AQWAL Journal of Qur'an and Hadis Studies | Vol. 2 No. 2 2021

# Intercultural Interpretation: The Study of the Qur'an in Translation of the Islamic University of Indonesia 2020 Edition

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**Abstract**

This study examines the translation of the Quran by H. Zaini Dahlan edited by KH. Ahmad Bahauddin Noersalim, published by UII Press Yogyakarta 2020. This qualitative type of research uses a literature research design with a multidisciplinary approach; translation theory, language logic, language structure, and socio-linguistic space. This study found six (6) main points: first, the problematic problem of translating the UII version of the Quran, second, meaningful translation, third, the use of language logic, fourth, the influence of Arabic syntax, fifth, the creation of space, character and reader hierarchy, and sixth, originality and local cultural wisdom.

***Keywords****: Qur'anic Interpretation; Multidisciplinary;UII Qur'anic Translation.*

## INTRODUCTION

The translation of the Koran into the local language is part of a historical intellectual journey. In the archipelago, at the time of Sri Susuhan Pakubuwono IX (1861-1893), Madrasah Manba'ul Ulum which was supported by the palace had teaching materials in the form of a translated al-Quran. The manuscript of the translation of the Koran into the Pegon script is still available in the library of the Great Mosque of Surakarta. The language used is Javanese Ngoko, with the Tafsiriah-Ma'nawiah translation model. Islah Gusmian said that this is evidence of the intense relationship between Islam and the palace, as well as the palace's active involvement in the development of Islamic education.[1]

In the 20th and 21st centuries, there are many local commentators from Indonesia who have produced works of interpretation, each with various characteristics. We find there a typical Sundanese interpretation of the Koran, if we

[1] Islah Gusmian, "Karakteristik Naskah Terjemahan Al-Quran Pegon Koleksi Perpustakaan Masjid Agung Surakarta," *Suhuf*, Vol. 5, No. 2, 2012: 51-71.

classify it based on ethnicity. Since the first entry of Islam to the Sundanese level, the development of interpretation has developed, since the 17th century AD, and grew rapidly in the 20th century. Among the experts on interpretation from Sunda, among others, Haji Hasan Mustofa, Muhammad Kurdi A. Hasan, and KH. Ahmad Sanusi.[2] In other words, apart from Javanese cultural interpretations, there are other non-Javanese interpretations.

Because of the massive intellectual development in the area of interpretation of the Koran, in 2019, H. Nadirsyah Hosen, Ph.D., introduced *Tafsir al-Quran on Social Media*. Here, Gus Nadir examines the development of the meaning of the Koran and explores the secrets of holy verses that have sprung up in the era of social media.[3] This shows that the development of discourse on the interpretation of the Koran is massive on the Indonesian academic stage. Among the many products of interpretation, the translation of the Koran by H. Zaini Dahlan which was corrected by KH. Ahmad Bahauddin Noersalim al-Hafidz is very unique. Not only in terms of translation, but also the contribution of the discourse that is built through the translation work.

Research on translations of the Koran published by educational institutions such as the Indonesian Islamic University (UII), Yogyakarta, has not been widely carried out. This research is expected to contribute ideas in the field of the study of the interpretation of the Quran, including suggestions and criticisms of the UII version of the translation product.

This research is a qualitative research with library research design. Qualitative research is research that seeks to express and describe in a narrative way the activities carried out and the impact of the actions taken on life.[4] In this context, the researcher tries to describe in a narrative way the translation of the Koran by H. Zaini Dahlan with the corrections team involving Ahmad Bahauddin Noersalim al-Hafidz, as well

[2] Ulvah Nur'aeni, *Sosiologi Tafsir: Kritik Fenomena Bid'ah dalam Tafsir Tamshiyyah al-Muslimin Karya KH. Ahmad Sanusi*, (Jakarta: Publica Institute, 2020), p. 126

[3] H. Nadirsyah Hosen, *Tafsir Al-Quran di Medsos: Mengkaji Makna dan Rahasia Ayat Suci pada Era Media Sosial*, (Yogyakarta: Penerbit Bentang, 2019).

