



The Translation Analysis of Religious Terms In “The Alchemist”

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Abstract

This study examines the translation of religious terms in *The Alchemist* from English to Indonesian, focusing on the translation procedures applied to these terms. This is a qualitative descriptive study that uses *The Alchemist* as the primary data source, both in its original English version and Indonesian translation. This research is conducted with two main objectives: (1) to identify the religious terms present in the original English version of *The Alchemist*, and (2) to examine the translation strategies used to convey these religious terms into Indonesian and evaluate how well the translations maintain the original meaning of the religious terms. Data were collected using document analysis to identify religious terms and analyze how they are translated. Using Peter Newmark's translation theory, this study shows the eight translation procedures applied in translating religious terms, including through-translation, naturalization, cultural equivalence, functional equivalent, transference, shift or transpositions, synonymy, and recognized translation. A total of 28 religious terms were found, covering references to Islam, Christianity/Catholicism, Judaism, and general or multiple religious concepts. By applying Peter Newmark's translation procedures, this study explores how translators maintain the essence of religious texts while adapting them to the target audience's cultural background, contributing to the study of religious term translation.

Keywords: *The Alchemist*; Religious Terms; Translation Procedures

Introduction

The Alchemist is a philosophical novel by Brazilian author Paulo Coelho (2006), first published in 1988. The book tells the story of Santiago, a young shepherd from Spain, who dreams of finding a treasure hidden near the Egyptian pyramids. Inspired by a recurring dream and encouraged by an old king named Melchizedek, Santiago sells his sheep and embarks on an adventurous journey across the desert. *The Alchemist* itself has been translated into 83 languages, one of those languages is Bahasa Indonesia. As Indonesian, there is a lot of culture, ethnicity, religion, and local languages that are always different from other countries. In that way, sometimes when reading books which have been translated in Indonesia there are many different languages that have different meanings from what Indonesian daily used.

Working on translation, technically, a translator has to know the equivalence in translating the source language to the target one. As what is usually known, translation peers always encounter different changes in equivalence within different language levels ranging from physical forms into meaning. Bell (1991:20) defines the phenomenon as “the replacement of a representation of a text in one language by a representation of an equivalent text in a second language.” Baker (2001:77) defines equivalence as the relationship between a source text (ST) and a target text (TT) that has allowed the TT to be considered as a translation of the ST in the first place. From the experts’ statement above, it can be said that equivalence is the most important element in the process of translation.

Among the many aspects of language that present unique challenges in translation are religious terms. These are words or expressions used in religious contexts that convey specific meanings related to beliefs, doctrines, and rituals. As Crystal (2003) states, religious terms often carry deep symbolic and theological meanings, making them difficult to translate without losing their essence. Therefore, translating religious terms requires careful consideration to maintain both their literal meaning and cultural significance.

This paper discusses the translation problems encountered in rendering religious terms, focusing on the procedures used to transfer meaning from the source language to the target language. It explores how translators handle religious terms that are culturally and theologically loaded, requiring careful choices to maintain meaning and significance. Based on these considerations, this study applies Peter Newmark’s theory of translation procedures, and the data are drawn from the English-to-Indonesian translation of Paulo Coelho’s *The Alchemist*.

Previous studies on translation have identified various challenges related to linguistic and pragmatic equivalence. Danang Setyo Utomo's (2025) research on directive utterances in *The Alchemist*'s translation into *Sang Alkemis* examined form, accuracy, and pragmatic equivalence. The study categorized the translations into five types of directive utterances: imperative, interrogative, and declarative sentences, with declarative sentences being the most common. The accuracy of the

translations was largely positive (80.77%), while 19.23% were deemed inaccurate. Additionally, the study explored the pragmatic equivalence of directives, identifying four politeness strategies bald on record, off record, positive politeness, and negative politeness highlighting the translator's efforts to maintain the intended communicative function and politeness levels in the target language. Both studies underscore the complexities of translation, particularly in dealing with lexical challenges and maintaining the integrity of meaning and pragmatics across languages.

