

THE QUR'AN TRANSLATION WORKS IN CONTEMPORARY INDONESIA:

Its Problems and Varierty of Models and Approaches^(*)

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ABSTRACT:

Up to this time, the clarity of understanding the position of Qur'an translation raises some controversies for some people. Moreover, a presumption on occurrence of anarchism and religion-based violence is caused by the mistakes in the translation of the verses of the Qur'an. Another fact is that the translations of the Qur'an into Indonesian are so diverse in the form of the variety of models and approaches as well. The main focus of this study is to investigate the characteristics of each of these translations, the diversity in translations, as well as the obstacles faced in selecting languages in the translation.

Keywords: *Contextual Translation, Tafsir, Takwil, Textual Translation.*

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1. INTRODUCTION

One of the efforts that has been carried out by Muslims in Indonesia to explain the words of Allah as stated in the Qur'an is through translation. Since the beginning of the twentieth century, there were less than 20 works of translation of the Qur'an in Indonesian and local languages. Among these works include the works of Tafsir Qur'an Karim Mahmud Yunus, Al-Furqan works of A. Hasan, Al-Bayan by Prof. TM. HasbiAs-Shiddiqy, and the most one is by M. QuraishShihab.

The birth of the works of translation of the Qur'an in Indonesia with various titles shows the diversity in terms of both the methodology and the unavoidable tendency of each translator. Even most of work of a translation of the Qur'an, did not explicitly mention them as translation works of the Qur'an, except some of them only. This phenomenon can be traced from two things. First, among Islamic orthodoxy, the translation of the Qur'an is still considered as controversy. There are some who still consider the translation of the Quran into other languages besides Arabic as something that can not be done. Words of Qur'an contain two meanings, *al-ma'nâ al-awwaliyyah* or "close" meaning, and *al-ma'nâ al-tsânawiyyah* or "extensive" meaning. The issue was whether a translation is able to accommodate both meanings at once. Second, the authors of such works understand that what they did was not only in the sense of textual translation, but there are elements of interpretation, either directly or indirectly included in the word choices in the translation. The fact is increasingly showing that diversity in the translation is not only possible, but also need to be appreciated as evidence that the Qur'an contains a very broad meaning so it can not only be limited by the shape of single meaning.

Lately, there was a controversy about the Quranic Translation of the Ministry of Religious which was noted containing some errors by an Islamic

organization, *the Mujahidin* Council leader, Ustaz Muhammad Talib. Based on the rules and parameters of translation he used, he found 3229 translation errors in the translation of the Qur'an from Ministry of Religious Affairs. The study conducted by *MMI* was written in the work of Al-Ustaz Muhammad Talib, *Koreksi Terjemah Harfiah Al-Qur'an Kemenag RI, Tinjauan Aqidah, Syari'ah, Mu'malah, Iqtishodiyah*, published by An-Nabawy Ma'had, Yogyakarta, in 2011. Furthermore, *MMI* alleged that the translation from Ministry of Religious Affairs, became the problems that trigger various acts of violence, the seeds of terrorism and ticket of terrorist ideology, especially as a result of the translation of the verses that advocated war and killing the unfaiths.

Responding to the accusations, Muchlis M. Hanafi in his article *Suhuf Journal* Vol. 4 No. 2 of 2011 explained that the meaning contained in the translation is certainly not the only intended meaning of the Qur'an. It's just a choice, based on the lateral meanings captured by the writer. Understanding the message of the Qur'an only through translation is not a wise thing, because no matter how much translation still has limitations. Moreover, the words translated in the Qur'an are rich in meaning and unique. Reading of the Qur'an regarding the specific theme can not only focus on certain passages to other passages. For example about *jihad* and *qital*, whole verses on this theme should be understood comprehensively, because between one verse and other verses interpret one another and have relationship.

Behind the controversy, the efforts to understand and popularize the Qur'an by the Indonesian people do not just stop there. Nowadays, it has been wide spread in various translators, which is expected to help the people to understand the Arabic of the Qur'an easily. Furthermore, various publishers vying to present the best works with a variety of supplements, ranging from *asbab al-nuzul*, recitation, and other themes relates to the translation of Al-Quran.

For the people, this kind of translation is quite helpful to be able to understand the language of the Quran. But academically, as stated by Muchlis M. Hanafi, word by word translation model has many scientific problems, both in terms of methodology and substance. In this kind of translation methodology to be stuck in the textual translation that may not be made on the Qur'an. Meanwhile, in substance, the translation becomes unintelligible or ambiguous. Instead of making the reader understand Arabic vocabulary through the words of the Qur'an, the reader sometimes be confused as a translator in a lot of places have to shy away from its textual meaning.

