# Patterns of Religious Identity Resistance in the Translation of *Fiqhu al-Nisa'* from Arabic into Indonesian

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### Abstract
This study examines the pattern of religious identity resistance in the translation of Fiqhu al-Nisa' from Arabic into Indonesian. Resistance in this context refers to the translator's strategy in maintaining religious terms without domestication or significant cultural adaptation, in order to maintain the integrity of meaning, sacred value, and Islamic identity in the translated text. The research method used is descriptive qualitative with a comparative approach between the source and target texts. Data in the form of religious terms were analyzed based on Al Ghamdi's categories of religious identity, which include eschatology, moral and ethical criteria, religious artifacts, religious buildings, religious events, religious groups, religious figures or appeals, religious sites, special religious activities, supernatural beings, and enlightenment terms. The findings indicate that the strongest resistance emerges in the categories of specific religious activities and moral and ethical criteria. It is because terms within these categories are deeply rooted in Islamic epistemology and function as carriers of doctrinal authority. Such terms are difficult to substitute or domesticate without

compromising their theological specificity and sacred function. Therefore, the translator consistently preserves these terms through transliteration or literal translation. This practice is not merely due to the absence of equivalent terms in Indonesian but rather represents a deliberate ideological choice to resist the secularization of religious language. These findings affirm that the translation of religious texts constitutes an ideological practice that plays a crucial role in maintaining Islamic identity and authority in the target text.

[Penelitian ini mengkaji pola resistansi identitas religi dalam penerjemahan kitab *Fiqhu al-Nisa'* dari bahasa Arab ke dalam bahasa Indonesia. Resistansi dalam konteks ini merujuk pada strategi penerjemah dalam mempertahankan istilah-istilah religius tanpa domestikasi atau adaptasi budaya yang signifikan, guna menjaga keutuhan makna, nilai sakral, dan identitas Islam dalam teks terjemahan. Metode penelitian yang digunakan adalah deskriptif kualitatif dengan pendekatan komparatif antara teks sumber dan teks sasaran. Data berupa istilah religi dianalisis berdasarkan kategori identitas religi menurut AlGhamdi, yang mencakup eskatologi, kriteria moral dan etika, artefak religi, bangunan religi, peristiwa religi, kelompok religi, tokoh atau sapaan religi, situs religi, aktivitas religi khusus, makhluk supernatural, dan istilah pencerahan. Hasil penelitian menunjukkan bahwa resistansi paling kuat muncul pada kategori aktivitas religi khusus dan moral dan kriteria etika. Hal ini karena istilah-istilah tersebut berakar kuat dalam epistemologi Islam dan berfungsi sebagai pembawa otoritas doktrinal. Istilah dalam kategori ini sulit disubstitusi atau didomestikasi tanpa menghilangkan kekhususan teologis dan fungsi sakralnya. Oleh karena itu, penerjemah secara konsisten mempertahankan istilah tersebut melalui transliterasi atau penerjemahan literal. Hal ini bukan semata-mata karena ketiadaan padanan dalam bahasa Indonesia, melainkan sebagai pilihan ideologis yang disengaja untuk menolak sekularisasi bahasa religius. Temuan ini menegaskan bahwa penerjemahan teks keagamaan merupakan praktik ideologis yang berperan dalam menjaga identitas dan otoritas keislaman dalam teks sasaran.]

**Keywords:** resistance; religious identity, translation, *Fiqhu al-Nisa'*

## Introduction

Religious identity resistance in the translation of religious texts is an important topic that needs to be studied. In the context of translation, resistance refers to the process of maintaining the meaning, terms, and cultural identity of the source text. In line with this, Sajarwa states that religious identity resistance occurs when the translation of religious cultural words in the source text does not change their

meaning and form.[1] From this, it is known that the purpose of resistance in the translation of religious texts is to maintain the religious cultural identity inherent in the source language terms to maintain the authenticity of the meaning of the source text. Religious texts themselves comprise linguistic works that contain spiritual teachings, values, and beliefs, often in the form of holy books, commentaries, prayers, religious laws, and other types of religious literature. The substance of religious texts is dominated by religious themes and topics sourced from one or more religions.[2] Religious texts cannot be separated from the spiritual teachings they contain, so all forms of cultural adaptation are seen as potential deviations from sacred religious values.[3] Therefore, there is a need for resistance in translation, while still considering the various influences of the target religious culture.[4] In this regard, Munday and Cunico emphasize that translation is a field of ideological encounters, where translators are often involved in a clash between the values of the source and target cultures, which demands a critical position in determining translation strategies.[5]

Resistance acts as a challenge to the cultural hegemony that seeks to dominate the target text. In this context, the translator not only acts as a conveyor of meaning but also as a cultural agent who actively chooses to maintain the distinctive elements of the source text, especially when faced with the pressure of domestication of the target culture.[6] As a cultural agent, the translator has an ethical responsibility to convey meaning accurately without compromising the sacred values inherent in the original text. Larson asserts that in texts laden with spiritual or

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[1] Sajarwa, "Resistansi Negosiasi Identitas Islam: Penerjemahan Kata Budaya Bahasa Prancis dalam Bahasa Indonesia," in *Kontestasi Wacana dalam Politik Identitas Prancis*, ed. Wening Udasmoro and Subiyantoro, 1st ed. (Yogyakarta: Fakultas Ilmu Budaya, Universitas Gadjah Mada, 2021), 59–80,

[2] Benny Hoed, *Penerjemahan dan Kebudayaan* (Jakarta: PT. Dunia Pustaka Jaya, 2006).

