

**Investigating the Difficulties and Strategies of The EFL Students in
Translating Indonesian English**
(A Case Study at English Department of IAIN Langsa)

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Abstract

The aims of this study were to investigate the difficulties encountered by the EFL students at English Department of IAIN Langsa, as well as the strategies they utilised in translating Indonesian text into English. This research employed a qualitative approach with the technique applied purposive sampling. The researcher had ten sixth-semester students of English Education majors at IAIN Langsa as the subjects. Documentation and interview were employed as the instruments to collect data. Based on the outcomes of the two data, demonstrated that all of the students experienced difficulties in translating the text. The difficulties they encountered were related to: 1) Vocabularies particularly regarding religious terms, 2) Grammar, (3) Equivalence, and (4) problematic assorting the long sentence. They revealed that the lack of knowledge and seldom employing the certain vocabularies like religious terms in daily life that caused them felt difficult in translating the text. Meanwhile, the output of the interview expressed that the students employed three strategies to superintend the translation difficulties, namely : 1) Natural Borrowing Strategy, (2). Adaptation Strategy, and (3). Literal Translation Strategy. The students gained that these strategies were appropriate and simple for them to apply in overcoming difficulties during the translation process.

Keywords: *Difficulty, Strategy, EFL Students, and Translation*

1. INTRODUCTION

Translation is one of the most crucial assets in learning a language. It is a tool for understanding communication across nations and cultures, as well as information, science, and entertainment. Translation is necessary

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for understanding a totally diverse reality, as Basnett (2002:1) says. People from all around the world may communicate effortlessly thanks to translation. Communication can take the form of spoken or written words.

Translation plays a critical role in a variety of contexts, including academics, and is especially important for EFL students in both oral and written forms. When students want to translate their ideas from Indonesian to English, for example, they must first understand the translation process so that their translation outcomes are consistent with the intended goals and objectives. Apart from the four core skills of Listening, Speaking, Reading, and Writing, translation should be dominated by EFL students in particular. This is important to ensure that students' mastery of a foreign language is fluid and consistent.

Translation, in its most basic form, is the process of conveying messages from one language to another. As Newmark (1988: 5) asserts it, "Translation is the process of translating the meaning of a text into another language in the way that the author of the text intended." Many factors must be considered in the process of transferring this message because the process of delivering messages necessitates the participation of many people from various disciplines in order to get the message across as intended by the source language text. This aids readers of target language texts in understanding the original author's message from the source language. According to the researcher, translation is critical in the sphere of education for exposing ideas to new information and determining the quality of translations from other languages.

However, in the translation task, it is important to include not only the students' comprehension of the source language material, but also their capacity to rewrite the messages in the target language. If the

message can be adequately and correctly communicated to the target language in the source language, a student is presumed to be accurate in translating a text. A superb translation produces a translation that is acceptable both semantically (in terms of meaning) and linguistically (in terms of the structure used). Translation, according to T. Bell (1991: 13), is an outcome of the translation process.

Translation, on the other hand, is a difficult task. In the translation process, the majority of students at IAIN Langsa's English Department face numerous challenges. Despite having passed translation 1 in the fourth semester and translation 2 in the fifth semester, according to the researcher's experience and a preliminary interview with several students from different semesters, students frequently experience difficulty translating, particularly from Indonesian to English. Students struggle with grammar, diction, composing extended phrases, and interpreting words or terms, among other issues.

Given the importance of mastery by English majors in the field of translation, then it was necessary to be learnt more about the issues that arise, specifically the difficulties students face when translating from Indonesian to English and the tactics they take to overcome them. As a result of this condition, the goal of the study was to investigate the difficulties faced by EFL students in the English Department of IAIN Langsa within translating Indonesian into English, as well as the tactics they used in the Indonesian-English translation process.

2. LITERATURE REVIEW

2.1. Definition of Translation

Experts have proposed several theories about translation, such as Hoed's (2011: 59) interpretation of translation as a one-way process, namely from the source language to the target language translation. As a

result, the target language is a "derivative" of the original. There can be no target language without a source language. There will never be target text without source text.

Larson (1984: 3) defines translation as the transfer of meaning from a source language to a target language in three steps: first, studying the lexicon, grammatical structure, communication situation, and cultural context of the source language text; second, studying the target language's lexicon, grammatical structure, communication situation, and cultural context. Second, investigate the meaning of the source language text. Finally, use the relevant lexicon and grammatical structure in the target language to re-express the commonality of meaning. Larson's definition connects meaning to the environment of culture.

In the meanwhile, Repelitawati (2016: 3) defined translation as textual content that incorporates words that form sentences and sentences that constitute a bigger structure in a non-arbitrary manner in conformity with language standards, with a definite communicative aim. Translator refers to any other textual content with the goal of providing something that appears to be identical to original textual content in numerous key areas.

