

RESPONSE TO THE MINISTRY OF RELIGIOUS AFFAIRS' QUR 'ANIC TRANSLATIONS: A Case Study of The Emergence of UII Qur'anic Translations

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Abstract

Studies in Qur'an translation projects today focus on translation projects by government institutions and individuals, even though non-government institutions also contribute to Qur'an translation projects in Indonesia. This article discusses the production of the translation of the Qur'an by the Islamic University of Indonesia (UII), namely "Al-Qur'an Karim and its Meaning Translation" as a response to the translation of the Qur'an by the Ministry of Religious Affairs. This article focuses on the reasons for the translation of the Qur'an by UII and the relationship between its formation and the translation of MoRA. This article also seeks to examine the extent of changes in the shift between the translation of the Qur'an of MoRA and UII. This research is a literature study based on library data related to the object of this study. Technically, the limited availability of the Qur'an from the Ministry of Religious Affairs gives rise to the translation of the UII Qur'an. On the other hand, the UII translation was born as a more scientific, scientific, and multipurpose translation in response to verses that seemed to be masculine and discriminatory bias in the translation of MoRA which was translated *harfiyah*. The shift in differences between the Ministry of Religion Translation and UII Translation lies in the use of *tafsiriyah* UII translation methods and their reference sources which involve the use of literature on the essence of scientific polemics, resulting in differences in the results of translation.

Meanwhile, in terms of publication format, layout, text writing standards, and translation structure, it can be said that UII translations follow the standards of MoRa in contemporary editions.

Keywords: Translation, MoRa, Islamic University of Indonesia.

Abstrak

Studi tentang proyek penerjemahan Al-Qur'an saat ini sebagian besar berfokus pada proyek yang dilakukan oleh individu dan institusi pemerintah, meskipun terdapat juga institusi non-pemerintah yang berkontribusi terhadap proyek ini di Indonesia. Dalam artikel ini, kami berbicara tentang penerjemahan Al-Qur'an oleh Universitas Islam Indonesia (UII), "Al-Qur'an Karim dan Terjemahan Artinya", sebagai tanggapan atas terjemahan Al-Qur'an yang dilakukan oleh Kementerian Agama. Kami berfokus pada alasan mengapa UII melakukannya dan bagaimana keterkaitan antara pembentukannya dan penerjemahan Kemenag. Kami juga mencoba mengetahui seberapa besar perubahan yang terjadi antara terjemahan Al-Qur'an Kemenag dan UII. Penelitian ini merupakan penelitian kepustakaan yang berpijak pada data-data pustaka yang berkaitan dengan objek kajian ini. Secara teknis, terbatasnya ketersediaan Al-Qur'an dari Kementerian Agama memunculkan adanya penerjemahan Al-Qur'an UII. Di sisi lain, terjemah UII lahir sebagai terjemahan yang lebih saintifik, ilmiah dan multi guna dalam merenspons ayat-ayat yang terkesan bias maskulin dan diskriminatif pada terjemah Kemenag yang diterjemahkan secara harfiyah. Adapun pergeseran perbedaan antara Terjemah Kemenag dan Terjemah UII terletak pada penggunaan metode penerjemahan UII yang tafsiriah dan sumber rujukannya yang melibatkan penggunaan literatur mengenai intisari polemik ilmiah sehingga mengakibatkan terjadinya perbedaan pada hasil penerjemahan. Sedangkan pada aspek format publikasi, tata letak, standar penulisan teks, dan struktur terjemah, dapat dikatakan bahwa terjemah UII mengikuti standar dari Kemenag pada edisi yang sezamannya.

Kata Kunci: Penerjemahan, Kemenag, Universitas Islam Indonesia.

