
Translation Strategies for Islamic Terms Used by English Teachers in the English Classroom

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Abstract

This study aims to explore the translation strategies for Islamic terms used by English teachers. The study focuses on preservation, addition, globalization, and localization strategies used by English teachers in an Islamic school in Bekasi. It delves into the importance of accurate translation to convey the essence of Islamic terms, highlighting the reason for strategies that English teachers used. This study utilized a qualitative research approach to investigate the translation strategies employed by English teachers in Islamic schools. The research involved primary data collection through observation and interviews with English teachers at Quba Islamic School in Bekasi. Two English teachers, one for the lower and one for the upper levels, were selected as research subjects. The result found that preservation is the most common strategy for teachers when teaching students Islamic terms. However, teachers use fewer addition strategies. Teachers also use globalization of Islamic terms, which involves a global or universal perspective in teaching Islamic terms. Meanwhile, teachers do not use localization strategies in the English classroom. Additionally, these studies underscore the significance of teachers shaping students' understanding of Islamic terms through various strategies.

Keywords: English classroom, Islamic terms, translation



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1. Introduction

Islamic schools aim to cultivate holistic student development by encompassing social and spiritual teachings in their curriculum. A vital aspect of this system is integrating Islamic principles into the teaching and learning process. This integration is essential to ensure the curriculum is aligned with Islamic principles and fosters noble character in students (Djamdjuri et al., 2023). Teachers fulfill this responsibility by weaving Islamic concepts and teachings derived from the Quran and Hadith's profound insights into their lesson plans. As the Quran and Hadith are the primary sources of Islamic knowledge, they serve as guiding principles for educators. Thus, translating Islamic terms into English becomes a crucial aspect of pedagogy within this educational context.

English translation strategies of Islamic terms within this context are essential in facilitating a nuanced understanding of Islamic teachings among students. In order to gain a comprehensive knowledge of Islamic beliefs, English translation strategies for Islamic words are critical. Effective translation strategies ensure that the meaning is accurately conveyed to English-speaking audiences, enhancing clarity and understanding. Moradi & Sadeghi (2014) emphasize the importance of using translation strategies to accurately convey the meaning and significance of Islamic terms in English. The translation of Islamic terms aims to convey their exact meaning in a way that respects both the target language and Islamic culture (Aminuddin, 2021). However, direct translation may seem straightforward, but it often fails to capture the essence of these terms, leading to potential misinterpretations and misunderstandings. To prevent misinterpretation, translators must understand the appropriate strategies. Although a suitable translation for the term has been identified, translators should provide further explanation to ensure the translated meaning aligns with the intended one (Halim et al., 2024). Therefore, scholars have developed various translation strategies to preserve the original meaning while adapting it to the target language and audience.

According to Davies (2003), several translation strategies exist, including preservation, addition, globalization, and localization strategies. The preservation strategy emphasizes maintaining the authenticity and integrity of Islamic terms in their translated form, ensuring that the rich cultural and linguistic nuances inherent in the original Arabic texts are retained. In contrast, the addition strategy involves supplementing translations with explanatory notes or contextual information to aid comprehension. Moreover, globalization aims to make

Islamic teachings accessible to a global audience by employing standardized language and removing cultural specificities. Localization is modifying the text to align with the target culture by integrating culturally specific references or idioms that are recognizable to the intended audience (Ningsih, 2018).

Recent research by Murodi (2020) on translating Islamic terminology emphasizes the importance of cultural and religious context in both the source and target languages. These contextual factors can significantly influence the translator's methods for accurately rendering the terms. The research concluded that the translator tried to keep the originality of the text while making it accessible to a broader audience. Another study by Noviyenty et al., (2020) examines using and translating Islamic terms in English conversations among English lecturers in an Islamic institution. The study aimed to find information pertinent to the Islamic terms used and translated during English conversations, the related translation strategies, and the context in which the Islamic terms were used and translated during English conversations. The study's results revealed that most English lecturers used original Islamic terms in their English speaking, which were uttered spontaneously to express their thoughts and ideas at the moment of speaking. The strategies of translation used by English Lecturers referred to borrowing or Loan words and translation using more general words. The study also found that the Islamic terms were used naturally based on the context of speaking researched translating Islamic terms from the source language (SL) to the target language (TL) in English (Suriadi, 2018). The study aims to find out how the target text deals with Islamic terms, maintaining the same sense and meaning as in the source text. The research highlights that these approaches influenced the transferences, which were only sometimes successful in conveying the real meaning to the informants. The study also emphasizes the importance of understanding the approaches, using them appropriately, and communicating the meaning clearly to the target readers by providing context and notes.

