

## TYPES OF RELIGIOUS TERM IN THE BOOK "ISLAM: A SHORT HISTORY"

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### Abstract

Religious terms are the terms and expressions whose source is obtained and dominated by the book of one religion or more. This research aims at exploring the religious terms and expressions found in the book of Islam: A Short History, their types, meanings, and examples of religious term and expression. This article is qualitative research in which the researcher explains the types and examples of the religious terms found in the book. There are 14 religious terms (10 from Newmark, 1 from Alghamdy, and 3 from Yulianita) that have been found in previous studies, but those (14) above have not covered all the religious terms in the book. After researching the book of Islam: A Short History, the researcher found 1 (one) new term needed to be included in order to accommodate all religious expressions, so it's 15 after all. This 1 new religious term (owner of the religion) is the split from the previous term (supernatural being). It is separated because of the mismatch between the type and example. Moreover, after the research, religious terms are classified into two, namely Arabic and non-Arabic. They are classified based on how much impact of the Arabic gives to the religious term.

**Keyword: religious terms, new terms, found, separation, Arabic & non-Arabic**

### Introduction

The religious term is an expression related to faith, activities, rituals, and religious leaders who spread based on the Book and Sunnah. These terms come from religious texts. Religious texts are texts whose substance is dominated by themes and topics originating from one or more religions (Hoed, 2006: 33). In other words, religious expression is different from social, universe, environment, objects, and weather expression. Objects can fall into the category of the religious term when they are used as part of the worship process meaning that the objects are a subject to certain worship, and are not used in other circumstances. According to the Indonesian Dictionary, the word "religious" means the belief in Allah; the belief in the existence of supernatural powers over humans; the belief in animism and dynamism (<http://kbbi.web.id>). Therefore, the religious term will not be far from matters of trust, religion, and how

religion is built for the safety of the people. There is always additional term from every research, but there are still expressions cannot be accommodated. Hence, the new type of terms that can cover religious expressions left in the book should be discussed comprehensively.

This research aims to explore the religious terms in the book of Islam: A Short History, namely exploring the types and example of its type. In this research, the new finding of a religious term is proposed. The new finding accommodates and represents the terms and expressions in the book. Having complete types of the religious term could be the basis for future research regarding what extends the influence of those term types toward the translation and their impact on the translation quality. Furthermore, religious terms are classified in detail to add the treasury of cultural Encyclopedias, particularly the cultural religious language. The purpose of this

study is to enrich to the treasury of the Encyclopedia of religious terms and to bring up new and more comprehensive terms. The researcher proposes a new term (owner of the religion) by splitting from the existing one (supernatural being) due to the mismatch between the term and the example. This article is a part of the researcher's dissertations. Therefore, this research is continued with translation analysis related to the techniques and the impact of various religious terms on translation quality.

The findings related to the religious culture are 10 terms described by Newmark (1998) and adapted from Nida (1961), 1 (one) term by Alghamdy (2016), and 3 (three) terms by Yulianita (2017). The 14 terms proposed and described by those four show the importance of classifying names and explanation of each term. Based on the 14 existing terms, it is found that there is still a need to add a new term to comprehensively accommodate the expressions in the book. After performing research of the book of *Islam: A Short History*, the researcher finds 1 (one) new term required to be included in order to accommodate all religious expression. The 1 (one) new term is proposed by the researcher namely the owner of religion. This 1 new religious term (owner of the religion) is the separation and split from the previous term (supernatural being) for of the mismatch between the type and the example. After performing the research, the researcher classifies the impacts of Arabic language to the religious term into two, namely Arabic and non-Arabic. Arabic impact means that there is a significant influence of Arabic language toward religious term.

The religious term is a part of Newmark's (1998) proposals on his theory about culture. Culture is a way of life and its manifestations are peculiar to one speech community (Newmark, 1998:120). Newmark presents a theory on cultural term adapted from Nida. He categorizes them and offers 5 (five) types cultural terms namely:

(1) Ecology.

