

# THE ANALYSIS OF INDONESIAN-ENGLISH TRANSLATION OF MUHAMMADIYAH TERMS IN LPIK TAJDIDA ABSTRACT UNIVERSITAS MUHAMMADIYAH SURAKARTA

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## Abstract

Muhammadiyah terms are the terms that are often used in the organization structure of Muhammadiyah from the central to the branch level. The terms in Muhammadiyah need to be introduced in English due to the demand of the readers who come not only from Indonesia but also from other global countries. This is a descriptive qualitative research. This research aims at translating the text from Indonesian to English. Based on the research result of the 15 tajdida abstracts, there are 57 Muhammadiyah terms found that are translated by using several techniques; 21 Pure borrowings (36%), 30 Established equivalences (52%), 1 Generalization (1.75%), 3 Natural borrowings (6.26%), 1 Literal translation (1.75%), and 1 Description (1.75%). The Muhammadiyah terms are mostly influenced by Arabic that can be seen from the techniques used, namely borrowing. The borrowing technique is often used because the translator tries to maintain the source language, introduce, and familiarize them terms to the target readers.

**Keyword:** Muhammadiyah term, technique, translation, message

## 1. INTRODUCTION

Muhammadiyah terms are the terms often used in the scope of Muhammadiyah organization, for instance, the division names of organizational structure, technical terms of movements, and popular words in Muhammadiyah. The organization structure of Muhammadiyah is unlike social institutions in general, it often uses borrowed terms from Arabic which are felt to be more comprehensive and meaningful in the Islamic movements. Those terms have been popular in the Muhammadiyah environment starting from the branch level to the central one, they even have become popular in the circles outside Muhammadiyah. They are also used in the English texts for instance journals and Islamic articles. Many of them are still maintained in English. Thus, the Muhammadiyah terms and the techniques used to translate those terms are required to be elaborated. The Muhammadiyah terms are so popular in Indonesia that with the development and advancement of information and digital technology, socialization of Muhammadiyah through media and its movements in improving the nation's welfare are needed. The role of the media is highly important to introduce Muhammadiyah through the virtual world for global citizens. The popular term such as "*majelis tarjih*" is closely related to Muhammadiyah because other organizations have their own term even though they have an almost similar function. It is necessary to be known how that term is translated into English and the technique used in order to make it understandable by the target readers who are not familiar with Arabic at all.

The term "*majlis tarjih*" has a strong Arabic element, particularly the word "*tarjih*". This word cannot be translated literally, but it has to be understood based on its meaning and function. It is hard work for the translator whether he will stick to the source language or force the source language to be used in the translation. A translator who has been familiar with the source language will be at ease by translating "*majlis tarjih*" into "*tarjih assembly*". There is a word that can be translated which is the word "*majlis*" because it is familiar in the target language. It is different from the word "*tarjih*", the translator cannot force to translate it because there is a

difficulty that if it is translated, it has possibility of meaning loss. The correct translation, actually it must be the function of that word. It is the function that is given. The word “*tarjih*” means the effort to publish a provision of legal enlightenment regarding Islamic religious matters that happen in society. The long meaning that causes uncertainty and difficulty be immediately understood by the target readers. This what make that term get borrowed from its source language which is “*tarjih*”. It originates from the word *rojjakho-yurojjikhu*.

The literal definition of translation is the transfer of meaning. That definition is in line with the statement of Nida and Taber in *The Theory and Practice of Translation* (1969: 12) that translation is recreating the meaning in the target language by using the natural equivalence that has the closest message in the source language, both in the meaning and the style. Based on the definition above, it can be concluded that the delivery of the message is the most important problem in translation. According to Newmark (1988), translation is the effort to restate the meaning of a text in other languages as wanted by the original writer. Moreover, Catford (1969: 20) states that translation is the change of a textual material of a language (source language) with the equivalent textual material in other languages (target language”. The word “equivalent” is clearly the core of a translation. Therefore, the main point in translating a text is looking for common equivalence and message transfer.

A definition of translation is also stated by Larson (1998) in his book entitled *Meaning-Based Translation a Guide to Cross-Language Equivalent*. He states that a translation is a qualified if it fulfills three criteria, namely: accuracy, acceptability, and readability. Finlay in Nababan (2008) also adds that the sense of the original text must be maintained so that when the translation product is read, the readers do not realize that it is a translated text. Thus, the result of translation is oriented on qualified products.

A good translation product must be accurate in its diction, acceptable by the language and culture, and also easy to read and understand. Those are the three keys of a qualified translation. Based on Molina and Albir (2002), translation technique refers to the actual steps taken by the translators in each textual micro-unit. The result of the translation of Muhammadiyah terms which are familiar in the Muhammadiyah environment will be determined by using the translation techniques stated by Molina and Albir (2002) 1-18 (adaptation-variation).

