



CULTURAL ADAPTATION IN LITERARY TRANSLATION: AN ANALYSIS OF THE NOVELS

Ayunda Putri Amirah Siregar¹, Azizah Surayya²

Universitas Islam Negeri Sumatera Utara

Email: ayundaputri1905@gmail.com¹, azsryya23@gmail.com²

Abstract

Translation is a timeless practice that facilitates communication between diverse linguistic and cultural communities. With the increasing global interaction, it becomes imperative for translators to not only decipher words but also comprehend the underlying cultural beliefs, values, and norms. This paper delves into the intricacies of literary translation, emphasizing the importance of preserving the emotional and psychological impact of the original text for the target language reader. To achieve this, translators often employ adaptation techniques to harmonize cultural elements from the source language into the target language, ensuring familiarity and resonance with the intended audience. This research focuses on the novel "Api Tauhid" by Habiburrahman El Shirazy, exploring shifts in translation, specifically regarding cultural content. This Study using Qualitative Method. Data was collected from the Indonesian source text and its Local Translation, revealing various cultural categories that were adapted to suit the target language. The purpose of this research is to find out and also adapt cultural elements that may have different backgrounds from other cultures. These categories encompass ecological, material culture, social culture, and social organization aspects, shedding light on the intricacies of preserving cultural nuances in translation. The results of the analysis above, it can be concluded that there are 38 data on the number of cultural categories in the vocabulary in the novel Api Tauhid. The cultural categories proposed for the data in the novel are ecology, material culture, social culture, social organization, customs and other cultures. The material culture category is another cultural category that is most often found in the novel.

Keywords: Translation, Cultural categories, Api Tauhid.

A. INTRODUCTION

Translation has been carried out since time immemorial when humans began to realize the need to interact with different linguistic and cultural communities. This need is getting stronger day by day because advances in technology and information make it easier for language communities to interact. In the translation process, it is better to understand the original meaning of rather than just focusing on the words literally. According to Larson, culture is "complex beliefs, attitudes, values and rules held by a group of people", as quoted by Akef and Tahmineh (2010, 158). Therefore, every translator must understand the beliefs, ethics, values, regulations in order to be able to translate successfully appropriate and correct for people who have different beliefs, ethics, values, regulations. Process selection and formation for create a number of meanings public events. As a product of culture, life literature is of course built by the writers who also live in the literary cultural environment was born. The context of this paper is limited in space Indonesian territory. Therefore, various literary achievements

and works literature itself cannot but have to placed as part of the integral progress for development progress Indonesia itself, namely for achieve more culture show. While The role of literature in Culture is not only played by writers, but also with Thinker, thinker, critic, activist literature, and others.

Translation of literary texts as a creative and reproductive effort is carried out with the aim of producing an equal aesthetic effect. Landers (2001, 49) explains "a literary translation is a translation that must be reproduced for the TL reader with the same emotional and psychological reactions produced for the original TL reader". In the translation process, to obtain an appropriate meaning, translation is often carried out so that the message conveyed in the target language (TL) is the same as the source language (TL), and the translation results achieve equivalence. Also to adapt the language culture (TL) contained in the text, into Culture in the target language (TL). In the process of literary translation, the SL does not always have equivalent words to the TL. However the paragraphs of literary works are very long, structured sentences that are difficult to understand, and complicated grammar (Hartono, 2014). Translators always use elements of the target language that are equivalent to source language to express the same message in the target language. Herman (2017) defines it as Each language has its own rules, and it is these differences in rules that can lead to conversion or displacement. In the process of creating a literary work, the author cannot be separated from the language used to express his thoughts, ideas or feelings in a piece of writing. One example of a literary work is a novel. A novel is a fictional story in the form of writing or words and has intrinsic and extrinsic elements. A novel usually tells about human life in interacting with the environment and each other.