[4] Albi Anggito dan Johan Setiawan, *Metodologi Penelitian Kualitatif* (Sukabumi: Jejak, 2018), p. 7

as revealing the impact of the translation work which was later published by UII Press Yogyakarta 2020.

While the design of the literature study in question is an effort to obtain similar research information, deepen theoretical studies or deepen methodologies, by utilizing library sources to obtain research data.[5] In this context, researchers are trying to study the translation of the Koran version of the Islamic University of Indonesia Yogyakarta, 2020, to sharpen theoretical and methodological studies related to the translation of the Quran. The various sources used to sharpen and deepen the study were taken from various published literature, be it journals, books, academic manuscripts, and others.

To deepen and sharpen the study, the researchers chose to use a multidisciplinary approach which was considered feasible to use. A multidisciplinary approach is an approach that seeks many disciplines of science to examine the same problem. One of these multidisciplinary research models is a pure multidisciplinary model, in which each discipline seems to stand alone with its own theories and methods. The other model is called applied multidisciplinary, i.e. one discipline occupies a dominant position. The multidisciplinary model used in this study is the second model, which is applied.[6]

Some of the disciplines used in this research include: the discipline of interpretation, linguistic logic, linguistic structuralism, linguistic sociology, and the theory of local culture. These various disciplines are used simultaneously to approach the object of research material, namely the UII version of the Koran translation, which was translated by H. Zaini Dahlan and corrected by Bahauddin Noersalim (Gus Baha').

## DISCUSSION

### Problems with the UII version of the Al-Quran Translation

Muchlis M. Hanafi said that the translation of the Koran was only an interpretation in a simple form. Therefore, a literal or word for word translation is not

[5] Mestika Zed, *Metode Penelitian Kepustakaan,* (Jakarat: Yayasan Obor Indonesia, 2014), p. 1-2

[6] Ratna, Nyoman Kuntha, *Antropologi Sastra: Peranan Unsur-unsur Kebudayaan dalam Proses Kreatif,* (Yogyakarta: Pustaka Pelajar, 2011), p. 225.

fully possible. The diversity of translations is commonplace, so the wisest step is to tolerate or appreciate differences which are sunnatullah itself. Hanafi added that the Ministry of Religion's translation of the Koran is an example of a translation that uses two approaches at once; literal and interpretive. However, MoRA's translation tends to be literal and therefore prone to misunderstandings.[7]

The UII version of the Quran translation also has differences with the translation of the Qur'an version of the Ministry of Religion of the Republic of Indonesia. For example, in translating verse 1 of Surah al-Fatihah, the Tafsir of the Ministry of Religion wrote it as follows:

بسم الله الرحمن الرحيم

Meaning: "In the name of Allah, the Most Gracious, the Most Merciful."

While the UII version of the translation of the Qur'an wrote the following translation:

"In the name of Allah, Most Gracious, Most Merciful."[8]

Based on the view of Muchlis M. Hanafi above, even word for word translation cannot be done completely. This is evident in online translation products from the Ministry of Religion and translations published by UII Press. The Ministry of Religion's translation products can be classified as literal translations, while UII Press's translation products are interpreted as interpretative translations.

Secara harfiah, Kemenag menggunakan lima (5) kosa kata dari Bahasa Indonesia untuk menerjemahkan lima (5) kosa kata dari Bahasa Arab; a) "*dengan"* untuk huruf (ب), b) "*nama"* untuk (اسم), c) "*Allah"* untuk (الله), d) "*Yang Maha Pengasih"* untuk (الرحمن) , dan e) "*Yang Maha Penyayang"* untuk (الرحيم). Sementara secara tafsiriah, terjemahan versi UII Press menyuguhkan dua kosa kata Bahasa Indonesia untuk menafsiri gramatika Bahasa Arab, yakni: 1) menyebut, dan 2) lagi.

