

Religious Terms and Their Translation Strategies in the Novel: English into Indonesian

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Abstract

In bridging two different languages, the changing meaning component is unavoidable caused of many aspects faced by the translator, especially when he/she deals with religious terms. Therefore, this study aimed at investigating the types of religious terms and the strategies of translation applied by the translator in translating religious terms in the novel from English into Indonesian. The data were taken from the novel under entitles “The Da Vinci Code” and its translation under the same entitles. Moreover, the data were classified into the types of religious terms based on the theory proposed by Al-Ghamdi (2016) and the strategies of translation were further identified used the translation strategy proposed by Vinay and Dalbernet (1995). Furthermore, this study employed a descriptive qualitative research since the analysis was conducted in descriptively. The findings show that there found 11 types of religious terms in the novel; The translator applied six strategies of translation in translating religious terms from English into Indonesian; and The translator’s orientation tends to the target readers.

Keywords: *Translation; Translations strategy; Religious terms.*

I. Introduction

There is no words are identical and share same meaning components, therefore, the translator’s abilities of linguistic and culture systems of two respective languages are very important. Nowadays, one of the challenging tasks for a translator is when he/she is facing with a special term (i.e. religious term). As we shall see, it deals with the bilingual meaning components that somehow difficult to guest and understand to the people outside its culture. Realizing to this, we need some strategies in regard to produce a good translation and to avoid the information gap during the process of translation. Therefore, the source language message can be transferred in accurate, readable, and acceptable to the target language text.

The aimed of this study is to investigate how the religious terms in the novel “The Da Vinci Code” have been translated and the strategies of translation applied by the

translator in translating religious terms from English into Indonesian. Based on the background of study, there are two objectives of this current research to be examined. More specifically, to identify the types of religious terms and to analyse the translation strategies applied by the translator in translating religious terms from English into Indonesian in the novel under entitles “The Da Vinci Code” and its translation.

Based on the introduction above, there are two problems as formulated:

1. What are the types of religious terms found in the novel under entitles “The Da Vinci Code”?
2. What are the strategies of translation applied by the translator in translating religious terms from English into Indonesian in the novel under entitles “The Da Vinci Code”?

Theoretical Framework

A. Religious Terms

Religious term is defined as a word or phrase usually used to describe a religious concept. According to Nida (1964: 147) religious term includes those feature which are represent an adjustment to ‘supernatural’ phenomenon, i.e. the supernatural term of ‘God’. Moreover, it refers to words related to religious spiritual, clerical, holy, sectarian, moral, devout, sacred, pious, theological, doctrinal, pontifical, devotional, divine, supernatural, believing, faithful, canonical, ecclesiastical, God-fearing, and godly (dictionary.com).

Accordingly, religious term is the essential beliefs and culture of the owning the original text (Al-Ghamdi, 2016: 1). Moreover, he classified the religious terms into 11 types. More specifically, first, it is the part of theology concerned with death, judgment and the final destiny of the soul as well as humankind in English called eschatology. It also includes the all aspects of the Deity’s intervention in this life by the God’s power that is superior to human abilities, such as divine punishments or blessings. Second, moral (moral is a message that is conveyed to be learned from a story or event that concerned to the distinction between right and wrong approved, i.e. generosity and braveness) and ethical (a moral attitudes such as the way of speaking, living, clothing and so on). Third, all objects such as pulpits, veils and etc. that used to serve a religious purpose is categorized to religious artifacts. However, in most cases are also features of the material culture that invent for different usage. Especially the objects that created and modified by people which significant to the historicity to the religion. Fourth, any building used for religious purposes such as a mosque, temple, church or surround sacred locations (i.e. the well of *Zamzam* - the holy water in Mecca) will be considered as a religious construction. Fifth, anything that happens that is of importance to a religion or religious personality is considered to be religious events. It is a significant event that happened to religious personalities whether it