Translation is generally understood as the process of transferring meaning from a Source Language (SL) to a Target Language (TL) while maintaining equivalence in meaning and style. According to Nida and Taber (1969:12), translation involves conveying messages from SL to TL as closely as possible, preserving both meaning and appropriate language style to ensure naturalness and clarity. Newmark (1988) also emphasizes that translation is the attempt to substitute a written message in one language with an equivalent message in another, while Catford (1974) highlights that translation is not simply word-for-word substitution but a process of meaning transfer that considers linguistic and cultural differences.

Furthermore, Mona Baker (1992) explains that equivalence can be pursued at various levels word, phrase, sentence, and discourse depending on the context, and that achieving equivalence requires awareness of cultural, contextual, and stylistic aspects. In literary translation, where texts are rich in figurative language and cultural references, achieving equivalence becomes more complex, requiring translators to carefully convey the aesthetic, emotional, and cultural elements of the original text into the target language.

Translation procedures are practical methods used to solve specific linguistic and cultural challenges during the translation process, especially when dealing with smaller units like words or phrases. According to Peter Newmark (1988), translation procedures differ from translation methods, as procedures are applied to particular segments of a text rather than to the entire text. Newmark (1988:81-93) identifies various procedures, including transference (borrowing terms directly from the source language), naturalisation (adjusting borrowed words to fit the target language structure), cultural equivalent (replacing a term with a culturally similar one), functional equivalent (using neutral or generalized terms), descriptive equivalent (explaining a term's meaning), and synonymy (using near-equivalent words).

Other notable techniques are through-translation (literal translation of collocations or terms), shifts or transpositions (adjusting grammar), modulation (changing perspective), recognized translation (using officially accepted terms), and compensation (making up for lost meaning in another part of the text). Additionally, procedures like paraphrase, reduction and expansion, couplets, and notes or glosses help clarify meaning and maintain cultural relevance. These procedures allow translators to balance accuracy, clarity, and naturalness,

especially when translating sensitive or complex terms such as religious concepts.

Religious terms are words, phrases, or expressions specifically used within religious contexts to convey meanings related to beliefs, rituals, doctrines, sacred texts, and spiritual experiences. These terms often embody the core values and practices of a particular religion and are deeply rooted in the cultural and spiritual life of its followers. According to Crystal (2003), religious terms form part of a language's specialized vocabulary used in matters of faith, worship, religious teachings, and moral guidance.

Due to their symbolic and theological significance, these terms are often challenging to translate because they carry profound meanings that are closely tied to specific religious and cultural contexts. Lumsden (1989) also emphasizes that religious terms are not merely linguistic elements but are linked to religious practices and expressions of faith within institutions of worship. Moreover, scholars such as Dobzhansky, Rappaport, Campbell, and d'Aquili (in Lumsden, 1989) highlight that religious terms play a role in shaping social norms, ethics, and communal rituals, serving as markers of both belief and cultural identity. Because of these complexities, translating religious terms requires careful consideration to preserve their sacred and culturally bound meanings.

Method

This study uses a qualitative descriptive approach to analyze how the translator translated English religious terms in Paulo Coelho's *The Alchemist* into Indonesian. The analysis is based on Peter Newmark's translation theory.

Data Collection

The data for this study includes selected religious terms in the forms of words and phrases in Paulo Coelho's *The Alchemist* and how they are translated into Indonesian. These terms are identified through a careful reading of both the original English text and its Indonesian translation. The emphasis is on religious terms that play a significant role in the novel.

The first step is carefully reading both the English and Indonesian versions of *The Alchemist* to understand the overall storyline and main religious themes. The focus is on finding words and phrases that have deep religious meaning and are important to the novel's message. After this reading, religious terms were identified in the source language (SL) and compared with their translation in the target language (TL).

After identifying these terms, they will be gathered into a list for further study. The list will include the original English words, their translations in the Indonesian version, and the page numbers where they appear. From this list, the most significant religious terms will be selected for deeper analysis. This selection will be based on how often the terms appear, their importance to the story, and how

difficult they are to translate.

Data Analysis

The analysis follows these steps:

1. Defining and Explaining Religious Terms in the SL
Each selected religious term will first be defined and explained within the context of the source language (SL). This includes examining the term's meaning in English, its cultural or religious background (if applicable), and its role in the religious themes of *The Alchemist*.
2. Analyzing the Translation Procedures:
Each selected religious term will be compared in the source language (SL) and the target language (TL) to examine how its meaning is conveyed in translation. The analysis will highlight meaning, nuance, or cultural interpretation.

