

## Exploring Religious Terms in Islam: Opportunity and Challenge of Teaching and Learning Islam

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**Abstract.** The concept of religious terms are significant for the sake of teaching and learning Islam and pertains to expressions derived predominantly from one or more religious books. This study seeks to delve into the religious terms and expressions present in the book "Islam: A Short History," aiming to scrutinize their types, meanings, and provide examples. Employing a qualitative research approach, the author elaborates on the various religious terms encountered in the book. While previous research has identified and discussed 14 religious terms, it is acknowledged that these terms fall short of encompassing the entire array of religious expressions found in the book. Following a thorough examination of "Islam: A Short History," the author introduces a new term, "owner of the religion," as a necessary addition to address certain religious expressions. This new term emerges from a deliberate departure from the previous term, "supernatural being," due to a perceived misalignment between the type and the provided examples. Furthermore, the research underscores the influence of Arabic on religious terms. Analyzing religious terms in teaching Islam provides significant contributions by fostering understanding, enriching cultural knowledge, and encouraging critical discourse.

**Keywords:** found, teaching & learning, religious term, translation.

### BACKGROUND

Special education is fundamentally not the transmission of information from teachers to students. Teaching that emphasizes a teacher-centered approach has long been abandoned as it is predicted to be unsuccessful (abdillah *et al* 2023). Teaching and learning Islam through the analysis of religious terms present both significant challenges and unique opportunities. The intricate nature of religious terms, deeply rooted in faith, culture, and tradition, poses a challenge in ensuring accurate and culturally sensitive translations. The potential loss of meaning or unintended offense, stemming from the lack of consideration for cultural and spiritual nuances during translation, highlights the need for a careful and nuanced approach in teaching and learning about Islamic concepts. Moreover, the presence of doctrinal differences among various religious traditions adds complexity, requiring a delicate navigation of these disparities. The opportunity lies in leveraging the rich and resilient nature of religious terms to facilitate a profound understanding of Islamic teachings. Educators can explore the historical and contextual significance of these terms, emphasizing linguistic equivalency, theological accuracy, and the preservation of the essence of religious expressions. Collaborating with religious scholars and experts can provide valuable insights, ensuring that teaching materials accurately convey the depth of meaning inherent in Islamic religious terms while respecting cultural sensitivities.

In the context of teaching and learning Islam, the diverse set of religious terms introduces an opportunity to delve into the richness of the Islamic faith. By exploring the meanings, origins, and cultural contexts of these terms, educators can offer students a comprehensive understanding of religious expressions rooted in the Book and Sunnah. The proposed addition of new terms, such as "owner of the religion," opens avenues for discourse and encourages critical thinking in the learning process. This initiative aligns with the broader goal of contributing to cultural encyclopedias and enhancing religious language proficiency. However, the challenges of resistance to change and potential opposition from religious scholars emphasize the importance of a balanced and respectful approach in teaching and learning about Islamic religious terms. Educators can leverage these challenges as opportunities to foster critical discussions, promoting a deeper appreciation for the nuances within the Islamic faith and its linguistic expressions.

Translating religious terms presents intricate challenges deeply rooted in faith, culture, and tradition. These challenges encompass the need for cultural sensitivity, as religious terms are intricately linked to cultural and spiritual contexts. A lack of consideration for these nuances during translation may lead to the loss of meaning or unintentional offense. Additionally, the presence of doctrinal differences among various religious traditions poses a substantial challenge. These differences, reflected in unique terminologies, make translating terms across religious boundaries complex, requiring a delicate navigation of doctrinal disparities. Furthermore, ensuring linguistic equivalency, balancing literal and figurative meanings, maintaining theological accuracy, considering historical and contextual significance, and addressing resistance to change are critical aspects in the translation of religious terms. It demands a nuanced approach that goes beyond linguistic proficiency, necessitating collaboration with religious scholars and experts to ensure accurate and respectful translations.

