

## **PRESERVING THE SACRED MEANING IN THE AGE OF INFORMATION DISRUPTION: BORROWING STRATEGY IN THE TRANSLATION OF FRIDAY HADITHS IN AL-MUSTADRAK**

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### **Abstract**

The present research aims to analyze the borrowing strategy applied in the translation of Friday Hadiths in *Al-Mustadrak ala ash-Shahihain*, a classical Islamic text compiled by al-Hakim al-Naisaburi. The research data consist of religious terms that employ the borrowing strategy in the Arabic–Indonesian translation. This study adopts a qualitative approach with descriptive, comparative, and interpretative methods. The data were collected using observation and note-taking techniques, and analyzed through an interactive analysis model: data reduction, data display, and conclusion drawing. The findings reveal that the translation of Friday Hadiths employs two types of borrowing strategies: pure borrowing and naturalized borrowing. These strategies are implemented to preserve the authenticity and sacredness of key religious terms. The implications of this study in the context of the age of information disruption include: (1) the translation of Hadiths serves as a primary medium for the public to understand Islamic texts; (2) the borrowing strategy maintains the purity of terminology and original meaning; (3) borrowing helps preserve theological authenticity in the digital context; and (4) it functions as a linguistic bridge between Arabic and Indonesian without losing sacred meaning. Overall, this research highlights the vital role of borrowing as a translation strategy in safeguarding the sanctity of Islamic concepts and meanings amid the rapid flow of information in the digital era.

**Keywords:** Borrowing Strategy, Friday Hadiths, Translation, Age Of Information Disruption, Religious Terms

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### **1. Introduction**

The age of information disruption is marked by the rapid circulation of digital content that reshapes the way people access, process, and interpret knowledge (He & Yu, 2021; Skågeby, 2012). Information flows instantly across platforms, causing traditional sources of authority to be challenged by online narratives that are not always credible. Religious knowledge, once transmitted through structured learning, is now widely shared through

social media posts, short videos, and instant translations that may oversimplify meanings (Abusharif, 2024; Henry, 2021). This phenomenon creates both opportunities and risks, as sacred texts can reach wider audiences but may also experience semantic distortion. The lack of linguistic and theological accuracy in digital translations often results in partial understanding, misinterpretation, or even manipulation of doctrine. In this context, the preservation of authenticity becomes a central issue. Therefore, a systematic study on how sacred Islamic texts are translated is urgently needed to ensure that meaning, context, and doctrinal integrity remain intact despite the disruptive nature of digital communication.

Religious books serve as a stabilizing reference in the midst of information disorder, offering structured knowledge and verified interpretations. Unlike fragmented digital content, classical texts present coherent frameworks that preserve doctrinal accuracy and historical continuity. These works function as authoritative sources to counter superficial or misleading explanations circulating online. Their relevance increases when society depends heavily on instant information that lacks depth. By returning to canonical sources, readers are guided toward credible and contextualized religious understanding (Shahryari, 2025).

However, access to these texts often requires translation, as not all readers possess adequate Arabic proficiency. Translation therefore becomes a vital bridge that connects the original message with contemporary audiences (Almjlad, 2025). The reliability of this bridge depends on the translator's strategy, linguistic sensitivity, and theological awareness. Thus, studying how religious books are translated is essential to maintaining their epistemic function in the modern era. It is within this urgency that the translation of Hadith collections gains new significance as a medium of religious literacy in the digital age.

*Al-Mustadrak 'ala al-Sahihain*, compiled by Imam al-Hakim al-Naysaburi, is one of the most respected Hadith collections in Islamic scholarship (Roziqin et al., 2025). The book supplements the authentic narrations of Sahih al-Bukhari and Sahih Muslim by including Hadiths that meet similar criteria of authenticity but were not included in the two earlier works. Its scholarly value lies in its methodological precision and its contribution to preserving prophetic traditions. Among its chapters, the section on the virtues of Friday offers important theological and ritual insights that shape Muslim practice. As the text gains wider circulation through printed and digital editions, Indonesian translations of the Hadiths play a crucial role in mediating the content for non-Arabic readers. However, the complexity of Hadith language, which contains culture-bound and religion-specific terms, poses a significant challenge in translation. Therefore, examining how Indonesian translators render the Friday Hadiths in *Al-Mustadrak* offers valuable insight into the preservation of sacred meaning amid linguistic transfer.