From the facts above, it is clear that there is a serious problem in the translation of the Qur'an in this country. On the one hand an attempt to popularize the Qur'an to all Muslims (majority in Indonesia) do not have the ability to speak Arabic urgent to be done through the efforts of translation, on the other hand there is still lack of clarity understanding of the position of the translation of the Holy Qur'an itself from various experts. This is where the importance of conducting research on the development of the Translation of the Qur'an in Indonesia, especially the works of translation which had been widely circulated today. The main focus of this study is to look at the characteristics of each of these translations, the diversity in translation, as well as obstacles faced in language selection in the translation. The results of this research is expected to be used as consideration in understanding the work of translation of the Qur'an and to explain the position of the work in understanding the Qur'an as a guide for mankind.

This study aims firstly to obtain comprehensive data on the characteristics of each work of translation of the Qur'an which had been widely circulated in the community; Second, to obtain a description of the diversity of several works of translation of the Qur'an in the translation of certain passages

which are considered to have the possibility of differences in translation. Third, to explain to the academic community about the obstacles faced in translating certain passages as well as the solutions that have been taken by each translator, so it can be understood the position of the translation in the context of understanding the Qur'an which have breadth of meaning that is not may only be captured through one selected language translation.

A. Previous Studies

Research on the translation of the Qur'an is not the first. There has been some previous studies that have investigated the translation of the Qur'an. Moreover, the theme of the translation of the Quran has been stated in almost all of the books on *Ulumul Qur'an*. In general, the works in the field that examines the Ulumul Quran translation of Quran speaks about the legal provisions and the translation of the Quran into other languages besides Arabic.

A serious research on the translation of the Quran had been done by Najdah Ramadan in a research dissertation in the field of *Dirasat Islamiyah* at Damascus University, entitled *Tarjamat al-Qur'ân wa Atharuhâ fi Ma'ânih*. Researchers have been conducting research on the works of translation of the Qur'an into different languages, including Turkish, English, Russian, French, and German. Some conclusions from this study, among others, that the translation of the Quran into other languages besides Arabic textually, is impossible to do. It is also vulnerable to the common assumption that the translation is the same as the Al-Quran itself. Other results also concluded that a translation of the Qur'an is not named as a *Mushaf Al-Quran* because it's not the Al-Qura'n itself which can be used as a means of *ta'abbudi* by reciting the original text, not a translation. Third, the translations which have been done mostly still a textual translation giving rise

to problems, both academic and substance. Therefore it is necessary to avoid. Instead of using a contextual translation with the provisions binding.

While one study specifically looking at translation of the Qur'an Ministry of Religious Affairs has been carried out by MMI led by Ustadz Muhammad Al-Talib, which has been published under the title *Koreksi Tarjamah Harfiyah Al-Qur'an Kemenag RI, Tinjauan Aqidah, Syari'ah, Mu'amalah, Iqtishadiyah*. The results of this study concluded that there is some confusion in the translation of the Qur'an by a team of the Ministry of Religious Affairs. In fact, he said that there are 3229 translation errors of the Qur'an from Ministry of Religion. The authors indicated that there were errors due to the approach used in the translation of the Ministry of Religion, which used textualtranslation or letterlijk.

Muchlis M. Hanafi has conducted research on several publications of the Qur'an in contemporary Indonesia, published in the *Suhuf* journal Vo. 4 No. 2 of 2011 with the title "Problems of translation of the Qur'an". In writing this he concludes that the translation of the Holy Quran is an attempt to understand the Qur'an described to explain to the God speech to the people of non-Arabian. Translation is no more than an interpretation in a simple form. No matter how good the translation is, it will not be spared from a number of problems due to the richness and uniqueness of the language of the Qur'an in one side, and the limitation of the target language get on the other side. Second, the translation of the Ministry of Religious Affairs as well combine the two approaches, namely *harfiyah* and *tafsiriyah*. However, it still seems to be *harfiyah* that can lead to misunderstandings.

Therefore, although the Ministry of Religious Affairs has published commentaries of the Quran in 10 volumes, to avoid misunderstandings in the

community needs a simple interpretation, while the translation of the Qur'an seems to be too simple. So sometimes it was ambiguous.

Third, a translation or interpretation of the Qur'an done through word by word was hampered by a number of technical problems academically. Therefore, this approach should be avoided because it will cause confusion about the meaning. Each of these authors and researchers who has been raised on top of being one of the foundations for further research. At least it can be used as initial referral to investigate further about the characteristics of some of the translations that have been circulating in this country, then used to explore the diversity of translation, as well as the obstacles faced and the solutions chosen by each interpreter to accommodate a wide range of possibilities for the translator.

C. Problems in the Translation of Qur'an

Translation has two meanings. The first is called the textual translation, which is moving a phrase from one language to another language while maintaining the structure and sequence of the source language. The second, called the contextual translation, *tafsiriyah* or *maknawiyah*, which explains the meaning of a phrase from one language to another without being limited by the structure and sequence of the source language.