Baker (2001:4) states issue that translation needs to refer to the findings and theories of other related scientific disciplines to develop and formalize its own methods, but finding scientific disciplines that can be linked naturally is still controversial. Molina and Albir (2002) stated that adaptation is a technique translation used to replace SL cultural elements with elements of TL culture that have similar characteristics. After investigating this novel, we managed to find out what cultural adaptations are contained in this novel These cultural elements must also be familiar to the target reader. In this research, the author will look for and analyze shifts in translating texts that have cultural content by sight its suitability to the source language (SL) and its relationship to factors outside the text using adaptation techniques in the novel entitled: "API TAUHID" written by Habiburrahman El Shirazy

B. LITERATURE REVIEW

1. What is Definition of Translation

Translation is an activity that demands knowledge and skills from the translator, because the focus is not only limited to words, phrases or sentences in the language context, but also involves aspects outside the language which include its functionality.

Some experts, such as Pym (2004:52), explain translation as replacing natural language symbols in a way that is often literal. Nida & Taber (1982: 12) also define translation as reproduction in the target language (TL) that is parallel, approaching the source language (TL) as much as possible, both in terms of meaning and style. Even though their definitions are different, there are similarities in describing translation as a process of transferring or changing from a source language (SL) into a target language (TL), with special attention to the suitability

of meaning and language transfer according to the style of the target language.

2. What is Definition of Culture

Newmark (1988:94) defines culture as a way of life and its unique manifestations in communities that use certain languages as their expression. Culture is an aspect related to reason, representing a way of life that is mutually accepted by a group and passed on from one generation to the next. Culture develops through human action through language interaction and communication.

The purpose is to help humans explore the mysteries of their lives, give significance to their existence, and open access to the truth. What differentiates literature from other forms of art is the language dimension. According to Semi (1985:52), literature is closely related to humans, and is even created by individuals in society to be enjoyed, understood and utilized by the community collectivity.

Cultural Categorization (Newmark)

1. Ecology
2. Material culture
3. Social culture
4. Organizations, customs, activities, procedures, concepts
5. Gestures and habits

3. The Relationship between Translation and Culture

Several experts have presented definitions of translation and the steps in the process. These definitions generally state that translation is an effort to find equivalent meaning from the source language (SL) to the target language (TL). The meaning in question includes extralinguistic meaning, namely the overall meaning of the text.

According to Larson (in Suryawinata and Hariyanto, 2003: 40), the translation process involves studying and analyzing words, grammatical structures, and communication situations in SL texts and SL cultural contexts. The aim of this process is to understand and adopt the meaning that the SL text wants to convey. The meaning that has been understood is then expressed again using words and grammatical structures that are appropriate to the cultural context of the target language (TL). Larson's translation process scheme, detailed by Said in Suryawinata and Hariyanto (2003: 21), can be described as follows.

4. The synopsis of the novel *Api Tauhid*, by Habiburrahman El Shirazy

Describes a story that combines elements of history with nuances of love. This story awakens the spirit of loving religion, family, friends, the environment, and appreciating the blessings given by God. The main character, Fahmi, goes through a life journey colored by love and history, with the main historical figure, Sheikh Badiuzzaman Said Nursi.

Fahmi, a master's student in Medina, was faced with two marriage offers from the village head and Kiyai Arselan when he returned to Indonesia. After carrying out *istikharah*, Fahmi chose to marry Kiyai Arselan's daughter, Nuzula, on the condition that he not have husband and wife relations before Fahmi completed his master's studies. Even though they initially agreed, the long-distance love relationship between Fahmi and Nuzula grew cold after several months.

Kiyai Arselan suddenly asked Fahmi to divorce Nuzula for no apparent reason after four months. Even though the sadness hit him, Fahmi was sincere and promised to make an *Ikataf* at the Nabawi Mosque to recite the Koran 40 times in an effort to forget Nuzula. However, before achieving this goal, Fahmi falls ill, and his friends Ali and Hamzah take him to the hospital.

After some time, Hamzah invited Fahmi on holiday to Türkiye, Hamzah's home country. This is where the historical story of *Api Tauhid*, which Hamzah told Fachri during the holidays, begins to unfold. Hamzah tells the story of the history of the land of the Prophets, including the glory and fall of the Ottoman Caliphate, with a focus on the struggle of Sheikh Badiuzzaman Said Nursi who was full of heroism. Hamzah told all these stories in detail until the end.

C. RESEARCH METHOD

The research conducted involves a qualitative descriptive approach, utilizing text content analysis to explore shifts in translation, particularly regarding cultural content in the novel "Api Tauhid" by Habiburrahman El Shirazy. The data sources encompass the novel itself, along with supplementary references, aiming to dissect factors underlying social and cultural changes portrayed in the book.