Literally, MoRA (Kemenag) uses five (5) vocabularies from Indonesian to translate five (5) vocabularies from Arabic; a) "with" for the letter (ب), b) "name" for

[7] Muchlis M. Hanafi, "Problematika Terjemahan Al-Quran: Studi pada Beberapa Penerbitan Al-Quran dan Kasus Kontemporer,"*Suhuf,* Vol. 2, No. 2, 2011: 169-195.

[8] https://quran.kemenag.go.id/, diakses 8 November 2020.

(اسم), c) "Allah" for (الله), d) "The Most Merciful" for (الرحمن) , and e) "The Most Merciful " for (الرحيم). Meanwhile interpretatively, the translation of the UII Press version presents two Indonesian vocabularies to interpret Arabic grammar, namely: 1) mentioning, and 2) again.

Two Indonesian vocabularies (mentioned and again) are the result of interpretations by the publisher UII Press, which can also be justified according to the views of commentators in general. For example, Imam Makki bin Abi Talib al-Qurtubi narrated that at first the Prophet Muhammad always used the words "*Bismika Allahumma*", especially when he was writing his letters. After the verse that reads: "*Bismilhi Majreha*" the Prophet also wrote using "bismillah". After the revelation of the verse: *"Ud'ullaha awid'urrahmana"* then the Prophet SAW wrote waiting for *"Bismillahirrahmanirrahim*". In other words, the addition of the vocabulary "mention" is very contextual with Asbabun Nuzul or the historicity of the verses of the Qur'an.

Likewise, when the translation of the UII Press version adds the vocabulary "again", which incidentally is not contained in the MoRA (Kemenag) version of the interpretation product, it can also be justified interpretatively. The word "again" has one meaning with the word "and", which according to Nahwu science is called following the rules of the concept of *'athaf ma'thuf*. In terms of the letter 'Athaf it is said, understanding the Koran can be done from the perspective of the letter 'Athaf. Namely, the letters used to connect two or more sentences, which have similarities in terms of form.[9]

Thus, the UII Press version of the translation of the Koran considers the nature of ar-Rahman and the nature of ar-Rahim as both attributes of God, so it is necessary to add the vocabulary "again" to connect the two attributes. From there, it can be understood what Muchlis M. Hanafi meant, that the literal translation of the Ministry of Religion's version was misunderstood. By removing the word "again" between ar-Rahman and ar-Rahim, it can be interpreted that ar-Rahman and ar-Rahim are the same. Or, the word ar-Rahim is another translation of ar-Rahman.

[9] Ahmad Husnul Hakim, *Kaidah Tafsir Berbasis Terapan*, (Depok: Yayasan Elsiq Tabrok ar-Rahman, 2019), p. 33-34.

**Translation of the Meaning of the Qur'an UII version**

Egi Sukma Baihaki cites the views of many scholars regarding various translations of the Koran, including: first, literal and interpretive translation. One of the scholars who hold to such a division is Ali Shabuni and Al-Zahabi. Second, literal translation, interpretation and meaning. The figures who are guided by this division include Manna al-Qaththan. Third, translation in lafdziah bi al-mitsl, lafdziah bi ghairi al-mitsl, exegesis, and al-ma'ani.[10]

Nasrullah Nurdi added similar information that the 2002 Indonesian Ministry of Religion version of the Koran translation followed the pattern of literal and interpretive translation. When dealing with verses that may be translated literally, the pattern is applied. If not, then the interpretive translation pattern is used. According to Nurdin, ash-Syathibi, al-Maraghi and Ibn Qutaibah are mufassir figures who apply these two patterns. In Indonesia, figures such as A. Hassan with his commentary *al-Furqan Tafsir al-Quran*, T.M. Hasbi as-Shiddiqi with *Tafsir al-Bayan*, and M. Quraish Shihab with the Al-Qur'an dan Maknanya, they also apply a literal-tafsiriah interpretation pattern.[11]

