

INVESTIGATING THE DIFFICULTIES AND STRATEGIES OF THE EFL STUDENTS IN TRANSLATING INDONESIAN ENGLISH TEXT: A CASE STUDY AT ENGLISH DEPARTMENT OF IAIN LANGSA

Muslem¹ ; Syukrina² ; Wahidah³

^{1,2,3.} Institut Agama Islam Negeri Langsa Aceh, Indonesia

muslemabubakar@iainlangsa.ac.id, ssyukrina63@gmail.com,

wahidah@iainlangsa.ac.id

Received
June 06, 2021

Revised
November 10, 2021

Accepted
November 20, 2021

Abstract

This research entitles "Investigating the Difficulties and Strategies of the EFL Students in Translating Indonesian-English Text". The objectives of this research were to investigate the difficulties experienced by the EFL students at the English Department of IAIN Langsa and to discover the strategies applied by them in the Indonesian-English translation. A qualitative approach was employed as the method of this research and the subjects were involving 10 sixth semester students majoring in English Education at IAIN Langsa. There were two instruments used to gather the data namely test and interview. From the outcomes of the two data, it was acquired that the students had difficulties related to religious vocabularies/terms, grammar, equivalence, and difficulties in assorting the long sentence. Meanwhile, based on the outcomes of the interview were also procured that the students employed three strategies to overcome the difficulties in the text translation, namely 1). Natural Borrowing Strategy, (2). Adaptation Strategy, and (3). Literal Translation Strategy. The students contended that these strategies were appropriate and simple for them to employ it in superintending the problems during the translation process.

Keywords: Difficulty, EFL Students, Strategy, Translation

INTRODUCTION

Translation is one of the essential assets in comprehending a language. It is a medium to apprehend communication between diverse nations and cultures both on knowledge, science, amusement, and others. As Basnett (2002) explained that translation is crucial to comprehend an urgently distinct world.



People in different parts of the world can communicate easily by translation. The communication that is undertaken can take the form of verbal communication or written.

In several aspects, for instance in the academic purview, translation possesses an exceedingly momentous role, moreover for EFL students both in the form of oral and writing. When students would like to pour their ideas from Indonesian into English, for instance, they must apprehend first regarding the translation so that their translation outcomes are following the aims and objectives to be conveyed. Therefore, the translation should be domineered particularly by EFL students apart from the four foundation skills, namely Listening, Speaking, Reading, and also Writing. This is also to make students' mastery of foreign language runs fluently, as desired. In the implementation, many universities study translation, particularly in language majors. State Institute of Islamic Studies (IAIN) Langsa is one of the institutes that implement translation courses, especially for the English Education Department. There are three levels of the translation courses that the students must take; Translation I is about basic translation, Translation II regarding the theory of translation (method/technique/strategy in translation), and Translation III concerning the translation of idiomatic expression. In this course, the students are anticipated to be able to convey meanings to the target language from the source language both from Indonesian into English and vice-versa. It is crucial to distribute knowledge or information to people who do not comprehend a source language.

However, translation is not simple to be done. Most of the students at the English Department of IAIN Langsa confront plenty of problems in the translation process. Based on the researchers' experience and also a preliminary interview with several students from the distinct semester, the students frequently experience difficulty while translating particularly from Indonesian into English, even though the students have passed translation 1 in the fourth semester and translation II in the fifth semester. The difficulties students encounter include not mastering grammar, in diction, lack of vocabulary, unable to compose long sentences, and in translating words or certain terms.

Definition of Translation

Many definitions are presented by experts regarding translation, such as Hoed (2011) defines translation as a one-way process, namely from the source language into the translation of the target language. Thus, the target language is a "derivative" of the source language. Without the source language, there will be no target language. Without the source text, there will never be a target text.

Larson (1984) elucidated translation as the transfer of meaning from the source language to the target language through a three-step approach, namely: First, learning the lexicon, grammar structure, communication situation, and cultural context of the text of source language. Second, analyzing the source language text to discover its meaning. Third, re-expressing the equal meaning employing the appropriate lexicon and grammatical structure in the target language.

Fundamentally, translation is the process of conveying messages from a source language to target language. As indicated by Newmark (1988: 5) "Translation is rendering the meaning of a text into another language in a way that the author intended the text." In the process of redirecting this message, many matters must be envisaged because the process of delivering messages requires many supporters of other disciplines to procure messages like those intended by the source-language text. Regarding this, Herman (2016) also commented on translation that it is the changing process from a language (Source Language) into another language (Target Language). It functions to assist the people of such target language texts to apprehend the native writer's message from the source of the language. In the words of the researcher, the translation process is crucial in the education sphere to expose thoughts to new knowledge and to discover the translation quality that originates from another language.

However, in the translation activity, it is not only concerning students' proficiencies in comprehending the source language text, but also the capability to rewrite the messages obtained into the target language. A student is presumed to be accurate in translating a text if the message can be properly and correctly transmitted to the target language in the source language. The outcome of a great translation is a translation that is appropriate both semantic (meaning) and in terms of the language, the structure employed. Bell (1991) states that translation is a product/result of the translation process.