According to linguists, it seemed difficult to do the textual translation in the translation work, because the characteristics of a language differ from one to another. For example, the structure of verbal sentence in Arabic is rarely found in the Indonesian language, while in Arabic are often encountered. Moreover, the Qur'an has a very high literary value, with the typical systematics and

structure of the language, it is difficult if the translation must be done through the textual way or *letterlijk*.

The second term is the interpretation. In language interpretation is a *masdar* form from *fi'il madli fassara* which means *al-ibânah wa al-kasyf wa izhhâr ma'na al-ma'qûl*, or in English: explaining, opening and revealing meanings which make sense. Cited from Arabian that *al-fasr* means *kashf al-mughathâ*, which mens reveal things that are still closed, so the work of interpretation is to open what is meant by the expression of the utterance which is still unclear. The Qur'an itself mentions the word interpretation in Sura al-Furqan verse 33 which means *Bayan* or *tafshil*.

While the term as quoting Abu Hayyan's point of view, interpretation is the science which deals with how to recite words of Al-Quran as well as taking the meaning of the instructions, digging law and wisdom contained in it either word by word or sentence. Besides Abu Hayyan, there are many more scholars who explained the meaning of interpretation, which the emphasis is different from each other. One of definition relatively easy to be understood is what quoted from Al-Zarkasyi, that interpretation is the science to understand the book of Allah revealed to the Prophet Muhammad, explain the meaning of its content, as well as explore various laws and wisdom. The word *takwil* is drawn from the word *al-aul* that is back to the origin. Thus, the *takwil* is restoring an expression from *rajih* meaning (born) to the *marjuh* meaning (not superior) by grounding a proposition that wills.

As already mentioned above, there were two types of translation, the textual translation or *letterlijk*, and *tafsiriyah* (contextual) translation or the so-called free translation. Hasan Ayyub in his book *al-Hadith fi 'Ulum al-Hadith Qur'ân wal hadith* described the definition and types of translations.

In *urf*, translation means to move expressions from one language to another which is accompanied by the efforts to meet the overall meaning and purpose of from the source language to the target language. Thus, there are two types of translation, namely translation and *harfiyah* translation and *tafsiriyah* translation. Translations *harfiyah* is accompanied by efforts to maintain the structure and sentence patterns in the source language. Meanwhile, the second is a *tafsiriyah* translation, which is not a must to maintain the structure and sentence patterns as in the source language. *Tafsiriyah* translations is also called by the contextual translation.

Hasan Ayyub cited the view of al-Zarqani in the book *Manahil al-Irfan*. It is explained that the work of translation of the Qur'an need attention because of three things. First, the law of translation is so controversy so that earlier Islamic scholar became contradictive about this translation case. Second, With the work of translation of the Qur'an, many common people who think that the work of translation was to move Al-qur'an from Arabic into other languages. Third, it often happen fatal mistakes in translating the verses of the Qur'an that can harm the joints of religious life among Muslims.

Hence, it seemed that there is a controversy among the scholars concerning on this translation of the Qur'an. This controversy can at least be explained from the position of the Quran itself as the word of God, in which he implies distant and close meanings. Or called *asliyah* meaning and *tab'iyah* meaning. *Asliyah* meaning is the meaning that can be captured from an utterance though it was later translated into other languages. Known as *asliyah* or *awaliyah* meaning because it is the first time the meaning of the phrase can be captured from the language. While the *tsanawiyah* or *tab'iyah* meaning is the meaning that can be captured beyond the *asliyah* or *awaliyah* meaning. An expression,

especially those with a literary value has *tsanawiyah* or *tab'iyah* meaning which is stratified based on its literary value. The problem is, whether this meaning can be captured and maintained through the work of translation, especially when translated is the Qur'an which have very high literary value.

Besides, a translation of the Qur'an also has a controversy when it should be confronted with the issue of *I'jaz* Qur'an. Because the aspects of *I'jaz* Qur'an mainly from language and literature may not be included in the work of translation, no matter how good it is. Therefore, the scholars differ one to another in the legal opinion regarding the translation of the Qur'an. From the various opinions, it can be concluded that the textual translation of the Qur'an, is not only impossible to do, but also considered to reduce the meaning contained in it. Therefore such translation may be avoided. Meanwhile, the contextual translation of Al-Qur'an can be done, with the aim to explain the meanings of the Qur'an in other languages beside Arabic. This job is actually no difference to the work of interpretation, it's just still remains bound by translating regulation while still maintaining not to get stuck in the textual translation.

D. The Translation of Qur'an in Indonesia

Indonesia is among countries with a Muslim which is majority in population. Islamic Propagation to this country is unique because it does not use both political and military approach as happened in some parts of the Muslim world. Islam entered the archipelago through intermediary merchants and preachers who came to read the cultural patterns and put forward the cultural asimilation process. The most obvious impact of this kind of propaganda process is the indigenization of the messages of the Quran which necessitates the translation process on these messages into local languages and cultures.

