



International Conference on Islam, Law, and Society  
(INCOILS) 2022  
Conference Proceedings

Article

**Islamic English in TED Talks: Misconceptions of Islam and Muslim Life**

**Afifah Nur Annisa, S. Pd., Noor Malihah, S. Pd., M. Hum., Ph. D. Dr. Setia Rini, M. Pd.**  
Students of Graduate Program IAIN Salatiga, Lecturer of Graduate Program IAIN Salatiga,  
Lecturer of Graduate Program IAIN Salatiga  
e-mail: [afifahnurannisa15@gmail.com](mailto:afifahnurannisa15@gmail.com), [noormalihah@iainsalatiga.ac.id](mailto:noormalihah@iainsalatiga.ac.id), [setiarini.setia@gmail.com](mailto:setiarini.setia@gmail.com)

**ABSTRACT:**

This research intends to show the presence of Islamic English used for a well international Islamic speaker, as well as its purposes, emphasizing the necessity of keeping Arabic Islamic words in use, particularly among Muslims. In the field of Islam propagation and inter-religious speeches, the talks of a major contemporary international youtube channel TED TALK on the theme *Misconceptions of Islam and Muslim Life* were picked. Three speeches are chosen to verify that the findings are consistent. From the three speeches, found Islamic terms, namely *halal*, *Jihad*, *haram*, and *ayb* which still have misconceptions in the understanding of publics. The findings revealed that there is a hazy understanding of Islamic culture, which leads to incorrect meanings of borrowed phrases. Restricted definitions of Islamic words may lead to a limited knowledge of Islamic culture, resulting in a picture of Muslims as homogeneous individuals who ignore the fact that Muslims come from a variety of cultural backgrounds.

**Key words:** *English Teaching and Learning, Improve the quality of workers, Indonesian Migrant Workers*

## INTRODUCTION

In the last few decades, more precisely in the 21st century, English has become the lingua franca of the world. In fact, English has evolved into an international language as a result of its localization. People from different parts of the world are starting to learn and adopt languages from outside their area and use it as a way to express their ideas or some even make it their culture.

However, society occasionally adopts not only English, but also its culture as well. Western culture (English) is unquestionably distinct from the culture of most Muslim populations in the Middle East. Muslims have a variety of laws and words that the English language lacks. The use of Islamic English, a distinct variant of English, has resulted from Muslim speakers' desire to retain some Arabic terminology due to the lack of corresponding meaning in the English language. Since the agents of British colonialism introduced English into many Muslim societies, a considerable segment of Muslims has had significant

reservations about using it as a method of communication in their social and intellectual lives<sup>1</sup>.

Currently, in the western states there are not a few Muslims in it. Muslims in western countries are still a minority, so there are still many people who think that Muslims are people who should be feared because it cannot be separated from several events that occur around them which are carried out by individuals who tarnish the good name of Muslims. The teachings of Islam are actually for the good of the people themselves, but some western people consider it a complicated and too restrictive religion. Many Islamic terms are familiar to western ears, but do not know the meanings and rules contained in them. Some Muslims who want to convey their aspirations or share basic Islamic knowledge to western society are accommodated in a TED Talk with the theme *Misconceptions of Islam and Muslim Life*. The speakers shared their experiences and aspirations with the world so that people who watched the broadcast would open their minds to Islam.

### **RESEARCH QUESTION**

This research intends to show the presence of Islamic English used for a well international Islamic speaker, as well as its purposes, emphasizing the necessity of keeping Arabic Islamic words in use, particularly among Muslims.

### **PRELIMINARY OF STUDY**

Several studies on Islamic English analysis have been conducted by Othman, et. al (2018) about Islamic English in Islamic talks. The purpose of this study is to showcase the use of Islamic English by a well-known international Islamic speaker. The method of content analysis is used. According to the findings, the purposes of Islamic English in the speaker's conversations are to provide proper definitions of terminology, clarify misconceptions, and fill in gaps in the English language, therefore the need for Islamic English for Muslim English speakers<sup>2</sup>.

Another studies conducted by Lallmamode, et. al (2009) about awareness of Islamic English among Muslim students in Malaysia. This study aims to find out how well Muslim students studying in Muslim countries are aware of Islamic English. Three major issues are addressed when Muslims are pushed to imitate L1 non-Muslim native speakers and discourse in the English language: (1) a transliteration error; (2) a translation error; (3) the employment of islamically improper terminology and etiquettes in one's speech<sup>3</sup>.