Types of Translation

The variety of translation can be discerned from several facets, namely facet of language involved, facet of translation objective, facet of translation final outcome, facet of media or method employed for translation, and facet of translation direction. First, translation is discerned from the language facet involved. From this aspect Jacobson (1992), a translator from Czechoslovakia divides the various translations into three: intra-lingual translation, inter-lingual translation, and inter-semiotic translation. Intra-lingual translation is the verbal signal interpretation by employing other signals from the equal language. Inter-lingual translation is the verbal signal interpretation by

employing several other languages. While semiotic translation is the verbal signal interpretation by employing signs of a non-verbal sign system.

Second, translation is discerned from the facet of objective. According to Brislin (1976), based on Casagrande's formula, translation can be divided into four types: pragmatic, aesthetic-poetic, ethnographic, and linguistic.

- a. *Pragmatic translation* is the translation that emphasizes accuracy, particularly for documents technique;
- b. *Aesthetic-poetic translation* is the translation that is prioritizing emotions, feelings, and aesthetic impacts as in the translation of poetry;
- c. *Ethnographic translation* is the translation prioritizing the presentation of the cultural context of the source language into the cultural context of the target language; and
- d. *The linguistic translation* is the translation prioritizing linguistic equivalence in language source into the target language.

Third, if it is discerned from the facet of objectives and orientation, the variety of translation can be divided into two groups, namely: translation oriented to the source language and translation oriented to the target language. Larson (1984) mentioned that literal translation refers to translation that is oriented towards the source language, while those that are oriented towards the target language are called idiomatic translation.

Fourth, when viewed from the media involved in translation, several most recent translators divide the variety of translations into two: oral translation and written translation. This written translation is usually meant by translation. Meanwhile, oral translation is called interpretation. Finally, from the facet of the direction of translation, the translation can be divided into two: a) translation from a foreign language into the mother tongue, and b) translation from the mother tongue into a foreign language. The translation generally prevails to the first direction of translation, namely from a foreign language into the mother tongue. While the second direction of translation, namely from the mother tongue into a foreign language, is termed as inverse translation or service translation (Baker, 2000).

Process of Translation

In general, the translation process is divided into three stages. According to Sakri (2005), the stages are called as the stage of understanding the text, the stage of translating the text, and the stage of improving the results of the translation of the text. In the first stage, the translator apprehends the content of the text as a whole, which emphasizes each part of the text. Each word is learned its meaning because a word can have various meanings depending on

its link in the structure of the sentence or paragraph in the text.

After studying the text carefully and apprehending the message what the next stage wants to convey is the translation of the text into the target language, so that the message can be conveyed properly. The final stage is the improvement of the translation result which is called "refinement". The results of the translation are reviewed from the perspective of TL. SL phrases and sentence patterns must be replaced with TL sentence patterns so that readers feel the translation is the original language, not as a translation.

Difficulties of Translation

Soemarno (1988) states that a translator will confront sundry difficulties in his/her duties, for instance, difficulties related to meaning, such as lexical meaning, grammatical meaning, contextual or situational meaning, textual meaning, and socio-cultural meaning. Several of the meanings are easily translatable and some are highly difficult or even untranslatable. The meanings that are difficult to translate are usually those related to socio-culture. In addition to difficulties related to meaning, translators may also be encountered with difficulties related to the material being translated, for instance, materials related to literary texts, such as difficulties in translating jokes, proverbs, and some figurative languages related to certain socio-culture, so frequently the value and sense of beauty in ST are lost in the TT or at least a stiff and bland feeling appears in the translation (Hartono, 2013). Nida (1975) states that there are five problems in translation, namely:

a. Ecological Culture

Two languages spoken in two countries that are located far apart and have distinct natural conditions will have distinct vocabularies, concerning seasons, weather, flora, fauna, and so forth. For instance: *pancuran* (Indonesian) and *shower* (English). The word "*pancuran*" has no English equivalent, and neither does the word "*shower*" have its Indonesian equivalent. These two words certainly cannot be matched with one another.

b. Material Culture

Every country has a distinct material culture. Material culture can be in the form of food, drink, means of transportation, objects employed daily, clothing, and buildings. For instance: *Stone water jar* (UK) and *kendi* (Indonesia). *Stone water jar* is employed to gain water from the well. *Kendi* is employed like a filler of drinking water. Therefore, each *stone water jar* and *kendi* has a divergent meaning, so the two terms do not correspond.

c. Religious Culture

The distinctions in religion between the two nations engender

distinction in vocabulary between the two languages concerned. For example: *Lebaran* (a holiday following Ramadan, the fasting month in the Islamic calendar, also known as *Idul Fitri*). The word *Lebaran* has no English equivalent, so the word is regarded difficult to be translated.

d. Social Culture

Terms related to social cultures, such as the terms kinship, marriage, work, amusements, games, sports, etc. are terms that are not simple to translate, for instance: *midodareni* (Java). The term *midodareni* describes a cultural event in Javanese customs, namely a ritual event in marriage. On this occasion, the bride and groom were decorated in such a way and isolated from the groom. In reality, British society does not have such cultural events, so English also does not accommodate a vocabulary that describes these events.

e. Linguistic Culture

The particular characteristics possessed by the language involved in translation can also engender obstacles in translation, such as differences in semantic and structural systems regarding phonology, morphology, syntax, and lexical. For instance: When a man stays with a girl when does **she** say how much it costs? ... Does **she** say she loves **him**? ... Yes, if **he** wants **her** to. (Jika seorang laki-laki bercengkerama dengan seorang gadis bilakah **dia** mengatakan harganya? ... apakah dia mengatakan bahwa **dia** mencintainya? ... Dia mengatakannya kalau **dia** mau). Here the word *dia* refers to both a man and a girl, so that the reader/listener of the translated text has difficulty understanding the text which contains double-referenced words. Regarding the problems of translation, Basuki (2013) also gained that the difficulties in translation can be discovered by analyzing the errors and mistakes created by the translator.

