

Translation Procedures in Translating Religious Terms

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Abstract— This research aims at investigating the translation procedures applied in translating religious terms. The data was taken from a book entitled ‘The Perfection of Yoga’ written by Prabhupāda and the translated version entitled ‘*Kesempurnaan Yoga*’. The data in this study consists of religious terms in form of words, phrases and expressions. The data was collected by using observation method which was applied at once with the implementation of note-taking technique. The relevant data was analyzed by applying qualitative method since the analysis was conducted in descriptive sentences. The analyzed data was presented by using informal method. Theory of translation procedures proposed by Vinay and Darbelnet (2000) was applied to analyze the translation procedures applied in translating the religious terms. The result of the analysis shows that there are nine translation procedures applied to translate the religious terms. The translation procedures are borrowing, literal translation, transposition, modulation, equivalence, adaptation, amplification, reduction, and explicitation.

Keywords: *procedures of translation, religious terms.*

Abstrak— Penelitian ini bertujuan untuk menjelaskan prosedur penerjemahan yang digunakan dalam menerjemahkan istilah-istilah religius. Data penelitian ini diambil dari buku yang berjudul ‘*The Perfection of Yoga*’ yang ditulis oleh Prabhupāda dan versi terjemahannya yang berjudul ‘*Kesempurnaan Yoga*’. Data dalam penelitian ini mencakup istilah-istilah religius dalam bentuk kata, frasa dan ungkapan. Pengumpulan data dilakukan dengan metode observasi yang digunakan bersamaan dengan teknik mencatat. Data yang relevan kemudian dianalisis menggunakan metode kualitatif. Data yang telah dianalisis disajikan dengan metode informal. Teori prosedur penerjemahan yang dikemukakan oleh Vinay dan Darbelnet (2000) digunakan untuk menganalisis prosedur penerjemahan yang digunakan dalam menerjemahkan istilah-istilah religius. Hasil analisis menunjukkan bahwa terdapat sembilan prosedur penerjemahan yang digunakan untuk menerjemahkan istilah-istilah religius. Prosedur penerjemahan yang digunakan adalah *borrowing, literal translation, transposition, modulation, equivalence, adaptation, amplification, reduction, dan explicitation.*

Kata kunci-- *prosedur penerjemahan, istilah-istilah religius.*

INTRODUCTION

Religious texts can be understood in two different senses: (1) texts that discuss historical or

present-day religious beliefs and practices of a believing community and (2) texts that are crucial in giving rise to a believing community. For example, commentaries on the *Bhagavad Gita* would be in the first category, but the *Bhagavad*

Gita itself would be in the second category (Nida, 1994: 194). Religious text is one of the sources from which people gain their cultural repertoire. It provides guidelines and advice about good and evil. It also teaches people about acceptable and unacceptable behavior. The didactic nature of religious text is intended to regulate not only people's relationship with God, but also their relationship with other human beings (Muhaidat and Neimneh, 2011: 15).

Translating religious texts is infinitely more complex than translating modern secular texts due to various linguistics and religious-cultural factors (Nida, 1994: 191). The most crucial problem about the translation of religious texts involves the degree of literalness. Preference for literal translation of religious texts may involve several reasons. Some people prefer literal translation because they assume that in any religious texts, there are likely to be several hidden meanings behind the words. Accordingly, a literal translation would preserve all the possible meanings, while free translation would be more likely to suppress some of the possible interpretations. Other people assume that if religious text is inspired by God or deity, then it should not sound like normal language. Literal translation that is particularly difficult to understand is preferred by certain people as a proof of their extra measure of faith.

However, several attempts at translating religious texts by literal translation results in failure. It can be misleading or strangely unacceptable in the target language. Certain readers need an easy level of language for the sake of adequate comprehension which cannot be achieved through literal translation (Nida, in Simms, 1997: 195). Therefore, appropriate translation procedures are required in order to produce translations which are easy to be comprehended by the target readers.

During the process of translating religious texts, the translators may face several difficulties in transferring the message since the terms in religious texts are regarded by many people as being essentially dictated by deity. If it is not translated properly, it may lead to misunderstanding or misjudgement (Nida, 1994: 191). In such case, the

translator must apply appropriate translation procedures in order to produce good translation. Translation procedures are the technical devices used to transfer the meaning of a text in one language into a text in another language (Pinchuck, 1977: 188). Translation procedures are used when the translators formulate equivalence in transferring the message from the source language to the target language.