This research explores the teachers' strategies in translating Islamic terms during English language instruction. The study focuses on four main strategies: preservation, addition, globalization, and localization strategies. Through in-depth analysis, the study seeks to contribute to pedagogical practices that enhance students' understanding of Islamic values within the context of English language learning.

1.1. Research question

This study examines translation strategies for Islamic terms used by English teachers. Therefore, this study formulates an interrelated research question between Islamic terms and

translation strategies in the English classroom. Therefore, this research focuses on one research question as follows:

1. What strategies do teachers in Islamic schools employ to translate Islamic terms during English language classrooms?

1.2. Theoretical framework

According to Davies (2003) there are four main strategies in the translation process: preservation, addition, globalization, and localization. This study focuses on these four strategies and how English teachers implement them in the classroom.

1.2.1. Preservation

The strategy of preserving and translating Islamic terms, especially the Qur'an, has an important role in Islamic history and culture. The Qur'an is considered the Word of God, which Allah guards. The preservation of the Qur'an was achieved through oral and written transmission methods, as well as the efforts of the Prophet Muhammad and his companions. According to Wahb (2022) the preservation of the Qur'an during the time of the Prophet was primarily through oral transmission and memorization. The translation strategy of the Qur'an is important to make it accessible to those who do not understand Arabic. The Qur'an has been translated into many languages and is considered an important part of Islamic culture. The translation process requires understanding the Arabic text, considering the target language and culture, and ensuring the accuracy and authenticity of the translation. In the context of preserving and translating Islamic terms, maintaining the accuracy and authenticity of the text is important. In the context of preserving and translating Islamic terms, maintaining the accuracy and authenticity of the text is important. The importance of maintaining the authenticity of the text is highlighted, with a call for translators to have a deep understanding of both Arabic and the target language. (Khalaf, 2012). The translation process must also be careful to ensure that the meaning and context of the original text are maintained and conveyed accurately in the target language.

Translating Islamic terms from Indonesian to English generally employs a preservation strategy. Within this approach, the translator maintains the original form of the source language (SL) in the target language (TL). As defined by Davies (2003) preservation involves directly transferring terms from ST to TT without providing additional information. The utilization of the preservation strategy in translating Islamic terms from Indonesian to English indicates that these terms extend beyond mere references to Islamic concepts, teachings, and cultural content. Instead, a significant portion of these terms refer to real-world entities, such as names of individuals (*AL Ghazali, Ahmad Dahlan*), places (*Makkah Al Mukarramah, Al-Madinah Al-Munawwarah*), days, and book titles (*Tafsir Ibn Kathir*). While the preservation strategy is generally applied to translate Islamic terms that refer to real-world references, there are certain exceptions. Some Islamic terms closely associated with the concept of

worship, such as *fiqh*, *tauhid*, and *taqwa* are not translated using the preservation approach (Farkhan, 2018). In sum, the preservation strategy in translating Islamic terms is like translating directly or literally, where the original form of the source language (SL) is retained or preserved.

1.2.2. Addition

The addition strategy in translating Islamic terms can be used when the translator decides to retain the original item of the source text while adding some information about the item (Mohammed & Fadhel, 2023). In the context of translating Islamic religious expressions, translators may need help with the lack of equivalent terms in the target language or the target culture's lack of understanding of the source cultural expressions. To overcome this challenge, translators can use summation strategies to provide additional information about source text items, thereby making the translation clearer and easier to understand. In English conversations, English lecturers have been found to use a variety of strategies, including the use of general word-use or synonyms, to translate Islamic terms (Noviyenty et al., 2020). These strategies provide additional information about the source text's items, making the translation clearer and easier to understand.

