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## Arabic Terms About Covid-19: Problems of Their Translation Into Indonesian and Sundanese Languages

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**Abstract:** The focus of this study is related to the translation techniques of Covid-19 terms from Arabic language into Indonesian language and one of its regional languages, Sundanese. The translation materials are the learning material texts submitted by students on *WhatsApp*. This study uses a comparative descriptive method to analyze the transformation of vocabularies or terms in Arabic into Indonesian and one its regional language, Sundanese. Regarding the texts, no different from any translation of other texts, the techniques used that can be observed here are pure borrowing or literal translation, naturalized borrowing, and established equivalent. The technique of pure borrowing seems to be done as the last resort; words, such as virus, corona, internet, soap and bacteria, are not terms familiar for everyday conversation in these languages. Even more, other words, such as *frustrasi*, *depresi*, *ahli jiwa* 'frustration, depression, psychiatrist', have no equivalents in Sundanese. Consequently, these words are not translated in Sundanese text, but taken as they are. Comparing the translation results from Arabic into Indonesian and Sundanese gives us information that very often to use the terms as used in the Indonesian language is the only option the Sundanese students might have.

**Keyword:** Terms, Arabic, Covid-19, Indonesian, Sundanese Languages, Translation

### INTRODUCTION

In the wake of Covid-19 Pandemic, all activities which were previously considered and unarmful were now limited. The limitation was based on health precaution, so the protocols had been held to keep the virus from spreading more massively. Iorio (2020), Mukaromah (2020), Wikipedia <sup>(2020)</sup>. In connection with the provisions of the WHO and other health agencies (Anonim, 2020) began "the physical distancing," a degree higher than previously enacted "social distancing." These terms and others related to Covid-19 are widely spread with

the spread of the virus along with fear accompanying it. As a part of assignments, the students of Arabic language in our faculty were asked to translate Arabic text about Covid-19 into Indonesian and later retranslate them into Sundanese language, their local provincial language. Our work as teachers was to examine the results of their assignment. This paper specifically reports what we found.

Put side by side, the original Arabic texts and their Indonesian and Sundanese translations demonstrate the plethora of vocabularies in each of the languages. In particular, we found that they can become a learning platform for students to exercise their language skill while at the same time uphold their religious values and local wisdom.

### **Lexical Terms and Semantics**

Word is a linguistic element that is spoken or written down, which is a form of unity of feelings and thoughts used in language activities (Jupitasari, Saman, and Syahrani, 2014, p. 4). One of the linguistic studies on the meaning of words is semantics. It examines the meaning of words internally and without context whose purpose is to find out the meaning of linguistic lingual units (Mansur, 2018, p. 9). In this case, the linguistic lingual unit means the word. This is in accordance with the opinion of Jamilah (2012) which states that among semantic studies are the study of words, their meanings and relations.

On the other hand, there is *istilah*, an Indonesian word, means 'a distinct vocabulary that shows a particular scientific focus.' Indonesians borrowed it from in Arabic اصطلاح which has same meaning, that is 'word with special or technical meaning'. Every word in Arabic has a derivative and each has a different meaning. Meanwhile in Indonesian, the derivation of each word does not have multiple meanings. Both have nouns, verbs, and pronouns. Furthermore, Arabic has fourteen different pronouns based on gender (Akmaliyah, 2017, p. 301). Given the diverse vocabulary, terms are needed to classify the vocabulary in question. For this reason, according to the definition of the term, its use is to make it easier for language users to use vocabulary, especially foreign vocabulary.

A term is a word or combination of words that accurately expresses a meaning, concept, process, condition, or characteristic of a particular field. There are two kinds of terms: (1) special terms and (2) general terms. Special terms are words whose usage and meaning is limited to a certain field, for example "chicken claws" (construction), "aggregate" (economics); while general terms are words that become elements of common language. For example: take over, usability, intelligence, and efficiency are general terms, while radiator, pedagogy, andragogy, clerk, fuse, and atom are special terms. The term in Indonesian comes from general or local vocabulary, cognate and foreign vocabulary. The formation of terms from foreign language may be accepted only if the appropriate term is not found in Indonesian or a related language. This process is carried out in three ways, namely translation of foreign terms, pure absorption of foreign terms and absorption accompanied by translation. In translating foreign terms, what must be sought is the similarity of the concept, not the similarity of the form or literal meaning of the word. This is in line with what Nida and Taber reveal that a good translation is that whose meaning is equivalent or the form / style is equivalent. In other words, the concept of similarity of terms is definitely not about the form and literal meaning of the word (Akmaliyah and Pamungkas, 2019, p. 78).