Translating Hadiths involves not only transferring linguistic units but also safeguarding theological meaning embedded in specific cultural and religious terms (ElShiekh & Saleh, 2011). Literal translation may fail to convey nuances, while excessive domestication risks eroding sacred terminology. The main challenge lies in dealing with untranslatable concepts

that do not have precise equivalents in the target language (Cao et al., 2025; Kashgary, 2011). In this context, borrowing emerges as a strategic solution that allows key terms to be retained in their original Arabic form while still being understood by Indonesian readers. Borrowing prevents semantic loss and preserves the doctrinal integrity of Islamic expressions. It also reinforces the sacred aura of the text by maintaining its linguistic connection to the original revelation context. Thus, borrowing is not merely a linguistic technique but a theological safeguard. Studying its application in translating the Friday Hadiths provides a deeper understanding of how meaning is protected within the dynamics of cross-cultural translation.

Borrowing is defined by Vinay and Darbelnet (1995) as a translation strategy in which a term from the source language is directly imported into the target language without modification or with slight adaptation. It is commonly used when a concept is culturally specific, lacks an equivalent term, or carries symbolic value that should be preserved. Borrowing is categorized into pure borrowing, where the form is retained fully, and naturalized borrowing, where the spelling or pronunciation is adjusted to fit the phonological system of the target language (Molina & Albir, 2002). In the context of religious translation, borrowing is considered a preferred method because it maintains conceptual precision and honors the sacred status of terminology. Scholars also note that borrowing functions as a marker of identity, representing respect toward the source culture. Applying this framework to the translation of Hadiths provides a methodological foundation for analyzing how linguistic forms embody theological meaning. Therefore, the theory of borrowing becomes essential in assessing the fidelity and accuracy of Indonesian translations of *Al-Mustadrak*.

The translation of hadith has received considerable attention among scholars. Rahmadi (2022) describes the Google Translate system in rendering the *Hadith Arbain* text and analyzes translation errors related to root words and their derived morphology. Bakar (2024) examines mistranslations of hadith circulating on the internet in Malay, which may lead to distorted meanings. Anis & Istiqomah (2021) identify shifts in form and meaning in two translated versions of *Tazkiyatun Nufūs wa Tarbiyatuhā* by Ibn Rajab, Ibn Qayyim, and al-Ghazali. Meanwhile, Rahman et al. (2024) analyze the translation of the rhetorical style *al-Isti'ārah al-Makniyyah* in the Prophet's hadith into Malay using translation techniques. Previous studies on hadith translation have largely focused on error analysis, translation shifts, and rhetorical devices, yet few have examined how borrowing strategies are used to preserve the sacred meaning of hadiths in the digital era. In particular, no research has specifically investigated the borrowing of Arabic religious terms in the translation of Friday hadiths from *Al-Mustadrak*, despite their high circulation and doctrinal significance.

The aim of this study is to describe the use of the borrowing strategy in the translation of Friday hadiths from *Al-Mustadrak* and to analyze its role in preserving the sacred meaning of Arabic religious terms in the target text. This research provides a theoretical explanation of how borrowing operates as a linguistic strategy in hadith translation and clarifies why certain Arabic terms should be retained rather than replaced. It also serves as a practical

reference for translators so they remain sensitive to the religious nuances embedded in sacred terminology. In addition, it offers guidance for non-Arabic readers to avoid misunderstanding and meaning distortion when encountering translated hadith texts in modern media. The main contribution of this study is the development of a borrowing-based analytical model specifically designed for hadith translation. It strengthens academic discussions on religious translation in the age of information disruption and fills a research gap by highlighting the importance of preserving sacred meaning in *Al-Mustadrak* through a rarely explored linguistic approach focused on terminology retention.