Strategies of Translation

The translation strategy includes investigating, utilizing reason, and employing skills to accomplish problems that may arise in the translation activity. With the methods elected by the translator, it is probably that the translator will still encounter problems in the translation process. According to Molina & Albir (2002), the translation strategy is a procedure employed by translators to settle troubles that appear during the translation activity with a peculiar purpose. According to Suryawinata & Hariyanto (2003), the translation strategy is a translator's tactic of translating a word or group of words, or perhaps a full sentence if the sentence cannot be broken down into smaller units for translation. The concept of strategy in question refers to the technique

previously described by the researcher because at the micro-level, the example described by Suryawinata occurs. The following are several of the strategies that can be utilized in translation:

a. Natural Borrowing Strategy

The natural borrowing strategy is carried out by maintaining SL in the translated text (TL). However, borrowing is accompanied by pronunciation adjustments in TL. The findings above show that the two terms are known in TL, only with the pronunciation adapted to the TL. Example: *kuliner* “culinary”, *sate* “satay”.

b. Pure Borrowing Strategy

The pure borrowing strategy is carried out by keeping the SL the same as the TL text. Considering that the term translated is a cultural term, there are 2 possibilities, namely (1) the cultural concept in TL is well known or found in SL texts, (2) the cultural concept in TL is not known in SL, so additional information is needed. Example: *Batik* “Batik”, *warung* “warung”, *jadah* “jadah”.

c. Reduction Strategy

This strategy is carried out by removing it partially without distorting the meaning. Example: In “the grilled sticky rice cakes known as *jadah*” which is translated to “*jadah bakar*” using reduction techniques. The phrase “the grilled sticky rice cakes” was omitted because the meaning was deemed sufficient to be represented by “*jadah bakar*”.

d. Adaptation Strategy

This strategy is known as cultural adaptation. This was done to replace the term culture in SL with cultural terms that are more familiarly known in the TL. Example:

- Pushcarts in SL are known as “*kereta dorong*”. The term “*gerobak dorong*” is more familiar to target text readers.
- Snack refers to “*makanan ringan*”, while in TL there is a more familiar term, namely “*camilan*”.

e. Literal Translation Strategy

In this example, the translator is performing a literal technique. This technique is done by adjusting the language rules in TL. As in the phrase: *teh jahe panas*, means “hot ginger tea”. *Teh* “tea”, *jahe* “ginger”, *panas* “hot” ; In the SL the head is front, while in the TL the modifier is placed first.

RESEARCH METHOD

This research employed a qualitative method as the method of the research. A qualitative study could be intended to record a situation, event, or

circumstance. Fraenkel and Wallen (2012) illustrate that qualitative research is research that investigates the relationship situations, activities, qualities, or materials. Therefore, the researchers would like to describe students' difficulties in the translation process in translating Indonesian into English, and the strategies applied by them in the process of translating Indonesian into English. The researchers gathered and analyzed the data without experimental manipulation, then concluded supported the data analysis. The election of this method was to procure detailed data about the difficulties and strategies applied by students through their translation results.

The research was conducted at IAIN Langsa in Aceh Province. IAIN Langsa is a state Islamic Institute in Langsa that has various fields of study that can be taken by prospective students. Several study programs are divided into several faculties, namely the Tarbiyah and Teachers' Training Faculty, the Ushuluddin Faculty, the Sharia Faculty, the Faculty of Economics, and Islamic Business. However, in this research, the researchers chose Tarbiyah and Teachers' Training Faculty, exactly English Education Department as a place where the research held. This place was elected by establishing the suitability of this research, which the researchers encountered the research problem regarding translation difficulty that related to research object the researchers required.

Qualitative research is research that intends to comprehend phenomena about what is experienced by research subjects in a holistic (comprehensive, inseparable) manner and employing descriptions in a particular context by utilizing various natural methods. Research subjects are individuals, objects, or organisms that are employed as information required in accumulating research data. Another term for the research subject is the participant or respondent, namely the person who participates or provides the information required in research data collection.

The subjects of this research were the students at the sixth-semester of the English Department in IAIN Langsa. The researchers used the purposive sampling technique by taking ten students as the participants and based on the consideration that the students had already taken translation I and II. In this research, the researchers employed two sorts of instruments to gather the data, namely documentation and interview. Documentation is meant as an instrument to acquire the data within the type of written sources or documenters such as books, daily notes, magazines, etc. On the other hand, documentation is the documents that are required for something or that attach evidence of something. In this research, the researchers gained the documents by translation result.

