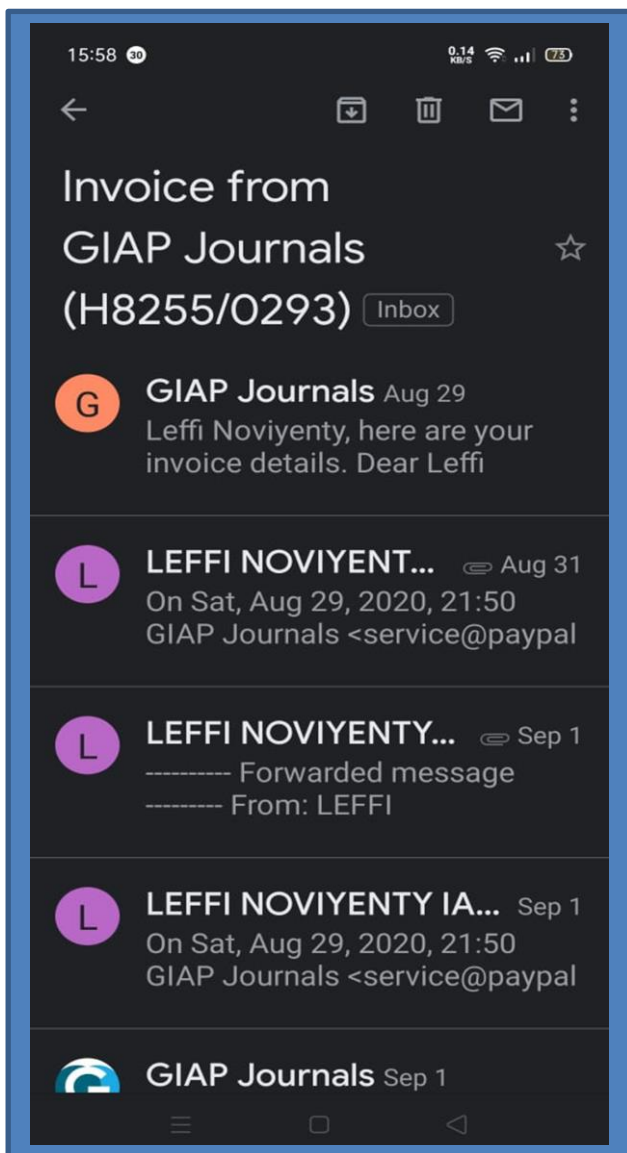
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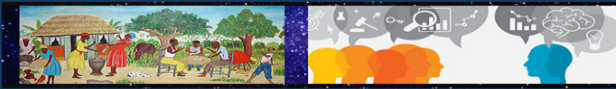
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Abstract

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Methodology: This research applied a qualitative study by involving seven English lecturers at State Islamic Institute of Curup, Bengkulu, Indonesia. The data were garnered from interviews and observations. The data were analyzed using an interactive model of data analysis.

Main Findings: This research has found that the English lecturers used, and to some extent translated nineteen Islamic terms during English conversations. Those terms subsumed *Assalammu'alaikum Warahmatullahi wa barakaatub, InshaAllah, Bismillahirrohmannirrohillin, Alhamdulillah, Adzan, Aamiin, Allahuakbar, Haram, Halal, Ka'bah, Munkar, Subhanallah, Al-Qur'an, Iman, Sholat, haji, Saum, Allah, and Masjidil Haram*. Most of the lecturers used borrowed or loan words and general word-use or synonymous word strategies in translating the Islamic terms. There were some reasons for the uses of borrowing or general word-use strategies. For the use of borrowing strategy, the reasons were: first they had limited vocabularies for Islamic terms. Second, they borrowed the Islamic terms because such terms had already been common to be used in their original forms. Third, they lacked of knowledge on the translation of Islamic terms in English. Fourth, they wanted to Maintain Moslem's identity. Subsequently, for the use of general word-use strategy or synonym, the lecturer applying this strategy had a reason that in English speaking the Islamic terms should be translated into English albeit using words with similar meanings in a general sense. Furthermore, the Islamic terms were mostly used in the classrooms and in the opening as well as closing of teaching and learning processes.

Applications of this study: This research will be useful for universities, lecturers, students, and non-native English speakers that are common to be engaged in English conversations framed by Islamic discourses.

Novelty/originality of this study: Many studies as regards the English translation of Islamic terms have been conducted in the field of a written mode of translation. However, to the best of the researchers' knowledge, very few studies have been oriented towards translation strategies of Islamic terms in a spoken mode, or in this regard, English conversations. This case is worth researching, and this research seeks to fulfill this gap.

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TRANSLATION STRATEGIES OF ISLAMIC TERMS USED BY ENGLISH LECTURERS IN ENGLISH CONVERSATIONS

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Keywords: *Translation Strategies, Islamic Terms, EFL Lecturers, Spoken English, English Conversations.*

INTRODUCTION

The mastery of communicative competence is very necessary for English teachers (Inkaew, 2016; Tolosa et al., 2018; Tran & Seepho, 2016). In some cultures, an English teacher is translated as someone who is able to communicate in English well, and it is no matter whether they study English academically or not (Okada, 2015). It is often found that an English teacher with high academic competence and theoretical mastery of English rules still faces problems in using English for communication (Oranje & Smith, 2017). In building language competences, speaking skill takes a basic role, and it extends to both accuracy and fluency in exchanging information across different cultures (Kirkpatrick, 2018). However, fluency is of importance over accuracy since fluency is defined as a productive ability to associate with others much more than the capabilities to read, write, or comprehend an oral language (Demie, 2013; Shaeye, 2019).

Competence in the use of a language is associated with communicative competence which means the ability to receive, comprehend the process, interpret, and produce information mediated by the use of a good language (Liu, 2019). Communicative competence is also related to the ability to be engaged in various communicative events that have both implicit and explicit information input, which are encapsulated by various cultures, and which are complemented by a variety of dynamic contexts of communication (Morganna et al., 2020; Noviyenty et al., 2020). In this regard, one who has adequate communicative competence represents a person that can be a good listener as well as a good speaker (Estaji & Rahimi, 2018; Idris, 2020; Lidya, 2016; Liu, 2019). Because a communicative event is a communicative encounter of two or more people, the dimension of such an encounter is also influenced by the cultures affiliated with both communicant and communicator (Baker, 2016; Tran & Duong, 2018). That is why, besides language playing a role as a medium of communication, communicative competence is also connected with cultural, social, and psychological conditions which naturally affect the use of a language in communication (Benmoussat & Benmoussat, 2017; López-Rocha, 2016; Thuy et al., 2020; Wang, 2017). If the essence of communicative competence is grounded in the context of

English classrooms with young-adult students such as collegial students wherein English for them is a foreign language, English learning should ideally be targeted at helping students construct, practice, and acquire their foreign language communicative competence (Biebricher et al., 2019; Rauschert & Byram, 2017). However, such a learning goal will be attained if the lecturers also have ideal communicative competence. As the foregoing, the lecturers must be able to exhibit that they can actively take part in English conversations with various contexts and complexities. Simply put, it is very important for lecturers to have good English communicative competence so that they can be ideal role models for their students.

Because communicative competence consists of some external linguistic components such as sociolinguistics and discourse competences (Byram & Wenger, 2018), English communication amid foreign language users will be confronted with the use of various culture-sensitive terms (Kusumaningputri & Widodo, 2018), wherein those terms are quite challenging since the users need to consider whether the terms should be translated or not. To some extent, such culture-sensitive terms should be understood as their original meanings in order to convey the original intentions. There are many English vocabularies derived from other languages, and then they are administered as English vocabularies because there are no equivalent meanings. A word could have social and cultural meanings in a community, but that word could have different meanings in other communities (Park, 2017). Therefore, understanding different cultures framing some terms used in English communication, for instance, in this case, Islamic terms, resting upon their original meanings and the choice to use the original Islamic terms will strengthen someone's English sociolinguistic competence, moreover empowering their Islamic identity at the same time (Maseleno et al., 2019).

There are many studies that have been done in the field of translating Islamic terms into English. For further viewing, see the studies conducted by Farkhan (2017); Hassan (2016); Jahanshahi (2015); Kurniawan and Bijaksana (2020); and Shanazary (2019). However, their studies are oriented towards the written mode of translation. It is still rarely found the research on the use of Islamic terms in spoken English such as in conversations. Thus, the foregoing issue is worth researching so that the gap can be fulfilled. A conversation is a communicative event that is mediated by a language and involves two or more people. In a conversation, a language mediates the conveyance of ideas, feelings, questioning and answering, and exchanges of information (Hakulinen, 2017). Taking part in a variety of English conversations is associated with understanding English in various contexts and themes. For example in an Islamic context, some vocabularies are related to Islamic terms. Researchers in the field of translation studies have often questioned things associated with translating religious texts. For instance, Robinson (2000) ever questioned the extent to which religious texts could be translated. He also questioned about the ways of translating such religious texts, when to translate them, who would be the targeted readers, and even who would be in charge of the translation products. He worried whether the translated religious texts still conveyed their sacredness or not. Anchored in such arguments, there emerged two conditions in terms of translating religious texts. They subsumed translatability and untranslatability.