But on the other hand, Islamic orthodoxy is dominant in the process of propagation of Islam to the archipelago, where in general they considered that the translation of the Quran as a taboo and even banned. Sacralization of language of the Quran that occurred among Islamic orthodoxy affects the translation of the Quran attempts to non-Arabic languages including Malay language and the language of other languages in the archipelago. However, this fact did not make retroactively preachers of Islam in the archipelago to translate messages of the Quran into local languages and cultures. These efforts were, among others, reached by way of translating the interpretation of the Quran compared with the Quran translation itself. Ingenious effort was for example done by Sufi cleric and mufassir Abd al-Rouf (1690) who comes from Aceh Sinkil which has translated Jalalain into the Malay language. According to Snouck, the work of Abd al-Rauf was touchable from the interpretation Baidawi, *Anwar al-Tanzil*.

The efforts of translation of interpretation of the Quran was not only in Indonesia. In Persia also had been done on the translation of *Tafsir al-Tabari* who worked at the time of the ruling dynasty Samani in Khurasan, Abu Salih Mansur bin Nuh (961-976). These efforts, among others, were to translate the messages of the Quran into other languages with no clashing with the doctrine of Sunni orthodoxy who prohibited the translation of the Quran into other languages.

The translation of the Quran in Indonesia during the pre-colonial thus still colored by shades of Sunni orthodoxy who believed it was taboo and even banned to translate the Quran.

The shift of the authority of Sunni orthodoxy on the translation of the Qur'an began to dim as a strengthening influence of nationalism of nationality that has entered the world of Islam in both the Middle East and Southeast Asia. Translating the Quran that were previously considered as taboo, entering the

Colonial Era in this country has begun to change. The scholars of Nusantara had been vying to translate the Quran into Malay and other local languages. Since the early 20th century, Mukhlis Hanafi noted no less than 20 works of translations of the Qur'an in circulation in the country, among others are the book translation of Tafsir Qur'an referred by *Hidajatur Rahman* (Munawar Khalil); Translation of Tafsir works Maulevi Mohammad Ali; *Tafsir* (Zainuddin Hamidy and Hs. Fachruddin); *Tafsir Quran Karim* (Mahmud Yunus); *Tafsir Al-Bayan* (TM. Hasbie ash-Shiddiqy); *Al-Furqan: Quran Tafseer* (Ahmad Hasan); *Tafsir al-Azhar* (BuyaHamka); *Tafsir Rahmat* (H. Oemar Bakry); *Translations and Tafsir Al-Qur'an* (Bachtiar Surin); *Translations / Tafsir Al-Qur'an* (Moh. Rifa'I); *Qur'an dan Maknanya* (M. Quraish Shihab); *Kejawen Qur'an* (Muslim Advancement of Yogyakarta); *Qur'an Basa Sunda* (KH. Qamaruddien); *Al-Ibriz* (Bisyri Musthofa); *Al-Iklil fi Ma'ānit-tanzil* (Mishbah Zainal Musthofa); *The Holy Qur'an Javanese* (Prof. KH R. Muhammad Adnan); *Al-Amin* (Sundanese); and *Tarjamah Qur'an* Sundanese language. Some translations above entitled tafsir. One thing that indicates that the translation is also an interpretation, because it is the result of an interpreter understanding of the text of Al-Qur'an.

Thus, the Quran translation efforts in the colonial period still marked impression of taboo to translate the Quran directly. It appeared from the various titles such translation, the scholars sought to translate the message of the Qur'an through interpretation, whether conducted by the author's own as well as those derived from the works of the existing interpretation.

Entering the Era of Independence, the efforts of translation of the Qur'an was not only done by scholars, but also spearheaded by the Government, in this case the Ministry of Religious Affairs of the Republic of Indonesia. The efforts made by the Ministry of Religion then had resulted in the publication of translation of the Qur'an by Ministry of Religious Affairs which is called Al-

Qur'an and Terjemahnya. This project was compiled by a team consisting of several members of the Institute of Translating scholars of the Qur'an in 1965 within a period of 5 years (1960-1965), and gradually printed and circulated the first time on August 17, 1965 in three volumes. In the development of the translation undergone several repairs and improvements, according to Muchlis Hanafi, since it was first released on August 17, 1965 until now, the translation of the Qur'an by Ministry of Religious Affairs had undergone at least two rounds of repairs and improvements. First, the editorial refinement was considered not relevant to the development of the language at the time, exactly in 1989. Second, the overall improvements that include the aspects of language, word choice consistency, substance, and aspects of transliteration in quite a long time span between 1998 and 2002. Improvement and refinement process was done by scholars, experts and academics who have competence in the field as a form of openness Ministry of Religious Affairs to suggestions and constructive criticism for improvement and perfection of the Qur'an and Terjemahnya. The efforts were also based on the realization that there is no human work is perfect, especially when the human mind is limited to reach the limitless message of God.