## **2. Method**

This study employs a qualitative research design because the focus lies on interpreting meaning rather than measuring numerical data. The method used is descriptive, comparative, and interpretative, allowing the researcher to explain, compare, and interpret the borrowing strategy found in the translation of Friday Hadiths in *Al-Mustadrak ala ash-Shahihain*. The qualitative approach is suitable because borrowing is a linguistic and cultural phenomenon that requires contextual interpretation, especially in the field of sacred text translation. The study aims to reveal how Arabic religious terms are maintained in the Indonesian translation to preserve their theological authenticity. The data consist of lexical items, phrases, and Islamic terminology that remain in borrowed form. The researcher acts as the main instrument in identifying the borrowing types, classifying them into pure borrowing and naturalized borrowing, and interpreting their functions.

The research data were collected from the Indonesian translation of Friday Hadiths in *Al-Mustadrak ala ash-Shahihain*, focusing on Arabic terms that were not replaced by Indonesian equivalents. Data collection was conducted using observation and note-taking techniques. The researcher carefully examined the Arabic text, its Indonesian translation, and identified words or expressions that employed borrowing. Each borrowing instance was recorded along with its contextual sentence to ensure accuracy. Supporting documents such as dictionaries, tafsir references, and translation studies literature were also consulted to verify meaning consistency. The process of data collection followed three stages: reading the source text, marking borrowed terms, and compiling them into a structured data table. The researcher also noted whether each borrowing was pure or naturalized, based on orthographic adaptation.

The data were analyzed using the interactive analysis model proposed by Miles and Huberman (1994), consisting of three stages: data reduction, data display, and conclusion drawing. In the data reduction stage, the researcher filtered borrowing data by eliminating irrelevant or ambiguous terms, ensuring that only clear cases of pure and naturalized borrowing were retained. In the data display stage, the categorized data were presented in lists to show patterns of borrowing usage, such as terms referring to worship, objects, time markers, and theological concepts. The final step was drawing conclusions regarding the

effectiveness of borrowing in maintaining the integrity of Islamic terminology amid the information disruption era, followed by verification through theoretical and contextual validation.

### 3. Result

The findings of the study show that in translating the Friday hadith using the borrowing strategy, three categories were identified. First, the borrowing strategy is applied to anthroponyms. Second, it is used for the word *Friday (Jumu'ah)*, which serves as the main topic of the hadith concerning the virtues of Friday. Third, borrowing is applied to several religious terms. The following examples illustrate these categories in more detail:

- (1) ST : أَنبَرْنَ ابْنُ أَبِي الزَّنَادِ، عَنْ أَبِيهِ  
TT : **Ibnu Abu Az-Zinad** mengabarkan kepada kami dari ayahnya (Hadith Number 1026)
- (2) ST : حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ الدَّارِمِيُّ  
TT : **Utsman bin Sa'id Ad-Darimi** menceritakan kepada kami (Hadith Number 1027)
- (3) ST : أَنبَأَ الرَّبِيعُ الزَّهْرَانِيُّ، وَيَحْيَى بْنُ الْمُغِيرَةَ  
TT : **Ar-Rabi' Az-Zahrani dan Yahya bin Al Mughirah** memberitakan (kepada kami) (Hadith Number 1028)
- (4) ST : حَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ عَبْدِ الْحَمِيدِ الْحَارِثِيُّ  
TT : **Abu Ja'far Ahmad bin Abdul Hamid Al Haritsi** menceritakan kepada kami (Hadith Number 1029)
- (5) ST : قَالَ كَعْبٌ: ذَلِكَ فِي كُلِّ سَنَةٍ يَوْمٌ؟  
TT : **Ka'ab** berkata, "Itu hanya satu hari dalam setahun." (Hadith Number 1030)
- (6) ST : قَالَ أَبُو هُرَيْرَةَ: فَقُلْتُ لَهُ فَأَخْبِرْنِي بِهَا  
TT : **Abu Hurairah** berkata: Maka aku bertanya kepadanya, "Beritahukanlah kepadaku." (Hadith Number 1030)
- (7) ST : فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: هِيَ آخِرُ سَاعَةٍ فِي يَوْمِ الْخُمُعَةِ  
TT : Maka **Abdullah bin Salam** berkata, "Yaitu waktu-waktu terakhir pada hari Jum'at." (Hadith Number 1030)