From a preliminary study conducted at State Islamic Institute of Curup, Bengkulu, Indonesia as the field of the present research, it was found that English lecturers of this institution often translate Islamic terms directly into English as those terms are written in English dictionaries. In reality, some of the lecturers were graduated from an Islamic education background, and all of them are Moslems and have already been interacting in Islamic cultures at IAIN Curup for years. It is assumed that they know that the exact meanings of some Islamic terms will change and actually do not represent the equivalent meanings if the terms are translated while they are communicating in English. The foregoing phenomenon drives the researchers to investigate whether this case happens to all lecturers when having conversations at the campus, or whether they do translate the Islamic terms in English or use the original Islamic terms.

In the other context, observing English lecturers when having conversations using their first language, Indonesian language, they still use the Islamic terms in original ones. Islamic terms such as *sholat*, *wudhu*, *inshaAllah*, and many others are often used as if those terms have already belonged to Indonesian vocabularies. The use of these Islamic terms is continued even when the lecturers mix their languages, English and Indonesian. There is a process of code-mixing in terms of whether they also use Islamic terms when they mix the languages directly into English during conversations. It is interesting to investigate the reasons for their consistency in using the Islamic terms as the original terms, either in English or in Indonesian.

Researching the abovementioned cases is important in order to enlarge the developing principle of English communication in various conversation contexts, particularly in an Islamic context. The knowledge of using Islamic terms should always be developed since it is about Moslems' language. Some Muslims believe that there are a number of Islamic terms that cannot be translated into English in light of having no equivalent representations of meanings. Besides, the use of Islamic terms could empower Muslim's identity. Furthermore, it can strengthen English as an Islamic language, where English not only plays a role as a tool for translating meanings from many languages but also becomes a part of the Islamic language *per se*.

Furthermore, lecturers' strategies in communication will influence students' learning motivation (Renata et al., 2018; Tobari et al., 2018). Challenging, giving encouragement and praise, providing non-verbal supports, understanding, and being friendly as well as controlling will affect students' pleasure, relevance, confidence, and efforts to learn. As Islamic lecturers who teach English for Islamic students, the value of Islam as their religion will directly influence their attitude towards learning. The exposure of Islamic terms in daily conversations could remind them of their obligation as

Moslems and strengthen their identities, particularly in an Islamic institute such as IAIN Curup. However, the lecturers are the models for their students. How lecturers use Islamic terms when speaking in English will become examples for their students. It also implies the way they evaluate their students' speaking ability, particularly in using Islamic terms in speaking (Noviyenty, 2017).

Considering some theoretical and phenomenological elaborations above, this research is undertaken to rest upon the following research questions: 1) what are the Islamic terms used and translated by English lecturers in English conversations? 2) What are the strategies used by English lecturers in translating the Islamic terms during English conversations? 3) Why do they use the strategies? 4) In what contexts do the English Lecturers use Islamic terms in English conversations?

LITERATURE REVIEW

Foreign Language Communication and the Role of Translation

Communication means an act of sharing ideas, feelings, thoughts, and opinions with other people. The discourses framing communication can be personal, intellectual, academic, and others and such discourses can be mediated by both spoken and written modes. Communication is part of the natural needs of human beings. The process of communication takes place in a two-way form with various purposes such as informing, motivating, warning, suggesting, giving instructions, establishing social relationships, and so on (Riyaz Ahmad, 2016).

The language mostly used as a tool of international communication is English since English plays a role as a contact language among different users from diverse cultures (Candel-Mora, 2015; Fang, 2017; Jenkins, 2009; Kirkpatrick, 2018; Liu, 2019; Mauranen, 2018; Morganna et al., 2020; Rahatlou et al., 2018; Sherman, 2018). That is why anyone needs to learn English. In the socio-functional context of Indonesia, English is categorized as a foreign language embedded in the academic curriculum from primary to tertiary levels (Setyono & Widodo, 2019). The integration of English subject into the academic curriculum as such is intended that all students in Indonesia regardless of any level can access knowledge, technology, and arts worldwide due to English as the language medium to access the aforesaid elements (Suarcaya & Prasasti, 2017). In educational institutions in Indonesia, English is taught resting upon four skills ranging from listening, speaking, reading, to writing. However, if grounded in natural and direct communication, English is predominantly used orally. To put it simply, oral communication refers to a communicative act that incorporates two or more people wherein the communicant and the communicator will exchange information and contribute to one another in a direct way (Baker, 2016).

In the on-going processes of communication using a foreign language such as English, translation is an important part of the foreign language communicative competence (Cook, 2010; Fernández & Guerra, 2003) because foreign language communication is framed by more than one lingua-cultural concept so that translating acts in this sense is inevitable (Webb & Nation, 2017). Such translating acts are natural because the foreign language users' communicative mental concepts are mediated by their first languages, and they then utter their ideas using a foreign language by means of deploying their communicative motoric organs (Choi, 2016). In this regard, it can be understood that foreign language communication at some point deals with translating a first language existing in a mental concept into a foreign language uttered in a motoric, communicative way. Positively, translating in foreign language communication to some extent contributes to strengthening the focus on meanings (Thuy et al., 2020) and also the on-going foreign language acquisition (Webb & Nation, 2017).

Translation of Islamic Terms

The importance of translating Islamic texts into English not only is circumscribed to the translation of Al-Qur'an but also subsumes all elements of Islamic knowledge. The forgoing represents an effort to develop English as an Islamic language so that many of the Islamic terms can be acceptably translated into English. In such a way, transliteration, italicization, or some notes do not need to signify Islamic terms when they are used. A way to realize such an effort is to integrate as many as Arabic words into English. A language can be an Islamic language if treated that way, and now it has been quite common that English has been sufficiently comfortable to be used in the texts addressing Islamic topics such as those of *hajj*, *Ramadhan*, and *jihad* (Iqbal, 2012).

Translating Arabic into English will be more challenging when dealing with Qur'anic terms such as *kufur*, *iman*, and *salat* since such terms do not have equivalent meanings in English. If those words are translated into disbelief, belief, and prayer, the translation product will seem too general and does not represent the intended expressions as portrayed in Al-Qur'an. Thus, there happen some shifts of meanings. Such a condition is not a novel issue in terms of translating Arabic into English, let alone the characteristic that Qur'anic language is to some extent quite different from common Arabic. The same thing needs to be undertaken when coping with other terms such as *zakat*. In the beginning, translators often translate the term *zakat* by providing additional explanations that follow the term. However, after Arabic-English infusion has been done, the word *zakat* has been common to English use. Perhaps, it takes two or more generations so that this effort can be done. Nonetheless, every trip will be shorter if the first step has been taken, and the first step of this effort has indeed already been taken. The translation of *Masjid* into English is generally defined as a building used to worship by Muslims, a worship place of Muslims, or a building where Muslims worship (Robinson, 2000).

As the abovementioned explanations, the word *masjid* is transferred and depicted into familiar terms commonly decoded by the readers of English. In other cases, tangible English equivalence is directly given. Thus, *iman* becomes “belief”; *kufur* becomes “disbelief”; *salat* becomes “prayer”; and else. The word for word translation as the foregoing considers that the semantic fields between the two languages corresponding to those words have been identifiably proximate (Iqbal, 2012). In respect of *masjid* translated into the mosque, nevertheless, there is no prior relevant word found in English. That is why the translation of that word needs to be followed by a sort of explanation (e.g. a Muslim place of worship).

In general, the initial underlying concept that preserves translation (the models of equivalence, original language unit, language historical parallelism) indeed prevails. Nonetheless, when someone begins to pose a critical question, the entire conceptual framework will ruin. The case *vis-a-vis masjid* is instructive. In a traditional way, "a place of worship" is perceived as a sacred place to worship God, a worshipping place with its independent and strict etiquette. In the meantime, as generally prevailed in certain parts of the world, the general category of "a place of worship" to date subsumes various kinds or places starting out from a place of yoga for meditation to today's temples. A few of them have no correlation with God. Hence, a specific degree of *masjid* definition is made weaker through generalization.