The research method adopts a comparative descriptive approach, analyzing both the source text (in Indonesian) and its English translation, focusing on words, phrases, clauses, or sentences containing cultural concepts pertinent to translation ideology. The process involves reading, recording, and classifying these elements within the 29 chapters of the novel, underlining cultural vocabulary within sentences. To validate the data, the study employs technical triangulation, drawing on external elements to verify and compare the gathered information. This method, based on Moleong's and Denzin's categorization, aids in ensuring data validity by examining multiple perspectives, enhancing the depth of analysis and conclusions drawn.

During the data collection phase, the researcher meticulously read the entire novel, identified and highlighted words with cultural elements, and subsequently documented the shifts observed in the translation of these culturally significant words. This meticulous process aims to unravel and describe the alterations in the translation of cultural elements within the novel, providing insights into the changes and their implications.

D. Finding and Discussion

1. Finding

Table 1: Cultural Concepts in the Translation Vocabulary Category in the Novel Api Tauhid

Category	Amount	Percentage (%)
Ecology	4	11%
Material Culture	5	13%
Social Culture	9	24%
Social Organization	9	24%
Other Cultures	11	28%
Total	38	100%

In this research, Based on the finding obtained 38 data were found which were included in the cultural category in the translation of the novel Api Tauhid. These data can be grouped into four different cultural categories. First, there are 4 data related to ecological aspects, which include changes in population. Second, there are 5 data in the material culture category, which refers to new

discoveries in the story of Said Nursi. Third, 9 pieces of data are included in the social culture category, which reflects the conflicts that occur in society. Fourth, there are 9 data in the social organization category, which relate to war events. Finally, there are 11 data in the other culture category. It is important to note that other cultural categories are the most common categories found in these novels.

To understand cultural transformation in a community, it is important to know the factors that form the basis of that change. If explained in more depth, cultural changes in society may be triggered by dissatisfaction with a condition that is considered

inadequate. Soemardjan and Soermardi (as stated by Soekanto, 2015: 273) state that in general, the source of change can come from within society itself or from outside society.

2. Discussion

In Indonesian, the word 'sastra' comes from ancient Javanese which means 'writing' and in the context of ancient Javanese, the term refers to 'main writings'. On the other hand, the origins of the word 'sastra' in ancient Javanese can be traced to Sanskrit which means 'life'. The root is in the Sanskrit word 'sas' which means 'to direct', and the suffix 'tra' tends to indicate tools or means. Therefore, 'literature' can be interpreted as a tool to educate, provide guidance, or instruction, or as a teaching book (Emzir 2015:5).

Factors that trigger changes in the social and cultural order have become the attention of Wibert E. Moore (as explained in Soekanto 2015:259). History records that change has existed since ancient times, although in the current era, these changes occur at a shocking rate, often causing confusion for individuals who have to deal with them, and these changes can take place continuously. Even though change has constraints such as time and place limitations, its chain nature makes it appear to be ongoing, even in the midst of society's efforts to reorganize the elements of the social structure affected by these changes. Experts have argued that social change occurs due to factors such as changes in economic, geographic, biological, or cultural aspects that play a role in maintaining balance in society. There is also a view that social change can be periodic or irregular. To understand change in society, it is important to understand the causes behind it. In a deeper examination of the causes of social change, there may be reasons that something previously adequate is no longer satisfactory. Changes can arise because there are new factors that are more satisfying to society as a replacement for the old factors. Sometimes people are forced to make changes to adapt to other factors that have changed previously. Soemardjan and Soermardi (as explained in Soekanto 2015:273) state that the source of social change can come from within society itself and some can come from outside society.

Based on the research conducted found that Several cultural categories in the vocabulary in the novel *Api Tauhid*, the description of each category is as follows:

a. Population increase and decrease (Ecology)

Population changes, whether increasing or decreasing, are an event that usually occurs in the community in an area. One of the reasons for population growth is, for example, the presence of foreigners enter one area. And one of the causes of population decline is the result of death or conflict and war. One less social groups due to conflict or population movement from conflict areas and migrated to avoid war in their country. However, the cause of death and population reduction is deep. The novel *Api Tauhid* by Habiburrahman El Shirazy is an internal conflict between the Ottoman Turkish population and the government.