Based on the preliminary of the study above, there is no research on Islamic English in TED Talks: *Misconceptions of Islam and Muslim Life*. This research focuses on the presence of Islamic English used for a well international Islamic speaker, as well as its purposes, emphasizing the necessity of keeping Arabic Islamic words in use, particularly among Muslims.

### **THEORITICAL FRAMEWORK**

The significant number of English-speaking Muslims around the world has necessitated a stronger focus on the right use of Islamic or divine terminology in the English language. To prevent modification, loss of meaning, and obliteration through the translation or transliteration process, it is critical to preserve the religious and spiritual values of Arabic

---

<sup>1</sup> Hasan, M. M. (2014). Islam's encounter with English and Ismmail al-Faruqi's concept of Islamic English: A postcolonial reading. *American journal of Islamic social sciences*, 31(2), 1-21.

<sup>2</sup> Othman, K., & Ismail, A. I. (2018). Islamic English in Islamic Talks. In *MATEC Web of Conferences* (Vol. 150, p. 05081). EDP Sciences.

<sup>3</sup> Lallmamode, P., & Zalika, A. (2009). Awareness of Islamic English among Muslim students in Malaysia. *Language and Culture: Creating and Fostering Global Communities, Malaysia*.

words in the English language. Some Muslim scholars in Muslim nations have warned about the risks of learning English (or other foreign language, aside from Arabic) since Muslim teenagers may be negatively influenced by the culture of the language they are learning (Schumann, 1976).

Islamic words are terms that are "specifically tied to Islam and Muslims in the realms of religion, culture, government, society, and way of life" (Ali: 2007). They are made up of phrases that refer to notions that are unique to the donor language culture but not to the recipient culture, and are referred to as culture-specific terms (Baker, 2018). Because connotations are strongly tied to culture, society, and history, the majority of these words have many connotative meanings in addition to denotative meanings, which can make it difficult to remember all of the meanings of a term (Almarwaey, Ahmad: 2021). However, this is dependent on the degree of overlap between the two cultures, as well as the recipient culture's knowledge and awareness of the donor culture.

According to Al-Azzam (2005), there are various aspects of Islamic terminology that may make it more difficult to transfer their meanings. Numerous Islamic phrases are largely rhetorical and tied to Islam's divinity; their origins may be traced back to the old Arabic language, and they have many layered connotative meanings, making it difficult to identify adequate, even partial, equivalents in the target language. Some characteristics of expressive tones may just be tough to convey between largely different cultures. Despite their origins dating back more than fourteen centuries, many phrases retain the majority of their meanings and are still employed in Muslim daily life. It might be difficult to bridge the time and space divide when words are borrowed between languages<sup>4</sup>.

The relation between Islam as a worldwide religion and English as an international and universal language might be related to Raja Rao's statement regarding English and Indian metaphysics: "Truth can use any language, and more universal, the better." If India's primary contribution to world culture is metaphysics, as we believe, she must utilize the most general language in order to be universal" (Braj, 1990). Furthermore, because Islam is the second largest and undoubtedly fastest-growing religion in many Western regions, both by birth and adoption, and because its emergence is palpable worldwide and influences global affairs, the connection between it and English is even more relevant – both are diverse and truly global (Hasan,2014).

According to Al-Faruqi (1986), a proponent of Islamic English, the word refers to "the modified English language to enable it to contain Islamic proper nouns and meanings without distortion, which entails the integration of Islamic religious, spiritual, and cultural elements into modern English. The goal is to address the needs of Muslim users of the English language in order to protect English-speaking Muslims from being influenced by unfavorable western ideas and culture. Abdul Salam (1999) agrees that any language used by Muslims, including English, must be Islamized with features that enable it to express Islamic ideology, values, and legacy. Because the vast majority of Pakistanis and Saudis are Muslims, Pakistani and Saudi English are found to mirror Islamic ideals and beliefs.