In excerpt (1), the translator preserves the Arabic names in their original form without rendering them into a more natural equivalent for the target language readers (Indonesian). Each element in the phrase is maintained through a process of transliteration, such as “ابن” rendered as *Ibnu*, derived from the Arabic word *ibn* meaning “son of”; “أبي” rendered as *Abu*, derived from *ab* meaning “father of”; and “الزَّنَادِ” rendered as *Az-Zinad*, a proper name derived from the root *zinad*. No component is replaced with an Indonesian equivalent; instead,

the translation follows the standardized rules of Arabic–Latin transliteration. The translator's choice to retain the form *Ibnu Abu Az-Zinad* serves to preserve the authenticity of the narrator's name and align with the conventional style of Arabic name representation in hadith literature.

The same approach applies to other data, such as (2) الرَّبِيعِ الْمُغِيرَةِ, (3) الزَّهْرَانِي وَيَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ سَلَامٍ, (4) أَبُو جَعْفَرٍ أَحْمَدُ بْنُ عَبْدِ أَحْمَدِ الْحَارِثِيِّ, (5) كَعْبٌ, (6) أَبُو هُرَيْرَةَ, (7). In these excerpts, the translator likewise retains the Arabic names without translating them into Indonesian. Forms such as Utsman bin Sa'id Ad-Darimi, Ar-Rabi' Az-Zahrani, Yahya bin Al Mughirah, Abu Ja'far Ahmad bin Abdul Hamid Al Haritsi, Ka'ab, Abu Hurairah, and Abdullah bin Salam are direct transliterations from the Arabic script into Latin letters according to Arabic–Latin transliteration conventions. No semantic adjustments or substitutions into Indonesian equivalents are made. Rather, the names are rendered phonetically to allow readability within the target language's writing system.

- (8) ST : وَلَا تَقُومُ السَّاعَةُ إِلَّا يَوْمَ الْجُمُعَةِ  
TT : dan kiamat tidak akan terjadi kecuali pada hari **Jum'at** (Hadith Number 1026)
- (9) ST : سَيِّدُ الْأَيَّامِ يَوْمَ الْجُمُعَةِ  
TT : Pemimpin hari adalah hari **Jum'at** (Hadith Number 1026)
- (10) ST : وَيَعْتُ الْجُمُعَةَ زَهْرَاءَ مُنِيرَةً  
TT : Dia membangkitkan hari **Jum'at** dalam bentuk yang terang benderang lagi bercahaya (Hadith Number 1027)
- (11) ST : وَأَنَا أُحَدِّثُكَ عَنْ يَوْمِ الْجُمُعَةِ  
TT : Aku akan memberitahukan kepadamu tentang hari **Jum'at** (Hadith Number 1028)
- (12) ST : إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ  
TT : Sesungguhnya di antara yang termasuk hari yang paling utama adalah hari **Jum'at** (Hadith Number 1029)
- (13) ST : فَقُلْتُ: بَلْ فِي كُلِّ جُمُعَةٍ  
TT : Maka aku berkata, "Justru pada setiap hari **Jum'at**." (Hadith Number 1030)
- (14) ST : هِيَ آخِرُ سَاعَةٍ فِي يَوْمِ الْجُمُعَةِ  
TT : Yaitu waktu-waktu terakhir pada hari **Jum'at** (Hadith Number 1030)
- (15) ST : طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ خَيْرُ يَوْمٍ  
TT : Hari terbaik dimana matahari terbit adalah hari **Jum'at** (Hadith Number 1030)