The translation of the Quran version of UII Press and the Ministry of Religion of the Republic of Indonesia is not only different from a literal-interpretive point of view, but also in terms of its meaning. In the Big Indonesian Dictionary (KBBI) it is stated: compassionate [n] someone who loves, loves to be merciful, generous. Example: God is Most Gracious and Merciful. Likewise the meaning of the word generous [n] people who like to give; a person who is not stingy; generous person.[12] There, the KBBI defines "compassionate" as "generous".

The difference between the Ministry of Religion which prefers the "Compassionate" diction and UII Press's preference for the "Generous" diction is a small example of meaningful interpretation. This is a fundamental matter, because it

[10] Egi Sukma Baihaki, "Penerjemahan al-Quran: Proses Penerjemahan al-Quran di Indonesia," *Jurnal Ushuluddin,* Vol. 25, No. 1, 2017: 44-53.

[11] Nasrullah Nurdin, "Terorisme dan Teks Keagamaan: Studi Komparatif atas Terjemahanal-Quran Kemenag RI dan Terjemah Tafsiriyah MMI," *Tesis,* Univeristas Islam Negeri Syarif Hidayatullah, Jakarta, 2016.

[12] https://kbbi-web-id.cdn.ampproject.org/, diakses 8 November 2020.

does not happen just once. For example, when interpreting verse 4, the Ministry of Religion's translation reads:

مٰلِكِ يَوْمِ الدِّيْنِ

Meaning: "Owner of the Day of Judgment."

Meanwhile, the translation of the Qur'an by H. Zaini Dahlan, which was corrected by KH. Ahmad Bahauddin Noersalim reads: "Sole Sovereign on the Day of Judgment."

The choice of diction between "owner" in the Ministry of Religion's version and "ruler" in the UII Press version is very different. According to KBBI, the owner [n] who owns; the owner: it is he who becomes - the garden. While the word "ruler": the person who controls; people in power (to organize things, to govern, and so on); 2) power holders.[13] Up to this point, H. Zaini Dahlan's interpretive approach to the translation of the Koran uses power-politics theory. Meanwhile, the meaning of the Ministry of Religion's translation approach tends to be limited to the theory of property rights.

By referring to Ath-Thabari's view in Ath-Thabari's Tafsir, the difference between the Ministry of Religion version and the UII version is equally acceptable. However, if you read the letter Mim on the word Malik with a long vowel (*mad*), then the meaning of the Ministry of Religion's version is much more accepted. Because the words *Malik* (long) and *Malik* (short) have different meanings. *Malik* (Owner) is taken from the word *al-Milk* (Ownership), while *Malik* (Ruler) is derived from the word *al-Mulk* (power). The way of reading long/mad on the word Malik comes from the history of Abu Kuraib, from Uthman bin Sa'id, from Basyar bin Umarah, from Abu Rawq, from ad-Dhahhak, from Abdullah bin Abbas ra. While the way of reading short on the word Malik comes from the history of Ja'far.[14]

If we refer to the Arabic text used in the UII version of the translation of the Qur'an, we find the writing of *Mālik* instead of *Malik*; long reading (mad). Thus, the meaning chosen by H Zaini Dahlan and his corrector KH. Ahmad Bahauddin

[13] "milik" dan "kuasa", dalam https://kbbi.web.id/, diakses 9 November 2020.
[14] http://quran.ksu.edu.sa/tafseer/tabary/sura1-aya4.html, diakses 9 November 2020.

Noersalim in his translation is the Owner, not the Ruler. This shows the use of the meaning of the method, not just literal-interpretation.

**Use of Language Logic in the UII version of the Al-Quran Translation**

The UII version of the translation of the Quran has another character, namely the dominant use of logic of language. In the translation of the Quran, the use of language logic often occurs, as in Rizqa Ahmadi's research which raised the case of Ustad Muhammad Thalib's translation of the Quran. Rizqa Ahmad found the dominant use of language logic in the translation of the Quran.