Beside the work of the Ministry of Religious Affairs, there are many more works of Quranic translations circulating in the community with various translation style and model. There are at least two translation works to represent some of these works in beside the translation from the Ministry of Religious Affairs, which is the work of translation of the Qur'an and meaning from Quraish Shihab and another word by word Quran translations were published by *As-Syamil*. Both characteristic of this work and the work of the Ministry of Religious Affairs will be discussed further in this study.

D. Characteristic of three different translation works of Qur'an in Indonesia

Al-Quran dan Terjemahnya

One of the translation work of the Quran which was most widely circulated in the community is a translation of the Qur'an by Ministry of Religious Affairs which is commonly known *Quran dan Terjemahnya*. This translation of the Quran was an initiative of the Government of the Republic of Indonesia to introduce the Quran in Arabic to Indonesian people. *Al Quran dan Terjemahnya* first published in 1965, precisely on August 17, 1965. This Translation of the Quran was compiled by a translator team from the Ministry of Religious Affairs during the period of approximately five years since 1960. The Ministry of Religious Translating of the Qur'an Institution was established by decree of the Minister of Religious Affairs No. 91 in 1962 and No. 53 of 1963 with the Team Leader Prof. RHA. Soenarjo, SH.

Since it was first published in August 1965 *Quran dan Terjemahnya* has undergone at least two times the revision process in order to improve and repair. The first revision in 1989, led by Drs. H. A. Haafiz Dasuki, MA as the Chairman of the Standing Committee of Religious Affairs translation validator. The first revision more focused on editorial improvements that were considered no longer relevant to the development of language at this time.

The second revision in 1998, with the Standing Committee of the Qur'an validator was still led by Drs. HA. Haafiz Dasuki, MA. The revision team involved at the time was Prof. Dr. M. Quraish Shihab, Prof. Dr. A. Baiquni, and Prof. Dr. H. Said Aqil Hussein Almunawar, MA. In this second revision, improvements were comprehensively done that include the aspects of language, word choice consistency, substance, and aspects of transliteration. The process, according to Hanafi Muchlis, was done in a long time span between 1998 and

2002. The process of improvement and refinement was done by scholars, experts and academics who have competence in the field as a form of openness Ministry of Religious Affairs to suggestions and constructive criticism for improvement and refinement *Al Quran dan Terjemahnya*. The efforts were also based on the realization that there is no human work is perfect, especially when the human mind is limited to reach the infinite message of God.

Lately, there was a controversy about the translation of Quran from Ministry of Religious Affair. One controversy regarding the model of the translation is considered *letterlijk* or *harfiyah*. For the officials who have been in the validator team of translation of Quran from Religious Affairs, Muchlis Hanafi explained that the preparation of the *Qur'an dan Terjemahnya* based on a realization that the translation of the Quran in *harfiyah* was impossible to be done, because the languages in the world is too limited to be able to translate the language of Al-Qur'an. Therefore, according to Hanafi Muchlis, which is actually meant by translation was the interpretation of the Qur'an and not a translation with the understanding to replace the text of the Qur'an itself or to accommodate all of the messages contained in the Qur'an. Editing of Al-Quran dan Terjemahnya combine the two methods simultaneously, namely *harfiyah* and *maknawiyah (tafsiriyah)*. The verse which can be translated *harfiyah* would be done in *harfiyah* way, while the verse which can not be translated in *harfiyah* then it would be translated in *maknawiyah* or *tafsiriyah* way. Even when needed, it would be given the footnote as an explanation for the translation. So there were about 1610 footnotes in the *Qur'an dan Terjemahnya* in the first edition and there were 930 footnotes in the revised edition.

The impression that *Al-Quran dan Terjemahnya* was compiled based on *harfiyah* translation approach as stated by the Indonesian Mujahidin

Council may only be based solely on the statement of the Chairman of the translator team of Quran, prof. R. H. A. Soenarjo, SH:

"The translation might be done textually (harfiyah) possible. If the mode of such translation could not be understood, then the newly other method will be tried to be understood by adding the words in brackets or given a note. If the things said have are two opinions, both positions are presented in note. "

It seemed like what had been explained by MMI, but when it is analyzed further, the impression will change because however it can not just using harfiyah approach. The phrase above shows the prudence of a team of translators in translating the Quran so that it maintained the originality of its meaning. Only when experiencing difficulties to translate in harfiyah, it would be performed the translation in tafsiriyah. The pattern of this interpretation is also done by other interpreters such as A. Hassan bin Ahmad Al-Furqan *Tafsir Qur'an*, Prof. TM. Hasbi Ash Shiddieqy in *Tafsir Al-Bayaan*, and M. Quraish Shihab in the *Qur'an and meaning*.

