

AUTHENTICITY AND READABILITY OF *GOOGLE TRANSLATE* TRANSLATING RELIGIOUS TEXTS RELATED TO CHARACTER EDUCATION WRITTEN IN ENGLISH INTO INDONESIAN

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ABSTRACT

Character education and information and communications technology (ICT) cannot be separated in discussing the Indonesian students in the post-millennial era. In this research, what is meant by character education is the religious teaching in the Holy Quran, whereas what is meant by ICT is the translation machine named Google Translate. The Holy Quran in this research is one which is translated from Arabic into English by Abdullah Yusuf Ali. The character education of the Holy Quran usually refers to the verses of Al Luqman, and the studies investigating the work of Google Translate usually concern the scientific texts and information or news. Different from the previous studies, this research do not investigate the verses of Al Luqman nor the scientific and informative ones. The aims of this research are to observe the religious texts belonging to the Holy Quran translated into English which contain universal character education and to investigate the authenticity and readability of the work of Google Translate translating such texts. The method employed in conducting this research is Mixed Method proposed by Hesse-Biber. Besides, the triangulation approach proposed by Turner is used. Thus, the researcher not only making use of the official Holy Quran of Ministry of Religious Affairs, but also involving both the lecturers of Islam Religion and of Bahasa Indonesia. This research found that the character education which is universal in nature could be read in the Holy Quran not only in Sura Al Luqman but also in Sura Al Furqon verses 63-77. Qualitatively the Google Translate work translating Sura Al Furqon verses 63-77 underwent the meaning distortion due to the Indonesian sentences whose both cohesion and coherence were violated. Meanwhile, quantitatively, it was found that 40% of the verses examined could be categorized unreadable or incomprehensible and that 60% of the verses examined could be categorized as undergoing the meaning distortion.

Keywords: *Google Translate, religious texts, character education, authenticity and readability.*

ABSTRAK

Pendidikan karakter dan teknologi informasi dan komunikasi (TIK) tidak dapat dipisahkan dalam membahas pelajar dan mahasiswa Indonesia di era pasca-milenial. Dalam penelitian ini yang dimaksud dengan pendidikan karakter adalah ajaran agama dalam Al-Qur'an, sedangkan yang dimaksud dengan TIK adalah mesin penerjemah Google Translate. Al-Quran dalam penelitian ini adalah Al-Qur'an yang diterjemahkan dari bahasa Arab ke bahasa Inggris oleh Abdullah Yusuf Ali. Pendidikan karakter dalam Al-Qur'an biasanya mengacu pada ayat-ayat Al Luqman, dan kajian-kajian yang menyelidiki karya Google Translate biasanya menyangkut teks-teks ilmiah dan informasi atau berita. Berbeda dengan penelitian-penelitian sebelumnya, penelitian ini tidak mengkaji ayat-ayat Al Luqman maupun teks-teks yang bersifat ilmiah dan informatif. Tujuan dari penelitian ini adalah untuk menelaah teks-teks keagamaan dalam Al-Qur'an yang diterjemahkan ke dalam bahasa Inggris yang mengandung pendidikan karakter universal dan untuk menelaah keaslian dan keterbacaan hasil Google Translate yang menerjemahkan teks-teks tersebut. Metode yang digunakan dalam melakukan penelitian ini adalah Mixed Method yang dikemukakan oleh Hesse-Biber. Selain itu, pendekatan triangulasi yang diajukan oleh Turner digunakan. Dengan demikian, peneliti tidak hanya menggunakan Al-Qur'an dari Kementerian Agama sebagai pembandingan, tetapi juga melibatkan dosen Agama Islam dan Bahasa Indonesia. Penelitian ini menemukan bahwa pendidikan karakter yang bersifat universal dapat dibaca dalam Al-Quran tidak hanya dalam Surat Al Luqman tetapi juga dalam Surat Al Furqon ayat 63-77. Secara kualitatif karya Google Translate menerjemahkan surat Al Furqon ayat 63-77 mengalami distorsi makna akibat kalimat bahasa Indonesia yang melanggar kaidah kohesi dan koherensi. Sedangkan secara kuantitatif ditemukan bahwa 40% ayat yang diteliti dapat dikategorikan tidak mudah dibaca atau dipahami dan 60% ayat yang diteliti dapat dikategorikan mengalami distorsi makna.

Kata kunci: *Google Translate, teks dalam Al-Qur'an, pendidikan karakter, otentisitas dan keterbacaan.*

INTRODUCTION

Character education and information and communications technology (ICT) cannot be separated in discussing the Indonesian students in the post-millennial era. The former is frequently connected with the role of students' parents and their social and cultural milieu, whereas the latter is often connected with the society and their peers. In this research, what is meant by character education is the religious teaching in the Holy Quran translated into English by Abdullah Yusuf Ali, whereas what is meant by ICT is the machine translation named Google Translate.

The aims of this research are to observe the religious texts belonging to the Holy Quran translated into English which contain universal character education and to investigate the authenticity and readability of the work of Google Translate translating such texts.

Observing the religious texts in the form of verses which contain character education can be done by reading the Holy Quran intensively. In addition, as an Indonesian whose mother tongue is Javanese, the Holy Quran translated into Indonesian and into Javanese can help the researchers to find such verses more efficiently. The texts of character education whose universal value means the texts which will be accepted by the followers of other religions even by those who declare to have no religion.

Investigating the authenticity and readability of the translation done by Google Translate become necessity because the practicality served by the machine translation makes it popular among the young generation, i.e. students of secondary schools and of university. If the authenticity and readability of the texts translated by Google Translate belong to unauthentic and unreadable category, the findings by all means need to be revealed to the young generation who like to utilize the machine translation. Concerning authenticity and readability, the researchers involve the Islam religion lecturer whose expertise is Arabic language and the Bahasa Indonesia lecturer who has a linguistics degree. This involvement is indispensable because the data is the Indonesian texts and the Holy Quran is first written in Arabic before being translated into English.