The study will identify and classify the translation strategies applied to each religious term based on Newmark's translation procedures theory.

Results

This chapter presents an analysis of the religious terms and translation procedures applied in the translation of *The Alchemist* from English to Indonesian. The discussion is structured into two sections: (1) Religious Terms, and (2) Translation Procedures used by the translator.

Religious Term

After analyzing the original English text of *The Alchemist*, a total of 28 religious terms were identified. These terms are categorized based on their association with specific religions, including Islam, Christianity/Catholicism, and Judaism, as well as general religious references that apply to multiple faiths. The distribution is as follows:

Table 1. Result of Religious Terms

Religion	Amount	Percentage
Judaism	2	7,14%
Christianity/Catholicism	5	17,86%
Islam	9	32,14%
General (Multiple Religions)	12	42,86%
Total	28	100%

Table 1 shows that most religious terms found in this study are common in more than one religion. The number of Moslem specific terms is the highest

compared to Judaism and Christian & Catholics terms.

To find and define the meaning of each religious term, several online dictionaries such as, Merriam Webster, Cambridge Dictionary, Oxford Dictionary, Free Dictionary, King James Bible Dictionary, Alim (Islamic Terms Dictionary) and other online sources (articles/journals) are used.

Datum 1:

“The others are to pray five times a day, fast during Ramadan, and be charitable to the poor.” (p.54)

Ramadan is a significant religious term in Islam, as defined by Alim.org, which states that it is "the holy month of prescribed fasting for the Muslims" and the time when "the Quranic revelations began." This makes Ramadan deeply rooted in Islamic religious practice, symbolizing devotion, self-discipline, and spiritual renewal.

Datum 2

“He recited an Our Father silently.” (p. 12)

Similarly, Our Father, as defined by Cambridge Dictionary, refers to The Lord’s Prayer, a fundamental Christian prayer taught by Jesus, making it a key term in Christian worship.

Datum 3

“They are called Urim and Thummim.” (p. 30)

In Judaism, Urim and Thummim are described by Jewish Encyclopedia as "objects connected with the breastplate of the high priest, and used as a kind of divine oracle," emphasizing their religious function in seeking divine guidance.

Datum 4

““A practice of infidels,” he said to himself.” (p.34)

Lastly, the term Infidel, as defined in Webster’s Dictionary, refers to someone "unbelieving; disbelieving the inspiration of the Scriptures, or the divine institution of Christianity," making it a religious term often used in theological and historical contexts. These words are classified as religious terms because they carry specific meanings within their respective faiths and are used to convey spiritual, doctrinal, or historical significance in *The Alchemist*.

Translation Procedures

To examine the translation of 28 cultural words in *The Alchemist*, this study applies the translation procedures outlined in Peter Newmark's theory. The general description of the translation procedure used by the translator can be seen in Table 2 below.

Table 2. Result of Translation Procedures found in The Alchemist

Procedure	Amount	Percentage
Through-Translation	6	21.43%
Naturalization	5	17.86%
Cultural Equivalent	5	17.86%
Functional Equivalent	3	10.71%
Transference	3	10.71%
Shift or Transpositions	3	10.71%
Synonymy	2	7.14%
Recognised Translation	1	3.57%
Total	28	100%

Table 2 reveals that the most frequently used procedure is through-translation, accounting for 21.43%, followed by naturalization and cultural equivalent, each at 17.86%.

Overall, the different translation procedures used in *The Alchemist* show the translator's effort to convey cultural meanings clearly. The frequent use of through-translation suggests a tendency to keep the original form while making sure the meaning is understandable for the readers.

Transference

One of the strategies used by the translator in conveying religious terms from *The Alchemist* into Indonesian is transference, also known as loanword or borrowing. This strategy involves directly adopting the source language term without significant modification, ensuring that the original meaning and cultural significance remain intact.

Datum 5

SL: The others are to pray five times a day, fast during Ramadan, and be charitable to the poor. (p.54)

TL: *Lain-lainnya adalah sembahyang lima kali sehari, berpuasa selama Ramadan, dan bermurah hati pada orang-orang miskin.* (p.78)

The word "Ramadan" in the English version of *The Alchemist* is retained as

"Ramadan" in the Indonesian translation. This term, originally from Arabic, refers to the ninth month of the Islamic lunar calendar, a period dedicated to fasting, prayer, and reflection for Muslims. Given its deep-rooted religious and cultural significance, borrowing it without alteration helps maintain authenticity and ensures that Indonesian readers, who are already familiar with the term, can easily understand its meaning.

