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## Fansub and Religious Translation: Exploring the Translation Techniques for Online Da'wah Videos

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### Abstract

This study explores the techniques used in the audiovisual translation process of religious da'wah videos. The study used Molina and Albir translation techniques category. The study's object was three Youtube videos from Nouman Ali Khan Indonesia Channel, which focused on making subbed videos from Nouman Ali Khan Official Youtube Channel. The study discovers that the fan translators utilized varied techniques of translation. Every video at least had more than ten types of techniques, with the literal translation technique becoming the most used among all. The fansubbers also utilized other techniques to tackle the translation of Arabic data, such as omission, transliteration, and transcription. This study affirms that literal translation is a dominant technique applied for English-Indonesian translation. The Arabic data, however, comprise a small part of the finding, showing an interesting discovery as some techniques are unavailable in Molina and Albir categories. This study affirms the position of fansubber can apply different techniques of translation, although the literal translation is the most dominant one.

**Keywords:** Audiovisual, fansub, religious, techniques, translation.

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## 1. Introduction

The current audiovisual translation plays a big part in gathering and spreading information, from the smallest trivial fact to big data covering all human needs. Education becomes one aspect of life that underwent rapid alteration with the help of audiovisual translation. Video provider platforms such as YouTube or one of the biggest video learning/conference sites, TED, often provide subtitles right when the video is released. Most of the time also provided in more than one language. Unlike TED, which works with specific contributors, videos on YouTube frequently gain translators from volunteers or fans. Some fans of a specific channel help the owner to make subtitles for the video, free of charge. Before this, YouTube even provides chances for volunteers to directly sub any YouTube videos without contacting the video owners. Although this direct contribution does not operate anymore, many fans still take part in making subtitles for the video by directly contacting the channel.

The activity of da'wah has also reached the digital world, letting people learn about Islam and Muslims worldwide. Da'wah is the act of encouraging others to the good path (Saputra, Ghazali, Mukmin, Wiranto, & Yanti, 2021) which can be as simple as telling others to do *amalan* or the act of proselytization. Da'wah can be a medium for Muslims or non-Muslims to learn about Islam, whether at a glance or deep learning for all *ibadat*. Following the digital trend of the current world, the act of da'wah is no longer limited to face-to-face interaction. Many Islamic preachers have utilized social media to add to the spread of da'wah. The channels in work vary from a simple post on Facebook or a fully edited video on Youtube. Qayyum and Mahmood (2015) discover that many preachers have big followers online, and the da'wah process provides a positive boost for Islam and Muslims in the general public. Not only that, but the study also agreed that online da'wah could deliver justified content to learn Islam. The provision of subtitles within the da'wah video opens the bigger door for a wider audience. Audiovisual translation of da'wah videos will fill the gap for people in places with limited Islamic learning sources and for those living in the country with abundant teaching of Islam to get the opportunity to learn from other countries perspectives.

The rapid development of audiovisual translation added richer data for the translation study. Cintas and Massidda (2019) highlight that the emergence of translation machines/tools contributes to this rapid progression of audiovisual translation. YouTube, for example, has CC (close caption) function that provides intralingual translation that is useful for those with a hearing impairment that later can also become the base timing for those making the interlingual translation. YouTube even provides a function to translate the CC (close caption) or even the subtitle from one language to another language. This system also enables translators/subtitlers to produce the different work for each video without having to work from scratch setting aside the translation qualities. This way, YouTube becomes a platform that hosts many products for amateur/volunteer translators, also known as fansubbers. This fansubbing phenomenon is intriguing to be further explored with its nature in treating

equivalence in translation that Chaume (2018) calls "dynamic," the main target is the delivery of the message.

This study aims to scrutinize the different techniques utilized in the three products of fansubbing. The videos were taken from a channel named "Nouman Ali Khan Indonesia" that focuses its content on releasing Indonesian subbed video from one of the famous da'i YouTuber, Nouman Ali Khan, from the channel "Muslim Speakers." Although the main channel has authorized the channel, "Nouman Ali Khan Indonesia" still belongs to fansub because of its nature of volunteer work and amateur translation. This study works based on the article by Molina and Albir (2002) on the different paradigms of translation techniques. Not only that, but this study will also discuss the product of audiovisual translation for religious purposes, which is also known as religious translation.

## ***1.2. Theoretical Framework***

This part of the study will present the different studies and previous research that become the basis of the analysis. The first discussion will cover religious translation before dipping further into the audiovisual translation and fansubbing. The last part will discuss the different scholarly articles regarding different translation techniques.