The research concerning utilizing a machine translation of *Google Translate* by Indonesian educated people has been done by Winiharti et al. The findings of the research are that more than half of the participants *often* use *Google Translate*, while the rest use it *sometimes*. It means that none of them has never used *Google Translate* web. In other words, the academics – undergraduate students and lecturers – are part of the users of *Google Translate*. Furthermore, the students consider that the acceptability of *Google Translate* is quite good, while the lecturers think that the translation is rather good. Then about the readability of *Google Translate*, the students also view that the translation is quite understandable. Moreover, concerning with the work of *Google Translate*, Winiharti states that apart from the research questions, it is indicated that *Google Translate* still translates literally and is not able to construct a varied or paraphrased structure as compared to that of the source language text. This can be an idea for further research which examines the strategy applied by *Google Translate* and the impact on its translation.

Concerning the result of Google Translate translating source texts, Rosaria and Riana write that according to the findings and discussion there were some translation results which was actually acceptable, to be understood by the reader, on the contrary some of the results still needs revision. Furthermore, the revision should be made as a consequence of the drawbacks Google Translate have such as: first, ineffective sentence, the sentences used are not straight forward. Second, word per word translation, mostly the context is being ignored; third, the special term cannot be translated correctly; fourth, it only works well on translating simple sentence. Furthermore, they conclude that despite all of the drawbacks, Google Translate does have positive things, such as cheap, because it costs nothing; in other word it is free, instant, because it translated text quickly, and accessible because it can be done simply through a phone mobile.

Related to the meaning of character, it is needed to define this word in general. Character is derived from a Greek word that means, “to mark” as on an engraving. One’s character is an indelible mark of consistency and predictability. It denotes enduring dispositional tendencies in behavior. It points to something deeply rooted in personality, to its organizing principle that integrates behavior, attitudes, and values. (Lapslay & Narvaez, 2007)

Table 1. Definitions of Character Education

| Source | Definition |
|-------------------------------------|--|
| Dewey & Tufts, 1910 | It is a “body of active tendencies and interests” that makes one “open, ready, warm to certain aims and callous, cold, blind to others” |
| Nicorski & Ellrod, 1992 | It is made up of dispositions and habits which “patterns our actions in a relatively fixed way”. |
| Hay, Castle, Stimson & Davies, 1995 | Character is an individual’s “general approach to the dilemmas and responsibilities of social life, a responsiveness to the world that is supported by emotional reactions to the distress of others, the acquisition of prosocial skills, knowledge of social conventions and construction of personal values”. |
| Etzioni, 1993 | It includes the capacity for self-discipline and empathy. |
| Baumrind, 1999 | It allows ethical agents “to plan their actions and implement their plans, to examine and choose among options, to eschew certain actions in favor of others, and to structure their lives by adopting congenial habits, attitudes and rules of conduct.” |

(Lapslay & Narvaez, 2007)

In line with the educational field, character is elaborated, as follows.

Table 2. Principles of Character Education

| Principles | Core Values |
|--------------|---|
| Principle 1 | good character is built on the foundation of core ethical values, such as caring, honesty, fairness, responsibility, and respect. |
| Principle 2 | programs should teach core values holistically with cognitive, affective and behavioral components. |
| Principle 3 | in a way that engages school personnel in an intentional, proactive and comprehensive way. |
| Principle 4 | It is particularly important to create caring school communities. |
| Principle 5 | to provide students with opportunities to engage in moral action, such as service learning and community service . |
| Principle 6 | Effective character education does not neglect rigorous, challenging academic curriculum. |
| Principle 7 | It fosters intrinsic motivation to do the right thing by building a climate of trust and respect; by encouraging a sense of autonomy; and by building shared norms through dialogue, class meetings and democratic decision-making. |
| Principle 8 | the core values that animate student life should engage the school staff as well. |
| Principle 9 | for character education to take root it must result in shared educational leadership that makes provision for long-term support of the initiative. |
| Principle 10 | it must engage families and community stakeholders. |
| Principle 11 | be committed to on-going assessment and evaluation. |

Muslim always refer to the Holy Quran in doing or accomplishing their live obligation, including the matters related to education. The aim of education according to the Holy Quran is to educate human being personally or in group in order to be able to accomplish their functions both as the servant of Allah and the representation of Him for building the world in accordance with the Allah concept. This aim can be stated more briefly and this is often used by the Holy Quran, namely to *taqwa* to Allah. (Shihab in Fauziah and Mahpudz).

Meanwhile, concerning the character education in Indonesia, character is connected with and change for the term of ethics, *akhlak*, or the value, and it is related to moral power whose connotation is positive not neutral. The individual character is shaped since he or she was a child due to the genetic and environment influences. The process of character building, either consciously or unconsciously, will influence the way how the individual considers himself or herself and his or her environment. (Zulkarnain, 2017)

The character education in Indonesia is based on nine pillars of character which are considered the basic characters. These basic characters become the aim of character education. According to Lickona in Zulkarnain (2017), these nine pillars of character are originated from the universally sublime values. The nine pillars of character are the character of God's love and all of His creation, independence and responsibility, honesty/trust, diplomatic, respect and courtesy, generous, likes to help and mutual cooperation/cooperation, confident and hard worker, leadership and justice, kind and humble, and the character of tolerance, peace, and unity. Meanwhile, one of the outstanding figures in Indonesia education, Ki Hajar Dewantara states that *rasa cinta, rasa bersatu, dan lain-lain perasaan dan keadaan jiwa yang pada umumnya sangat bermanfaat terhadap berlangsungnya pendidikan, terutama pada pendidikan karakter yaitu terdapat pada hidup dalam keluarga yang sifatnya kuat dan murni yang tidak akan sama dengan pendidikan yang ada di tempat lain* (a sense of love, a sense of unity, and other feelings and states of the soul which are generally very beneficial for the ongoing education, especially in character education, namely in living in a family that is strong and pure in nature which will not be the same as education in other places) (Suwahyu, 2018).