Based on the phenomenon, it is interesting to analyze the procedures of translation applied by the translators in translating religious terms in the book *The Perfection of Yoga* and their translations in *Kesempurnaan Yoga*. The aim of this research is to investigate the translation procedures applied in translating religious terms. This aim is important to be achieved since translation of religious terms is a sensitive case. The translation should be accurate to make the readers understand the content. The findings of this study are expected to give some positive contributions to the study of translation, especially the translation of religious texts.

RESEARCH METHOD

Appropriate method plays a significant role in conducting a research since it involves a system of researching a particular subject. The analysis of this study is conducted by applying qualitative method. Qualitative method is a procedure in which the data is explained through descriptive sentences according to the characteristics and the nature of the data (Djajasudarma, 2010: 14). The approach involves emerging questions and procedures, collecting data, analyzing the data inductively from particular to general themes, and making interpretations of the meaning of the data (Creswell, 2009: 4).

The data of this study was taken from the book *The Perfection of Yoga* written by Śrīla Prabhupāda. The book was published in 2008 by The Bhaktivedanta Book Trust International, United Kingdom. It was translated by team of translators into Indonesian with the title *Kesempurnaan Yoga* and published in 2009 by Hanuman Sakti publisher, Jakarta. The book is

considered representative as the data source of this study since it contains many religious terms related to yoga.

The method of collecting data in this study is observation method. This method was applied by observing thoroughly the SL religious terms and their translations in TL. The observation method was implemented by note-taking technique to collect the relevant data. After collecting the relevant data, the analysis was conducted by using qualitative method. Qualitative method was applied in this study since the data and the analysis were explained descriptively. By applying qualitative method, this study described systematically the analysis of translation procedures in translating religious terms.

According to Sudaryanto (1988: 145), there are two methods of presenting the analyzed data, namely formal and informal methods. The former refers to the method of presenting the analyzed data by means of symbols, diagrams, figures, and tables, while the latter refers to the way of presenting data by using words to describe findings. The informal method was applied to present the analyzed data in this study by using descriptive sentences.

DISCUSSION

It is important to understand the concept of religious terms before conducting the analysis. The word 'religious' is defined as 'connected with religion or with a particular religion' (Hornby, 2005: 1279), while the word 'term' refers to discrete conceptual entities, properties, activities or relations which constitute the knowledge space of a particular subject field (Baker, 2001: 261). Based on the definition, religious terms in this study refer to conceptual entities, properties, activities or relations which are connected with religion. The analysis of the translation of religious terms are classified based on the procedures of translation.

Vinay and Darbelnet (in Venuti, 2000: 84-93) state that translators can choose from two methods of translating, namely direct or literal translation and oblique translation. Direct translation occurs when there is a similar structural,

lexical, even morphological equivalence between two languages. In some translation tasks it may be possible to transpose the source language message element by element into the target language, because it is based on either (i) parallel categories, or structural parallelism, or (ii) on parallel concepts, which are the result of metalinguistic parallelisms. But translators may also notice gaps in the target language which must be filled by corresponding elements, so that the overall impression is the same for the two messages.

It may, however, also happen that, because of the structural or metalinguistic differences, certain stylistic effects cannot be transposed into the target language without upsetting the syntactic order, or even the lexis. In this case it is understood that more complex methods have to be used which at first may look unusual but which nevertheless can permit translators a strict control over the reliability of their work; these procedures are called oblique translation methods.

According to Vinay and Darbelnet (in Venuti, 2000: 84-93), there are seven procedures of translation that can be applied by the translators, namely borrowing, calque, literal translation, transposition, modulation, equivalence, and adaptation. In addition to the list of general procedures, Vinay and Darbelnet outline a series of "prosodic effects" resulting from the common procedures, that is, amplification, reduction, explicitation, implicitation, generalization, particularization, and compensation (in Pym, 2010: 14-16). The analysis of the translation procedures can be seen in the following discussion.

1. Borrowing

This procedure is applied by borrowing a word or expression in the source language to overcome an unknown concept in the culture of the target language. Borrowing is applied to introduce the flavor of the source language culture. The decision to borrow source language word or expression to introduce an element of source language is a matter of style, but at the same time it may have significant effects on the message contained. For example, the English word *radio* is

translated into *radio* in Indonesian. The application of borrowing procedure is shown in the data as follows.