Interview is one technique that can be employed to accumulate research data. In addition, it can be also asserted that interview is an event or a process of interaction between interviewer and sources of information or the person being interviewed (interviewee) through direct communication. Yusuf (2017) gains that interview is face to face conversation between the interviewer and the source of the information where the interviewer asks directly about the object under study and has been designed before. In this research, interview was employed to procure the supporting data regarding the difficulties and the strategies used by students within the translation process.

In this research, the researchers gained the documentation from the results of students' translation. The students were assigned to translate the religious story from Indonesian into English entitled "Kelebihan Ayat Kursi" taken from the application "Kisah Islam Terlengkap" developed by Studio Hidayah. The students' translation results are utilized to advocate the researchers to gain several information related to the translation difficulties encountered by the students during translating process.

Interview as a method in this research to accumulate data and employed to procure the supporting data. There are three types of interview methods. They are structured interview, semi-structured interview, and unstructured interview. In this study, the researchers employed semi-structured interview so that the communicative situation was produced. This semi-structured interview was employed to acquire the supporting data related to the difficulties and the strategies implemented by the sixth-semester students of IAIN Langsa within the translation process.

To collect the data, the researchers implemented the procedures as follows: Firstly, the researchers prepared and distributed the text to be translated by the students. Secondly, the researchers directed the students in translating the text. Thirdly, the researchers asked the students to translate the text from Indonesian into English. After the students finish translating the text, the researchers told the students to gather their answer results. Then the researchers interviewed the students on the other days about their difficulties and strategies they employed when translating the text. The researchers called them one by one and also recorded their views about the text translation process. Finally, the researchers transcribed and then analyzed the text translation and the interview outcomes. To analyze the data, the researchers compiled the data from the students' translation results and interviews. The researchers analyzed data of the students' translation results based on the theory of translation. The researchers also described the students' difficulties and strategies in translating the Indonesian text into English gained from the

interview. Finally, the researchers drew inference based on the data analysis of documentation and Interview.

RESULTS AND DISCUSSIONS

This research was conducted on May 26th until June 04th, 2021. The researchers carried out several series of activities during the research, such as distributing material related to the research, asking the students to carry out the instructions given, and finally conducting interviews with several participants regarding the implementation of the research that had been carried out.

The Findings from the Documentation

From the documentation of the student translation results, the researchers discovered the students' difficulties in translating the text by analyzing the errors or mistakes that the students made. The text is in Indonesian entitled "Kelebihan Ayat Kursi" and the story is taken from the "Kisah Islam Terlengkap" application. The researchers conducted a test on May 26th, 2021. The Participants were prohibited to use google translate, but were allowed to look up the dictionary during translation activities. Nida (1975) states that there were five difficulties in translation, namely Ecological Culture, Material Culture, Religious Culture, Social Culture, and Linguistic Culture. Therefore, the researchers would like to discover the participants's translation difficulties first by analyzing their errors in the text.

The result showed that there were several difficulties that the students encountered in the translation. Before describing the data sample created by the participants, the researchers will describe each of their sentences in the following translated text.

Dari Anas bin Malik r.a. berkata, "Rasulullah Saw. bersabda: Apabila seseorang dari umatku membaca ayat Kursi 12 kali, kemudian dia berwudhu dan mengerjakan solat subuh, niscaya Allah akan menjaganya dari kejahatan syaitan dan derajatnya sama dengan orang yang membaca seluruh Alquran sebanyak tiga kali, dan pada hari kiamat ia akan diberi mahkota dari cahaya yang menyinari semua penghuni dunia."

Table 1. The Translation Results

Participants	The Translation of Students
P1 (MS)	From anas bin malik <u>are</u> . Said, "messenger of god. <u>Saying:</u> when a man of my people reads <u>the kursi verse</u> twelve times, then <u>he wails</u> and works <u>the solat of the morning</u> ,

Participants	The Translation of Students
	god will guard him from the evil of the devil and <u>his dignity the same as that of the man who reads the whole Koran three times</u> and on the judgment day <u>he</u> will be crowned with the light which shines upon all the inhabitants of the world."
P2 (MAF)	From Anas bin Malik r.a. said, "Rasulullah SAW said: When someone from my people <u>recite the verse Chair</u> 12 times, then <u>he</u> performs ablution and performs the dawn prayer, undoubtedly Allah will protect <u>him</u> from the evil of Satan and his degree is the same as those who are recite the entire Koran three times, and on the Day of Resurrection <u>he</u> will be crowned from the light shining on all the inhabitants of the world".
P3 (LMS)	From Anas bin malik r.a. said, "rasulullah SAW. Stated: when one of my <u>umat read the ayat kursi</u> 12 times, and then she/he <u>take</u> ablution and <u>do fajr prayer</u> , Allah will protect him/her from the evil things and <u>place his/her position as same as the person</u> who <u>read</u> the qur'an three times, and on the day of judgement he/she <u>will given</u> a crown from the light which <u>shine</u> the whole world"
P4 (KR)	From Anas bin Malik r.a. remarked, "Rasulullah SAW <u>decree</u> : If one of <u>my huminity read Ayat Kursi</u> twelve times, then he/she <u>perform</u> wudhu and dawn prayer, Allah will protect <u>them</u> from crime of devil and <u>the degree same as</u> someone who <u>read</u> the whole Qur'an three times, and on the judgement day <u>they</u> will be given crown from light who <u>brighten</u> the entire world".
P5 (SSBB)	From Anas bin Malik r.a said, Rasulullah Saw, said: <u>if somebody of my subuh pray</u> , Allah will keep <u>him</u> from <u>syaiton</u> and <u>his seat like as people</u> who <u>read</u> all of holy qur'an <u>most</u> 3 times, and in the dooms day <u>he will give</u> the crown <u>for</u> light which <u>shine</u> all of <u>human being</u> in the world.
P6 (LN)	From Anas bin Malik r.a said " <u>the messenger of SAW</u> , said: When someone from <u>my veins read ayahlt Kursi</u> 12 Times, then <u>he Wudhu</u> and does <u>shalat shubuh</u> , Allah keep <u>him</u> safe from <u>devil mischief</u> and <u>same degree with the people who reading through the whole Al-Qur'an</u> three Times and <u>at the end day he</u> will be crowned a light that shines into the whole world.
P7 (NPA)	From Anas bin Malik r.a said that "Rasulullah SAW <u>says</u> : If one of my people <u>read</u> the Kursi Verse for 12 times, then <u>he wudhu'</u> and <u>do subuh prayer</u> , certainly Allah will keep <u>him</u>