### *1.2.1 Religious Translation*

Religious translation can be traced back to the translation of biblical texts, which later develops broader and becomes more common in any activity of translation that includes the translation of religious terminology or any translation process that deals with languages of religion. Thus, religious translation was limited in the beginning to sacred texts such as the Bible. Naudé (2010) mentions that the translation of the Bible began at least 200 BCE, which of course, had to encounter various obstacles from authenticity to the natural challenge of equivalence. However, Naudé (2010) explains that the translation of al-Qur'an was not as massive as what happened in the translation of the Bible. This phenomenon occurs because al-Qur'an is Allah's direct commandment, so the spread of its translation as a single product is not encouraged, as the translation should always come with the original text. That is why although al-Qur'an has been translated into multiple languages and is available in many countries, the book's originality can be more guaranteed.

Scholars treat the translation of religious/sacred text as a multi-dimensional and complex process. Al-Qur'an, as the sacred text in Islam, is a compilation of God's words spread by the messenger to humankind. That nature ensures that the phonetic aspect is also a part of the sacred text. Although the form of al-Qur'an is a book when preachers sharing the knowledge of the *kitabullah* spoken channel is apparent. Elewa (2014) mentions other aspects of the sacred text, such as archaic morphological features, particular lexical aspects of the language, syntactic structures, and semantic elements. In addition, Elewa (2014) also highlights the formal and informal features of Arabic in the sacred text. The complexity and multi-

dimensional nature of the sacred text, especially al-Qur'an, translates text have to go through creative processes, which later adds to the notion of equivalence to be dynamic.

In the contemporary age, religious translation is not only limited to the sacred text. Studies mention that religious ideology can also alter the choice of translation techniques and strategies. Azim ElShiekh (2016) presents how the translators for an English-speaking movie to Arabic chose to avoid using the word "الله" for "God" since the "God" in the movie is not the same as the God regarded in Arabic. Similar findings also occur in the study of Fakharzadeh and Dadkhah (2020), which asserts how the ideology of a certain religion can soften the choice of words when translating expletives. Religious translation currently does not occupy a specific particular aspect of a community. The religious translation is available for various bigger multigroup. One thing for sure about religious translation is that it follows a more dynamic equivalence rather than a formal one indicating that the delivery of the messages is more important than how the delivery materializes.

### *1.2.2 Audiovisual Translation*

Audiovisual translation has become an integral part of translation studies. There are two terms to define here: audiovisual and translation. Scholars have agreed that translation is the process of changing text from one source language to another target language. Different scholars use different words to define the process of changing, such as Newmark with "rendering" or Nida with "reproducing" (Yinhua, 2011). However, any word will still address the process of recreating text from one language to another. The object of translation here is the audiovisual text which consists of different channels and symbols. Chaume (2013) mentions that the change occurring in the audiovisual translation is not only limited to the linguistic spectrum but also the semiotic transmission. Thus, compared to written text, audiovisual translation constitutes a more complex entity, such as linguistic elements, symbols, and signs. Some examples of audiovisual translation are dubbing and subtitling. The main difference between dubbing and subtitling is the mode change for the target outcome. In dubbing, both the source and target language are in the form of speech, while in subtitling, the source language is in the form of speech, and the target language is in the form of written text.

### *1.2.3 Fansubbing*

Fansubbing becomes one of the ways for fans to show their support or love for one product. González (2007) explains that initially, fansubbing trended among fans of Japanese animated films (*anime*) to fill in the gap of how slow and limited the legal subtitle available among anime viewers. At the beginning of anime expansion to the western world, very few titles had audiovisual translations, either dubbing or subtitling. However, in the present day, the legal distribution of audiovisual translation products for anime is not as limited as before. Even so, the fansubbing practice is yet to cease to exist. Fansubbing in the present day is not

only exclusive to the work of Japanese animation. With the global increase in media consumption, the practice of fansubbing spreads within different media genres, from entertainment to education. Another common fact of fansubbing is the existence of amateur translators, as many fansubbers are not formally educated as translators or have the license to work as one. Bogucki (2009) mentions that with the nature of amateur translators comes different boundaries of the product. The most common one is translation's goal, which is to let the viewers become familiar with the subbed videos. The second one is that the product of translation only goes as far as the translator understands. The two points indicate how, even though the process of fansubbing is recurrent, the result does not always come with high quality.