In relation to this study, which examines hadiths concerning Friday, several data points demonstrate the use of natural borrowing in the translation process. In excerpts (8-15), the

word *جُمُعَة* (*Jumu'ah*) is consistently translated as *Jum'at* in the target text. This translation represents a form of natural borrowing, in which a term from the source language (Arabic) is adapted phonologically and orthographically to align with the target language system (Indonesian) without altering its meaning. The use of *Jum'at* aims to preserve the religious significance and cultural value of the original term within the Islamic context. Furthermore, *Jum'at* has become an established part of the Indonesian lexicon and is widely used in religious literature. Thus, the translator's decision to retain this form reflects both cultural fidelity and linguistic adaptation to the source text.

- (16) ST : *إِنَّ اللَّهَ يَبْعَثُ الْأَيَّامَ يَوْمَ الْقِيَامَةِ عَلَى مِثْلِهَا*  
 TT : Sesungguhnya **Allah** membangkitkan hari-hari pada Hari Kiamat sesuai bentuknya (Hadith Number 1027)
- (17) ST : *قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ*  
 TT : Beliau bersabda, "Sesungguhnya **Allah Azza wa Jalla** mengharamkan bumi memakan jasad para Nabi." (Hadith Number 1029)
- (18) ST : *قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا سَلْمَانَ، مَا يَوْمُ الْجُمُعَةِ؟*  
 TT : **Rasulullah** SAW bertanya kepadaku, "Wahai Salman, apakah hari Jum'at itu?" (Hadith Number 1028)
- (19) ST : *فِيهِ خُلِقَ آدَمُ*  
 TT : pada hari itu **Adam** diciptakan (Hadith Number 1026)
- (20) ST : *قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ*  
 TT : Aku menjawab, "Allah dan **Rasul-Nya** lebih tahu." (Hadith Number 1028)
- (21) ST : *مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلَاةَ فَهُوَ فِي صَلَاةٍ حَتَّى يُصَلِّيَ*  
 TT : Barangsiapa yang duduk di tempat untuk menunggu **shalat** maka dia seperti menunaikan shalat sampai dia shalat (Hadith Number 1030)
- (22) ST : *وَمَا مِنْ دَابَّةٍ إِلَّا وَهِيَ مُصِيحَةٌ يَوْمَ الْجُمُعَةِ مِنْ جِبْنٍ يُصْبِحُ حَتَّى الشَّمْسُ شَقَقَا مِنَ السَّاعَةِ إِلَّا الْحِنَّ وَالْإِنْسَ*  
 TT : Tidak satu pun binatang melata kecuali dia akan mendengarkan dengan sungguh-sungguh pada hari Jum'at dari pagi hari hingga matahari terbenam karena takut akan mendapati Hari Kiamat kecuali **jin** dan manusia (Hadith Number 1030)
- (23) ST : *قَالَ أَبُو هُرَيْرَةَ: ثُمَّ لَقِيتُ عَبْدَ اللَّهِ بْنَ سَلَامٍ، فَحَدَّثْتُ بِمَجْلِسِي مَعَ كَعْبٍ*  
 TT : Abu Hurairah berkata: Kemudian aku bertemu dengan Abdullah bin Salam lalu dia menceritakan kepadaku tentang **majlis**ku bersama Ka'ab (Hadith Number 1030)
- (24) ST : *أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُوسَى الْقَاضِي إِمْلَاءَ*  
 TT : Abu Abdillah Muhammad bin Ahmad bin Musa Al Qadhi mengabarkan kepada kami secara **imla'** (Hadith Number 1028)