- (2) Material culture (artifacts).
- (3) Social culture - work and leisure.
- (4) Organizations, customs, activities, procedures, and concepts
  - (a) Political and administrative,
  - (b) Religious: dharma, karma, 'temple', and
  - (c) Artistic.
- (5) Gestures and habits (Newmark, 1998:112).

This research is focused on the religious term (number 4) as there are 14 subs of religious term discussed, but there are still many expressions left or uncovered by those 14 (fourteen). They are basically associated with the assumptions about human matters and divine beings. It is also problematic for it interacts with invisible being (Keane, 1997). Those religious terms are characterized by inertia. It is constant and resistant to any change as it is a risky text. Furthermore, any attempts to propose new terms would be risky since there will be always pro and contra from religious scholars. Accordingly, a translator of religious texts has to be careful in the process of word selection.

The religious terms are derived from the holy book. They are taken as they are because those terms represent the origin of the teachings. These terms will be internalized culturally and spiritually when they are written and spoken as they are taken from its original source. The commonest term is borrowed (naturalized) instead of translated (Newmark, 1998:119) because it is easily deviated and distorted. The religious term tends to be translated when it becomes the target language interest (Newmark, 1998:119). It is not only in Islam but also in other teachings that the commonest words are borrowed and naturalized. Religious terms can be classified into two: based on how it is written and how much impact on the Arabic language toward religious term, namely Arabic (naturalized) and non-Arabic. Arabic terms mean that the originality of term is still kept even if it is not 100 percent the same as its source. The source

from the holy book brings much impact on the religious term, mostly the Arabic-based ones.

### Methodology

This study uses a descriptive and qualitative research method. It is a descriptive study aimed to explain the types of religious cultural terms and describe the meaning of each term along with an example. The data sources are obtained from the book of Islam: A Short History written by a western non-Muslim writer, Karens Armstrong. The technique used in the data collection is the referral technique in which it is eventually recorded based on findings from the data source. All terms are recorded and grouped according to their type and separated into those that have not been included in the category of religious terms. In this study, the researcher tries to propose the new terms found in the book.

### Finding and Discussion

The types of religious cultural terms in the Book of Islam: A Short History are various and numerous. The terms or expressions taken are those that are closely related to the Islamic religion, figures, worship activities, tools, buildings, and structures. There are ten categories of terms of religious culture by Newmark's (1998) theory adapted from Nida (1961), 1 (one) additional term was added by Alghandy (2016), 3 (three) terms were added by Yulianita (2017), and then 1 (one) additional term was added by the researcher. Overall, there are 15 terms in which 10 (ten) of them are greatly influenced by the Arabic language. The table below showed how much a religious term was influenced by Arabic. It showed the types of religious terms mostly dominated by Arabic and less dominantly influenced by Arabic:

Classification of Religious Terms

NO	TYPE	DAT A	ARABI C	NON-ARA BIC	RESULT
1	RE.	10	6	4	Arabic
2	RG.	73	52	21	Arabic

3	RP.	239	160	79	Arabic
4	SRA.	25	13	12	Arabic
5	SB.	1	1	0	Arabic
6	TR.	78	52	26	Arabic
7	RS.	49	37	12	Arabic
8	RH.	24	13	11	Arabic
9	RM.	2	2	0	Arabic
10	OR.	7	4	3	Arabic
11	ESC.	20	2	18	Non
12	MEC.	21	7	14	Non
13	ARTF	7	3	4	Non
14	KON ST.	6	2	4	Non
15	RA.	19	9	10	Non

(RE:religious event, RG:religious group, RP:religious personage, SRA:specific religious activity, SB:supernatural being, TR:term of revelation, RS:religious site, RH:religious history, RM:religious memorial, OR:owner of the religion, ESC:eschatology, MEC:moral and ethical criteria, ARTF:artefact, KONST:religious construction, RA:religious activity)

The data showed the classification of the religious term based on how much impact the Arabic language gave in the book of Islam: A Short History. The Arabic language was dominant in the religious term. There were 10 (ten) types while the non-Arabic was less dominant by having only 5 (five) types.