Using transference for "Ramadan" is an effective translation choice because the term has universal recognition within Islamic communities, including in Indonesia, where Islam is the predominant religion. Any attempt to replace it with an equivalent Indonesian word or phrase would be unnecessary and might even diminish its religious weight. Additionally, this approach prevents semantic shifts that could occur if a different term were used. By employing transference, translators ensure that the term retains its original meaning and significance without distortion, which is crucial for religious terminology.

In Indonesia, Arabic-origin words related to Islamic concepts are commonly adopted, making transference a natural and efficient strategy. Moreover, borrowing "Ramadan" ensures consistency across texts and contexts, as the term is universally recognized in both Islamic and global discourse. Therefore, the use of transference in translating religious terms like "Ramadan" effectively preserves their original religious and cultural essence while maintaining clarity and authenticity for the target audience.

Naturalization

The naturalization strategy in translation is used when a word from the source language is adapted to match the pronunciation and spelling rules of the target language. This helps the term remain recognizable while making it easier for the target audience to understand. An example of this strategy in *The Alchemist* is the translation of "Urim and Thummim" into "Urim dan Tumim" in Indonesian. According to the Bible Odyssey, Urim and Thummim were sacred objects given to high priests in ancient Israel to communicate with God. These objects were important in Hebrew religious practices and were used for divination and seeking divine guidance.

Datum 6

SL: They are called Urim and Thummim. (p. 30)

TL: *Kedua batu ini adalah Urim dan Tumim*. (p. 48)

In the Indonesian translation, "Thummim" is changed to "Tumim", making the pronunciation easier while keeping the original meaning. This adaptation ensures that the term is more natural for Indonesian readers, especially those who are familiar with biblical or religious studies. The naturalization strategy helps balance faithfulness to the original term with linguistic adaptation, keeping the religious meaning of Urim and Thummim while making it more accessible.

By adjusting the spelling while keeping the word structure similar, naturalization helps maintain the religious and cultural identity of the term. This strategy allows the meaning to stay clear while avoiding confusion. It also makes the term easier to read and pronounce in Indonesian. Overall, changing "Urim and Thummim" to "Urim dan Tumim" is a good example of how the naturalization strategy helps keep the religious meaning strong while making the term more suitable for Indonesian readers.

Cultural Equivalent

The cultural equivalent strategy in translation is used when a term or concept from the source language is replaced with a culturally familiar counterpart in the target language. This helps the audience relate to the translated term more easily by using a reference that conveys a similar meaning or significance.

Datum 7

SL: I've already imagined a thousand times crossing the desert, arriving at the Plaza of the Sacred Stone, the seven times I walk around it before allowing myself to touch it. (p. 55)

TL: *Sudah ribuan kali aku membayangkan diriku melintasi padang pasir, tiba di Ka'bah, mengelilingi tujuh kali sebelum menyentuhnya.* (p. 80)

An example of this strategy in *The Alchemist* is the translation of "The Plaza of Sacred Stone" into "Ka'bah" in Indonesian. While the literal translation does not directly mention Ka'bah, the translator chooses this term because it best represents the sacred place described in the original text. The Ka'bah is the holiest site in Islam, located in Mecca, and is a cube-shaped structure that Muslims face during prayer and visit during the Hajj pilgrimage.

By using "Ka'bah" instead of a direct translation of "The Plaza of Sacred Stone," the translator ensures that Indonesian readers immediately understand the religious and cultural significance of the place being referenced. This strategy enhances clarity and cultural connection, making the translation more meaningful while keeping the original text's spiritual essence. A literal translation of "The Plaza of Sacred Stone" might not be familiar to Indonesian readers, making the meaning unclear. However, using "Ka'bah" preserves the original idea while adapting it to a cultural context that the target audience understands. This approach ensures that the translation is accurate, meaningful, and easier to relate to, making it an effective example of the cultural equivalence strategy.