Religious translation also produces the culture of fansubbing as the process of learning religion crosses borders. A very popular example is the audiovisual translation of da'wah videos on YouTube. Da'wah refers to the act of spreading good deeds in Islam (Salim, 2020). Da'wah is an obligation of Muslims which covers simply asking fellow Muslims to do whatever Allah asks and to avoid what Allah hates or to teach about Islam to others. People who actively work for da'wah are called *da'i* (Islamic preachers). The culture of da'wah in Indonesia is very common as Indonesia has Muslims as the majority group, which is why Indonesia has many respected preachers by the community. However, Indonesian Muslims do not rely only on religious education from Indonesian teachers/preachers. Many international Muslim preachers are popular among Muslims in Indonesia, for example, Zakir Naik and Nouman Ali Khan. The popularity might also be boosted because many videos of those two are available with Indonesian subtitles. Interestingly, the Indonesian subtitles are provided by fansubbers, not from the official channel of the videos.

The arrival of fansubbing in religious translation has become an intriguing topic, especially in Islam. The first is that Islam is very peculiar in all of its knowledge, which is apparent from the fact that the al-Qur'an, Muslim's main holy book, cannot be translated to other languages without the original text. Studying the *kitabullah* should begin with reading the original book. The book's teaching should be done by someone who knows about Islam, not simply by someone who understands Arabic, let alone only the translation of the Holy Book. This fact leads to the second consideration of al-Qur'an teaching that must be performed by those who deeply understand the book. That later brings the question of how the translator creates a translation for the product with many points to consider, especially for fans who are known as an amateur for translation.

#### 1.2.4 Translation Techniques

The techniques of translation have been rigorously studied among scholars. In the study of audiovisual translation, two approaches are commonly used: 1. Gottlieb's Subtitling Strategies (Gottlieb, 1992); and 2. Molina and Albir Translation Revisited (Molina & Albir, 2002). Gottlieb subtitling strategies consist of ten strategies that focus directly on how the

subtitles are displayed, focusing more on the technical subtitling process. Some strategies include decimation, condensation, paraphrase, resignation, deletion, expansion, dislocation, imitation, transcription, and transfer. An example of a study using this approach is by Khasanah and Nugrahaeni (2021). From the subtitle of the Pacific Rim movie, paraphrasing becomes the most prevalent technique.

The result differs from other studies that usually discover deletion as the commonly found technique. The study also shows that only two techniques from Gottlieb that cannot be found are dislocation and decimation, indicating the richness of techniques utilized by the translators. Another study using Gottlieb's categorization is Baihaqi and Subiyanto (2021). The study focuses on the strategies for official subtitles for the Netflix movie "To All the Boys: Always and Forever." The research applied Gottlieb's subtitling strategies category to determine the categorization of the data. The results show that the translator uses seven strategies to make the subtitle for the movie. Paraphrasing has become the strategy, mostly with transcription and expansion as the lowest. Regarding quality, the subtitles gain 68.93% accuracy and 84.35% for acceptability. Baihaqi and Subiyanto (2021) highlight that paraphrases occur highly since the length of utterance for subtitles has to adjust with the screen. Although the choice results in less accurate translation, the decision still leads to highly acceptable subtitles.

Molina and Albir (2002) highlight the techniques by pointing out how the meaning is delivered by reconstructing the previous convo on translation techniques. Their article decided on 18 different techniques of translation. Many studies have relied on Molina and Albir categorization to explore the techniques used in translation products. The first example comes from Budiana, Sutopo, and Rukmini (2017). The study explores the techniques used to translate a documentary movie from Indonesia to English. The investigation began with identification and categorization before interpretation and conclusion. On page 3 of the article, all techniques appear in the analysis, with literal translation as the most used. The other eight techniques (adaptation, description, discursive creation, generalization, modulation, substitution, particularization, and variation) are only used once each. The second study (Amanda Putri & Supardi, 2018) explores the techniques used in audiovisual translation for one of the most popular Disney songs, "Let It Go," the official soundtrack for the "Frozen" movie. Thirteen techniques were found in the analysis for the subtitle version, while only nine were apparent in the dubbing version of the song. The most common technique in the subtitle version is the literal translation, while modulation is the technique with the highest frequency in the dubbing version. Translation and dubbing are the forms of audiovisual translation and one form of intertextual translation. Subbing and dubbing not only change the SL to TL but also have to alter the mode of text, which belongs to the category of restricted translation.