2.2. Difficulties of Translation

A translator will confront a variety of challenges when performing their job, including difficulties with meaning, such as lexical, grammatical, contextual or situational, textual, and socio-cultural meaning (Soemarno, 1988: 19-21). Some meanings are simple to translate, while others are extremely difficult or impossible to do so. Difficult-to-translate meanings are frequently tied to socio-cultural difficulties. Meanwhile, translation has five problems, according to Nida (1975: 68-77):

1. Ecological Culture

Seasons, weather, flora, wildlife, and other vocabulary will differ between two languages spoken in two nations that are far apart and have different natural conditions. "Pancuran" (Indonesian) and "shower" (English) are two examples. The words "pancuran" and "shower" do not have an equivalent in English or Indonesian. These two terms are inextricably linked.

2. Material Culture

Each country's material culture is distinct. Food, drink, modes of transportation, everyday objects, clothing, and structures are all examples of material culture. Consider the following scenario: *Stone water jar* (UK) and *kendi* (Indonesia). *Stone water jar* is used to draw water from a well, while *kendi* is used to fill drinking water bottles. As a result, the two words are incompatible because each *stone water jar* and *kendi* has a different meaning.

3. Religious Culture

Variations in vocabulary between the two languages result from religious differences between the two countries. Take, for instance, *Lebaran* (*the holiday after Ramadan, the month of fasting in the Islamic calendar, also known as Eid*). Because there is no English counterpart for the word *Lebaran*, it is considered difficult to translate.

4. Social Culture

Terms for kinship, marriage, labor, entertainment, games, sports, and other socio-cultural terms, such as *midodareni* (Java), are difficult to translate. *Midodareni* is a Javanese phrase that refers to a cultural event, specifically a marriage ritual. The bride and groom are dressed up and separated from the groom on this special occasion. In fact, because English society lacks such cultural activities, the terminology needed to describe them is unavailable in English.

5. Linguistic Culture

Differences in semantic and structural systems, such as phonology, morphology, syntax, and lexicon, might present barriers in translation. 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. In terms of the problem of translation, Basuki (2013: 4) discovered that challenges in translation might be discovered by evaluating the translator's errors and mistakes.

3.3. Strategies of Translation

Investigating, using reason, and applying abilities to overcome problems that may develop during translation processes are all part of the translation strategy. Even if the translator uses the method he or she prefers, the translator is likely to run into problems during the translation process. Translation strategy, according to Molina and Hurtado Albir (2002: 498-512), is a technique used by translators to handle problems that develop during translation efforts for a specific goal.

Translation strategy, according to Suryawinata and Hariyanto (2003: 64), is a translator's approach for translating words, groups of words, or full sentences if the sentence cannot be broken down into smaller pieces for translation. Because Suryawinata's example happens at the micro level, the strategy notion alluded to is the technique previously defined by the researcher.

The following are some strategies that can be employed in translation:

1. Natural Borrowing Strategy

By keeping the SL in the translated text, the natural borrowing approach is carried out (TL). The borrowing, however, is followed with a change in TL pronunciation. Both names are known in TL, as seen by the findings above, but with a TL pronunciation. For instance, kuliner "culinary" and sate "satay".

2. Pure Borrowing Strategy

The pure borrowing technique is implemented by keeping the SL and TL texts identical. Given that the translated phrase is a cultural term, there are two possibilities: (1) the notion of culture in TL is either known or contained in the TL text, or (2) the concept of culture in TL is unknown, necessitating the provision of further information. For instance: Batik "Batik", warung "warung", jadah "jadah".

3. Reduction Strategy

This strategy is done by removing some of it without destroying the meaning. For instance in phrase "the grilled sticky rice cakes known as jadah" which is translated to "jadah Bakar" using a reduction technique. The phrase "baked sticky rice cake" was made because the meaning was deemed sufficient to be represented by "jadah Bakar".

4. Adaptation Strategy

Cultural adaptation is the term for this method. This is done to replace the term culture in the TL with the more commonly used phrase culture in the TL. For instance:

- 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”.

5. Literal Translation Strategy

The translator is performing a literal strategy in this example. This strategy is done by adjusting the language rules in TL. As in the phrase: *teh jahe panas*, means “hot ginger tea”. *Teh* “tea”, *jahe* “ginger”, hot “*panas*”; In the SL the head is front, while in the TL the modifier is placed first (Tira Nur Fitria, 2012: 7-10).

3. METHODOLOGY

The research approach used in this study was a qualitative method. A qualitative research project could be used to document a situation, event, or circumstance. Furthermore, qualitative research is defined by Fraenkel and Wallen (2012: 459) as study that analyzes the link between circumstances, actions, qualities, or materials. Eventually, the researcher aims to discuss the challenges students face during the translation process, as well as the solutions they employ while translating Indonesian into English. The data was collected and evaluated without any experimental manipulation, and the researcher came to the conclusion that the data analysis was valid. The goal of this strategy is to collect thorough information about students' issues and methods based on the translation outcomes.