The addition strategy is when the source language (SL) is transferred directly without change and supplemented with additional information. Additional information in translation can be presented in various formats. First, in-text: The information is inserted directly into the translation text, usually near the translated term. Second, Footnotes: Information is placed at the bottom of the page, corresponding to the translated terms on that page. Three, notes at the end of chapters: Information is collected and presented at the end of each chapter, referring to the translated terms in that chapter. Four, Notes or glossary at the end of the book: Information is collected and presented in the form of comprehensive notes or glossaries covering all the translated terms (Sharif, 2017). In addition, Farkhan (2018) also explains that additional strategies can be used to translate cultural artifacts, including Islamic words, with any necessary descriptions or information. Islamic phrases that indicate references can be included in the SLA with a brief explanation. For example, translators can use *Al-Munjid* in English as a monolingual Arabic dictionary and thesaurus. Islamic terminology in brackets includes *ibadah* (relationship with God), *munakahat* (marriage rules), *muamalat* (relationship with others in economic and social spheres), and *jinayat siyasah* (criminal law). While terms related to *almu'aamalaat* (interpersonal relationships) in the source text may share some similarities with the target language, additional information can illuminate the cultural context and deeper nuances of meaning. Therefore, enriching translations with additional information is crucial for helping target readers grasp the intended meaning in the source language. This information can bridge the gap between the source culture and the target audience, ultimately clarifying the message you aim to convey (Nhac, 2021).

In short, the addition strategy in translating Islamic terms can be used when the translator wants to maintain the original items of the source text while providing additional information to help the target reader better understand the elements of Islamic culture in the text.

1.2.3. Globalization

Globalization strategies for translating Islamic terms in the English classroom can be implemented to ensure that the translation process is culturally sensitive and accurate. These strategies can help bridge the gap between source and target cultures, making Islamic terms more accessible and understandable to English-speaking students.

According to Davies (2003), the globalization strategy in translation involves replacing specific cultural references with more neutral or general references. Farkhan (2018) found that the globalization strategy has fewer terms that need to be translated using this strategy. Such as *sunnah rasul*, *paham tauhid*, *perbankan syariah*, and *haji*. The terms *sunnah rasul* are changed to prophet's tradition, *paham tauhid* to Islamic monotheism, *perbankan syariah* to Islamic bank, and *haji* to Islamic pilgrimage, to be more general and global that can be understood by TL. Therefore, in applying the globalization strategy, it is common for translators to replace culture-specific terms with more general or neutral terms to avoid specific cultural connotations (öztemel, 2017).

Incorporating these strategies into the translation process can help ensure that Islamic terms are accurately represented in English language teaching materials, thereby increasing cultural sensitivity and understanding among students.

1.2.4 Localization

Localization strategies in an English classroom for translating Islamic terms aim to ensure cultural sensitivity and accuracy in the translation process, facilitating understanding for English-speaking students. Strategies include providing cultural context to explain the historical and religious background of terms, making them relevant to the target culture through relatable examples, and employing translation techniques like literal translation or paraphrasing. Additional support can be offered through intertextual glosses or footnotes, offering insights into etymology and cultural significance. Contextualization within Islamic religion and culture and linking terms to Islamic studies further enhances understanding and appreciation of their significance (Kennedy, 2015; Mohammed & Fadhel, 2023).

Localization occurs when a translator attempts to connect a reference firmly to the target audience's culture. Localization involves transforming the SL terms' phonemes or graphical symbols to familiarize the TL readers with them (Del Rey & Vázquez, 2016). Several terms are found to be translated using this strategy, such as *Abasiah*, *Khalifah*, *Kufa*, *Umayyah*, and *Syariah*. The translator makes phonological adaptations to conform to the TL system (Farkhan, 2018). Therefore, translators apply localization to help readers understand texts more easily by relating them to their cultural references.

