

# Religion 1

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## INTRODUCTION

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This module consists of two learning activities. Both have the same format in which you will find four parts. The first part contains original texts written in English as the source language (SL). The first two paragraphs of each text, translated into bahasa Indonesia, are intended as model translations along with a brief explanation. The second part provides you with a number of translation exercises with alternative translation versions. However, it is advisable that you do each of the exercises by yourself or in groups first before referring to the keys. The third part has a summary of those translation aspects highlighted in the learning activity concerned. The last part gives you a formative test as freer practice. Alternative translation versions together with some comments are available in the key to the formative test section at the end of this module.

After learning this module, you are expected to be able to translate various texts on sports from English into Bahasa Indonesia accurately and naturally.

Before you move on to Learning Activity 1, it is necessary for you to look at some important points you have to bear in mind while you are translating. You should have learned these issues in the Theory of Translation course (BING3315):


1. Meanings transferred into the target language are not restricted by the source language patterns. In other words, it should not read as translation.
2. Meaning in the source language should be conveyed accurately in the target language. There should be no misinterpretation or misleading language.
3. Be aware of the notion register (i.e. vocabulary selection, style and grammatical features) used in a particular context.
4. Make sure you do not lose certainty of meaning in the source texts.

5. Your translation should only be based on meanings in the source language.
6. Do not use 'everyday' language.

All the above criteria will be addressed in the section of key to exercises. They will then be summarized in the Summary section.

## LEARNING ACTIVITY 1

English-Bahasa Indonesia  
Translation

ead the following text very carefully to get a general impression of it, analyze it and then do the exercises that follow.

**Hindu Pilgrimage**

The following essay addresses that of the Hindu pilgrimage as to why pilgrimage is an important aspect of Hindu religion? Firstly, the essay focusses on points which support pilgrimage as a fundamental and key aspect of the Hindu community.

Secondly, a perspective denying pilgrimages have any significant role for Hindu and their religion is discussed. It does seem though, to me, that without the aspect of pilgrimage, the Hindu religion would still function quite normally because although the pilgrimage sites give darsan, they do not seem to be able to assist people with their day to day problems, whereas holy men do.

First though we need to know exactly what darsan means to Hindus. Darsan means seeing in Hindu religion and when people go to a temple, they say they do not go to worship but rather for darsan - they go to see the image of the deity. The pinnacle act of Hindu worship, is to stand in the presence of the deity and to look upon the image with their eyes, so as to see and be seen by the deity. The deity is believed to actually be within the image, and beholding the deity image is a form of worship where through the eyes one gains blessings.

A pilgrimage is a religious journey; people undertake pilgrimages so they can worship at special places which are connected to their religion. Journeying to holy places of pilgrimage are generally carried out as acts of faith and devotion in accumulating religious merit or to atone for sins. Pilgrimages are also regarded by Hindus as a religious duty from which darsan can be attained.

There are thousands of pilgrimage sites in India, where many places of pilgrimage are renowned for their divine images. And it is the darsan of these divine images that are sought, because the darsan is believed by Hindus to be far greater and significant than that which can be granted and given by holy men i.e. sadhus. It entails then, that holy places of

pilgrimages are an extension of additional darsan, of which can be given and received by travelling on a pilgrimage.

For example, pilgrims go to the sacred hill of Tirupati for the darsan of Sri Venkatesvara, an ancient icon believed to be a form of Visnu. According to legend, the Lord came to bless a particular devotee who was faithful in his duties towards his parents. The devotee took no time out from his duties to greet the Lord properly, and so threw a brick for him to stand on which impressed Krsna, and so Krsna has stood there ever since.

It is important, however, to understand that Hindus do not only travel as pilgrims for the darsan of divine images but also seek the darsan of the natural places of where gods have dwelled. For instance, the river Ganga also known as the Ganges is said to have flowed in heaven before she agreed to come to earth.

Siva caught Ganga in his tangled hair to break her fall, and from his head she flowed down through the Himalayas, so legend goes. And this is why in Hindu hymns, the Ganga is praised as a liquid form of Siva's divine energy. The Ganges is the holiest river of all, where all Hindus desire to bathe in this river, for it is believed by Hindus to wash away all their sins.

No sin is too heinous, and no character too black to be washed away by the waters of the Ganges. Essentially, all water used in rituals by Hindus is symbolically transformed into sacred water by summoning the presence of Ganga and other sacred rivers. Every great river is supposed to hold the divine essence, and its waters held to cleanse people from all moral guilt and contamination. On the whole, pilgrimages are very significant to Hindus due to being able to, by and large, eradicate all their sins and wrong doing by bathing in the water of holy rivers.

There are difficulties that have to be endured when undertaking a pilgrimage, however, Hindus believe it is well worth it. As an extreme example, for hundreds of years some tirthas were the final goal of many pilgrims, who committed suicide there in order to be released from the cycle of rebirths. Hinduism generally considers suicide a crime, but at certain places, it can become an act of liberation, though this is not the norm for pilgrims.

A Hindu pilgrim may journey barefoot, dress scantily in cold weather, and fast, which is all very distressing, but the idea is that the pilgrims have to forget being comfortable, where through their suffering they will be able to realise and understand other less fortunate and

oppressed peoples' suffering as well. In this sense, pilgrimages enable pilgrims, especially the very powerful and rich to relate to the very poor, sick, and needy-bringing them closer together .

Pilgrimages also have a unifying effect in terms of bringing together Hindus, not only from around India, but from all around the world. The journey of a pilgrimage gives Hindus an opportunity to come together, and to relate to one another as well as strengthen their faith. Through the contact between Hindus resulting from journeys to pilgrimage sites, faith can be made stronger due to being around and in touch with those who seek the same goal- the release from the cycle of death and re-birth.