[3] Humar Sidik, "Kritik Terhadap Adaptasi Budaya Sebagai Jalan Masuknya Islam di Tanah Jawa," *JURNAL YAQZHAN Analisis Filsafat Agama dan Kemanusiaan* 6, no. 1 (2020): 52–66, https://doi.org/https://doi.org/10.24235/jy.v6i1.6075.

[4] Basil Hatim and Ian Mason, *The Translator As Communicator*, 4th ed. (London & New York: Taylor & Francis, 2005).

[5] Jeremy Munday and Sonia Cunico, *Translation and Ideology: Encounters and Clashes*, 3rd ed. (London & New York: Taylor & Francis, 2016).

[6] L Venuti, *The Translator's Invisibility: A History of Translation* (New York: Routledge, 1995).

religious meanings, translators should prioritize conveying semantically and pragmatically equivalent core meanings, regardless of the different language structures.[7] In this context, resistance strategies become a crucial tool to prevent the distortion of sacred messages through inappropriate cultural adaptation. The practice of resistance becomes increasingly significant in the translation of religious identity because religious texts are full of sacred and symbolic values that cannot be simply transferred into another cultural framework without experiencing distortion of meaning.[8] Religious identity itself can be classified into several categories, namely eschatology, moral and ethical criteria, religious artifacts, religious buildings, religious events, religious groups, religious figures/addresses, religious sites, special religious activities, supernatural beings, and enlightenment terms.[9]

Religious identity has been widely examined in previous studies, which can generally be classified into four major trends: (1) the social construction of religious identity, (2) its representation in the media, (3) the translation of religious texts, and (4) identity negotiation in multicultural societies. Several scholars conceptualize religious identity as part of social identity, shaped through interactions among individuals, communities, and broader socio-political structures, including state policies and local power relations.[10] Other studies focus

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[7] Mildred L. Larson, *Meaning-Based Translation: A Guide to Cross-Language Equivalence*, 2nd ed. (Lanham, Maryland: Boomsbury Academic, 1997).

[8] Susan Bassnett, *Translation Studies*, 4th ed. (London: Routledge, 2013); Mona Baker, *Translation and Conflict: A Narrative Account* (London: Routledge, 2018).

[9] Raja Saad AlGhamdi, "Translating Religious Terms and Culture in 'The Sealed Nectar'" (University of Leeds, 2016).

[10] Jafar Ahmad et al., "Trend and Contestation of Religious Discourse Post 'Perppu Ormas' at Islamic College Jambi," *Karsa: Journal of Social and Islamic Culture* 30, no. 1 (2022): 77–102, https://doi.org/10.19105/karsa.v30i1.6130; Callysta Marcella Harianja et al., "Interaksi Antara Mahasiswa Islam dan Kristen di Fakultas Ilmu Sosial dan Ilmu Politik (FISIP) Universitas Jenderal Soedirman (UNSOED)," *Jurnal Interaksi Sosiologi* 2 (2023); Dina Mardiana, Muhammad Yusuf, and Asyraf Isyraqi Jamil, "Religious Harmony Construct Amid A Plural Community in East Java," *KARSA: Journal of Social and Islamic Culture* 28, no. 2 (2020): 192–210, https://doi.org/10.19105/karsa.v28i2.3777; Syafwan Rozi, "Konstruksi Identitas Agama dan Budaya Etnis Minangkabau di Daerah Perbatasan: Perubahan Identitas dalam Interaksi Antaretnis di Rao Kabupaten Pasaman Sumatera Barat" (UIN Sunan Gunung Djati Bandung, 2013); Burhanudin Sanusi, "Konstruksi Identitas : Respon Komunitas Suku Dayak Hindu-Budha Bumi Sighandu Indramayu Terhadap

on how religious identity is constructed and disseminated through mass media narratives that influence public perception.[11] Meanwhile, research on the translation of religious texts primarily emphasizes linguistic equivalence, translation strategies, and the preservation of sacred meaning across languages.[12] However, while Ahmad et al.[13] focus on the social construction of religious discourse and Alnizar[14] examines linguistic equivalence in Qur'anic translation, there is a lack of research that specifically investigates how religious identity, particularly theological authority and gender-related norms, is maintained through translation resistance in classical Islamic jurisprudential texts such as *Fiqhu al-Nisa'*. This gap indicates the need for studies that approach translation not merely as a linguistic process,

Kebijakan Agama Pemerintah Republik Indonesia" (UIN Sunan Gunung Djati Bandung, 2023).

[11] Muhammad Syaf'ul Iktafi and Lukman Hakim, "Islam Nusantara dalam Representasi Media Massa liputan6.com dan Tempo (Analisis Wacana Kritis Theo Van Leeuwen)," *As-Syifa: Jurnal of Islamic Studies and History* 3, no. 2 (2024). https://doi.org/10.35132/assyifa.v4i1.954; Zaenuddin Hudi Prasojo et al., "Religious Identity in the Use of Social Media Within Pontianak Muslim Community," *KARSA: Journal of Social and Islamic Culture* 28, no. 1 (2020): 32–56, https://doi.org/10.19105/karsa.v28i1.3284; Zainuddin Syarif, Abd Hannan, and Mubaidi Sulaeman, "New Media dan Representasi Budaya Islam Populer di Kalangan Pendakwah Muslim Milenial di Indonesia," *Jurnal Sosiologi Agama* 17, no. 2 (2023): 257–256, https://doi.org/10.14421/jsa.2023.172-07.