According to Hasan (2014), muslims have taken a similar approach to engaging in intellectual pursuits in English, emphasizing the importance of the language-Islam relationship in modern times. In today's world, English is the primary vehicle for the dissemination of Islamic knowledge and study, with more books on Islam being published in English than in any other language, including Arabic. Al-Faruqi believed it was vital to address the issue of having an IE because Allah's names and attributes, as well as Arab names

---

<sup>4</sup> Jasper, D. (Ed.). (1993). *Translating religious texts: Translation, transgression and interpretation*. New York: St Martin's Press.

in general, are frequently transliterated to the point where their meanings become unclear and, in some cases, blasphemous (Al-Faruqi, 1986). He emphasized the significance of transliterating Arabic terms into English in order to preserve them. Non-Arabic speakers would be unable to check the accuracy of the translation of Islamic terms using authentic Arabic sources. As a result, some Muslim non-Arabic speakers may have a misunderstanding of Al-faith. For example, the word 'salaah' cannot be translated as 'prayer,' since it could be interpreted as 'universal supplications' (*dua'a*) or 'obligatory prayers' (*salaah*). Similarly, the term 'zakaah' cannot be defined as 'charity' or 'alms-giving,' because it is unclear whether it refers to an annual predetermined proportion to be given to the needy or a voluntary act of giving to the poor at any time in order to ensure of helping individuals in need (*sadaqah*).

Muslim scholars must grasp their own origins, Islamic principles, ideals, and the core of their ancestors' views through the most valuable gems of the inheritance in order to transcend modern disciplines and polish holistic approach and objective comprehension of contemporary culture. This is a basic requirement for scholars to make any Islamic contribution or fulfill any obligation related to the Islamization of knowledge. A scholar's ability to make any noteworthy intellectual and cultural contribution capable of broadening human civilization's horizons and giving man the strength to deal with the many challenges and threats that plague this globe is crucial<sup>5</sup>.

## RESEARCH METHODOLOGY

In the field of Islam propagation and inter-religious speeches, the talks of a major contemporary international youtube channel TED Talk on the theme *Misconceptions of Islam and Muslim Life* were picked. Three talks are chosen to verify that the findings are consistent. The selection of these three sources is based on the content of these three speeches using Islamic terms which are then used as English terms. Speakers participate in conveying the true meaning according to Islamic rules that are in accordance with the Shari'a so as to clarify the misconceptions of outsiders. Misconceptions from outsiders regarding the concept of Islam, the author uses question and answer on the Quora website.

The following is a list of TED's videos:

Speech 1: "The Beauty And Diversity of Muslim Life" by Bassam Thariq was delivered on October 2014. [https://www.ted.com/talks/bassam\\_tariq\\_the\\_beauty\\_and\\_diversity\\_of\\_muslim\\_life?referrerplaylist-misconceptions\\_of\\_islam\\_and\\_mu](https://www.ted.com/talks/bassam_tariq_the_beauty_and_diversity_of_muslim_life?referrerplaylist-misconceptions_of_islam_and_mu).

Speech 2: "Inside the Mind of a Former Radical *Jihadist*" by Manwar Ali was delivered on April 2016. [https://www.ted.com/talks/manwar\\_ali\\_inside\\_the\\_mind\\_of\\_a\\_former\\_radical\\_Jihadist/reading-list?referrer=playlist-misconceptions\\_of\\_islam\\_and\\_mu](https://www.ted.com/talks/manwar_ali_inside_the_mind_of_a_former_radical_Jihadist/reading-list?referrer=playlist-misconceptions_of_islam_and_mu).

Speech 3: "What My Religion Really Says About Women" was delivered on May 2015. [https://www.ted.com/talks/ala\\_murabit\\_what\\_my\\_religion\\_really\\_says\\_about\\_women/transcript?referrer=playlist-misconceptions\\_of\\_islam\\_and\\_mu#t-6917](https://www.ted.com/talks/ala_murabit_what_my_religion_really_says_about_women/transcript?referrer=playlist-misconceptions_of_islam_and_mu#t-6917).

Before the Islamic English terms were identified and analyzed, the speeches were transcribed.

## FINDINGS AND DISCUSSION

Of the three YouTube videos, it was found that 4 Islamic terms were absorbed into English, namely: halal, *Jihad*, *haram* and disgrace. These four terms are an explanation of the misconception that the author found from Quora whose senders are non-Muslims.