### ■ Task 1

*Now, learn the model answer below together with a short explanation about it.*

## MODEL

<b>Source Language</b>
<p><b>Paragraph 1</b></p> <p>The following essay addresses that of the Hindu pilgrimage as to why pilgrimage is an important aspect of Hindu religion. Firstly, the essay focusses on points which support pilgrimage as a fundamental and key aspect of the Hindu community.</p>
<p><b>Model Translation</b></p> <p>Esai berikut ini membahas tentang ziarah Hindu yaitu mengapa ziarah merupakan aspek yang penting dalam agama Hindu. Pertama, esai ini terfokus pada hal-hal yang mendukung penziarahan sebagai sebuah aspek dasar dan kunci dari komunitas Hindu.</p> <p><i>Before moving onto the next task, check your translation with the model translation in the key section. This applies to the rest of the tasks.</i></p>



## EXERCISES

### ■ Task 2

*Translate the following extract into Bahasa Indonesia. Write your translation in the space provided for you.*

<b>Source Language</b>
<p>Secondly, a perspective denying pilgrimages have any significant role for Hindu and their religion is discussed. It does seem though, to me, that without the aspect of pilgrimage, the Hindu religion would still function quite normally because although the pilgrimage sites give darsan, they do not seem to be able to assist people with their day to day problems, whereas holy men do.</p>
<b>Model Translation</b>

### ■ Task 3

*Translate the following extract into Bahasa Indonesia.*

<b>Source Language</b>
<p>First though we need to know exactly what darsan means to Hindus. Darsan means seeing in Hindu religion and when people go to a temple, they say they do not go to worship but rather for darsan - they go to see the image of the deity. The pinnacle act of Hindu worship, is to stand in the presence of the deity and to look upon the image with their eyes, so as to see and be seen by the deity. The deity is believed to actually be within the image, and beholding the deity image is a form of worship where through the eyes one gains blessings.</p>

**Model Translation**

*Before moving onto the next task, check your translation with the model translation in the key section. This applies to the rest of the tasks.*

**■ Task 4**

*Translate the following extract into Bahasa Indonesia.*

**Source Language**

A pilgrimage is a religious journey; people undertake pilgrimages so they can worship at special places which are connected to their religion. Journeying to holy places of pilgrimage are generally carried out as acts of faith and devotion in accumulating religious merit or to atone for sins. Pilgrimages are also regarded by Hindus as a religious duty from which darsan can be attained.

**Model Translation**

■ **Task 5**

*Translate the following extract into Bahasa Indonesia.*

<p><b>Source Language</b></p>
<p>There are thousands of pilgrimage sites in India, where many places of pilgrimage are renowned for their divine images. And it is the darsan of these divine images that are sought , because the darsan is believed by Hindus to be far greater and significant than that which can be granted and given by holy men i.e. sadhus. It entails then, that holy places of pilgrimages are an extension of additional darsan, of which can be given and received by travelling on a pilgrimage.</p>
<p><b>Model Translation</b></p>

■ **Task 6**

*Translate the following extract into Bahasa Indonesia.*

<p><b>Source Language</b></p>
<p>For example, pilgrims go to the sacred hill of Tirupati for the darsan of Sri Venkatesvara, an ancient icon believed to be a form of Visnu. According to legend, the Lord came to bless a particular devotee who was faithful in his duties towards his parents. The devotee took no time out from his duties to greet the Lord properly, and so threw a brick for him to stand on which impressed Krsna, and so Krsna has stood there ever since.</p>



<p><b>Model Translation</b></p>
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■ **Task 7**

*Translate the following extract into Bahasa Indonesia*

<p><b>Source Language</b></p>
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It is important, however, to understand that Hindus do not only travel as pilgrims for the darsan of divine images but also seek the darsan of the pilgrimage places themselves, which are believed to be the natural places of where gods have dwelled. For instance, the river Ganga also known as the Ganges is said to have flowed in heaven before she agreed to come to earth.

<p><b>Model Translation</b></p>
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■ **Task 8**

*Translate the following extract into Bahasa Indonesia.*

<p><b>Source Language</b></p>
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Siva caught Ganga in his tangled hair to break her fall, and from his head she flowed down through the Himalayas, so legend goes. And this is why in Hindu hymns, the Ganga is praised as a liquid form of Siva's divine energy. The Ganges is the holiest river of all, where all Hindus desire to bathe in this river, for it is believed by Hindus to wash away all their sins.

**Model Translation****■ Task 9**

*Translate the following extract into Bahasa Indonesia.*

**Source Language**

No sin is too heinous, and no character too black to be washed away by the waters of the Ganges. Essentially, all water used in rituals by Hindus is symbolically transformed into sacred water by summoning the presence of Ganga and other sacred rivers. Every great river is supposed to hold the divine essence, and its waters held to cleanse people from all moral guilt and contamination. On the whole, pilgrimages are very significant to Hindus due to being able to, by and large, eradicate all their sins and wrong doing by bathing in the water of holy rivers.

**Model Translation**

■ **Task 10**

*Translate the following extract into Bahasa Indonesia.*

<b>Source Language</b>
<p>There are difficulties that have to be endured when undertaking a pilgrimage, however, Hindus believe it is well worth it. As an extreme example, for hundreds of years some tirthas were the final goal of many pilgrims, who committed suicide there in order to be released from the cycle of rebirths. Hinduism generally considers suicide a crime, but at certain places, it can become an act of liberation, though this is not the norm for pilgrims.</p>
<b>Model Translation</b>

*Key to Exercises*

■ **Task 2**

<b>Source Language</b>
<p>Secondly, a perspective denying pilgrimages have any significant role for Hindu and their religion is discussed. It does seem though, to me, that without the aspect of pilgrimage, the Hindu religion would still function quite normally because although the pilgrimage sites give darsan, they do not seem to be able to assist people with their day to day problems, whereas holy men do.</p>

**Model Translation**

Yang kedua, suatu perspektif yang mengingkari bahwa peziarahan mempunyai peran penting bagi penganut Hindu dan agama mereka juga dibicarakan. Bagi saya, hal tersebut menunjukkan bahwa tanpa aspek ziarah agama Hindu akan masih berfungsi secara normal sebab walaupun situs-situs penziraan memberikan *darsan*, mereka sepertinya tidak mampu membantu masyarakat dalam mengatasi masalah mereka sehari-hari seperti yang dilakukan oleh orang-orang suci.

■ **Task 3**

**Source Language**

First though we need to know exactly what darsan means to Hindus. Darsan means seeing in Hindu religion and when people go to a temple, they say they do not go to worship but rather for darsan - they go to see the image of the deity. The pinnacle act of Hindu worship, is to stand in the presence of the deity and to look upon the image with their eyes, so as to see and be seen by the deity. The deity is believed to actually be within the image, and beholding the deity image is a form of worship where through the eyes one gains blessings.

**Model Translation**

Yang perlu kita ketahui terlebih dahulu adalah apa makna darsan sesungguhnya bagi umat Hindu. Darsan berarti mengamati dalam agama Hindu dan ketika orang pergi ke pura, mereka tidak pergi untuk sembahyang namun untuk melakukan lebih dari sekedar darsan yaitu mereka pergi untuk melihat sosok dewa. Puncak pemujaan dalam Hindu adalah berdiri dihadapan dewa dan melihat dengan tatapan mereka, sehingga seperti melihat dan dilihat oleh dewa. Dewa dipercayai nyata dalam sosok patung, dan melihat sosok dewa adalah bentuk pemujaan dimana melalui matanya seseorang bisa mendapat keberkahan.