was natural (i.e. the birth of the Prophet Ishmael) or miraculous (i.e. and there exploded the well of *Zamzam*, by *Allah's* grace). Sixth, a religious group refers to subgroup of people who practice the same religion and they are share the same religious belief. In addition, each group usually shares common rituals that are prescribed in their religion by a ¹*guru* or a prophet who hold the same brotherhood. For examples the religious groups: 'Christians' and 'polytheists'. Seventh, someone who sacrifices his life or something great value for many people is a figure that most prominently in the strange eventful history of a certain religion is called religious personage. As we shall see, this term is divided into two: 1) Proper names of religious personages (i.e. Prophet Muhammad, Abraham, and Sarah) and 2) Generic nouns of religious personages (i.e. Messenger of *Allah* and the slaughterer). Eighth, a special place that often visited by pilgrims is considered to be a religious site, such as the oldest and holiest Cities in the world that is important for Muslims (*the Haram*). Ninth, the specialized religious activities are related to prescribe rituals of a religion. Sometimes, it share similar connotations in other religions but in different expressions, such as, the term that is share, even though it have different conceptual and context of both Christianity and Islam (i.e. the Arab's Pilgrimage). Tenth, anything that is not a physical world i.e. the creator of the universe (God) is considered to be a supernatural being. Eleventh, the term that refers to the revealing of some form of the truth or knowledge through communication with a deity or other supernatural entity such as 'Qur'an' and 'Hadith' are considered as the terms of revelation.

B. Translation Strategy

According to Vinay and Dalbarnet (1995: 31) in some translation tasks it may possible to transpose the source language message element by element into the target language, because it is based on either (i) parallel categories which case we can speak of structural parallelism, or (ii) on parallel concepts, which are the result of metalinguistic parallelisms. In such case, they define two general translation strategies: direct translation (borrowing, calque, and literal translation) and oblique translation (transposition, modulation, equivalence, and adaptation).

¹ *Guru*: a Sikh religious teacher or leader (Hornby, 2010: 669)

1. Direct Translation

Direct translation attempts to the possibility to transpose the source language message element by element into the target language texts. Furthermore, this strategy includes borrowing, calque and literal translation as follows.

Procedure 1: Borrowing

The simplest of all translation strategy is called borrowing. By means, it is a strategy which taking the word or expression of the source language straight into the target language “in order to introduce the flavor of the source language culture into a translation” (Vinay and Darbelnet, 1995: 32). In addition, they added that the decision to borrow a source language word or expression is to maintain a source language word in order to introduce an element of local colour is a matter of style and consequently of the message. For instances, the foreign terms such as Mexican words: ‘tequila’ and ‘tortilla’; Russian words: ‘roubles’ and ‘datchas’; or even American English words: ‘dollar’ and ‘party’.

Procedure 2: Calque

Regarding to Vinay and Darbelnet (1995: 32) calque is “a special kind of borrowing whereby a language borrows an expression form of another, but then translates literally each of elements”. Therefore, when a translator dealing with this strategy, he/she is creating or using a neologism in the target language text by adopting the word structure of the source language text. This results to either 1) a lexical calque (which respects the syntactic structure of the target language, whilst introducing a new mode of expression such as the French-English calque ‘*Compliments de la Saison!*’ becomes ‘Compliments of the Season!’ or 2) a structural calque (which introduces new construction into the language (i.e. ‘*thérapie occupationnelle*’ is translated into ‘occupational therapy’. Similar to borrowing, after a period of time, many fixed calques become an integral part of the respective language.

Procedure 3: Literal Translation

Literal translation is usually direct transfer of a 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 the linguistic servitudes of the target language (Vinay and Dalbernet, 1995: 34). They also point out that the most common between two languages of the same family and even more so when they also share the same culture.

Generally, a literal translation is also called ‘word-for-word’ translation. It is achieving a text in target language text that is as correct as it is idiomatic. To point out, it can only be applied with a language that is extremely close in cultural terms and it is acceptable only if the translated text retains the same syntax, meaning and style as the

original text. For example, the French expression '*Qu'etes-vous?*' is translated into 'Where are you?' in English expression.