The research was conducted at IAIN Langsa particularly in English Department. Students of the sixth semester participated in this study. The researcher used the purposive sampling strategy, selecting 10 students as participants based on the fact that they had already completed the translation 1 and 2 courses. The researcher used two types of devices to collect data in this study: documentation and interviews. Documentation is a tool for gathering information from written sources or documenters

such as books, daily notes, magazines, and so on. In this study, the researcher gathers documentation from the translation outcomes of students.

Meanwhile, one method for gathering research data is to conduct interviews. There are three different sorts of interview techniques. Structured, semi-structured, and unstructured interviews are the three types. The researcher used a semi-structured interview to create the communicative setting in this study. This semi-structured interview was used to gather supporting information about the problems and strategies used by IAIN Langsa sixth-semester students during the translation process.

The researcher used the following procedures to analyze the data: The data from the students' translation outcomes and interviews was first collated by the researcher. Second, the researcher used translation theory to examine data from the students' translation findings. Third, based on the interview, the researcher detailed the students' difficulties and solutions for translating the Indonesian text into English. Finally, the researcher formed conclusions based on the documentation and interview data.

4. RESULTS

4.1. The Findings

The researcher intended to discover the students' difficulties in translating the text by examining the errors or mistakes made by the students from the documentation of their translations. The text was taken from the application "Kisah Islam Terlengkap" and is titled "Kelebihan Ayat Kursi" in Indonesian. On May 26, 2021, she took the test. Participants were not allowed to use Google Translate during the translation exercise, but they were allowed to look up a dictionary.

Furthermore, the researcher would like to first investigate the participants' translation difficulties by examining their textual errors. The findings of this study revealed that the students had a number of issues translating. The researcher will discuss each of the participants' sentences in the following translated text before describing the data sample created by the participants.

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 by the Students

Participants	The Translation of Students
P1 (MS)	From Anas bin Malik are. said, "the messenger of god saying : when a man of my people reads the kursi verse twelve times, then he wails and works the solat of the morning , god will guard him from the evil of the devil and his dignity the same as that of the man who reads the whole Koran three times , and on the judgment day he 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 recite the verse Chair 12 times, then he performs ablution and performs the dawn prayer, undoubtedly Allah will protect him from the evil of satan and his degree is same as those who recite the entire Koran three times, and on the Day of Resurrection he 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 umat read the ayat kursi 12 times, and then she/he take ablution and do fajr prayer , Allah will protect him/her from the evil of devil and place his/her position as same as the person who read the qur'an three times, and on the day of judgement he/she will given a crown from the light which shine the whole world."

P4 (KR)	From Anas bin Malik r.a. remarked, “Rasulullah SAW decree : If one of my huminity read Ayat Kursi twelve times, then he/she perform wudhu and the dawn prayer, Allah will protect them from crime of devil and the degree same as someone who read the whole Qur’an three times, and on the judgement day they will be given crown from light who brighten the entire world.”
P5 (SSBB)	From Anas bin Malik r.a said, Rasulullah Saw, said: if somebody of my subuh pray , Allah will keep him from syaiton and his seat like as people who read all of holy Qur'an most 3 times, and in the doomsday he will give the crown for light which shine all of human being in the world.
P6 (LN)	From Anas bin Malik r.a said " the messenger of SAW , said : When someone from my veins read ayahlt Kursi 12 times, then he Wudhu and does shalat shubuh , Allah keep him safe from devil mischief and same degree with the people who reading through the whole Al-Qur'an three times and at the end day he will be crowned from light that shines into the whole world.
P7 (NPA)	From Anas bin Malik r.a said that "Rasulullah SAW says : If one of my people read the Kursi Verse for 12 times, then he wudhu' and do subuh prayer , certainly Allah will keep him from syaitan wickidness and his degree equal with who is that read all of qur'an for 3 times . And on the judgment day he will given the crown from the light that brighten all of occupant in the world.
P8 (NF)	From Anas bin Malik R.a. said, “Rasulullah Saw” said: If someone from my people read the verse chair 12 times, then he did ablution and did the dawn prayers, surely Allah will keep him from devil’s evil and are the same with the people who read the entire Qur’an three times. And on the Day of judgment day he will be given a crown from the light up it all the resident in the world.”
P9 (MA)	From anas bin malik r.a said: rasulullah saw. said: if one on my people read the kursi verse 12 times, and then she ablution and do the subuh prayer . Surely Allah will take care of him from devil's evil and are the same with the people who read the whole Qur’an three times, and on the day of judgment day Allah will be crowned from the light shining all the inhabitants of the world.
P10 (SF)	From Anas bin Malik r.a. said, “Rasulullah SAW said: When someone from my people recite the verse Chair 12 times, then he performs ablution and performs the dawn prayer, undoubtedly

	<p>Allah will protect him from the evil of satan and his degree is same as those who recite the entire Koran three times, and on the Day of Resurrection he will be crowned from the light shining on all the inhabitants of the world.</p>
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In translating the above sentences, 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 participant 6. 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 occured 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 8 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”, 7 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, 3 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.