Another example of Molina and Albir's categorization of translation techniques is also present in the study by Faturrahman (2020). Faturrahman (2020) highlights the translation of Hadits Arbain Nawawi from Arabic to Indonesia. The point of discussion lies in the technique and assessment of *idhaif* phrase translation. The study discovers that 11 techniques were used in the translation of Hadits Arbain Nawawi, with a literal translation, amplification, borrowing, and adaptation ranked as the highest four techniques being utilized. However, the number of techniques used does not align with the assessment result. Literal translation, for example, only scored third in the percentage of 68% for accuracy, 62% for acceptability, and 63% for legibility. On the other hand, the compensation technique, which is only used for 4.3% of the data, has a higher percentage for the same score, 81%, 73%, and 77%, respectively.

Both Gottlieb and Molina and Albir's translation techniques categorization have assisted in the deep exploration of translation techniques. However, the two come from different points of view. All the studies based on both categorizations show the common result of the imbalance of techniques utilized. That outcome indicates that translators have a preference for the techniques used. The preference might be first the result of the nature between the TL and SL or deeper. Many of the studies presented above use English and Bahasa Indonesia as the source or target languages. Another reason might come from the philosophical intention behind the translation. However, one thing for sure is that Gottlieb's categorization departs from the technical nature of subtitling, making the categorization more compact and simpler. Molina and Albir, on the other hand, focus on how the equivalence is depicted, highlighting more how equivalence is presented. In addition, Molina and Albir's categorization also reconsiders and redefines the previous notion of translation techniques from different scholars, which enhances the holistic explanation of the techniques. This categorization of Molina and Albir became the basis for the analysis in this study. The main reason for the choice is that religious translation is a peculiar translation genre that needs extra consideration on how the meanings are presented. Molina and Albir's categorization provides more technique variation to count in response to the equivalent of the message.

## 2. Method

This study mainly applied qualitative methods of research. The paradigm underlying this translation study was the case study using cultural factors as the main approach. Chaume (2018) explains that the case study paradigm aims to analyze a detailed case using an inductive method of thinking with a cultural background of the analysis. The main object of the study was YouTube videos from the Nouman Ali Khan Indonesia Channel. Nouman Ali Khan is an Islamic Preacher who runs a Youtube channel in which he teaches about Islam.

There were three videos chosen based on the categories:

1. The videos discussed a similar topic of religiosity.

2. The videos belonged to the most watched list on the channel.
3. The video's duration was less than 10 minutes long.

The three videos were:

1. Video 01: “*Jangan Tinggalkan Al Quran*” with the link <https://www.youtube.com/watch?v=lHPcy8Xa4Tc&t=4s>
2. Video 02: “*Menyembuhkan Hati Yang Terluka*” with the link <https://www.youtube.com/watch?v=H4W31CKxW6A>
3. Video 03: “*Kemiripan Al Quran dan Hujan*” with the link <https://www.youtube.com/watch?v=hYWzjtOfZGU>

The three videos chosen were discussions about certain verse in the al-Qur'an. In all the videos, Nouman talked about the meaning and teaching of some verses in the al-Qur'an. The videos were not released recently, that was why they had more than 100.000 views. The transcript of the talk in the video was drawn using an application before being manually checked before they got to match the subtitle frame. The unit of analysis was each frame. Ghaemi and Benyamin (2011) explain that a frame refers to a group of words appearing simultaneously on the screen. Each frame went for analysis using the category from Molina and Albir. If some techniques could not be applied in the category, the data would be put in different ways of description. However, one note acquired consideration within the video; there were two languages as the source, English and Arabic. This study would mainly focus on the translation of English-Indonesia; for the Arabic source, this study would only highlight its presentation as a subtitle.

### 3. Finding and Discussion

This part explains the findings and discussion of the analysis. The findings are elaborated into three parts.

#### 3.1 Findings

##### 3.1.1 Translation Technique in Video 01

Video 01 used 15 different translation techniques. The following table presents the distribution of techniques from video 01:

**Table 1. Translation Technique in Video 01**

No	Techniques	Number of Data
1.	Adaptation	7
2.	Amplification	2
3.	Borrowing	3

No	Techniques	Number of Data
4.	Discursive Creation	1
5.	Linguistic Amplification	8
6.	Linguistic compression	14
7.	Literal translation	38
8.	Modulation	4
9.	Particularization	1
10.	Reduction	11
11.	Transposition	4
12.	Variation	4
13.	Transliteration	5
14.	Omission	6
15.	Inversion	2
<b>Total</b>		<b>110</b>

Techniques 1-12 come from the categorization from Molina and Albir, while the other three, transliteration, omission, and inversion, are available in the data but did not fit with the categorization. Video 01 used many techniques, although literal translation and linguistic compression were mostly used. The other techniques that were mostly used are reduction, linguistic amplification, and adaptation.