The formation of terms using the absorption method needs to consider several things, namely, the foreign terms should have more appropriate connotations, shorter, and simple so that it is easy to use (Wuryantoro, 2005, p. 4). In the Abridged Indonesian Dictionary (2007) the term is defined as a word or combination of words that accurately expresses the meaning of concepts, processes, conditions or characteristics that are unique to a particular field, for example legal terms, political terms, economic terms, medical terms, computer terms, information technology, and others. As time goes on, new concepts or terms surely emerge. In Handayani's opinion (2009) that the new term may be formed by translating, absorbing and

translating as well as adopting foreign terms. As a language element, as is a sentence, word or phoneme, a term does not need to stick to the source language, very often it must adjust to the target language being intended for. To produce a good translation -including the translation of the terms therein- and in accordance with the intent of the source text, its result must be proportionate. They are either formal equivalent or dynamic equivalent. *Formal Equivalent* emphasizes more on the similarity of the translated form between the source text and the target text, while *dynamic equivalent* more on the core of the message contained. The form of translation should not be overly emphasized because the focus is the delivery of content, so that cultural terms or expressions in the source language are translated into terms or expressions that are in accordance with the target language (Akmaliyah and Pamungkas, 2019, p. 79). Meanwhile, according to Gibbon, the term is a single word or a fixed phrase that has the use of showing a special concept. It is different from the opinions of some terminologists that a term is merely an expression of word (Nur, 2019, p. 69).

### **Arabic term**

Arabic has unique characteristics and a richness compared to other languages in the world. These characteristics can be seen through its number of letters, vocabulary, various sentence structures and language styles. From the aspect of letters, Arabic has twenty eight *hijaiyah* letters and fourteen pronouns. These pronouns can cause various words because they affect changes in the verb or noun that follows. Examples of pronouns followed by a noun (بيتها) mean house (belonging to a woman) and (بيتي) means my house. The pronoun followed by the verb, for example هما يكتبان means they both write and انا اكتب means I write.

Sources of terms in Arabic are the Qur'an, prophetic hadiths, poetry, and the original form of Arabic culture, spontaneous Arabic words or expressions due to an event, terms obtained from foreign languages are absorbed and then translated (Dimiyati, 2017, p. 135-136). In Arabic, there are loan words that cannot be avoided due to communication and relationships between humans.

### **Terms in Indonesian**

The Indonesian language, along with the development of the modern era, continues to experience additional foreign equivalent vocabulary, especially English. Besides that, the addition of Arabic vocabulary is no less developed due to Indonesia's identity, which is predominantly Muslim. For this reason, in order to anticipate the above problems, Balai Bahasa published the book *Pengindonesiaan Kata dan Ungkapan Asing* (Sudaryanto, Hermanto, & Wijayanti, 2018). To facilitate the vocabulary of foreign words that are absorbed into Indonesian, the word "term" is recognized to classify those words.

A term is a word or phrase that is used as a name or symbol to express the meaning of a concept, process, state, or characteristic that is unique in the fields of science, technology and art (Gunawan, 2014). There are two kinds of terms in Indonesian, namely general terms and special terms. General terms are those that come from certain fields, can be used widely, become elements of general vocabulary, for example, terrain, television, income budget and so on. Special terms are those whose meaning is limited to certain fields including taxonomy, anthropology, and so on.

### **The Term in Sunda language**

The term in Sunda language is usually taken entirely from Indonesian or other languages that do not exist in Sunda dictionaries. Various terms in Sunda language are, for example: *anjang-anjangan*, *ambil-ambilan* 'terms in games for children', *malik jarami*, *ngararata* (terms in farming), *seni sora*, *tembang Sunda* 'terms in art', and so on (Tamsyah, 2010).

## Translating the terms

According to Lily Hanefarezan Asbulah, et al (Lily Hanefarezan Asbulah, et al, 2019, p. 144) that the use of dictionaries is a method commonly used when referring to words or texts that are foreign to readers. This technique has been used extensively by students. Lily Hanefarezan Asbulah, et al cites the opinion of Lewis and Conzett (2000) in their book *Teaching Collocation; Further Developments in the Lexical Approach*, the use of dictionaries turns out to help students in learning collocation. In connection with this opinion, it can be analogized that for the translation of terms, students can use a dictionary as a tool.