2. Method

This research uses a qualitative approach to investigate the translation strategies employed by English teachers. Qualitative research design is to design a plan that can be flexibly adapted and future-oriented in order to understand social phenomena and human experience. It aims to collect data that offers a naturalistic view of these phenomena and to create situational narratives and reasonable explanations of behaviour (Gephart,2020). This study utilized primary data collected from the aspects of language and speech produced by English teachers. In addition, secondary data derived from previous findings were also used as references for this research. English teachers at Quba Islamic School were selected as the research subjects. Two English teachers were involved in this study, one from the lower and one from the upper level.

The data collection for this study used observation and interviews. The researchers observed in the classroom while teaching English learning to explore what English teachers use Islamic terms in the learning process. It can provide in-depth contextual information and enrich understanding of practices, processes, knowledge, beliefs, and attitudes. Interviews were conducted to collect data on the reasons for the translation strategies used when speaking English. Monday (2019) emphasized the power of interviews in obtaining narrative data and direct explanations for human actions. Both data collection techniques were collected as material for research credibility.

The data were analyzed using Kothari (2004), which involves a nine-step process. It starts with defining the research question and reviewing existing literature, followed by data collection through observation and interviews. The heart of the process involves exploring and interpreting the collected data using qualitative methods. These findings are then interpreted in light of the research question and literature and reported clearly with tables, figures, or narratives. Finally, conclusions are drawn, implications for practice or further research are discussed, ethical considerations are maintained throughout, and the validity and reliability of the findings are ensured. Ultimately, the case study findings are shared to contribute to existing knowledge.

3. Finding and Discussion

Regarding the research question, this research found the strategies used by English teachers in translating Islamic terms during English learning. Based on the observation result, this research identifies Islamic terms used by English teachers in learning, which are presented in Table 1.

Based on Table 1, English teachers utilize Islamic terms to enrich English learning. These Islamic terms are used at the beginning and end of the lesson. Analysis of the table above shows that most English teachers choose to use original Arabic terms. The preservation

strategy is the primary method of delivering the material. English teachers begin and end the class by saying:

"Let's start studying by reciting bismillah (Bismillahirrohmannirrohiim) together."

"let's close our lesson today by reciting hamdallah (Alhamdulillahirobbilalamiin) together, istighfar three times, and kafaratul majlis."

Table 1. Islamic terms used by English teachers

No	Islamic Terms Used
1.	Assalamualaikum warrahmatullahi wabarakatuh
2.	Bismillahirrohmannirrohiim
3.	Pray
4.	Pray dhuha
5.	Allah
6.	Prophet Mohammed
7.	Al-Qur'an
8.	Hadith
9.	Prophetic tradition (The prophet Muhammad's sayings and actions)
10.	Ulama
11.	Religious scholars
12.	Prayer
13.	Good character
14.	Hajj (people who go to worship in Mecca and Medina)
15.	pilgrimage
16.	Verse
17.	Verse from the Quran
18.	Righteous child,
19.	Good Muslim child
20.	Alhamdulillah
21.	Istighfar
22.	Do'a Kafaratul Majlis

The teachers use the word *bismillah* directly in its original form in class. This phrase is a common utterance in Islam that has profound religious meaning. The teacher applies preservation strategies to ensure the meaning and context are conveyed appropriately, respecting its importance in the Islamic tradition. In addition, teachers use Islamic terms such as *doa* to pray, *akhlak baik* to good character, *ayat* to verse, and *anak sholeh* to the righteous child, which are translated directly from the source language to the target language without providing additional information.

In addition, in the lesson plans, teachers relate Qur'anic verses to the material presented and explain their meaning using Islamic terms. When explaining them, some Islamic terms

are explained by adding additional information, such as Hadith, which is explained as "Prophetic Traditions" (sayings and actions of Prophet Muhammad), and Hajj to "Hajj " (people who go to worship in Mecca and Medina). In this case, the teacher uses an additional strategy in using Islamic terms. This term is Translation, which involves conveying the meaning of the source text into the target language (Aminuddin et al., 2020). Unlike the preservation strategy, this word is given additional information to provide more details about the term.

