Translating Procedures of Islamic Terms in *Islam between War and Peace*

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Abstract

Translation has the purpose to make the audience understand the message and information delivered by the author. The result of translation is considered successful if the translated text can provide similar meaning to the original text. The translation needs procedures because the procedure of translation is the step of activity to complete translation. Translation Procedures (TPs) are of utmost importance all throughout the work of translation. Religious and cultural principles influence different linguistic items in both languages. This research discusses translation procedures that were applied by the translator in the book "Islam between War and Peace" created by Yakub and comparing the data using Arabic and English dictionary. The objective of this research is aimed to know translation procedures were used by the translator especially in Islamic terms. Qualitative method to produce descriptive data in the form of describing the translation procedures proposed by Newmark was used. The data was conducted by reading the source language (henceforth SL) and the target language (henceforth TL) text, classifying the words based on the types of translation procedures proposed by Newmark, and analyzing the terms or words by Arabic and English dictionary. After analyzing the data, eight types of translation procedures proposed by Newmark are found in the translation of "Islam between War and Peace" book that contains twenty-six data. They are: Literal ,Transference, Naturalization, Reduction, Addition, Notes, Paraphrase, and Transposition. The translator tries to keep originality and make readers easier to understand what is written in the book.

Keywords: *Translation procedure, Islamic term, Islam between war and peace*

Introduction

Translation has the purpose to make the audience understand the message and information delivered by the author. The result of translation is considered successful if the translated text can provide a similar meaning to the original text (Newmark, 1988). Islamic religion and culture dominated the Arab world, as distinct from the Christian religion and culture that prevails in the English-speaking world. Hence, religious and cultural principles influence different linguistic items in both languages. Kashgary notes that religious terms were chiefly culture-specific with zero dictionary equivalents (Anfal, 2015).

The translation needs procedures because the procedure of translation is the step of activity to complete translation. Translation Procedures (TPs) are of utmost importance all throughout the work of translation (Nahid, Ali, & Freshteh, 2013). Procedures that are used by the translator would lead to disparity in translation and reflect different ideological views. Siregar (2016) states that translation procedures are methods applied by translators when they formulate an equivalence for the

purpose of transferring elements of meaning from the Source Text (ST) to the Target Text (TT) (Roswani, 2016).

This research was expected to help the understanding part of the science of translation, that is the translation procedure, and also expected to lead and open up opportunities for other studies related to the topic proposed by me for example for different languages or sub-topics. The method used in this research is qualitative that tries to find the translation procedure applied by the translator. Qualitative research is research that relies on verbal data and other non numeric as the basis for analysis and problem solving under review (Farkhan, 2011).

The data in this study is the book *Islam between War and Peace* by Prof. Dr. K.H. Ali Mustofa Yakub, MA. published by Darus Sunnah Maktabah in 2016 (Yakub, 2016). The data was collected using qualitative techniques and was analyzed using Newmark relevant theory. Other ways to analyze the data were reading, understanding, classifying, identifying, and analyzing the object of the research, and comparing the data with *Kamus Besar Bahasa Indonesia* (KBBI), Arabic and English dictionary. This research aimed to focus on types of translation procedures proposed by Newmark and was used by the translator in the book *Islam between War and Peace* from source text which is Indonesian text into English text.

Methodology

The descriptive qualitative analysis was used as the design of the method in this research that attempted to elaborate on the translation procedures used by the author in translating Islamic terms from Indonesian into English. In this research, the researcher was the primary data collection instrument because he was the one who gathers information although he may use protocols as instrument data collection (Creswell, 2014).

Several steps were carried out in order to collect the data, firstly, the words that become the documentation is taken from *Islam between War and Peace*, secondly the researcher read the content of the book to comprehend the whole content of the book. Thirdly, distinguishing the Islamic terms by highlighting the words that are included as Islamic terms that will be the real data in this research.