[12] Fariz Alnizar, "Kesepadanan Terjemahan Polisemi: Penelitian Analisis Konten Pada Terjemahan Surat Al-Baqarah Kementerian Agama," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 1, no. 2 (2017): 111–34, https://doi.org/10.21009/hayula.001.2.01; Lukman Hakim, "Metode dan Strategi Terjemahan Al-Qur'an Mahmud Yunus" (UIN Syarif Hidayatullah Jakarta, 2015); Muhammad Ibnu Pamungkas and Akmaliyah, "Analisis Strategi Penerjemahan dalam Terjemahan Diwan Al-Imam Al-Syafi'i," *Adabiyyāt: Jurnal Bahasa dan Sastra* 3, no. 1 (2019): 74–95, https://doi.org/https://doi.org/10.14421/ajbs.2019.03104; Mukhlis Rosli, Nasimah Abdullah, and Lubna Abd. Rahman, "Terjemahan Teks Keagamaan: Tinjauan dari Sudut Konsep Kebolehterjemahan," *E-Bangi: Journal of Social Sciences* 17, no. 4 (2020): 78–89; Salar Manafi Anari and Sirvan Aminzadeh, "Representation of Religious Identity in the Persian Translations of the Power and the Glory in the Pre- and Post-Islamic Revolution of Iran," *Translation Studies* 16, no. 64 (2019): 61–76.

[13] Ahmad et al., "Trend and Contestation of Religious Discourse Post 'Perppu Ormas' at Islamic College Jambi."

[14] Alnizar, "Kesepadanan Terjemahan Polisemi: Penelitian Analisis Konten pada Terjemahan Surat Al-Baqarah Kementerian Agama."

but as an ideological practice that actively preserves religious identity against secularizing tendencies in the target language.

This study views translation as a complex process of intercultural meaning negotiation, focusing on the methods and strategies employed by translators to achieve this goal. Previous research has examined the negotiation of religious identity in multicultural societies, emphasizing how religious identity is formed, maintained, or redefined within heterogeneous social environments.[15] However, studies addressing resistance to religious identity in the translation of religious texts remain relatively limited, particularly in the context of Islamic jurisprudential works.

The urgency of this research is further underscored by the fact that *Fiqhu al-Nisa'*, as a text dealing with women, law, and religious authority, is highly sensitive to interpretative shifts introduced through translation. Although no systematic scholarly discussion has yet documented major public controversies surrounding existing translations of *Fiqhu al-Nisa'*, the potential for theological debate remains significant, as minor translational modifications may alter normative, ethical, or gender-related meanings. It makes translation choices in such texts especially consequential. Accordingly, this study responds to the existing research gap by examining patterns of religious identity resistance in the Indonesian translation of *Fiqhu al-Nisa'*. Such resistance reflects the translator's effort to preserve theological authenticity while negotiating local cultural and religious influences. This study addresses two main research questions: (1) what categories of religious identity are represented in *Fiqhu al-Nisa'*, and (2) how religious identity resistance is manifested in its Indonesian translation. The findings are expected to contribute to a deeper understanding of translation as an ideological practice that safeguards religious identity while engaging with the target cultural context.

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[15] Khaerul Anam, Asep Muhammad Iqbal, and Dadang Kuswana, "Dinamika Relasi Agama dan Gerakan Sosial dalam Konteks Masyarakat Multikultural," *Cakrawala: Jurnal of Religious Studies and Global Society* 1, no. 2 (2024): 57–79. https://doi.org/10.63142/cakrawala.v1i2.32; Muhammad Nur Ichsan, Prahastiwi Utari, and Ign. Agung Satyawan, "Negosiasi Identitas Agama di Kalangan Masyarakat Multi-Religi dalam Membangun Sikap Toleransi," *Perpustakaan Universitas Sebelas Maret* 1 (2019); Marhumah, Iffah Khoiriyatul Muyassaroh, and Rosalia Sciortino, "Public Expressions of Religion among Yogyakarta's Salafi Muslimah," *Karsa: Journal of Social and Islamic Culture* 32, no. 2 (2024): 1–20.

This paper is based on the argument that the resistance of religious identity in the translation of *Fiqhu al-Nisa'* from Arabic into Indonesian occurs due to the difference in the epistemology of Islamic law and the socio-cultural context surrounding the translator.[16] The mismatch between the original perspective of the text and the interpretation developed in the recipient society causes meaning distortion and bias in the translation process. The translation of religious texts involves not only linguistic aspects but also relates to ideology and cultural interpretation.[17] Kitab *Fiqhu al-Nisa',* as women's fiqh literature, carries the concept of Islamic law born in a particular context,[18] which, when translated into Indonesian, must deal with social norms and resistance from groups that maintain religious authority. It has led to a selection of meanings or even a change of terminology in translation.

Three main factors are the basis of resistance in the translation of this book. First, the difference in interpretation method between the source text (Arabic) and the target text (Indonesian) can alter the meaning of Islamic law. Second, the intervention of the translator's ideology, which is influenced by local Islamic thought currents, both conservative and progressive. Third, the social and political pressures in the society that determine the extent to which the translation can be accepted or rejected by certain groups. Thus, an in-depth understanding of the resistance factors in translating religious texts can serve as a foundation for developing more objective and solution-oriented translation methods. A hermeneutic approach that considers linguistic, historical, and sociological aspects is important to ensure that the translation remains faithful to the original meaning of the text without ignoring the recipient's context.

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[16] Maria Tymoczko, "Ideology and the Position of the Translator: In What Sense Is a Translator 'In Between'?," in *Apropos of Ideology: Translation Studies on Ideology – Ideologies in Translation*, ed. María Calzada Pérez (Manchester: St. Jerome Publishing, 2003), 181–201.