2. Oblique Translation

According to Vinay and Dalbarnet (1995: 31) oblique translation may happen because of the structural or metalinguistic differences, certain stylistic effects cannot be transposed in the target language without upsetting the syntactic order, or even the lexis. In spite of, it is understood that more complex methods have to be used which at first may look unusual but which nevertheless can be permits a strict control over the reliability of their work. Besides, they added, it attempts to that the message, when translated literally by given another meaning, has no meaning, it is structurally impossible, does not have corresponding expression within the metalinguistic experience of the target language or has a corresponding expression, but not within the same register. In this case, they divided this kind of strategy into four procedures: they are transposition, modulation, equivalence, and adaptation.

Procedure 4: Transposition

Vinay and Dalbarnet (1995: 36) stated that transposition is a strategy which involves replacing one word class with another without changing the meaning of the message. It is a special translation strategy that can be applied within a language. Moreover, it is a change of one part of speech for another (e.g. noun for verb) without changing its sense. It is the change of the grammatical category to another without altering the meaning of the text and it can be phrase into word (higher rank unit into lower unit) or vice-versa. For instance, the French expression '*Après son retour...*' is translated into English expression 'After his return...'. In addition, by referring to the previous example given, it is necessary to replace the expression, even though it does not have the same value. Nevertheless, the translator must choose to carry out a transposition in regard to obtain the fits better into the utterance.

Procedure 5: Modulation

The strategy of translation that attempts to changes of semantic and point of view of the source language text is commonly known as modulation. It is the strategy that "the change can be justified when, although a literal or even transposed, translation results in a grammatically correct, it is considered unsuitable, unidiomatic or awkward in the target language" (Vinay and Dalbarnet, 1995: 36). Moreover, they also distinguished modulation into two majors: free modulation and optional modulation. More specifically, 1) free modulation tends towards a unique solution, a solution which rests upon a habitual train of thought rather than optional. We might take one example of the French expression '*Le*

moment où...’ is translated into the English expression ‘The time when...’; and 2) optional modulation is a strategy which the first one is translated by literally while the second one is modulated. According to Vinay and Dalbarnet (1995: 37) “the type of modulation which turns a negative source language expression into a positive target language expression is more often than not optional, even though this is closely linked with the structure of each language”. As we shall see on the example ‘*Il est facile de démontrer*’ is translated into ‘It is not difficult to show’.

Procedure 6: Equivalence

Equivalence refers to cases where language describes the same context situation by different stylistic or structural means. It is a translation strategy that uses a completely different expression to transmit the same reality. According to Vinay and Dalbarnet (1995: 38) “we have repeatedly stressed that one and the same situation can be rendered by two texts using completely different stylistic and structural methods which dealing with the method which produces equivalents texts”. However, the changing of a form of word class frequently occurs in the target language, but can be acceptable to the target languages as long as not far from the context meaning. Generally, the translator applied equivalence strategy when he/she is facing two different texts in which completely having different stylistic and structural methods. For example a French expression for cry of pain ‘*Aie!*’ is translated into ‘Ouch!’ into English expression. In another cases, for instances, the onomatopoeia of animal’s sounds, i.e. the two animal sounds of ‘*cocorico*’ and ‘*miaou*’ are translated into ‘cock-a-doodle-do’ and ‘miaow’ in English expressions. In addition, it is also frequently applied to the idiom ‘*parler à travers son chapeau*’ which then translated into ‘To talk through one’s hat’.

Procedure 7: Adaptation

Adaptation is the strategy in some cases where the type of situation being referred to by the source language message is unknown in the target language culture (Vinay and Darbarnet, 1995: 39). Besides, it is also called cultural substitution or cultural equivalent, a source target cultural element that replaces the original text with one that is better suited to the culture of the target language. It achieves a more familiar and comprehensive text and involves changing the cultural reference when a situation in the source language culture does not exist in the target language culture. For example, the term ‘*Tour de France*’ (a typically French sport) is translated into ‘cricket’ in English expression.