The technique data collecting used to this research is the bibliographical technique. It means that the data are acquired from written sources (Subroto, 1992). This technique is also defined as a documentation technique. Documentation technique is a process of data collecting through all kinds of written records (Nawawi & Hadari, 1992). The written sources can be from books, journals, magazines, scientific papers, legislation and so on. The process of data collecting and analysis is begun by some steps: (1) Reading the source and translated text clearly to understand the text. (2) Then collecting data. The relevant data are written in the book Islam between War and Peace. The data are collected by classifying and identifying the cultural terms written in that book. (3) Analyzing the translation procedures that had been used by the translator based on Newmark's theory. (4) Analyzing the methods of translation that had been used by the translator based on Newmark's theory. (5) Comparing the data using KBBI, *Lisanul Arab* and Webster dictionary

Since the method of data collecting which is used in this research is bibliographical or documentation technique, the instrument applied of this research is data cards that are taken from islamic terms. The unit of analysis is the entire entity with all associated elements are the focus of study in this study (Farkhan, 2011). In order to display the findings of this research, the researcher tabulated the words into their categorization below:

Table 1. Translation Procedures

NO	Indonesian	English	Translation Procedures
1	Shalawat (p. 39)	*Shalawat* (p. 7)	Transference
2	Salam (p. 39)	*Salam* (p. 7)	Transference
3	Masjid (p. 39)	Masjid (mosque) (p. 7)	Transference, Notes
4	Muslim (p. 39-40)	Muslim populations (p. 7)	Addition
5	Imam (p. 41)	Imam (Leader) (p. 9)	Transference, Notes
6	Islam (p. 41)	Islam (p. 9)	Transference
7	Amin (p. 42)	Amen (p. 10)	Naturalization
8	Al-Qur'an (p. 43)	Al-Qur'an (p. 11)	Transference
9	Hadis (p. 43)	Hadith (oral tradition) (p. 11)	Naturalization, Notes
10	Ayat (p. 43)	Ayah (verses) (p. 11)	Naturalization, Notes
11	Kafir (p. 39)	*kafer* (disbelievers) (p. 7)	Naturalization, Notes
12	Musyrik (p. 50)	The disbelievers (p. 18)	Transposition
13	Umm al-Mu'minin (p. 55-56)	Umm al-Mu'minin (p. 24)	Transference
14	Zoroaster (Majusi) (p. 56)	Zoroasters (followers of a Persian religion) (p. 25)	Transposition & Paraphrase
15	Orang-orang Munafik (p. 58)	Hypocrites (p. 27)	Literal
16	Neraka Jahannam (p. 59)	Hell (p. 27)	Reduction
17	Syahadat (p. 61)	-	Reduction
18	Ramadhan (p. 61)	Ramadhan (p. 29)	Transference
19	Haji (p. 61)	Hajj (p. 29)	Naturalization
20	Baitullah (p. 61)	Makkah (Mecca) (p. 29)	Literal, Notes
21	Shalat (p. 63)	Pray (p. 31)	Transposition
22	Berpuasa (p. 63)	Fast (p. 31)	Literal
23	Jizyah (p. 54)	*jizyah* (a protection tribute) (p. 22-23)	Transference, Notes
24	Zakat (p. 61)	Zakah (Obligatory Charity) (p. 29)	Naturalization, Notes
25	Ridha (p. 63)	-	Reduction
26	Doa (p. 64)	Prayers (p. 32)	Transposition

Findings and Discussion

Shalawat

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

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

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

In this translation, the word *shalawat* is transferred without any changes caused by some factors as mentioned before, but it would be nice if the translator gives some additional information inside of the bracket or footnotes known as translation procedure of notes, so many people or the readers know what

shalawat is. The whole translation of sentences can be considered as communicative translation because the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

Salam

> *Shalawat dan **Salam** semoga terlimpah kepada Nabi Muhammad* صلىاللهعليهوسلم *yang menjalin persatuan umat, baik muslim maupun kafir. (page 39)*

> *Shalawat* and ***salam*** to the Prophet Muhammad صلىاللهعليهوسلم who united the ummah (community), both Muslim and *kafer* (disbelievers). (page 7)

In this case, the translation is done by applying transference (loan word) has been popular in Indonesia and the translation can represent the source language concept. The same as the first datum, the word *salam* is translated without any changes called as transference procedure, but in this translation, the translator should not give additional information because the word salam is listed in the webster dictionary.

