

Exploring Translation Strategies: A Content Analysis of the English Translation of the Holy Quran

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ABSTRACT

This study aims to diagnose culture-specific items (CSIs) in the English translation of the Holy Quran and the strategies used to translate the CSIs. Translating CSIs can be demanding because such items have specific meanings in the culture and language in which they exist but not necessarily in others. Considering this fact, the present study investigates the strategies used in the translation of culture-specific items in the English translation of the Holy Quran. To achieve these goals, the descriptive approach is applied to the analysis of the translation of specific items of culture. The descriptive analysis is also used to investigate the translation strategies used therein. The findings of this study indicate that the use of the cultural equivalent strategy was the most frequently applied strategy. The second most frequently applied translation strategies were the descriptive equivalent and thorough translation, followed by transference, functional equivalent, componential analysis, synonymy, modulation, and notes. The results show that the translation strategies are helpful (especially the target-oriented ones) in different ways to convey the meaning of the text from Arabic into English.

1. Introduction

Translation plays a crucial role in introducing history and transferring the culture of an area. It is also illustrated "as the result of a linguistic-textual procedure in which a text in one language is re-contextualized in another". In the re-contextualization, studies on translation demonstrate that there are certain critical points (Munday 2012: 37) that are problematic for translators, especially when dealing with vital cultural texts such as religious texts (Malmkjær 2015: 10). It helps to communicate and exchange information with people from different countries and cultures. Khammyseh argues that translation is one of the traditional communication methods between communities worldwide. (Khammyseh 2005: 9). Jothiraj states that "translation plays an important role in the inter-lingual process of communication" (Jothiraj 2004: 1). Translation is essential for cultures and languages to exchange information. Newmark defines it as a craft in which the same story in another language replaces a written message in a language. According to him, translation is the art of translating what is written or expressed in one language into another with the same message or expression. To accomplish a qualified translation, the translator needs to be

aware of different aspects (Newmark 1988: 2). Many scholars in translation have noticed that the difficulty for a translator is to translate texts which deal with religious concepts and culturally specific items.

Nida indicated that translation is the way of finding natural issues in the TL close to the SL in terms of message and style (Nida 1964: 32). Larson has acknowledged that dealing with religious and cultural items is the most difficult, both in finding equivalence and analyzing the source vocabulary. Among the many challenges for the translator is bringing the SL concept to a deeper meaning in the TL. The main problem is how to give CSIs a significance firmly connected to the particular cultural context (Larson 1998: 23).

Culture plays a considerable role. Snell-Hornby assumed that "Culture refers to all socially conditioned aspects of human life" (Snell-Hornby 1988: 33). Another definition of culture is formulated by Goodenough. For him, culture is "what people have to learn as distinct from their biological heritage, must consist of the end product of learning: knowledge, in a most general, if relative, sense of the term." (Goodenough 1957: 167). By this definition, we should note that culture is not only a material phenomenon; it does not consist of things, people, behavior, or emotions. It is rather the organization of these things. It is the forms of things that people have in their minds, their models for perceiving, relating, and otherwise interpreting them". According to him, if the translator wants to understand a culture, they have to understand that culture is a mixture of belief and knowledge.

The religious text and especially the Holy Quran have played a significant role in human life throughout history to guide human beings towards the right path. Translating religious texts can be a hectic job. When it comes to religious texts like the Holy Quran, it might be even more hectic. The Holy Quran profoundly impacts the human lives of its believers. It spreads spiritual serenity and peace of mind. Lustig and Joline thought that "religion is an important institutional network that binds people to one another" (Lustig and Joline 2003:16). But sometimes believers of Islam (whether they are native or not native speakers of the language) face tremendous difficulty when they want to understand the meaning of a certain linguistic unit, lexis that can be identified as Quranic-specific words/phrases.

This study is aimed to probe Newmark's translation strategies applied to translate cultural items from the SL (Arabic) to the TL (English) used by the English translator to transfer absolute and in-depth intended meanings of the CSI in the Holy Quran. If we examine Newmark's opinion, seventeen strategies may be needed by a translator in translation (Budiman et al., 2023). However, only a few translation strategies are relevant to this translation. They are transference, cultural equivalent, functional equivalent, descriptive equivalent, componential analysis, synonymy, through translation, modulation, and notes (Newmark 1988: 81). These types of translation procedures are usually used to translate cultural terms contained in the text involving Surah Yousuf as a source language. Thus, in the relationship between translation and culture, the strategies offered should be understood as an attempt to make the translation easy to understand by the TR without blurring the message in the text written in the SL.