Take a look at the quote below which explains the process the decreasing population of Van who moved to escape war conflict, where violent Armenian and Russian soldiers tried to enter the city of Van to attack all the Muslims in the city of Van.

*As soon as he arrived at Van, what Said Nursi did was immediately run away
madrasah, invites its students to protect and save women, children and the helpless.*

City residents fled in droves. And the townspeople had actually been displaced when Russian troops came to join with Armenian troops. (2014:385).

The reduction in population due to conflict is very influential social changes in the region, thereby causing increasing Armenian and Russian population in the city of Van.

The main objective of the fierce resistance of the militia who dared to die was to buy time, so that Muslims get enough time to move to a safe place. If not, Muslims will be raped slaughter it out. (2014:386).

In the quote above, the main character Said Nursi tries to fight against Armenian and Russian militias the aim was to buy time for the move residents of the city of Van which was attacked by Armenian and Russian militias.

It turned out that the Ottoman, German and Austrian armies came first caught, sent to that camp. some of Said Nursi's students from various regions in Anatolia, had already been in that camp. In There are many people who already know Said Nursi. (2014:391).

The quote above shows the decline in Türkiye's population Ottomans as a result of the Ottomans being captured and imprisoned Those who occupied territory in Ottoman Türkiye were residents of the victorious country in war.

The Grand National Assembly, passed a law containing the contents abolish the caliphate, and sever all ties between the republics Türkiye with the Ottoman Caliphate. Automatically that law ending Abdumecit as caliph, he and his entire family expelled from Türkiye. (2014:417).

The quote above explains that the Ottoman caliphate was abolished and the secular Turkish Nationalists took over the government, the caliphate no longer has a role in holding power. And the caliph only wearing religious symbols and submitting to the state and all that made the Islamic world cry. And all of that opens up opportunities for increase European society to the Ottoman Turkish state which is now a Republic Türkiye.

The explanation above proves that it increases or decreases The population greatly influences social and cultural changes in the novel The Flame of Tauhid by Habiburrahman El Shirazy.

b. New discoveries. (Material Culture)

New discoveries as a cause of change can be differentiated in the terms discovery and invention. Discovery is the discovery of new cultural elements, whether in the form of tools, or in the form of ideas created by an individual or a series of individual creations. invention New discoveries in the field elements of spiritual

culture. For example, new ideologies, currents new beliefs, new legal systems and so on. New discoveries in the field of science at that time made the young Said Nursi study almost all modern sciences in Thahir Pasha's personal library. Like the quote below.

Thahir Paya wanted Said Nursi to be involved in discussions with them. Said Nursi could not refuse to get involved in the discussion. However, he with quickly realized that all this time the science he had been studying and pursuing was religious

knowledge, while some of the intelligent scholars are experts in modern scientific fields, such as history, geography, mathematics, chemistry, physics, geology, astronomy, and philosophy. Said Nursi also realize that their way of thinking is mostly a way secular thinking. (2014:286).

Said Nursi's intelligence is indeed above the average for children his age. New discoveries in the field of science make said Nursi, who was thirsty for knowledge, was diligent in studying science modern. However, he did not abandon the Shari'a and his religion as quoted in below.

"I know the direction, their goal is to study religion And the Koran is no longer taught in schools, they just want it only modern lessons are taught. There are already westerners who infiltrate the center. That's exactly what Gladstone wanted, ie West, so that children stay away from the Koran." (2014:294).

It is clear in the quote above that the discoveries are described New forms of knowledge made the Ottoman government change Religious madrasa schools become a knowledge-centered curriculum modern, but left out religious studies. It is a form of thought secularists who were infiltrated in the Ottoman Turkish government.

"In order to ensure that the Turkish nation is as advanced as western nations and Europe, then we must teach backwardness with focus teach them modern sciences in western ways." (2014:325).

In the quote above, Said Nursi has studied the field of science Modern was worried about the secularity of the Turkish government, so Said Nursi took action attitude to make madrasas teach modern science but they don't abandon religious studies.

So that human will become scholars in the future remain firm in monotheism and remain religious and devout. As in quote below.