Rizqa Ahmadi added that Muhammad Talib himself acknowledged the use of language logic in his translation activities of the Koran. That logic is needed so as not to produce a wrong translation. For example, when correcting the translation of the Ministry of Religion regarding the feelings of Prophet Musa's mother when she carried baby Moses into the river, Ustad Muhammad Talib said that it was impossible for Musa's mother to have regrets and worries for what she had done. Because, the mother did it on the orders of Allah swt. Another example of the application of logic is when Allah ordered the angels to prostrate to Adam, then the angels prostrate except for the devil. This is a mistranslation because it gives the impression that Satan is part of an angel. The correct translation is that the command was passed on to the angels and the jinn. Then the Devil of the Jin faction refused the order.[15]

We can see the use of language logic in the translation of the UII version from the comparison results with the Indonesian Ministry of Religion version. In the translation of the Ministry of Religion's version it is written:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

Meaning: "Show us the straight path."

While in the UII version it is written: "Show us the right way."

In the Arabic-Indonesian dictionary, the word "al-mustaqim (الْمُسْتَقِيْمَ)" means "straight", which is literally closer to the translation of the Ministry of Religion

[15] Rizqa Ahmadi, "Model Terjemahan Al-Quran Tafsiriyah Ustad Muhammad Thalib," *Jurnal CMES,* Vol. 7, No. 1, 2015: 57-67.

version than the UII version.[16] However, the UII version of the Koran translation by H. Zaini Dahlan which was later corrected by KH. Ahmad Bahauddin Noersalim, abandons this literal translation and prefers to use language logic. The straight path is not necessarily the right path, nor is the right path necessarily the straight path. Because, a straight path means a path that is not crooked towards a certain goal. While the right path may be a straight path or a curvy path, but still in the right direction and destination.

The straight path describes a path that is unimpeded. In fact, in an authentic hadith narrated by Imam Muslim, the Messenger of Allah said: "Paradise is filled with hardships, and hell is filled with pleasures of lust," (HR. Muslim).[17] Thus, changing the "straight" translation of the Ministry of Religion's version to the "correct" version of the UII can only be understood logically by language, coupled with the support of sufficient religious references.

The translation of al-mustaqim into "true" opens awareness that to reach the truth does not have to be free from challenges and obstacles. It is very possible that the winding road is the right way. This has been said by Allah swt in another verse: *"It is obligatory for you to fight. That's hard for you. And you may hate something but it is good for you. And maybe you like something but it's bad for you. Allah knows and you do not know,*" (Surah Al-Baqarah: 216).

Furthermore, a hadith narrated by Husayn bin Abdurrahman, the Messenger of Allah said: "The world is a place of severe testing. If one of you sees ease, then deny it!" (Narrated by Ibn Abid Dunya).[18] Thus, the logic of the language used in the UII version of the Koran is very thick.

**The Effect of Arabic Structure on UII Version of Al-Quran Translation**

Yayan Nurbayan said that even the literal translation of the verses of the Quran still do not fully follow the same syntactic pattern in the source, the Arabic language of the Quran. This is because the Indonesian syntax is different from the

[16] "الْمُسْتَقِيْمَ" dalam https://www.almaany.com/id/dict/ar-id/, diakses 9 November 2020.

[17] Muhammad bin Ahmad al-Qurthubi, *Ad-Tadzkirah bi Ahwal al-Mauta wa Umur al-Akhiroh*, (Riyadh: 1425 H.), p. 800

[18] Ibnu Abi Dunnya, *Mawsu'ah Rasail Ibnu Abi Dunnya,* (Beirut: Muassasah al-Kutub al-Tsaqafah, 1993), p. 179.