Successfully overcoming these challenges mandates a comprehensive understanding of both source and target languages, coupled with a profound awareness of cultural and religious contexts. Effective translation often involves close collaboration with religious authorities and experts to navigate the intricacies of religious terminology. It is through such collaborative efforts that translators can strike a delicate balance, preserving the essence and depth of meaning inherent in religious terms while making them accessible and respectful within the target language and cultural framework.

Religious terms encompass expressions related to faith, rituals, activities, and the religious leaders propagating them, all derived from the Book and Sunnah. These expressions are rooted in religious texts, which, according to Hoed (2006: 33), are dominated by themes

from one or more religions. Distinguishing religious expressions from those pertaining to social aspects, the universe, environment, objects, and weather is crucial. Objects become categorized as religious terms when utilized in worship, restricted to specific religious contexts.

The Indonesian Dictionary defines religion as belief in God, trust in the existence of supernatural powers, and animism or dynamism (<http://kbbi.web.id>). Consequently, discussions about religion revolve around matters of trust, beliefs, and the establishment of religion for communal safety. Despite prior research identifying 14 religious terms, it is acknowledged that additional terms are required to comprehensively cover expressions found in the book. This research, focusing on "Islam: A Short History," aims to explore and propose new religious terms, ensuring a more inclusive representation of expressions in the book.

The study aims to enhance cultural encyclopedias, particularly in the realm of religious languages, by offering a detailed classification of religious terms. The primary objective is to contribute to the religious terms' encyclopedia and introduce new, more comprehensive terms. The author suggests a new term, "owner of the religion," as a departure from the existing term "supernatural being," addressing a perceived misalignment between the term and its examples. As part of a dissertation, this research will continue with a translation analysis, examining the impact of various religious terms on translation quality.

In the context of religious culture, 10 terms described by Newmark (1998) and adapted from Nida (1961), along with 1 term by Alghamdy (2016) and 3 by Yulianita (2017), form the basis of the findings. These 14 terms underscore the importance of classifying and explaining each term. However, the research identifies the need for an additional term to comprehensively cover expressions in the book. The proposed new term, "owner of the religion," addresses the perceived mismatch between the type and example, necessitating a separation from the existing term "supernatural being." The research further categorizes the impact of the Arabic language on religious terms into two groups: Arabic and non-Arabic, signifying the significant influence of Arabic on certain terms.

Religious terms fall within Newmark's (1998) cultural term theory, where culture is defined as a way of life specific to a speech community. Focused on religious terms, the study delves into the 14 subs of religious terms, highlighting the challenges associated with assumptions about human matters and divine beings. The inertia of religious terms, resistant to change, poses difficulties in proposing new terms, with potential opposition from religious scholars. Translators of religious texts must exercise caution in word selection due to the inherent risks associated with attempting changes.

Religious terms, originating from holy books, are often borrowed (naturalized) rather than translated, given the risk of deviation and distortion. Internalized culturally and spiritually, these terms maintain their originality when taken directly from the source. While translation may occur based on the target language's interest, it is a delicate process due to the inherent risks. The classification of religious terms into Arabic (naturalized) and non-Arabic is based on the extent of impact the Arabic language has on the terms. Arabic terms retain originality to some extent, reflecting the influence of the holy book's source. The analysis reveals a dual classification of religious terms: Arabic and non-Arabic.

## **THEORETICAL STUDY**

Newmark (1998) proposes a cultural theory that defines culture as the way of life and expressions unique to a specific speech community (Newmark, 1998:120). Drawing inspiration from Nida, he introduces a theory on cultural terms, categorizing them into five types:

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

This research concentrates on religious terms (category 4), as there are 14 subcategories discussed, but many expressions remain unexplored. Religious terms are linked to assumptions about human matters and divine beings, posing challenges as they involve interactions with invisible entities (Keane, 1997). These terms exhibit inertia, resisting change due to their association with risky texts. Introducing new terms is precarious, as religious scholars may express opposing views. Translators of religious texts must exercise caution in word selection.