II. Methods

The data of this current study were taken from a novel was written by an American novelist named Brown (2003) under entitles “The Da Vinci Code”. Meanwhile, the secondary data is its translation (under the same entitle) was done by a professional translator named Nimpoeno (2013). Moreover, it is a mystery detective fiction novel that explores the last descendant of Jesus Christ and Mary Magdalene. This novel was chosen because of a phenomenon of cultural gap found in its translation, the translation of religious terms in particular.

The documentation method was applied in this study. Nevertheless, there were several steps followed in collected data. In further, the data were collected through note taking by reading the whole novel, English and Indonesian. To point out, it is important to notice every sentence, particularly the terms related to religious terms during reading the novel. After those following steps, the data were then classified accordance to their types of religious terms that suggested by Al-Ghamdi (2016). After that, each data would be analyzed what strategies implemented by the translator in translating religious terms from English into Indonesian used the theory proposed by Vinay and Dalbernet (1995).

III. Findings and Discussion

This section would be examined two matters related to the problems of the study. First, what are the types of religious terms found in the novel under entitles “The Da Vinci Code”. Second, it dealt with strategies of translation applied by the translator in translating the religious terms. Furthermore, they would be explained as follows.

3.1 Types of Religious Terms

There are 98 data considered as religious terms found in the novel under entitled “The Da Vinci Code”. Those data are then classified based on each type below.

As mentioned previously, the first types of religious term is called eschatology. One of the example is the word ‘resurrected’ literally means ‘*dihidupkan kembali*’ (the one who was died has an opportunity to life one more time; It is commonly known as ‘*mati suri*’) in the target culture. In this case, the translator dealt with ‘*dibangkitkan kembali*’ (refers to someone who is asleep then he/she is awakened from his/her sleep) in the target language text. Moreover, the terms such as ‘the will of god’, ‘divine intervention’, ‘the end of the days’ and miracle are classified into eschatology terms found in the novel.

Accordingly, there are 4 data considered as moral and ethical criteria found in the novel (‘sin’, ‘original sin’, faith, and ‘merciful’. Let us take a look closer to the word sin. Sin is an offence against God or against religious or moral law: the Bible says that stealing

is a sin (Hornby, 2010: 1385). In such case, it is include against divine law of God. However, by referring to the novel, the ethical criteria term of 'sin' is translated into '*dosa*' in the target text. Based on this context of situation, its translation is appropriated to the source language text since Silas has confessed to Sister Sandrine (a nun of Saint-Sulpice church) for disturbing her, because it was not the right time to visiting a church by the night.

In English, there is a terminology used to determine anything that used to serve a religious purpose and it commonly known as religious artifacts. For instances, the terms such as '*crux gemmata*', 'The Last Supper', 'the mitre', and 'cilice'. Moreover, let us examined one example of the religious artifact namely a '*crux gemmata*'. It is a kind of jewelry. It is a form of cross typical of Early Christian and medieval art, where the cross, at least its front side, is principally decorated with jewels and it has engraved image of the Crucifixion of Jesus or other subjects in the reverse side. Its decorative embellishment was especially common and the jewelled cross is a specific type that was represented in paint, mosaic, carved ivory and other media (Wikipedia, 2020). At the time of transition era (Middle Ages or medieval period) a *crux gemmata* has been restricted to crowns and other coronation.

Let us considered to a public building that usually used by Christians for worshipping their God is called a church. In English culture, a church is categorized into religious construction. According to Hornby (2010: 250) church is a building where Christians go to worship: a church tower. Accordingly, there are five types of church. First, Basilica is commonly used to describe a Roman public building. Generally, it is located in the forum of a Roman town. Second, Cathedral is the main church of a district, under the care of bishop (a priest is a high rank), i.e. St. Paul's Cathedral (Hornby, 2010: 222). Third, pilgrimage church is a church to which pilgrimages are regularly made, or a church along a pilgrimage route, often located at the tomb of a saints, or holding icons or relics to which miraculous properties are ascribed, the site of Marian apparitions, etc (Wikipedia, 2010). Fourth, it is the main building in a Christian monastery or abbey, so called a conventional church. Fifth, it is a church where the daily office of worshipping which maintained by a college of cannons is called a collegiate church. In addition, there are also some terms that categorized into religious constructions found in the novel: 'sanctuary', 'pagan temple', 'altar', and 'temple church'.