2. Literature Review

2.1 Translation and Culture

Culture and translation are intimately connected, for understanding the culture translation plays a crucial role. In every nation, multiple cultures reflect how people behave socially, traditionally, and politically and practice their specific languages. Languages have a complex system of communication that humans adapt from different cultural backgrounds. When someone wants to know more about any culture, it is necessary to know about that language. To understand the language, they need to translate it as one might not understand the particular language. Thus, translation fills the gap created by languages, a very important aspect of translation.

Translation is translating a point or text from one language to another. We can also refer to translation as moving something from one place to another. Translation also impacts our real life by transforming other cultures, norms, and traditions into our culture. Translators play a vital role in culture and are mediators between cultures, dedicated to linking the gap that repeatedly hinders effective communication between communities. According to Peter Newmark, "translators have been entrusted the elegant and highly-demanding task of representing cultures for decades" (Newmark 1988: 7). Newmark established connections concerning the relationship between culture and translating. In his book, he regards translation as a process of "representing the meaning of a text into another language in the way that the author planned the text" (Newmark 1988: 5). According to him, although this process has been supposed to be simple, in reality, translators have been facing the complex task of translating and conveying culture for decades, ever since countries began establishing relationships between one another. (Newmark 1988: 7).

In the history of translation studies, translation has been discussed through multiple routes based on practicality and some theoretical aspects. For instance, Catford defined it as "the replacement of textual material in one language by equivalent textual material in another language" (Catford 1965: 20). According to Venuti, translation is "the forcible replacement of the linguistic and cultural difference of the foreign text with a text that will be understandable to the target language reader" (Venuti 1995: 18). Schjoldager stated that "a translation is a text that expresses what another text has expressed in another language" (Schjoldager 2008: 19). Culture is a complex whole that includes knowledge, belief, art, law, morals, customs, and many other capabilities and habits acquired by man as a member of society. The translation is no longer considered a mere cross-linguistic activity but is significantly cross-cultural communication." Since language reflects the way of life and the basic parts of it, the translation process cannot be done without integrating cultural symbols into the construction of meaning. Hassan claimed that a good translation "carries all the ideas of the original as well as its structural and cultural features" (Hassan 2014: 2). Hermanns contributed that translation should be recognized as a cultural act. It is a linguistic-cultural activity involving at least two languages and two cultural traditions. Similarly, translation is not just a verbal act; it is also cultural, which is an act of communication of cultures (Hermanns 1999:22). Later, Hassan emphasized a good translation "is one that carries all the ideas of the original as well as its structural and cultural features" and that "reconstructs the cultural/historical context of the original" (Hassan 2014:2). These statements demonstrate that there is an interaction between

translation and culture, Newmark illustrated that culture in translation competence is “the greatest hurdle to translation, at least the achievement of an accurate and decent translation” (Newmark 2001:328).

Bearing in mind the general alliance among researchers regarding the importance of culture in translation, the translation activity is a question of transferring the correct meaning, and the translator has a productive role in transferring not only the linguistic system of the source text but also the cultural one. As such, it is extremely difficult to draw a borderline between translation and culture as they are inextricably overlaid, and this connection leads to creative translation.

2.2 Culture-Specific Items (CSIs)

Culture-specific items are notions that are specific to a particular culture. These concepts are used in different domains such as flora, fauna, food, clothes, housing, work, leisure, politics, law, and religion in the way of life. These cultural concepts consist of different suggestions and approaches. For the denomination of these concepts, many scholars and linguists employed different names or terms, relatively different definitions were given, and they tried to define some points related to the culture. Still, they not defined even the name of the concept clearly. Scholars refer to different names for these culture-specific items. Newmark uses the term cultural words. (Newmark 1988:327) Christine Nord names them “culturemes” (Nord 1997:9), while in one of the newer studies, focused on the translation of culture-specific items, Mohammad Reza Shah Ahmadi and Fatemeh Nosrati employ a term culture-bound element (Ahmadi and Nosrati 2012:1). After a long time, some scholars prefer the terms “culture-specific item” (Davies 2003:17), others choose cultural words (Newmark 2003:87) or culture-bound phenomena/concepts (Newmark 2003:7). In this study, the term “culture-specific item” is used as the basic term, as well as its abbreviation CSI. However, other synonyms may be used to prevent repetition. “Different scholars define culture-specific items according to their differences and similarities. Meanwhile, Mona Baker (1992) defines specific concepts of culture as “source language words that express concepts unknown in the target culture” (Baker 1992:21). It may relate to religion, kind of food, or social customs. Newmark suggests culture-specific items as cultural words (Newmark 1988:94). He further discussed that in many circumstances, cultural words are somewhat easy to detect in a text because they are closely related to a specific language and unable to translate word by word (Newmark 1988:95). When they cannot be translated literary then he mentioned that the translators usually the purpose is to provide a descriptive-functional equivalent (Newmark 1988:95).