Participants	The Translation of Students
	from <u>syaithan</u> wickidness and <u>his degree equal with who is that read all of qur'an for 3 times</u> . And in the judgment day he will given the crown from the light that <u>brighten all of occupant</u> in the world.
P8 (NF)	From Anas bin Malik R.a. said, "Rasulullah Saw" said: If someone from my people <u>read the verse chair</u> 12 times, then <u>he</u> did ablution and did the dawn prayers, surely Allah will keep <u>him</u> from devil's evil and <u>are the same</u> with the people who read the Qur'an three times. And on the Day of judgment day <u>he</u> will be given a <u>crown from the light up it all the resident</u> in the world."
P9 (MA)	From anas bin malik r.a said: rasulullah said: if one <u>on</u> my people <u>read the kursi verse</u> 12 times, and then <u>she ablution</u> and <u>do the subuh prayer</u> . Surely Allah will take care of <u>him</u> from devil's evil and <u>are the same</u> with the people who read the Qur'an three times. <u>on the day of judgment day Allah will be crowned from the light shining</u> all the inhabitants of the world.
P10 (SF)	From Anas bin Malik r.a. said, "Rasulullah SAW said: When someone from my people <u>recite the verse Chair</u> 12 times, then <u>he</u> performs ablution and performs the dawn prayer, undoubtedly Allah will protect <u>him</u> from the evil of Satan and <u>his</u> degree is the same as those who are recite the entire Koran three times, and on the Day of Resurrection <u>he</u> will be crowned from the light shining on all the inhabitants of the world.

Based on the translated sentences above, the participants created several errors. First, the change of the word "r.a (radhiallahu'anhu)" into to be "are". It should be translated with "May Allah be pleased with him" or it can also be put with the same term as the source text, namely "r.a". Then, the words "Rasulullah Saw" changed into "the messenger of SAW" by the sixth participant. It should be translated into "the Messenger of Allah (May peace be upon him)" or it can also be translated like the source text namely "Rasulullah Saw". Third, the errors were made by some participants gramatically in translating "bersabda" into "saying", "decree", and "says". it should be translated into "decreed" or "said" because it ocured in the past so that must employ the verb of past tense. Fourth, the word "umatku", translated by the other participants into "my huminity", "my veins", and "my umat". The words were not suitable with the translation term intended. It should be translated with "my denomination", "my people" or it can also be translated by

employing natural borrowing strategy into "my ummah"

In addition, the errors also occurred grammatically in the word "membaca", some participants translated it into "recite" and "read". It should be added "s" in the end of the words into "recites" or "reads" because it was the singular pronoun "one" and "somebody/someone". Then, there were eight participants were incorrect in translating "Ayat Kursi" into "the kursi verse", "the verse Chair", "the ayat kursi", "ayat kursi", and "ayahtl Kursi". From the translation, it seemed that the participants were confused in translating the term "Ayat Kursi". It was proved that there were several versions that have translated by them. The meaning of the word "Kursi" in the text was "Throne" not "Chair", which means that the verse explained regarding the throne of Allah. Therefore, it should be translated into "the Throne Verse" or "the Verse of Throne".

Furthermore, the next error was in the word "dia", seven participants translated it into "he" or "she" only, while grammatically it was mistaken, because the word "dia" here referred to both "he" and "she" not only one of them. Therefore, it can be put into "he/she". Then, there were 4 participants made error in translating the term "berwudhu" into "wail", "wudhu", and "ablution" that it should be translated into "take/perfom/do ablution". However, "s/es" must also be added to the verb because the subject was a pronoun of singular third person (he/she) so that it should be translated into "performs/takes/does ablution".