#### ■ Task 4

<p><b>Source Language</b></p> <p>A pilgrimage is a religious journey; people undertake pilgrimages so they can worship at special places which are connected to their religion. Journeying to holy places of pilgrimage are generally carried out as acts of faith and devotion in accumulating religious merit or to atone for sins. Pilgrimages are also regarded by Hindus as a religious duty from which darsan can be attained.</p>
<p><b>Model Translation</b></p> <p>Ziarah adalah sebuah perjalanan religius, Manusia melakukan ziarah agar mereka dapat berdoa di tempat yang khusus yang sesuai dengan agama mereka. Perjalanan ke tempat-tempat suci umumnya dilakukan sebagai wujud keyakinan dan kebaktian dalam upaya mengumpulkan pahala atau menebus dosa-dosa. Berziarah juga dipandang oleh umat Hindu sebagai kewajiban religi dimana darsan dapat diraih.</p>

#### ■ Task 5

<p><b>Source Language</b></p> <p>There are thousands of pilgrimage sites in India, where many places of pilgrimage are renowned for their divine images. And it is the darsan of these divine images that are sought, because the darsan is believed by Hindus to be far greater and significant than that which can be granted and given by holy men i.e. sadhus. It entails then, that holy places of pilgrimages are an extension of additional darsan, of which can be given and received by travelling on a pilgrimage.</p>
<p><b>Model Translation</b></p> <p>Terdapat ribuan situs peziarahan di India dimana banyak tempat peziarahan dikenal menurut sosok kepercayaan masing-masing. Itulah darsan menurut sosok kepercayaan yang terlihat, sebab darsan dipercayai oleh umat Hindu jauh lebih hebat dan penting dari pada yang diperlihatkan dan digambarkan oleh orang-orang suci seperti sadhus. Hal yang perlu</p>

diketahui pula bahwa tempat-tempat suci penziarahan merupakan perluasan dari tambahan darsan yang dapat diberikan dan diperoleh dalam wisata ziarah.

### ■ Task 6

#### Source Language

For example, pilgrims go to the sacred hill of Tirupati for the darsan of Sri Venkatesvara, an ancient icon believed to be a form of Visnu. According to legend, the Lord came to bless a particular devotee who was faithful in his duties towards his parents. The devotee took no time out from his duties to greet the Lord properly, and so threw a brick for him to stand on which impressed Krsna, and so Krsna has stood there ever since.

#### Model Translation

Sebagai contoh, para peziarah pergi ke bukit suci Tirupati demi meraih darsan Sri Venkateswara yaitu sebuah patung kuno yang dipercayai sebagai penjelmaan dewa Wisnu. Menurut legenda dewa hadir untuk memberkati sebagian penganut yang setia dalam mengemban tanggung jawab terhadap orang tuanya. Para penganut tidak boleh lalai dari tugasnya untuk menyapa dewa sebagaimana mestinya dan juga melemparkan sebuah batu bata agar ia dapat berdiri di atasnya yang mengesankan Krisna dan sejak itu Krisna akan berdiri di sana.

### ■ Task 7

#### Source Language

It is important, however, to understand that Hindus do not only travel as pilgrims for the darsan of divine images but also seek the darsan of the pilgrimage places themselves, which are believed to be the natural places of where gods have dwelled. For instance, the river Ganga also known as the Ganges is said to have flowed in heaven before she agreed to come to earth.

**Model Translation**

Namun demikian penting untuk dipahami bahwa umat Hindu tidak hanya mengadakan perjalanan ziarah demi meraih darsan melalui sosok para dewa tetapi juga untuk mencari darsan dari tempat peziarahan itu sendiri yang dipercaya menjadi tempat alami dimana dewa-dewa tinggal. Sebagai contoh, sungai Gangga yang juga dikenal sebagai Gangga yang pernah diceritakan mengalir di surga sebelum sungai tersebut diturunkan ke bumi.

■ **Task 8****Source Language**

Siva caught Ganga in his tangled hair to break her fall, and from his head she flowed down through the Himalayas, so legend goes. And this is why in Hindu hymns, the Ganga is praised as a liquid form of Siva's divine energy. The Ganges is the holiest river of all, where all Hindus desire to bathe in this river, for it is believed by Hindus to wash away all their sins.

**Model Translation**

Siwa menangkap Gangga dengan jerat rambut untuk menahan agar tidak jatuh dan dari kepalanya Gangga mengalir ke tanah melalui pegunungan Himalaya, demikian menurut legenda. Hal tersebut menjadi alasan mengapa dalam kepercayaan tradisi umat Hindu, sungai Gangga dipuja sebagai bentuk cairan energi ketuhanan yang disalurkan Siwa. Sungai Gangga adalah sungai yang paling suci dimana seluruh umat Hindu ingin mandi di sungai tersebut karena dipercayai oleh umat Hindu dapat menghapus segala dosa-dosa mereka.

■ **Task 9****Source Language**

No sin is too heinous, and no character too black to be washed away by the waters of the Ganges. Essentially, all water used in rituals by Hindus is symbolically transformed into sacred water by summoning the presence of Ganga and other sacred rivers. Every great river is supposed to hold the divine essence, and its waters held to cleanse people from all

moral guilt and contamination. On the whole, pilgrimages are very significant to Hindus due to being able to, by and large, eradicate all their sins and wrong doing by bathing in the water of holy rivers.

### **Model Translation**

Tidak ada dosa yang terlalu kejam, dan tidak ada sosok yang terlalu kelam untuk dibersihkan dengan air sungai Gangga. Intinya, semua air yang digunakan dalam upacara ritual oleh umat Hindu secara simbolik ditransformasikan dalam air suci yang berasal dari sungai Gangga dan sungai-sungai suci lainnya. Tiap sungai besar diduga mengandung aliran inti ketuhanan dan tiap air dapat membersihkan orang-orang dari kejahatan moral dan kontaminasi. Secara umum ziarah sangat penting bagi pemeluk agama Hindu untuk menghapus semua kesalahan dan dosa dengan mandi di sungai sungai suci.

## ■ Task 10

### **Source Language**

There are difficulties that have to be endured when undertaking a pilgrimage, however, Hindus believe it is well worth it. As an extreme example, for hundreds of years some tirthas were the final goal of many pilgrims, who committed suicide there in order to be released from the cycle of rebirths. Hinduism generally considers suicide a crime, but at certain places, it can become an act of liberation, though this is not the norm for pilgrims.