According to the dictionary of Islamic words and expression, the word *salaam* is translated into *peace* that means a keyword and concept in Islam, to which the word Islam and Muslim are lexically related. One of the Divine Attributes of Allah is "as-salaam", and one of the names of Paradise is "*daar assalaam*". The word is also used in greeting, bidding farewell and in concluding the "*Salaah*" (formal prayer) (Saleh, 2011) .

Masjid

> *Pada hari Selasa, 24 Maret 2009, beberapa Jurnalis Senior dari East-West Center, yang bermarkas di Honolulu, Hawai, AmerikaSerikat, mengunjungi **Masjid** Istiqlal Jakarta. (page 39)*

> *On Tuesday, March 24, 2009, some Senior Journalists from the East-West Center,*

> *based in Honolulu Hawaii USA, visited **Masjid** Istiqlal (the Istiqlal Mosque) in Jakarta. (page 7)*

In that sentence, the translator kept the word "Masjid" from the SL and give an explanation inside the bracket. From the data above, the translator used the translation procedure of Transferrence and Notes, by transferring the word to TL then gave parentheses mark (sign) in the target language.

The translator keeps the original word or source text for the word *Masjid* to translate in the target language, it is not very useful for the translator to transfer it because the word Masjid is well known to be translated as Mosque in the target language.

Muslim

> *Kunjungan ini merupakan bagian darikegiatan Seminar Persahabatan Jurnalis Senior,sebuah program tahunan yang dilakukan olehJurnalis Senior dari Amerika dan beberapa negaradi Asia, untuk mengunjungi negara-negaramayoritas **muslim**. (page 39-40)*

> *This visit was part of the 2009 Senior Journalists Seminar Fellowship, an annual program carried out by some senior journalists from America and a number of countries in Asia, to visit several countries with substantial **Muslim populations**. (page 7)*

The translator used the translation procedure of **Addition**, because the translator used some additional word such as "population". This is shown in the usage of "population" which is not included in SL. In addition procedure, the translator gives additional information on SL words to make the translation more clear and easy to understand.

The translation considered good translation because the translator uses some additional words to make the translation more clear and easy to understand and also did not look awkward.

Imam

*Setelah berjalan-jalan dan melihat-lihat bangunan dan arsitektur Masjid Istiqlal, merekadi terima oleh **Imam** Besar Masjid Istiqlal, yang terhormat Bapak Prof. Dr. KH. Ali Mustafa Yaqub, MA, di ruang VIP Masjid Istiqlal. (page 41)*

*After a brief tour to see the building and architecture of Masjid Istiqlal, the Seminar participants were received by the Grand **Imam (Prayer Leader)** of Masjid Istiqlal, the Honorable Sheikh Prof. Ali Mustafa Yaqub, MA., Ph.D., in theVIP Room of the Masjid, (page 9)*

The data above shows that the translator used the translation procedure of **Transferrence** and **Notes** as the way to translate these Islamic terms, by transferring the word into TL then translator used parentheses mark in the target language. In this translation, it should not use additional information or translation procedure in the target language because the word Imam is well known and listed in the webster dictionary.

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

Islam

*Kemudian mereka berdialog dengan Imam Besar tentang **Islam**. (page 41)*
*And afterwards they helda dialogue together with the Grand Imam on the subject of **Islam**. (page 9)*

The translator used the translation procedure of **Transference**. Because the translator used the same word. In this case, the translator did not give an additional explanation or note about the meaning of the

word "Islam", because the word "Islam" is well known and listed in the webster dictionary, so the translator should not give an explanation. In this translation, it can be considered as a good translation, and it should not use any information about the word *Islam* because it is well known and listed in the webster dictionary.