Religious events are indicating to anything that happens is of importance to a religion or religious personality. Moreover, it is a significant event that happened to

religious personalities whether it was natural (i.e. the birth of the Prophet Ishmael) or miraculous (i.e. and there exploded the well of *Zamzam*, by *Allah's* grace).

As we concern to the religious group, there are six terms found in the novel such as 'the heathens', 'Christian', 'Chatolic saints', 'the Priory of Sion', 'Knights Templar', and 'the Buddhist'. One of the best example that would be explores as further is the word 'Christian'. Christian is a person who believes in the teachings of Jesus Christ or has been baptized in a Christian church (Hornby, 2010: 248). As we can see the religious group of Christian is translated by adding a specific information into '*penganut Kristen*' in its translation. Religious group itself refers to subgroup of people who practice the same religion and they are share the same religious belief.

The term culture has some limits, for that in religion there is a terminology how to describe the term that considered as a figure who valuables to the religion. In English, this term is called religious personage. In Pagan religion however, there is a religious personage that they are often called as the God of Nature, Baphomet. It is a figure to have the head of a goat but in some descriptions the pentagram symbol is said to appear on its head. It is a figure that believed by Pagans as their god and it is the god of the witches and came from Pan, the god of nature. In addition, it is associated to a Sabbatic Goat's image. Another religious personages found in the novel: 'Jesus', 'Maria Magdalene', 'Noah', and 'Isis' are translated into '*Yesus*', '*Maria Magdalena*', '*Nuh*', and '*Isis*' in the target language text.

The eighth type of religious term suggested by Al-Ghamdi known as religious sites. For example, the terms 'Sheshach' or sometimes it mentioned as Babylon. According to Kings James Dictionary (2019) this only occurs in (Jeremiah 25: 26; 51: 41) where it is evidently used as synonym for either Babylon or Babylonia. Babylon was located along the Euphrates River. It was established around 1792 to 1750 under Amorite king Hammurabi after he conquered neighboring city-states. Some scholars believe that the legendary Tower of Babel may have been inspired by a real-life ziggurat temple built to honor Marduk, the patron god of Babylon (²*history.com*).

To point out, the special things that are always done in similar ways for certain times of a person's life in English is called specialized religious activities. For example, the special religious activity of mass (the Roman Chatolic church) refers to a ceremony held in memory of the last meal that Christ had with his disciples (Hornby, 2010: 912). Mass is a

² <https://www.dictionary.com/browse/religious>

main ceremony held by Catholic church, breads and vines are presented as sacrament by then changed into Christ presence (KBBI, 2012: 920).

Supernatural being refers to anything that is corporate to the supernatural powers but nevertheless argued by believers to exist, include immaterial beings. For that, the word God is classified into the supernatural being. Moreover, God is the being or spirit that is whorshiped and believed to have created the universe. In some religions, the concept of God is a being and spirit who is believed to have power over a particular part of nature or who believed to represent a particular quality (Hornby, 2010: 642). In Islam, the concept of the supernatural being of God (The Almighty *Allah*) is either Male nor Female but He is a ³*Zat* that cannot be extended by human beings.

One of a collection of sacred texts or scriptures of Christian religion found in the novel is Bible. It comprises of the Old Testament and the New Testament. Regarding to Hornby (2010: 128) the bible is the holy book of the Jewish religion, consisting of Torah (the law), the Prophets and the writings. In addition, there are the other sacred texts mentioned in the novel, such as 'Psalms', 'the Old Testament', 'the book of Job' and so on.