Beside the translation approach that combines harfiyah and tafsiriyah pattern as stated above, other characteristics of *Al-Quran dan Terjemahnya* published by Ministry of Religion, presentation done by the parallel between verse and interpretation of the text on one page. It is considered practical, because it makes it easy for readers to directly see between paragraph and the translation once. Another thing that gives excellence in the presentation of the *Quran dan Terjemahnya* is served by adding the themes of each surah and verse. For example, in the presentation of Surah Al-baqarah, *Al-Quran dan Terjemahnya* presents no less than nine themes with 58 sub-themes in this chapter. The themes and sub-themes help much the readers to understand the contents of the messages of the verses of the Quran which is being read.

Al-Quran dan Maknanya

One of the greatest works of Quraish Shihab apart from Tafsir Al-Misbah is *Al-Quran dan Maknanya*. Indonesian cleric Quraish Shihab is the most advanced in uplifting to unearth the Qur'an. This spirit is reflected in many of his works, ranging from Grounding Quran, Tafsir Al-Misbah, and being examined in this study is *Al-Quran dan Maknanya*.

Quraish Shihab is an expert in the study of the Qur'an graduated from Al-Azhar University of Egypt. He has dedicated his life to give understanding to the people of Indonesia on the need to study the Qur'an and its meaning. His passion 'grounding Qur'an' by presenting *Al-Quran dan Maknanya* is one of his efforts at the time of the Indonesian Islamic community requires a more comprehensive translations than the translations of the Qur'an that were born earlier, which seemed rigid.

The objective of *Al-Quran dan Maknanya* is to help anyone who wants to know the meaning of the content of the verses of the Qur'an. According to the author himself, *Al-Quran dan Maknanya* is not the work of translation, because in fact the Qur'an can not be translated in the sense of translation. The most probable is serving some meaning, not entirely, and the meaning of it too is a human point of view and not the intrinsic meaning intended by God. Let the word of God, human speech only the real speaker himself who could understand what he meant, whereas the understanding of the listener or reader is very relative.

Every word is a container that holds meaning, Quraish said. Interpreters should know properly what the content of the container (in the original language), then choose the word that is commensurate with its contents were transferred to him in the language (read: the target language). Otherwise, it would be translated into a lack of, or excess, even wrong. The difficulty will increase if the language to be transferred (the original language) richer than the language

that is transferred to the target language. In this context all realize that the language of the Qur'an is very rich, a lot of words that do not have equivalents in the Indonesian language, even in other languages. Quraish bring *Al-Quran dan Maknanya* in an attempt to make sense, provide an explanation for the translation of the Koran made earlier scholars in Indonesia is still very stiff in the election diksinya, resulting in admission understanding of the Qur'an which leaves ambiguity.

Quraish Shihab, an interpretation doctor from Al-Azhar, one of the leading Islamic universities, can not be separated from the building thinking Egyptian scholars who agreed to provide the limits and conditions for its cadres in an effort to translate and interpret Al- Qur'an. *Al-Quran dan Maknanya*, Quraish bend over the ability to meet the requirements of it, though not a guarantee that the meanings that the author did not escape from inadvertence serve, even the error, thus giving the opportunity to the next generation of translators to correct errors and improvement shortcomings.

Al-Quran dan Maknanya served also as part of *asbab an-nuzul* (causes down) certain passages in the judgment of scholars were worth authentic. It is intended to clarify the meaning of the verse. This is because although many *sabab nuzul*, but not all authentic and not everyone is also necessary to clarify the meaning of the verse.

Scientific records that served in the book *Al-Quran dan Maknanya* is generally taken from the Tafsir *al-Muntakhab*, compiled by a group of Egyptians, who also used as a reference by the Quraish in his Tafsir Al-Mishbah. Quraish explained that they served in the book 'Al-Qur'an and the Meaning' was taken from his works. This is to welcome the expectations of some people who feel not enough time, or the ability to read the Tafseer consisting of fifteen volumes. Of course what is served in this book do not reflect all of that served in Tafsir Al-

Mishbah, but the meaning which placed it in the book already can reduce a bit of the thirst of those who thirst for the guidance of the Qur'an.

Al-Quran dan Maknanya is able to bring meaning, not to mention the translation, on the Qur'an. This book has completed, the books even enhance translation of the Qur'an that have preceded it. Although admitted by the authors, that in turn is expected to present the translation books of 'Al-Qur'an can be present to enhance the Quraysh efforts on this matter. But for this moment, *Al-Quran dan Maknanya* is still a very comprehensive book as a reference translation of a more complete and comprehensive.

Syamil Quran: Word by Word Translation

Along with the rise of the Muslims spirit in Indonesia to learn the language of the Qur'an, today started to develop Al-Qur'an word by word translation. This kind of approach presents the translation of the Qur'an words by words makes it easier for beginners to grasp the meaning of each word in the Qur'an. In line with market demand is quite promising, the latter is not less than 30 publishers vying to present the translation of the Quran word by word translation with a variety of interesting innovative offerings.