The table showed a significant number of borrowing in the religious term. It implied that the teaching of Islam was dominated by the Arabic term. It was reasonable for the source of this teaching was in Arabic, and it was an inevitable system. It indicated that there was the integration of Islamic values through language and names. According to the table, the most frequent data found in the book was the religious personage that elaborated the way how Islam was spread, namely by integrating Islamic names. It was so successful that almost names of Muslims all over the world bore Islamic names. Thus, it was a challenge of the local language to use its language equivalent to the original Islamic terms. Number 1-10 were

the types greatly influenced by Arabic and the remaining ones were not much influenced with Arabic.

#### (1) Religious Events

Religious events included everything that happened and were seen as pivotal in religion. Events (things, things, etc.); extraordinary events (attract attention and so on); what really happened. There were two criteria that indicated something included in this category, namely events that occur in important figures in religion and events that occur to support the spread of religion. Thus, supernatural events that occur not in important figures in religion such as the conquest of Abraha's forces who wanted to attack the Kaaba cannot be classified in religious events. An example of a religious event is;

“One of the most dramatic of these conversions was that of Umar ibn al-Khattab, who used to be a devout believer of the old paganism”.

The phrase "conversions" meant spiritual enlightenment that caused a person to lead a new life (<https://vvv.sederet.com/translate.php>), which was then translated into "change". It was a fundamental change that concerned the fate of someone in the world and the hereafter so that the expression "conversion" entered in terms of religious events. This event had a highly meaningful meaning that happened to someone who becomes an important figure in Islam. A very important history of someone's life from the dark to the light, from disrespect to honor was a monumental start. The start to get real happiness in the world and in the hereafter was a special moment for someone.

The event not only was attached to the prophet but also happened to any moment in the creation of this universe, world and its structure, seven skies, and all wonderful creatures. These all included in the religious event since they became the lesson for humankind of how great Allah

SWT was. The greatness of Allah was understood by knowing this religion well. The more religious terms someone knows the greater that person's chance to be closer to Allah would be.

#### (2) Religious Groups

This religious group was a group of people who had the same religion or belief and understanding. The meanings of "group" in the Great Dictionary of the Indonesian Language are 1. group (about people, animals, etc.); 2. groups (about the profession, school, society, etc.); 3. clusters (about stars, islands, etc.); 4. Between groups of people which are a unity of identity with customs and a system of norms that regulate patterns of interaction between humans; 5. groups of people who have some of the same attributes or relationships with the same party, (kbbi.web.id). So the 5 meanings and definitions of the term above were religious groups in the scope of religion, especially if they were attached in the Islamic field. An example of a religious group was;

“...was the deity worshipped by the Jews and the Christians”.

The term “Jews” meant a person belonging to the worldwide group claiming to be descent from Jacob (or converted to it) and connected by cultural or religious ties, while the term “Christians” meant those following the teachings or manifesting the qualities or spirit of Jesus Christ (<https://vvv.sederet.com/translate.php>).

The Jewish and Christian terms included as the expressions of religious groups. The group referred to many people with the same ideology and faith even with a different race, country, and others. They belonged to one group of faith based on the teaching of their ancestors.

The group possibly consisted of the schools in religion who shared the same frame based on the teaching of that school. The followers still existed until today.

They followed the teaching of the Imam whom they saw as the right and suitable leader for them. They included in the religious group as of the split from another group. The different perspective in religious standing and the existence of other schools that had another opinion in religious rituals and ideology also played a role in that case. These groups had great influences in the community. Even some followers of the group were too sensitive in the certain topic of religious matters. They could be a group of tribes in the community who shared the same tradition based on the teaching of their ancestors. There was no guide book in this tribe, but they behaved based on the current tradition applied also by their ancestors.