There are several techniques for translating according to Molina and Albir (2002) and Eugene and Taber (1969) as quoted by Noftariani (2019). The translation techniques are: 1) Adaptation, an effort to replace a cultural element in source language (SL) with a cultural element that is appropriate to the user; 2) Amplification, meaning to emphasize the relevant data to the information in the source language; 3) Borrowing, meaning taking idea from SL and maintaining it in target language (TL). Among the kinds of borrowing technique are naturalized and pure borrowing. The last one mentioned is also known as Calque. It imitates the structure of source language which is usually unfamiliar in the TL; 4) Compensation, in which it introduces the SL element of information or its stylistic effect by modifying it in another way in the TL; 5) Description, in which it replaces the terms by adding information or description; 6) Discursive creation, a kind of translation which establishes a temporary equivalence that is totally unpredictable. It may apply in the title of the book; 7) Established equivalent, using two expressions (both the SL and the TL) in the same situation by using completely different way for creating 'equivalent text'; 8) Generalization, using a more general or natural term. It is taken when there is no expression considered parallel in the source language; 9) Linguistic amplification, which is the addition of linguistic elements. Often used in consecutive interpreting and dubbing; 10) Linguistic compression, meaning synthesizing linguistic elements in the target language. Often used in direct interpreting; 11) Literal, used to translate a word by an expression. Considered more flexible than word for word translation because it can transform the meaning based on the equivalence; 12) Particularization, the use of a more precise or concrete term; 13) Reduction, used to reduce information from the source language to be conveyed in target language. Considered an opposite of amplification technique or closer to omission technique; 14) Substitution, which is the change of linguistic and paralinguistic element (intonation, gesture) or vice versa. Used more often in direct interpretation; 15) Variation is the change of linguistic or paralinguistic elements that affects the aspects of linguistic variation: changes of textual tone, style, social dialect, geographical dialect; 16) Transposition, meaning changing word-class while avoiding changing in the meaning or grammatical categories; and 17) Modulation, meaning a shift in cognitive categories. Here the translator changes the perspective or focus, and cognitive category expressed in the SL.

## METHOD

This study method is qualitative in nature using a comparative descriptive method. This study method describes and analyzes linguistic phenomena or the meaning of terms in Arabic texts and their translations in Indonesian and Sunda language. This comparative descriptive study aims to show and analyze the term word from the Arabic text material about Covid-19 which students translate into Indonesian and Sunda language. The result of the translation is an assignment in learning the term course which is carried out based on the network (online). To then compare the translation techniques used and the results of the translation of terms between Indonesian and Sunda language on Arabic text.

The material of this study discusses the techniques and results of translation in Indonesian and Sunda language, from Arabic texts in which there are terms related to Covid-19. The source of this research data was obtained from an assignment in the form of Arabic

text by Maulana Syekh Ahmad al-Hajin *hafizhahullah* which has been in circulation in *Whatsapp* social media. Students would translate it into Indonesian and Sundanese language.

## RESULTS AND DISCUSSION

The linguistically oriented translation model seeks to describe the translation process which ultimately aims to achieve equality between the source text and the target text. However, as Christiane Nord assumed, that "the functional equivalence between the source text and the target text is not a 'normal' goal of a translation, but an exception to the case where the 'change in function' factor is set to zero" (Volkova, 2014, p. 301).

Akmaliyah (2016) argues that among the translation functions is to be a medium for the transfer of thoughts, knowledge, ideas, culture, and so on. In this process, the translator is required to produce an equivalent translation (Pamungkas, Musthafa, and Nurhasan, 2019, p. 3). This translation effort and strategy is carried out with the intention that the meaning of SL can be conveyed in TL properly. From this, it is clear that equivalence does not mean that words are always replaced into other words. Rather, its essence is to present an expression aptly digested in the readers of TL (Akmaliyah and Pamungkas, 2019, p. 78) as many suggested, translation is a transfer of SL's ideas into TL without changing the content or purpose of the original text (Napu and Hasan, 2019, p. 1).

Given the importance of translation activities, courses and even special ones are on the rise in Indonesia. Several universities already arranged them; the Department of Arabic Language and Literature, UIN Sunan Gunung Djati Bandung, also prepared study material as far as twelve Credit Systems (SKS) for these courses as its student's main competency (Faculty of Adab and Humanities, 2017).