Religious terms, often derived from holy books, are maintained in their original form to preserve the teachings' authenticity. These terms become culturally and spiritually internalized when spoken or written, originating from their original source. Instead of translating, the common practice is to borrow and naturalize religious terms, given their risk of deviation and distortion (Newmark, 1998:119). This trend is not exclusive to Islam but is observed in other teachings as well, where the common approach is to borrow and naturalize terms.

Religious terms are classified into two categories based on their impact on the Arabic language: Arabic (naturalized) and non-Arabic. Arabic terms maintain originality, even if not

identical to the source. The influence of the holy book is significant, with many terms being Arabic-based. After analysis, two classifications emerge: Arabic and non-Arabic religious terms.

## **RESEARCH METHODOLOGY**

In conducting this qualitative study on religious terms in "Islam: A Short History," the research methodology is designed to provide a deep and nuanced understanding of the types and meanings of these terms. Qualitative research is chosen as it allows for an in-depth exploration and interpretation of the rich context surrounding religious expressions. The primary data source is the book itself, and the analysis involves a systematic examination of the text to identify and categorize various religious terms. The qualitative approach enables the researcher to go beyond numerical data, focusing on the intricacies of meaning, cultural context, and the subjective experiences associated with these terms. Open-ended interviews with experts in Islamic studies or linguistics may also be considered to gain additional insights and perspectives, enhancing the depth of the qualitative analysis.

To ensure rigor in the qualitative research process, the researcher employs a systematic and transparent approach to data collection and analysis. A thorough literature review is conducted to establish a conceptual framework and inform the development of research questions. The identification and categorization of religious terms are conducted through careful and iterative readings of the text, ensuring that the analysis captures the nuances and variations in meaning. The researcher maintains reflexivity throughout the study, acknowledging any potential biases or preconceptions that may influence the interpretation of religious terms. The findings are presented with illustrative examples from the book, providing a comprehensive overview of the religious expressions present. Overall, the qualitative methodology aims to uncover the depth and complexity of religious terms in "Islam: A Short History" through a thoughtful and interpretative lens.

## **RESULT AND DISCUSSION**

The Islamic book "Islam: A Short History" encompasses a diverse range of Religious Cultural Terms, covering aspects closely tied to the Islamic faith such as religious figures, worship activities, tools, buildings, and structures. These terms are classified into ten categories based on Newmark's (1998) theory, originally derived from Nida (1961). Additionally, one term introduced by Alghamdy (2016), three terms by Yulianita (2017), and one term proposed by the present author contribute to a total of 15 terms. Among these, 10 terms exhibit significant

influence from the Arabic language. The subsequent table illustrates the extent of Arabic influence on each religious term, providing insights into which terms are predominantly shaped by Arabic and which ones have a less pronounced Arabic influence.

Classification of Religious Term;

NO	TYPE	DATA	ARABIC	NON-ARABIC	RESULT	
1	RE.	11	7	5	ARABIC	
2	RG.	74	53	23	ARABIC	
3	RP.	238	161	78	ARABIC	
4	SRA.	26	14	13	ARABIC	
5	SB.	2	1	0	ARABIC	
6	TR.	77	53	27	ARABIC	
7	RS.	48	38	13	ARABIC	
8	RH.	25	14	12	ARABIC	
9	RM.	3	3	0	ARABIC	
10	OR.	8	5	4	ARABIC	
11	ESC.	21	2	17	NON	
12	MEC.	22	6	13	NON	
13	ARTF.	7	4	3	NON	
14	KONST.		6	3	4	NON
15	KR.		18	8	11	NON

The data presents a categorization of religious terms based on the extent of influence exerted by the Arabic language in the book "Islam: A Short History." The dominance of Arabic is evident in 10 types of religious terms, while non-Arabic influence is less pronounced, encompassing 5 types. The table underscores the significance of the substantial use of Arabic in religious terminology, conveying the message that Islamic teachings predominantly employ Arabic terms. This prevalence is rationalized by the inherent system where the source of Islamic teachings is rooted in Arabic, making it an unavoidable linguistic framework. Types 1 to 10 represent those significantly influenced by Arabic, whereas the remaining types exhibit a lesser degree of influence from the Arabic language.