Functional Equivalent

The functional equivalent strategy in translation is used when a term in the source language is replaced with a target-language term that serves a similar function, even if it is not a direct match. This ensures that the translated term conveys the same role or meaning within the religious and cultural context of the target audience.

Datum 8

SL: His parents had wanted him to become a priest, and thereby a source of pride for a simple farm family. (p. 8)

TL: *Kedua orangtuanya ingin dia menjadi pastor, agar dia bisa menjadi kebanggaan keluarga mereka yang hanya petani sederhana.* (p. 22)

An example from *The Alchemist* is the translation of "a priest" into "pastor" in Indonesian. In English, a "priest" generally refers to a religious leader, especially in Catholicism and Orthodox Christianity, who performs sacraments and leads religious services (Danneels, 2004). In Indonesian, however, the term "pastor" is indeed used within Catholicism but often more familiar to readers than imam Katolik, which is a more literal translation. At the same time, in Protestant churches, the term "pendeta" is more commonly used to denote religious leaders (Sihombing, 2001; Stevanus, 2017).

By using "pastor", the translator adapts the term to fit the Indonesian religious and cultural context, making it easier for readers to understand the role of the character in the story. However, this choice also presents challenges. While the function of a priest and a pastor overlaps in providing spiritual guidance, a Catholic priest has additional responsibilities, such as administering sacraments like the Eucharist, confession, and anointing of the sick (Danneels, 2004). This could lead to potential misunderstandings, since in Indonesia, although "pastor" is used, it is often associated with Protestant ministers, while Catholic priests are officially referred to as "imam" or "romo" (Stevanus, 2017).

Thus, while functional equivalence is useful for making religious terms more understandable to the target audience, translators must carefully balance clarity and accuracy. Choosing "pastor" for "priest" might work in general contexts, but may not always be precise, especially when theological distinctions are essential to the narrative. Therefore, the choice of translation strategy should consider the target audience's cultural and religious background, ensuring that the meaning, function, and significance of the original term are faithfully conveyed.

As Lumsden (1989) states, religion involves not only belief but also behaviors and institutional practices that express those beliefs. Hence, translating religious terms like priest must reflect both the spiritual role and the cultural institution behind the term, which makes this translation process complex and sensitive.

Through-Translation

The through-translation strategy, also known as literal translation, is a method where a term or phrase from the source language is translated word-for-word into the target language while maintaining its original structure and meaning. This strategy is often used for established religious, technical, or institutional terms

that have direct equivalents in the target language. For example:

Datum 9

SL: The room's furnishings consisted of a table, an image of the Sacred Heart of Jesus, and two chairs. (p. 11)

TL: *Perabot di ruangan itu adalah sebuah meja, sebuah patung Hati Kudus Yesus, dan dua buah kursi.* (p. 26)

An example of this strategy in *The Alchemist* is the translation of "Sacred Heart of Jesus" into "Hati Kudus Yesus" in Indonesian. The phrase "Sacred Heart of Jesus" refers to a well-known Christian devotion that emphasizes Jesus' divine love and compassion. In Indonesian, "Hati Kudus Yesus" is a direct translation where "Sacred" becomes "Kudus", "Heart" becomes "Hati", and "Jesus" remains "Yesus". Since "Hati Kudus Yesus" is already an established term in Indonesian Christian contexts, this literal translation is both accurate and appropriate. By applying through-translation, the translator ensures that the meaning, religious significance, and familiarity of the term remain intact for Indonesian readers.

Through-translation is a useful strategy for translating religious terms because it preserves the original meaning without altering the structure of the phrase. In the case of "Sacred Heart of Jesus", the translation "Hati Kudus Yesus" successfully conveys the theological concept while maintaining its recognizability. This translation ensures that Indonesian speakers can understand the term easily, as it uses familiar words that resonate with Christian teachings. Additionally, the cultural significance of religious terminology in Indonesia makes it essential to choose words that maintain spiritual and emotional connections for the audience. By using a direct translation, the translator ensures that the phrase retains its clarity and comprehensibility, making it accessible to readers who may not be familiar with the English term.