### (3) Religious Personage

There were two sub-classes in this category, namely people's names and personal pronouns. The example of religious personage was:

“Muhammad marches on Mecca with a large army of Muslims and their tribal allies. The Prophet Muhammad receives the first revelations of the Quran in Mecca, and two years later, he begins to preach”.

The prophet meant someone who spoke by divine inspiration; someone who was an interpreter of the will of Allah, (<https://vuv.sederet.com/translate.php>). This was a religious greeting. Unlike the leader, he was more than just a leader but also the bearer of the teachings of the Almighty Allah to be followed by humans. The names connected with the religion of Islam included in this group because they were the key people of Islam expansion all over the world until today. They represented Islamic teaching from Prophet Muhammad and spread it to all levels of beings. They were those who could translate and actualize the Islamic teaching in their surrounding and across the boundaries of cultures and limits. The followers agreed to put them as the dai of Islam after the

prophet Muhammad. They agreed to include them as a religious personage in Islam due to their contributions.

Besides names, there were generic nouns referring to names and person, someone in Islamic movement, non-Islamic group, and the subject of the religion, faith, and belief. They could not be someone, but they represented a special thing given special power. According to them, they acted as a source of power and dignity. In Islam, they were not like what they assumed of, but they included in religious personage for the followers, not for Islamic groups. They included in religious personage limited only for the followers. Accordingly, it became the process of Islam expansion in this world through many challenges and infiltrations.

### (4) Special Religious Activities

This category included ritual activities carried out by religion. Activities with special worship values had been determined by terms and conditions. This service was ordered to be carried out in an orderly manner for the people with a good would get a reward from Allah SWT and a threat to those who left it. An example of special religious activities was:

“...where he prayed, fasted, and gave alms to the poor”.

Pray meant addressing a deity, a prophet, a saint or an object of worship; saying a prayer (<https://vuv.sederet.com/translate.php>). The term definitely included religious terms, and it was known that the target and main purpose of human beings' creation were to worship (pray) Allah. This ritual had its own terms and conditions. It was accepted by Allah by fulfilling those things, time, place, and manner. They were the core of Islamic teachings and special ritual with special reward from Allah SWT. It was different from one religion to the others. Every religion had its own way of worshipping, and it was what could make the followers to be honored in front of Allah.

There were other rituals in religion. This ritual had to level with the different reward also, but those rituals differed in nature. Some of them were obligatory and optional while others were permissible only. Special religious activity was the highest ritual based on its urgency and it had a reward in the world and the hereafter. For this, there were special terms and conditions that had to be fulfilled in performing fasting and praying in order to get a specialty. It was fixated in Islam, and there was no worry of misleading since every ritual was written in the book spread by Ulema and other Muslim scholars.

#### (5) Supernatural Beings

Supernatural beings were all extraordinary things or creatures exceeding the limits of natural law. An example of a supernatural being was:

“Angel, Jin”.

Angel meant a spiritual being attendant upon Allah (<https://vww.sederet.com/translate.php>). The researcher did not include Allah SWT in this group as in the earlier research. The researcher split and renamed a new term. It was “the owner of the religion” for Allah SWT only. It was for He is not the being. He is the creator of beings. The position is what makes Allah SWT not in the supernatural being. Those beings had the duty of transferring the teaching and instructions from Allah SWT. They had the superpower to cope with this universe and humankind without sleep and rest. Their position was the servant of Allah SWT to do what he wants. Angel was the respectable and honored creature after human beings while satans were in the lowest position because of their disobedience to Allah SWT.

#### (6) Terms of Revelation

The term enlightenment was everything as a medium or a source used by Allah to give enlightenment to humans. Including in this category was the result of human ijtihad which could be a reference

to enlightenment in life. An example of a term of revelation was:

“The Prophet Muhammad receives the first revelations of the Qur’an in Mecca and, two years later, begins to preach”.