2.3 Translation of CSIs in the Holy Quran

The Holy Quran is the most basic religious book for Muslims. The Quran was revealed to the prophet Muhammad (PBUH). The Quranic corpus, created in an early form of Classical Arabic, is traditionally believed to be a literal transcript of God’s speech and to constitute the earthly production of an uncreated and eternal heavenly original, according to the general view referred to in the Quran itself as “the well-preserved tablet” (al-lawḥ al-mahfūz; Qur’ān 85:22). It has a heartfelt impact on human lives and their believers. It spreads spiritual stability and peace of mind. According to (Lustig and Joline 2003:16), “Religion is an important institutional network that binds people to one another.” Translating Quranic-specific words/phrases is considered a great challenge for translators,

which requires an accurate interpretation and consciousness of the crucial functions of these Quranic-specific words/phrases. Therefore, they must focus on a set of aspects to attain equivalence and render the exact meaning. The translation of the Holy Quran is a debatable process because Arabic is full of cultural-specific concepts with no proper equivalent in other languages; consequently, some equivalents fail to convey their cultural meaning thoroughly. The translation is seen as reconstructing a text into other languages. The Holy Quran mentions it in the Surah of Yousuf: "We have sent it down as an Arabic Quran". The translated text has been simply seen as a commentary, explaining, or paraphrasing of the source text. In general, exact translation never occurs; this can be a basic interpretation of the Holy Quran. In translating the Holy Quran, language, CSI items, and rhetorical features were not inimitable and reproducible in other languages. Translating CSIs is a strenuous task because such elements have special meanings in culture and language.

2.4 Types of Translation

Newmark determines eight types of translation which are:

- Word-for-Word Translation

This is usually indicated as an interlinear translation, with the target language immediately below the source language words. The source language word-order is preserved, and the words are translated singly by their most common meanings, out of context. These words are translated literally. Some of the uses of point-by-point translation are to understand the mechanics of the source language or to create a difficult text as a pre-translation process.

- Literal translation

In this type of translation, the grammatical structures of the source language are changed to the nearest target language equivalent, but the written points remain the same as one another, out of context.

- Faithful translation

This translation attempts to reproduce the original exact meaning within the limitations of the TL grammatical structures. It also conveys cultural words and maintains an unusual degree of grammar and strength in translation. It tries to make the SL author completely loyal to the intent and reality of the text.

- Semantic Translation

Semantic translation takes much of the aesthetic value of the source language text, making sense where appropriate so that there are no implications, wordplay, or repetition roots in the finished version. It may translate less important cultural points by a culturally neutral third or active terms but not by cultural equation, and it may also give the reader more small concessions.

- Adaptation

This is an unrestricted form of translation. It is used mainly for plays and poetry. The themes, characters, and plots are usually preserved, the SL culture is converted to the TL culture, and the text is rewritten (Ahmad 2015: 15).

- Free Translation

The content without a form of the original or the matter without the manner is the production of free translation. It is also known as intra-lingual translation and is usually longer than the original.

- Idiomatic Translation

This type of translation replicates the original message but degrades the depth of meaning by selecting meanings and dialogues that do not exist in the original.

- Communicative Translation

This type of translation replicates the original message but degrades the depth of meaning by selecting meanings and dialogues that do not exist in the original (Newmark 1988: 18).

2.5 Cultural categories

- Ecology

In this type of cultural category, Newmark labels words with some similarities and differences in culture concerning the environment. For example, animals, colors, astronomy, plants, birds, etc. They will also have some geographical features that can normally differ from other cultural terms in that they usually have no political or commercial value.