#### 1. Religious event

Sacred occurrences encompass all significant happenings within a religious context. These events can include various incidents, phenomena, or extraordinary situations that draw attention, particularly those with profound implications. The criteria for inclusion in this

category involve events related to important religious figures and those that contribute to the propagation of the faith. Hence, supernatural incidents not involving pivotal figures in religion, like the thwarting of Abraha's forces attempting to attack the Ka'bah, do not fall under the classification of religious events. An illustration of such a religious event is exemplified by the conversion of Umar ibn al-Khattab, described as follows: "One of the most dramatic of these conversions was that of Umar ibn al-Khattab, who was devoted to the old paganism." The term "conversions" denotes a spiritual enlightenment leading to a transformative change in an individual's life (<https://vvv.sederet.com/translate.php>). When translated as "change," it signifies a fundamental shift that holds significance for an individual's destiny in both the temporal and eternal realms. Thus, the term "conversion" is aptly placed within the realm of religious events. This event carries profound meaning, especially when it involves a person of importance in Islam. It signifies a crucial turning point in someone's life, transitioning from obscurity to prominence, ultimately marking the beginning of a monumental journey. This transformation heralds the commencement of genuine happiness in both the worldly life and the hereafter—a momentous occurrence for an individual. These events extend beyond the prophets and pertain to various moments in the creation of the Universe, the world, its structures, the celestial realm, and the formation of diverse living beings. They are categorized as religious events due to their instructive nature, offering lessons to humanity about the greatness of ALLAH SWT. Acquiring a deeper understanding of religious terms facilitates a closer connection with God.

## 2. Religious group

This religious group refers to a collective of individuals who share the same faith or religious convictions and understanding. The term "groups" in the Indonesian Dictionary encompasses various meanings, including a gathering of people, animals, or entities, professional or societal associations, clusters like stars or islands, and a unity of identity among people with shared customs and normative systems regulating interpersonal interactions (kbbi.web.id). Therefore, the five interpretations of this term primarily apply to religious groups, especially within the Islamic context. For instance: "was the deity worshipped by the Jews and the Christians." In this context, Jews are defined as individuals belonging to a global community claiming descent from Jacob or those who have converted to it, united by cultural or religious bonds. On the other hand, Christians are those who follow the teachings or embody the qualities and spirit of Jesus Christ (<https://vvv.sederet.com/translate.php>). The terms Jewish and Christian denote expressions of distinct religious groups, representing numerous individuals who share common ideologies and faith, transcending differences in race,

nationality, and other factors. These groups coalesce around the teachings inherited from their ancestors. Religious groups can manifest as schools within a particular religion, adhering to a shared framework derived from the teachings of that school. The followers of these schools persist to this day, dedicated to the teachings of an Imam whom they recognize as the rightful and fitting leader. These groups fall under the classification of religious groups due to their separation from other factions based on differing perspectives on religious principles and varying opinions on rituals and ideology. Such groups wield considerable influence in their communities, and some followers may display heightened sensitivity towards specific religious topics. Additionally, religious groups might encompass tribes within a community, united by shared traditions rooted in the teachings of their forebears. Although lacking a specific guidebook, these tribes adhere to longstanding traditions passed down through generations.

### 3. Religious personage

Within this category, two sub-divisions exist: names of individuals and personal pronouns. Examples of divine figures include: “Muhammad marches on Mecca with a large army of Muslims and their tribal allies & The Prophet Muhammad receives the first revelations of the Quran in Mecca and, two years later, begins to preach”. Prophet refers to an individual who speaks with divine inspiration, acting as an interpreter of the will of God (<https://vvv.sederet.com/translate.php>). This holds a profound religious significance as prophets are not merely leaders but also conveyors of the teachings of the Almighty, guiding humanity. Names associated with Islam fall into this category, representing key figures in the expansion of Islam worldwide. They play a crucial role in translating and actualizing Islamic teachings across diverse cultures and boundaries. Followers recognize them as da'is of Islam following Prophet Muhammad, acknowledging their contributions. In addition to names, generic nouns referring to individuals within the Islamic movement, non-Islamic groups, and subjects of religion, faith, and belief are included in this category. These entities are considered sources of power and dignity by their followers, contributing to the process of Islamic dissemination amidst challenges and infiltrations.