[17] Darsita Suparno et al., "Penggunaan Metafora Konseptual dalam Terjemahan Kitab Al-Hikam oleh D.A. Pakih Sati Karya Ibnu 'Aṭāillah al-Sakandarī," *Kalamuna Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban* 6, no. 1 (2025): 43–61, https://doi.org/10.52593/klm.06.1.04.

[18] Abu Nafis Ibnu Abdurrohim, *Fiqih Wanita Empat Madzhab*, ed. Abu Khodijah (Bandung: Khazanah Intelektual, 2020).

## Methods

The data in this study comprises words or phrases categorized as religious terms in Arabic, along with their translations into Indonesian. The data were taken from the book *Fiqhu al-Nisa'* by Muhammad Al-Khasyit and its translation in the book *Fiqh Wanita Empat Madzhab* by Abu Nafis Ibnu Adurrohim.[19] This data was analyzed to identify differences in meaning, changes in terms, and adaptations that reflect the resistance of religious identity. The selection of *Fiqhu al-Nisa'* as the object of research was carried out by considering several reasons from the linguistic and cultural aspects contained in it. First, this book uses Fushah Arabic, which is the standard form of formal Arabic and is also widely studied by Indonesians in both formal and non-formal settings. Secondly, this book contains Islamic laws for women based on the views of the four madhhabs, so it is full of religious terms. Thus, this book provides a wealth of data in the form of translations of religious terms that reflect religious identity and how these terms are maintained throughout the translation process.

This research uses a descriptive qualitative method to describe and analyze the phenomenon of religious identity resistance in the translation of *Fiqhu al-Nisa'*. The descriptive method is used to understand a phenomenon by presenting data in the form of words rather than numbers.[20] Another opinion says that the qualitative descriptive method aims to explore and understand the phenomenon in depth through the interpretation of text data.[21] In the context of this research, the descriptive qualitative method is applied to identify the types of religious identities that appear in the source text (Arabic) and target text (Indonesian), as well as how resistance arises in the translation of these terms. Additionally, this research employs the comparative method to analyze the source text and the target text, aiming to identify similarities between the two. The comparative method is a technique used to systematically compare two texts and reveal their

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[19] Muhammad Al-Khasyit, *Fiqhu Al Nisa'* (Damaskus: Daarul Kitab al 'Araby, 1994); Abdurrohim, *Fiqih Wanita Empat Madzhab*.

[20] Lexy J Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2018).

[21] John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (London: SAGE Publications, 2022).

significant similarities and differences.[22] The comparative method is also helpful in uncovering systematic differences and patterns of change that occur during the translation process.[23] Thus, resistance to meaning in translation can be critically examined, especially in the context of maintaining religious content and sacred values attached to certain terms.[24] Through these two methods, the research can reveal the extent to which the religious identity in the original text is maintained in the translated version.

The data in this study were obtained through several stages. First, reading the book *Fiqh al-Nisa'* and its translation in Indonesian *Fiqh Wanita Empat Madzhab* carefully to understand the context of its teachings and religious values, and second, identifying religious terms.[25] contained in both books, especially lingual units such as words or phrases with Islamic nuances. Third, a total of 30 representative data items from 14 chapters were selected and recorded in a data table consisting of the source text, target text, identified resistance patterns, and assigned serial numbers to facilitate data classification and tracking. Fourth, group the data based on the category of religious terms in accordance with AlGhamdi's classification model. Each data was analyzed interpretatively by considering the social, cultural, and theological contexts behind the translation choices.

The data analysis process involves classifying the data based on the category of religious identity, as identified by AlGhamdi, to determine variations in religious identity between the source text and the target text.[26] Then, comparing the source text and its translation in the target text to find out the similarities and patterns of resistance that occur. Next, interpreting the factors that cause similarities or resistance that occur in the translation of *Fiqhu al-Nisa'* into Indonesian, and

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[22] Juliane House, *Translation Quality Assessment: Past and Present* (London & New York: Taylor & Francis, 2014).

[23] Cees Koster, "Comparative Approaches to Translation," in *Handbook of Translation Studies Online*, vol. 2 (John Benjamins Publishing Company, 2012), 21–25.

[24] Eugene A. Nida and Charles R. Taber, *The Theory and Practice of Translation* (Leiden: Brill Academic Publishers, 2003).

[25] According to AlGhamdi, religious terms refer to words or expressions whose sources are derived from and predominantly shaped by the sacred texts of one or more religions.

[26] AlGhamdi, "Translating Religious Terms and Culture in 'The Sealed Nectar.'"

finally concluding the research results. The findings provide an overview of the form of resistance as a means of preserving religious values in the translation process and its impact on the integrity of meaning and Islamic cultural identity in the target language.

**Results**

This section presents the results and discussion on the patterns of religious identity resistance in the translation of *Fiqh al-Nisa'* into Indonesian. As a fiqh work that discusses the laws of women in Islam, *Fiqhu al-Nisa'* contains specific terms that are full of theological and cultural meanings. The translation of these terms requires not only accuracy of meaning, but also sensitivity to the social and cultural context of the reader. First, the terms of religious activities are retained to maintain the strong religious value in the Islamic context of the target language. This phenomenon is illustrated in the following table.