- Material culture

Material culture is also known as artifacts. In the category of material culture, Newmark included food, clothes, housing, transport, and communications, and also those objects which humans make. For Example, Clothing, atoms, crops, vegetables, jewelry, drugs, planets, etc., food is, for many, the most sensitive and important expression of national culture. The function of the generic clothes terms is approximately constant, indicating the covered body part. Still, the description varies depending on climate and material used, houses and town, and transport.”(Newmark 1988:90)

- Social culture

The social culture is divided by Newmark in two ways. They are work and leisure. For example, Trade, armor, literature, poets, markets, and games.

- Organization

Newmark organizations are divided into five categories: political and administrative conditions, historical conditions, and international conditions. The international community terms usually have recognized translations which are, in fact, through-translations and are now generally known by their acronyms”, religious terms, artistic terms; “the translation of artistic terms referring to movements, processes, and organizations generally depend on the putative knowledge of the readership. For example, adultery, business, corruption, sex, poverty, marriage, divorce, etc” (Newmark 1988: 97).

The categorization of CSIs in Surah Yousuf of the Holy Quran according to Newmark’s classification of culture-specific items (CSIs) is as follows:

Table 1. Newmark Classification of Culture-Specific Items

Arab Word	English Translation	Categories
الْكِتَابِ	book	material culture
الْقَصَصِ	narration	gesture
كَوْكَبًا	stars	ecology
الْقَمَرَ	moon	ecology
إِسْحَاقَ	Ishaq	

أَقْتُلُوا	kill	social culture
الْجَبِّ	pit	ecology
يَلْعَبُ وَ	play	social culture
أَلْحَفِظُونَ	guard	social culture
الذِّئْبُ	wolf	ecology
عِشَاءَ	nightfall	ecology
مَتَاعِنَا	belongings	material culture
مِصْرَ	Egypt	
أَلْفَحْشَاءُ	lewdness	habit
عِبَادِنَا	servant	organization
تَقَدَّ وَ	ripped	social culture
عَذَابُ	punishment	social culture
الْعَزِيزِ	minister	organization
حُبًّا	love	social culture
فَتْنَهَا	slave	organization
سِكِّينًا	knife	material culture
خَمْرًا	wine	material culture
خُبْرًا	bread	material culture
رَأْسِ	head	material culture
السِّجْنِ يَصَاحِبِ	prisoners	organizations
الْمَلِكِ	king	organization
بَقَرَاتٍ	cows	ecology
خُضْرٍ	green	ecology
يَبَسَتْ	dry	ecology
سُنْبُلَاتٍ	grain	material culture
عَصِيرُونَ	juice	material culture
النِّسْوَةِ	women	
الْعَزِيزِ	governor	organization
خَزَائِنِ	treasure	material culture
بِرَحْمَتِنَا	mercy	gestures
الْمُنْزَلِينَ	hospital	habit
رِحَالِهِمْ	camel	ecology

بَابٍ	gate	material culture
حُكْمُ الدَّانِ	sovereignty	organization
الْعَيْرُ	caravan	organization
السِّقَاةُ	bowl	material culture
وَعَاءٌ	bag	material culture
الْحَكَمِيَّةُ	judges	organization
الْقَرْيَةُ	town	material culture
عَيْنُهُ	eyes	
الْبَشِيرُ	news	social culture
رَشْرَأَعٌ	thrown	organization

2.5 Translation Strategies

There are seventeen different kinds of translation strategies classified by Newmark. According to (Gallagher 1996: 31), "translation strategies are the technical devices to convey the message of a text in one language into another". The difference between translation strategies and translation methods discussed by Newmark (1988) is that translation methods relate to whole texts, and translation strategies are used for sentences and smaller language units". The followings are the translation strategies:

- Transference

It is how we convert the source language to the target language and also contains transliteration or transcription. Transference is also known as loan words. There is no transformation in the spelling of the words that have been translated.

- Naturalization

It changes the word SL to its pronunciation, then TL to its original form. Naturalization also adds new connections to external conditions.

- Culture equivalent

In this strategy, SL the cultural word is translated by the target cultural word. The use of the translation of this strategy is limited because it is not accurate. Still, it can be used in general texts, public and publicity, as well as for brief explanations to readers who do not understand the relevant source language culture.

- Functional Equivalent

This approach is the most accurate translating path and uses very neutral cultural points with a new specific term.