### **Halal**

The findings indicate the presence of Islamic English in all three TED Talks. The

---

<sup>5</sup> Rifah, A. I. A. M. (1989). Islamization of Knowledge: General Principles and Work Plan.

primary purpose of using Arabic terminology is to eliminate misconceptions and provide accurate interpretations. When Bassam Tariq spoke about *halal* grocery in his first lecture, he remarked that many people only know that meat from animals is *halal*. He explained that *halal* refers to meat that has been reared and slaughtered in accordance with rigorous Islamic norms. Unfortunately, the preponderance of *halal* meat sold in the United States does not fulfill his faith's standards.

Another misconception that the author found on the Quora website is entitled "What do non-Muslims think of the halal concept?" as follows.

Quoted from RU's comments, he said that "I am a non-Muslim and I know nothing about halal rules. I think that's suspect from an animal cruelty point of view. I didn't say there that I thought it was cruel — I haven't researched it and I'm not an expert in animal husbandry. However, the laws we have for animal slaughter have been designed to minimize suffering. Therefore, doing things differently is suspect. At some point I might research it and find that it doesn't seem too cruel, in which case I'd prefer to buy the kosher one. Other halal rules that don't involve animals are not a problem for me. I don't care one bit about them, if they exist." RU does not care about halal or *haram* rules that exist in Islam. But he doesn't believe that slaughtering animals inhumanely is a fair price. In this section, RU only knows about halal, which is only about the humane process of slaughter. In Islam, it is not only about the humane side if you want to slaughter food in a lawful manner, but it is ordered to say the name of Allah before carrying out the process.

The next argument came from KA, he said that "I'm an atheist, and I buy Halal meats all the time. .... If you don't believe in God, or prayer for that matter, does it matter if the meat was prayed over? Who gives a shit, cook that food up and bon appetite." He thinks that halal meat is meat that also worships and worships God. In this section, KA has a misconception that is very far from the actual Shari'a. This is because he chooses as an atheist who uses all rationale to do or not do something according to the impact he will receive.

Another argument comes from MW. "It's fuckin' stupid. There is no invisible sky fairy so there's no reason to waste time worrying whether anything is halal, or kosha, or whatever - unless you're just too stupid to live." He stated that it was futile to care about something lawful or korsha. According to him all food deserves to be eaten, regardless of the rules of any religion.

Halal is something that is allowed in Islam. Not only limited to food but also to a person's actions. Halal has its own process and rules. Based on the findings above, there are still many people who use halal which is still limited to humane slaughter and meat/animals that worship God. Caring about the halalness of a food is something in vain.

### ***Jihad***

Another Islamic English term is found in Manwar Ali's talk about *Jihad*. In Islam, the benefit of an act must outweigh the harm or hardship it entails. Radicalization through groups like al-Qaeda, Islamic State and others, when these groups are claiming that their horrific brutality and violence are true *Jihad*, the idea of *Jihad* is completely wrong. The idea of *Jihad* has been hijacked. It has been perverted to mean violent struggle wherever Muslims are undergoing difficulties, and turned into terrorism by fascistic Islamists.

Some of the arguments found on the Quora website, there are still many people who have misconceptions about *Jihad* on the question entitled "As a non-Muslim, should I be frightened of *Jihad*?". The first is from JPM who said that "Not so much fearful as being aware of it. You need

to understand the danger that it can cause and has caused. Don't be afraid of it so that fear controls your life, because that type of fear never helps anyone. It only makes you paranoid and under its control.”. JPM considers *Jihad* to be something dangerous, but people don't need to be too paranoid to be too afraid of *Jihad*.

The next misconception comes from GD who concludes that *Jihad* is something that can threaten a person's life. GD said that “you should be frightened of *Jihad*. You should also be frightened of nuclear weapons, terrorism, racism, sexism and antibiotic-resistant bacteria. Actually, you should be afraid of so many things that even getting out of bed should scare you to death.”. According to GD, *Jihad* is something as dangerous as nuclear attacks, terrorism, racism and others.

Another misconception found in the term *Jihad* is in CS who think that *Jihad* is a way to make the world submit to Islamic law. CS said that “.. a fear of *Jihad* is totally reasonable. *Jihad*'s ultimate goal is to have the entire world ruled by shari'a law. The amount of death and destruction implied by that notion staggers any sane mind.”. CS also thinks that *Jihad* is inseparable from wars that threaten many lives, and humans should be afraid of the existence of *Jihad* that is enforced.