### 4. Specific Religious Practices

This classification encompasses ritual activities prescribed by a religion, consisting of actions with designated worship values and conditions. These activities are ordered to be performed in an organized manner, promising divine favor for those who adhere to them and a threat to those who neglect them. An example of specific religious practices is: “where he prayed, fasted and gave alms to the poor”. Pray involves addressing a deity, prophet, saint, or object of worship and saying a prayer (<https://vvv.sederet.com/translate.php>). This term is



unequivocally a religious expression, and it is acknowledged that the fundamental purpose of human existence is to worship (pray). These rituals come with specified terms and conditions, acceptance by God is contingent upon fulfilling these requirements of time, place, and manner. They form the core of Islamic teachings, representing special rituals with unique rewards from Allah. Rituals differ among religions, each having its distinctive mode of worship that brings followers closer to divine honor. Other rituals within a religion may vary in nature, comprising obligatory, optional, and permissible ones. Specific religious practices rank as the highest rituals based on their significance and the rewards they entail in both the worldly life and the hereafter. These rituals adhere to specific terms and conditions outlined in Islamic teachings, providing clarity and reducing the risk of misinterpretation.

#### 5. Supernatural being

Supernatural being encompass beings or creatures that transcend natural law and exhibit extraordinary characteristics. Examples of otherworldly entities include: "Angel, Jin". Angel refers to a spiritual being attendant upon God (<https://vvv.sederet.com/translate.php>). In contrast to previous research, the author now excludes God Allah SWT from this group. Instead, a new term is introduced: "the owner of the religion," exclusively reserved for Allah SWT. This distinction is made because Allah is not a being but the creator of beings. The position of Allah SWT does not place Him among other supernatural beings; rather, He is the transmitter of teachings and instructions. Angels possess superpowers to manage the Universe and humanity tirelessly. Their role is as servants of Allah SWT, executing His will. Angels hold a revered and honorable status, ranking second only to humans, while Satan occupies the lowest position due to disobedience to Allah SWT.

#### 6. Term of revelation

The term "revelation" encompasses everything that serves as a medium or source through which God imparts enlightenment to humans. This category includes outcomes of human ijtihad, which can serve as a reference for enlightenment in life. An example of revelation terminology is: "The Prophet Muhammad receives the first revelations of the Quran in Mecca and, two years later, begins to preach". Quran denotes the sacred writings of Islam revealed by God to Prophet Muhammad during his life in Mecca and Medina. The Quran serves as a source of Islamic teachings communicated to humans and other creatures. Prophet Muhammad, through whom the Quran was revealed by Gabriel, taught and disseminated the sacred text. Revelation terminology not only encompasses the script of the Quran and Hadith but also the actions and attitudes of Prophet Muhammad SAW. These actions serve as references for Muslims to worship God Allah SWT. Every action performed by the Prophet is

considered a teaching for the Ummah, guiding them on how to behave in all aspects of life. These attitudes are included in revelation terminology because the Prophet's every action represents God's teachings. Therefore, besides the Quran, Hadith, and other references from Ulema, the Prophet's conduct is a sacred example for humanity.