Said Nursi harshly criticized the government's policies promoting secular public education but cutting down madrasas. (2014:326).

The depiction of the form of secularism in the quote above is very clear, in the quote above Said Nursi Strongly criticized the government for prioritizing education generally secular but drowning out religious education. In another part Bediuzzaman Said Nursi continuously provides knowledge to society to study modern science and be balanced by religious knowledge to strengthen the strength and unity of the Ottoman Turkish people

With science and technology, we will fight against ignorance, poverty and division are nothing but nothing else is the main enemy in upholding the word of Allah. (2014:352).

In another quote, new discoveries in the form of tools are tanks and chemical weapons, namely modern weapons of destruction filled with poison thus making this new discovery a tool for mass murder and tragic. This tool is a nightmare for all the world's warring communities because the effects are so terrible.

World War One introduced modern killing weapons and terrible that has never existed before, and will become a stepping stone for modern weapons of destruction. For the first time, in history of human war, poison gas chemical weapons were used. (2014:397).

c. Community conflict (Social Culture)

Community conflict may also be the cause social and cultural changes, conflicts may occur between individuals and groups or between groups and groups. intergroup conflict may occur between older generations and young generation. Such contradictions often occur, moreover in a society that is developing from the traditional stage to the modern stage. the younger generation whose personality has not yet been formed has an easier time accept elements of foreign culture (for example western culture). in some case it has a higher level, such a situation cause certain changes in society.

Community conflict is seen in the quote below when Said Nursi criticized the government because of the authority it had the Ottoman Turkish government, which had become secular, meant that madrasas were no longer in operation teach religious studies but replace them with modern lessons.

Said Nursi harshly criticized the government's policies promotes secular public education but slashes it madrasa. (2014:241)

Community conflict also occurred when Badiuzzaman Said Nursi died try in a court that has been infiltrated by secular thinking, there are racists because has insulted the Kurdish nation and tribe.

"Oh, so you are from the Kurdish nation. Which Kurd are you, huh?" The tone of the question felt playful and insulting, said Nursi never allows himself to be abused. (2014:329)

Friction between tribes was felt at the court. the judge who his thinking has turned secular by arbitrarily punishing anpa evidence in court and actually who wanted Badiuzzaman Said Nursi to It was not the sultan who was punished, but the people around the sultan who were not liked the cleric who wanted Badiuzzaman Said Nursi to be punished. As in quote below.

In fact, it wasn't the sultan who asked for Said to be punished, it was the people those around him who were not friendly to clerics who fought for Islam seriously wishing Said Nursi harm. (2014:332)

The quote above clearly shows the conflict between the government and society towards the ulama, within the Ottoman Turkish government there were those who did not like the Ulama, so they want oppression against the ulama. As in quote below.

So the only way to realize the ideals of Zionism is removing the biggest obstacle, namely Sultan Abdul Hamid II and Ottoman Caliphate. (2014:343)

In another quote above, there is opposition from the Jewish community towards Ottoman Caliphate, Jewish society aims to realize the ideals of created a new country by overthrowing the Ottoman caliphate. On The novel explains that the Ottoman Caliphate was like a paralyzed lion, does not have the power to regulate the territory it controls. Seen in the quote below.

On 23 July 1908, the sultan was given an ultimatum by the CUP and the elementsother opposition that if the constitution is not returned within 24 hours, then the Macedonian troops will take Istanbul. (2014:347)

There has been public opposition in the name of CUP undermined all elements of government and issued an ultimatum for overthrow the Ottoman Caliphate.

The CUP began to remove old government officials and replace with their own supporters, both experienced or not. (2014:350)

CUP's underground movements have been succeeded in causing the Ottoman caliphate to collapse and be replaced by new officials who has a secular view and dares to be presumptuous towards Muslims. However, the old officials who had been ousted did not seem to accept it So there was a coup carried out by former senior Turkish officials Ottoman and carries the name of Islam. Pay attention to the quote below.

I don't know who provoked and moved it. That night para deposed soldiers disillusioned with the CUP moved. They imprisoned officers and soldiers appointed by the CUP. The morning, they moved to control the government offices they held CUP and its supporters. (2014:354)

In another part, the conflict between the two societies returns groups namely CUP and Ittihad-i Muhammedi occurred.