The religious teaching in the Holy Quran translated into English by Abdullah Yusuf Ali is the verses in the Holy Quran which, among others, contain character education. The Holy Quran, which was descended to the Prophet Muhammad in the 7th century AD in Arabia, was written in Arabic. Likewise, the Holy Books which were descended by the prophet in the middle-east region, the Holy Quran is believed to be descended by God to the Prophet Muhammad via the angel of Gabriel. In the further development, especially through the trade world, the Holy Quran was spread out around the world. This spreading caused the necessity to translate the Holy into what so called world languages. One of those world languages is English. Furthermore, the Holy Quran in English which

is used or referred by people living in English Speaking Countries is the Holy Quran translated by Abdullah Yusuf Ali.

In this research, the Holy Quran in question is the Holy Quran translated into English by Abdullah Yusuf Ali. Likewise, the religious teaching in question is the religious teaching which is found in this Holy Quran. In this digital era, this Holy Quran can be downloaded free of charge from the internet websites. The Holy Quran researched here is the Holy Quran translated by Abdullah Yusuf Ali which is downloaded from the internet in the form of PDF. Furthermore, such a holy book will be called just the Holy Quran in this article.

The machine translation named Google Translate becomes one of students' needs in accomplishing their learning-teaching activities. It is because there are many students, especially the elementary and secondary school students, whose English mastery is not yet satisfactory. In fact, the position of English in Indonesia is as the foreign language; it is different from, say, Malaysia which places English as the second language. As a consequence, if Indonesian students encounter English text which they encounter difficulty to comprehend, the machine translation named Google Translate provides them with the practical solution.

Due to the fact that many students rely on Google Translate in facing problem related to comprehending the English text, by all means it becomes the academician's need to examine the accuracy of translation done by this translation machine. This necessity is considered getting more and more important when the texts translated closely related to the religious text which is the guidance of followers' life. As we know that about 80% of Indonesian citizens are the followers of Islam religion whose holy book is the Holy Quran.

It is not exaggerated to say that the religious texts containing character education becomes very high in the priority scale when the students or Indonesian young generation are talked about. Thus, it is necessary to translate well the religious texts which guide the students how to have good characters in order to be competence in attempting achieving the Indonesia prosperity.

METHOD

The method employed in conducting this research in Mixed Method which combines proportionally the qualitative research and the quantitative one. Hesse-Biber (2010) say that ... researchers who use mixed methods employ a research design that uses both quantitative and qualitative data to answer a particular question or set of questions. Besides, due to strengthening its research validity, the triangulation approach is used. Turner & Turner (2009) say that triangulation is the means by which an alternate perspective is used to validate, challenge, or extend existing findings. Furthermore, they say that triangulation is used when the field of study is difficult, demanding, or contentious and presence research is certainly all of these. The qualitative approach is used to interpret the comparison between the Google Translate work and the official Holy Quran translated by the board of Ministry of Religious Affairs, whereas the quantitative approach is used to measure the level of authenticity and readability of the Google Translate work. Due to the importance of investigating the meaning distortion of the religious texts, the triangulation strategy is also used. Thus, the researcher not only making use of the official Holy Quran of Ministry of Religious Affairs, but also involving both the lecturers of Islam Religion and of Bahasa Indonesia.

The authenticity and readability of the Google Translate work are investigated by using Likert Scale. For example, in investigating the texts authenticity the researchers involve the Islam religion lecturer whose expertise is Arabic. Concerning the degree of authenticity, the Islam Religion lecturer is asked to read and fill the Likert Scale, as follows

Table 3. Examining the Authenticity of *Google Translate* Work

| No. | Hasil Penerjemahan <i>Google Translate</i> | Tingkat Otentisitas Makna | | | | |
|-----|---|---------------------------|---|---|---|---|
| | | 1 | 2 | 3 | 4 | 5 |
| 63. | Dan hamba-hamba (Allah) Yang Maha Pemurah adalah mereka yang berjalan di muka bumi dengan rendah hati, dan ketika orang jahil menyapa mereka, mereka berkata, "Damai!"; | | | | | |

Meanwhile, concerning the degree of readability, the Bahasa Indonesia lecturer is asked to read and fill the Likert Scale, as follows

Table 4. Examining the Readability of *Google Translate* Work

| No. | Hasil Penerjemahan <i>Google Translate</i> | Tingkat Keterbacaan Teks | | | | |
|-----|---|--------------------------|---|---|---|---|
| | | 1 | 2 | 3 | 4 | 5 |
| 63. | Dan hamba-hamba (Allah) Yang Maha Pemurah adalah mereka yang berjalan di muka bumi dengan rendah hati, dan ketika orang jahil menyapa mereka, mereka berkata, "Damai!"; | | | | | |

RESULTS AND DISCUSSION

The definitions of character have been proposed by academicians. Lapsley and Narvaez (2007) say that the first principle asserts that good character is built on the foundation of core ethical values, such as caring, honesty, fairness, responsibility, and respect. Furthermore, they say that more often the core values are those endorsed by national advocacy organizations, such as the six “pillars” of character (trustworthiness, respect, responsibility, fairness, caring, citizenship) articulated by the Aspen Declaration and the Character Counts movement. Their explanation about character is then closed by stating that what is critical is that the values selected for character education be universally valid, promote the common good, affirm human dignity, contribute to the welfare of the individual, deal with issues of right and wrong, and facilitate democratic practices.