### **Model Translation**

Ada banyak kesulitan yang harus ketika melakukan peziarahan, namun demikian umat Hindu percaya bahwa kejadian tersebut bermanfaat. Contoh yang ekstrim, selama ratusan tahun beberapa tirthas menjadi tujuan akhir dari banyak peziarah yang percaya bunuh diri disana merupakan sebuah upaya untuk membebaskan diri dari siklus reinkarnasi. Agama Hindu secara umum memandang bunuh diri adalah sebuah tindakan kriminal tetapi di tempat khusus hal tersebut dapat dijadikan sebuah tindakan pembebasan walaupun hal ini bukan merupakan norma peziarahan. ( Klostermaier , K , 1989 , p 312 )





## S U M M A R Y

Dari kegiatan belajar ini ada beberapa hal yang dapat ditarik sebagai kesimpulan, yaitu sebagai berikut.

1. Pada saat sebelum mulai menerjemahkan, bacalah paragraf dua atau tiga kali agar dapat memahami informasi umum secara jelas.
2. Hasil terjemahan tidak terbaca sebagai sebuah terjemahan. Oleh karena itu, dalam menerjemahkan harus memperhatikan pemilihan kata dan bentuk kalimat yang tepat.
3. Menerjemahkan adalah pengalihan makna. Oleh sebab itu, jangan menerjemahkan kata demi kata.
4. Menerjemahkan kata-kata tertentu harus terdengar wajar dalam bahasa sasaran.



## FORMATIVE TEST 1

Read each of the paragraph below along with its translation version, then identify the possible weaknesses of it by underlining them on the basis of the criteria in the band descriptors (see Appendix).

<p><b>Source Language</b></p> <p><i>Paragraph 11</i></p> <p>A Hindu pilgrim may journey barefoot, dress scantily in cold weather, and fast, which is all very distressing, but the idea is that the pilgrims have to forget being comfortable, where through their suffering they will be able to realise and understand other less fortunate and oppressed peoples' suffering as well. In this sense, pilgrimages enable pilgrims, especially the very powerful and rich to relate to the very poor, sick, and needy-bringing them closer together .</p>
<p><b>Model Translation</b></p>


**Source Language***Paragraph 12*

Pilgrimages also have a unifying effect in terms of bringing together Hindus, not only from around India, but from all around the world. The journey of a pilgrimage gives Hindus an opportunity to come together, and to relate to one another as well as strengthen their faith. Through the contact between Hindus resulting from journeys to pilgrimage sites, faith can be made stronger due to being around and in touch with those who seek the same goal- the release from the cycle of death and re-birth.

**Model Translation**

## LEARNING ACTIVITY 2

English-Bahasa Indonesia  
Translation

ead the following text very carefully to get a general impression of it, analyze it and then do the exercises that follow.

**Asian Religions -- An Introduction to the Study of Hinduism,  
Buddhism, Islam, Confucianism, and Taoism**

by **Kenneth W. Morgan**

Kenneth W. Morgan is Professor of history and comparative religions at Colgate University. A publication of the American Historical Associations. Published by The MacMillan Company, New York, Collier-MacMillan Limited, London, 1964. This text was prepared for Religion Online by Ted and Winnie Brock.

The study of a religion other than one's own is a modern, and Western, phenomenon. The earliest reference to "the religions of the world" that Wilfred Cantwell Smith could find after a diligent search (discussed in his recent *The Meaning and End of Religion*) was in 1508 in *Dyalogus Johannis Stamler Augustñ. de diversarum gencium sectis et mundi religionibus*. That was followed a century later, in 1614, by Brerewood's *Enquiries touching the diversity of languages, and religions through the chiefe parts of the world*, which ran through some thirteen editions in the seventeenth century, in English, French, and Latin.

The Enlightenment showed an interest in Asian religions, but it was not until the second half of the nineteenth century, beginning with Max Muller in 1867, that serious scholarly study of the religions of the world, of religions other than the scholar's own, was undertaken. The first article on Buddhism in the *Encyclopaedia Britannica* appeared in the ninth edition, in 1875.

By the beginning of the twentieth century there were chairs devoted to the study of the history of religions, or comparative religions, in about a dozen European universities, and today research in at least some of the Asian religions is being done in most of the universities of Europe and America. A recent survey showed that there are over four hundred college professors in the United States giving undergraduate courses in

the religions of the world. Opportunities for graduate study and research in the religions of Asia have expanded rapidly in the United States and Europe since the war, using the techniques of linguistics, history, literary criticism, sociology, anthropology, psychology, the arts, theology, and philosophy.

There has been no such development in Asia. Japanese scholars have greatly expanded their studies within the Buddhist context, covering Tibet, China, and the Buddhism of India and Southeast Asia, but have done little with Hinduism, Judaism, Islam, and Christianity. Some work has been done in India, courses have been offered in religions other than Buddhism in Ceylon, there was a chair of comparative religions for a time in Turkey, but in general the scholars of Asia have not turned to a study of religions other than their own.

Various reasons have been given for the interest in the religions of the world. Some suggest that the very idea of religions, in the plural, came from a pluralistic society with a democratic form of government. Some attribute the interest to improved methods of communication and transportation, together with more widespread education, saying that the desire to know more about other religions is inevitable when educated people have frequent opportunities to observe their differences and similarities throughout the world. Some of the studies seem to have been motivated by a desire to establish an underlying unity in all religions, or to prove the superiority of one religion over the others, or to develop more effective methods for conversion.

The time is past for easy comparisons, oversimplifications, stress on the exotic, or smug superiority in discussing religions other than one's own. The information at our disposal now makes so evident the complexity, the diversity, of the religious aspect of human experience in all Asian cultures that we can no longer use easy generalizations or traditionally accepted patterns in talking about other religions. As Professor Smith pointed out in the work referred to above, "Normally persons talk about other people's religions as they are, and about their own as it ought to be. . . . Those without a faith of their own think of all 'religions' as observably practiced. Hence insiders and outsiders use the same words while talking of different things" (p. 49).

The aim in studying another religion should be to know it as it is and as its followers think it ought to be. It is a good rule always to speak of a religion other than one's own as if the speaker were in the presence of a good friend who is a follower of that religion. And, obviously, comparative evaluations should not be made, until one is sure that he understands accurately and perceptively the religion other than his own

which he is judging -- a level of understanding rarely attained by any of us.

We are concerned here with the place of Asian religions in the study of world history. When we study the history of Europe and America we can assume at least a minimal knowledge about the influence of Greek, Jewish, and Christian religious thought and practices, but for the study of the history of Asia we must prepare ourselves by gaining a sympathetic understanding of the quite different religious ideas and practices of that part of the world.