The Muhammadiyah term is the term of Islamic religion which is a part of a cultural term. However, the terms used in Muhammadiyah organizations have a similarity of meaning and function with another term having different name. The example is the term “*majlis tarjih*”, in other organization it is “*bahsul masail*”, therefore it is what is called as a cultural term. The religious-cultural term is a way of life and its manifestations are peculiar to one speech community (Newmark, 1998:120). He then categorizes the terms into five, namely 1) Ecological category: plants, animals, hills, and other natural environments, 2) Material culture: foods, clothes, houses and cities, and transportation, 3) Socio-cultural category: jobs, positions, and happiness, 4) Organization category: traditions, activities, concepts, for instance, politics, religions, and arts, 5) Body movements or behavioral category. Muhammadiyah terms are the sub-category of the cultural category no.4 as stated by Newmark, (1998:120).

The research of Islamic terms have been done, one of them is done by Yulianita (2017), Alghamdy (2016), Mehawesh & Sadeq (2014). They have the same topic object which is the research of religious terms. Alghamdy (2016) has researched 10 religious terms based on the religious terms classification based on Nida (1961), but then they are adopted by Newmark (1998). After conducting research from the data source which is Sealed Nectar, Alghamdy (2016) adds one more term that is required to be included the namely religious site. Besides the religious term classification, he also proposes the model of translating the religious terms by using the SFL theory from House.

Yulianita (2017) “has studied the religious terms found in “*The Complete Idiot’s Guide to Understanding Islam by Yahiya Emerick*.”. She explains and classifies the religious terms found

based on the religious terms classification according to Nida in Alghamdy (2016) into 11 names of religious terms. Yulianita adds the number of religious terms to 14. Moreover, she also explains the techniques used in translating those religious terms. Based on the research above, this article in general also studies about religious terms. However, the researcher only chooses the data that are related to the existing Muhammadiyah terms and found in the Indonesian-English translation of LPPIK Tajdida magazine of Universitas Muhammadiyah Surakarta. The researcher only focuses on the existing and widely used religious terms in Muhammadiyah organization environment. The example is the term “*majlis tarjih*”, here the researcher explains what the occurring Muhammadiyah terms from the data source are and the techniques used to translate those terms from Indonesian to English. This research is conducted by the researcher because he also works in Universitas Muhammadiyah Surakarta as the token of care and consideration that various information related to the Muhammadiyah history, figures, and movements are often looked up by the users. Therefore, users do not have to come to the Muhammadiyah office anymore. They just need to search the terms through the web that provides information about Muhammadiyah. There are so many people who look up for that information, yet they only find the Indonesian ones. In order to expand the scope of the readers, an English Muhammadiyah web is needed. English is much more familiar for eastern or western society. The problem is how well the translation of those Muhammadiyah terms so that they are standardized and easily understood.

## 2. RESEARCH METHOD

This research is a qualitative descriptive study explaining the Muhammadiyah terms found in the data sources of the abstract of LPPIK UMS Tajdida magazine and the techniques used in translating those terms from Indonesian to English. The sources used are obtained from the abstract translation of English Tajdida Muhammadiyah journal and the original Indonesian text. The methods used in this research are observation and document method, in which the data collected are noted based on the criteria. After that, the technique used in translating from SL (source language) which is Indonesia to TL (target language) which is English. This is based on the translation technique stated by Molina and Albir (2002:510-511).

## 3. FINDINGS AND DISCUSSION

Based on the research result of 15 Tajdida abstract translations, there are 57 popular terms and known in the Muhammadiyah organization. The source language data (Indonesian) and its translation of target language (English) are analyzed through the method technique of Molina Albir (2002) used to translate those terms. The results are as follows; 21 Pure borrowings (36%), 30 Established equivalences (52%), 1 Generalization (1.75%), 3 Natural borrowings (6.26%), 1 Literal translation (1.75%), and 1 Description (1.75%). Besides the dominant common equivalences, the borrowing technique both the pure and natural ones are also dominant with the amount of 25%.

It means that the Muhammadiyah terms often use the borrowed terms from its origin (Arabic) even though they are translated to English. It also means that the terms in Muhammadiyah are quite familiar with Islamic and Arabic language. It is a fact that most of the terms use Arabic borrowings, not only in Indonesian but also in English. Therefore, it can be concluded that the Islamic messages are reflected from the terms used. It becomes a challenge for the translator to translate such Islamic terms. The challenge is to present a translation that has origin language nuance and also to make the novice target readers can understand the text and contents at ease.