- Descriptive equivalent

This strategy works to describe the meaning or function of the source language.

- Synonymy

This method of translation is applied when there is nothing to the same.

- Through-Translation

Through translation is the literal translation of common conflicts, the names of organizations and compound parts.

- **Shifts or Transposition**
This translation strategy involves a change in grammar from SL to TL. This change is done when there is a difference between the structure of the SL and the TL is reasonable.
- **Modulation**
This strategy is used in the translation of sentences, phrases and clauses. Here the translator looked at the message in the source language sentence from a different angle or way of thinking. This strategy is used when translating words with literal meaning does not produce a reasonable translation.
- **Recognized Translation**
The translation process is manifested when the translator uses an authoritative or appropriate translation of an organization's terms.
- **Translation Label**
This strategy is appropriate for translating a new institutional term, and it is a temporary translation of the source language word.
- **Compensation**
This process manifests itself when there is a meaningful loss in one part but compensation in the other part.
- **Componential Analysis**
In this strategy, the source language word is translated into the TL by detailing the components of the meaning of the source language word.
- **Reduction & Expansion**
In this strategy, the elements of the word 'auto' are removed, and the elements of the word are expanded in the target language.
- **Paraphrase**
This strategy appears when cultural words need more explanation.
- **Couplets**
In this strategy, two or more different procedures meet in one translation, couplets, triplets, and quadruplets.
- **Notes**
It is when additional information is added to the cultural words to clarify for readers.

3. Research Methodology

Research methodology is a critical component of any academic investigation, providing a systematic approach to conduct the study and achieve meaningful results. In the context of content analysis analyzing Surah Yousuf of the Holy Quran in accordance with Newmark's translation strategies, a well-defined research methodology becomes even more essential. This methodology outlines how the research was carried out to ensure its reliability, validity, and reproducibility (Ary et al., 2018). To ensure consistency and minimize bias, a clear coding scheme was established, outlining the specific translation strategies used by Newmark and their respective cultural impacts. The researcher was thoroughly trained to apply this coding scheme consistently during the content analysis process. A rigorous research methodology is essential for conducting a content analysis of the Holy Quran in accordance with Newmark's translation strategies.

4. Findings and Discussion

This section highlights the strategy of the study and the analysis of culture-specific items in Surah Yousuf. This chapter explores the use of translation strategies in transferring meaning from the ST to the TL and the appropriateness of Newmark's model in interpreting the procedures the translator applied during the translation process.

The source text of the Holy Quran in Arabic and its English translation, translated by Mufti Taqi Usmani, were studied. After reading the whole Ayahs of Surah Yousuf and its translation, every Ayah and its translation in English were carefully analyzed to identify CSIs and the strategies used by the translator to translate them into English. After that, the classification of CSIs by Newmark has been accepted as the theoretical framework of this study aimed at analyzing culture-specific items.

After categorizing the culture-specific items according to Newmark's strategies, the researcher worked on the strategies for translating the culture-specific items applied in Surah Yousuf, including transference, cultural equivalent, functional equivalent, descriptive equivalent, componential analysis, synonymy, through translation, modulation and notes; Then, he arranged the data gained below to show the cases of applying Newmark's strategies for translating the culture-specific items. The discussion section is devoted to the interpretation of each selected culture-specific word. The researcher discusses how he formulates the CSIs in Newmark strategies.

4.1 Transference Strategy

Transference includes transliteration and is the same as what is called transcription. The word then becomes a loan word. Some words were transferred from the source text to the target text. These are presented in the following table.

Table 2. Transference strategy in translating Surah Yousuf

Source text	Target text
القران	Quran
ابراهيم	Ibrahim
اسحاق	Ishaq
تقوى	taqwa

The Words above are transference words because these are conveyed to the target language, which is a different language writing system from the source language. For example, the word Quran is a transliterated word and pronounced the same as in the source language القران, so it is transcribed and also becomes a loan word. Similarly, all the mentioned words above are transference words.

4.2 Cultural Equivalent

The cultural equivalent purpose is to replace a cultural word in the source language with an, although not completely synonymous, target language word. Here are examples of Cultural equivalent applied in translating CSIs.