Several words used by English teachers are neutral, such as *anak sholeh* becoming good Muslim children, Hajj going on pilgrimage, and religious scholars in Islam. These terms are more general and neutral, accepted in any scope. Aminuddin et al. (2020) found that religious scholars in Islamic jurisprudence are the common term used by religious scholars. Therefore, by including this term in globalization strategies, teachers can open students' insight into how Islam and related religious ideas interact with an increasingly globally connected world.

Furthermore, figure 1 presents the strategies applied by English teachers in the classroom.

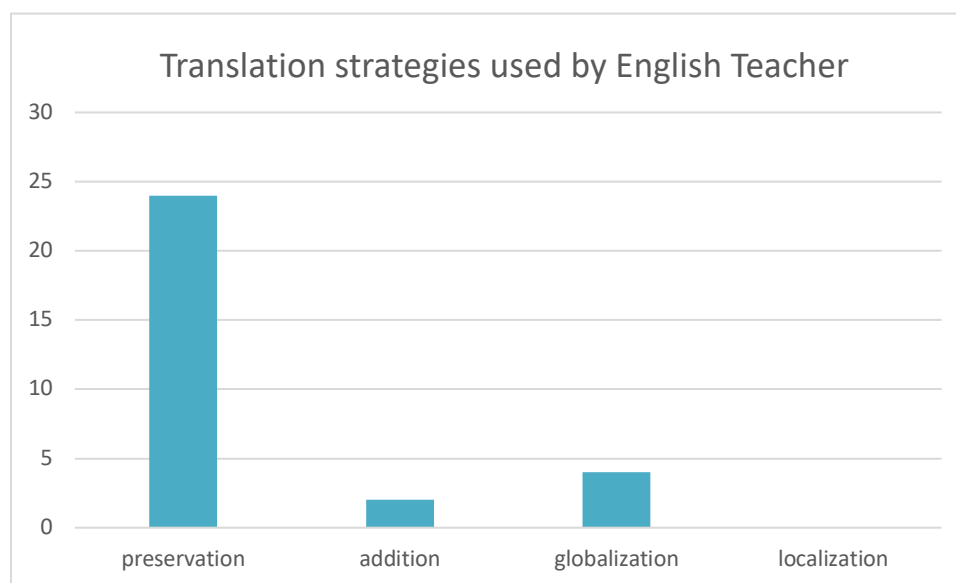


Figure 1. Translation Strategies Used by English Teacher

Based on the figure above, preservation is the most common strategy teachers use for Islamic terms in English classrooms. This strategy refers to preserving Islamic terms in their original language without translating them into other languages. Next, the Addition strategy is used by lower-level teachers. This strategy includes adding explanations or contexts in other languages to help students understand Islamic terms. Teachers also use globalization of Islamic terms, which involves a global or universal perspective in teaching Islamic terms.

Finally, the data showed that teachers do not use localization strategies, including adapting or translating Islamic terms into students' local language or context.

In addition, this study explored the underlying reasons behind the strategies employed by teachers in Islamic schools when integrating Islamic terms into the English language learning process. The findings from the interviews with English teachers provide comprehensive insights into their strategic choices, highlighting a preference for preservationist strategies within the classroom.

All the English teachers said that strengthening students' Islamic identity is a major reason for opting for preservation strategies in their teaching. The school's Islamic foundation emphasizes the importance of identity. Therefore, using authentic Islamic terms in teaching reinforced that identity for the students. As stated by Azmi et al. (2021), incorporating original Islamic terminology in education significantly contributes to developing an Islamic self-identity among students. This approach not only helps students master English but also fosters close ties with their cultural and religious heritage. Another reason for using preservation strategies is to deepen students' contextual understanding. Since Islamic terms are deeply rooted in Islamic culture and traditions, integrating them into English learning provides students with a richer understanding of the terms' meanings and their cultural context. By using this strategy, teachers assist students in understanding the terms in the context of their culture and traditions, thus improving their overall understanding. Huda et al. (2022) emphasize the importance of habituation, example, and advice in Islamic education and the role of prayer and Islamic values in strengthening Islamic knowledge. This method ensures students can relate their language learning to their everyday lives and religious practices.