We find ourselves guilty of errors of judgment and distortions of our sources when we apply to the history of Asia our own religious patterns and evaluations. This is to assume, as I do, that religious faith -- the ways men find meaning for their lives and evaluate their relations to the natural world, to each other, and to the transcendent -- is a factor of basic importance in shaping a culture and influencing the process of history; that religion is not just one of many aspects of the history of a people, to be taken up when, and if, convenient, but is fundamental to historical understanding; that it is a necessary, but not sufficient, basis for the interpretation of history. A knowledge of the religious background of the historical process under study will give meaning to much that would otherwise be obscure, will guard against possible misinterpretations, and might, even, lead to new perspectives on our own history and culture.

<http://www.religion-online.org/showarticle.asp?title=581>

### ■ Task 1:

*Now, learn the model answer below together with a short explanation about it.*

### MODEL

#### Source Language

#### **Asian Religions -- An Introduction to the Study of Hinduism, Buddhism, Islam, Confucianism, and Taoism**

#### *Paragraph 1*

Kenneth W. Morgan is Professor of history and comparative religions at Colgate University. A publication of the American Historical Associations. Published by The MacMillan Company, New York, Collier-MacMillan Limited, London, 1964. This text was prepared for Religion Online by Ted and Winnie Brock.

### Model Translation

#### Agama-agama di Asia – Sebuah pengantar kajian Hinduisme, Budhisme, Islam, Confucianisme dan Taoisme.

Kenneth W. Morgan adalah profesor sejarah dan perbandingan agama di Colgate University. Ini adalah sebuah terbitan Asosiasi Sejarah America yang dipublikasikan oleh MacMillan Company, New York, Collier-MacMillan Limited, London pada tahun 1964. Teks ini disajikan bagi *Religion Online* yang di pandu oleh Ted dan Winnie Brock.



### EXERCISES

#### ■ Task 2

Translate the following extract into Bahasa Indonesia. Write your translation in the space provided for you.

#### Source Language

The study of a religion other than one's own is a modern, and Western, phenomenon. The earliest reference to "the religions of the world" that Wilfred Cantwell Smith could find after a diligent search (discussed in his recent *The Meaning and End of Religion*) was in 1508 in *Dyalogus Johannis Stamler Augustñ. de diversarum gencium sectis et mundi religionibus*. That was followed a century later, in 1614, by Brerewood's *Enquiries touching the diversity of languages, and religions through the chiefe parts of the world*, which ran through some thirteen editions in the seventeenth century, in English, French, and Latin.

#### Model Translation

■ **Task 3**

*Translate the following extract into Bahasa Indonesia.*

<b>Source Language</b>
<p>The Enlightenment showed an interest in Asian religions, but it was not until the second half of the nineteenth century, beginning with Max Muller in 1867, that serious scholarly study of the religions of the world, of religions other than the scholar's own, was undertaken. The first article on Buddhism in the <i>Encyclopaedia Britannica</i> appeared in the ninth edition, in 1875.</p>
<b>Model Translation</b>

■ **Task 4**

*Translate the following extract into Bahasa Indonesia.*

<b>Source Language</b>
<p>By the beginning of the twentieth century there were chairs devoted to the study of the history of religions, or comparative religions, in about a dozen European universities, and today research in at least some of the Asian religions is being done in most of the universities of Europe and America. A recent survey showed that there are over four hundred college professors in the United States giving undergraduate courses in the religions of the world. Opportunities for graduate study and research in the religions of Asia have expanded rapidly in the United States and Europe since the war, using the techniques of linguistics, history, literary criticism, sociology, anthropology, psychology, the arts, theology, and philosophy.</p>

**Model Translation**■ **Task 5**

*Translate the following extract into Bahasa Indonesia.*

**Source Language**

There has been no such development in Asia. Japanese scholars have greatly expanded their studies within the Buddhist context, covering Tibet, China, and the Buddhism of India and Southeast Asia, but have done little with Hinduism, Judaism, Islam, and Christianity. Some work has been done in India, courses have been offered in religions other than Buddhism in Ceylon, there was a chair of comparative religions for a time in Turkey, but in general the scholars of Asia have not turned to a study of religions other than their own.

**Model Translation**



■ **Task 6**

*Translate the following extract into Bahasa Indonesia.*

<p><b>Source Language</b></p> <p>Various reasons have been given for the interest in the religions of the world. Some suggest that the very idea of religions, in the plural, came from a pluralistic society with a democratic form of government. Some attribute the interest to improved methods of communication and transportation, together with more widespread education, saying that the desire to know more about other religions is inevitable when educated people have frequent opportunities to observe their differences and similarities throughout the world. Some of the studies seem to have been motivated by a desire to establish an underlying unity in all religions, or to prove the superiority of one religion over the others, or to develop more effective methods for conversion.</p>
<p><b>Model Translation</b></p>

■ **Task 7**

*Translate the following extract into Bahasa Indonesia.*

<p><b>Source Language</b></p> <p>The time is past for easy comparisons, oversimplifications, stress on the exotic, or smug superiority in discussing religions other than one's own. The information at our disposal now makes so evident the complexity, the diversity, of the religious aspect of human experience in all Asian cultures that we can no longer use easy generalizations or traditionally accepted patterns in talking about other religions. As</p>
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Professor Smith pointed out in the work referred to above, "Normally persons talk about other people's religions as they are, and about their own as it ought to be. . . . Those without a faith of their own think of all 'religions' as observably practiced. Hence insiders and outsiders use the same words while talking of different things" (p. 49).

### **Model Translation**

#### ■ **Task 8**

*Translate the following extract into Bahasa Indonesia.*

#### **Source Language**

The aim in studying another religion should be to know it as it is and as its followers think it ought to be. It is a good rule always to speak of a religion other than one's own as if the speaker were in the presence of a good friend who is a follower of that religion. And, obviously, comparative evaluations should not be made, until one is sure that he understands accurately and perceptively the religion other than his own which he is judging -- a level of understanding rarely attained by any of us.

**Model Translation**■ **Task 9**

*Translate the following extract into Bahasa Indonesia.*

**Source Language**

We are concerned here with the place of Asian religions in the study of world history. When we study the history of Europe and America we can assume at least a minimal knowledge about the influence of Greek, Jewish, and Christian religious thought and practices, but for the study of the history of Asia we must prepare ourselves by gaining a sympathetic understanding of the quite different religious ideas and practices of that part of the world.