### 3.1.1.1 Literal Translation

The literal translation is the direct translation from the source language into the target text. The following two data are examples of a literal translation.

Transcript of Source Language	Subtitle
Why is that mentioned?	<i>mengapa itu disebutkan?</i>
It's not just about reading it	<i>ini bukan sekedar membacanya</i>

The data are self-explanatory as a word-by-word translation is apparent. Although the number of words between the transcript and subtitle does not match, the translation is still literal. There is no modification as the passive voice marker in Bahasa Indonesia is attached to the verb, and so is the translation into *-nya*, which is attached to the verb reading.

### 3.1.1.2 Linguistic Compression

Linguistic compression is the technique of translation when some linguistic elements are omitted. The following datum presents compression of linguistic elements. In the data, the repetition of "away, away" is removed, leaving only one word, "*jauh*."

Transcript of Source Language	Subtitle
they just migrated away away away from it	<i>mereka berpindah jauh meninggalkannya</i>

### 3.1.1.3 Reduction

Reduction refers to the technique of decreasing the information in the target text. In the following datum, the "do we want to spend..." information is reduced, leaving only "do we spend more time with this book than anything else?" becomes the final result.

Transcript of Source Language	Subtitle
Do we spend more time? Do we want to spend more time with this book than anything else?	<i>apakah kita habiskan lebih banyak waktu dengan Al-Quran daripada hal lainnya?</i>

### 3.1.1.4 Linguistic amplification

Linguistic amplification refers to adding a linguistic element to the target text to make the text clearer. In the following example, instead of translating "in" into "pada," the translator chose to use "*masih dari*" adding the word "*masih*" which is being translated means "still."

Transcript of Source Language	Subtitle
in the same surat	<i>masih dari surat yang sama</i>

### 3.1.1.5 Adaptation

Adaptation is using the expression that is common in the target language. The word "messenger" gets translated into "*Rasulullah*." "*Rasulullah*" comes from Arabic, which, when translated into English, means "messenger." "*Al-Qur'an*" is the common term used to refer to the al-Qur'an in Bahasa Indonesia.

Transcript of Source Language	Subtitle
when the messenger complained they abandoned the Koran	<i>ketika Rasulullah nanti mengadu bahwa umatnya meninggalkan Al-Quran</i>

### 3.1.1.6 Transliteration

Transliteration is the romanization of Arabic. Spilioti (2019) describe transliteration as the process of encoding non alphabet of Roman, in this case Arabic, into the Roman alphabet symbols existing in the language, in Bahasa Indonesia. Bahasa Indonesia utilizes the alphabet as its orthographic symbol, and in the following data, the verse of the al-Qur'an appears as a transliteration of the subtitle in the video.

Transcript of Source Language	Subtitle
يُرَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا	<i>"Ya Rabb....." inna qawmi ittakhadzuu haadzaa alqur-aana mahjuuraan (Surat Al-Furqaan ayat 30)</i>

### 3.1.1.7 Omission

Omission occurs when no translation is detected. There is no result of translation in the frame.

Transcript of Source Language	Subtitle
and she was reciting the ayat	

### 3.1.2 Translation Technique in Video 02

Video 02 used 13 different translation techniques. The following table presents the distribution of techniques from video 02:

**Table 2. Translation Technique in Video 02**

No	Techniques	Number of Data
1.	Adaptation	3
2.	Amplification	1

No	Techniques	Number of Data
3.	Calque	1
4.	Established Equivalent	1
5.	Linguistic Amplification	1
6.	Linguistic Compression	5
7.	Literal Translation	55
8.	Modulation	5
9.	Reduction	15
10.	Transposition	9
11.	Variation	2
12.	Omission	1
13.	Transcription	8
<b>Total</b>		<b>107</b>

### 3.1.2.1 Adaptation

The adaptation in the following datum is apparent in the translation of “He” as “*Allah*.” The word “says” is also translated into “*berfirman*” which is more common in Bahasa Indonesia as the word collocated to Allah.

Transcript of Source Language	Subtitle
He says well	<i>Allah berfirman</i>

### 3.1.2.2 Established equivalence

Established equivalence refers to an existing or commonly used translation in the SL to the TL. The following translation result is available on different websites that provide al-Qur'an translation.