A more complete understanding as regards Islamic technical terms transferred into English will be embodied by time in as much as more people will seek genuine meanings of such terms. This condition will pave the way for Muslims to represent themselves in the English language. The researchers consider that it is presently required to create a temporary list of the terms concerning Islam that will be inserted, and that will pave ways for the creation of "Islamic English" conforming to the needs of both Muslims and non-Muslims in terms of English Islamic texts.

Strategies in Translating Islamic Terms

The translation is a process of reformulating a message which has the closest meaning from the source language into the target language, as an effort to make the speaker of the other language understand the message in the same meaning (Burdett & O'Donnell, 2016; Marin-Lacarta, 2017; Novelti et al., 2019; Ray, 2019). The process of translating involves many aspects in order to achieve a good result of translation. The effort to send an equivalent message from two different languages should not only be considered from the lexical aspect or words but also culture and the social aspect of languages involved (Marin-Lacarta, 2017). In order to have a good quality of translation, Nababan (2008) mentions some criteria that a translator should have; they are linguistic competence, textual competence, knowledge competence, cultural competence, and transfer competence. These competencies work in a balance of synergy.

In general, there are two strategies of translation that are commonly used, literal translation and free translation. If literal translation focuses on word for word, free translation is more creative in using equivalence which is more than just a word meaning (Brodie, 2018). These are two common strategies related to general translation principles and the way a translator translates. This will influence the translators in considering the purpose of translation and the effect on the readers. This also affects the process of translation itself. Supporting this concept, other common translation strategies are direct translation and oblique translation. Direct translation consists of borrowing, calque, and literal translation, while oblique translation subsumes modulation, transposition, adaptation, and equivalence (Płońska, 2014).

The method used by translators depends on their knowledge of the language and their experience in translating. Larson (1984) defines that translation is basically a change of form. The form of words in a source language might be changed if translated into the target language. Because a language has the surface and deep structures, the surface structure covers the writing, the grammar, and the pronunciation, while the deep structure is the meaning of a single phrase or sentence. Larson (1984) also explains that a good translation should use a normal or arbitrary form of the target language; communicate, in the best way to the speaker of the target language, the equivalence meaning as it is understood by the speaker of the source language; and keep the dynamicity of source language.

From the explanation above, a good translation is a translation that uses common words or sentences in the target language so that the speakers of the target language could understand the meaning of the source language according to the real meaning. The surface structure analysis of a language does not inform us what constituents we need to know concerning that language in order to be translated. The meaning that is categorized as the deep structure lies beyond the surface structure *per se*. In fact, the meaning has functioned as the basis of translation into the other language. A deep structure of a language is an important object in translation.

Hassan's (2016) study revealed that the translated Islamic terms will only be proper if the source language (SL) words and those of the target language (TL) are cross-culturally equivalent, preserving the same references and connotations in the two languages. Furthermore, Mahmoud (2015) also revealed the same information that the obstacles a translator confronts with when translating Islamic terms from Arabic into English are that the translation result could be acceptable if the result equivalently lies in cross-cultural similarities, having similar references and connotations within the two languages. In the other aspect, Nabeel Musharraf (2015) revealed that the inclusion of language into Muslim children's curriculum rests upon the perspective on the acquisition of local, Arabic, English, and other international languages. Other findings suggested that learning this set comprising of 4 languages has already been practiced in diverse cultures and institutions (Apriana et al., 2019; Wandasari et al., 2019). However, the selection of languages to be included in the mix needs careful consideration.

Most translational studies that have been done in the field of Islamic terms focused on the problems in translating the terms and what terms that could not be translated into other languages. Also, most of them were in written products. It is difficult for the researchers to find studies that described the use and the translation of Islamic terms in real English conversations, particularly among English Lecturers in an Islamic Institution.

METHODOLOGY

This is a field of Language research applying a descriptive method presented in a qualitative way. The data of this study are primary and secondary (Ary et al., 2010; Fraenkel et al., 2012; Gall et al., 2003). The primary data were garnered from linguistic aspects and utterances produced by English lecturers, while the secondary data were obtained from the related prior findings. The secondary data served as the references for this research. The meanings of Islamic terms solicited in this study were consulted to the experts who were qualified in translation studies. All English Lecturers in the English Department of IAIN Curup were engaged as the subjects of this study. There were seven English lecturers involved.

The techniques of collecting data used were observation and interview. Observations were done in the classrooms during teaching and learning processes and also outside the classrooms oriented towards direct and natural English conversations and dialogues that the participants were engaged in. Observations were aimed at finding out information pertinent to the Islamic terms used and translated during English conversations, the related translation strategies, and the context when the Islamic terms were used and translated during English conversations. Interviews were conducted to garner the data with respect to the reasons for the translation strategies used during English conversations. The data gathered from the aforesaid techniques were subsequently compared with one another to pursue the data's credibility (Guba, 1981).

The data were analyzed using Miles et al. (2014) model of data analysis. Resting upon this model, after the data were collected, the data were condensed by picking out some relevant themes coded, connecting all related themes, and grouping the data based on the relevant themes. Subsequently, the data were displayed in the form of tables, related explanations, related interpretations, and discussion. In the end, the data were concluded.

FINDINGS

Based on the data garnered from observation, the Islamic terms used by English Lecturers in English speaking are presented in the following table 1.

Table 1: Islamic Terms Used by English Lecturers in English Speaking

No	Islamic terms used		The number of uses in the original form	The number of uses translated into English
1	Assalammu'alaikum barakaatuh	Warahmatullahi wa	7	-
2	InshaAllah		7	-
3	Bismillahirrohmannirrohiim		7	-
4	Alhamdulillah		7	-
5	Adzan		7	-
6	Aamiin		7	-
7	Allahuakbar		3	-
8	Haram		2	5
9	Halal		7	-
10	Ka'bah		7	-
11	Munkar		7	-
12	Subhanallah		4	-
13	Al-Qur'an		7	-
14	Iman		2	5
15	Sholat		-	7
16	hajj		-	7
17	Saum		1	6
18	Allah		3	4
19	Masjidil Haram		-	7

Source: Observational data

Table 1 demonstrates that most English lecturers used original Islamic terms. The Islamic terms were uttered spontaneously to express their thoughts and ideas at the moment of speaking. These Islamic terms were used naturally based on the context of speaking. The observational data also demonstrated that the strategies of translation used by English Lecturers in this regard referred to borrowing or Loan word and translation using more general words.

Subsequently, interviews were conducted in order to reveal the reasons beyond the uses of borrowing and general word-use strategies. Such reasons are presented in the following table 2.

Table 2: The Reasons beyond the Use of Islamic Terms or Translating Them into English

No	Reasons	Answers (of 7 Lecturers)
1	Limited vocabularies for Islamic terms	7
2	Used to using the common Islamic terms daily	7
3	Lack of knowledge on the translation of Islamic terms in English	6
4	Since they are speaking in English the Islamic terms should be translated into English	6
5	Maintaining Moslem's identity	1

Source: Interview Data

Pertinent to the context of using the Islamic terms in English speaking, based on the classroom observation on each lecturer, it was found that they mostly used the Islamic terms for the following context: 1) in the opening of teaching 2) in the closing of teaching; and 3) in outclass conversations. For the context of outclass conversations, the Islamic terms were used occasionally, depending on the needs of speaking and their habits.

Since English is used internationally by most people in the world, a lot of translators translate Al-Qur'an including the Islamic terms into English. This is very useful for Moslems whose first language is English. The translation is not only performed in a written form but also in a spoken way. In the written form, there are some strategies in translating Islamic terms such as translation and transliteration. Even, in a more natural context such as daily informal or formal discussions and conversations, the use of Islamic terms should also be considered based on Islamic meanings. The need to understand the Islamic meanings of Islamic terms should gain more attention not only for the originality aspects of the terms but also for strengthening the power of Islamic speakers. In order to translate the Islamic terms, it is important to understand the meanings of the terms from an Islamic perspective. Some Islamic terms which do not have equivalent words in the target language, in this case, English should not be translated. A German thinker named Walter Benjamin gave a unique argument about untranslatability that sacred texts cannot be translated since the meanings and the verses may not be separable (Robinson, 2000). On the contrary, as viewed from the perspective of translatability, it is emphasized that all people need to comprehend religious texts, and this need is met by means of translating the forms and contents of a source language as equivalently as possible into the target language. The extent of equivalence in this sense is affiliated with the relatedness of identity constructed by a translator between two texts having similar or identical discourses.