**Table 1. Resistance Pattern of Special Activity Terms**

| No | Target Texts | Source Texts |
|----|--------------|--------------|
| 1 | ... niscaya aku perintahkan kepada mereka untuk **bersiwak ...** | ...لأمرتَهم **بالسواك**....<br>...*La amartuhum **bis-siwāk**....* |
| 2 | Pembatal-pembatal **wudhu** | نواقض **الوضوء**<br>*Nawāqiḍ **al-wuḍūʾ*** |
| 3 | Allah tidak akan menerima **shalat** seseorang dari kalian yang telah berhadats hingga ia berwudhu terlebih dahulu | لا يقبل الله **صلاة** أحدكم إذا أحدث حتى يتوضأ<br>*Lā yaqbalu Allāh **ṣalāta** aḥadikum idhā aḥdatsa ḥattā yatawaḍḍaʾa* |
| 4 | Fungsi **tayammum** adalah untuk menggantikan wudhu atau mandi wajib | ينوب **التيمم** عن الوضوء والغسل<br>*Yanūbu **at-tayammum** ʿani al-wuḍūʾ wa al-ghusl* |
| 5 | Sebab **adzan** merupakan kalimat-kalimat dzikir kepada Allah | لأن **الأذان** ذكر الله تعالى<br>*Liʾanna **al-adhān** dhikru Allāhi Taʿālā* |
| 6 | ... di saat mengerjakan **ihram** dan shalat | ...في **الإحرام** والصلاة<br>*...fī **al-iḥrām** wa aṣ-ṣalāh* |

Table 1 illustrates the forms of resistance in translating terms of specific religious activities in Islam. For example, بالسواك /bis-siwāk/ is translated as "bersiwak" (1), which is a religious activity performed before prayer, before reading the Qur'ān, or when waking up, as a form of maintaining personal hygiene and purity. The term الوضوء /al-wudhū'i/ is translated as "wudhu" (2), the term صلاة /ṣalāta/ is translated as "shalat" (3), التيمم /at-tayammum/ becomes "tayammum" (4), and الأذان /al-adhān/ becomes "adzan" (5). Then the term الإحرام /al-iḥrām/ is translated as "ihram" (6), describing a special religious activity in Islam, which is the initial stage when one starts the Hajj or Umrah Pilgrimage.

**Table 2. Resistance Pattern of Moral and Ethical Criteria Terms**

| No | Target Texts | Source Texts |
|----|--------------|--------------|
| 7 | Karena ayat ini menjelaskan tentang wudhu yang sifatnya **wajib** | ولأن الآية بيان للوضوء **الواجب** <br><br> *Wa li'anna al-āyah bayān li al-wuḍū' **al-wājib*** |
| 8 | Ini menurut jumhur ulama' hukumnya **sunnah** | وهذا **سنة** عند الجمهور <br><br> *Wa hādhā **sunnah** 'inda al-jumhūr* |
| 9 | Atau berniat menghilangkan **hadats** | أو رفع حكم **الحدث** <br><br> *Aw raf' ḥukm **al-ḥadath*** |
| 10 | **Aurat** wanita merdeka dalam shalat | وعورة المرأة الحرة التي يجب سترها في الصلاة <br><br> ***Wa 'aurah** al-mar'ah al-ḥurrah allatī yajibu satruhā fī aṣ-ṣalāh* |
| 11 | Dan jika telah melewati *haul* (masa satu tahun) | وحال عليها **الحول** <br><br> *Wa ḥāla 'alayhā **al-ḥaul*** |
| 12 | ... pada perhiasan yang telah mencapai **nishab** | في الحلى الذي بلغ **نصابا** <br><br> *Fī al-ḥulī alladhī balagha **niṣāban*** |

Table 2 illustrates how the terms 'Islamic moral' and 'ethical criteria' are retained in their original form in translation. The terms الواجب /al-wājib/ translate to "wajib" (7), سنة /sunnah/ to "sunnah" (8), describing moral and ethical standards in the daily life of Muslims, as a

guide to behavior that reflects obedience, spiritual earnestness, and awareness of divine values. The term الحدث /al-ḥadath/ is translated as "hadats" (9), and the term عورة /'aurah/ is translated as "aurat" (10). Furthermore, the term الحول /al-ḥaul/ remains translated as "haul" (11). In contrast, the term نصابا /niṣāban/ is translated as "nishab" (12), indicating Islamic social and moral criteria in terms of time limits and property ownership limits in the context of the obligation to give zakat.

**Table 3. Resistance Pattern of Religious Artifacts**

| No | Target Texts | Source Texts |
|----|--------------|--------------|
| 13 | Bagi wanita dibolehkan untuk mengusap/menyapu **khimar**nya... | يجوز للمرأة المسح على **الخمار**...<br><br>*Yajūzu li al-mar'ah al-masḥ 'alā **al-khimār**...* |
| 14 | ...akan dikemukakan dalam pembahasan tersendiri pada bab **"hijab."** | فستعرض لها في فصل بعنوان "**الحجاب**"<br><br>*Fasana'ruḍu lahā fī faṣl bi-'unwān "**al-ḥijāb**"* |
| 15 | Kala itu aku mengenakan kain **burdah** berwarna kuning yang berukuran pendek | فكنت أؤمهم وعلي **بردة** لي صفراء صغيرة<br><br>*Fakuntu u'umuhum wa 'alayya **burdah** lī ṣafrā'u ṣaghīrah* |
| 16 | Memulai thawaf dari **hajar aswad** | والابتداء بالحجر **الأسود**<br><br>*Wa al-ibtidā' bi **al-ḥajar al-aswad*** |

Table 3 illustrates the resistance to the terms of religious artifacts, such as الخمار /al-khimār/, which remains translated as "khimar" (13), الحجاب and /al-ḥijāb/, translated as "hijab" (14), emphasizing religious objects that function as markers of religious and cultural identity in the source text. Data (13) and (14) refer not only to objects (clothing) but also contain normative and symbolic meanings related to the values of modesty, obedience, and Muslimah identity. Another religious artifact term, بردة /burdah/, is translated into Indonesian as "burdah" (15). Furthermore, the term الأسود الحجر /al-ḥajar al-aswad/ is translated as "hajar aswad" (16), which, according to Islamic belief, refers to a religious artifact in the form of a stone from heaven located at the southeast corner of the Kaaba in the Grand Mosque, in the city of Mecca.