Character Education in the Holy Quran

For finding the Holy Quran verses which contain character education, the researchers first read the Holy Quran completely. Besides, the researchers also read the articles related to the character education found in the Holy Quran. One of the articles writes that Sura Ali Imron verses 159-160 mention the character education. These characters mentioned are graciousness, forgiveness, being fond of discussing, resignation to God’s will, and being convinced to the help of God (Shofiati, 2020). In reading the Holy Quran, the researchers also find the character education in Sura Al Furqon verses 63-77.

This research found that the character education which is universal in nature could also be read in the Holy Quran Sura Al Furqon verses 63-77. If we examine the verses one by one, the character education that can be taken and included into the list cannot be found on all of the verses. Some of the verses merely constitute the continuation of the previous verses. If being summarized, the character education which can be included in the list are: 1) walking on the earth in humility, 2) saying, "Peace!" when the ignorant address them, 3) spending (prostrating and standing) the night in adoration of their Lord, 4) saying, "Our Lord! avert from us the Wrath of Hell.", 5) spending, are not extravagant and not niggardly, but holding a just (balance) between those (extremes), 6) invoking not, with Allah, any other god, 7) slaying not such life as Allah has made sacred except for just cause, 8) committing not fornication, 9) repenting and doing good, 10) witnessing no falsehood, 11) passing by futility, passing by it with honorable, 12) drooping not down when they are admonished with the Signs of their Lord, 13) praying, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous."

To be comprehended more clearly, see the table below.

Table 5. The Character Education in Sura Al Furqon

| The Holy Quran sura Al Furqon verses 63-77 | The Character Education |
|--|--|
| 63. And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!"; | ○ walking on the earth in humility ○ saying, "Peace!" when the ignorant address them |
| 64. Those who spend the night in adoration of their Lord prostrate and standing; | ○ spending (prostrating and standing) the night in adoration of their Lord |
| 65. Those who say, "Our Lord! avert from us the Wrath of Hell, for its Wrath is indeed an affliction grievous, | ○ saying, "Our Lord! avert from us the Wrath of Hell." |
| 66. "Evil indeed is it as an abode, and as a place to rest in"; | — |
| 67. Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes); | ○ spending, are not extravagant and not niggardly, but holding a just (balance) between those (extremes) |

| | |
|--|---|
| 68. Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred except for just cause, nor commit (3128) fornication; - and any that does this (not only) meets punishment. | <ul style="list-style-type: none"> ○ invoking not, with Allah, any other god ○ slaying not such life as Allah has made sacred except for just cause ○ committing not fornication |
| 69. (But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy, | — |
| 70. Unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful, | — |
| 71. And whoever repents and does good has truly turned to Allah with an (acceptable) conversion; - | ○ repenting and doing good |
| 72. Those who witness no falsehood, and, if they pass by futility, they pass by it with honourable (avoidance); | <ul style="list-style-type: none"> ○ witnessing no falsehood ○ passing by futility, passing by it with honorable |
| 73. Those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf or blind; | ○ drooping not down when they are admonished with the Signs of their Lord |
| 74. And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous." | ○ praying, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous." |
| 75. Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy: therein shall they be met with salutations and peace, | — |
| 76. Dwelling therein; - how beautiful an abode and place of rest! | — |
| 77. Say (to the Rejecters): "My Lord is not uneasy because of you if ye call not on Him: But ye have indeed rejected (Him), and soon will come the inevitable (punishment)!" | — |

Google Translate Translating the Holy Quran in English

The studies which concern how *Google Translate* translating have been conducted. One of them is the research done by Rosaria and Riana (2020). In their research, they found that there were some translation results which was actually acceptable, to be understood by the reader; on the contrary some of the results still needs revision. Furthermore, they say that the revision should be made as a consequence of the drawbacks *Google Translate* have.

Cohesion is relatively easy to define, but coherence is not as simple as cohesion. Qualitatively the *Google Translate* work translating such verses underwent the meaning distortion due to the Indonesian sentences whose coherence and cohesion were violated.

Table 6. Google Translate Translating the Verses of Al Furqon

| Source Language | Google Translate |
|--|--|
| 63. And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!"; | Dan hamba-hamba (Allah) Yang Maha Pemurah adalah mereka yang berjalan di muka bumi dengan rendah hati, dan ketika orang jahil menyapa mereka, mereka berkata, "Damai!"; |
| 64. Those who spend the night in adoration of their Lord prostrate and standing; | Mereka yang menghabiskan malam dalam pemujaan kepada Tuhan mereka sujud dan berdiri; |
| 65. Those who say, "Our Lord! Avert from us the Wrath of Hell, for its Wrath is indeed an affliction grievous, -- | Orang-orang yang berkata, "Ya Tuhan kami! Jauhkanlah dari kami murka Neraka, karena murkanya memang merupakan siksaan yang pedih, -- |
| 66. "Evil indeed is it as an abode, and as a place to rest in"; | "Sungguh jahat itu sebagai tempat tinggal, dan sebagai tempat istirahat"; |
| 67. Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes); | Mereka yang ketika membelanjakan tidak boros dan tidak kikir, tetapi memegang (keseimbangan) yang adil di antara yang (ekstrim); |
| 68. Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; --and any that does this (not only) meets punishment, | Mereka yang tidak memanggil, di sisi Allah, tuhan lain, atau membunuh kehidupan yang telah disucikan Allah, kecuali untuk tujuan yang benar, atau melakukan percabulan; --dan siapa pun yang melakukan ini (tidak hanya) menghadapi hukuman, |