**Model Translation**

**■ Task 10**

*Translate the following extract into Bahasa Indonesia.*

<b>Source Language</b>
<p>We find ourselves guilty of errors of judgment and distortions of our sources when we apply to the history of Asia our own religious patterns and evaluations. This is to assume, as I do, that religious faith -- the ways men find meaning for their lives and evaluate their relations to the natural world, to each other, and to the transcendent -- is a factor of basic importance in shaping a culture and influencing the process of history; that religion is not just one of many aspects of the history of a people, to be taken up when, and if, convenient, but is fundamental to historical understanding; that it is a necessary, but not sufficient, basis for the interpretation of history. A knowledge of the religious background of the historical process under study will give meaning to much that would otherwise be obscure, will guard against possible misinterpretations, and might, even, lead to new perspectives on our own history and culture.</p>
<b>Model Translation</b>

*Key to Exercise*■ **Task 2****Source Language**

The study of a religion other than one's own is a modern, and Western, phenomenon. The earliest reference to "the religions of the world" that Wilfred Cantwell Smith could find after a diligent search (discussed in his recent *The Meaning and End of Religion*) was in 1508 in *Dyalogus Johannis Stamler Augustñ. de diversarum gencium sectis et mundi religionibus*. That was followed a century later, in 1614, by Brerewood's *Enquiries touching the diversity of languages, and religions through the chiefe parts of the world*, which ran through some thirteen editions in the seventeenth century, in English, French, and Latin.

**Model Translation**

Kajian tentang suatu agama selain agama sendiri adalah suatu fenomena yang modern dan kebarat-baratan. Melalui sebuah pencarian penelitian yang ulet, Wilfred Cantwell Smith dapat menemukan referensi awal tentang agama-agama di dunia yakni pada tahun 1508 dengan judul *Dyalogus Johannis Stamler Augustñ. de diversarum gencium sectis et mundi religionibus*. Penelitian tersebut dibahas dalam referensi terbarunya "The Meaning and End of religion". Seabad setelah referensi awal tersebut, dilanjutkan oleh tulisan Brerewood yang berjudul *Enquiries touching the diversity of languages, and religions through the chiefe parts of the world* yang telah dicetak dalam 13 edisi pada abad ke tujuh belas dalam bahasa Inggris, Perancis dan Latin.

■ **Task 3****Source Language**

The Enlightenment showed an interest in Asian religions, but it was not until the second half of the nineteenth century, beginning with Max Muller in 1867, that serious scholarly study of the religions of the world, of religions other than the scholar's own, was undertaken. The first article on Buddhism in the *Encyclopaedia Britannica* appeared in the ninth edition, in 1875.

### **Model Translation**

Jaman pencerahan menunjukkan ketertarikan pada agama-agama di Asia namun hal tersebut belum muncul sampai pertengahan abad ke sembilan belas, bermula dari Max Muller pada tahun 1867 yang secara serius mengkaji agama-agama di dunia dengan mengambil contoh agama lain yang berbeda dengan agamanya. Artikel pertama tentang agama Budha muncul di Encyclopedia Britannica edisi kesembilan pada tahun 1875.

### ■ Task 4

#### **Source Language**

By the beginning of the twentieth century there were chairs devoted to the study of the history of religions, or comparative religions, in about a dozen European universities, and today research in at least some of the Asian religions is being done in most of the universities of Europe and America. A recent survey showed that there are over four hundred college professors in the United States giving undergraduate courses in the religions of the world. Opportunities for graduate study and research in the religions of Asia have expanded rapidly in the United States and Europe since the war, using the techniques of linguistics, history, literary criticism, sociology, anthropology, psychology, the arts, theology, and philosophy.

#### **Model Translation**

Menjelang permulaan abad ke 20 tersedia banyak tempat untuk mengkaji sejarah agama, atau komparatif agama di belasan universitas di Eropa, dan penelitian sekarang setidaknya terdapat beberapa agama di Asia yang telah dikaji di hampir semua universitas di Eropa dan Amerika. Survei baru-baru ini menunjukkan bahwa terdapat lebih dari empat ratus professor di lembaga pendidikan di Amerika memberikan kursus menjelang lulus tentang agama-agama di dunia. Kesempatan untuk kajian lanjutan dan penelitian agama-agama di Asia telah berkembang dengan pesat di Amerika Eropa dan Eropa sejak perang, menggunakan tehnik linguistik, sejarah, kritik sastra, sosiologi, antropologi, psikologi, seni, teologi dan filosofi.

### ■ Task 5

#### **Source Language**

There has been no such development in Asia. Japanese scholars have greatly expanded their studies within the Buddhist context, covering Tibet, China, and the Buddhism of India and Southeast Asia, but have done little with Hinduism, Judaism, Islam, and Christianity. Some work has been done in India, courses have been offered in religions other than Buddhism in Ceylon, there was a chair of comparative religions for a time in Turkey, but in general the scholars of Asia have not turned to a study of religions other than their own.

#### **Model Translation**

Tidak ada perkembangan yang berarti di Asia. Para sarjana Jepang telah mengembangkan dengan cepat kajian-kajian mereka terhadap isi ajaran Budha yang berada di Tibet, China, dan Budhisme di India dan Asia Tenggara. Namun hanya sedikit yang melakukan kajian tentang agama Hindu, Yahudi, Islam dan Kristen. Beberapa kajian telah dilakukan di India, kursus-kursus telah ditawarkan pada agama-agama selain Budha di Ceylon, Ada kelas perbandingan agama-agama ditawarkan di Turki, namun secara umum para sarjana di Asia tidak bergeming untuk mengkaji agama lain dibandingkan dengan agama yang mereka anut.

### ■ Task 6

#### **Source Language**

Various reasons have been given for the interest in the religions of the world. Some suggest that the very idea of religions, in the plural, came from a pluralistic society with a democratic form of government. Some attribute the interest to improved methods of communication and transportation, together with more widespread education, saying that the desire to know more about other religions is inevitable when educated people have frequent opportunities to observe their differences and similarities throughout the world. Some of the studies seem to have been motivated by a desire to establish an underlying unity in all religions, or to prove the superiority of one religion over the others, or to develop more effective methods for conversion.

### **Model Translation**

Banyak macam alasan telah dikemukakan demi ketertarikan pada agama di dunia. Beberapa berpendapat bahwa perbedaan agama secara majemuk datang dari masyarakat yang majemuk dengan bentuk negara yang demokratis. Beberapa atribut kepentingan untuk memperbaiki metode komunikasi dan transportasi, bersamaan dengan semakin meluasnya pendidikan, menyebutkan bahwa keinginan untuk mengetahui lebih banyak tentang agama-agama tak dapat dihindari ketika masyarakat yang berpendidikan mempunyai kesempatan yang lebih banyak untuk mengamati perbedaan dan kesamaan di seluruh dunia. Beberapa kajian tampak termotivasi oleh keinginan untuk membangun sebuah persatuan bagi semua agama atau untuk memperbaiki kesuperioritasan sebuah agama terhadap agama yang lain, atau untuk mengembangkan metode yang lebih efektif untuk perubahan.