Arabic syntax. The basic reason is that the way Arabic and Indonesian grammarians work is different from each other. However, it is still possible to trace literal similarities. According to Nurbayan, a study must be carried out on the word order or sequence pattern which is an element of Arabic and Indonesian.[19]

When viewed from the syntactic aspect, the Indonesian translation of the UII version is close to the Arabic syntax. Syntax is the rules that express the interrelationships between symbols. It usually deals with purely formal rules, which are also characteristic of formal science. In the translation of verse 1 of Surah al-Fatihah, when translating the phrase *bismillahirrahmanirrahim*, one sentence letter (*ba')* and four sentences isim (*Ism, Allah, ar-Rahman, ar-Rahim*) are already represented in the UII version of the translation of the Quran, namely by the four words "with", "name", "Allah," "Most Gracious," and "Most Merciful."

Syntactic representation occurs repeatedly, for example in verse 2 of the letter al-Fatihah, two sentences of the letter *'Al'* which designate ma'rifat, one letter of Jarr, and four letters of Isim (*hamd, Allah, rabb, 'alamin*) are represented in the translation of al- UII's version of the Quran, with "everything" and "universe" representing the two letters of al ma'rifat; "for" which represents the letter Jarr, and "praise", "Allah", "God", "nature" which represents the four letters of Isim. The same thing also happens in verse 3, where the translations "The Most Gracious" and "The Most Merciful" represent the words "*Ar-Rahman*" and "*Ar-Rahim*". In verse 4 too, the words "Single Ruler" and "Day of Judgment" represent "*Malik*" and "*Yawmiddin*". Next, the translation of verse 5, "only to You", "we worship," and "we ask" represents "*iyyaka*", "*na'budu*", and "*nasta'in*".

According to the examples above, the syntactic tools in Indonesian are equivalent to the Arabic language of the Koran. There are four kinds of syntactic tools in Indonesian: word order, word form, intonation and task words. In terms of word order, for example, a sentence is said to be in the right order if it meets grammatical standards, is unambiguous, and is appropriate to pronounce. If these three aspects are

[19] Yayan Nurbayan, "Pengaruh Struktur Bahasa Arab terhadap Bahasa Indonesia dalam Terjemah Al-Quran," *Arabiyat: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban*, Vol. 1, No. 1, 2014: 21-28.

met (grammatical, clarity, and appropriateness) then the syntactic order has been fulfilled.[20]

The translation of the UII Press version does not only follow the rules of Indonesian syntax, even in the case of the translation of verse 1 of Surah al-Fatihah, translators H. Zaini Dahlan and KH. Ahmad Bahauddin Noersalim wants to perfect his meaning and eliminate ambiguity. For this reason, the UII Press version is different from the Ministry of Religion version. Herein lies the problem of translating the UII Press version, namely there is an effort to eliminate ambiguity in order to pursue the interests of Indonesian syntax. If the Ministry of Religion's translation only mentions: "in the name of Allah, the Most Gracious, Most Merciful" then the UII version's translation becomes "by [mentioning] the name of Allah the Most Gracious [again] the Most Merciful." Thus, the affixation of the two words "mention" and "again" is an attempt to eliminate ambiguity, in order to achieve a complete syntactic condition. Namely, the loss of ambiguity.

**Space, Character and Hierarchy of Readers of the UII Version of Al-Quran Translation**

By seeing the efforts of the UII version of the translator of the Koran to eliminate the ambiguity of the translation of the Quran, this work in the end creates its own space, character and hierarchy of readers. After conducting a long study of socio-interpretation, Islah Gusmian came to the conclusion that in writing interpretations in the archipelago, the role of socio-cultural background greatly influences the creation of a reader hierarchy and the importance of socializing the content of the holy book al-Quran. These two dimensions are intertwined with each other. The diversity of characters and languages chosen by the translators creates special reading spaces, even being able to show the different characters and hierarchies of the readers.[21]