3.2 The Translation Strategy Applied by the Translator

Based on the observation, the translator applied six strategies in translating religious terms. More specifically, they were borrowing, literal translation, transposition, modulation, equivalence and adaptation. Furthermore, they would be explained extremely as follows.

1. Borrowing

It is a strategy which taking the word or expression of the source language text straight into the target language text. It is purposed to introduce the flavor of the source language culture into the target language text. Like to the phenomenon in translating the term 'Pyramid' is translated by natural borrowing in the target language texts into '*Piramida*'.

SL : "The late French president who had commissioned the *Pyramid* was said to have suffered from a 'Pharaoh complex'." (Brown, 2003: 32)

TL : "Almarhum presiden Perancis yang memerintahkan pembangunan *Piramida* itu dikatakan menderita 'Sindrom Pharaoh'." (Nimpoeno, 2013: 37)

As we regard to the religious construction above, the term 'Pyramid' is translated into '*Piramida*' in the target language text. Moreover, it is a large building with a square or

³ *Zat* is a physically form of the Almighty God (*Allah*) - (KBBI. 2014: 1570)

triangular base and slopping sides that meet in point at the top (Hornby, 2010: 1196). Based on the history, the ancient Egyptians were built this construction as places to bury their kings and queens (Pharaoh). However, some scholars believed that this construction was built because the Pharaoh wants to see the physical of the Mose's God.

Based on the data, it merely shows that the word 'Pyramid' is translated by adjusting the spelling of the foreign word into '*Piramida*' in the target language text. In case, the translator has switched the source language spelling according to the target language sound system. As we shall see, in English the word 'pyramid' is spell into /'pɪrəˌmɪd/ switched into /'pɪrəˌmɪdə/ in the target language text.

2. Literal Translation

This kind of strategy attempts to translate word-for-word the source language text into the target language text. For example is the eschatology term 'the end of days' is translated into '*akhir dunia*'.

SL : "The Church calls this transitional period *the End of the Days*." (Brown, 2003: 356)

TL : "Gereja menyebut periode transisi ini sebagai *Akhir Dunia*." (Nimpoeno, 2013: 405)

SL	The	End	of	the	Days
TL	-	<i>Akhir</i>	-	-	<i>Dunia</i>

Accordingly, the religious event of 'the end of the days' is translated word by word in order to maintain the term as closer as to the source text in the target readers. Since the Indonesian order word does not have articles and preposition therefore, the article 'the' and the preposition 'of' were not translated in the target language text.

3. Transposition

In the process of translation, the translator involves one word with another without changing the meaning of the message. This phenomenon can be overtly seen in the translation of the example 'the Crusades' is translated into '*Perang Salib*'.

SL : "That's parts of what *the Crusades* were about." (Brown, 2003: 337)

TL : "Itu bagian dari *Perang Salib*." (Nimpoeno, 2013: 383)

A series of religious wars between Christians and Muslims in order to control the Holy site (a sacred place) is called the crusades. According to the Christian's perspective, this is the place where their leader was born (Jesus Christ). Meanwhile, in Islam it is as the site of ⁴*Isra*' and ⁵*Mi'raj* events of c. 621 C.E.

⁴ *Isra*' means the Prophet Muhammad made a night-time trip to the city of Jerusalem (*Learnreligions.com*).

⁵ *Mi'raj* the Prophet Muhammad made a night-time visited the Al-Aqsa mosque and from there was raised up into heaven.

Based on the data above, there is a grammatical changed because of the differences between two languages result to its grammatical structure in the target language texts. It can be seen from the lower unit rank: the word ‘crusades’ is translated into the higher rank unit: ‘*perang salib*’ in the target readers.

4. Modulation

The changing of point of view from the source language text into the target language text is called modulation in translation.