| | |
|--|--|
| 69. (But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy. – | (Tetapi) azab pada hari kiamat akan dilipatgandakan baginya, dan dia akan tinggal di dalamnya dalam kehinaan. – |
| 70. Unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful, | Kecuali dia bertaubat, beriman, dan mengerjakan kebajikan, karena Allah akan mengubah keburukan orang-orang tersebut menjadi kebaikan, dan Allah Maha Pengampun lagi Maha Penyayang, |
| 71. And whoever repents and does good has truly turned to Allah with an (acceptable) conversion; – | Dan siapa pun yang bertaubat dan berbuat baik telah benar-benar berpaling kepada Allah dengan pertobatan (yang dapat diterima); -- |
| 72. Those who witness no falsehood, and, if they pass by futility, they pass by it with honorable (avoidance); | Mereka yang tidak menyaksikan kepalsuan, dan, jika mereka melewati ahma-siaan, mereka melewatinya dengan terhormat (penghindaran); |
| 73. Those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf or blind; | Orang-orang yang ketika diberi peringatan dengan Tanda-Tanda Tuhan mereka, tidak tertunduk pada mereka seolah-olah mereka tuli atau buta; |
| 74. And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous." | Dan orang-orang yang berdoa, "Ya Tuhan kami! Berilah kami istri dan keturunan yang akan menjadi penyejuk mata kami, dan berilah kami (rahmat) untuk memimpin orang-orang saleh." |
| 75. Those are the ones who will be rewarded with the highest place in heaven, because of their constancy: Therein shall they be met with salutations and peace, | Mereka itulah orang-orang yang akan dibalas dengan tempat tertinggi di surga, karena keteguhan mereka: Di dalamnya mereka akan bertemu dengan salam dan kedamaian, |
| 76. Dwelling therein; --how beautiful an abode and place of rest! | Berdiam di dalamnya; --betapa indahny sebuah tempat tinggal dan tempat peristirahatan! |
| 77. Say (to the Rejecters): "My Lord is not uneasy because of you if ye call not on Him: But ye have indeed rejected (Him), and soon will come the inevitable (punishment)!" | Katakanlah (kepada orang-orang yang menolak): "Tuhanku tidak gelisah karena kamu jika kamu tidak memanggil-Nya: Tetapi kamu memang telah menolak (Dia), dan segera akan datang (hukuman) yang tak terelakkan!" |

Islam Religion Lecturer Examining the Google Translate Translation

In examining the message focusing on its meaning, the researcher asked the Islam religion lecturer to complete the options provided. Such options were arranged by making use of the Likert scale. The degrees of authenticity are represented by the figure numbers, namely 1 = the message is very different, 2 = the message is different, 3 = being doubtful, 4 = the message is authentic, and 5 = the message is very authentic

Table 7. Islam Religion Lecturer Examining the Translation

| No. | Google Translate Translation | Degree of Message Authenticity | | | | |
|-----|--|--------------------------------|---|---|---|---|
| | | 1 | 2 | 3 | 4 | 5 |
| 63. | Dan hamba-hamba (Allah) Yang Maha Pemurah adalah mereka yang berjalan di muka bumi dengan rendah hati, dan ketika orang jahil menyapa mereka, mereka berkata, "Damai!"; | — | √ | — | — | — |
| 64. | Mereka yang menghabiskan malam dalam pemujaan kepada Tuhan mereka sujud dan berdiri; | — | — | — | √ | — |
| 65. | Orang-orang yang berkata, "Ya Tuhan kami! Jauhkanlah dari kami murka Neraka, karena murkanya memang merupakan siksaan yang pedih, -- | — | √ | — | — | — |
| 66. | "Sungguh jahat itu sebagai tempat tinggal, dan sebagai tempat istirahat"; | √ | — | — | — | — |
| 67. | Mereka yang ketika membelanjakan tidak boros dan tidak kikir, tetapi memegang (keseimbangan) yang adil di antara yang (ekstrim); | — | — | — | — | √ |
| 68. | Mereka yang tidak memanggil, di sisi Allah, tuhan lain, atau membunuh kehidupan yang telah disucikan Allah, kecuali untuk tujuan yang benar, atau melakukan percabulan; --dan siapa pun yang melakukan ini (tidak hanya) menghadapi hukuman, | — | √ | — | — | — |
| 69. | (Tetapi) azab pada hari kiamat akan dilipatgandakan baginya, dan dia akan tinggal di dalamnya dalam kehinaan. – | — | √ | — | — | — |
| 70. | Kecuali dia bertaubat, beriman, dan mengerjakan kebajikan, karena | — | — | — | — | √ |

| | | | | | | | |
|-----|--|---|---|---|---|---|--|
| | Allah akan mengubah keburukan orang-orang tersebut menjadi kebaikan, dan Allah Maha Pengampun lagi Maha Penyayang, | | | | | | |
| 71. | Dan siapa pun yang bertaubat dan berbuat baik telah benar-benar berpaling kepada Allah dengan pertobatan (yang dapat diterima); -- | — | — | — | √ | — | |
| 72. | Mereka yang tidak menyaksikan kepalsuan, dan, jika mereka melewati kesia-siaan, mereka melewatinya dengan terhormat (penghindaran); | √ | — | — | — | — | |
| 73. | Orang-orang yang ketika diberi peringatan dengan Tanda-Tanda Tuhan mereka, tidak tertunduk pada mereka seolah-olah mereka tuli atau buta; | √ | — | — | — | — | |
| 74. | Dan orang-orang yang berdoa, "Ya Tuhan kami! Berilah kami istri dan keturunan yang akan menjadi penyejuk mata kami, dan berilah kami (rahmat) untuk memimpin orang-orang saleh." | — | — | — | √ | — | |
| 75. | Mereka itulah orang-orang yang akan dibalas dengan tempat tertinggi di surga, karena keteguhan mereka: Di dalamnya mereka akan bertemu dengan salam dan kedamaian, | — | — | — | √ | — | |
| 76. | Berdiam di dalamnya; --betapa indahnnya sebuah tempat tinggal dan tempat peristirahatan! | — | √ | — | — | — | |
| 77. | Katakanlah (kepada orang-orang yang menolak): "Tuhanku tidak gelisah karena kamu jika kamu tidak memanggil-Nya: Tetapi kamu memang telah menolak (Dia), dan segera akan datang (hukuman) yang tak terelakkan!" | √ | — | — | — | — | |