(25) ST : فَقَرَأَ كَتَبُ التَّوْرَةِ، فَقَالَ: صَدَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

TT : Maka Ka'ab membaca **Taurat** lalu dia berkata, "Memang benar Rasulullah SAW." (Hadith Number 1030)

Natural borrowing is also evident in several religious terms that are retained in their original forms. The word الله is translated as *Allah* (in the *Kamus Besar Bahasa Indonesia* [KBBI], it means “the name of God in Arabic; the creator of the universe who is perfect; the One and Only God worshipped by believers”) (16). The phrase اللَّهُ عَزَّ وَجَلَّ is translated as *Allah Azza wa Jalla* (in KBBI, “Allah the Most Glorious and Most Exalted”) (17). Furthermore, رَسُولُ اللَّهِ is translated as *Rasulullah* (in KBBI, “the messenger of Allah [Prophet Muhammad, peace be upon him]”) (18), and آدَمُ is translated as *Adam* (in KBBI, “the name of the first man created by God”) (19). The word رَسُولُ is rendered as *Rasul* (in KBBI, “a person who receives divine revelation to be conveyed to humankind”) (20).

The word الصَّلَاةُ is translated as *shalat* (in KBBI, “the second pillar of Islam, an obligatory act of worship to Allah, performed by every adult Muslim under specific conditions, pillars, and recitations, beginning with *takbir* and ending with *salam*”) (21). In addition, الْجِنُّ is translated as *jin* (in KBBI, “a supernatural being created from fire”) (22), مَجْلِسٌ as *majlis* (in KBBI, “a meeting or gathering of people; an assembly or session”) (23), إِمْلَاءٌ as *imla'* (in KBBI, “something spoken or read aloud to be written down by someone else; dictation”) (24), and التَّوْرَةَ as *Taurat* (in KBBI, “the holy book revealed by Allah to Prophet Moses [Musa, peace be upon him]”) (25). Thus, the translation of these terms illustrates a form of natural borrowing, in which words from Arabic are adopted phonologically and orthographically into Indonesian without semantic modification, as they have become part of the standard lexicon in Islamic religious contexts.

## Discussion

The translation of Hadiths serves as a primary medium for the public to understand Islamic texts, particularly in the age of information disruption. In this era, access to religious sources has become increasingly widespread through digital media, yet it also carries the risk of meaning distortion due to the circulation of unverified information. In this context, accurate and contextually grounded translation of Hadiths becomes essential to preserve the authenticity of prophetic messages. According to Vermeer (1992) and Pym (1992), translation is not merely a linguistic transfer but also a cultural and theological transference of meaning. This aligns with Bekouche & Elsaid's (2024) perspective that the translation of religious texts requires sensitivity to the ideology and social context of the target audience. Colas (2019) and Marolova et al. (2024) further emphasizes that the use of dynamic equivalence in translating religious texts can maintain spiritual meaning without sacrificing linguistic clarity. Therefore, amid the rapid and often biased flow of information, Hadith translation functions as an epistemological filter that safeguards the purity of Islamic messages. Through precise

translation, the public can continue to comprehend Islamic teachings authentically, even within a digital era characterized by the disruption of knowledge and religious interpretation.

The borrowing strategy in the translation of religious texts plays a crucial role in preserving the purity of terminology and original meaning. In the context of Hadith translation, this strategy allows Arabic-Islamic terms to be retained in their original form so that their theological meanings and spiritual nuances remain intact. According to Ringbom (1983), borrowing is a direct transfer from the source language to the target language without altering its meaning, typically used to preserve terms that have no exact equivalent. In religious studies, this approach is highly relevant since many Islamic concepts are contextual and cannot be freely translated without risking semantic distortion. Kursiyanto (2025) emphasizes that the application of the borrowing strategy helps maintain theological authenticity in translated texts, especially when religious terms carry sacred meanings that cannot be substituted. Therefore, the borrowing strategy serves as a linguistic bridge that preserves fidelity to the source text while ensuring the continuity of religious values. In the age of information disruption, this strategy becomes increasingly significant in preventing the distortion and misinterpretation of Islamic teachings within the digital sphere.