Data 1

SL : Despite this qualification, Arjuna refused to execute the meditational **yoga** system described by Śrī Kṛṣṇa . (The Perfection of Yoga, 2008: 5)

TL : *Kendati ia memiliki kualifikasi tersebut, Arjuna menolak melakukan **yoga** meditasi yang telah dijelaskan oleh Śrī Kṛṣṇa . (Kesempurnaan Yoga, 2009: 10)*

In data 1, the word ‘yoga’ is translated into the same word in the target language. The translator applied borrowing procedure as the term ‘yoga’ is retained in the translated version. The translation of the word ‘yoga’ can be classified as pure borrowing since the word is translated without any changes. There are no changes in spelling, pronunciation, meaning and word class. The word ‘yoga’ in English is classified as a noun which has the meaning of: (1) a Hindu philosophy that teaches you how to control your body and mind in the belief that you can become united with the spirit of the universe in this way; (2) a system of exercises for your body and for controlling your breathing, used by people who want to become fitter or to relax (Hornby, 2005: 1775). The word ‘yoga’ in Indonesian is also classified as a noun that has the similar concept as stated in *Kamus Besar Bahasa Indonesia: (1) sistem filsafat Hindu yang bertujuan mengheningkan pikiran dan menguasai diri; (2) senam gerak badan dengan latihan pernapasan dan pikiran untuk kesehatan jasmani dan rohani* (Hasan, 2007: 1278). Borrowing procedure can be applied in translating the word ‘yoga’ since the concept is familiar in the target language. The target language readers can understand the concept of the word. The decision to apply borrowing procedure is suitable in translating the word.

2. Literal Translation

Literal or word-for-word translation is the direct transfer of source language text into a grammatically and idiomatically appropriate target language text in which the translator’s task is limited to observing the adherence to linguistic servitudes of the target language. In principle, a literal translation is a unique solution which is reversible and complete in itself. A literal translation is commonly applied when translating between two languages of the same family (e.g. between French and Italian), and even more so when the languages also share the same culture. For example, the English sentence *I left my spectacles on the table downstairs* is translated into French *J’ai laissé mes lunettes sur la table en bas*. The application of literal translation can be seen in the following data.

Data 2

SL : Matter and the body are temporary, and if one only engages himself for **bodily pleasure**, he is conditioned by temporary things. (The Perfection of Yoga, 2008: 30)

TL : *Alam dan badan bersifat sementara, dan jika seseorang hanya menurut keinginan dem i **kesenangan badani**, maka ia diikat oleh kesementaraan.* (Kesempurnaan Yoga, 2009: 35)

Data 2 shows an example of a religious term translated by using literal translation procedure. The noun phrase ‘bodily pleasure’ in the source language is translated into a noun phrase ‘*kesenangan badani*’ in the target language. Even though every element in the source language term is translated literally into the target language, there is a change in the structure of the translated version to make it grammatically acceptable in the target language. In the original version, the head of the noun phrase is ‘pleasure’ which is preceded by premodifier adjective ‘bodily’, while in the translated version, the head of the noun phrase ‘*kesenangan*’ is followed by postmodifier adjective ‘*badani*’. By applying literal translation procedure, the translated version can cover the meaning of the original version. The word ‘bodily’ is translated

into *'badani'* which has the same meaning of 'connected with the human body', while the word 'pleasure' is translated into *'kesenangan'* which means 'something that makes a person happy or satisfied'. Therefore, it can be stated that the translated version has conveyed the meaning of the source language term.

3. Transposition

Transposition involves replacing one word class with another without changing the meaning of the message. There are two types of transposition, namely obligatory and optional transposition. Obligatory transposition occurs when the target language has no other choices because of the language system. For example, *medical student* is translated into *mahasiswa kedokteran* (Machali, 2009: 96). There is a change in the word class since the adjective *medical* in the source language is translated into a noun *kedokteran* in the target language. An optional is a transposition that, for the sake of style, can be chosen by the translator if it fits better into the utterance. For example, the pronoun *she* can be translated into a pronoun *dia* or into a noun phrase *wanita itu* to avoid ambiguity. One representative data is taken as an example for the analysis. It is presented and discussed as follows.