Additionally, three participants translated "salat Subuh" into "the solat of the morning", "subuh pray", and "shalat subuh". It should be translated into "the dawn prayer" that referred to the prayer begins at true dawn and ends at sunrise. Nevertheless, it can also be accepted if the participants translated into "the Subuh prayer", because the translation was based on the strategy of pure borrowing which means the word was pure adopted from the source language. Moreover, the mistakes made by the participants grammatically such as in the personal pronoun "nya" in the word "menjaganya", they translated it "him" and "them". It should be changed into "him" and "her" in the phrase because it referred to the subject "he" and "she" so that not only put "him" or "her", but "him" and also "her" (him/her), while the word "menjaga" can be translated into "protect", "guard", "keep", and "take care of". Then, there were also grammatical mistakes regarding the possessive pronoun "nya" in the word "derajatnya". Most of the participants only put "his", grammatically it should also be put "her" because the subject was "he/she" so that it must be translated into "his/her..." that referred to not only to a man but also a woman.

Furthermore, the sentence "...dan derajatnya sama dengan orang yang

membaca seluruh Alquran sebanyak tiga kali,...", should be translated into *"...and his/her degree is same as a person who reads the entire Koran three times,..."*. Meanwhile, there were several participants translated it incorrectly, like participant 1 translated it into *"...and his dignity the same as that of the man who reads the whole Koran three times,..."*, here, she did not enter to be "is" as after "his dignity" as a verb in the sentence.

The third participant translated it into *"...and place his/her position as same as the person who read the qur'an three times,..."*. The phrase "place his/her position" has the inappropriate meaning with the actual intent namely "his degree". In this case, the participant seemed to translate it with the different phrase and searched equivalence with the words. The next errors were after the phrase "place his/her position", she did not also enter to be "is" as a verb of the sentence. Then, in the word "read" should be also added "s" because it referred to "the person" that grammatically was indefinite pronouns.

Then, the fourth participant translated it into *"...and the degree same as someone who read the whole Qur'an three times,..."*. In the translation, the participant should translate it "his/her degree" not "the degree", because the word "degree" referred to possessive pronoun "his/her". Besides, she did not also gain to be "is" as the verb of the sentence, and also "s" in the word "read" as the verb referred to "someone". From these errors, it is obvious that the participants have difficulties in translating, this was evidenced that many mistakes made, especially regarding grammar.

In addition, the fifth participant also made errors in translating the sentence into *"...and his seat like as people who read all of holy Qur'an most 3 times,..."*. The translation "his seat" was very different with the actual intent namely "his/her degree", and it seemed unnatural if translated with the other words. The next mistake was in the word "most" that also had the different meaning with the source text message "sebanyak". It should be translated into "as many as" or can also be omitted at all.

Furthermore, almost the same error also occurred to the sixth participant who translated it into *"...and same degree with the people who reading through the whole Al-Qur'an three Times,..."*, then the seventh participant changed into *"...and his degree equal with who is that read all of Qur'an for 3 times..."*, the eighth participant *"...and are the same with the people who read the Qur'an three times..."*, and the ninth participant translated it into *"...and are the same with the people who read the Qur'an three times..."*. From the translation of this sentence, it can be also discovered that most of the students also experienced troubles in translating the text particularly regarding grammar and equivalence.

Additionally, the sentence, *"...dan pada hari kiamat ia akan diberi mahkota dari*

cahaya yang menyinari semua penghuni dunia" should be translated into "...and on the doomsday he/she will be given a crown from the light that shines upon all the occupants of the world." Nonetheless, there were several participants translated it differently, and also mistaken. The third participant translated it into "...and on the day of judgement he/she will given a crown from the light which shine the whole world." In the sentence, the participant did error grammatically, namely regarding future tense in passive form. It must be added "be" after "will" and then followed by past participle, so that should be translated into "he/she will be given...". Again, the same mistake occurred in the word "shine" that should be added "s" referred to "a crown". Meanwhile, there were some other participants did not add "s" in the word "brighten" to point it.

Then, the fifth participant translated the sentence into "...and in the doomsday he will give the crown for light which shine all of human being in the world." In the translation, she translated it in active form "he will give...", while the intent of source text was in passive form "he/she will be given...". Additionally, the sixth participant translated it into "...and at the end day he will be crowned a light that shines into the whole world. The translation "at the end day" was inappropriate with the actual intent of the source text that should be translated it "on the doomsday" because the meaning was still general not referred to the resurrection day.

Besides, the seventh participant also did the equal error as the previous participant that translated the sentence into "... and on the judgment day he will given the crown from the light that brighten all of occupant in the world." The errors made by her namely concerning future tense in the passive-active form, and present tense in the word "brighten".

Furthermore, the eighth Participant translated it into "... and on the Day of judgment day he will be given a crown from the light up it all the resident in the world." Several mistakes also occurred in the translation of this sentence like the use of the singular pronoun "he" that should be "he/she". Then, in the phrase "all the resident" should the word "resident" also be added "s" to referred "all" not only one.

Moreover, the ninth participant translated into "...on the day of judgment day Allah will be crowned from the light shining all the inhabitants of the world." This translation was absolutely wrong because the intent of the word "ia" was referred to "he/she" (human) not God (Allah). From these translation results, the participants still seemed confused or failed in delivering the message from the source text into the target language text.