During the current condition of Covid-19 pandemic, as described in Akmaliyah's study (2020) strategies and learning systems recommended by the Sunan Gunung Djati State Islamic University in Bandung are those come through e-learning whose pages have been provided by the campus, namely <https://lms.uinsgd.ac.id/login/index.php> and through teleconference learning in *zoom* or *google* meetings and also through *WhatsApp* groups. Especially through *WhatsApp* groups, a study suggested that it makes it easier for students and lecturers so much as it gives no constraints in quota and signal connections (Darmalaksana, Hambali, Masrur, & Muhlas, 2020), while teleconference learnings, in *zoom* for instance, are very often constrained by signal connections so that some students have difficulties joining in during learning time.

The learning activities of the Arabic - Indonesian Translation course and the Idiomatic Translation course are carried out with a strategy of reviewing, lecturing, and submitting assignments and group discussions. With the help of technology today, all the learners feel the ease of access to the materials. As Punnoose said, that technology has helped explore all aspects of communication between humans (Al-Rikaby et al., 2018, p. 94). For this reason, assignment of group discussions on translated material is carried out online through *WhatsApp* groups for each class, with the technique of presenting students sending their paper assignments via *WhatsApp* in the form of file and power point documents, then the discussion runs, and questions are carried out in writing via the *WhatsApp* chat application. Over time, the discussion technique changed, namely the material was still sent via the *WhatsApp* group but the presentation and presentation of the paper was carried out through voice notes, as well as students who asked questions through voice notes, although there were also those who asked through *WhatsApp* chat (Sulistiyawati, 2020). Lecturers conduct reviews through voice notes and or *WhatsApp* chat. The assignment material is done in writing, both individually and in groups. In addition to discussion material, learning strategies are also carried out in the form of giving training assignments to students to translate individually or in groups.

Group assignments encourage students to interact virtually with their friends to work together to complete assignments. In addition, students can understand the meaning of words or terms about Covid-19 in Arabic which are translated into the language of the region where

they come from, such as Sunda or West Java, *Betawi* (indigenous people of Jakarta), Palembang, Javanese and others. But most of the students come from the Sunda language speaking population.

The results of this translation into Sunda language are in particular, as a form of application of the vision and mission of the Faculty of Adab and Humanities. The Vision of the Faculty of Adab and Humanities, namely: Excellence and Competitive in the Study of Adab and Humanities based on Local Islamic treasures at the ASEAN level in 2025 (Faculty of Adab and Humanities, 2020).

The delivery of the translation results in Sundanese to the communities where they live is strengthened by Islamic values, will be more effective and right on target because the communities spoken to understand the material presented in their local language. This kind of activity reflects the values of the vision and mission of UIN Sunan Gunung Djati Bandung.

One of the learning activities for the Arabic Translation course is material related to Covid-19 which is taken from material uploaded on *Whatsapp* in Arabic and Indonesian (2020), there is also a book titled *Fatwa Ulama tentang Covid* (Fatwa of 'Ulama on Covid-19 (Shobary, 2020). The text material in Arabic also contains Islamic values on how to deal with problems related to Covid-19. One of the studies on translation related to Covid-19 is the translation that has been circulating on *Whatsapp* or social media (Hafdzin, 2020), namely:

"توصيات مهمة من علماء النفس"

#### Suggestions from Psychiatrists

1. اعزل نفسك عن الأخبار حول فايروس كورونا، فكل ما تحتاج إلى معرفته، أصبحت الآن تعرفه بالفعل.

Keep yourself away from news about the corona virus. Everything you need to know, now you already know

2. لا تبحث عن عدد الموتى، فهذه ليست مباراة لكرة القدم لكي تعرف النتيجة النهائية ... تجنب ذلك.

Don't look for the dead count, because it's not a football game to know the final result ... Just avoid it

3. لا تبحث عن معلومات إضافية على الإنترنت، لأنها ستضعف حالتك الذهنية.

Do not look for additional information on the Internet, because it will weaken your mental state

4. تجنب إرسال رسائل مرعبة ومحبطة، إذ أن بعض الناس ليس لديهم نفس القوة العقلية التي تملكها، فبدلاً من مساعدتهم ستقوم بتنشيط الأمراض لديهم، كالاكتئاب مثلاً.

Avoid sending scary and frustrating messages, because some people just don't have the same mental strength as you. You don't help them anymore, you will even stimulate their illness, for example depression

5. استمع وأرح قلبك بصوت القرآن الكريم في المنزل، وبحث عن ألعاب للترفيه عن الأطفال، وتبادل الأحاديث معهم وارو القصص لهم.