Bahasa Indonesia Lecturer Examining the Google Translate Translation

In examining the text focusing on its readability, the researcher asked the Bahasa Indonesia lecturer to complete the options provided. Such options were arranged by making use of the Likert scale. The degrees of readability are represented by the figure numbers, namely 1 = the text is very incomprehensible, 2 = the text is incomprehensible, 3 = being doubtful, 4 = the text is comprehensible, and 5 = the text is very comprehensible

Table 8. Bahasa Indonesia Lecturer Examining the Translation

| No. | Google Translate Translation | Degree of Text Readability | | | | |
|-----|--|----------------------------|---|---|---|---|
| | | 1 | 2 | 3 | 4 | 5 |
| 63. | Dan hamba-hamba (Allah) Yang Maha Pemurah adalah mereka yang berjalan di muka bumi dengan rendah hati, dan ketika orang jahil menyapa mereka, mereka berkata, "Damai!"; | √ | — | — | — | — |
| 64. | Mereka yang menghabiskan malam dalam pemujaan kepada Tuhan mereka sujud dan berdiri; | — | — | — | — | √ |
| 65. | Orang-orang yang berkata, "Ya Tuhan kami! Jauhkanlah dari kami murka Neraka, karena murkanya memang merupakan siksaan yang pedih, -- | — | — | — | — | √ |
| 66. | "Sungguh jahat itu sebagai tempat tinggal, dan sebagai tempat istirahat"; | — | √ | — | — | — |
| 67. | Mereka yang ketika membelanjakan tidak boros dan tidak kikir, tetapi memegang (keseimbangan) yang adil di antara yang (ekstrim); | — | — | — | √ | — |
| 68. | Mereka yang tidak memanggil, di sisi Allah, tuhan lain, atau membunuh kehidupan yang telah disucikan Allah, kecuali untuk tujuan yang benar, atau melakukan percabulan; --dan siapa pun yang melakukan ini (tidak hanya) menghadapi hukuman, | — | √ | — | — | — |
| 69. | (Tetapi) azab pada hari kiamat akan dilipatgandakan baginya, dan dia akan tinggal di dalamnya dalam kehinaan. -- | — | — | — | — | √ |
| 70. | Kecuali dia bertaubat, beriman, dan mengerjakan kebajikan, karena Allah akan mengubah keburukan orang-orang tersebut menjadi kebaikan, dan Allah Maha Pengampun lagi Maha Penyayang, | — | — | — | — | √ |
| 71. | Dan siapa pun yang bertaubat dan berbuat baik telah benar-benar berpaling kepada Allah dengan pertobatan (yang dapat diterima); -- | — | — | — | √ | — |
| 72. | Mereka yang tidak menyaksikan kepalsuan, dan, jika mereka melewati kesia-siaan, mereka melewatinya dengan terhormat (penghindaran); | — | √ | — | — | — |
| 73. | Orang-orang yang ketika diberi peringatan dengan Tanda-Tanda Tuhan mereka, tidak tertunduk pada mereka seolah-olah mereka tuli atau buta; | — | — | — | √ | — |
| 74. | Dan orang-orang yang berdoa, "Ya Tuhan kami! Berilah kami istri dan | — | — | — | — | √ |

| | | | | | | |
|-----|--|---|---|---|---|---|
| | keturunan yang akan menjadi penyejuk mata kami, dan berilah kami (rahmat) untuk memimpin orang-orang saleh." | | | | | |
| 75. | Mereka itulah orang-orang yang akan dibalas dengan tempat tertinggi di surga, karena keteguhan mereka: Di dalamnya mereka akan bertemu dengan salam dan kedamaian, | — | — | — | √ | — |
| 76. | Berdiam di dalamnya; -- betapa indahny sebuah tempat tinggal dan tempat peristirahatan! | — | √ | — | — | — |
| 77. | Katakanlah (kepada orang-orang yang menolak): "Tuhanku tidak gelisah karena kamu jika kamu tidak memanggil-Nya: Tetapi kamu memang telah menolak (Dia), dan segera akan datang (hukuman) yang tak terelakkan!" | — | √ | — | — | — |

Concerning the authenticity of the verses, the evaluation or examination done by Islam religion lecturer can be of an expert judgement. It is because he knows not only Indonesian but also Arabic (the language of the Holy Quran revealed to the Prophet). In this case, the researcher focuses on the first level (the message is very different from the Holy Quran) and the second one (the message is different). The verses which belong to the first level (being very different) are 66, 72, 73, and 77. Meanwhile the verses which belong to the second level (being different) are 63, 65, 68, 69, and 76.