Data 3

SL : Kṛṣṇa proclaims that there is no difference between **renunciation** (*sannyāsa*) and *yoga*. (The Perfection of Yoga, 2008: 7)

TL : *Kṛṣṇa menyatakan bahwa tidak ada perbedaan antara berserah diri (sannyāsa) dan yoga.* (Kesempurnaan Yoga, 2009: 13)

The word 'renunciation' is a noun which is translated into a verb phrase '*berserah diri*' as shown in data 3. The verb phrase '*berserah diri*' consists of a head verb '*berserah*' modified by a noun '*diri*'. The translation of the noun 'renunciation' into a verb phrase '*berserah diri*' is an optional transposition since the application of the procedure is conducted for the sake of style. The

word 'renunciation' can be translated literally into a noun '*penolakan (terhadap hal-hal duniawi)*', but it is translated into a verb phrase '*berserah diri*' to make it more acceptable in the target language context. Even though there is a change in the grammatical unit from a word level into a phrase level, the meaning is retained since the concepts of the original word and the translation are similar. The word 'renunciation' is defined as 'the act of rejecting physical pleasures, especially for religious reasons' (Hornby, 2005: 1284). It is translated into '*berserah diri*' which covers the concept of '*menyerahkan diri (tidak ada usaha untuk melawan); mempercayakan diri dan nasib kepada; bertawakal kepada; pasrah akan nasibnya*' (Hasan, 2007, 1044). The concept of the translated version is similar to the original word. Therefore, it can be concluded that the translation has conveyed the meaning of the original term.

4. Modulation

Modulation is a variation of the form of the message, obtained by a shift in the point of view. This change can be justified when the close translation results in a grammatically correct text, but it is considered unsuitable, unidiomatic or awkward in the target language. For example, the sentence *I cut my finger* is translated into *Jariku teriris*. It is an example of shift in the point of view since there is a structural change from active voice into passive voice. The application of modulation procedure is presented and discussed as follows.

Data 4

SL : If we actually want to participate in the perfection of the *yoga* system, in *Bhagavad-gītā* we will find the authoritative statements of **the Supreme Person**. (The Perfection of Yoga, 2008: 1)

TL : *Jika kita benar-benar ingin mengikuti cara kesempurnaan yoga, kita bisa mendapatkan pernyataan-pernyataan yang absah dari Penguasa Yang Mahatinggi tentang yoga*

dalam Bhagavad-gītā. (Kesempurnaan Yoga, 2009: 7)

The term ‘the Supreme Person’ is translated into ‘*Penguasa Yang Mahatinggi*’ as shown in the data 4 above. It is translated by using modulation procedure since there is a change in the point of view. The word ‘person’ in the source language term means ‘a human as an individual’, it is translated into ‘*penguasa*’ which means ‘a person who rules.’ The change in the perspective is conducted to avoid the awkwardness that may occur if the term ‘the Supreme Person’ is translated literally into ‘*Orang Yang Mahatinggi*’. It is more natural and acceptable to translate the word ‘person’ into ‘*penguasa*’ in this context. Even though there is a difference in the point of view, the meaning of the original term is retained in the translation since the religious term in the source language and the translated version in target language have the same concept, that is, ‘a person who is highest in rank or position’. The decision to apply modulation procedure to translate the term is suitable since it makes the translation more readable for the target readers and also retains the meaning of the original term.

5. Equivalence

This procedure is applied by using an entirely different structure with different meaning from that of source language text so long as it is considered appropriate in the communicative situation equivalent to that of the source language. For example, the proverb *don't cry over spilt milk* is translated into *nasi sudah menjadi bubur*. The translation has different structure and meaning from the source language, but it is considered equivalent in the target language. There is one identified data that applied equivalence procedure of translation. The data is presented and discussed as follows.

Data 5

SL : As a friend, I can understand my position as **spirit soul** and, seeing that somehow or

other I have come into contact with material nature... (The Perfection of Yoga, 2008: 28)

TL : *Sebagai teman, aku dapat mengerti kedudukanku, yaitu sebagai **bunga api rohani**, dan dengan mengerti bahwa entah bagaimana aku telah berhubungan dengan alam material...(Kesempurnaan Yoga, 2009: 34)*

The religious term ‘spirit soul’ is translated into ‘*bunga api rohani*’ by applying equivalence procedure since the structure and the meaning of the translated version is different from the original version. The word ‘spirit’ is defined as ‘the part of a person that includes their mind, feelings and character rather than their body’ (Hornby, 2005: 1475) and the word ‘soul’ is defined as ‘the spiritual part of a person, believed to exist after death’ (Hornby, 2005: 1461). The term ‘spirit soul’ is translated into an expression ‘*bunga api rohani*’ which is different in structure and meaning. ‘*Bunga api rohani*’ is an expression which uses fire as the analogy of God and the small sparks of the fire as the analogy of souls. The expression means that souls are parts of God. The translation sounds more religious than the original version since it conveys the concept of the relationship between God and souls. However, the translation may result in lack of understanding for the readers who are not familiar with the concept. It is suggested that the translation is provided with the word ‘*atma*’ in round brackets so that the readers can have better understanding.