One of these works is the Qur'an word by word Translation published by the Syamil Publisher. This Qur'an word by word Translation is actually not new, in pesantren, this approach was so-called *ngapsai kitab kuning*. But as began the revival of the spirit of Islam and reviewing study the Qur'an it then bore the works of translation of the Qur'an word by word.

The efforts to promote understanding of the Qur'an in Indonesia were not carried out only by the government, but also the wider community, including publishers. No fewer than 30 publishers printed Qur'an, translation and the commentary. They were joined in one organization called the Association of Indonesian Publishers Qur'an (APQI). To attract customers and to get people

interested in reading and studying the Qur'an and its contents, publishers raced to innovation and new creations, not only in terms of appearance (layout and its settings), but also the material presented. For example there is included in the Manuscripts of various materials such as translation, vocabulary, nuzul and asbab more reached 15 materials, so-called the reference material. There was also put in the mushaf 7 materials so-called "Seven in One", and many more.

One form of creativity of publisher, was printing the manuscripts of the Qur'an with word by word translation. Each word in a paragraph was cut and given the meaning underneath. In addition, to giving an understanding of the Qur'an pattern is also intended to give the reader understanding of the meaning and significance of every word in the Qur'an, especially for those who do not understand Arabic. This such translation won the hearts of many readers. Since this trend emerged in 2007 until now, no fewer than 10 publishers competed to publish this translation to the particularities of each. It was among the publishers who have sold tens of thousand copies.

For the ordinary people, especially for those who want to explore Arabic through the Qur'an, this translation is a little more considered quite handy. But academically, according to Muchlis Hnafi, this translation model has some scientific problems, in terms of methodology and substance. This translation methodology will be stuck on the 'imposition' translation is literally which is not possible to be done to the text of the Qur'an with the consideration of earlier description. This translation will be hampered by the character of the language of the Qur'an which is very rich and has uniqueness and the uniqueness that is not possessed by other languages. Therefore, when it is done then the problem arises in making meaning. The translation becomes incomprehensible and confusing, even less so stuck in error. Instead of making the reader understand

Arabic vocabulary through the words of the Qur'an, the reader sometimes be confused for an interpreter in many places must avoid literally meaning.

The word *syaikhan kabīran* was separated into *syaikhan-kabīran*, so in the two word by word translation (Sygma and Kalim / Maghfiroh) means "old", or the elderly - "all". *Kabīran* word means "very", because if given real meaning ("Great"), the meaning of which appears "old / old big". Yet anyone knows *kabir* said in Arabic is not the slightest point to the meaning of "very". So among the main problems faced in translating the Qur'an, especially when doing a word, was the number of idiom which is a typical of Arabic. What is meant by idiom here is a construction whose meaning is not the same as the meaning of the combined elements, eg black sheep in the phrase, "in the event, the guards became a goat, and they do not know anything".

Arabic Language Specialist named *ta'ābīr masbūkah* or *mu'addah* or *jāhizah* (prepared by the use in context). When it is translated what textually (letterlijk), so the meaning will be ambiguous and odd, would not even be understood as desired.

G. The Comparative Analysis Among the Three Translation Works of Qur'an

The Diversity of Translation

The diversity of translation of the Quran in Indonesia can be seen from the three works that became the object of this study. This diversity can be seen from the approach, manner of presentation, and the desired segment of readers. In terms of approach was distinctly different from one to another, the Qur'an word by word Translation prepared using harfiyah approach, *Al-Quran dan Terjemahnya*

was drafted largely by *harfiyah* approach, while *Al-Quran dan Maknanya* was more dominant in *tafsiriyah* approach.

The terms were also different in the way of presenting. Al-Quran word by word translation was presented with direct translation pattern on each word in each verse of the Quran. *Quran dan Terjemahnya* generally was placed parallelly next to each paragraph of Al- Qur'an. While *Al-Quran dan Maknanya* laid its translation on the edge of each page, while the original text of Qur'an verses is in the middle of the page without any translation.

While from the reader's point of view, it seemed that Quran word by word Translation was reserved for those who want to know the language of the Qur'an. Unlike the two other works which focused more to be able to grasp the meaning and to understand the messages of the Qur'an, rather than to learn each word of each verse.

The Emergence of Diversity in the translation of verses in the Qur'an, including the three works by this translation occurred because of some aspects. Its diversity may be based on the presentation purposes and tendencies of the author's own.

The background aspects can be categorized into three fundamental things. The first is from the purpose of presenting the work to the readers. *Quran dan Terjemahnya* was clearly structured as a standard work initiated by the Government, the Ministry of Religious Affairs so that the position in translating the Qur'an was also monitored by many members of the team. The differences of interpretation were minimized in such a way using the closest meaning of each verse.