Related to the first level, the verse 66 is written *"Sungguh jahat itu sebagai tempat tinggal, dan sebagai tempat istirahat"*; it should be written *"Sesungguhnya jahanam itu seburuk-buruk tempat tinggal dan tempat menetap"*. The verse 72 is written *Mereka yang tidak menyaksikan kepalsuan, dan, jika mereka melewati kesia-siaan, mereka melewatinya dengan terhormat (penghindaran)*; it should be written *Mereka yang tidak memberikan kesaksian palsu, dan, jika mereka bertemu dengan orang-orang yang melakukan kesia-siaan, mereka melewatinya dengan menjaga kehormatannya*;;. The verse 73 is written *Orang-orang yang ketika diberi peringatan dengan Tanda-Tanda Tuhan mereka, tidak tertunduk pada mereka seolah-olah mereka tuli atau buta*;; it should be written *Orang-orang yang ketika diberi peringatan dengan Tanda-Tanda dari Tuhan mereka, mereka tidak tertunduk; mereka seolah-olah orang-orang yang tuli atau buta*;. The verse 77 is written *Katakanlah (kepada orang-orang yang menolak): "Tuhanku tidak gelisah karena kamu jika kamu: Tetapi kamu memang telah menolak (Dia), dan segera akan datang (hukuman) yang tak terelakkan!"*; it should be written *Katakanlah (kepada orang-orang yang menolak): "Tuhanku tidak gelisah karena kamu (jika kamu beribadat): Tetapi kamu memang telah menolak-Nya, dan segera akan didatangkan (hukuman) yang tak terelakkan!"*.

Related to the second level, the verse 63 is written *Dan hamba-hamba (Allah) Yang Maha Pemurah adalah mereka yang berjalan di muka bumi dengan rendah hati, dan ketika orang jahil menyapa mereka, mereka berkata, "Damai!"*; it should be written *Dan hamba-hamba (Allah) Yang Maha Pemurah adalah mereka yang berjalan di muka bumi dengan rendah hati, dan ketika orang jahil menyapa mereka, mereka menanggapi dengan perkataan yang baik*;;. The verse 65 is written *Orang-orang yang berkata, "Ya Tuhan kami! Jauhkanlah dari kami murka Neraka, karena murkanya memang merupakan siksaan yang pedih, --"*; it should be written *"Ya Tuhan kami! Jauhkanlah dari kami azab Neraka, karena azabnya memang merupakan siksaan yang pedih, --"*. The verse 68 is written *Mereka yang tidak memanggil, di sisi Allah, tuhan lain, atau membunuh kehidupan yang telah disucikan Allah, kecuali untuk tujuan yang benar, atau melakukan percabulan; --dan siapa pun yang melakukan ini (tidak hanya) menghadapi hukuman;*; it should be written *Mereka yang tidak menyembah tuhan lain selain Allah, atau membunuh jiwa yang telah disucikan Allah, kecuali untuk tujuan yang benar, atau berbuat zina; --dan siapa pun yang melakukan hal itu akan mendapat hukuman*. The verse 69 is written *(Tetapi) azab pada hari kiamat akan dilipatgandakan baginya, dan dia akan tinggal di dalamnya dalam kehinaan. --*; it should be written *(Tetapi) azab pada hari kiamat akan dilipatgandakan baginya, dan dia akan tinggal di dalamnya dalam keadaan terhina..* The verse 76 is written *Berdiam di dalamnya; -- betapa indahny sebuah tempat tinggal dan tempat peristirahatan!*; it should be written *Mereka kekal berdiam di dalamnya; -- betapa indahny surga sebagai sebuah tempat tinggal dan tempat menetap!*.

Concerning the readability of the verses, the evaluation or examination done by Bahasa Indonesia lecturer can be of an expert judgement. It is because he knows not only Indonesian as a means of communication but also Indonesian viewed from linguistics. In this case, the researcher focuses on the first level (the text is very incomprehensible) and the second one (the text is incomprehensible). The verse which belongs to the first level (being very incomprehensible) is 63. Meanwhile the verses which belong to the second level (being incomprehensible) are 66, 68, 72, 76, and 77.

Related to the first level, the verse 63 is written *Dan hamba-hamba (Allah) Yang Maha Pemurah adalah mereka yang berjalan di muka bumi dengan rendah hati, dan ketika orang jahil menyapa mereka, mereka berkata, "Damai!"*; it should be written *Dan hamba-hamba (Allah) Yang Maha Pemurah adalah mereka yang berjalan di muka bumi dengan rendah hati, dan ketika orang jahil menyapa mereka, mereka menanggapi dengan perkataan yang baik*".

Related to the second level, the verse 66 is written *"Sungguh jahat itu sebagai tempat tinggal, dan sebagai tempat istirahat"*; it should be written *"Sesungguhnya jahanam itu seburuk-buruk tempat tinggal dan tempat menetap"*. The verse 68 is written *Mereka yang tidak memanggil, di sisi Allah, tuhan lain, atau membunuh kehidupan yang telah disucikan Allah, kecuali untuk tujuan yang benar, atau melakukan percabulan; --dan siapa pun yang melakukan ini (tidak hanya) menghadapi hukuman,;* it should be written *Mereka yang tidak menyembah tuhan lain selain Allah, atau membunuh jiwa yang telah disucikan Allah, kecuali untuk tujuan yang benar, atau berbuat zina; --dan siapa pun yang melakukan hal itu akan mendapat hukuman*. The verse 72 is written *Mereka yang tidak menyaksikan kepalsuan, dan, jika mereka melewati kesia-siaan, mereka melewatinya dengan terhormat (penghindaran);;* it should be written *Mereka yang tidak memberikan kesaksian palsu, dan, jika mereka bertemu dengan orang-orang yang melakukan kesia-siaan, mereka melewatinya dengan menjaga kehormatannya*. The verse 76 is written *Berdiam di dalamnya; -- betapa indahnya sebuah tempat tinggal dan tempat peristirahatan!*; it should be written *Mereka kekal berdiam di dalamnya; -- betapa indahnya surga sebagai sebuah tempat tinggal dan tempat menetap!*. The verse 77 is written *Katakanlah (kepada orang-orang yang menolak): "Tuhanku tidak gelisah karena kamu jika kamu tidak memanggil-Nya: Tetapi kamu memang telah menolak (Dia), dan segera akan datang (hukuman) yang tak terelakkan!"*; it should be written *Katakanlah (kepada orang-orang yang menolak): "Tuhanku tidak gelisah karena kamu (jika kamu beribadat): Tetapi kamu memang telah menolak-Nya, dan segera akan didatangkan (hukuman) yang tak terelakkan!"*.