Amin

*Semoga Allah membalas amal baik mereka.**Amin** (page 42)*

*May Allah reward their good deeds.**Amen** (page 10)*

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

The translation above considered as good translation because the word Amin or Amen is listed in webster dictionary and the translator should not give any additional information because the word Amin or Amen is well known and the common use of the translation of the word Amin is Amen, that is why this translation can be considered as good translation.

Al-Qur'an

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

*Therefore, Almighty God (who we know in Islam as Allah SWT) provides the Muslim people through the Holy **al-Qur'an** and the Hadith (oral traditions) of the Prophet Muhammad صلى الله عليه وسلمsome ways to*

face either of those two situations. (page 11)

The data shows the word *al-Qur'an* is translated into "*al-Qur'an*". From the data above we can conclude that the translator used the translation procedure of **Transference**. The translation of the word *al-Qur'an* considered as very good translation because every book in the Arabic language can be called Qur'an but by giving prefix *al* that means the only one, or that means al-Qur'an or holy book that intended for Muslim.

In the dictionary of Islamic words and Expressions, the word "*Al-Qur'an*" is translated into "*The Qur'an*" which means The Exact Words of Allah revealed to the Prophet Muhammad through Archangel Gabriel, and It consists of114 chapters. The word "qur'aan" means reading or recitation(Saleh, 2011) .

Hadis

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

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

The translator used the translation procedure of **Naturalization** and **Notes** as the way to translate these Islamic terms because the translator used parentheses mark (sign) in the target language. The word "Imam" is Nuetralized red first, and then the translator gave the explanation (oral traditions) in the bracket.

In this translation, the translator should not give any additional information for the word *hadith* because it is well known and listed in the webster dictionary. It considered a semantic translation because it neutralized the word.

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

Ayat

*Dalam al-Qur'an banyak **ayat** yang berbicaratentang perang, dan banyak pula ayat yang berbicara tentang damai. (page 43)*

*In the Holy al-Qur'an many **ayah (verses)** speak about war, and many other ayah speak about peace. (page 11)*

The translator used the translation procedure of **Naturalization** and **Notes** as the way to translate these Islamic terms because the translator used parentheses mark in the target language. The word "*Ayat*" is neutralized first followed its pronunciation in Arabic, and then the translator gave the explanation (verses) in the bracket.

In this translation it looks like the translator using Arabic pronunciation for the word *Ayat* become *Ayah*, the translator should not translate the word *Ayat* in SL into *Ayah*, because the word *Ayah* has a different meaning in the target language and the word *verse* can represent the word *Ayat* in target language and it is well known. In the dictionary of Islamic words and expressions, the word *Ayat* is translated into Sign, Verse, proof, and evidence(Saleh, 2011).

Kafir

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

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

The translator used the translation procedure of **Naturalization** and **Notes** as the way to translate these Islamic terms because the translator used parentheses mark in the target language. The word "*Kafir*" is neutralized first, and then the translator gave the explanation (disbelievers) in the bracket.

The translator should not transfer the word kafir into *kafer*, because it is not listed in the webster dictionary, the translator just translates the word kafir into disbeliever because it is well known can represent it and listed in webster dictionary.

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

Musyrik

*Perang melawan orang **musyrik**. (page 50)*

*Battles between the Muslims and **the disbelievers**.(page 18)*

The translator used translation procedure of **Transposition**, because the translator changed the word "Musyrik" as the singular word became "The Disbelievers" as plural one.

According to the data above, I conclude that the translator did not choose the right word choice for the translation of the word "*Musyrik*" because *disbeliever* is the right word choice for *kafir*.And if we look at the word translation and the whole sentence it considered communicative the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

In the dictionary of Islamic words and expressions, the word Musyrik is translated into polytheist and pagan that means a person worships more than one god, or associates partners with God (Saleh, 2011) .