Most of the Muslims tend to use the word Allah instead of God in translation in as much as they find it different in that the term God does not always mean Allah especially amid those of non-Muslims. For Muslims, God is only Allah, and in the meantime for those of non-Muslims, God can be interpreted in diverse ways. In this study, because all lecturers were Muslim lecturers, they were inclined to use the word Allah other than God. Unfortunately, since they were using English, sometimes they also translated Allah into God. It is worth noting that there are no English words (e.g. prayer, pilgrimage, and God) that really make complete religious meanings in terms of Islamic terms. For instance, the translation of *hajj* into pilgrimage does not always refer to a journey to Mecca in *Dzulhijjah* month as a religious duty. In addition, if the word pilgrimage is used out of its related connotations, what is then the relevant word to be used to portray a journey to Mecca as done by Muslims at any time along years such as *umroh*? Besides, the English lecturers used the words lawful and forbidden to represent *halal* and *haram*. Such uses are basically not equivalent. This depicts a set of partial equivalence. In this case, the terms lawful and forbidden will yield a problem of generalization because the meanings in the target language will convey broader senses compared to those of the source language. From the perspective of Islamic culture, *halal* and *haram* are associated with what is allowed and what is prohibited by Allah SWT. In the meantime, as shown in the English language, the word lawful is general and can represent what is permitted by Allah and also by human laws. In this regard, *halal* as a borrowed word demonstrates an object or action allowed by sharia or Islamic laws. In the same way, the word forbidden can be too general since it will represent what is prohibited by both Allah and human laws. The actual meaning of *haram* is an object or action forbidden by Allah from the perspective of Islamic laws.

Translating religious terms is not easy since religion is closely related to culture. In other words, the culture of the first language could be different from that of the target language so it is possible that the terms could not be found in the culture of the target language. Analyzing the data found in this research, it could be summarized that the English lecturers tended to use a borrowing technique or loan-word, particularly loan-word with a synonym such as in the word *Munkar*, and there was a lecturer translating this Islamic term into evil action. Such a synonym indicated the use of a general word-use strategy. The use of synonyms was to specify a term according to the context and for the sake of effective translation. The same technique was used for the words *sholat* and *haram*, which were translated into prayer

and forbidden. Prayer and forbidden were considered to represent the synonyms of *sholat* and *haram* according to the context.

In other ways of translation, the English lecturers also used the original words of Islamic terms, such as for *Assalammu'alaikum*, *Bismillah*, *InshaAllah*, *Al Qur'an*, *Ka'bah*, and *halal*. [Larson \(1984\)](#) added that meanings have complexities because not all words in the source language have equivalent meanings in the target language. As he exemplified, five dollars could be translated into one hundred pesos if that amount is equivalent. The problem is, of course, that the value of monetary units changes over the years, and it is very difficult to be sure of an exact equivalence. In this case, a descriptive phrase clarifies the amount.

From a direct quote above, it can be said that there is to some extent the impossibility of equivalent language so that there will not be relevant word per word as commonly called literal translation or transliterated. For the non-equivalent words, [Larson \(1984\)](#) also suggested to translate them using more general words, using loan words or loan words plus explanations, and using cultural substitution. In this research, the English lecturers used loan words as the translation strategy.

As regards the reasons the English lecturers selected the strategies in translating Islamic terms, some interviews were conducted. All English lecturers confessed that they had a very limited vocabulary for Islamic terms even in original words, and they only used the common Islamic terms daily such as *Assalammu'alaikum*, *Bismillahirrohmanniromim*, and *InshaAllah*. Lack of knowledge on the translation of those Islamic terms in English was also another reason. Unfortunately, only one lecturer said that the use of Islamic terms in their original forms was important to empower their Moslem's identity.

Since this research elicited Islamic terms during daily conversations, the context was also developed as naturally as possible even the English lecturers did not realize that they were being researched. This natural aspect was important in order to investigate what Islamic terms that they commonly used daily when the English lecturers were speaking English ([Noviyenty, 2018](#)). This research found that the Islamic terms used in the class conversations during teaching and learning processes were particularly in the opening and closing of the class and in outclass English conversations. For outclass English conversations, the Islamic terms were used spontaneously because the lecturers were accustomed to using them when they were speaking in the Indonesian language.

DISCUSSION

This research revealed that there are some Islamic terms used or translated during English conversations held by the lecturers. They are *Assalammu'alaikum Warahmatullahi wa barakaatuh*, *InshaAllah*, *Bismillahirrohmanniromiim*, *Alhamdulillah*, *Adzan*, *Aamiin*, *Allahuakbar*, *Haram*, *Halal*, *Ka'bah*, *Munkar*, *Subhanallah*, *Al-Qur'an*, *Iman*, *Sholat*, *hajj*, *Saum*, *Allah*, and *Masjidil Haram*. Most of the lecturers used borrowing or loan word and general word-use or synonymous word strategies in translating the Islamic terms. It means that most of them did not change the Islamic terms into other meanings ([Burdett & O'Donnell, 2016](#); [Ray, 2019](#)). The use of borrowing strategy is actually not wrong at all because, in some contexts of communication mediated with a non-first language, with borrowing the original words, the users can maintain the original contexts ([Albarakati, 2019](#); [Marin-Lacarta, 2017](#)). This case is also aligned with the phenomenon of multilingualism if grounded in the perspective of sociolinguistic realities in the use of English amid non-native users ([Lee & Chen Hsieh, 2018](#); [Tajeddin et al., 2019](#)). Multilingual English users in this sense will borrow some words from their own language and use those words during their English conversations ([Moradkhani et al., 2018](#); [Thuy et al., 2020](#)). However, the dimension of borrowing strategy as aforementioned is different from this research context. Such a multilingual borrowing strategy is commonly called code mixing ([Fotiou, 2017](#); [Lee, 2019](#); [Nguyen, 2018](#)), but borrowing in this research context refers to a translation strategy since the users' first language is Indonesian; their communication is mediated by the English language, and the words borrowed during English conversations are Arabic words or Islamic terms.

This research also revealed that there are some reasons for the uses of borrowing or general word-use strategies. For the use of borrowing strategy, the reasons are: first they have limited vocabularies for Islamic terms. This set of data confirms the reality of EIL (English as an International language) theory which indicates that in the global contexts of English use especially amid non-native English users, the use of non-English vocabularies are common to occur since such uses will help mediate the continuity of English communication when the ideal English words are lost from the users' mental language ([Lee et al., 2018](#); [Saeki, 2015](#)). The uses of non-English words during English communication will be helpful for avoiding communication breakdown as long as those who take part in English communication have already known each other of the non-English words used ([Moradkhani et al., 2018](#)). Second, they borrowed the Islamic terms because such terms have already been common to be used in their original forms. This set of data indicates that the borrowing strategy assists in bringing the original nuance of the communicative context ([Albarakati, 2019](#)). Third, they Lack of knowledge on the translation of Islamic terms in English. Fourth, they want to Maintain Moslem's identity. The foregoing set of data confirms the theories as regards the identity maintenance in the use of English as a lingua franca. Drawing upon the perspective of English as a lingua franca, any dialect and any way of borrowing original words during English communication will be acceptable as long as the extent of intelligibility and comprehensibility amid English users (either native or non-native English users) can be maintained. This is the reality of global English communication.

Such users' dialects and borrowing words will also be useful for maintaining their certain identities (Kohn & Hoffstaedter, 2017; Sung, 2017a, 2017b). Subsequently, for the use of general word-use strategy or synonym, the lecturer applying this strategy has a reason that in English speaking the Islamic terms should be translated into English albeit using words with similar meanings in a general sense.

The data of this research also revealed some settings when they used or translated Islamic terms during English conversations. Those settings represented that they mostly used the Islamic terms for the following contexts: 1) in the opening of teaching 2) in the closing of teaching; and 3) in outclass conversations. For the context of outclass conversations, the Islamic terms were used occasionally, depending on the needs of speaking and their habits.

CONCLUSION

During English conversations, there are 19 Islamic terms used and at some point translated by English lecturers. The Islamic terms are *Assalammu'alaikum*, *Bismillahirrohmannirrohim*, *Alhamdulillah*, *InshaAllah*, *Allahuakbar*, *Sholat*, *halal*, *haram*, *Hajj*, *Wudhu*, *Aamiin*, *Munkar*, *Masjidil Haram*, *Al Qur'an*, *Allah*, *Adzan*, *saum*, *Ka'bah*, and *Iman*. Meanwhile, the strategies used in the translation are borrowing or loan-word and translation by deploying more common and representative English words or synonymous English words. There are some reasons beyond the uses of borrowing or general word-use strategies. For the use of borrowing strategy, the reasons are: first the lecturers have limited vocabularies for Islamic terms. Second, they borrow the Islamic terms because such terms have already been common to be used in their original forms. Third, they lack knowledge of the translation of Islamic terms in English. Fourth, they want to maintain the Moslem's identity. Subsequently, for the use of general word-use strategy or synonym, the lecturer applying this strategy has a reason that in English speaking the Islamic terms should be translated into English albeit using words with similar meanings in a general sense. Subsequently, there are some settings when lecturers use or translate Islamic terms during English conversations. Those settings indicate that they mostly use the Islamic terms for three contexts, namely in the opening of teaching, in the closing of teaching; and in outclass conversations. For the context of outclass conversations, the Islamic terms are used occasionally, depending on the needs of speaking and their habits.