Qur’an means the sacred writings of Islam revealed by Allah to the prophet Muhammad during his life in Mecca and Medina. The Qur’an is a source of Islamic teachings revealed to humans and other creatures. The Prophet Muhammad was the one who taught and earthed the Qur’an revealed to him through Gabriel.

The term revelation was not only the script of the Qur’an and Hadith but also the attitudes of the prophet Muhammad SAW. This attitude became the reference for Muslims to worship Allah SWT. Every mean of action done by the prophet was the teaching for the Ummah of how they should behave in all aspects of life. It included in the term of revelation because every action of the prophet represented the teaching of Allah. Therefore, besides Qur’an, hadith, and other references from Ulema, the attitude of prophets was a scientific behavior as the holy man in the world.

#### (7) Religious Sites.

Although Nida provided religious construction categories, this category was still added since there were religious places in the form of large areas used in religious activities (Mina and Arafat). In other words, religious constructions were the religious places in the form of concrete objects or buildings while religious sites were the religious places in the form of abstracts or open areas excluding buildings. According to the Great Dictionary of the Indonesian Language, the site is an area of discovery of ancient objects (<http://kbbi.web.id>). It included the historical regions, cities where historical objects were found, and historical events in the spread of Islam by important figures. An example of a religious site was:

“The Prophet Muhammad receives the first revelations of the Qur’an in Mecca and, two years later, begins to preach”.

The name Mecca was a historic city where Islam was revealed, the Ka'bah was built, and the city where the Prophet Muhammad was born. Hence, Mecca became a religious place. According to the dictionary, Mecca is a joint capital (with Riyadh) of Saudi Arabia; located in western Saudi Arabia; as the birthplace of Muhammad, it is the holiest city of Islam (<https://vww.sederet.com/translate.php>). It included in the religious term as a term like “Mecca” was a specific city, Islamic and historical city. Other religions had their own holy city to be visited. In Islam “Mecca” was one of the three recommended cities to be visited once in life at least for it was a historical place and the place of prophet and others.

Compared to other cities around the world, “Mecca” is the holy city for Ummah. Other cities in Indonesia and in any part of the Muslim world could propose their city to be a religious city, for instance, “Demak” in Central Java. It was an Islamic and historical city for Muslim because it was a place in which the start of Muslim pioneers spread Islam culturally and structurally. It was a city with the Islamic Kingdom that could expand Islam to other palaces like Majapahit and others. It meant that every country had its own religious city. Accordingly, the religious city was one of the religious terms to include here.

#### (8) Religious history

Religious history is a past event that occurred related to the development of Islam in particular. According to the Great Dictionary of Indonesian Language, history is (1) genealogy; (2) events that really happen in the past; history; Tambo: story; (3) knowledge or description of events and events that really happen in the past (<http://kbbi.web.id>). Religious history is the occurrence, knowledge, and origin of

historical events experienced by important figures of Islam in spreading their preaching. An example of religious history is;

“They overcame the Persian army at the Battle of Qadisiyah (637)”.

#### (9) Religious memorial

Religious warnings were names, days of historical events in Islam as a reminder. An example of a religious memorial was;

“...he suppressed the Ashura celebrations in honor of Husain and forbade Iranians to go on the hajj”.

The term “celebrations” meant the public performance of the sacrament or solemn ceremony with all appropriate rituals. The celebration itself contained religious elements. Moreover, it was closely related to the additional explanations, namely the word Ashura. Ashura celebration included in the religious memorial, a ceremony to commemorate the death of Hasan and Husen. They are the grandchildren of the Prophet Muhammad who was killed in an evil conspiracy, namely syiah conspiracy. According to syi’i “Ashura celebration” was the biggest memorial. There were many important memorial celebrations in Islam including Ashura celebration, but many believed that it was more significant than others. For Sunni Muslim, Ashura was the first Islamic calendar, a start, and a day when Prophet Muhammad migrated to Medina to start a new life and new dakwah. There were many new terms before and after migration. The name of surah for an instance, there are differences of surah before and after migration. The people from Mecca was Muhajirin, and the people who welcomed them were Anshar. Some of the contents of verses of Holy Qur’an differed between before and after migration, and so forth.