The Findings from the Interview

The researchers conducted the interview on May 27th until June 04th 2021. The researchers considered the exact time to commit interview with the participants. In the interview, the researchers discovered the difficulties and strategies employed during in the translation process. From the interview results, the researchers discovered several information regarding the difficulties encountered by the participants and strategies that they employed when translating the text. The researchers inquired their opinion concerning the text translation that they had undergone.

From the tenth participants, there were six participants assumed that the text was difficult and there were four participants viewed that the text was moderate. The four participants said that the text was not too difficult and also not too easy to translate, because they also encountered some difficulties in translating the text. Furthermore, the eight participants (1, 2, 4, 5, 6, 8, 9, and 10) revealed that they found difficulties in translating the text because they did not master the vocabularies especially related to the religious terms, and also grammar. Meanwhile, the third participant stated that she had difficulties when determining the appropriate words in the sentences. Then, the seventh participant viewed that she faced the difficulties when translating the long sentences.

Additionally, there were eight participants (1, 3, 4, 5, 6, 7, 8, and 9) that attempted to discover the appropriate words or equivalents to translate when experiencing these difficulties. Meanwhile, the second participant stated that he tried to search the meaning of the difficult words as the solution, and then he asked the others who can translate it well. On the other hand, the tenth participant remarked that she tried to translate it word to word or sentence to sentence.

Futhermore, when the researchers asked them whether employing the certain strategy in the translation process, then all of the participants replied that they utilized the certain strategy in translating the text. From the ten participants, the researchers discovered that there were several strategies they employed within translating the text based on Fitria's Theory. There were five strategies revealed by Fitria, namely Natural Borrowing Strategy, Pure Borrowing Strategy, Reduction Strategy, Adaptation Strategy, and Literal Translation Strategy.

After interviewing the participants, the researchers gain information that they employed three strategies in the translation process, namely natural borrowig strategy, adaptation strategy, and literal translation strategy. There

were two participants (2 and 4) utilized the literal translation strategy and adaptation strategy, one participant (3) employed the natural borrowing strategy and adaptation strategy, and one participant (1) only used one strategy namely adaptation strategy, and there were five participants (6, 7, 8, 9, and 10) that used the literal translation strategy.

Afterward, the researchers would like to discover the reasons of the participants employed these strategies within translating the text. One of them (participant 2) stated that he employed the adaptation strategy because the strategy requires to adapt to the meaning first whether it is appropriate or not, while the literal translation is the original meaning, if it is appropriate, then he did not need to adapt to other meanings. Then, the third participant explained that her reason used the natural borrowing strategy and adaptation strategy because these strategies were easier for her to overcome the translation difficulties than the other strategies. In addition, the first participant viewed that the use of the adaptation strategy was more appropriate, because the strategy should be used in the translation of the text. Meanwhile, other participants (6, 7, 8, 9, 10) considered that the literal translation strategy was easier to overcome the difficulties in the translation process than the other strategies.

Based on the interview results, there were six participants considered that the text was difficult to be translated and four participants viewed that the text was not too easy and not too difficult. From the ten participants that the researchers have interviewed, they revealed that there are several the difficulties they encountered in translating the religious text from Indonesian into English. This is in accordance with Nida's theory asserted that one of problems encountered by a translator is regarding religious culture. Furthermore, based on Fitria's theory concerning strategies within translation, the researchers obtained information from the participants that they employed three strategies in the translation, namely natural borrowing strategy, adaptation strategy, and literal translation strategy.

Discussion

The first question of research was "What are the difficulties experienced by the EFL students at the English Department of IAIN Langsa in translating Indonesian-English?" From the result of the translation employing Islamic text entitled "Kelebihan Ayat Kursi" taken from the application "Kisah Islam Terlengkap", it could be detected that there were several difficulties encountered by the participants through the errors they made in the translation of the text, such as vocabularies related to religious terms, grammar, and

equivalences. Therefore, some of them were failed in transferring the messages from the source text into the target language text.

The difficulties of translation concerning vocabularies related to religious terms, almost all of them seemed confused in transferring the terms, like "Ayat Kursi" into the target language. They translated it into "the kursi verse", "the verse chair", "the ayat kursi", and "ayahtl kursi", no one translated it into "the Throne Verse" or "the Verse of Throne". Then regarding grammar like in the word "dia", most of the participants only translated into "he" or "she", while the intent of the text was for both of them. Besides, in the words "dia akan diberi...", some of the participants translated it into "he will give...", and "he will given...", that should be changed into "he/she will be given...", "be" must be added because it is the tense of future in the form of passive sentence.

Additionally, from the interview results were also discovered that the participants experienced several difficulties within the translation process. The ten participants had difficulties when they translated the certain vocabularies particularly regarding religious terms, related to grammar, determining the appropriate words or equivalents. Besides, they asserted that they also experienced difficulties in conceiving the long sentence. Moreover, the participants rarely employed vocabularies related to religious terms in daily life so that they got confused when translating the text. In addition, the vocabularies could not be translated directly employing the dictionary or google translate. Eventually, they attempted to translate it until the meaning was deemed appropriate according to the original text message.