6. Adaptation

This procedure is adopted when the object or situation referred to in the source language is unknown in the target language culture. In such a case the translator has to create a new expression for a new situation that can be considered equivalent. For example, the expression *as white as snow* is translated into *seputih kapas* to make the translation more familiar to the target readers. There is one identified data that applied adaptation

procedure. The data is presented and discussed as follows.

Data 6

SL : But if we're content at making a show of meditation by sitting very straight in **lotus position** and going into a trance like some sort of performer, then that is a different thing. (The Perfection of Yoga, 2008: 6)

TL : *Tapi jika kita puas dengan cara meditasi, dengan duduk tegak dalam **posisi padmasana** dan menunjukkan trans seperti yang diperagakan oleh seorang pelakon dalam pertunjukan singkat, maka itu adalah persoalan yang berbeda.* (Kesempurnaan Yoga, 2009: 12)

The expression 'lotus position' is translated into '*posisi padmasana*' as shown in data 6. If the expression is translated literally, it would be '*posisi teratai*' which is not a familiar concept in the target language; while '*padmasana*' is more familiar in the target language culture. Therefore, it can be stated that adaptation procedure is applied to translate the term since the concept of the source language expression 'lotus position' is not well known in the target language culture so the translator decided to translate the expression into '*padmasana*' which is more familiar for the target readers. Even though the source language expression is not translated literally, the translated version can convey the message of the original expression since the concepts of the source language expression and the target language expression are similar. The source language expression 'lotus position' is defined as 'a way of sitting with your legs crossed, used especially when people do yoga' (Hornby, 2005: 912); while '*padmasana*' has several definitions as listed in *Kamus Besar Bahasa Indonesia*: (1) *takhta, singgasana, kursi kerajaan*; (2) *bangunan dalam pura untuk tempat bersembahyang*; (3) *tempat duduk yang berupa bunga teratai*; (4) *sikap duduk dengan cara menyilangkan kedua kaki di atas paha*

(*bersila*) (Hasan, 2007: 809). '*Padmasana*' is preceded by '*posisi*' in the translated version which refers to the fourth definition of '*padmasana*' as listed in *Kamus Besar Bahasa Indonesia*. The expression 'lotus position' can also be translated into '*posisi bersila*'. However, the translator chose to translate the expression into '*posisi padmasana*' as it sounds more religious. By applying adaptation procedure, the source language expression can be translated into the target language by using different expression without losing the meaning of the original expression and the religious context.

7. Amplification

The procedure of amplification is applied by using more words in the target text to cover syntactic or lexical gaps. This procedure also covers *étouffement* ("completion" or "lengthening"), where a target-text word grammatically needs the support of another word. For example, "To the trains" becomes "Accès aux quais," where the preposition for "to" (*à*) grammatically needs the support of the noun meaning "access". The representative data is presented and discussed in the following.

Data 7

SL : "When the yogī, by practice of *yoga*, disciplines his mental activities and becomes situated in **transcendence**—devoid of all material desires—he is said to have attained *yoga*." (The Perfection of Yoga, 2008: 23)

TL : "*Ketika seorang yogī, dengan mempraktekkan yoga, mendisiplinkan kegiatan pikirannya dan menjadi mantap dalam **hal-hal yang melampaui duniawi**—tanpa keinginan yang bersifat material—ia dikatakan telah mencapai yoga.*" (Kesempurnaan Yoga, 2009: 28)

The source language term 'transcendence' in data 7 has the meaning of 'going beyond the limits of human knowledge, experience or reason, especially in a religious or spiritual way' (Hornby, 2005: 1630). The concept of the source language

term is transferred into the target language by translating it into '*hal-hal yang melampaui duniawi*' which is similar to the definition of the word 'transcendence'. The translation uses more words since there is no single word in the target language that can cover the whole concept of the source language term. The use of more words in the target language shows the application of amplification procedure. The application of this procedure is suitable in the translation since it is necessary to use more words in the target language to transfer the message of the original term.