Introduction

Academic discourse acknowledges that the influence of interest pervades all translations, including the translation of the Qur'an. Translators are actors who bear and are highly committed to advancing and strengthening individual political and collective

identities.¹ In line with that, Anthony Appiah said that the purpose of translation work is to create new texts that are meaningful to a certain community.² The use of additional resources that bring the translation work closer to the goal of influencing readers in the target community determines how meaning is presented in the work.³ In this case, government institutions and individuals were the main subjects of previous scientific research, on the other hand, non-government institutions in Indonesia also contributed to the translation of the Qur'an. The author plans to take advantage of this opportunity by looking for a translation of the Qur'an from an academic institution.⁴

According to Johanna Pink's research, all translations—including translations into Indonesian—often deliberately view themselves as exegetical attempts to remove uncertainty. This is because translation is more than just a language and writing cannot stand alone. Pink underlined that translators have dogmatic tendencies and they are closely related to exegetical issues, whether they work alone or in groups.⁵ In light of what Appiah and Pink said earlier, this article will review the translation of the Qur'an carried out by the Islamic University of Indonesia (UII), a higher education institution with an Islamic foundation in Indonesia, and highlight how it responds to the translation of the text of the Ministry of

¹ Ahmad Najib Burhani, "The Case of the Ahmadiyya," *Journal of Islamic Studies* Vol. 53, N (2015).

² Anthony Appiah, "Thick Translation," *Callaloo* Vol. 16, N (1993), 816.

³ Ziad Elmarsafy, "Translation of the Qur'an: Western Languages," in *The Oxford Handbook of Qur'anic Studies*, ed. Mustafa Shah (Amerika: Oxford University Press, 2020), 549.

⁴ Rino Riyaldi et al., "Pentafsiran Al-Quran Dalam Bidang Akidah Menurut Dawam Rahardjo," *Advances in Humanities and Contemporary Studies* 2, no. 10 (2021): 77–87, <https://penerbit.uthm.edu.my/periodicals/index.php/ahcs/article/view/1738%0Ahttps://penerbit.uthm.edu.my/periodicals/index.php/ahcs/article/download/1738/793%0Ahttps://publisher.uthm.edu.my/periodicals/index.php/ahcs>.

⁵ Johanna Pink, "'Literal Meaning' or 'Correct Aqida'? The Reflection of Theological Controversy in Indonesian Qur'an Translation," *Journal of Qur'anic Studies* 17.3 (2015): 114.

Religious Affairs.⁶ Given that UII decided -since the 1990-1991 school year - its students had a translation of the Qur'an issued by the Ministry of Religion, which would be used by UII residents as a guideline and basic study material. However, in a further development, UII took the initiative to translate the Qur'an and print it in the 1997-1998 school year led by Zaini Dahlan.⁷

This is interesting because the Ministry of Religion's translation of the Qur'an was widely used before UII decided to translate and publish it. According to Moch. Nur Ichwan, the most famous translation to be released in Indonesia is the Ministry of Religion's translation of the Qur'an.⁸ The Qur'an was published as many as 1,404,000 copies by MoRA in 1980-1981 and 3,729,250 copies in 1984-1985.⁹ Furthermore, permission to publish official translations has been granted by the Ministry of Religion to several private publishers, including Thoha Putera (Semarang), Bina Aksara (Jakarta), and Islamic groups including NU, Muhammadiyah, and Al-Irsyad.¹⁰ However, UII took the initiative to make and publish its

⁶MoRA —formerly known as MoRA— was renamed based on Presidential Regulation Number 47 of 2009 concerning the Establishment and Organization of State Ministries and Regulation of the Minister of Religious Affairs Number 1 of 2010 concerning the Amendment of the Appointment of the Ministry of Religious Affairs to the Ministry of Religious Affairs. In this article hereinafter referred to as MoRA. “Sejarah Kementerian Agama,” Kantor Kementerian Agama Kota Jakarta Pusat, n.d.

⁷Fitriatus Shalihah, “Islamisasi Sains Dan Ilmuwan: Studi Tentang Qur'an Karim Dan Terjemahan Artinya” (UIN Sunan Kalijaga Yogyakarta, 2022), 5.