LIMITATION AND STUDY FORWARD

This research is limited to the use and translation of Islamic terms in English conversation by involving seven English lecturers at an Islamic collegiate institution. Hence, the data concerning the use and translation of Islamic terms can be varied if more participants from various groups (e.g. including collegiate students) are involved. It is recommended that further studies on the use and translation of Islamic terms be undertaken by engaging more participants such as English lecturers and English collegiate students from various universities. Such studies can generate more comparable data and more insights.

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AUTHORS CONTRIBUTION

In the present study, the first author mapped the issue to be studied, reviewed some relevant theories, garnered the data, analyzed the data, discussed the data, and wrote the most part of the paper. The second author compiled and reviewed the literature as regards the previous studies. The third author helped garner the data in the field and took care of any administrative affair. The fourth author helped analyze the data.

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TRANSLATION STRATEGIES OF ISLAMIC TERMS USED BY ENGLISH LECTURERS IN ENGLISH CONVERSATIONS

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Abstract

Purpose of the study: This study aimed at finding out the Islamic terms used as well as translated by English lecturers in English conversations, the strategies used by English lecturers in translating the Islamic terms in English conversations, the reasons why they use the strategies, and the contexts when they use and translate the Islamic terms in English conversations.

Methodology: This research applied a qualitative study by involving seven English lecturers at State Islamic Institute of Curup, Bengkulu, Indonesia. The data were garnered from interviews and observations. The data were analyzed using an interactive model of data analysis.

Main Findings: This research has found that the English lecturers used, and to some extent translated nineteen Islamic terms during English conversations. Those terms subsumed *Assalammu'alaikum Warahmatullahi wa barakaatuh, InshaAllah, Bismillahirrohmannirrohiim, Alhamdulillah, Adzan, Aamiin, Allahuakbar, Haram, Halal, Ka'bah, Munkar, Subhanallah, Al-Qur'an, Iman, Sholat, haji, Saum, Allah, and Masjidil Haram*. Most of the lecturers used borrowed or loan words and general word-use or synonymous word strategies in translating the Islamic terms. There were some reasons for the uses of borrowing or general word-use strategies. For the use of borrowing strategy, the reasons were: first they had limited vocabularies for Islamic terms. Second, they borrowed the Islamic terms because such terms had already been common to be used in their original forms. Third, they lacked of knowledge on the translation of Islamic terms in English. Fourth, they wanted to Maintain Moslem's identity. Subsequently, for the use of general word-use strategy or synonym, the lecturer applying this strategy had a reason that in English speaking the Islamic terms should be translated into English albeit using words with similar meanings in a general sense. Furthermore, the Islamic terms were mostly used in the classrooms and in the opening as well as closing of teaching and learning processes.

Applications of this study: This research will be useful for universities, lecturers, students, and non-native English speakers that are common to be engaged in English conversations framed by Islamic discourses.

Novelty/Originality of this study: Many studies as regards the English translation of Islamic terms have been conducted in the field of a written mode of translation. However, to the best of the researchers' knowledge, very few studies have been oriented towards translation strategies of Islamic terms in a spoken mode, or in this regard, English conversations. This case is worth researching, and this research seeks to fulfill this gap.

Keywords: *Translation Strategies, Islamic Terms, EFL Lecturers, Spoken English, English Conversations.*

INTRODUCTION

The mastery of communicative competence is very necessary for English teachers (Inkaew, 2016; Tolosa et al., 2018; Tran & Seepho, 2016). In some cultures, an English teacher is translated as someone who is able to communicate in English well, and it is no matter whether they study English academically or not (Okada, 2015). It is often found that an English teacher with high academic competence and theoretical mastery of English rules still faces problems in using English for communication (Oranje & Smith, 2017). In building language competences, speaking skill takes a basic role, and it extends to both accuracy and fluency in exchanging information across different cultures (Kirkpatrick, 2018). However, fluency is of importance over accuracy since fluency is defined as a productive ability to associate with others much more than the capabilities to read, write, or comprehend an oral language (Demie, 2013; Shaeye, 2019).

Competence in the use of a language is associated with communicative competence which means the ability to receive, comprehend the process, interpret, and produce information mediated by the use of a good language (Liu, 2019). Communicative competence is also related to the ability to be engaged in various communicative events that have both implicit and explicit information input, which are encapsulated by various cultures, and which are complemented by a variety of dynamic contexts of communication (Morganna et al., 2020; Noviyenty et al., 2020). In this regard, one who has adequate communicative competence represents a person that can be a good listener as well as a good speaker (Estaji & Rahimi, 2018; Idris, 2020; Lidya, 2016; Liu, 2019). Because a communicative event is a communicative encounter of two or more people, the dimension of such an encounter is also influenced by the cultures affiliated with both communicant and communicator (Baker, 2016; Tran & Duong, 2018). That is why, besides language playing a role as a medium of communication, communicative competence is also connected with cultural, social, and psychological conditions which naturally affect the use of a language in communication (Benmoussat & Benmoussat, 2017; López-Rocha, 2016; Thuy et al., 2020; Wang, 2017). If the essence of communicative competence is grounded in the context of

English classrooms with young-adult students such as collegial students wherein English for them is a foreign language, English learning should ideally be targeted at helping students construct, practice, and acquire their foreign language communicative competence (Biebricher et al., 2019; Rauschert & Byram, 2017). However, such a learning goal will be attained if the lecturers also have ideal communicative competence. As the foregoing, the lecturers must be able to exhibit that they can actively take part in English conversations with various contexts and complexities. Simply put, it is very important for lecturers to have good English communicative competence so that they can be ideal role models for their students.

Because communicative competence consists of some external linguistic components such as sociolinguistics and discourse competences (Byram & Wenger, 2018), English communication amid foreign language users will be confronted with the use of various culture-sensitive terms (Kusumaningputri & Widodo, 2018), wherein those terms are quite challenging since the users need to consider whether the terms should be translated or not. To some extent, such culture-sensitive terms should be understood as their original meanings in order to convey the original intentions. There are many English vocabularies derived from other languages, and then they are administered as English vocabularies because there are no equivalent meanings. A word could have social and cultural meanings in a community, but that word could have different meanings in other communities (Park, 2017). Therefore, understanding different cultures framing some terms used in English communication, for instance, in this case, Islamic terms, resting upon their original meanings and the choice to use the original Islamic terms will strengthen someone's English sociolinguistic competence, moreover empowering their Islamic identity at the same time (Maseleno et al., 2019).

There are many studies that have been done in the field of translating Islamic terms into English. For further viewing, see the studies conducted by Farkhan (2017); Hassan (2016); Jahanshahi (2015); Kurniawan and Bijaksana (2020); and Shanazary (2019). However, their studies are oriented towards the written mode of translation. It is still rarely found the research on the use of Islamic terms in spoken English such as in conversations. Thus, the foregoing issue is worth researching so that the gap can be fulfilled. A conversation is a communicative event that is mediated by a language and involves two or more people. In a conversation, a language mediates the conveyance of ideas, feelings, questioning and answering, and exchanges of information (Hakulinen, 2017). Taking part in a variety of English conversations is associated with understanding English in various contexts and themes. For example in an Islamic context, some vocabularies are related to Islamic terms. Researchers in the field of translation studies have often questioned things associated with translating religious texts. For instance, Robinson (2000) ever questioned the extent to which religious texts could be translated. He also questioned about the ways of translating such religious texts, when to translate them, who would be the targeted readers, and even who would be in charge of the translation products. He worried whether the translated religious texts still conveyed their sacredness or not. Anchored in such arguments, there emerged two conditions in terms of translating religious texts. They subsumed translatability and untranslatability.

From a preliminary study conducted at State Islamic Institute of Curup, Bengkulu, Indonesia as the field of the present research, it was found that English lecturers of this institution often translate Islamic terms directly into English as those terms are written in English dictionaries. In reality, some of the lecturers were graduated from an Islamic education background, and all of them are Moslems and have already been interacting in Islamic cultures at IAIN Curup for years. It is assumed that they know that the exact meanings of some Islamic terms will change and actually do not represent the equivalent meanings if the terms are translated while they are communicating in English. The foregoing phenomenon drives the researchers to investigate whether this case happens to all lecturers when having conversations at the campus, or whether they do translate the Islamic terms in English or use the original Islamic terms.