The rebellion continued, there was looting and fighting blood, CUP offices and media affiliated to them crushed. (2014:355)

By April 24, they had controlled the city and one day afterwards declared martial law, and held arrest and military trial of anyone involved in the incident That. (2014:356)

The depiction of rebellion and conflict between communities is like that It is felt that the problem of rebellion and social conflict is also being strengthened deeply quote above.

d. War (Social Organization)

War with other countries can also cause this changes because usually the winning country will impose them culture in a defeated country. For example, a country that lost to The second world war experienced many changes in institutions its society. We can see this in the excerpt from the novel Api Tauhid in below.

Ottoman Türkiye was completely helpless and western colonialism rampant, almost the entire territory of the Islamic world is in its grasp western colonialism. (2014:291).

At the end of the Ottoman Empire, western countries tried liberate the territories of the Ottoman Turks which were starting to weaken because of conflict and war, cultural changes were seen during the Ottoman Turks in European colonies.

Uncontrolled conditions. There are soldiers and government officials who killed. For a while, Istanbul was controlled by the demonstrators. (2014:355).

The quote above describes the presence of soldiers and officials the CUP government which was killed as a result of the civil war that started with demonstration carried out by Ittihad-i Muhammedi.

This plan was not implemented because World War I broke out in Türkiye The Ottomans were involved in it. When world war broke out, Badiuzzaman Said Nursi also took up arms to fight like hell defend their religion, nation and homeland. (2014:373)

In the quote above, the problem of war has become a major disaster for mankind, and war has been the biggest cause changed social and cultural changes for the Ottoman Turks. As a result of the outbreak of the First World War, the entire Turkish nation The Ottomans fought to maintain the honor and dignity of their nation including Badiuzzaman Said nursi, he fought to defend his homeland. People who love love and are hostile to enmity, of cours doesn't like war.

But when war was inevitable, and there are only two options; become a knight who defends religion, nation, and homeland with all the honor of love, or being a loser and coward who is unworthy of honor and love, then the one he chooses is of course the first. (2014:377).

In another part it is made clear that the war has destroyed Türkiye Ottoman and made the Ottoman Caliph divided and taken in parts territory by Europeans who had won the first world war. Pay attention to the quote below.

That was World War I which would be the sledgehammer for its collapse three giant monarchies, namely the German Empire, the Ottoman Caliphate, and tsarist monarchy. (2014:378).

The depiction of colonialism is felt in the quote below explained in the Balkan war after the Ottoman Turks surrendered, and accepting all European culture in the Balkans.

The first Balkan war erupted between the Balkan League and Ottoman Türkiye stripped of its power by European hands. Then the Balkan war The second erupted when Bulgaria invaded Serbia and Greece on June 16 1913. (2014:379).

War is also strengthened in the quote below which explains that the Ottoman Turks, who were so weak in the military field, were pushed back bymgrou of CPU traitors to join the war and finally the sultan declared the war of jihad fi sabilillah to all its people.

The Ottoman Turkish government declared war on Russia and join the ranks of the German alliance. Meanwhile the sultan continued to be pressured CUP and Young Turk leadership groups as well as the military for too declare war. Finally on November 14, 1914, after consulted with Seyhulislam, Sultan Mehmet Resad declared jihad fi sabilillah. (2014:382).

War can also be caused by turbidity that is triggered by other nations such as Russia which armed the Armenians and promised to liberate Armenia from Ottoman territory. The uprisings and massacres carried out by Armenian troops were not unbearable and became the cruelest massacre in history.

Following the quote.

The situation became serious when Russia succeeded in triggering the Armenian nation to support the Ottomans. Russia armed them and promised them independence. (2014:384).

War factors in social and cultural change in the novel According to researchers, Api Tauhid by Habiburrahman El Shirazy is one of the biggest causes. So that the social and cultural aspect that exist in The Ottoman Caliphate was changed by war.

Cevdt Bey who had fought tooth and nail with his troops in Van finally had to let the city of Van fall into Russian hands at night May 16, 1915. (2014:385).

e. Influence of Other Cultures

In the meeting of two cultures there will not always be a process interplay. Sometimes two cultures meet in balance will reject each other. This situation is called cultural animosity. The meeting of these two cultures first began with physical conflict which is then followed by confrontations in other aspects of life, so that there are different things such as culture, art, customs, clothing and so on.