Listen and entertain your heart with the voice of the Quran recital at home, find games to entertain children, exchange conversations with them and tell stories to them

حافظ على الانضباط في المنزل عن طريق غسل يديك بانتظام بالماء والصابون والتنبيه بذلك على كل شخص يعيش معك

Maintain discipline at home by regularly washing your hands with soap and water and warning everyone who lives with you

6. سيساعد مزاجك الإيجابي على حماية جهازك المناعي، حيث ثبت أن الأفكار السلبية تضعف جهازك المناعي وتجعله عاجزاً عن مقاومة الفيروسات.

Your positive mood will help protect your immune system, as negative thoughts have been shown to weaken your immune system and make it unable to fight off viruses

7. الأهم من كل ذلك، أن تؤمن إيماناً راسخاً بأن هذا الوباء سوف يمر وسنكون جميعاً في أمان!....

The most important of all is that you firmly believe that this epidemic will pass and we will all be saved....!

8. كن إيجابياً ... كن آمناً...

Be positive ... keep it safe'

أرسله مولانا الشيخ أحمد الهجين حفظه الله، 3 أبريل 2020م

Sent by Maulana Shaykh Ahmad *al-Hajin hafizhahullahh*, 3<sup>rd</sup> of April 2020 M.

Translated by Hilma Rosyida Ahmad.

In addition, the translation results which become the study of this paper are the results of the translation of the Arabic text into Sunda language along with the strengthening of the al-Qur'an verses in it. The following is a snippet of the translation results of one of the translation results of semester IV students (Aprilawati, 2020) in the Arabic-Indo translation course which has translated the Arabic text entitled *توصيات مهمة من علماء النفس* related to Covid-19 into Sundanese terms.

- 1) Jauhkeun diri anjeun ti warta-warta nu ngeunaan virus corona. Sadaya nu anjeun kedah terang. Padahal anjeun parantos terang '1. Stay away from the news about the corona virus. All you need to know. Though you already know'.
- 2) Pikiran positip anjeun bakal ngababantuan ngajaga dokumen imun anjeun, kusabab pamikiran negatip tos kabuktosan yén ngaleungitkeun 113okum113 imun anjeun sareng nyebabkeun teu tiasa ngalawan virus. '2. Your positive thoughts will help maintain your immune document, because negative thoughts have proven that eliminating your immune system and causing it to be unable to fight the virus'. Another text translation is the 'Ulama Fatwa regarding Covid-19 into Sundanese which is translated by Alvaigan, a 6th semester student (2020), as follows:

### **Statement at the European Fatwa and Research Assembly Regarding the Corona Virus (Covid-19)**

*Dina sababaraha dinten ayeuna, sadaya nagara di ujung belah wetan dugi ka kulon ngalaman ku nu disebut wabah, anu mana ieu wabah the nyerang ka umat manusa di mana wae ayana. Para ahli tur peneliti maparinan informasi terkait virus Corona anu sumebar tur matak resah umat manusa saalam dunya, khususna seueur di antawisna korban jiwa di sababaraha nagara. Ieu the mangrupikeun salah sawios hal anu matak ngarojong sapatih nagara pikeun nangtoskeun tindakan pencegahan anu nyata sangkan ngajagi kana kahirupan*

*manusa. Dewan Majeli maparinan pandangan 114okum terkait tindakan pencegahan anu tiasa ngirangan kana hawati kana ieu virus.* ‘In the present few days, all the countries in the eastern tip to the west are experiencing by the so -called epidemic, which is where the epidemic attacks the human race wherever it exists. Experts and researchers have learned that information related to the Corona virus is spreading and disturbing mankind around the world, especially among the casualties in some countries. This is one of the things that should support half of the country to judge real precautions to protect human life. The Board of Trustees discusses the views of the public regarding precautionary measures that can reduce exposure to this virus’.