8. Reduction

Reduction occurs when the translation in the target language uses fewer words to express the same idea. This procedure is the opposite of amplification. For example, *the month of fasting* is translated into *Ramadhan*. The representative data is presented and discussed in the following.

Data 8

SL : Similarly, the more we increase material enjoyment, the more we become entangled in this world, and the more difficult it becomes to get free from **the material entrapment**. (The Perfection of Yoga, 2008: 26)

TL : *Begitu juga, semakin kita meningkatkan kesenangan material, semakin kita terikat di dunia ini, dan menjadi semakin sulit untuk lepas dari **ikatan***. (Kesempurnaan Yoga, 2009: 32)

In the example above, the word 'material' in the source text is not translated by the translator. It shows that the translator applied reduction procedure in translating the source language term. The reduction of the word 'material' can also result in reduction of message of the SL term. According to Oxford Dictionary, the adjective 'material' means: (1) connected with money and possessions, rather than with the mind or spirit; (2) connected with the physical world rather than with the mind or

spirit (Hornby, 2005: 945). Moreover, the noun 'entrapment' in the source language text is translated into a noun '*ikatan*' in the target language. The word 'entrapment' means 'the process of putting somebody or something in a place or situation from which they cannot escape' (Hornby, 2005: 510). It is translated into '*ikatan*' in the target language which is defined as: (1) *yang diikat*; (2) *cara mengikat*; (3) *pertalian* (Hasan, 2007: 420). Both words 'entrapment' and '*ikatan*' have the same meaning, that is, 'the state of being bound'. However, the decision of not translating the word 'material' into the target language results in the reduction of the original message. The translation is not clear enough because it does not specify the kind of 'entrapment' in the target language. It would have been better to translate the source language term 'material entrapment' into '*ikatan duniawi*' to make the translation more intelligible so that the target readers have better understanding. In applying reduction procedure, the translator should make sure that no significant information is dropped or reduced in the translation.

9. Explicitation

Explicitation is a translation procedure whereby the translation gives specifications that are only implicit in the source text. For example, *students of St. Mary's* becomes *étudiantes de l'école St. Mary*, where the French specifies that the students are women and St. Mary's is a school. The application of explicitation procedure is presented and discussed in the following data.

Data 9

SL : In the material world one may become very tired if he works all the time, but if one works in Kṛṣṇa consciousness, he can chant Hare Kṛṣṇa and engage in **devotional service** twenty-four hours a day and never get tired. (The Perfection of Yoga, 2008: 10)

TL : *Di dunia material mungkin seseorang merasa sangat lelah jika bekerja sepanjang hari, tetapi melakukan pekerjaan dalam*

kesadaran Kṛṣṇa , ia dapat mengucapkan mantra Hare Kṛṣṇa dan sibuk melakukan pelayanan kepada Kṛṣṇa dalam duapuluh empat jam sehari dan tanpa merasa lelah. (Kesempurnaan Yoga, 2009: 15)

The source language term ‘devotional service’ is translated into ‘*pelayanan kepada Kṛṣṇa*’ by applying the explicitation procedure of translation. The translation is made explicit to show that the service is conducted as a form of devotion to Kṛṣṇa. The original term ‘devotional service’ is implicit since it does not mention to whom the service is addressed to, while the translation in the target language is explicit by mentioning that the service is addressed to Kṛṣṇa . The application of explicitation procedure in translating the source language term is conducted to ensure that the target readers have clear understanding of the translation.

CONCLUSION

Based on the discussion in the previous section, it can be concluded that from fourteen translation procedures proposed by Vinay and Darbelnet, there are nine procedures applied by the translators in translating the religious terms. The translation procedures are borrowing, literal translation, transposition, modulation, equivalence, adaptation, amplification, reduction, and explicitation. The choice to apply certain translation procedures may vary according to text type, the purpose of source text and the readership.

As a mediator between the source text message and the target language text, the translator has the choice to decide the translation procedures. In dealing with translation of religious terms, the translator needs to have knowledge of the religious content in the source text and knows how to transfer the message of the original text into the target language so that the target readers have clear understanding of the translation. Thus, it is important for the translators of religious text to understand the religious content and the grammar of the target language in order to produce good translation.

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