**Table 4. Resistance Pattern of Religious Building Terms**

| No | Target Texts | Source Texts |
|----|--------------|--------------|
| 17 | ...di saat beliau sedang beri'tikaf di **masjid** | ...وهو معتكف في **المسجد** <br> *...wa huwa mu'takif fī **al-masjid*** |
| 18 | Hingga bisa thawaf di **ka'bah** tanpa rasa takut kepada siapapun selain kepada Allah | حتى تطوف **بالكعبة** لا تخاف إلا الله <br> *lā takhāfu illā Allāh ḥattā taṭūfa bi **al-ka'bah*** |
| 19 | Hal itu karena penghormatan untuk di **Masjidil Haram**... | لأن تحية **المسجد الحرام**.... <br> *Li'anna taḥiyyat **al-masjid al-ḥarām ...** )* |

Table 4 illustrates a pattern of resistance in the translation of the term 'religious building.' Unlike religious artifacts, which refer to objects made for religious purposes, religious buildings specifically refer to buildings used for religious activities. It can be seen in the term المسجد /al-masjid/ translated as "masjid" (17), the term الكعبة /al-ka'bah/ translated as "ka'bah" (18), and المسجد الحرام /al-masjid al-ḥarām/ translated as "Masjidil Haram" (19). These religious building terms do not undergo changes as a process of negotiation. However, they are maintained in their original form or only undergo slight sound adjustments when translated into the target language.

**Table 5. Resistance Pattern of Religious Group Terms**

| No | Target Texts | Source Texts |
|----|--------------|--------------|
| 20 | Debu adalah alat bersucinya orang **muslim**... | التراب طهور **المسلم**... <br> *Al-turābu ṭahūru **al-muslim**...* |
| 21 | Dan inilah yang menjadi pendapat mayoritas **fuqaha'** | وهو قول أكثر **الفقهاء** <br> *Wahuwa qawlu akṡari **al-fuqahā'*** |
| 22 | Beragama **islam** dan berakal | هي **الإسلام** والعقل <br> *Hiya **al-islāmu** wa al-'aql* |
| 23 | Siapapun **muslimah** yang memasuki masjidil haram... | وإذا وصلت أيتها الأخت **المسلمة** إلى المسجد الحرام... <br> *Wa idzā waṣalta ayyatuha al-ukhtu **al-muslimatu** ilā al-masjidi al-ḥarām...* |

Table 5 shows how resistance occurs in the translation of religious group terms. The terms المسلم /al-muslim/ translated as "Muslim" (20), الإسلام /al-islāmu/ translated as "Islam" (22), and المسلمة /al-muslimatu/ translated as "Muslimah" (23), each refer to a religious group in the context of Islam, which reflects a collective religious identity. All three terms reflect the individual identity of a group towards the concept of faith, devotion, and attachment to the principles of the teachings adopted (Islam). Then, the term الفقهاء /al-fuqahā'/ also continues to be translated as "fuqaha'" (21), referring to a religious group consisting of Islamic jurists or scholars who study and teach the laws of sharia. This group plays an important role in interpreting religious teachings, establishing laws based on the Qur'ān and Hadith, and providing moral and legal guidance to Muslims.

**Table 6. Resistance Pattern of Religious Figure/Appeals**

| No | Target Texts | Source Texts |
|---|---|---|
| 24 | Hal ini didasarkan pada sabda **Nabi** SAW yang ditujukan kepada Hamnah ... | لقول **النبي** صلى الله عليه وسلم لحمنة... <br> *Li-qawli **al-nabiyyi** ṣallallāhu 'alayhi wa sallama li-Ḥamnah...* |
| 25 | Juga sabda **Rasul** SAW berkenaan dengan wanita yang mengalami istihadhah berikut ini | وقول **الرسول** صلى الله عليه وسلم في المستحاضة <br> *Wa qawlu **al-rasūli** ṣallallāhu 'alayhi wa sallama fī al-mustaḥāḍah* |
| 26 | Jika **muadzdzin** mengucapkan "Allohuakbar Alloohuakbar" ... | إذا قال **المؤذن**: الله أكبر الله أكبر... <br> *Idzā qāla **al-mu'addzin**: Allāhu akbar Allāhu akbar...* |
| 27 | Wahai **Rabb** ampunilah dosa-dosaku ... | **رب** اغفرلي ذنوبي... <br> ***Rabbi**'ghfir lī dhunūbī...* |

Table 6 shows that there is resistance to the translation of the term 'religious figure/appeals'. The term النبي /al-nabiyyi/ is translated into Indonesian as "Nabi" (24), and the term الرسول /al- rasūl/ is translated as "Rasul" (25). Both terms refer to individuals of high spiritual standing in Islam, whom Allah SWT sends to guide humanity towards the path of truth. The term المؤذن /al-mu'addzin/ translates as "muadzdzin" (26), describing a religious appeal to a person who has a

special task in the implementation of worship, namely to announce the call to prayer for Muslims. Furthermore, the term رب /*Rabb*/ is also unchanged in its translation in Indonesian, so it is still translated as "Rabb" (27). The term Rabb indicates a religious greeting in Islam that refers to Allah as God, which also reflects the relationship between humans and the creator that is full of submission, servitude, and dependence.