Transcript of Source Language	Subtitle
يُثْبِتُ لَكُمْ بِهِ الرِّزْقَ وَالرَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الشَّجَرِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ	"Dia menumbuhkan bagi kamu dengan air hujan itu tanam-tanaman; zaitun, korma, anggur dan segala macam buah-buah" (QS 16:11)

### 3.1.2.3 Linguistic compression

The linguistic compression is present in both of the following data. The first phrase of "because of loved ones" is not translated, leaving only the "because of loss of loved ones."

Transcript of Source Language	Subtitle
We're gonna be hurt because of loved ones because of loss of loved ones	<i>kita akan tersakiti karena kehilangan orang yang dicintai</i>

### 3.1.2.4 Transposition

Transposition is a technique in translation when there is a change in grammatical category. The transcript from the original text is an active sentence, while the result of the subtitle is in a passive voice.

Transcript of Source Language	Subtitle
our children will say to us or the wife and the husband will say to each other	<i>perkataan yang diucapkan anak kita, atau yang saling diucapkan oleh suami istri</i>

### 3.1.2.5 Transcription

The transcript is an intralingual translation. The subtitle is in the source language. As the source language is Arabic, the subtitle is in Arabic. The following example shows how the transcription happens in the video.

Transcript of Source Language	Subtitle
وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَاذًا حَفَّتِ عَلَيْهِ فَالْقِيَةِ فِي السِّمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ	وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَاذًا حَفَّتِ عَلَيْهِ فَالْقِيَةِ فِي السِّمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

### 3.1.3 Translation Technique in Video 03

There are 13 techniques found in Video 03. The following table provides the number of results displayed in table 3.

Table 3. Translation Technique in Video 03

No	Techniques	Number of Data
1.	Adaptation	4
2.	Linguistic Amplification	4
3.	Established Equivalent	3
4.	Generalization	2
5.	Linguistic Amplification	1
6.	Linguistic Compression	29
7.	Literal Translation	144
8.	Modulation	3
9.	Particularization	8
10.	Reduction	13
11.	Substitution	1
12.	Transliteration	13
13.	Omission	10
<b>Total</b>		<b>235</b>

Literal translation becomes the technique mostly used in Video 03, followed by linguistic compression.

#### 3.1.3.1 Adaptation

The adaptation in the following datum is in the word “recitation” to the word “*pengajian*.” The literal translation of recitation is “*pembacaan*.” Instead of directly using the word “*pembacaan*,” the translator uses “*pengajian*” which refers to the activity of learning religious text in a group. “*Pengajian*” has a teacher or *ustadz* (teacher) who discusses a verse of the al-Qur'an or hadiths on a specific topic.

Transcript of Source Language	Subtitle
we heard the recitation	<i>kita dengar di pengajian</i>

#### 3.1.3.2 Linguistic compression

Linguistic compression in the following data is apparent from the length of the subtitle, which is shorter than the transcription. In the first data, “for” and “gonna talk to you” are removed. In the second data, “in fact he” and “the one that” is deleted. The subtitle only left the main message.

Transcript of Source Language	Subtitle
for I'm gonna talk to you about an ayat of the Koran	<i>saya akan membahas sebuah ayat Al-Quran</i>
Allah, in fact he is the one that sent water from the sky	<i>Allah menurunkan air dari langit</i>

### 3.1.3.3 Literal translation

The following datum shows word-by-word translation. "Survive" in Bahasa Indonesia is "bertahan hidup" which makes the subtitle longer, although it is still included as literal translation.

Transcript of Source Language	Subtitle
This planet cannot survive without rain	<i>planet ini tidak bisa bertahan hidup tanpa air</i>

### 3.1.3.4 Reduction


Reduction refers to reducing the information in the target language. The following datum shows that the original transcript is a question asking if the interlocutors want to go to Afrika. The subtitles reduce the information of asking about going directly going to Africa.

Transcript of Source Language	Subtitle
Are you going to Africa, the Africa?	<i>atau Hutan di Afrika</i>

### 3.1.3.5 Transliteration

Another example of the transliteration technique is also available in Video 03.

Transcript of Source Language	Subtitle
وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً	<i>waallahu anzala minassamaa-i maan (QS 16:65)</i>

	<i>wamaa anzalnaa 'alayka alkitaaba illaa litubayyina lahu (QS 16:64)</i>
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### 3.1.3.6 Omission

The omission removes the whole source language in the translated version. The following data gets omitted in subtitles.