Umm al-Mu'minin

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

From the data above we can conclude that the translator used the translation procedure of **transference** because the translator transferred the word *Umm al-Mu'minin* as it is. This translation can be considered as a good translation but it would be good if the translator gives more additional information about the word *Ummul-Mu'minin* in footnote not in body note because the translation in the body note just shows literal translation for that word.

In the dictionary of Islamic words and expressions, the word *Umm al-Mu'minin* is translated into Mother of the believers that means This term refers to any of the wives of the Prophet. (See the Qur'an, 33: 6). They should be shown due respect, and a Muslim was not allowed to marry a former wife of the Prophet Muhammad. The term is based on the Qur'anic declaration in Chapter33, verse 6. One of the special rulings regarding them is that no one can marry them after the death of the Prophet(Saleh, 2011) .

Zoroaster

*Di Bahrain dan di daerah timur, banyak tinggal pemeluk agama **Zoroaster** (Majusi). (page 56)*

*In Bahrain and in the east of the peninsula, there were many **Zoroasters** (followers of a Persian religion). (page 2*5)

The translator used the translation procedure of **Transposition** and **Paraphrase**, the translator translated Zoroaster that qualifies as a singular into Zoroasters that qualifies as plural in the target language, and this is called transposition. The word "majusi" in the bracket of the source language (SL) is

translated into (followers of a Persian religion) in the bracket too for the target language (TL) and so this is called as Paraphrase.

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

Munafik

*Hai Nabi, perangilah orang-orang kafir danorang-orang **munafik** dan bersikap keraslah terhadap mereka.* (page 58)

*O Prophet (Muhammad صلىاللهعليهوسلم!) Strive hard against the disbelievers and **the hypocrites**.* (page 27)

The translator used the translation procedure of **literal** because the translator translated literally. This because the translator translated the word that has equal meaning in the target language. That translation has the good translation because the word *Munafik* is equivalent to the word *hypocrite* in the target language. It considered as literal translation because it translated literally the word and the whole translation of sentences can be considered as communicative translation because the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

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

Neraka Jahannam

*Tempat mereka adalah **neraka Jahannam** dan itu adalah seburuk-buruk tempat kembali.*(page 59)

*And be harsh against them, their abode is **Hell**, and worst indeed is that destination (page 27)*

The reduction occurs when the translator did not translate the word "Jahannam", there are many kinds of hell, and "Jahannam" is one of the kinds, it is not very necessary to translate "Jahannam" because the message has been transferred even not in specific. From the data above we can conclude that the translator used the translation procedure of **Reduction**, because the translator reduced the word "*Jahannam,*" because hell means only "*Neraka*".

This translation considered good translation because in the target language there is no level for the word Jahannam as in the Arabic language. In the dictionary of Islamic words and expressions, the word "Jahannam" is translated into Hell that means the place as the punishment for those who reject the truth and fight it (Saleh, 2011).

Syahadat

*Meskipun mereka mengucapkan **syahadat**, jika mereka tidak mematuhi aturan islam, maka pemimpin muslim diwajibkan untuk memerangi mereka.(page 61)*

The translator used the translation procedure of **Reduction**, because the translator did not translate the sentence, so the word can not be translated. The word *syahadat* in that translation can not be translated because the whole sentence is not translated, it would be better if the translator can translate the whole sentence even the message has been transferred.

In the dictionary of Islamic words and expressions, the word "Syahadat" is translated into The *Shahadah* that means The declaration that one bears witness that there is no deity except Allah (and that Muhammad is His

messenger) . Sometimes, it is called "*kalimat ash-shahaadah*"or "*ash-shahaadataan*" (the two testimonies') which means Testifying that (1) there is no deity except Allah and (2) that Muhammad is the messenger of Allah(Saleh, 2011).