## 7. Religious Sites

Although Nida has provided categories for religious constructions, the category of sacred sites is added because there are religious places in the form of vast areas used for religious activities (such as Mina and Arafat). In other words, religious constructions involve concrete objects or buildings, whereas sacred sites refer to religious places in abstract or open areas not shaped as buildings. According to the Big Dictionary of the Indonesian Language, a site is an area where ancient objects are discovered ([http // kbbi.web.id](http://kbbi.web.id)). Historical regions and cities where historical objects are found, especially those associated with the spread of Islam by important figures, fall into this category. An example of a sacred site is: "The Prophet Muhammad receives the first revelations of the Quran in Mecca and, two years later, begins to preach". The city of Mecca holds historical significance as the birthplace of Islam, where the Ka'bah was constructed, and the city where Prophet Muhammad was born. Mecca has become a religious site. According to the dictionary, Mecca is the joint capital (with Riyadh) of Saudi Arabia, located in western Saudi Arabia, and as the birthplace of Muhammad, it is the holiest city of Islam (<https://vvv.sederet.com/translate.php>). Mecca is included in religious terminology as a specific, Islamic, and historically significant city. Different religions have their own holy cities, and in Islam, "Mecca" is one of the three recommended cities to be visited at least once in a lifetime due to its historical importance, being the birthplace of the Prophet and more. Compared to other cities worldwide, "Mecca" holds a unique status as the holy city for the Ummah. Other cities across Indonesia and various parts of the Muslim world may be proposed as religious cities; for example, "Demak" in Central Java. "Demak" is considered an Islamic and historical city for Muslims due to its role as the starting point for Muslim pioneers spreading Islam culturally and structurally. It served as an Islamic Kingdom that propagated Islam to other regions such as Majapahit and beyond. Therefore, every country has its own religious city, and "religious city" is a term included in the religious terminology.

## 8. Religious History

Religious history encompasses past events related to the development of Islam. According to the Great Dictionary of the Indonesian Language, history refers to genealogy, events, and occurrences in the past, as well as knowledge or descriptions of events and occurrences ([http / kbbi.web.id](http://kbbi.web.id)). Religious history involves the occurrence, knowledge, and

origin of historical events by important figures of Islam in the spread of their teachings. An example of religious history is: “They overcame the Persian army at the Battle of Qadisiyyah (637)”.

#### 9. Religious memorial

Religious commemorations involve names and days associated with historical events in Islam, serving as reminders. An example of a religious commemoration is: “He suppressed the Ashura celebrations in honor of Husain and forbade Iranians to go on the hajj”. Celebrations refer to the public performance of sacraments or solemn ceremonies with appropriate rituals. The Ashura celebration, mentioned in the religious commemoration, is a ceremony commemorating the deaths of Hasan and Husen, the grandchildren of Prophet Muhammad, who were killed in an evil conspiracy, particularly in Shia beliefs. For Shia Muslims, the Ashura celebration holds significant importance, considering it the most significant memorial. In Sunni Islam, Ashura marks the first day of the Islamic calendar, signifying the migration of Prophet Muhammad to Medina, initiating a new life, new preaching, and introducing new terms before and after migration. Differences in surahs, the status of Muhajirin and Ansar, and variations in Quranic verses before and after migration are observed on this day.

#### 10. The owner of religion

The Creator of Religion is the originator of religions embraced by humans, disseminated through messengers and sacred texts. This term exclusively pertains to the creator of the universe, namely Allah SWT, and distinguishes Him from supernatural beings or entities. Allah SWT is excluded from the category of created beings as the true God who created everything. An example of the Creator of Religion is: “Some had come to believe that the High God of their pantheon, al-Lah (whose name simply meant 'the God')”. In Islam, the term for God is Allah SWT, differing from other religions. This distinction is a matter of belief, a highly sensitive topic that Muslims hold deeply in their hearts throughout their lives. While other religions may attribute divinity to figures like Jesus or Buddha, these are considered created beings with inherent limitations. Therefore, Allah SWT is not categorized as a supernatural being but is uniquely designated as "the owner of religion." The data indicates the classification of religious terms (1-10) based on the extent of the impact of the Arabic language in the book *Islam: A Short History*. Arabic language significantly influences religious terms, emphasizing that Islamic teachings predominantly employ Arabic terminology, given that the source of these teachings is inherently linked to the Arabic language.