#### (10) The Owner of Religion

The Owner of Religion is the creator of the religions adopted by humans spread through their messengers and books. This

term was only for the creator of this universe, namely Allah SWT. He could not include in a supernatural being or supernatural beings. Allah SWT had to exclude from the category of the creature since He is truly Allah (ALLAH SWT) who creates everything. An example of the owner of the religion was;

“Some had come to believe that the High Allah of their pantheon, al-Lah (whose name simply meant "Allah")”.

Allah SWT in Islam is different from that in other religion. It is a matter of belief, the most sensitive topic, that Muslims will keep deeply in their heart this faith until they die. In other religions, there are Jesus, Buddha, and other creatures making him be Allah the source of everything. They were the creatures and they had their own limits. Hence, Allah SWT had to exclude from supernatural being and was given a new term “the owner of religion”.

The data showed that (1-10) the classification of the religious term based on how much impact the Arabic language had in the book of Islam: A Short History. The Arabic language was dominant in the religious term. The table showed the meaning of the significance number of borrowing in the religious term. It meant that the teaching of Islam was dominated with Arabic terms. It did make sense as the source of this teaching was Arabic. It was an inevitable thing.

There were 5 (five) religious terms that were not significantly influenced by the Arabic language;

#### (1) Eschatology

Eschatology is the things that happen afterlives, such as death, the Day of Judgment, heaven, and hell. AlGhamdi (2016), who examined the religious term, broadened the scope of this category by including things that happened in the world due to the power of Allah which was beyond the scope of humans, for instance, miracles and

torture. An example of eschatology was:

“Allah had created the world and would judge humanity in the Last Days”.

The expression "last days" was put into this category for when the phrase was used, it would be meaningful on the hereafter day, the day of vengeance, and the day of reckoning. No such terms were found in other themes except the day referred to above. According to the English-Indonesian dictionary, the term “last days” is (New Testament) the day at the end of time. (<https://vzv.sederet.com/translate.php>). This information was found in Qur'an and Hadith. They were explained as the resurrection and religious day because it was a day when everyone would be questioned for his deed. Thus, the term “Eschatology” include in the religious term.

#### (2) Moral and Ethical Criteria

The term “moral” and “ethical criteria” mean the standard values derived from Islamic law in the Qur'an and Al-Hadith and also the effort of the ulemas or Islamic leaders inheriting the Prophet Muhammad after he died. Usually, there were standards regarding good and bad things. An example of moral and ethical criteria was:

"It is better for the West that Muslims should be religious,”

The word "religious" means a mental value concerned with sacred matters or religion or the church (<https://vzv.sederet.com/translate.php>). It was a familiar and natural word commonly used in language and religious terms. "Religious" was not used in terms other than religion, other than those relating to Allah, and also terms that are prevalent in divine and supernatural powers. The word “religious” was not



apart from the words "pious, Allah". It was about the value, so it include in the religious terms.

### (3) Religious Artifacts

Religious artifacts are all objects made by humans that are used for religious purposes and as the means of worship. An example of religious artifact is:

“Islamic dress was prohibited”.

Artifact according to the Dictionary is manmade object taken as a whole (<https://vvv.sederet.com/translate.php>). 1. Objects that are used as religious facilities, in religious places, and which are often used by adherents, such as tools and jewelry that show human work skills (especially in ancient times) found through archaeological excavations; 2 objects (items) resulting from human intelligence, such as tools and weapons. These objects were related to ritual worship, a tool used in the spread of religion used by people, and important figures in religion. The objects created by humans to support daily worship processes such as "Islamic dress", with the addition “Islamic” attached with word meant that the item was used to carry out religious orders based on the Qur’an and hadith.