After finding the expert judgements' considerations we can see that the problems encountered related to coherence and cohesion. The problem of authenticity has closely relationship with the problem of coherence, whereas the problem of readability has closely relationship with the problem of cohesion.

Cohesion is relatively easy to define, but coherence is not as simple as cohesion. Weller (2015) states that cohesion in a text is created using formal links that connect sentences and clauses. Related to coherence, he states that coherence itself is considered a difficult concept to understand and express, and this has led to some rather vague explanations.

Meanwhile, quantitatively, it was found that 40% of the verses examined could be categorized unreadable or incomprehensible and that 60% of the verses examined could be categorized as undergoing the meaning distortion.

It is needed to say that the Holy Quran in English which is connected with the character education for Indonesian young generation may be questionable related to its importance. The question that will possibly emerge is that: Related to the character education, is the Holy Quran translated in Indonesian by Religion Ministry of Indonesia inadequate to read?

The question stated above by all means needs to be answered. The answer of such question, is as follows.

The Necessity to be Broad-Minded Person

It is undebatable to say that broadening our outlook is important. It means that to comprehend an important matter cannot be relied on only one source. To translate the Holy Quran means to interpret it. As a consequence, one interpreter can be different from other one in explaining the content of such a holy book. By comparing the Holy Quran translated by the board of Religious Affair Ministry of Indonesia and the Holy Quran translated in English by Abdullah Yusuf Ali, of course, the comparison will broaden the readers' viewpoint.

The Necessity to Examine the Development of Machine Translation

In this digital era, almost everything related to work efficiency cannot be separated from the benefit of ICT. Thus, the result machine translation work of *Google Translate* needs to be appreciated and to be examined. In examining the work of this machine translation, we need to involve the texts which are closely related to human life, namely religiosity. To connect the religion teaching with the work of translation machine by all means constitute the important activity to do.

Furthermore, the discussion about translating the Holy Quran into English can become English learning material for the students, especially for those whose schools belong to Islamic institution. To make use of the students' belief, namely the religion they follow, will hopefully have positive effect related to their enthusiasm or motivation. For example, the following verse can be used to do so.

68. *Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; --and any that does this (not only) meets punishment,*

The verse above can be used to perform at least the three language items, namely pronunciation, vocabulary, and grammar in the classroom.

For the sake of pronunciation teaching, we can emphasize the words which have diphthongs in pronouncing them.

68. Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; --and any that does this (not only) meets punishment,

For the sake of vocabulary teaching, we can elaborate a certain word to become other "new" words which are closely related to such a word.

68. Those >> [these, this, that] who >> [whose, whom, whoever, whodunit] invoke not, with Allah, any other god >> [goddess, godless, goddamn, godfather, godchild, goddaughter, etc.], nor slay >> [slew or slayed, slain] such life >> [lives, lifetime, lifespan, lifestyle] as Allah has >> [have, had] made [make] sacred, except >> [exception, excepting, excepted, exceptionable, exceptional, exceptionally] for just cause, nor commit [commitment, committed, committee, committal] fornication [fornicate, fornicator]; --and any that does [do, did, done] this (not only) meets [met, meeting] punishment [punish, punishing, punishable, punishingly],

For the sake of grammar teaching, we can focus on finite words and their influence on the subject and tenses.

68. Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; --and any that does this (not only) meets punishment,

CONCLUSION

Character education and information and communications technology (ICT) cannot be separated in discussing the Indonesian students in the post-millennial era. The former is frequently connected with the role of students' parents and their social and cultural milieu, whereas the latter is often connected with the society and their peers. In this research, what is meant by character education is the religious teaching in the Holy Quran translated into English by Abdullah Yusuf Ali, whereas what is meant by ICT is the translator machine named *Google Translate*.

The aims of this research are to observe the religious texts belonging to the Holy Quran translated in English which contain universal character education and to investigate the authenticity and readability of the work of *Google Translate* translating such texts.

The method employed in conducting this research in Mixed Method which combines proportionally the qualitative research and the quantitative one. Besides, due to strengthening its research validity, the triangulation approach is used. The qualitative approach is used to interpret the comparison between the *Google Translate* work and the official Holy Quran translated by the board of Ministry of Religious Affairs, whereas the quantitative approach is used to measure the level of authenticity and readability of the *Google Translate* work. Due to the importance of investigating the meaning distortion of the religious texts, the triangulation strategy is also used. Thus, the researcher not only making use of the official Holy Quran of Ministry of Religious Affairs, but also involving both the lecturers of Islam Religion and of Bahasa Indonesia.

This research found that the character education which is universal in nature could be read in the Holy Quran Sura Al Furqon verses 63-77. Qualitatively the *Google Translate* work translating such verses underwent the meaning distortion due to the Indonesian sentences whose cohesion and coherence were violated. Meanwhile, quantitatively, it was found that 40% of the verses examined could be categorized unreadable or incomprehensible and that 60% of the verses examined could be categorized as undergoing the meaning distortion.

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