Table 3. Cultural equivalent strategy in translating Surah Yousuf

Source text	Target text
لَحِطُونَ	guard
الْعَزِيزِ	minister
يَعَصِرُونَ	juice

In Surah Yousuf, some words are related to the cultural equivalent. The above table contains cases where cultural equality is applied. The word minister is not completely synonymous with the word ST word الْعَزِيزِ. Similarly, the word Master in the TT is not synonymous with the word which is used in the ST مَعَادًا. It is a replaced word. Furthermore, all the words mentioned in the table above are mostly not completely synonymous but culturally replacing words.

4.3 Functional Equivalent

In functional equivalent, the word culture-free is used, sometimes with a specific term. Therefore, it generalizes the word SL. Here are some examples of functional equivalent applied in translating CSIs in Surah Yousuf.

Table 4. Functional equivalent strategy in translating Surah Yousuf

Source text	Target text
الْقَصَصِ	narration
رَأَيْتُ	dream
الْأَحَادِيثِ	events
يَا زَاسِ	wayfarers
مِصْرَ	Egypt
يَمَكْرُونَ	devices

In functional equivalent, culture-free words are used. Sometimes a new specific term is used which generalizes the SL word. For example, in the table above, the word events is used as a cultural free word that generalizes the ST الْأَحَادِيثِ. The word Devices is a cultural free word and is used as a new specific term to generalize the ST word يَمَكْرُونَ. The word Narration is used in the TT as a cultural free word because it is not limited or bound to a single culture. Every culture representative can use the word narration.

4.4 Descriptive Equivalent

The descriptive equivalent uses phrases in the target text to explain the source text word. Here are some examples of descriptive equivalent applied in translating CSis in Surah Yousuf.

Table 5. Descriptive equivalent strategy in translating Surah Yousuf

Source text	Target text
كَوْكَبًا	stars
شَمْسَ ال	sun
الْقَمَرَ	moon
عِشَاءً	nightfall
وَأَرَادَهُمْ	water drawer
سِكِّينًا	knife
الْكَتَابِ	enlightening
الْأَسْمَاءِ	heaven

The descriptive equivalent is using phrases in TT to explain the ST word. For example, eleven stars and the sun and the moon phrases used in the TT, which explains كَوْكَبًا وَ الشَّمْسَ وَ الْقَمَرَ the ST words stars, sun, and moon. Similarly, Enlightening the book is a phrase used in the target text which highlights the meaning of الْكَتَابِ.

4.5 Componential Analysis

Componential analysis is the initial comparison of a source language point to a selected language point that has the same meaning but does not equate to one. Here are examples of componential analysis applied in translating CSIs in Surah Yousuf.

Table 6. Componential analysis strategy in translating Surah Yousuf

Source text	Target text
رَأَيْتُ	dream
الطَّيْرُ	birds
يَلْعَبُ وَ	play
يَعَصِرُونَ	juice
مَعَاذَ	master
السِّجْنِ يُلْصِقُونَ	prisoners
الْحُكْمِ إِنَّ	sovereignty

Further, in justification for the translation of CSIs, the researcher analyzed the words that compare the word base of a source language with the target language point with the same meaning, but obviously not equal one. Like رَأَيْتُ means to look or see while translating it to the TT, its meanings change to the word dream. The basic comparison of these two words is the same. That is, both words are related to cognition and eyes. For instance, other words are الطَّيْرُ birds, الْحُكْمِ إِنَّ sovereignty.

4.6 Synonymy

Synonymy is a near-target language equivalent. Table 7 illustrates the examples of Synonymy applied in translating CSIs in Surah Yousuf.

Table 7. Synonym strategy in translating Surah Yousuf

Source text	Target text
الْكِتَابِ	book
قَتَلُوا	kill
أَرْضًا	earth
الذِّئْبِ	wolf
دَلْوَهُ	bucket
خَمْرًا	wine
يُبْسِتِ	dry

The translator has used good equivalents for the words chosen in the Surah Yousuf. For instance, *الْكِتَابِ* book. Book in the TT and *الْكِتَابِ* in the ST is the synonymous word. A few other examples are mentioned in table 7.

4.7 Thorough Translation

The thorough translation is a literal translation of common conflicts, names of organizations, and compound parts. It can also be called click or loan translation. The following table depicts examples of thorough translation in translating CSIs in Surah Yousuf.