As recounted by Quraish Shihab, Ibn Faris claimed in his work *al-Maqayis Mu'jam fi al-lughah* that all phrases containing the letters jim, ha, and dal initially signify difficulty, hardship, or terms with comparable meanings. Shihab (2005), "Devoting all abilities and efforts" is the etymological definition of *Jihad* in Arabic<sup>6</sup>. If the word *Jihad* is derived from word *al-juhdu*, it indicates "doing the task excessively." If the word *Jihad* is derived from the fundamental word *al-jahdu*, it means "performing the job excessively"<sup>7</sup>. In terms of terminology, there are numerous meanings of *Jihad*, some of which differ from one another. According to Sabiq, *Jihad* entails exerting maximum effort, going to considerable lengths, and suffering all obstacles in the fight against adversaries in order to repel aggressions, which is currently known as *al-harb* (war), which refers to an armed conflict between two or more countries.

*Jihad* is a distinct, comprehensive activity that cannot be compared to other religious practices. There is no religious practice that does not include some type of *Jihad*. At the least, *Jihad* is essential to counteract the worldly impulses and passions that constantly encourage humans to commit perfidy and ignore religious oppression. However, the true meaning of *Jihad* is not always about war, whether it be against oneself or other things. As stated by Manwar Ali, *Jihad* means fighting with all your might. This includes exertion and spirituality, self-purification and devotion. It refers to positive transformation through learning, wisdom and remembrance of God. The word *Jihad* means all of those meanings in their entirety. *Jihad* can sometimes take the form of fighting, but only occasionally, under strict conditions, within rules and restrictions. Physical warfare is a form of *Jihad*, however it is only a tiny element of the *Jihad*, according to the Prophet's hadith while coming from the battle of Uhud. In addition, the fight against the devil and the *Jihad* over worldly appetites, both of which are enemies of the human soul, are equally crucial<sup>8</sup>.

*Jihad* is a peaceful technique of converting people to Islam. Previous prophets, such as Abraham, Moses, and Jesus, have done so. Furthermore, all religions have successfully spread peacefully and effectively among humans. However, when a small group of people are dissatisfied with the rejection of peace and strive to resist the new religion, it indicates they are infringing on others' rights and liberties. Haq (2009) claims that. *Jihad* in its broadest

---

<sup>6</sup> Shihab, M. Quraisy. 2005, *Wawasan al-Quran: Tafsir Maudu'i Atas Pelbagai Persoalan Umat*, Vol. I., Mizan, Bandung.

<sup>7</sup> HAKIM, R. T. E. The Concept of Jihad in Islam. *IOSR Journal Of Humanities And Social Science (IOSR-JHSS) IOSR Journal Of Humanities And Social Science (IOSR-JHSS) Volume, 21, 35-42.*

<sup>8</sup> Quraish Shihab, M, 2001, *Wawasan al-Qur'an: Tafsir Mudhu'I atas Pelbagai Persoalan Umat*, Bandung: Mizan.

definition necessitates financial, mental, and physical resources<sup>9</sup>. As a result, the number of verses mentioning *Jihad* of treasures coincides with the number of verses mentioning *Jihad* of power. Treasure *Jihad* takes precedence, followed by the severity of donating possessions for the welfare of mankind, and then physical *Jihad*. Both physical and financial *Jihad* are aimed at the common good, which is the ultimate goal of Islamic law. As a result, it is completely incorrect if people invert reasoning at the price of the soul in order to make war an instinct and basic goal.

Misconceptions on *Jihad*, love often occur. *Jihad* is always associated with war, destruction, endangering the lives of many people, and forcing the world to follow all Islamic rules. In essence, *Jihad* includes many aspects other than fighting through war. For example in educational activities can also be included. The struggle to defend the word of God through education and all of its equipment, as defined by Hilmy Bakar Almascaty, is referred to as *Jihad* in education and teaching. Education is described as the process of entirely and thoroughly transforming knowledge, including the instructors' moral example. As a result, it encompasses not only the provision of science, but also all aspects necessary to establish dedicated Muslims to the Islamic teaching, insightful, and possessing specific valuable knowledge, both formally in academic institutions with detailed curriculum and informally in science gatherings held to meet the needs of Muslims<sup>10</sup>.