Consequently, the *harfiyah* translation approach must be prioritized even it is difficult to avoid the *tafsiriyah* translation. It was very different from *Al Quran dan Maknanya* that only written by one person and which the goal is to

serve the meaning of the Quran, so the flexibility in displaying the meaning of each verse is more visible and flexible in translation. Meanwhile, the Qur'an word by word translation was obviously motivated by the purpose of introducing the language of the Quran by presenting the meaning of each word. It was transfixed by the word cut, so that it was difficult to avoid the difficulties in understanding the meaning of a verse.

Some Obstacles and Solutions

Each of the three works encountered a particular obstacle in presenting the works which then attempted to overcome with their own way. *Al Quran dan Terjemahnya* had a problem in performing a translation obtain the closest meaning to minimize differences in the interpretation.

This obstacle is solved through keeping back to the *tafsiriyah* translation approach by displaying the explanations contained in the footnotes on such verses. As mentioned above, not less than 1610 footnotes existed in the first version of *Qur'an dan Terjemahnya*. These kinds of constraints were also found in *Qur'an dan Maknanya* although not as serious as that faced by the first translation work. Therefore, the author himself stated that this work was not the work of translation in *harfiyah* sense but it is merely the meaning presentation. This constraint was also solved by using such explanations in brackets and giving the footnote below.

The word by word translation of Quran actually found many obstacles as fixated on cutting word by word. Meanwhile, the structure of the Arabic word is not the same as the structure of sentences in Indonesian as the target language. This has been solved by the publisher displaying the translation of each verse on each page, so that when the readers find it difficult to grasp the meaning of each verse, he can read it in the margin of each page of this work.

CONCLUSION

From the description of the objective conditions of the translation of some verses in Surah Al-Baqarah by the three translation work of the Quran above, it can be concluded as a consequence of developments in the translation of the Quran in the country, among others:

First, the translations of the three works were actually not too much difference. But from the stand point of Ulumul Quran, the three translation work, have different characteristic. *Al Quran dan Terjemahnya* outlined in the part of translation to the closest meaning rather than the distant meaning. The verse which can be translated in *harfiyah* approach would be done in *harfiyah* way, while the verse which can not be translated in *harfiyah* approach then it would be translated in *maknawiyah* way or *tafsiriyah* way. Even when needed, it would be given the footnote as an explanation for the translation. So there were about 1610 footnotes in the *Qur'an dan Terjemahnya* in the first edition and there were 930 footnotes in the revised edition.

Second, the background aspects can be categorized into three fundamental things. The first is from the purpose of presenting the work to the readers. The *Quran and Terjemahnya* was clearly structured as a standard work initiated by the Government, the Ministry of Religious Affairs so that the position in translating the Qur'an was also monitored by many members of the team. The differences of interpretation were minimized in such a way using the closest meaning of each verse. Consequently, the *harfiyah* translation approach must be prioritized even it is difficult to avoid the *tafsiriyah* translation. It was very different from the *Al Quran dan Maknanya* that only written by one person and which the goal is to serve the meaning of the Quran, so the flexibility in

displaying the meaning of each verse is more visible and flexible in translation. Meanwhile, the Qur'an word by word translation was obviously motivated by the purpose of introducing the language of the Quran by presenting the meaning of each word. It was transfixed by the word cut, so that it was difficult to avoid the difficulties in understanding the meaning of a verse.

Third, each of the three works encountered a particular obstacle in presenting the works which then attempted to overcome with their own way. *Al Quran dan Terjemahnya* had a problem in performing a translation obtain the closest meaning to minimize differences in the interpretation.

This obstacle is solved through keeping back to the *tafsiriyah* translation approach by displaying the explanations contained in the footnotes on such verses. As mentioned above, not less than 1610 footnotes existed in the first version of *Qur'an dan Terjemahnya*. These kinds of constraints were also found in *Qur'an dan Maknanya* although not as serious as that faced by the first translation work. Therefore, the author himself stated that this work was not the work of translation in *harfiyah* sense but it is merely the meaning presentation. This constraint was also solved by using such explanations in brackets and giving the footnote below.

The word by word translation of Quran actually found many obstacles as fixated on cutting word by word. Meanwhile, the structure of the Arabic word is not the same as the structure of sentences in Indonesian as the target language. This has been solved by the publisher displaying the translation of each verse on each page, so that when the readers find it difficult to grasp the meaning of each verse, he can read it in the margin of each page of this work.

Meanwhile, those publications do not include the guidelines of learning which served as a guide for them to learn the language of the Quran. Hence, the recommendation of this study is that the publisher should put the practical

guidance for readers to introduce the basics of the Arabic language structure, to help them in solving the difficulties of the readers who generally do not understand the characteristic of the Arabic language which is the language of the holy book. The Researcher has done this effort by publishing a practical method of studying the language of the Quran, *Smart Mehtod Bilqalam: Belajar Bahasa Al Qur'an Sembilan Jam*, which the goal is to prepare the readers with the basic Arabic structure to understand the meaning of the verses of the Quran.

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