### 3.1. Pure Borrowing

There are 21 terms (36%) translated by using the pure borrowing technique, it means that the meaning and lexical in source language are imported as they are to the target language. The message in the source language is fully brought to the target language in the form of writing and meaning. It becomes the characteristics of the sensitive terms if they are translated into other languages, for instance:

Bsu : “bagi guru dan karyawan mengikuti *Baitul Arqom* yang diselenggarakan SDMPU”.

Bsa : “it was mandatory for teachers and employees to join *Baitul Arqom* organized by SDMPU”.

The term “*baitul arqom*” is quite familiar in the environment of Muhammadiyah society because it is a part of the regeneration process of Muhammadiyah structure. This term means a series of routine activities held for the core and qualified pilot regeneration. The same term may be found in other places such as schools, boarding schools, or mosques. Even if that name is found, it belongs to the name of one of these places, therefore it will also return to its origin. The name of a place can also be the name affiliated with Muhammadiyah too. Thus, it is what makes the term “*Baitul Arqom*” popular not only in Muhammadiyah society environment but also in the public that can be utilized for the common goals.

The term “*baitul arqom*” are inseparable. If it is translated lexically, it will be out of the context, meaning, and aim of the name. The example is the word “baitul” which is translated into “the house”. It can be tracked because the meaning of the term is popular and it means a place functioning to hold some activities. The second term is “arqom” this cannot be translated. It has a special meaning and there is no common equivalent in TL (English).

Several names of universities in the world are also not allowed to be translated in other languages even though lexically the name of the university can be translated by using the borrowing method. The example of untranslatable is “Universitas Muhammadiyah Surakarta”. Even though it is acceptable in meaning and structure, the term cannot be translated into “Muhammadiyah University of Surakarta” because the originality and identity of the institution are to be maintained.

### 3.2. Established Equivalence

The translation using this method means the elements in source language are commonly used in TL. In other words, the target readers are familiar with and accustomed to using the same term in SL. They have used and understood them without any difficulty. Moreover, those terms can be found in the great dictionary of the target reader. Another expert, Newmark (1988:89) calls it a Recognized translation while Hoed (2006:72) calls it a Fixed translation. Based on the 57 data which are mostly available in the target language, there are 30 terms translated by using this method of Established equivalence (52%) which is the most frequently used technique. It means that the terms from SL are familiar to be written in TL, for instance:

“Proses Internalisasi Ideology Muhammadiyah di Organisasi Mahasiswa (ORMAWA) dan ORTOM di Universitas Muhammadiyah Surakarta (UMS)”.

“Process of internalizing Muhammadiyah Ideology in Student Organizations (ORMAWA) and ORTOM at the Muhammadiyah University of Surakarta (UMS)”.

Muhammadiyah concerns in the aspect of aqidah, the movement to purify the Aqedah of Muhammadiyah society from the virus of *takhayul*, *bid'ah*, and *khurofat*. Those three things become one of the basic ideology of Muhammadiyah that is socialized not only to the Muhammadiyah society but also to the whole society. This ideology is highly important in Muhammadiyah after seeing the fact that there are still practices of TBC in society. The term “Muhammadiyah ideology” is well known in the scope of Muhammadiyah society because

besides it is delivered during the regeneration event of Baitul Arqom. However, it is also delivered in the routine weekly and monthly study, and also other activities.

That term is a program that is oriented in the spiritual and strengthening of soul and aqidah, in which all of them is a non-physical activity. Muhammadiyah is also familiar with the term “*Perguruan Tinggi Muhammadiyah*”, which is translated into “Muhammadiyah Higher Education”. The translator uses the same technique that is the Established equivalence. The word “Muhammadiyah” is not translated because it is the name of an organization. Besides, the term “Muhammadiyah” is popular in global citizens as “*Perguruan Tinggi Muhammadiyah*”. It is an organization that concerns on education, health, and culture. It cannot be translated because that term is commonly used in terms of the target language.

### 3.3. Generalization

It is a translation done by taking the common term related to the translated term. It is the opposite of particularization technique. It is usually used to refer to a certain category that is the same in the target language so that the translator will not take the terms under the elements of those terms. Based on the research data, the use of generalization translation technique is only 1 (1.75), for instance:

“Penelitian dilakukan di Sekolah Dasar Muhammadiyah Program Unggulan Gedongan Colomadu”.

Translated into

“The study was conducted at the Gedongan Colomadu Karanganyar Muhammadiyah Primary School”.

It is called a generalization because there are so many elements in the SL cannot be owned by TL, so that it is translated by taking the common term which is “*Sekolah Dasar Muhammadiyah*”. The word “*unggulan*” is also not translated because there is a difference in criteria and the reason why one is called as superior. In other Islamic institutions, the word “*modern*” is used meaning that there are advantages and disadvantages from the other schools. The superiority in SL has no common equivalence that is almost the same with the superiority in the TL whether from the criteria or the reason why it is superior.