In the other context, observing English lecturers when having conversations using their first language, Indonesian language, they still use the Islamic terms in original ones. Islamic terms such as *sholat*, *wudhu*, *inshaAllah*, and many others are often used as if those terms have already belonged to Indonesian vocabularies. The use of these Islamic terms is continued even when the lecturers mix their languages, English and Indonesian. There is a process of code-mixing in terms of whether they also use Islamic terms when they mix the languages directly into English during conversations. It is interesting to investigate the reasons for their consistency in using the Islamic terms as the original terms, either in English or in Indonesian.

Researching the abovementioned cases is important in order to enlarge the developing principle of English communication in various conversation contexts, particularly in an Islamic context. The knowledge of using Islamic terms should always be developed since it is about Moslems' language. Some Muslims believe that there are a number of Islamic terms that cannot be translated into English in light of having no equivalent representations of meanings. Besides, the use of Islamic terms could empower Muslim's identity. Furthermore, it can strengthen English as an Islamic language, where English not only plays a role as a tool for translating meanings from many languages but also becomes a part of the Islamic language *per se*.

Furthermore, lecturers' strategies in communication will influence students' learning motivation (Renata et al., 2018; Tobari et al., 2018). Challenging, giving encouragement and praise, providing non-verbal supports, understanding, and being friendly as well as controlling will affect students' pleasure, relevance, confidence, and efforts to learn. As Islamic lecturers who teach English for Islamic students, the value of Islam as their religion will directly influence their attitude towards learning. The exposure of Islamic terms in daily conversations could remind them of their obligation as

Moslems and strengthen their identities, particularly in an Islamic institute such as IAIN Curup. However, the lecturers are the models for their students. How lecturers use Islamic terms when speaking in English will become examples for their students. It also implies the way they evaluate their students' speaking ability, particularly in using Islamic terms in speaking (Noviyenty, 2017).

Considering some theoretical and phenomenological elaborations above, this research is undertaken to rest upon the following research questions: 1) what are the Islamic terms used and translated by English lecturers in English conversations? 2) What are the strategies used by English lecturers in translating the Islamic terms during English conversations? 3) Why do they use the strategies? 4) In what contexts do the English Lecturers use Islamic terms in English conversations?

LITERATURE REVIEW

Foreign Language Communication and the Role of Translation

Communication means an act of sharing ideas, feelings, thoughts, and opinions with other people. The discourses framing communication can be personal, intellectual, academic, and others and such discourses can be mediated by both spoken and written modes. Communication is part of the natural needs of human beings. The process of communication takes place in a two-way form with various purposes such as informing, motivating, warning, suggesting, giving instructions, establishing social relationships, and so on (Riyaz Ahmad, 2016).

The language mostly used as a tool of international communication is English since English plays a role as a contact language among different users from diverse cultures (Candel-Mora, 2015; Fang, 2017; Jenkins, 2009; Kirkpatrick, 2018; Liu, 2019; Mauranen, 2018; Morganna et al., 2020; Rahatlou et al., 2018; Sherman, 2018). That is why anyone needs to learn English. In the socio-functional context of Indonesia, English is categorized as a foreign language embedded in the academic curriculum from primary to tertiary levels (Setyono & Widodo, 2019). The integration of English subject into the academic curriculum as such is intended that all students in Indonesia regardless of any level can access knowledge, technology, and arts worldwide due to English as the language medium to access the aforesaid elements (Suarcaya & Prasasti, 2017). In educational institutions in Indonesia, English is taught resting upon four skills ranging from listening, speaking, reading, to writing. However, if grounded in natural and direct communication, English is predominantly used orally. To put it simply, oral communication refers to a communicative act that incorporates two or more people wherein the communicant and the communicator will exchange information and contribute to one another in a direct way (Baker, 2016).

In the on-going processes of communication using a foreign language such as English, translation is an important part of the foreign language communicative competence (Cook, 2010; Fernández & Guerra, 2003) because foreign language communication is framed by more than one lingua-cultural concept so that translating acts in this sense is inevitable (Webb & Nation, 2017). Such translating acts are natural because the foreign language users' communicative mental concepts are mediated by their first languages, and they then utter their ideas using a foreign language by means of deploying their communicative motoric organs (Choi, 2016). In this regard, it can be understood that foreign language communication at some point deals with translating a first language existing in a mental concept into a foreign language uttered in a motoric, communicative way. Positively, translating in foreign language communication to some extent contributes to strengthening the focus on meanings (Thuy et al., 2020) and also the on-going foreign language acquisition (Webb & Nation, 2017).

Translation of Islamic Terms

The importance of translating Islamic texts into English not only is circumscribed to the translation of Al-Qur'an but also subsumes all elements of Islamic knowledge. The forgoing represents an effort to develop English as an Islamic language so that many of the Islamic terms can be acceptably translated into English. In such a way, transliteration, italicization, or some notes do not need to signify Islamic terms when they are used. A way to realize such an effort is to integrate as many as Arabic words into English. A language can be an Islamic language if treated that way, and now it has been quite common that English has been sufficiently comfortable to be used in the texts addressing Islamic topics such as those of *hajj*, *Ramadhan*, and *jihad* (Iqbal, 2012).

Translating Arabic into English will be more challenging when dealing with Qur'anic terms such as *kufur*, *iman*, and *salat* since such terms do not have equivalent meanings in English. If those words are translated into disbelief, belief, and prayer, the translation product will seem too general and does not represent the intended expressions as portrayed in Al-Qur'an. Thus, there happen some shifts of meanings. Such a condition is not a novel issue in terms of translating Arabic into English, let alone the characteristic that Qur'anic language is to some extent quite different from common Arabic. The same thing needs to be undertaken when coping with other terms such as *zakat*. In the beginning, translators often translate the term *zakat* by providing additional explanations that follow the term. However, after Arabic-English infusion has been done, the word *zakat* has been common to English use. Perhaps, it takes two or more generations so that this effort can be done. Nonetheless, every trip will be shorter if the first step has been taken, and the first step of this effort has indeed already been taken. The translation of *Masjid* into English is generally defined as a building used to worship by Muslims, a worship place of Muslims, or a building where Muslims worship (Robinson, 2000).

As the abovementioned explanations, the word *masjid* is transferred and depicted into familiar terms commonly decoded by the readers of English. In other cases, tangible English equivalence is directly given. Thus, *iman* becomes “belief”; *kufur* becomes “disbelief”; *salat* becomes “prayer”; and else. The word for word translation as the foregoing considers that the semantic fields between the two languages corresponding to those words have been identifiably proximate (Iqbal, 2012). In respect of *masjid* translated into the mosque, nevertheless, there is no prior relevant word found in English. That is why the translation of that word needs to be followed by a sort of explanation (e.g. a Muslim place of worship).

In general, the initial underlying concept that preserves translation (the models of equivalence, original language unit, language historical parallelism) indeed prevails. Nonetheless, when someone begins to pose a critical question, the entire conceptual framework will ruin. The case *vis-a-vis masjid* is instructive. In a traditional way, "a place of worship" is perceived as a sacred place to worship God, a worshipping place with its independent and strict etiquette. In the meantime, as generally prevailed in certain parts of the world, the general category of "a place of worship" to date subsumes various kinds or places starting out from a place of yoga for meditation to today's temples. A few of them have no correlation with God. Hence, a specific degree of *masjid* definition is made weaker through generalization.

A more complete understanding as regards Islamic technical terms transferred into English will be embodied by time in as much as more people will seek genuine meanings of such terms. This condition will pave the way for Muslims to represent themselves in the English language. The researchers consider that it is presently required to create a temporary list of the terms concerning Islam that will be inserted, and that will pave ways for the creation of "Islamic English" conforming to the needs of both Muslims and non-Muslims in terms of English Islamic texts.

Strategies in Translating Islamic Terms

The translation is a process of reformulating a message which has the closest meaning from the source language into the target language, as an effort to make the speaker of the other language understand the message in the same meaning (Burdett & O'Donnell, 2016; Marin-Lacarta, 2017; Novelti et al., 2019; Ray, 2019). The process of translating involves many aspects in order to achieve a good result of translation. The effort to send an equivalent message from two different languages should not only be considered from the lexical aspect or words but also culture and the social aspect of languages involved (Marin-Lacarta, 2017). In order to have a good quality of translation, Nababan (2008) mentions some criteria that a translator should have; they are linguistic competence, textual competence, knowledge competence, cultural competence, and transfer competence. These competencies work in a balance of synergy.