⁸Fadhli Lukman, *The Official Indonesian Qur'an Translation: The History and Politics of Al-Qur'an Dan Terjemahnya*, *The Official Indonesian Qur'an Translation: The History and Politics of Al-Qur'an Dan Terjemahnya*, 2022, <https://doi.org/10.11647/obp.0289>.

⁹Hasani Ahmad Said and Nani Ferdiani, “Methodology of the Qur'an and Its Tafsir By the Ministry,” *Studia Islamika* 20, no. 1 (2022): 1–29.

¹⁰Moch. Nur Ichwan, “Negara, Kitab Suci Dan Politik: Terjemah Resmi Al-Qur'an Di Indonesia,” in *Sadur: Sejarah Terjemahan Di Indonesia Dan Malaysia* (Jakarta: KPG, 2009), 418.

translation of the Qur'an and chose to use the Ministry of Religion's version only as a reference.¹¹

Based on this, the phenomenon of the emergence of the translation of the UII Qur'an is interesting and can be explored in more detail related to the translation of the Qur'an by MoRA which became the main source of guidance and study of UII residents in the past. Therefore, this article aims to answer two main points. First, What is the background for the translation of the UII Qur'an? Second, to what extent does it differ from the Ministry of Religion's Translation of the Qur'an? The research method of a literature review or literature study is an activity that cannot be separated from a study. This method is carried out by exploring texts or manuscripts on the research theme.¹² All information is collected through several books, articles, or supporting platforms. In this method, researchers must read library materials in depth and make research notes. Then, all the materials that have been read are processed or analyzed to obtain a conclusion that is prepared in the form of a research report.¹³

Discussion

History of the Al-Qur'an Translation Project of the Islamic University of Indonesia

Azharuddin Sahil, one of the members of the UII Qur'an translation team, revealed that the story of the publication of the UII Qur'an translation began when he gave one of his books "Al-Qur'an Index" to Zaini Dahlan in 1995. This was the beginning of a serious discussion between himself and Dahlan to publish a Qur'an in the style of UII. According to Dahlan, Al-Azhar University on its thousandth birthday gave birth to a very historic

¹¹ Fadhli Lukman, *The Official Indonesian Qur'an Translation: The History and Politics Al-Qur'an Dan Terjemahnya* (Cambridge: Open Book Publishers, 2022).

¹² Muhammad, *Metode Penelitian Bahasa* (Yogyakarta: Ar Ruzz Media, 2011).

¹³ Emzir, *Metodologi Penelitian Kualitatif: Analisis Data* (Jakarta: Rajawali Press, 2012).

"Tafsir Al-Azhar". From the discussion, Dahlan gave the task of making a TOR or a draft of publishing the Qur'an and mentioned several lecturers who could be invited to help. However, they did not go far, they withdrew and stated that they were unable to do so for various reasons until finally Dahlan and Sahil were left alone.¹⁴

The head of the translation team -Dahlan- in his introduction stated that although UII had mandated to have "the Qur 'an and its translation" issued by the Indonesian Ministry of Religious Affairs for all new students since the 1990-1991 school year, UII often faced obstacles to obtaining it in large quantities.¹⁵ Dahlan again hinted that MoRA stock ran out when UII placed an order for the Qur'an. On another occasion, UII took the initiative to switch directly to the publisher who printed it, but the results were unsatisfactory, even though the Qur'an would be given to each student. Therefore, UII has attempted to translate and print it independently under the title "Qur 'an Karim and its Meaning Translation"¹⁶ since the 1997-1998 school year.¹⁷

This proposal was also born from his experience in class when he found one of the students protesting the verses of the Qur 'an which seemed very masculine bias such as verses about heaven that always mentioned beautiful angels. In the view of the student, such verses are considered discriminatory against women because they never mention the existence of narrators. In response to the protest, Dahlan explained that the masculine bias is not the Qur 'anic verse, but the translation. Therefore, UII should make its version of the translation more multipurpose. In the intention of explaining things like this, since the second UII rector's term, Dahlan began to

¹⁴ Azharuddin Sahil, "Semangat Yang Tak Kunjung Padam," in *Zaini Dahlan Sang Guru*, ed. Edy Suandi Hamid (Yogyakarta: UII Press, 2009), 95.