### (4) Religious Construction

The religious building is a building that is used for the benefit of religion created by humans. An example of religious construction is:

“Had low domes and high minarets”.

The term "low domes" is a building created by humans as a decoration of mosques being synonymous with Islamic culture. Its position is attached to the mosque used as greatness or place echoed by the call to prayer so that the sound of the muezzin can be heard since the tower is usually a tall building. Domes means a

concave shape whose distinguishing characteristic is that the concavity faces downward (noun.shape)

(<https://vvv.sederet.com/translate.php>). Domes are often seen in mosque buildings as places of worship for Muslims. Hence, domes are included in the category of religious construction.

### (5) Religious activities

Religious activities include the activities carried out related to religion, but not part of religious rituals. In other words, this category is different from the special religious activities such as the rituals in worship. An example of religious activities is:

“The Prophet Muhammad receives the first revelations of the Quran in Mecca and, two years later, begins to preach”.

The term “preach” means to deliver a sermon. The expressions, actors, and objects of preach activities are all religious terms. The term cannot be mixed with special religious activities above (no. 8) because religious activities are more general in religion. Special religious activities are worshipping activities that have certain terms and conditions.

There were 1 (one) term added by the researcher to complete the existing terms, namely owner of religion. Islamic religious text was dominated by religious personage. Religious personages are the names of people consisting of names that are closely related to the spread of Islam. They were well-known in the Islamic world through the literature and the Encyclopedia of Islam. There were many names and personal pronouns that appeared in the book of Islam: A Short History.

The data showed the classification of the religious term based on how much impact the Arabic language had in the book of Islam: A Short History.

The Arabic language was dominant in religious term consisting of 10 (ten) types while non-Arabic was less dominant ones consisting of 5 (five) types. It was proven by many Arabic root words used in English religious text. It was not only in this book but also found in other Islamic texts and articles. According to the researcher, there was a tendency of importing cultural values of Islam to the target readers. Importing values and faith could be done through language and particularly through the use of cultural terms regarding worship, rituals, and pillars of Islam. The table showed a significant number of borrowing in the religious term. It implied that the teaching of Islam was dominated by Arabic terms. It was reasonable because the source of this teaching was in Arabic. It was an inevitable dogma. Number 1-10 were those eloquently influenced by Arabic while the remaining ones were not significantly influenced by Arabic.

## Conclusion

There are 10 religious terms proposed by Newmark (1998) adapted by Nida (1961), in which one term is added by Alghamdy (2016) namely a religious site, a term that distinguishes from religious construction in terms of its nature. The next researcher, Yulianita (2017) adds 3 (three) new religious terms, namely religious history, religious activity, and religious memorial. Based on the result of the research, there is 1 (one) new term, namely owner of religion. The new term (owner of the religion) is proposed for there is a mismatch between the existing term (supernatural being) and its example. A term “supernatural being” puts an example “Allah”. According to the researcher, Allah is not the creature, but he is the creator of all in this Universe. He is not a being but the off-creator of all beings. Allah excluded from the term supernatural being and is given the new term

“the owner of the religion”. If there are new variations of the available terms, there will be more possibility for the terms to have their own approach when studied in translation research. It is conveyed since this research is a small part of the researcher’s dissertation on the Translation Model of Islamic religious terms. This research will be more perfect if it is continued with a comprehensive discussion of the aspects of translation, technique, and its ideology. Based on the terms used, the reader can draw conclusions about the origin of the term and the message behind the term. Then, after doing the analysis, the religious term is classified into two, namely Arabic and non-Arabic. The treasury and strength of those religious terms have been proven the Islamic scientific literature by maintaining these terms even though they have been translated into many languages. The religious term is also popularized as its origin by many writers as they want to maintain the message, and basically it is not easy to translate them. New terms found will add to the treasury of the existing religious cultures.

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