### ***Haram and 'Ayb***

Another Islamic English term is found in Alaa Murabit's speech. In Alaa's environment when she was 15 years old, her environment equated and arbitrarily exchanged the meanings of '*haram*' and '*ayb*'. According to the Merriam Webster dictionary, *haram* is forbidden by Islamic law<sup>11</sup>. While '*ayb*' (disgrace) is culturally inappropriate. The term '*haram*,' meaning illegal/illicit, refers to something that Islam firmly forbids its adherents from doing (if not in cases of life threatening emergencies). Allah S. W. T. (God Almighty) has cautioned that those who do *haram*, or illegal/illicit activities, are sinful and would face severe retribution<sup>12</sup>. Things that are filthy, unclean, and unholy are despised and despised by ordinary people in all circumstances. These negative properties are also linked to poor health and sickness, which is why we are horrified by aspects considered *haram*, whether they are organic foods like pork, carrion, meat with running blood, and animals which are not slaughtered according to Islamic rites, or consumer goods like processed food and drinks, medicine, and other everyday items. According to Al-Zuhayli (1998), the term *haram* also refers to items that are associated with *haram* deeds (i.e., immoral acts), such as accruing illegal interest, stealing, thievery, and deception of others<sup>13</sup>. All of these wicked or *haram* activities are also considered filthy, unclean, and unholy because they do not and will not bring Allah S.W.T's pleasure. They are strictly prohibited for all Muslims on the planet. Nonetheless, he expands on the meaning by linking the phrase to people who believe that it is acceptable to do and eat items that are regarded *haram* in Islam and strictly forbidden by Allah S. W. T.

'*Ayb*, on the other hand, essentially translates to "shame," "disgrace," and "dishonor." Its definition excludes "embarrassment" and "shyness"<sup>14</sup>. If a person breaks any social or religious rules, he or she is supposed to suffer '*ayb*. It is more specifically related with

---

<sup>9</sup> HamkaHaq, 2009, *Islam Rahman Untuk Bangsa*, RMBOOKS, Jakarta.

<sup>10</sup> HilmyBakarAlmascaty, 2001, *Panduan Untuk Aktivis Gerakan Jihad*, GemaInsani Press, Jakarta.

<sup>11</sup> Dictionary, M. W. (2002). Merriam-webster. *On-line at* <http://www.mw.com/home.htm>, 8.

<sup>12</sup> Al-Zuhayli, W. (1995). *Al-wajiz fi usul al-fiqh*. Syria: Dar al-Fikr.

<sup>13</sup> Al-Zuhayli, W. (1995). *Al-wajiz fi usul al-fiqh*. Syria: Dar al-Fikr.

<sup>14</sup> Al Jallad, N. (2010). The concept of "shame" in Arabic: bilingual dictionaries and the challenge of defining culture-based emotions. *Language design: journal of theoretical and experimental linguistics*, 12, 0031-57.

disobeying etiquette and correct behavior. It is important to note that one does not feel 'ayb for something for which he or she is not responsible or to blame.

*Haram* and 'ayb have a very big difference. *Haram* is something that is absolutely forbidden to do and will be rewarded in the form of sin. While 'ayb is something that should not be shown to others. 'Ayb is obligatory to be guarded by ourselves, and if we know the 'ayb of others, we are obliged to cover it up.

These occurrences lead to the conclusion that words are loaned first when the recipient language lacks a word to express a specific concept, and then they begin to extend the loanwords to adapt to the society's needs using that language<sup>15</sup> when they become more common and accepted as part of the lexicon<sup>16</sup>.

Restricted definitions of Islamic terminology may lead to a limited knowledge of Islamic culture, causing Muslims to be viewed as homogeneous entities while ignoring the fact that Muslims originate from a variety of cultural backgrounds<sup>17</sup>. As a result of this study, it appears that there is still opportunity for more work on meaning transfer of culturally specific terms, particularly Islamic terms, in order to attain semantic justice for these terms and successful intercultural dialogue.