Ramadhan

> *Dan para pembangkang zakat juga wajib diperangi, kendati mereka mengerjakan shalat lima kali sehari, berpuasa pada bulan* **Ramadhan** *dan pergi haji ke Baitullah.(page 61)*

> *Therefore, those Muslims who refuse to pay zakat, even though they pray five times a day, fast in the* **Ramadhan***, and carry out the pilgrimage to Makkah (Mecca) to perform the Hajj can legally be attacked by the Muslim government.(page 29)*

According to this data, the word "Ramadhan" is translated into "Ramadhan", in this case, the translator did not give an additional explanation or note about the meaning of the word "Ramadhan". And also, the translator did not mark the word "Ramadhan" using Italic writing form, because this word is well known and has been listed in the webster dictionary. From the data above we can conclude that the translator used the translation procedure of **Transference**.

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

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

Haji

> *Dan para pembangkang zakat juga wajib diperangi,kendati mereka mengerjakan shalat lima kalisehari, berpuasa pada bulan Ramadhan dan pergi* **haji** *ke Baitullah.(page 61)*

> *Therefore, those Muslims who refuse to pay zakat, even though they pray five times a day, fast in the Ramadhan, and carry out the pilgrimage to Makkah (Mecca) to perform* **the Hajj** *can legally be attacked by the Muslim government.(page 29)*

The data shows that the word "*Haji*" in SL translated into "the Hajj". From the data above we can conclude that the translator used the translation procedure of **Naturalization**. In this case, both words ("*Haji*" in SL and "Hajj" in TL) are adapted form Arabic language "حج", so we can classify this translation as a Naturalization.

The translation of the word *haji* in source language considered as good translation because it has an equivalent word that is *Hajj*. According to the dictionary of Islamic words and expressions, the word "*Haji*" is translated into a pilgrimage to Mecca which means the fifth corner-stone of Islam which should be performed by every able, adult Muslim once in his/her lifetime. It has to be performed in a very specific manner, at the time specified in the month of pilgrimage ("Dhul Hijjah")(Saleh, 2011).

Baitullah

> *Dan para pembangkang zakat juga wajib diperangi,kendati mereka mengerjakan shalat lima kali sehari, berpuasa pada bulan Ramadhan dan pergihaji ke* **Baitullah***.(page 61)*

> *Therefore, those Muslims who refuse to pay zakat, even though they pray five times a day, fast in the Ramadhan, and carry out the pilgrimage to* **Makkah**

(Mecca) to perform the Hajj can legally be attacked by the Muslim government.(page 29)

The translator used the translation procedure of **Literal** and **Notes**, because the translator used parentheses mark in the target language. The word "Baitullah" is translated literally in the target language then the translator gives an explanation in brackets to clear the transliteration that usually exists in English. While in Mojtaba Moradi and Hossain Mohammad Sadeghi research (2014), comparing the data for "Baitullah" word, all agree using "sacred house" for the translation of the word "Baitullah"(Mojtaba & Hossain, 2014).

In this translation, the translator describes the word *Baitullah* in another word, but it would be better if the translator did not use the pronunciation of the Arabic language for the word Mecca and the translator should delete it because the word Mecca can represent the translation and it listed in webster dictionary.

Shalat

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

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

The translator used the translation procedure of **Transposition**, because the translator changed the word "Shalat" as a noun became "pray" as a verb. The translation of the word *shalat* in the source language as a noun becomes pray in the target language considered as good translation because the translator tried to make the translation clear and easy to understand. According to dictionary of Islamic words and expressions, the word "*Shalat*" is translated into Formal

prayer that means The prayer that one performs, not just says, like the regular five daily prayers, which consists of standing, bowing, prostration and sitting, in a particular manner and order, while reciting certain verbal prayers. This is contrasted with "du'aa'" (supplication) (Saleh, 2011).

Berpuasa

*Sebagaimana Islam juga memerintahkanpemimpin negara muslim untuk memerangipara pembangkang zakat, kendati merekamengerjakan shalat lima kali sehari, **berpuasa** pada bulan Ramadhan dan berhaji ke Makkah. (page 63)*

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

The translator used the translation procedure of **literal**, because the translator translated literally. This because the translator translated the word that has equal meaning in the target language, and that word is commonly used in the target language. This translation of the word *berpuasa* considered good translation because it has an equivalent word that is *fast*. According to the dictionary of Islamic words and expressions, *Sawm* (fasting) in Islam, means complete abstention from food, drinks and sexual intercourse from pre-dawn time (about 2 hours before sunrise in normal zones) until sunset (Saleh, 2011).