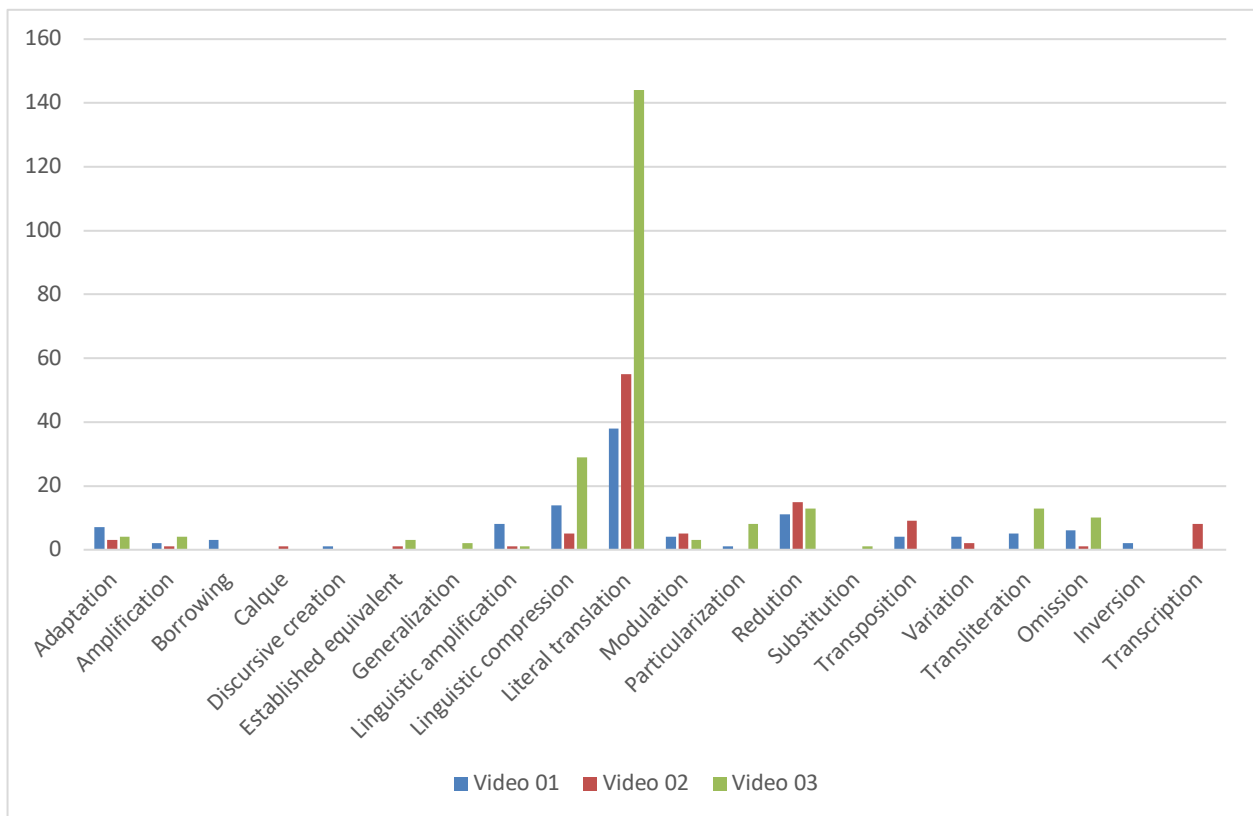
Transcript of Source Language	Subtitle
Okay, huh?	
Right	
Yes	

## 3.2 Discussion

There are many points to highlight in the result of the analysis. The first point is that two source languages are coming from the videos, English and Arabic. Arabic as the source language data are mostly in the form of al-Qur'anic verses or words within the *ayat*. As the videos discussed on an *ayat* from the al-Qur'an, it goes without saying that Arabic will be available. However, the English language source data covers more than 90% of the speech within the videos as the speaker has an American nationality. The talks mostly happened in America to American or at least English speakers. Different source languages present different techniques of translation. The English-Indonesian translation techniques in the video reveal that each video has a different number and distribution of techniques used. The first video has the most varied technique, with 15 techniques. The second and third videos have the same number of techniques, although the distribution among each technique is not similar. Although it only made up a very small part of the Arabic side of data, a unique audiovisual technique exists that has to be discussed.