One of the advantages of through-translation is that it maintains the nuances of the original term. In this case, "Hati Kudus" captures both the emotional and theological aspects of the Sacred Heart devotion. The phrase evokes feelings of reverence and devotion, which are important in Christian teachings. While literal translation can sometimes overlook deeper meanings, in this instance, it effectively preserves both the function and significance of the term. This makes through-translation a suitable approach for translating religious terms when the source and target languages share similar cultural and theological references.

Through-translation is an effective strategy for translating religious terms because it keeps the original meaning, ensures clarity, and maintains cultural relevance. The translation of "Sacred Heart of Jesus" into "Hati Kudus Yesus" demonstrates how this strategy allows Indonesian readers to engage with Christian concepts without losing their original intent. Future research could explore how different translation strategies affect the understanding of religious terms and their reception among Indonesian audiences.

Another example of the use of through-translation strategies in translating religious terms in *The Alchemist* can be seen in Datum 7 below.

Datum 10

SL: "Well, I'm the king of Salem!" (p.19)

TL: "Aku raja Salem!" (p.35)

An example of this strategy in *The Alchemist* is the translation of "King of Salem" into "Raja Salem" in Indonesian. The term "King of Salem" refers to Melchizedek, a biblical figure mentioned in Genesis 14:18, described as "Melchizedek king of Salem brought out bread and wine. He was priest of God Most High" (New International Version, Gen. 14:18). In the Indonesian Bible (Alkitab Terjemahan Baru), this verse is translated as "Melkisedek, raja Salem, membawa roti dan anggur; ia seorang imam Allah Yang Mahatinggi" (Kejadian 14:18, LAI-TB). In religious texts and theological discussions in Indonesia, "King of Salem" is consistently translated as "Raja Salem", following the translation of Genesis 14:18 and other related biblical references (Lembaga Alkitab Indonesia, 1974). Therefore, using "Raja Salem" aligns with the established biblical translation and preserves the religious and historical significance of the character.

By using the through-translation "Raja Salem", the translator ensures that Indonesian readers immediately recognize the religious and historical context of the character. This approach not only preserves the original meaning but also maintains its theological importance and cultural relevance, making the translation clear, accurate, and aligned with existing biblical references in Indonesian. Thus, through-translation here functions to retain the sacred and intertextual value of the term within both religious and literary discourse.

Shift or Transposition

The shift or transposition strategy in translation involves changing the grammatical structure of a term or phrase while keeping its original meaning. This strategy is necessary when the source and target languages follow different grammatical rules as shown in Datum 8 below.

Datum 11

SL: He had learned some important things, like how to deal in crystal, and about the language without words . . . and about omens. (p. 56)

TL: *Dia sudah mendapatkan beberapa pelajaran penting, misalnya cara berdagang kristal, dan bahasa yang tidak memerlukan kata-kata . . . serta tentang pertanda-pertanda.* (p. 82)

In *The Alchemist*, an example of this strategy can be seen in the translation of "omens" into "pertanda-pertanda" in Indonesian. In English, "omens" is a plural noun that refers to signs or prophetic indications of future events, often with spiritual or supernatural connotations. Since Indonesian does not use plural

suffixes like "-s" in English, the translation "pertanda-pertanda" follows Indonesian grammatical rules by using reduplication, where the word "pertanda" is repeated to indicate plurality. This shift ensures that the religious and mystical significance of "omens" remains clear while making the term natural in the Indonesian language.

The translation technique used here is transposition, which involves changing the grammatical structure to maintain clarity and fluency. In this case, both the English and Indonesian terms remain nouns, but the way plurality is expressed differs. English marks plural nouns with "-s," while Indonesian uses reduplication, making "pertanda-pertanda" the natural equivalent of "omens." The use of "pertanda-pertanda" instead of "tanda-tanda" is also a deliberate choice, as the "per-" prefix adds a nuance of "that which indicates" or "that which serves as a sign." Additionally, reduplication in Indonesian can add emphasis, subtly highlighting the multiplicity of omens or the various forms they might take.

By applying this shift, the translator ensures that the meaning of "omens" is accurately conveyed in Indonesian while following the language's natural structure. However, an important aspect to consider is whether "pertanda-pertanda" carries the same religious significance as "omens" in the original context. Some religious terms are deeply embedded in cultural beliefs, and while a translation may seem grammatically correct, it might not fully capture the same connotation. In the context of *The Alchemist*, it is crucial to analyze whether "pertanda-pertanda" effectively conveys the same prophetic or mystical sense as "omens" in the original text.