Jizyah

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

*At that time, Yohanah, the judge of the Aylah region, came to the Prophet Muhammad صلى الله عليه وسلم to make peace with him by giving him **jizyah (a protection tribute)**. (page 22-23)*

The translator used the translation procedure of **Transference** and **Notes**, because the translator used parentheses mark in the target language. The word "*Jizyah*" is transferred first, and then the translator gave the explanation (a protection tribute) in the bracket. This translation considered good translation, but it would be better if the translator gives more additional information about the word *Jizyah* in a foot note. According to the dictionary of Islamic words and expressions, the word *Jizyah* is translated into Protection tax that means The head tax paid by non-Muslim citizens to the Islamic state which is responsible for their protection(Saleh, 2011).

Zakat

*Islam Memerangi Pembangkang **Zakat** (page 61)*

*Islam Fights Those Muslims Who Refuse to Pay **Zakah (Obligatory Charity)** (page 29)*

The translator used the translation procedure of **Naturalization** and **Notes**, because the translator used parentheses mark in the target language. The word "*Zakat*" is neutralized first, and then the translator gave the explanation (Obligatory Charity) in the bracket. While in Moradi and Sadeghi's research (2014), comparing the data for "*Zakat*" word, there are three different words for the translation of the word "*Zakat*". Shakir translation using "poor-rate", Yusuf Ali using "regular charity" and Pickthall using "poor-due"(Mojtaba & Hossain, 2014). The same as the previous datum, the translator should give more additional information about the word Zakat and not always use the pronunciation of Arabic to have a good translation.

Ridha
*Semoga buku kecil ini dicatat oleh Allah sebagai amal shalih yang memeroleh **ridha**-Nya, karena Allah Maha Mendengar, Maha Dekat, dan Maha Pengabul Doa. (page 64)*

*The translator used translation procedure of **Reduction**, because the translator did not translate the sentence, so the word can not be translated.*

The same as the word *syahadat*, The word Ridha in this translation can not be translated because the whole sentence is not translated, it would be better if the translator can translate the whole sentence even the message has been transferred. According to the dictionary of Islamic words and expressions, the word Ridha is translated into Contentment that means Feeling satisfied with whatever one has or befalls him(Saleh, 2011).

Doa

*Semoga buku kecil ini dicatat oleh Allah sebagai amal shalih yang memeroleh ridha-Nya, karena Allah Maha Mendengar, Maha Dekat, dan Maha Pengabul **Doa**. (page 64)*

*Hopefully this small book will be counted as a good deed in the Hereafter, because Allah is the All-Hearing, the Most-Near, and All-Accepting of our **prayers**.(page 32)*

The translator used the translation procedure of **Transposition**, because the translator changed the word "*Doa*" as a singular word became "prayers" as plural one. The translation shows good translation because the word *prayers* can represent the word *doa*. And if we look at the word translation and the whole sentence it considered communicative the translator seems to convey the meaning or the message of the source language, so the reader can easily understand the text.

Translation typically has been used to transfer written or spoken SL texts into an equivalent written or spoken TL texts (Hasan, et.al., 2019). According to the dictionary of Islamic words and expressions, the word *Doa* is translated into Supplication and verbal prayer that means Praying to Allah(Saleh, 2011).

Conclusion

Eight types of translation procedures proposed by Newmark are found in the translation of "Islam between War and Peace"book that contains twenty-six data. They are: Literal: 3, Transference: 9, Naturalization: 6, Reduction: 3, Addition: 1, Notes: 8, Paraphrase: 1, and Transposition: 4. Eight strategies were used, the commonly found procedures here are Notes and Transference. Semantic translation tries to keep the aesthetic value (the beautiful and natural sound) of the SL text, within the constraints of the TL grammatical structures.

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