The influence of Islamic culture after the collapse of previous civilizations influencing a new culture, namely a more religious and Islamic culture, seen in the quote below.

When the city was captured by the Muslims, the castle continued to function fort, but with some adjustments and additions. Mosque built inside the castle. Some towers were built in accordance with characteristics of Muslim architecture. (2014:246).

The Ottoman Caliphate existed for hundreds of years causing Islamic culture to become ingrained in the Turkish people Ottoman, but the influence of the new culture, namely secular, destroyed the culture Islam which has been around for hundreds of years, to the graves of famous scholars they also dismantled it.

"Secular people, secular regimes are very afraid of people who adhere to the teachings of the Koran like Said Nursi. They very afraid of people who firmly adhere to monotheism. Because great was their fear, they dismantled Said Nursi's grave and They buried Said Nursi's body somewhere. (2014:283).

And the influence of secular culture has damaged cultural history Islam and replace it with their secular views which are anti-Islam, anti religion, and anti-holy books. Pay attention to the quote below.

"As long as Muslims have the Koran, we won't be able to subdue them, we must take it from them, keep them away from the Qur'an, or make them lose it love for the Koran." (2014:292).

Europe had exerted its influence on the Ottoman Caliph's country for example, Europeanized clothing styles such as wearing suits and abandoning original Turkish culture such as wearing robes and turbans. Looks deep quote below.

At that time, all the ulama in Istanbul wore robes and turbans, those with higher education wear European clothing. (2014:303).

In the quote above, people who have European education change culture in appearance, no longer wearing robes or turbans. The influence of European culture has spread to Turkish Muslim intellectuals Ottomans wearing European cultural clothing as in the quote above. Pay attention to the quote below,

Spontaneously Said Nursi answered, "The current state of Ottoman Türkiye is pregnant with a European fetus and will one day give birth European way of government. Meanwhile, Europe is carrying a fetus Islam, and one day it will give birth to it!". (2014:310).

When Badiuzzaman Said's friend Nursi asked him about his opinion about the freedom that existed in the Ottoman Turkish state and European civilization that had plagued Ottoman Türkiye with Sopontan Said Nursi answered as quoted on.

If you want to observe the colorful population of the city of Istanbul that has become the most metropolis in the entire Islamic world at that time, then stand in edge of the Galata Bridge. The busyness will be felt, you will encountered crowds of Armenians, Greeks, Turks, Arabs, Ukraine, Ethiopia, and so on. (2014:324).

The city of Istanbul at that time was a metropolitan, social and cultural city Europe has changed the Islamic character of the capital of Ottoman Turkey, it is clean in the quote above which states the large crowd of other nations such as Armenia, Greece, Ukraine, Ethiopia and so on.

Modern science is important, but it must be balanced with religious knowledge. The schools founded by the sultan improved education in partthe Ottoman people quickly, the school graduates were then sent continue his studies in Europe. But without realizing it, the sultan seemed to be pregnant raising poisonous snakes in his palace. (2014:345).

E. CONCLUSION

From the results of the analysis above, it can be concluded that there are 38 data on the number of cultural categories in the vocabulary in the novel Api Tauhid. The cultural categories proposed for the data in the novel are ecology, material culture, social culture, social organization, customs and other cultures. The material culture category is another cultural category that is most often found in the novel.

In analyzing the literary adaptation of the novel 'Api Tauhid' by Habiburrahman El Shirazy, it can be concluded that the social and cultural changes depicted in the story have had a significant impact. These changes were seen in the collapse of the Ottoman Caliphate civilization which had survived for centuries. The main cause was the emergence of new ideas that opposed the leadership of the caliph and supported governments with European secular ideologies that tended to be less religious. In addition, the outbreak of the First World War also played a role in this collapse.

The influence of European views which slowly seeped into intellectual circles changed the government system gradually. As a result, advances in modern science were not matched by strong religious education, which ultimately led to the collapse of the Ottoman Turkish civilization and the surrender of most of its territory to European countries. Only a small part of the territory remains, namely the Republic of Türkiye.

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