*Kahiji: Saenyana, ari bagian tina pemerhatosan kana agama Islam the diantawisna tina kasehatan manusa keneh, anu nempatkeun ieu perhatosan pikeun pemeliharaan, gaya hidup anu rutin pikeun ngajagi, tur nyegah penularan panyawat saacan kakeunaan ku eta panyawat. Maka, kebersihan dina Islam the mangrupikeun salah sawios ibadah reujeung perkara anu tiasa nyaketheun diri urang ka Allah Swt., bahkan mangrupikeun kawajiban. Tuluy, shalatna hiji jalma the moal sah kecuali dina kaayaan suci tur bersih tina anggoan, badan, sareng tempatna. Anapon, tina anggota badan anu diwasuh lima kali dina sadinten the mangrupikeun padamelan anu tiasa nyegah kana pencemaran, kakeunaan bakteri, buktosna dina nalika ngawasuh dua panangan sinareng raray.* ‘First: Ideally, stay part of the attention to the religion of Islam in the midst of human health still, which puts this attention to maintenance, a routine lifestyle to protect, and prevent the transmission of airborne until exposed to it. Thus, cleanliness in Islam is one of the things that can bring us closer to Allah SWT., It is even an obligation. Then, the prayer of a person is not valid except in a state of holiness and cleanliness of use, body, and place. Next, of the limbs that are washed five times in a day is a job that can prevent the contamination, exposure to bacteria, as evidenced in when washing both arms and face’. (Alvaigan, 2020)

From the translation of the work of two students in Sundanese and the text translated into Indonesian that is circulating on the *WhatsApp*, it can be analyzed that the translation techniques used in terms of words related to Covid-19 are pure borrowing and Establish equivalent. The results of the translation of terms related to Covid-19 are described in the following table:

**Table 1. Special Terms Related to Covid-19**

No.	Arabic Terms	Indonesian terms	Sunda terms	Translation technique
1.	فيروس	<i>virus</i>	<i>Virus</i>	Pure Borrowing
2.	كورونا	<i>Corona</i>	<i>Corona</i>	Pure Borrowing
3.	الإنترنت	<i>Internet</i>	<i>Internet</i>	Pure Borrowing
4.	الوباء	<i>Epidemi</i>	<i>Wabah</i>	Pure Borrowing
5.	الجهاز المناعي	<i>Kekebalan tubuh</i>	<i>Imun</i>	Established equivalent
6.	الصابون	<i>Sabun</i>	<i>Sabun</i>	Pure Borrowing
7.	بكتيريا	<i>Bakteri</i>	<i>Bakteri</i>	Pure Borrowing
8.	المنع	<i>Pencegahan</i>	<i>Pencegahan</i>	Established Equivalent
9.	الذهنية	<i>Mental</i>	<i>Mental</i>	Established Equivalent
10.	محبطة	<i>Frustasi</i>	<i>Frustasi</i>	Established Equivalent
11.	مرعبة	<i>Menakutkan</i>	<i>Pikasieuneun</i>	Established Equivalent
12.	القوة العقلية	<i>Kekuatan mental</i>	<i>Kakiatan mental</i>	Established Equivalent
13.	إكتئاب	<i>Depresi</i>	<i>Depresi</i>	Established Equivalent
14.	علماء النفس	<i>Ahli jiwa</i>	-	Literal Translation
15.	الصابون	<i>Sabun</i>	<i>Sabun</i>	Naturalized borrowing

Based on the translations of Arabic texts containing Covid-related terms, both the Arabic and Indonesian translations use the same techniques, except for one phrase “*ahli jiwa*”, which was not translated to Sundanese. The translations from Arabic to Indonesian and Sundanese, as well the original Arabic texts, demonstrate the plethora of vocabularies in each



of the languages. Moreover, there are some new terms non-existent in all three languages, hence the borrowing translation technique was employed, such as for the word *virus*, *corona*, *internet*, *sabun* and *bakteri*. Meanwhile, the word *frustasi*, *depresi* and *ahli jiwa* have no equivalent in Sundanese, hence there is no choice besides borrowing the terms from the Indonesian language.

## CONCLUSION

The Arabic Translation course at the Adab and Humanities Faculty at University of Sunan Gunung Djati Bandung in the conditions of the COVID-19 outbreak was carried out online. One of the learning strategies is the assignment of translating language texts related to COVID-19 into Sundanese. This research studied the materials from the translation of terms from Arabic into the regional language (Sunda language) by students, and the translated materials from Arabic to Indonesian circulating on a *WhatsApp* group. The study resulted in the Indonesian and Sundanese translations of several Arabic vocabulary terms related to Covid-19. There are no differences in the translation techniques used in translating the terms, which mainly use pure borrowing or literal translation, naturalized borrowing, pure borrowing and established equivalent, except in the translation of the phrase *ahli jiwa* which was not translated to Sundanese. The original Arabic texts and their Indonesian and Sundanese translations demonstrates the plethora of vocabularies in each of the languages. In particular, the translated texts from Arabic into Sundanese can become a learning platform for students to uphold Islamic values and Sundanese local wisdom.

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