The following diagram (see figure 1) shows the different distribution of techniques for English-Indonesia translation. Literal translation becomes the number one most used technique among the three videos. This result is in line with other studies that affirm literal translation as the dominant technique in the audiovisual translation of English-Indonesia language pair. In Budiana et.al.'s (2017) study, literal translation appears the most. The study explores the techniques used to translate a documentary movie from Indonesia to English. On page 3 of the article present all techniques appear in the analysis, with literal translation as the most used and the other eight techniques (adaptation, description, discursive creation,

generalization, modulation, substitution, particularization, and variation) only used once each. However, in the study by Fitria (2020), literal translation comes after transposition, although the percentage is still quite high, 18.92%. Both studies confirm that literal translation is a dominant technique used for English-Indonesian data. The result for non-audiovisual translation also presents a similar result, such as in the study of Hidayati (2020), which focuses on the translation of bilingual children's books and found the dominant use of the literal translation technique. However, this result contradicts the study Yuliasri and Allen (2019) which discovers that a complex and more varied translation technique achieves functional equivalence when translating culturally specific items. As religious translation belongs to cultural-specific, more variations of techniques are expected.



**Figure 1. Translation Techniques across Videos**

The Arabic-Indonesian language pair provides an interesting outcome. The Arabic data are verses from the al-Qur'an, which are then segmented into words to highlight the message and teaching of the al-Qur'an. The three videos show different translation techniques with four translation techniques: transliteration, intralanguage translation, omission, and established equivalence. Transliteration is very common among Muslims in Indonesia. Many

printed al-Qur'ans provide transliteration for the reader for ease of reading. The second technique, interlanguage translation, refers to using the original al-Qur'anic verse as the subtitle, which indicates that there is no transfer of meaning from one language to another as only one language is available. The omission technique also occurs in the audiovisual translation of the da'wah video. Instead of the subtitle appearing in the frame, only the name of the verse is available that looks like the following "(Surat Al Qashash ayat 10)." The last one is an established equivalent technique which only appears once in Video 03. When the speaker reciting the verse, the subtitle appears in the frame is "*Dia menumbuhkan bagi kamu dengan air hujan itu tanam-tanaman; zaitun, korma, anggur dan segala macam buah-buah*" (QS 16:11). The translation comes from an already existing al-Qur'an translation such as the one available online from <https://tafsirweb.com/4359-surat-an-nahl-ayat-11.html>.

Many possibilities could be the reasons behind the choice of techniques for the Arabic language. First, each video has a different translator, which leads to a different choice of Arabic language translation techniques. However, the literal translation technique is prevalent across all videos for Indonesia as the target language, the technique chosen for the Arabic contrast. Second, the translator has different ideas of target viewers for the da'wah video. As a majority in Indonesia, Muslims have developed in many aspects (2002). Muslims in Indonesia are expected to be familiar with al-Qur'an. Although they are not demanded to be capable in Arabic, most household desire the family member's ability to read the al-Qur'an. The three choices of translation techniques by the translators reflect that phenomenon. Transliteration has become the most common choice in the data for Arabic translation. Transliteration is available in many religious texts of Islam in Indonesia. Pocket *Yaseen's* book often has transliteration accompanying Arabic and Indonesian translations. The availability of transliteration would help those who cannot read Arabic to read the al-Qur'an. The second technique, omission, go with the ideological reasoning that the viewers fully grasp the existence of al-Qur'anic verse and understand that the viewer does not need to understand the translation but focuses more on the teaching. The same goes for the use of intralingual translation or transcription. The viewers are seen to be capable of relating to the verse without concern about the translation. The result of data analysis also assert that fansubbers are capable of using varied techniques of translation although at the end of the day the preference one technique to another is apparent. Despite being treated as amateur translator, fansubbing team in the channel works with different technique of translation which indicate that the team has a target to deliver the message to the viewers. By using different technique, the functional equivalence is possible.

#### **4. Conclusion**

Based on the finding above, it can be concluded that this research found that students positively perceived virtual learning during the covid-19 pandemic. It is in line with some previous research that reported similar results. The rapid development of technology has a

good impact on all sectors, including the education sector. The internet plays an essential role. Therefore, students in rural areas with limited internet access faced difficulties following teaching and learning during the covid-19 pandemic, including finding related references, collecting assignments, and communicating with their lecturers. Virtual learning is something new for both lecturers and students. Still, this teaching and learning system can support students to interact physically in the classroom and with virtual connections outside the classroom. Accordingly, future researchers can examine the effectiveness of virtual learning or technology-based teaching ESP.

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