## CONCLUSION

The findings show that there is a use of Islamic English in TED's Talk which still has misconceptions in society which is found on the question and answer website Quora. Some Islamic English terms found are *halal*, *Jihad*, *haram*, and 'ayb. According to Bassam Tariq, *halal* (meat) refers to meat that has been reared and slaughtered according to strict Islamic norms. That is starting from the type of meat from halal animals, its treatment, slaughter, and processing. Halal is something that is allowed in Islam. Not only limited to food but also to a person's actions. Halal has its own process and rules. Based on the findings above, there are still many people who use halal which is still limited to humane slaughter and meat/animals that worship God. Caring about the halalness of a food is something in vain. *Jihad* according Manwar Ali is fighting with all your might. This includes exertion and spirituality, self-purification and devotion. It refers to positive transformation through learning, wisdom and remembrance of God. The word *Jihad* means all of those meanings in their entirety. Alaa Murabit conveyed 2 Islamic English terms, namely *haram* and 'ayb. *haram* is forbidden by Islamic law. While 'ayb' (disgrace) is culturally inappropriate. Furthermore, the definitions of these phrases in English dictionaries are inconsistent. The findings revealed that there is a hazy understanding of Islamic culture, which leads to incorrect meanings of borrowed phrases. Restricted definitions of Islamic words may lead to a limited knowledge of Islamic culture, resulting in a picture of Muslims as homogeneous individuals who ignore the fact that Muslims come from a variety of cultural backgrounds.

## REFERENCES

AbdusSalaam A. S. (1999). *Islam and Language*. Kuala Lumpur, Malaysia : Al-Hilal Publishing.

---

<sup>15</sup> Haspelmath, M. & Tadmor, U. (2009). *Loanwords in the world's languages: A comparative handbook*. Berlin: Walter de Gruyter.

Danzaki, M. A. (2015). Semantic change in Arabic loanwords in Hasua. *Proceedings of the 2nd International Conference on Arabic Studies and Islamic Civilization*. <http://dx.doi.org/10.20473/mozaik.v19i2.14584>.

Julul, A. A., Rahmawati, N. M., Kwary, D. A. & Sartini, N. W. (2019). Semantic adaptations of the Arabic loanwords in the Indonesian language. *MOZAIK HUMANIORA*. 19(2), 135-147.

<sup>16</sup> Haspelmath, M. & Tadmor, U. (2009). *Loanwords in the world's languages: A comparative handbook*. Berlin: Walter de Gruyter.

Miller, R. (2015). *Trask's historical linguistics*. New York: Routledge.

<sup>17</sup> Baker, P., Gabrielatos, C. & McEnery, T. (2013). *Discourse analysis and media attitudes: The representation of Islam in the British press*. Cambridge: Cambridge University Press.