The borrowing strategy in the translation of religious texts plays a vital role in preserving theological authenticity, particularly in the digital era characterized by the rapid flow of information and the proliferation of free interpretation of religious teachings. In the context of Hadith translation, this strategy allows Arabic-Islamic terms to be retained in their original form so that their theological meaning and sacredness remain intact. Haspelmath (2009) describes borrowing as a direct transfer from the source language to the target language to preserve the original meaning when no precise equivalent exists. This approach becomes increasingly relevant in the digital age, where religious meanings are often distorted through liberal translation or the use of popularized terms on social media. Azad (2024) further demonstrates that the borrowing strategy contributes to maintaining the theological identity of religious texts, particularly amid the dynamics of cross-linguistic and cross-cultural communication. Therefore, in the context of information disruption, the borrowing strategy functions as a conservative mechanism that safeguards the authenticity of Islamic values, preventing distortion through secular interpretation or linguistic simplification in online discourse.

The borrowing strategy in the translation of religious texts functions as a linguistic bridge between Arabic and Indonesian without diminishing the sacred meaning contained within. In the context of Hadith translation, this strategy ensures that Arabic-Islamic terms are preserved in their original form so that their theological and spiritual values remain intact. According to Winford (2010), borrowing is a process of direct transfer from the source language to the target language to preserve the original meaning when no adequate equivalent exists. This approach allows translators to maintain both semantic and cultural relationships between two languages that belong to distinct religious systems. Rashidova (2025) supports

this perspective by demonstrating that the borrowing strategy helps preserve doctrinal authenticity and religious identity within translated texts. In the translation of Hadiths, borrowing serves not merely as a linguistic technique but also as a means to sustain the continuity of Islamic spiritual meaning across languages and cultures. Thus, this strategy functions to uphold the sanctity of divine revelation while accommodating linguistic adaptation and the socio-cultural context of Indonesian readers.

#### **4. Conclusion**

This study concludes that the translation of Friday Hadiths in *Al-Mustadrak ala ash-Shahihain* uses two borrowing strategies—pure borrowing and naturalized borrowing—to maintain the authenticity of Islamic terminology. These strategies ensure that key religious terms remain unchanged, both in form and meaning, while still being understandable to Indonesian readers. In the era of information disruption, the translation of Hadiths becomes an important medium for public religious understanding, especially when digital platforms accelerate the spread of Islamic texts. Borrowing plays a crucial role in preserving theological precision, preventing semantic distortion, and maintaining the sacred value of Arabic terms in translation. It also functions as a linguistic bridge between Arabic and Indonesian, allowing concepts to be transferred without cultural or doctrinal loss. Overall, this research affirms that borrowing is not merely a linguistic technique but a strategic effort to protect the purity of Islamic knowledge in a fast-changing digital landscape.

This study has several limitations. First, the analysis focuses only on the translation of Friday Hadiths in *Al-Mustadrak ala ash-Shahihain*, so the findings cannot be generalized to all Hadith translations or other Islamic texts. Second, the research examines only one translation strategy—borrowing—without comparing it to other strategies such as calque, adaptation, or modulation, which may also influence meaning preservation. Third, the study relies on textual analysis and does not include field data, such as interviews with translators or readers, which could provide deeper insights into reception and interpretive challenges. For future research, it is suggested to expand the corpus to include different Hadith books or Qur'anic translations for a broader comparison. Researchers may also examine the combination of borrowing with other translation strategies to see how they interact in preserving theological meaning. Additionally, future studies can adopt a sociolinguistic or digital humanities approach to explore how borrowed terms are understood by the public in online religious content. Including translator perspectives and audience responses will enrich the analysis of meaning transfer in the digital era.

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