For example, in translating verse 7 of surah al-Fatihah, the Indonesian Ministry of Religion's version of the Koran translation wrote: *"(namely) the way of those whom You have bestowed favors upon them; not (the way) of those who are angry, and not (the way) of those who have gone astray*." There are twenty-three (23)

[20] Tutik Wahyuni, *Sintaksis Bahasa Indonesia: Pendekatan Kontekstual,* (Klaten: Lekeisha, 2020), p. 20-21

[21] Islah Gusmina, "Bahasa dan Aksara Tafsir al-Quran di Indonesia: dari Tradisi, Hierarki hingga Kepentingan Pembaca," *Jurnal Tsaqafah,* Vol. 6, No. 1, 2010: 1-21.

words in the Indonesian Ministry of Religion's version of the translation. Meanwhile in the UII Press version by H. Zaini Dahlan it is stated this way: "*the path of those whom You have bestowed favors, not the path of those whom You have angered, nor the path of those who have gone astray*." There are nineteen (19) words, or four words more sparingly.

When calculating the repetition aspect, the translation of the Ministry of Religion version and the UII version both repeat the word "road" 3 times, "they" 3 times in the UII version and 2 times in the Ministry of Religion version, "You" 2 times in the UII version and 1 times in the MoRA version. In addition, the Ministry of Religion's translation uses the passive sentence: "*not (the way) of those who are angry with you*", while the UII version uses the active sentence: "*it is not the way of those who are angry with you"*. So the Ministry of Religion version does not need to mention the subject, while the UII version presents the culprit subject.

Syntactically, the ambiguity in the sentence that is built is reduced. However, in terms of word representation, many vocabularies in the Indonesian translation do not represent any symbols in Arabic. This is what Muchlis M. Hanafi means about the translation problem, although Hanafi himself recommends that readers tolerate such problems.

The problem of translation referred to by Muchlis M. Hanafi in order to pursue the need to fulfill the syntactic requirements as intended by Yayan Nurbayan, is actually a procondition to create a separate reading space. The UII Press version of the translation of the Quran is an attempt by Zaini Dahlan and Ahmad Bahauddin Noersalim to create a space for readers to bring their own unique characteristics. Meanwhile, in terms of the translation process as intellectual work, what was presented by the UII Press version did not contribute more than what was already there. However, when viewed from the concept of creating a reading room, its own character and hierarchy, the presence of the UII Press version of the translation of the Quran is more acceptable.

In Arabic, verse 7 of surah al-Fatihah only consists of seven (7) Isim sentences, namely: *shirat, alladzina, Ta', Him, al-Maghdhub, Him, Dhallin*; one (1) fi'il sentence, namely an'am; and five (5) letter sentences, namely *'ala, ghair, 'ala, wa,*

*la*. In total there are 13 words in Arabic. While in the translated version, there are 19 words to represent it. So, there are six (6) additional words, which are presented to eliminate syntactic ambiguity on the one hand, but as a translation problem on the other. The reality of this kind of translation will not be understood except by professional readers.

On the other hand, the lay reader is unlikely to find representatives of the words "The Way", "You", which are repeated three times. For example, the word "You" in the translated version is a language game logic used by translators to provide more specific explanations, so that readers can understand more easily and do not clash with ambiguity. In other words, the path of wrath is the way that is wrathful by Allah, as the word "you" refers to. This is where the translator's subjectivity lies,[22] and because of that, the MoRA version of the translation is different from the UII Press version.

**Local Wisdom and Culture in the UII version of the Al-Quran Translation**

Jajang A. Rohmana said that local interpretations cannot be ignored when discussing the translation of the Quran. The significance of local translation reflects the continuity of the network of Islamic traditions as well as the expression of linguistic creativity that shows the relevance between Islam and the basic needs of society.[23] Whatever the contribution of the UII Press version of the translation of the Quran, it cannot be ignored, because it reflects the originality of the author or publisher.