### 3.4. Natural Borrowing

Translating by using this method means taking the foreign term and then naturalizing it according to the spelling of the target language. It is a part of borrowing, in which the spelling in the SL is naturalized by the spelling available in SL such as the word “*Quranic*” that becomes “*qurani*”. The translator does take all of that in SL, but also adapt it with the TL spelling so that it can be acceptable in the culture of the target readers.

Based on the data source, there are 3 natural borrowings (6.26%) used. Due to the technique used, the combined amount of it with pure borrowing, there is a 28% borrowing technique used to translate the Muhammadiyah terms. The other translator has the same technique even though it has a different name, for instance, “*transference*” by Newmark (1988), or “*Phonological translation*” (Hoed 2006:72).

The example from the source data is as follows;

“Khususnya kader untuk menjadi kader Gold milenial generation dengan melalui serangkain *program dakwah* terancang dan berkemajuan”.

Which is then translated into:

“cadres to become Gold millennial generation cadres through a series of pre-designed and progressive *da'wah programs*.”

The term “*da'wah* (preaching) program” is a well-known term among Muhammadiyah society. This term eventually does not only exist in Muhammadiyah. However, since this term is used as

the basis for Muhammadiyah establishment in Muhammadiyah, used in the structure of cadre, and used for the purpose of implemented cadre as well as what target in the cadre is for, the answer is none other than the missionary program.

### 3.5. *Literal*

Another technique used in translating the term of Muhammadiyah teaching is literal 1 (1.75%). Translating by using this technique means that a word in the source language is literally translated. This technique is similar to calque yet in a literal translation in which one word does not have to be synonymous with one word in the target language, and the translation is adjusted to the conventions of the target language. The phrase “bermain catur” is translated as “playing chess” can be categorized by literally translating where the elements in the source language are translated as in the dictionary then written as the order of the terms. Such translation is vulnerable to irregularities because the meaning merely depends on the meaning of the translation in the dictionary without checking the context of the term used. The example of Literal translation is as follows;

“Potensi yang dimiliki berdasarkan karakter yang ditemukan ialah (1) *penanaman ideologi Muhammadiyah*”.

Translated into

“The potential possessed based on the characters found is (1) *internalizing Muhammadiyah Ideology*.”

The terms above are included in literal translation because lexically the meaning of terms in source languages can be found in the dictionary of target languages. The translators only sort the words according to the ones which exist in source languages with a slight shift.

### 3.6. *Description*

Translating with this technique means that switches the emerging expressions in the target language then explains and describes it in the target language. It can be implemented when a term in the source language does not have equivalent terms in the target language. If the word “baju koko” is translated into the target language, it will be troublesome because the word “koko” is unknown in the target language. These shirts do not only have cultural meaning, but also religious meaning. These clothes are only available in Indonesia and those who wear them are mostly Muslims. Each religion has its own identity and symbol to show where it comes from. The term “baju koko” can be explained to be “Islamic dress usually used for Islamic activities, rituals, and for showing identity being Muslim”. This technique has similarity with Hoed (2006: 72) namely descriptive translation or with Newmark (1991: 81) namely descriptive equivalent.

Example of Translation description;

“Implementasi manajemen berbasis sekolah dalam meningkatkan program kegiatan Al-Islam dan Kemuhammadiyah di *SMP Muhammadiyah*”.

Translated into

“The implementation of school-based management in improving Islam and Muhammadiyah teaching program in Muhammadiyah *Junior High School*.”

The name of school “SMP” is only familiar in the source language, and the target reader will not understand what the term means. Thus, the described technique can be a solution that the term can be understood by the target reader. The term “SMP” is translated into “Muhammadiyah Junior High School”.

#### 4. CONCLUSION

Muhammadiyah terms can be translated into English by using the translation technique of Molina Albir (2002). The emerging term from the source language is abstract in tajdida (Journal of Muhammadiyah Thought and Movement) of LPPIK.UMS which is a term used in the organizational structure of Muhammadiyah, the terms of activities in cadre which have been recognized by Muhammadiyah society. After analyzing 15 abstracts of tajdida, there were 57 terms of Muhammadiyah teaching with 21 (36%) borrowing translation techniques, 30 (52%) Established equivalences, 1 (1.75%) generalization, 3 (6.26%) natural borrowings, 1 (1.75%) literal, and 1 (1.75%) description. From the technique that hove into sight above, it can be observed that in addition to the dominant established equivalences, borrowing techniques got the second rank. It means that the terms in Muhammadiyah are highly identical to Islamic terms in general. It cannot be separated from Arabic because Muhammadiyah is an Islamic organization and it can be interpreted that the existing terms are borrowed again into English to maintain the original message of Islamic teachings.

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