SL : “There were no female Orthodox rabbis, Catholic priests, nor *Islamic clerics*.”
(Brown, 2003: 171)

TL : “Tidak ada rabi Ortodok perempuan, pastor Katolik perempuan, juga *imam perempuan*.” (Nimpoeno, 2013: 193)

By looking on the data above, it can be assumed that there is modulation phenomenon. It is because the concept of male gender does not present in the target language text. As we shall see, the religious personage of ‘Islamic cleric’ is translated into a specific female leader into ‘*Iman perempuan*’ in its translation. Based on the context of situation, it is appropriated to translate this term into a specific female gender since the writer presented the monotonous female leaders across the religion in the novel. Generally, the word cleric is used to indicating members of clergy (men and female). For example, a female leader in Islam refers to ‘*Ustazah*’ while a male leader is called ‘*Ustaz*’.

5. Equivalence

The language describes in the same context of situation by different stylistic or structural means. This kind of strategy is generally used in daily life and it attempts to ⁸EYD of the target language texts. For example, the term ‘sacrifice’ is translated into ‘*pengorbanan*’ in the target reader.

SL : “Even so, Silas knew, absolution required *sacrifice*.” (Brown, 2003: 25)

TL : “Meskipun begitu, Silas tahu, pengampunan dosa memerlukan *pengorbanan*.”
(Nimpoeno, 2013: 22)

Sacrifice is classified into moral and ethical criteria in English. Based on the example above, it can be seen that the moral attitude of the term ‘sacrifice’ is translated into its literal meaning ‘*pengorbanan*’ in the target language text. According to Hornby (2010:

(Learnreligions.com)

⁶ *Ustazah* is a religion teacher (women) – (KBBI, 2012: 1539)

⁷ *Ustaz* is a religion teacher (men) – (KBBI, 2012: 1539)

⁸ EYD is an abbreviation for *Ejaan Yang Disempurnakan*.

1301) sacrifice refers to give up something that is important or valuable to you in order to get or do something that seems important for yourself or for another.

6. Adaptation

It used in translation when the source language message is unknown in the target language text. For example, the word ‘pilgrim’ is translated into ‘*peziarah*’ in its translation.

SL : “The idea of protection of *pilgrim* was the guise under which the Templars ran their mission.” (Brown, 2003: 214)

TL : “Gagasan melindungi para *peziarah* adalah penyamaran bagi Templar untuk menjalankan misi mereka.” (Nimpoeno, 2013: 243)

Accordingly, the term pilgrim is used to indicate the English settlers who established the Plymouth Colony in Plymouth, Massachusetts (Wikipedia, 2020). It is first established in 17th century that brought by Separatist Puritans, who had fled religious persecution in England, Netherlands. In fact, they held Puritan Calvinist religious (Reformed tradition, Reformed Protestantism). It is a major branch of Protestantism that set down by John Calvin. Nowadays, the word pilgrim is used to indicate a traveler who is on journey to the holy place. At the first place, this term is borrowed from the Latin *peregrines*, however, by the period time this term is replaced into the appropriated word and later it becomes the integral part of the target language texts.

The Frequencies of the Translation Strategy applied by the Translator

No	Translation Strategy	Total	Percentage
1.	Borrowing	35	44,3%
2.	Calque	-	
3.	Literal Translation	8	
4.	Transposition	18	55,6%
5.	Modulation	4	
6.	Equivalence	28	
7.	Adaptation	4	

By looking on the table shown above, the translator’s orientation in translating religious terms tends to the text language texts. It can be overtly seen, it is about (43/44,3%) of the data were direct translation and oblique translation about (54/55,6%) in the target language text.

IV. Conclusion

Based on the discussion, it can be shed light that there are 11 types of religious terms found in the novel. More specifically, they are: eschatology (5), moral and ethical criteria (4), religious artifacts (4), religious constructions (5), religious events (7), religious groups (6), religious personages (37), religious sites (4), specialized religious activities (8), supernatural beings (4), and terms of revelation (13). Moreover, the translator applied six strategies of translation in translated the religious terms from English into Indonesian. Furthermore, the details are borrowing (35), literal translation (8), transposition (18), modulation (4), equivalence (28), and adaptation (4). In addition, the translator orientation tends to the target language texts. As we can see, the translator applied mostly oblique translation (54/55,6%) of the total data in the target reader.

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