Teachers also adopt preservation strategies to avoid misunderstandings that may arise from direct translation. Islamic terms often contain complex meanings and cultural nuances that are difficult to translate accurately, potentially leading to misinterpretations. By retaining the original terms, teachers ensure the intended meaning is kept intact, thus facilitating a deeper understanding of Islamic concepts among students. Misnatun (2019) agrees that teachers have an essential role in maintaining the authenticity of Islamic terms and concepts, which function as moral, spiritual, and intellectual guidelines for Muslims.

Moreover, sometimes teachers add information to the Islamic terms to clarify the meaning of the terms. Islamic terms sometimes have complex and nuanced meanings that are difficult for students learning English to understand. This strategy adds additional information, such as definitions, examples, or explanations, to help students understand the term's meaning better. The addition strategy is part of a broader approach to learning Islam and can help students better understand the peaceful nature of Islam (Kusen, 2017). This strategy is essential because it can facilitate learning, understanding, and practical application of Islamic teachings (Jeprianto, 2021). Therefore, teachers argue that additional strategies increase

student engagement. The addition strategy can make learning more interesting and interactive for students. By adding additional information, teachers can encourage students to ask questions and discuss Islamic terms, which can help them become more engaged in the learning process.

Furthermore, although teachers do not commonly use it, sometimes some words use Islamic terms whose meaning is accepted globally. Teachers use globalization strategies to connect Islamic terms to students' lives. Teachers use globalization strategies to connect Islamic terms to students' lives and experiences. It can make learning Islamic terms more relevant and meaningful for students. Mohamad et al. (2011) further underlines the importance of connecting Islamic concepts to students' lives, as Muslim students find meaning in life through their relationship with God.

The findings reveal that all English teachers prefer preservation strategies over localization strategies in conveying Islamic terms. This preference is due to minimizing misunderstandings and ensuring an accurate understanding of Islamic terms among students. Due to being in an Islamic school environment, both students and teachers have an adequate understanding of Islamic terms. Therefore, localization translation strategies are optional. In addition, teachers prefer to focus time and resources on other aspects of English language learning that are considered more urgent or important. Teachers may refrain from using the localization strategy to avoid confusion and ensure students understand Islamic terms correctly (Samsudin et al., 2023).

In conclusion, this study uncovered various factors underlying the teachers' tendency to choose preservation strategies in integrating Islamic terms into English language learning. This approach reinforces Islamic identity and deepens contextual understanding, minimizes misunderstandings, maintains authenticity, and increases student engagement. By focusing on preservation, teachers ensure that students receive a holistic education that respects their cultural and religious backgrounds while learning English effectively.

4. Conclusion

In English language classroom, teachers mostly employ preservation strategies when teaching Islamic terms for several reasons. Firstly, it strengthens students' Islamic identity by utilizing authentic Islamic terminology, aligning with the school's Islamic ethos. Research indicates that this fosters a stronger Islamic self-identity among students. Secondly, preservation strategies aid in contextual understanding as Islamic terms are deeply intertwined with Islamic culture and traditions. By employing this approach, teachers help students grasp the terms within their cultural context, enhancing overall comprehension. Thirdly, preservation strategies minimize misunderstandings arising from direct translation, ensuring the original meaning of Islamic terms is retained for clearer comprehension.

Additionally, maintaining the authenticity of meaning assists students in better understanding Islamic concepts.

Moreover, teachers occasionally addition Islamic terms with additional information to explain their meanings, particularly for English language learners who may find the concepts challenging. Although less commonly used, this addition strategy contributes to a deeper understanding and application of Islamic teachings, fostering student engagement and interaction. Furthermore, while globalization strategies are less common, they connect Islamic terms with students' lives, making learning more relevant and meaningful. The data indicates a preference among English teachers for the preservation strategy, aiming to prevent misunderstandings inherent in direct translation and ensure accurate comprehension of Islamic terms. These studies underscore the significance of teachers in shaping students' understanding of Islamic terms through various strategies.

The limitation of this research is that it only uses qualitative data obtained from observations and interviews. It has the potential to create limitations in thoroughly understanding the translation strategies implemented by English teachers in Islamic schools. Future researchers can examine the data on translation strategies implemented by English teachers in Islamic schools more thoroughly.

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