Synonymy

The synonymy strategy in translation involves replacing a term in the source language with a close or near-equivalent term in the target language. This approach is used when an exact match is unavailable or when a more natural-sounding alternative enhances readability while maintaining the original meaning.

Datum 12

SL: And dreams are the language of God. (p. 12)

TL: Mimpi-mimpi adalah Bahasa Tuhan. (p. 27)

An example of this strategy in *The Alchemist* is the translation of "The Language of God" into "Bahasa Tuhan" in Indonesian. In English, "language" can refer to both a structured linguistic system and a means of communication beyond words, such as signs, symbols, or spiritual messages. The phrase "The Language of God" suggests divine communication, spiritual guidance, or a universal understanding of God's will. In the Indonesian translation, "Bahasa Tuhan" effectively conveys the same concept. The word "bahasa" is synonymous with "language," and "Tuhan" directly refers to "God." While other possible translations like "Ucapan Tuhan" (God's speech) or "Firman Tuhan" (God's word) exist, "Bahasa Tuhan" aligns best with the broad, mystical interpretation intended in the novel. By applying synonymy, the translator ensures that the spiritual essence and

interpretative flexibility of the original phrase are preserved while making the term sound natural and meaningful to Indonesian readers.

One important aspect is the use of synonymy, which allows translators to select terms that resonate with the target audience while maintaining the original meaning. The translation of "The Language of God" into "Bahasa Tuhan" is a clear example of this strategy. The word "Bahasa" directly translates to "Language," preserving the core meaning, while "Tuhan" translates to "God," ensuring that the divine aspect is retained. The phrase "Bahasa Tuhan" also holds cultural significance in Indonesia, where religious expressions are deeply respected. This translation effectively conveys the idea of divine communication while aligning with the cultural context of the target audience.

Recognised Translation

The recognized translation strategy is used when a term has an established, widely accepted translation in the target language. This ensures consistency, familiarity, and accuracy, especially for religious terms.

Datum 13

SL: He recited an Our Father silently. (p. 12)

TL: *Dalam hati dia memanjatkan Doa Bapa Kami.* (p.27)

In *The Alchemist*, "Our Father" is translated as "Doa Bapa Kami" in Indonesian. Instead of a literal "Bapa Kami", the translator uses the official Indonesian version of the Lord's Prayer, ensuring immediate recognition and preserving its religious significance.

The phrase "Our Father" holds deep theological meaning, symbolizing community, familial bonds, and divine authority. While "Bapa Kami" is a direct translation, adding "Doa" (prayer) clarifies its liturgical function, making it culturally and religiously appropriate. This adaptation helps Indonesian readers connect the phrase with Christian worship.

The effectiveness of this translation lies in its ability to preserve meaning, maintain cultural relevance, and uphold religious significance. By applying recognized translation, the translator ensures theological integrity while making the text accessible. This research will further analyze strategies used in translating religious terms and their impact on meaning retention across cultures.

Conclusion

This study examines the translation of religious terms in *The Alchemist*, identifying 28 terms and analyzing the strategies applied in their Indonesian translation. The findings indicate that eight translation procedures applied in the novel, including through-translation, naturalization, cultural equivalence, functional equivalent, transference, shift or transpositions, synonymy, and recognized translation, were used to convey the religious meaning of the original

text.

The results reveal that while literal translation preserves the basic meaning, it does not always capture the deeper significance within the religious and cultural context of the target audience. Adaptation and modification of the translation using Newmark's translation procedures help make the translation more comprehensible and relevant to Indonesian readers, but they also risk altering the original intent or the religious nuances. This study highlights the importance of context when translating religious terms. The translator must adapt to the source text with readability for the target audience. Some terms remain unchanged to maintain authenticity, while others are adjusted to align with the religious and cultural perspectives of Indonesian readers.

Overall, this research emphasizes the challenges faced in translating religious texts, particularly due to linguistic and cultural differences. Future studies could explore how readers perceive translated religious terms or compare translations in different languages to understand how religious concepts are adapted across cultures. This study contributes to translation studies by demonstrating the difficulties and strategies involved in preserving the religious and philosophical essence of a literary work in translation.

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