- Al-Azzam, B. (2005). Certain terms relating to Islamic observances: Their meanings with reference to three translations of the Qur'an and a translation of Hadith. PhD Thesis, Durham University. <http://etheses.dur.ac.uk/1775/>
- Al Jallad, N. (2010). The concept of "shame" in Arabic: bilingual dictionaries and the challenge of defining culture-based emotions. *Language design: journal of theoretical and experimental linguistics*, 12, 0031-57.
- Al-Faruqi, I.R. (1986), *Toward Islamic English*, Virginia: International Institute of Islamic Thought.
- Ali, H. M. B. M. (2007). Islamic terms in contemporary English. *English Today*. 23(2), 32. <https://doi.org/10.1017/S0266078407002064>
- ALMARWAEY, A. O., & AHMAD, U. K. (2021). Semantic Change of Hijab, Halal and Islamist from Arabic to English. *3L: Southeast Asian Journal of English Language Studies*, 27(2).
- Al-Zuhayli, W. (1995). *Al-wajiz fi usul al-fiqh*. Syria: Dar al-Fikr.
- Baker, M. (2018). *In other words: A coursebook on translation* (3rd ed.). New York: Routledge.
- Baker, P., Gabrielatos, C. & McEnery, T. (2013). *Discourse analysis and media attitudes: The representation of Islam in the British press*. Cambridge: Cambridge University Press.
- Braj B. Kachru, "The Alchemy of English" [1990], in Ashcroft, Griffiths, and Tiffin, eds., *The Post-Colonial Studies Reader* (pp.272-275), 274.
- Cambridge Advanced Learner's Dictionary, Cambridge: Cambridge University Press, 774 (2008).
- Danzaki, M. A. (2015). Semantic change in Arabic loanwords in Hasua. *Proceedings of the 2nd International Conference on Arabic Studies and Islamic Civilization*. <http://dx.doi.org/10.20473/mozaik.v19i2.14584>
- Dictionary, M. W. (2002). Merriam-webster. *On-line at* <http://www.mw.com/home.htm>, 8.
- HAKIM, R. T. E. The Concept of *Jihad* in Islam. *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)* *IOSR Journal Of Humanities And Social Science (IOSR-JHSS) Volume*, 21, 35-42.
- HamkaHaq, 2009, *Islam Rahman Untuk Bangsa*, RMBOOKS, Jakarta.
- Hasan, M. M. (2014). Islam's encounter with English and Ismail al-Faruqi's concept of Islamic English: A postcolonial reading. *American journal of Islamic social sciences*, 31(2), 1-21.
- Haspelmath, M. & Tadmor, U. (2009). *Loanwords in the world's languages: A comparative handbook*. Berlin: Walter de Gruyter.
- HilmyBakarAlmascaty, 2001, *Panduan Untuk Akrivis Gerakan Jihad*, GemaInsani Press, Jakarta.
- Jasper, D. (Ed.). (1993). *Translating religious texts: Translation, transgression and interpretation*. New York: St Martin's Press.
- Julul, A. A., Rahmawati, N. M., Kwary, D. A. & Sartini, N. W. (2019). Semantic adaptations of the Arabic loanwords in the Indonesian language. *MOZAIK HUMANIORA*. 19(2), 135-147.
- Lallmamode, P., & Zalika, A. (2009). Awareness of Islamic English among Muslim students in Malaysia. *Language and Culture: Creating and Fostering Global Communities, Malaysia*.
- Miller, R. (2015). *Trask's historical linguistics*. New York: Routledge.
- Othman, K., & Ismail, A. I. (2018). Islamic English in Islamic Talks. In *MATEC Web of Conferences* (Vol. 150, p. 05081). EDP Sciences.
- QuraishShihab, M, 2001, *Wawasan al-Qur'an: TafsirMudhu`I atas Pelbagai Persoalan Umat*, Bandung: Mizan.
- Rifah, A. I. A. M. (1989). *Islamization of Knowledge: General Principles and Work Plan*.

- Schumann, J. H. (1976). Social distance as a factor in second language acquisition. *Language learning*, 26(1), 135-143.
- Shihab, M. Quraisy. 2005, *Wawasan al-Quran: Tafsir Maudu'i Atas Pelbagai Persoalan Umat*, Vol. I., Mizan, Bandung.
- TED Talk "*Inside the Mind of a Former Radical Jihadist*". Retrieved 24 December 2021 [https://www.ted.com/talks/manwar\\_ali\\_inside\\_the\\_mind\\_of\\_a\\_former\\_radical\\_jihadist/reading-list?referrer=playlist-misconceptions\\_of\\_islam\\_and\\_mu](https://www.ted.com/talks/manwar_ali_inside_the_mind_of_a_former_radical_jihadist/reading-list?referrer=playlist-misconceptions_of_islam_and_mu).
- TED Talk "*The Beauty And Diversity of Muslim Life*". Retrieved 24 December 2021 [https://www.ted.com/talks/bassam\\_tariq\\_the\\_beauty\\_and\\_diversity\\_of\\_muslim\\_life?referrer=playlist-misconceptions\\_of\\_islam\\_and\\_mu](https://www.ted.com/talks/bassam_tariq_the_beauty_and_diversity_of_muslim_life?referrer=playlist-misconceptions_of_islam_and_mu).
- TED Talk "*What My Religion Really Says About Women*". Retrieved 24 December 2021. [https://www.ted.com/talks/alaa\\_murabit\\_what\\_my\\_religion\\_really\\_says\\_about\\_women/transcript?referrer=playlist-misconceptions\\_of\\_islam\\_and\\_mu#t-6917](https://www.ted.com/talks/alaa_murabit_what_my_religion_really_says_about_women/transcript?referrer=playlist-misconceptions_of_islam_and_mu#t-6917).