Again, 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 the mistake

grammatically 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.

Participant 3 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 here, the participant seemed to try translating 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, participant 4 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”. Beside that, 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

can be seen that the participants have difficulties in translating, this was evidenced that many mistakes made, especially regarding grammar.

Besides, participant 5 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 participant 6 translated it into *"...and same degree with the people who reading through the whole Al-Qur'an three Times,..."*, then participant 7 changed into *"...and his degree equal with who is that read all of qur'an for 3 times..."*, participant 8 *"...and are the same with the people who read the Qur'an three times..."*, and participant 9 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. Participant 3 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, participant 5 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, participant 6 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, participant 7 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, Participant 8 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, participant 9 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 researcher gleaned information from the interview results on the participants' difficulties and strategies for translating the text. The researcher wanted to know what they thought about the text translation they had done. From 10 participants, there were 6 participants assumed that the text was difficult and there were 4 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 felt difficult when translating the text because they did not master the vocabularies especially related to the religious terms, and also grammar. Meanwhile, the participant 3 stated that she had difficulties when determining the appropriate words in the sentences. Then, the participant 7 viewed that she faced the difficulties when translating the long sentence.

Additionally, there were 8 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, participant 2 stated that he tried to search the meaning of the difficult words as the solution, and then he asked to the other people who can translate it well. Then, participant 10 remarked that she tried to translate it word to word or sentence to sentence.

Futhermore, when the researcher 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 10 participants, the researcher discovered that there were several

strategies they employed within translating the text based on Fitria's Theory. There were 5 strategies revealed by Fitria, namely Natural Borrowing Strategy, Pure Borrowing Strategy, Reduction Strategy, Adaptation Strategy, and Literal Translation Strategy.

After interviewing the participants, the researcher got information that they employed 3 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 researcher 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 participant 3 explained that her reason used the natural borrowing strategy and adaptation strategy because these strategies was easier for her to overcome the translation difficulties than the other strategies. In addition, participant 1 viewed that the use of the adaptation strategy was more appropriate, because the strategy should be used in the translation of the text. Meanwhile, 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 6 participants considered that the text was difficult to be translated and 4 participants

viewed that the text was not too easy and not too difficult. From 10 participants that the researcher have interviewed, they revealed that there are several the difficulties they encountered when 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 researcher obtained information from the participants that they employed 3 strategies in the translation, namely natural borrowing strategy, adaptation strategy, and literal translation strategy.

5. DISCUSSION

The results of the translation using the Islamic text "Kelebihan Ayat Kursi" from the application "Kisah Islam Terlengkap" revealed that the participants faced several difficulties as a result of the errors they made in the text translation, such as vocabularies related to religious terms, grammar, and equivalences, causing some of them to fail.

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. Beside that, 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.

Furthermore, it was determined from the interview data that the participants encountered many challenges during the translation process. The ten participants had difficulty translating specific vocabularies, particularly religious phrases, as well as selecting appropriate words or counterparts in grammar. Furthermore, they stated that they had difficulty conceiving the lengthy punishment. The participants rarely used religious words in everyday life, causing them to be perplexed when translating the text. Besides, the vocabulary could not be directly translated using a dictionary or Google translate. They

The second study question was, “What are the strategies applied by the EFL students at the English Department of IAIN Langsa in translating Indonesian-English?”. The researcher gathered information about the tactics used by the participants when translating the text based on the interview results. When faced with challenges in translating the text, they used three tactics, according to Fitria's theory: adaptation strategy, literal translation strategy, and natural borrowing strategy. They regarded that they used these tactics because they were straightforward to implement and also because they were appropriate for the problems they faced in translating the material.

6. CONCLUSION

Based on the outcomes of the findings and discussion, the researcher would like to offer several important conclusions concerning the results of the data collection from the previous chapter. The following is the conclusions:

1. The students experienced several difficulties in translating the religious text from Indonesian into English. The difficulties included vocabularies particularly regarding religious terms, grammar, equivalences, and difficult in arranging the long sentences. They

gained that the lack of knowledge and seldom employing the religious terms in daily life that caused they difficult in translating the text.

2. There were 3 strategies employed by the students in overcoming the difficulties of translation, namely natural borrowing strategy, adaptation strategy, and literal translation strategy. These strategies were appropriate and easy for them to apply it in superintending the problems in translation process.

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