In general, there are two strategies of translation that are commonly used, literal translation and free translation. If literal translation focuses on word for word, free translation is more creative in using equivalence which is more than just a word meaning (Brodie, 2018). These are two common strategies related to general translation principles and the way a translator translates. This will influence the translators in considering the purpose of translation and the effect on the readers. This also affects the process of translation itself. Supporting this concept, other common translation strategies are direct translation and oblique translation. Direct translation consists of borrowing, calque, and literal translation, while oblique translation subsumes modulation, transposition, adaptation, and equivalence (Płońska, 2014).

The method used by translators depends on their knowledge of the language and their experience in translating. Larson (1984) defines that translation is basically a change of form. The form of words in a source language might be changed if translated into the target language. Because a language has the surface and deep structures, the surface structure covers the writing, the grammar, and the pronunciation, while the deep structure is the meaning of a single phrase or sentence. Larson (1984) also explains that a good translation should use a normal or arbitrary form of the target language; communicate, in the best way to the speaker of the target language, the equivalence meaning as it is understood by the speaker of the source language; and keep the dynamicity of source language.

From the explanation above, a good translation is a translation that uses common words or sentences in the target language so that the speakers of the target language could understand the meaning of the source language according to the real meaning. The surface structure analysis of a language does not inform us what constituents we need to know concerning that language in order to be translated. The meaning that is categorized as the deep structure lies beyond the surface structure *per se*. In fact, the meaning has functioned as the basis of translation into the other language. A deep structure of a language is an important object in translation.

Hassan's (2016) study revealed that the translated Islamic terms will only be proper if the source language (SL) words and those of the target language (TL) are cross-culturally equivalent, preserving the same references and connotations in the two languages. Furthermore, Mahmoud (2015) also revealed the same information that the obstacles a translator confronts with when translating Islamic terms from Arabic into English are that the translation result could be acceptable if the result equivalently lies in cross-cultural similarities, having similar references and connotations within the two languages. In the other aspect, Nabeel Musharraf (2015) revealed that the inclusion of language into Muslim children's curriculum rests upon the perspective on the acquisition of local, Arabic, English, and other international languages. Other findings suggested that learning this set comprising of 4 languages has already been practiced in diverse cultures and institutions (Apriana et al., 2019; Wandasari et al., 2019). However, the selection of languages to be included in the mix needs careful consideration.

Most translational studies that have been done in the field of Islamic terms focused on the problems in translating the terms and what terms that could not be translated into other languages. Also, most of them were in written products. It is difficult for the researchers to find studies that described the use and the translation of Islamic terms in real English conversations, particularly among English Lecturers in an Islamic Institution.

METHODOLOGY

This is a field of Language research applying a descriptive method presented in a qualitative way. The data of this study are primary and secondary (Ary et al., 2010; Fraenkel et al., 2012; Gall et al., 2003). The primary data were garnered from linguistic aspects and utterances produced by English lecturers, while the secondary data were obtained from the related prior findings. The secondary data served as the references for this research. The meanings of Islamic terms solicited in this study were consulted to the experts who were qualified in translation studies. All English Lecturers in the English Department of IAIN Curup were engaged as the subjects of this study. There were seven English lecturers involved.

The techniques of collecting data used were observation and interview. Observations were done in the classrooms during teaching and learning processes and also outside the classrooms oriented towards direct and natural English conversations and dialogues that the participants were engaged in. Observations were aimed at finding out information pertinent to the Islamic terms used and translated during English conversations, the related translation strategies, and the context when the Islamic terms were used and translated during English conversations. Interviews were conducted to garner the data with respect to the reasons for the translation strategies used during English conversations. The data gathered from the aforesaid techniques were subsequently compared with one another to pursue the data's credibility (Guba, 1981).

The data were analyzed using Miles et al. (2014) model of data analysis. Resting upon this model, after the data were collected, the data were condensed by picking out some relevant themes coded, connecting all related themes, and grouping the data based on the relevant themes. Subsequently, the data were displayed in the form of tables, related explanations, related interpretations, and discussion. In the end, the data were concluded.

FINDINGS

Based on the data garnered from observation, the Islamic terms used by English Lecturers in English speaking are presented in the following table 1.

Table 1: Islamic Terms Used by English Lecturers in English Speaking

No	Islamic terms used		The number of uses in the original form	The number of uses translated into English
1	Assalammu'alaikum barakaatuh	Warahmatullahi wa	7	-
2	InshaAllah		7	-
3	Bismillahirrohmannirrohiim		7	-
4	Alhamdulillah		7	-
5	Adzan		7	-
6	Aamiin		7	-
7	Allahuakbar		3	-
8	Haram		2	5
9	Halal		7	-
10	Ka'bah		7	-
11	Munkar		7	-
12	Subhanallah		4	-
13	Al-Qur'an		7	-
14	Iman		2	5
15	Sholat		-	7
16	hajj		-	7
17	Saum		1	6
18	Allah		3	4
19	Masjidil Haram		-	7

Source: Observational data

Table 1 demonstrates that most English lecturers used original Islamic terms. The Islamic terms were uttered spontaneously to express their thoughts and ideas at the moment of speaking. These Islamic terms were used naturally based on the context of speaking. The observational data also demonstrated that the strategies of translation used by English Lecturers in this regard referred to borrowing or Loan word and translation using more general words.

Subsequently, interviews were conducted in order to reveal the reasons beyond the uses of borrowing and general word-use strategies. Such reasons are presented in the following table 2.

Table 2: The Reasons beyond the Use of Islamic Terms or Translating Them into English

No	Reasons	Answers (of 7 Lecturers)
1	Limited vocabularies for Islamic terms	7
2	Used to using the common Islamic terms daily	7
3	Lack of knowledge on the translation of Islamic terms in English	6
4	Since they are speaking in English the Islamic terms should be translated into English	6
5	Maintaining Moslem's identity	1

Source: Interview Data

Pertinent to the context of using the Islamic terms in English speaking, based on the classroom observation on each lecturer, it was found that they mostly used the Islamic terms for the following context: 1) in the opening of teaching 2) in the closing of teaching; and 3) in outclass conversations. For the context of outclass conversations, the Islamic terms were used occasionally, depending on the needs of speaking and their habits.

Since English is used internationally by most people in the world, a lot of translators translate Al-Qur'an including the Islamic terms into English. This is very useful for Moslems whose first language is English. The translation is not only performed in a written form but also in a spoken way. In the written form, there are some strategies in translating Islamic terms such as translation and transliteration. Even, in a more natural context such as daily informal or formal discussions and conversations, the use of Islamic terms should also be considered based on Islamic meanings. The need to understand the Islamic meanings of Islamic terms should gain more attention not only for the originality aspects of the terms but also for strengthening the power of Islamic speakers. In order to translate the Islamic terms, it is important to understand the meanings of the terms from an Islamic perspective. Some Islamic terms which do not have equivalent words in the target language, in this case, English should not be translated. A German thinker named Walter Benjamin gave a unique argument about untranslatability that sacred texts cannot be translated since the meanings and the verses may not be separable (Robinson, 2000). On the contrary, as viewed from the perspective of translatability, it is emphasized that all people need to comprehend religious texts, and this need is met by means of translating the forms and contents of a source language as equivalently as possible into the target language. The extent of equivalence in this sense is affiliated with the relatedness of identity constructed by a translator between two texts having similar or identical discourses.

Most of the Muslims tend to use the word Allah instead of God in translation in as much as they find it different in that the term God does not always mean Allah especially amid those of non-Muslims. For Muslims, God is only Allah, and in the meantime for those of non-Muslims, God can be interpreted in diverse ways. In this study, because all lecturers were Muslim lecturers, they were inclined to use the word Allah other than God. Unfortunately, since they were using English, sometimes they also translated Allah into God. It is worth noting that there are no English words (e.g. prayer, pilgrimage, and God) that really make complete religious meanings in terms of Islamic terms. For instance, the translation of *hajj* into pilgrimage does not always refer to a journey to Mecca in *Dzulhijjah* month as a religious duty. In addition, if the word pilgrimage is used out of its related connotations, what is then the relevant word to be used to portray a journey to Mecca as done by Muslims at any time along years such as *umroh*? Besides, the English lecturers used the words lawful and forbidden to represent *halal* and *haram*. Such uses are basically not equivalent. This depicts a set of partial equivalence. In this case, the terms lawful and forbidden will yield a problem of generalization because the meanings in the target language will convey broader senses compared to those of the source language. From the perspective of Islamic culture, *halal* and *haram* are associated with what is allowed and what is prohibited by Allah SWT. In the meantime, as shown in the English language, the word lawful is general and can represent what is permitted by Allah and also by human laws. In this regard, *halal* as a borrowed word demonstrates an object or action allowed by sharia or Islamic laws. In the same way, the word forbidden can be too general since it will represent what is prohibited by both Allah and human laws. The actual meaning of *haram* is an object or action forbidden by Allah from the perspective of Islamic laws.