**Table 7. Resistance Pattern of Enlightenment Term**

| No | Target Texts | Source Texts |
|----|-------------|--------------|
| 28 | Benar bahwa **nash Al-Qur'an** yang menyebutkan beberapa rangkaian wudhu... | وصحيح أن **النص القرآني** الوارد في تعداد فرائض الوضوء... <br> *Wa ṣaḥīḥun anna **al-naṣṣa al-qur'āniyya** al-wārida fī ta'dādi farā'iḍ al-wuḍū'...* |
| 29 | Adapun jumhur fuqaha', mereka mena'wilkan **hadits** ini dan hadits lain... | لكن جمهور الفقهاء تأولوا هذا **الحديث** وغيره... <br> *Lākin jumhūra al-fuqahā' ta'awwalu hādhā **al-ḥadīša** wa ghayrahu...* |
| 30 | Menurut pendapat yang paling ***rajih*** | على **الأرجح** <br> *'Alā **al-arjaḥ*** |

Table 7 displays the resistance to enlightenment terms found in the translation of *Fiqhu al-Nisa'* from Arabic into Indonesian. The term النص القرآني /*al-naṣṣa al-qur'āniyya*/ is translated as "nash Al-Qur'an" (28) and الحديث /*al-ḥadītha*/ is translated as "hadits" (29), both of which are terms of enlightenment that play a role as a light of guidance that guides Muslims in aspects of faith, worship, morals, and social life. Then, the term الأرجح /*al-arjaḥ*/ undergoes a slight phonological and morphological adaptation, so it is translated as "rajih" (30). In the context of Islamic scholarship, "rajih" refers to the opinion that is considered stronger or superior to other opinions in a difference of views (ikhtilaf) among scholars.

**Discussion**

Religious identity resistance in text translation occurs because the translator chooses to retain elements of the source culture without significant modification. The resistance in the translation of specific

religious activity terms refers to the translator's attempt not to domesticate or culturally adjust the terms of Islamic religious activities in the source text. Instead, the translator retains the original term, translates it literally, or makes minor adjustments (phonological and morphological), so that it still shows a strong Islamic identity. For example, the word بالسواك /bis-siwāk/ is translated as "bersiwak", instead of being substituted with a local equivalent such as "menggosok gigi", even though the meaning is functionally similar. Likewise, the terms الوضوء /al-wudhū'/ is translated as "wudhu" and التيمم /at-tayammum/ as "tayamum", both of which retain the original Arabic terms. The resistance in this context reflects the translator's ideological choice to preserve the Islamic technical term in its original form, maintain the religious authority and authenticity of meaning attached to the term, and avoid the risk of meaning distortion if it were to be freely translated or adapted into a less representative term in the target language. It aligns with the view that significant differences between source and target cultures may encourage translators to retain elements of the original culture to prevent meaning distortion.[27]

The resistance to translating terms that represent moral and ethical criteria in Islam demonstrates the preservation of the original terms from the source text and the rejection of moral and conceptual reductions that could potentially occur if the terms are absorbed into overly generalized equivalents. For example, الواجب /al-wājib/ is translated as "wajib" instead of "harus." At the same time, الحدث /al-ḥadath/ becomes "hadats," not "keadaan tidak suci", and نصابا /niṣāban/ becomes "nishab," not "ambang batas kekayaan." The translators consciously avoid domestication of the original terms. The translator consciously avoids domestication to preserve the complexity of meaning associated with these terms, which are not only legally relevant but also reflect Islamic ethical and spiritual values. This strategy reflects a form of *foreignization*, where foreign terms are retained to maintain the integrity of the source normative framework, as well as being a form of resistance to the global tendency to absorb religious meanings into the secular structure of the target language.[28] In line with Tymoczko's

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[27] Noor Diana Arrasyid and Sajarwa, "Resistansi dan Negosiasi Identitas Budaya pada Penerjemahan Novel Cantik Itu Luka ke dalam Les Belles de Halimunda Berbahasa Prancis" (Universitas Gadjah Mada, 2023).
[28] Venuti, *The Translator's Invisibility: A History of Translation*.

(2003) view, translation in this context functions as an ideological space, where translators choose to maintain the source value system as a form of symbolic representation of a culture's identity and religion.[29]

The resistance to translating the term 'religious artifact' is the retention of terms that refer to attributes, clothing, and physical objects that hold deep spiritual significance in Islamic identity and tradition. In this example, the term الخمار */al-khimār/* is not transliterated as "kerudung" or "penutup kepala wanita", but is retained as "khimar", and الحجاب */al-ḥijāb/* is translated directly as "hijab". The term الحجر الأسود */al-ḥajar al-aswad/* is not changed to "batu hitam" but remains in its transliterated form, "hajar aswad." The translator does not merely transfer the lexical meaning, but also preserves the symbolic, historical, and spiritual dimensions attached to the artifact. In this context, it reflects a form of *cultural preservation* that resists reducing culture and spirituality to generic target terms. This aligns with the findings of Alhaddad and Abdullah, who emphasize that the translation of Islamic religious expressions often faces challenges due to the absence of direct equivalents in the target language, thereby necessitating transliteration and the addition of explanations to preserve the original meaning.[30] Transliteration is done to avoid distortion of meaning and to encourage target readers to recognize the Islamic symbolic system as a social and spiritual whole.

The pattern of resistance in the translation of religious building terms is reflected in the translator's decision to retain the original terms without transferring them to generic equivalents in the target language. For example, المسجد */al-masjid/* is translated as "masjid" instead of "rumah ibadah". This strategy shows a rejection of domestication that could obscure the theological and symbolic meanings attached to the terms. Another example is the term الكعبة */al-ka'bah/* "Ka'bah," which refers not only to a sacred site with a physical, cube-shaped building but also connotes the spiritual center and *qibla* of Muslims, loaded with historical and religious significance. Similarly, المسجد الحرام */al-masjid al-ḥarām/* is not simply "masjid yang suci", but a sacred place that has a

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[29] Tymoczko, "Ideology and the Position of the Translator: In What Sense Is a Translator 'In Between'?"