Table 8. Thorough translation strategy in translating Surah Yousuf

Source text	Target text
يَعْقُوبَ آلِ	house of Yaqub
الْجُبِّ غَيِّبَتْ	into the bottom of a pit
بِرَحْمَتِنَا	mercy
الْأَحَادِيثِ	events
يَسْجَنَ	prison
الْعَزِيزِ	governor
الْخَائِنِينَ	betray
فَتَحَوَّالِمَا وَ	family

In thorough translation, the researcher found words with common collocations, names of organizations, or components of compounds in Surah Yousuf. Examples of thorough translations are House of Yaqub, *يَعْقُوبَ آلِ* is a component of the compound, Family *فَتَحَوَّالِمَا وَ* is the name of the organization, other examples are mentioned in table 8.

4.8 Modulation

The modulation occurs when the translator generates the original text message in TL text according to the current target language norms, as the source and target languages may differ visually. Table 9 depicts some examples of translating CSIs in Surah Yousuf.

Table 9. Modulation strategy in translating Surah Yousuf

Source text	Target text
بِمَكْرُونٍ	devices
لَسْرِقُونَ	thieves
اِمْكَنَّ	power
تَقَدَّوْا	ripped

The modulation occurs in translating culture-specific items when we translate the word or phrase from the source text to the target text according to the new norms and traditions in TT culture. For instance, Devices are a word that had been translated from the Arabic word بِمَكْرُونٍ which means to plan something, while in English, it is the opposite, which means tools.

4.9 Notes

Notes, additions, and glosses are additional information that a translator must add to the version. The additional information that translators add is usually cultural. Table 10 illustrates some examples of notes applied in translating CSIs in Surah Yousuf.

Table 10. Notes strategy in translating Surah Yousuf

Source text	Target text
اَلْحُكْمِ اِنِّ	Sovereignty
تَعْبُدُونَ	worship
الشَّيْطٰنُ	satan
بَخْسِ بَيْتَمٰنٍ	Paltry price

In this strategy, the translator adds some additional information to his version. The additional information that translators add is usually cultural. For example, اَلْحُكْمِ اِنِّ is a word that means that giving the order is limited or quality related to Al-Mighty God, while the translator used the word sovereignty, which means authority. Worship is a word that means to follow or obey someone. The translator can use it in his point of view while in Arabic تَعْبُدُونَ which means a quality limited to God.

5. Conclusion

The present study's purpose was to explore the CSIs in Surah Yousuf of the Holy Quran and to investigate which translation strategy, proposed by Newmark, was employed by the translator to overcome culture-specific items. The researcher has worked hard to clear the way for future students of translation. It can be concluded that there is a big cultural gap between Arabic and English. Till now, this problem is considered an unsolvable problem.

The translators make many mistakes because of ST's culturally loaded words. The translators have to go through or review the previous translation of the Quranic scripture to solve the problem they might face in their translation process.

The procedures used in this research helped the translator render culture-specific terms accurately. Thus, the researcher worked well to fill the linguistic gaps between Arabic and English. Furthermore, Newmark's translation procedures helped the translator make the translation sound more natural to the TR. It can be observed from the analysis that Newmark's translation procedures were effective in translating Islamic texts. The findings of this research might help students of translation and practitioners in the field of TS to get familiar with the most influential strategies in rendering culturally specific items. They can use the findings of the study to employ translation tasks in translations. Educational planners can use the findings of this study to specify the most influential, dominant strategies to conduct a target-oriented/source-oriented translation. To sum up, it should be emphasized that this particular study focused on the religious genre. Investigating CSIs in different genres could lead to new areas of research for interested researchers. Accordingly, the information gained from this study may prove useful to translators, translation teachers, and student learners as it will help them improve their translation skills with special attention to culture-specific items and will allow them to give texts when having a broad view of translation. Other researchers can derive similar effects from many of the same research findings.

This research is similar to other studies that might have several limitations that need to be considered. This research focused on one Surah translated by one translator. Examining different Surahs of the Holy Quran and their translations by other authors from different cultures might lead to interesting facts or they might confirm the findings of this study. Different translators might employ different strategies. Further research is needed to confirm or disconfirm the findings of this research. Newmark's strategies are not limited to the cultural features of the language. But it also covers the linguistic specifications. To narrow down the research subject, the text's linguistic aspects were ignored. Comparing these linguistic aspects could be another interesting topic and venue for further research. Finally, it may be concluded that Newmark's translation strategies are necessary for the translation of an Islamic text between two different language systems and cultures. However, the translator must be competent in using translation strategies to provide an accurate translation.

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