Translating religious terms is not easy since religion is closely related to culture. In other words, the culture of the first language could be different from that of the target language so it is possible that the terms could not be found in the culture of the target language. Analyzing the data found in this research, it could be summarized that the English lecturers tended to use a borrowing technique or loan-word, particularly loan-word with a synonym such as in the word *Munkar*, and there was a lecturer translating this Islamic term into evil action. Such a synonym indicated the use of a general word-use strategy. The use of synonyms was to specify a term according to the context and for the sake of effective translation. The same technique was used for the words *sholat* and *haram*, which were translated into prayer

and forbidden. Prayer and forbidden were considered to represent the synonyms of *sholat* and *haram* according to the context.

In other ways of translation, the English lecturers also used the original words of Islamic terms, such as for *Assalammu'alaikum*, *Bismillah*, *InshaAllah*, *Al Qur'an*, *Ka'bah*, and *halal*. [Larson \(1984\)](#) added that meanings have complexities because not all words in the source language have equivalent meanings in the target language. As he exemplified, five dollars could be translated into one hundred pesos if that amount is equivalent. The problem is, of course, that the value of monetary units changes over the years, and it is very difficult to be sure of an exact equivalence. In this case, a descriptive phrase clarifies the amount.

From a direct quote above, it can be said that there is to some extent the impossibility of equivalent language so that there will not be relevant word per word as commonly called literal translation or transliterated. For the non-equivalent words, [Larson \(1984\)](#) also suggested to translate them using more general words, using loan words or loan words plus explanations, and using cultural substitution. In this research, the English lecturers used loan words as the translation strategy.

As regards the reasons the English lecturers selected the strategies in translating Islamic terms, some interviews were conducted. All English lecturers confessed that they had a very limited vocabulary for Islamic terms even in original words, and they only used the common Islamic terms daily such as *Assalammu'alaikum*, *Bismillahirrohmanniromim*, and *InshaAllah*. Lack of knowledge on the translation of those Islamic terms in English was also another reason. Unfortunately, only one lecturer said that the use of Islamic terms in their original forms was important to empower their Moslem's identity.

Since this research elicited Islamic terms during daily conversations, the context was also developed as naturally as possible even the English lecturers did not realize that they were being researched. This natural aspect was important in order to investigate what Islamic terms that they commonly used daily when the English lecturers were speaking English ([Noviyenty, 2018](#)). This research found that the Islamic terms used in the class conversations during teaching and learning processes were particularly in the opening and closing of the class and in outclass English conversations. For outclass English conversations, the Islamic terms were used spontaneously because the lecturers were accustomed to using them when they were speaking in the Indonesian language.

DISCUSSION

This research revealed that there are some Islamic terms used or translated during English conversations held by the lecturers. They are *Assalammu'alaikum Warahmatullahi wa barakaatuh*, *InshaAllah*, *Bismillahirrohmanniromiim*, *Alhamdulillah*, *Adzan*, *Aamiin*, *Allahuakbar*, *Haram*, *Halal*, *Ka'bah*, *Munkar*, *Subhanallah*, *Al-Qur'an*, *Iman*, *Sholat*, *hajj*, *Saum*, *Allah*, and *Masjidil Haram*. Most of the lecturers used borrowing or loan word and general word-use or synonymous word strategies in translating the Islamic terms. It means that most of them did not change the Islamic terms into other meanings ([Burdett & O'Donnell, 2016](#); [Ray, 2019](#)). The use of borrowing strategy is actually not wrong at all because, in some contexts of communication mediated with a non-first language, with borrowing the original words, the users can maintain the original contexts ([Albarakati, 2019](#); [Marin-Lacarta, 2017](#)). This case is also aligned with the phenomenon of multilingualism if grounded in the perspective of sociolinguistic realities in the use of English amid non-native users ([Lee & Chen Hsieh, 2018](#); [Tajeddin et al., 2019](#)). Multilingual English users in this sense will borrow some words from their own language and use those words during their English conversations ([Moradkhani et al., 2018](#); [Thuy et al., 2020](#)). However, the dimension of borrowing strategy as aforementioned is different from this research context. Such a multilingual borrowing strategy is commonly called code mixing ([Fotiou, 2017](#); [Lee, 2019](#); [Nguyen, 2018](#)), but borrowing in this research context refers to a translation strategy since the users' first language is Indonesian; their communication is mediated by the English language, and the words borrowed during English conversations are Arabic words or Islamic terms.

This research also revealed that there are some reasons for the uses of borrowing or general word-use strategies. For the use of borrowing strategy, the reasons are: first they have limited vocabularies for Islamic terms. This set of data confirms the reality of EIL (English as an International language) theory which indicates that in the global contexts of English use especially amid non-native English users, the use of non-English vocabularies are common to occur since such uses will help mediate the continuity of English communication when the ideal English words are lost from the users' mental language ([Lee et al., 2018](#); [Saeki, 2015](#)). The uses of non-English words during English communication will be helpful for avoiding communication breakdown as long as those who take part in English communication have already known each other of the non-English words used ([Moradkhani et al., 2018](#)). Second, they borrowed the Islamic terms because such terms have already been common to be used in their original forms. This set of data indicates that the borrowing strategy assists in bringing the original nuance of the communicative context ([Albarakati, 2019](#)). Third, they Lack of knowledge on the translation of Islamic terms in English. Fourth, they want to Maintain Moslem's identity. The foregoing set of data confirms the theories as regards the identity maintenance in the use of English as a lingua franca. Drawing upon the perspective of English as a lingua franca, any dialect and any way of borrowing original words during English communication will be acceptable as long as the extent of intelligibility and comprehensibility amid English users (either native or non-native English users) can be maintained. This is the reality of global English communication.

Such users' dialects and borrowing words will also be useful for maintaining their certain identities (Kohn & Hoffstaedter, 2017; Sung, 2017a, 2017b). Subsequently, for the use of general word-use strategy or synonym, the lecturer applying this strategy has a reason that in English speaking the Islamic terms should be translated into English albeit using words with similar meanings in a general sense.

The data of this research also revealed some settings when they used or translated Islamic terms during English conversations. Those settings represented that they mostly used the Islamic terms for the following contexts: 1) in the opening of teaching 2) in the closing of teaching; and 3) in outclass conversations. For the context of outclass conversations, the Islamic terms were used occasionally, depending on the needs of speaking and their habits.

CONCLUSION

During English conversations, there are 19 Islamic terms used and at some point translated by English lecturers. The Islamic terms are *Assalammu'alaikum*, *Bismillahirrohmannirrohim*, *Alhamdulillah*, *InshaAllah*, *Allahuakbar*, *Sholat*, *halal*, *haram*, *Hajj*, *Wudhu*, *Aamiin*, *Munkar*, *Masjidil Haram*, *Al Qur'an*, *Allah*, *Adzan*, *saum*, *Ka'bah*, and *Iman*. Meanwhile, the strategies used in the translation are borrowing or loan-word and translation by deploying more common and representative English words or synonymous English words. There are some reasons beyond the uses of borrowing or general word-use strategies. For the use of borrowing strategy, the reasons are: first the lecturers have limited vocabularies for Islamic terms. Second, they borrow the Islamic terms because such terms have already been common to be used in their original forms. Third, they lack knowledge of the translation of Islamic terms in English. Fourth, they want to maintain the Moslem's identity. Subsequently, for the use of general word-use strategy or synonym, the lecturer applying this strategy has a reason that in English speaking the Islamic terms should be translated into English albeit using words with similar meanings in a general sense. Subsequently, there are some settings when lecturers use or translate Islamic terms during English conversations. Those settings indicate that they mostly use the Islamic terms for three contexts, namely in the opening of teaching, in the closing of teaching; and in outclass conversations. For the context of outclass conversations, the Islamic terms are used occasionally, depending on the needs of speaking and their habits.

LIMITATION AND STUDY FORWARD

This research is limited to the use and translation of Islamic terms in English conversation by involving seven English lecturers at an Islamic collegiate institution. Hence, the data concerning the use and translation of Islamic terms can be varied if more participants from various groups (e.g. including collegiate students) are involved. It is recommended that further studies on the use and translation of Islamic terms be undertaken by engaging more participants such as English lecturers and English collegiate students from various universities. Such studies can generate more comparable data and more insights.

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AUTHORS CONTRIBUTION

In the present study, the first author mapped the issue to be studied, reviewed some relevant theories, garnered the data, analyzed the data, discussed the data, and wrote the most part of the paper. The second author compiled and reviewed the literature as regards the previous studies. The third author helped garner the data in the field and took care of any administrative affair. The fourth author helped analyze the data.

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