### ■ Task 7

#### **Source Language**

The time is past for easy comparisons, oversimplifications, stress on the exotic, or smug superiority in discussing religions other than one's own. The information at our disposal now makes so evident the complexity, the diversity, of the religious aspect of human experience in all Asian cultures that we can no longer use easy generalizations or traditionally accepted patterns in talking about other religions. As Professor Smith pointed out in the work referred to above, "Normally persons talk about other people's religions as they are, and about their own as it ought to be. . . . Those without a faith of their own think of all 'religions' as observably practiced. Hence insiders and outsiders use the same words while talking of different things" (p. 49).

#### **Model Translation**

Sudah bukan saatnya lagi untuk membandingkan, menyederhanakan, menekankan pada eksotik, atau berbangga diri akan superioritas dalam pembicaraan antar agama. Informasi yang tersedia sekarang begitu nyata kerumitan perbedaan aspek religi pengalaman manusia di seluruh kebudayaan Asia sehingga kita tidak dapat menggunakan lagi generalisasi umum atau pola-pola yang secara tradisional diterima dalam



membicarakan mengenai agama lain. Seperti yang ditunjukkan oleh professor Smith dalam karyanya diatas,” Normalnya seseorang berbicara mengenai agama lain seperti mereka membicarakan agama sendiri, dan mengenai agama mereka sendiri sebagaimana mestinya.....Mereka yang tidak mempunyai keyakinan terhadap apa yang mereka sebut agama, praktek mereka dapat diamati. Karena itu orang yang beragama sama dan yang berbeda agama menggunakan bahasa yang sama dalam berbicara mengenai hal-hal yang berbeda.

### ■ Task 8

#### **Source Language**

The aim in studying another religion should be to know it as it is and as its followers think it ought to be. It is a good rule always to speak of a religion other than one's own as if the speaker were in the presence of a good friend who is a follower of that religion. And, obviously, comparative evaluations should not be made, until one is sure that he understands accurately and perceptively the religion other than his own which he is judging -- a level of understanding rarely attained by any of us.

#### **Model Translation**

Tujuan dalam mengkaji agama lain seharusnya untuk mengetahui agama tersebut sebagaimana mestinya dan mengetahui pengikutnya sebagaimana seharusnya. Adalah aturan yang baik yang selalu membicarakan suatu agama selain agama sendiri seolah-olah pembicaraannya merupakan teman baik penganut agama tersebut. Dan tak pelak lagi, evaluasi perbandingan seharusnya tidak dibuat, sampai seseorang yakin bahwa ia memahami benar agama selain agamanya yang ia hakimi sebagai suatu tingkat pemahaman yang jarang dicapai oleh kita semua.

### ■ Task 9

#### Source Language

We are concerned here with the place of Asian religions in the study of world history. When we study the history of Europe and America we can assume at least a minimal knowledge about the influence of Greek, Jewish, and Christian religious thought and practices, but for the study of the history of Asia we must prepare ourselves by gaining a sympathetic understanding of the quite different religious ideas and practices of that part of the world.

#### Model Translation

Di sin kami peduli agama di Asia dalam kajian sejarah dunia. Ketika kami mengkaji sejarah Eropa dan Amerika kami berasumsi setidaknya pengeahuan sedikit tentang pengaruh pemikiran dan praktek agama Yunani, Yahudi dan Kristen, tetapi untuk mengkaji sejarah Asia, kami harus mempersiapkan diri dengan mendapatkan sebuah pemahaman yang baik mengenai ide-ide dan prakter-praktek religi yang agak berbeda di bagian dunia tersebut.

### ■ Task 10

#### Source Language

We find ourselves guilty of errors of judgment and distortions of our sources when we apply to the history of Asia our own religious patterns and evaluations. This is to assume, as I do, that religious faith -- the ways men find meaning for their lives and evaluate their relations to the natural world, to each other, and to the transcendent -- is a factor of basic importance in shaping a culture and influencing the process of history; that religion is not just one of many aspects of the history of a people, to be taken up when, and if, convenient, but is fundamental to historical understanding; that it is a necessary, but not sufficient, basis for the interpretation of history. A knowledge of the religious background of the historical process under study will give meaning to much that would otherwise be obscure, will guard against possible misinterpretations, and might, even, lead to new perspectives on our own history and culture.

**Model Translation**

Kami menyadari kesalahan kami atas penghakiman dan pendistorsian sumber-sumber kami ketika menerapkan pola-pola dan evaluasi agama kami sendiri pada sejarah Asia. Hal ini disumsikan seperti yang aku lakukan bahwa keyakinan agama cara-cara manusia menemukan magna kehidupan mereka dan mengevaluasi hubungan mereka dengan alam semesta, dengan sesama dan dengan yang gaib- adalah suatu factor dari kepentingan dasar yang membentuk sebuah budaya dan mempengaruhi proses sejarah. Bahwa agama bukan hanya merupakan salah satu aspek dari banyak aspek sejarah manusia, atau untuk ditonjol-tonjolkan ketika dan bila sesuai, namun merupakan hal yang fundamental guna memahami sejarah. Bahwa itu merupakan hal dasar-dasar penting, tetapi tidak cukup, untuk menginterpretasikan sejarah. Sebuah pengetahuan tentang latar belakang agama dari suatu proses sejarah dimana kajian akan memberikan makna yang sebaliknya akan kabur, akan melindungi dari kemungkinan terjadinya kesalahpahaman, dan bahkan mungkin mengarah pada perspektif-perspektif baru mengenai sejarah dan budaya kami sendiri.

**S U M M A R Y**

Dari kegiatan belajar ini ada beberapa hal yang dapat ditarik sebagai kesimpulan, yaitu sebagai berikut.

1. Pada saat sebelum mulai menerjemahkan, bacalah paragraf dua atau tiga kali agar dapat memahami informasi umum secara jelas.
2. Hasil terjemahan tidak terbaca sebagai sebuah terjemahan. Oleh karena itu, dalam menerjemahkan harus memperhatikan pemilihan kata dan bentuk kalimat yang tepat.
3. Menerjemahkan adalah pengalihan makna. Oleh sebab itu, jangan menerjemahkan kata demi kata.
4. Menerjemahkan kata-kata tertentu harus terdengar wajar dalam bahasa sasaran.