The originality of the author or the uniqueness of the translation is an important matter, as well as being needed in the context of enriching linguistic study materials in general and the study of the interpretation of the Koran in particular. In a poetry reading stage, the poet Maudra Kiyai D. Zawawi Imran criticized the translation model of the Koran which was too literal so that it lost the poetic aspect of the Koran literature. Because the Koran for him is full of literary statements. Meanwhile, translators are only able to capture the meaning of words, not their

[22] Muhammad Husni, "Penerjemahan dan Penafsiran Al-Quran: Antara Teori dan Kenyataan," *Vicratina: Jurnal Pendidikan Islam,* Vol. 2, No. 1, 2017: 1-9.

[23] Jajang A. Rohmana, "Memahami Al-Quran dengan Kearifan Lokal: Nuansa Budaya Sunda dalam Tafsir al-Quran Berbahasa Sunda," *Journal of Quran and Hadits Studies,* Vol. 3, No. 1, 2014: 79-99.

linguistic beauty and aesthetics. Translators who are able to produce the beauty of the words of the Koran, the results of the translation will be in the form of beauty.[24]

Expression of linguistic creativity presented by the translation of the Quran by H. Zaini Dahlan, edited by KH. Ahmad Bahauddin Noersalim, and published by UII Press Yogyakarta 2020, does not differ too much from what has been published by the Indonesian Ministry of Religion. In some parts of the verse, the translation of the UII version is syntactically denser, but in other parts of the verse it is longer, due to the addition of new words as a result of the interpretative-meaningful translation process. Meanwhile, the aspect of beauty offered by the translation of this UII version is when translating the word *Mālik* into "Sole Ruler", which should be "Owner". Because, the word Malik is a derivation of *al-Milk*, which means Ownership, not from *al-Mulk* which means Power. While the UII Press version takes the meaning of *al-Mulk*.

By replacing the word "Owner" with the word "Sole Ruler", the translation of the UII version has attempted to present a picture of life on the Day of Judgment later being under the control of the power of Allah swt. There is no power or ruler other than Allah swt. This kind of description can only be understood from the translation of the UII Press version. Meanwhile, the picture obtained from the translation of the Indonesian Ministry of Religion's version is that Allah is only the owner or possessor of one particular dimension, namely the Hereafter. Meanwhile, the Ministry of Religion of the Republic of Indonesia did not talk about the rulers or parties in power in the Hereafter. Two different approaches (possession and power) make the translation of the UII Press version seem to offer an aesthetic-imaginative novelty.

## CONCLUSION

As an intellectual work, the translation of the Quran by H. Zaini Dahlan, which was recited by KH. Ahmad Bahauddin Noersalim, deserves high appreciation. However, his presence also strengthened the problem of translating the Koran at the academic desk. The argumentative freedom of translation experts presents many models of translation in the midst of the public. The variety of translations comes from the different methodologies, starting from the interpretation of literal,

[24] "D Zawawi Imron Terjemahkan Al-Quran Surah At-Tariq (Ayat 1-7)," dalam https://youtube.be/sEDujLjAueo, diakses 10 November 2020.

interpretive, or even literal models. Each translation model contains its own language logic.

Another thing is the presence of various translations of the Quran which becomes a dialectical field between the syntax of Arabic and Indonesian, where Arabic as the source language tends to influence the writing of Indonesian as the target language. The effect is that readers who come from the socio-cultural background of the archipelago will be influenced by the syntax of the Arabic language. Even when translators face difficulties in translating Arabic syntax into Indonesian syntax, meaningful translation is the solution.

In the social realm itself, the diversity of translation models creates a distinctive reading space. For lay people, a clearer and unambiguous translation is much more helpful in understanding the Quran, and ordinary people do not question the extent to which the translation results are far from the syntax of the Quran itself. However, among academics and professionals, often the beauty of the Arabic language of the Quran cannot be translated, especially by looking at the diversity of translation results that make the meaning move away from the root of the language of the Quran.

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