[30] Sumayyah Mohammed Abdullah Fadhel Alhaddad and Gamal Abdullah, "Translating Islamic Religious Expressions: Problems and Strategies," *Journal of Languages and Translation* 3, no. 2 (2024): 52–78.

special position in the practice of Hajj and Umrah. The translator refuses to reduce the meaning and sacredness of these places through the translation process with the preservation strategy. The preservation strategy is also known as term preservation, which is used when no equivalent is found in the target language, especially for terms that have strong cultural and religious content.[31] The decision to retain the original term not only maintains semantic clarity but also shows a form of cultural and religious resistance to the erasure of Islamic identity in the process of language transfer.

The pattern of resistance in the translation of religious group terms, such as المسلم /al-muslim/ translated as "*muslim*", الفقهاء /al-fuqahā'/ translated as "*fuqaha*'", and المسلمة /al-muslimatu/ translated as "*muslimah*", shows a consistent pattern of retaining the original form or translating it through transliteration without semantic substitution into the target language. The translator chooses to retain the Arabic term "*fuqaha*'" rather than translating it as "*ahli fikih*" or "*ilmuan hukum Islam*", and keeps using the terms "*muslim*" and "*muslimah*" rather than translating them generically as "orang Islam" or "perempuan yang beragama Islam". This resistance illustrates the translator's awareness of not only maintaining group identity but also preserving the religious and semantic connotations attached to the terms. These terms are not only informative, but also identificatory and ideological. This choice reflects the translator's tendency to avoid cultural ambiguity and ensure that the group identity is maintained as in the source text.

The translator's resistance to the terms of religious figures/appeals is done by maintaining religious addresses and references to Islamic figures in forms that are in accordance with Islamic traditions. For example, the term رب /Rabb/ is translated as "Rabb", which is not substituted with the word "Tuhan" as in the translation of general texts. This form of resistance indicates an attempt to maintain the nuances of respect, spirituality, and Islamic linguistic distinctiveness, which are very important in religious texts such as *Fiqhu al-Nisa*'. It also reflects the translator's sensitivity to the sacred values associated with the mention of religious figures and greetings, ensuring that the degree of sacredness is not compromised in the target

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[31] Muhammad Farkhan, "Translation Strategies of Islamic Terms in Indonesian-English Research Papers," in *International Conference on Culture and Language in Southeast Asia*, vol. 154, 2018, 63–66, https://doi.org/10.2991/icclas-17.2018.16.

language. This translation that maintains religious nuances is often used to maintain the authenticity and sacredness of the term in the translated text.[32] Then, the term المؤذن /al-mu'addzin/ translated as "muadzdzin" is a religious greeting that not only indicates a ritual function, but also reflects an honored position in the Muslim community as a reminder of worship time and a symbol of spiritual awareness. As a religious greeting, "muadzdzin" marks a religious identity attached to roles and responsibilities in daily Islamic life.

The pattern of resistance to the translation of the term enlightenment relates to thought, interpretation, and *ijtihad* in Islamic religious identity. Translators continue to use terms such as القرآني النص /al-naṣṣa al-qur'āniyya/ translated as "nash Al'Qur'an", الحديث /al-ḥadītha/ translated as "hadits", and الأرجح /al-arjaḥ/ as "rajih", which is typical terminology in the science of *ushul fiqh* and *tafsir*. These terms carry a depth of meaning and academic context that is not easily replaced by a common Indonesian equivalent. Therefore, the translator rejects the simplification of Islamic intellectual discourse, preferring to transliterate the terms while maintaining their original meaning. This approach indicates that the translator does not only function as a language translator, but also as a guardian of Islamic scientific values, which have their own epistemological structure and are not always in line with the knowledge system in the target culture. [33]

**Conclusion**

Based on the research results on the translation of *Fiqhu al-Nisa'* from Arabic into Indonesian, seven types of religious identity were found. These include specific religious activities, moral and ethical criteria, religious artifacts, religious buildings, religious groups, religious figures/appeals, and enlightenment terms. The overall pattern of resistance in translating religious terms, as described, reveals an ideological strategy aimed at maintaining Islamic identity in the translated text. Translators consistently choose not to domesticate terms that contain spiritual, normative, and symbolic meanings unique to Islam, be it in religious activities, moral concepts, artifacts, sacred

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[32] Mujazin, "Model Penerjemahan Istilah Budaya Religi Islam" (Universitas Sebelas Maret, 2021).

[33] Hikmah, Muslimah, and Sardini, "Epistimologi Ilmu dalam Perspektif Islam," *Akademika* 15, no. 2 (2021): 31–40.

buildings, social groups, religious greetings, or terms of intellectual enlightenment. This approach reflects *foreignization* as a strategy to maintain the integrity of the meaning and religious authority contained in the source language. This resistance is also a form of cultural preservation and an effort to resist the tendency to secularize meaning in the target language. Therefore, in this context, translation is not only a linguistic process but also an ideological act that maintains the integrity of Islamic values, beliefs, and identity in the face of cultural differences and knowledge systems. Sensitivity to the religious context and the epistemological framework of Islam becomes very important in ensuring that the message and meaning in the source text remain intact in the target language. However, this study is limited to the analysis of a single translated text. Future research is encouraged to examine multiple translations and to explore reader reception, particularly how target readers interpret and engage with untranslated or transliterated religious terms.

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