**FORMATIVE TEST 2** \_\_\_\_\_

Read each of the paragraph below along with its translation version, then identify the possible weaknesses of it by underlining them on the basis of the criteria in the band descriptors. (see Appendix).

**Source Language**
*Paragraph 11*

There is no easy way to get the background needed in Islam, Hinduism, Buddhism, Confucianism, and Taoism. It helps if one has a reasonably sophisticated and objective view of one's own religious faith, for that makes it easier to guard against attempting to force the religion studied into familiar molds. The first task in studying an Asian religion is to try to see the religion as it is seen by a believer; obviously, our judgments will be invalid if we see the religion through the eyes of German, or French, or American scholars, colored by the biases of Christian, Jewish, democratic, colonial or anti-colonial scholarship.

**Model Translation**
**Source Language**
*Paragraph 12*

We will not be altogether successful in gaining the Asian perspective, but we must try. For that, our basic resources are history and anthropology, with recent anthropological research proving to be of increasing value. Such descriptive studies must be the prelude to the study of the scriptures, the sacred writings, which are received as revelations or accepted as spiritual guides. Then we must turn to the other religious

writings accepted as authoritative within the religion, and to the art and music when they play an important role. It may be objected that art and music cannot be conceptualized and are not therefore usable as facts in presenting religious history; from the point of view of religion, however, it must be insisted that the art and music are data which must be understood if the history is to be accurate.

**Model Translation**

## Key to Formative Test

### *Formative Test 1*

#### **Source Language**

##### *Paragraph 11*

A Hindu pilgrim may journey barefoot, dress scantily in cold weather, and fast, which is all very distressing, but the idea is that the pilgrims have to forget being comfortable, where through their suffering they will be able to realise and understand other less fortunate and oppressed peoples' suffering as well. In this sense, pilgrimages enable pilgrims, especially the very powerful and rich to relate to the very poor, sick, and needy-bringing them closer together.

#### **Model Translation**

Ziarah hindu bisa jadi merupakan perjalanan berat, berpakaian sederhana dalam cuaca dingin dalam keadaan puasa namun intinya bahwa ziarah harus melupakan kesenangan, dimana melalui penderitaan mereka akan mampu mewujudkan dan memahami dengan baik penderitaan orang lain yang kekurangan dan tidak beruntung. Artinya peziarah harus mampu melakukan ziarah, khususnya mereka yang kuat dan kaya agar berhubungan dengan kaum papa dan yang sakit sehingga menjadikan mereka dekat satu sama lain.

#### **Source Language**

##### *Paragraph 12*

Pilgrimages also have a unifying effect in terms of bringing together Hindus, not only from around India, but from all around the world. The journey of a pilgrimage gives Hindus an opportunity to come together, and to relate to one another as well as strengthen their faith. Through the contact between Hindus resulting from journeys to pilgrimage sites, faith can be made stronger due to being around and in touch with those who seek the same goal- the release from the cycle of death and re-birth.

**Model Translation**

Para peziarah juga mempunyai efek penyatu dalam hal kebersamaan umat Hindu, tidak hanya di India tapi juga di seluruh penjuru dunia. Perjalanan ziarah memberikan umat hindu kesempatan untuk bersama dan berhubungan satu dengan yang lain demi memperkuat keyakinan mereka. Melalui kontak antara umat hindu sebagai akibat dari perjalanan ke tempat ziarah, keyakinan dapat menjadi lebih kuat karena dikelilingi dan bertemu dengan orang-orang yang bertujuan sama dan lepas dari lingkaran kematian dan kelahiran kembali.

*Formative Test 2***Source Language***Paragraph 11*

There is no easy way to get the background needed in Islam, Hinduism, Buddhism, Confucianism, and Taoism. It helps if one has a reasonably sophisticated and objective view of one's own religious faith, for that makes it easier to guard against attempting to force the religion studied into familiar molds. The first task in studying an Asian religion is to try to see the religion as it is seen by a believer; obviously, our judgments will be invalid if we see the religion through the eyes of German, or French, or American scholars, colored by the biases of Christian, Jewish, democratic, colonial or anti-colonial scholarship.

**Model Translation**

Tak ada cara yang mudah untuk mendapatkan latar belakang yang diperlukan dalam Islam, Hindu, Budha, Kongfucu dan Tao. Akan sangat membantu jika seseorang memiliki pandangan yang maju dan obyektif yang rasional terhadap kepercayaannya sendiri karena hal ini memudahkan untuk melindungi dari usaha untuk memaksa dipelajari sesuai dengan bentuk-bentuk yang sudah dikenal sebelumnya.. Tugas pertama dalam mempelajari sebuah agama adalah mencoba untuk memahami agama tersebut seperti yang dipahami oleh penganutnya; secara nyata penilaian kita menjadi tidak valid jika kita memahami melalui kaca mata para sarjana dari Jerman atau Perancis atau Amerika yang telah diwarnai dengan bias-bias ajaran Kristen, Yahudi, democrat, Kolonial atau anti kolonial.

### Source Language

#### *Paragraph 12*

We will not be altogether successful in gaining the Asian perspective, but we must try. For that, our basic resources are history and anthropology, with recent anthropological research proving to be of increasing value. Such descriptive studies must be the prelude to the study of the scriptures, the sacred writings, which are received as revelations or accepted as spiritual guides. Then we must turn to the other religious writings accepted as authoritative within the religion, and to the art and music when they play an important role. It may be objected that art and music cannot be conceptualized and are not therefore usable as facts in presenting religious history; from the point of view of religion, however, it must be insisted that the art and music are data which must be understood if the history is to be accurate.

### Model Translation

Kita tak akan dapat berhasil sepenuhnya dalam mendapatkan perspektif Asia tetapi kita harus mencobanya. Untuk itu sumber utama kita adalah sejarah dan antropologi dengan pembuktian penelitian antropologi terkini yang terbukti makin bertambah. Seperti kajian-kajian deskriptif haruslah didahului dengan belajar tentang kitab-kitab, tulisan – tulisan suci yang diterima sebagai wahyu atau diterima sebagai tuntunan-tuntunan spiritual. Kemudian kita harus kembali pada tulisan-tulisan agama lain yang diterima sebagai perintah dalam agama tersebut, kembali pada seni dan musik pada ketika seni dan musik tersebut memainkan peranan yang penting. Keberatannya bisa jadi seni dan musik tidak dapat dikonseptualisasi dan oleh karenanya dapat dipakai sebagai fakta dalam memaparkan sejarah agama;. namun dari sudut pandang agama haruslah dikatakan bahwa seni dan musik merupakan data yang harus dipahami jika sejarah ingin diluruskan.



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