In line with this study, the participants in the previous research by Shirien Gaffar Mohammed also experienced difficulties in translation. The dominant difficulties they encountered were because of the factors related to language including terms, structures, and concepts. In addition, factors not related to language include the sanctity of religious texts. Therefore, the teachers were proposed to inure the students concerning concepts, terms, and also structures of religious and legal texts translation. Besides, the teachers were also suggested to enclose these text materials into the course of translation.

The second question of research inquired "What are the strategies applied by the EFL students at the English Department of IAIN Langsa in translating Indonesian-English?" Based on the interview results, the researchers procured the information regarding the strategies that the participants employed during translating the text. Based on Fitria's theory, they utilised three strategies when encountered difficulties in translating the text, namely: adaptation strategy, literal translation strategy, and natural borrowing strategy. They assumed that the use these strategies because they were simple to apply and also in

accordance with the difficulties they experience so that it assisted them in translating the text.

Furthermore, there were two strategies not employed in the translation of the text within this research, namely pure borrowing strategy and reduction strategy because they employed the translation strategies depend on the difficulties they experienced and also they were familiar with the participants before. In contrast to this study, previous research conducted by Abdelwahed Benghoufal to the third-year English students discovered that there were several strategies they applied to face the difficulties in translation. The instruments he applied were questionnaire and the result of the text translation. The research outcomes indicated that there were several strategies employed by the students as a solution in superintending difficulties in translation, namely guessing the context significance, employing the approximate synonym, or conniving it blank.

CONCLUSION

Based on the outcomes of this research, the researchers concluded several regards concerning the difficulties experienced and the strategies employed by the students in translating text from Indonesian into English. From the students' translation texts were obtained that there were several difficulties they encountered such as regarding religious vocabularies/terms, grammar, and equivalents. These difficulties can be detected by analyzing the errors they made in the translation. Afterwards, through the interview outcomes, it was also procured the additional data regarding the difficulties in the translation namely difficult in assorting the long sentences. They gained that the lack of knowledge and seldom employing the certain vocabularies like religious terms in daily life that make them difficult in translating the text.

Additionally, the outcomes from the interviews were also discovered that in overcoming the difficulties the students employed several strategies from Tira Nur Fitria theory, namely natural borrowing strategy, adaptation strategy, and literal translation strategy. They also claimed that the use of these strategies were appropriate and simple for them to apply it in superintending the problems during translation process.

REFERENCES

- Baker, M. (2000). *Routledge encyclopedia of translation studies* (eds). London: Routledge.
- Basnett, S. (2002). *Translation studies*. Routledge: London and New York.
- Basuki, (2013). *Investigating Students' Difficulties In Translating Indonesian Text Into English In The Fifth Semester Students Of English Education Program Of Muhammadiyah University Of Purworejo In The Academic Year Of 2013/2014*. Purworejo: Muhammadiyah University of Purworejo.
- Bell, R. T. (1991). *Translation and translating: Theory and practice*. London: Longman.
- Brislin, R. W. (1976). *Translation: Application and Research*, (eds). New York: Gardner Press Inc.
- Fitria, T. N. (2012). *Masalah dan strategi menerjemahkan istilah budaya*. Surakarta: ITB Surakarta.
- Fraenkel, J., et.al. (2012). *How to design and evaluate research in education*. New York: McGraw-Hill.
- Hartono, R. (2013). *Pengantar ilmu menerjemah (Teori dan praktek penerjemahan (A Handbook for translator*. Edisi Revisi. Semarang: Cipta Prima Nusantara Semarang.
- Herman, (2016). *The method of translation and practices*. Deutschland/Germany: LAP Lambert.
- Hoed, B.H. (2011). *Penerjemah, penerjemahan, terjemahan, dan dinamika budaya: Menatap peran penerjemahan pada masa lalu di nusantara*. Jakarta: Universitas Indonesia.
- Larson, M. L. (1984). *Meaning-based translation*. New York: University Press of America.
- Jacobson, R. (1992). "On Linguistic Aspects of Translation," in Rainer Schulte and John Biguenet, (eds.), *Theories of translation: An anthology essays from Dryden to Derrida*. Chicago: The University of Chicago Press.
- Nababan, M. R. (2003). *Teori menerjemah bahasa inggris*. Yogyakarta: Pustaka Pelajar.
- Newmark, P. (1998). *A text book of translation*. Hong Kong: Pearson Education Limited.
- Newmark, P. (1988). *A textbook of translation*. USA: Prentice Hall International.
- Nida, E. (1975). *Language structure and translation*. California: Standford University Press.
- Sakri, A. (2005). *Ikhwal menerjemahkan*. Bandung: ITB.
- Soemarno, (1988). "Hubungan antara Lama Belajar dalam Bidang Penerjemahan 'Jenis Kelamin, Kemampuan Berbahasa Inggris' dan Tipe-tipe Kesilapan Terjemahan dari Bahasa Inggris ke dalam Bahasa Indonesia". *Unpublished Disertation*. Malang: Institut Keguruan dan Ilmu Pendidikan Malang.
- Suryawinata, Z., & Hariyanto, S. (2003) *Translation: Bahasan teori & penuntun praktis menerjemahkan*. Yogyakarta: Kanisius.

Yusuf, A. M. (2017). *Metode penelitian kuantitatif, kualitatif, dan penelitian gabungan*. Jakarta: PT Fajar Interpretama Mandiri