The five (5) identified religious terms not significantly influenced by the Arabic language provide insights into diverse aspects of religious discourse.

1. Firstly, "Eschatology," encompassing events after life such as death, the day of judgment, heaven, and hell, extends its scope to include occurrences in the world beyond human comprehension, like miracles and divine punishments. The inclusion of the phrase "last days" signifies a meaningful connection to the hereafter, particularly emphasizing the day of judgment.
2. Another distinct term is "Moral and Ethical Criteria," denoting the standards derived from Islamic law, the Qur'an, and Al Hadist, reflecting the guidance of Islamic leaders after Prophet Muhammad's demise. The use of "religious" in this context underscores its intrinsic connection to sacred matters, emphasizing values synonymous with the divine.
3. "Religious Artifacts" refer to human-made objects utilized for religious purposes and worship, exemplified by the prohibition of Islamic dress. These artifacts, seen through archaeological excavations, serve as tangible representations of human skills and are integral to ritual worship.
4. Additionally, "Religious Construction" involves man-made structures created for religious purposes, as depicted by the mention of low domes and high minarets. Domes, a distinctive feature often found in mosque buildings, symbolize the cultural and architectural elements associated with Islamic worship spaces.
5. Lastly, "Religious Activities" capture general religious engagements not confined to specific rituals. Preaching, exemplified by the Prophet Muhammad delivering the first revelations of the Quran, constitutes a broader religious activity. Unlike special religious activities focused on worship rituals, this category encompasses a more general spectrum of religious engagements. The inclusion of the term "Owner of Religion," added by researchers, highlights the unique position of Allah SWT as the creator of religions, distinguishing Him from supernatural beings. This comprehensive analysis demonstrates the diversity within religious terminology, emphasizing the influence of Arabic in ten prominent categories while acknowledging five distinct terms less impacted by the Arabic language. The observed trend suggests a deliberate effort to import cultural values and faith through language, catering to target readers and fostering a deeper understanding of Islam.

## CONCLUSION AND SUGGESTION

Newmark's (1998) proposal on religious terms, initially adapted from Nida (1961) with an additional term introduced by Alghamdy (2016) – namely, "religious site," differentiates from religious construction in its inherent nature. Yulianita (2017) contributes three new religious terms: religious history, religious activity, and religious memorial. In this article, the author introduces a novel term, "owner of religion," addressing a perceived incongruity between the existing term "supernatural being" and the example provided, where "ALLAH" is categorized under "supernatural being." The author argues that ALLAH, as the creator rather than a creature, transcends the definition of a supernatural being and deserves the distinct classification of "the owner of the religion." The existence of diverse terms allows for varied approaches in translation research, forming a small segment of the author's broader dissertation on the Translation Model of Islamic religious terms. The research suggests the need for a comprehensive discussion on translation aspects, techniques, and ideologies to enhance its completeness. The classification of religious terms into Arabic and non-Arabic categories emerges after analyzing their origins and underlying messages. Despite translation into various languages, the wealth and resilience of these religious terms in Islamic scientific literature testify to their significance. Writers popularize these terms to maintain the essence of the message, emphasizing the difficulty in translating them. The introduction of new terms contributes to the enrichment of existing religious cultures.

For further research, the author could consider delving deeper into the practical implications of the introduced term "owner of religion" within the broader context of Islamic teachings. It would be beneficial to explore how this term is received and understood within the Muslim community, both by scholars and the general population. Conducting interviews or surveys to gather perspectives on the appropriateness and effectiveness of the new term could provide valuable insights. Additionally, a comparative analysis of the proposed religious terms across different Islamic cultures and linguistic backgrounds could offer a more comprehensive understanding of their reception and adaptation. Furthermore, the researcher might explore the impact of these religious terms in the context of interfaith dialogue and communication, assessing how effectively they convey the nuanced meanings of Islamic concepts to audiences outside the Muslim community. Finally, addressing the practical challenges faced by translators in rendering these terms accurately and faithfully in various languages could be a valuable avenue for future investigation.

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