¹⁵ Muhammad Miftahuddin, "Sejarah Media Penafsiran Di Indonesia," *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 6, no. 2 (2020): 117–43, <https://doi.org/10.32495/nun.v6i2.159>.

¹⁶It will then be abbreviated as QKTA.

¹⁷ H. Zaini Dahlan, *Qur'an Karim Dan Terjemahan Artinya*, ed. Ahmad Bahauddin Noersalim Al-Hafidz, Edisi Kedu (Yogyakarta: UII Press, 2014), vii.

translate the Qur'an, other than for technical reasons for the benefit of UII.¹⁸

In its introduction, UII Press revealed that the presence of K is intended for internal interests, namely for the UII family and its alumni. They stated that this translation is expected to be a reference for religious studies and lectures for every UII resident. In line with that, Edy Suandi Hamid, the 9th rector of UII stated that since the 1997 school year, UII has published Qur'an Kareem Translation (QKTA) for all students, lecturers, and employees to be their reference, both in carrying out teaching and learning tasks and in looking at the wider life.¹⁹

Dahlan, in his speech also said that UII wants to produce a translation of the Qur'an so that its citizens, especially lecturers and students, can use it as a guideline and foundation study material and ensure that their lives are always built and following its teachings. The same thing was revealed by Dahlan as an Islamic university, according to him, UII must provide its graduates with the fundamental wisdom contained in the Qur'an. It's just that the time to study at UII is very limited, moreover, many learning activities must get the full portion. Therefore, according to Dahlan, the Qur'an is specifically taught to UII students both in reading, interpreting, and relating it to science and daily life. In addition, lecturers are asked to as much as possible connect the lectures presented with the content of the Qur'an, in the hope that alumni will later get used to linking their lives and lives with the guidance of the Qur'an.²⁰

M. Quraish Shihab, as the then Minister of Religious Affairs of the Republic of Indonesia, welcomed the publication and distribution of this Mushaf because this was one of his goals as an

¹⁸ Supardi dan Herien Priyono, *Gaya Santri Kedu Mengelola Korporasi Diri Dan Keluarganya*, Cet. 1 (Yogyakarta: UII Press, 2003), 125-126.

¹⁹ Dahlan, *Qur'an Karim Dan Terjemahan Artinya*, ix.

²⁰ Dahlan, vii.

effort to develop religious life that must be encouraged, as a form of effort to improve the quality of the translation achievements that had been made previously to improve the understanding of the content of the Qur'an that was originally in Arabic. The presence of this translation becomes an ideological umbrella to negate the Islamic identity of the UII as an Islamic university in the midst of secular sciences that are also administered within it. In addition, some academics also gave full encouragement to the presence of the UII version of the Qur'an translation. This indicates that UII has the capability and credibility in developing Qur'anic insights, especially in the development of Qur'anic science that is not only based on existing translations.

Two Editions in the Qur 'an Translation Project of the Islamic University of Indonesia

The UII translation is presented in the form of a printed document with a writing style arranged chapter by chapter from beginning to end. The first edition was first published in 1997, the second edition was launched in 2005, and a digital version was available in 2019. The second edition began publication in 2002, but an error occurred due to a missing letter, therefore it was destroyed. The new thing to be shown in the second edition of 2002 was to make it easier to read the Qur'an with the use of larger letters with a standard writing style in Indonesian.²¹ So, in the second edition in 2002, there was no meaningful effort to revise because the results of the first revision were completed in 2005.

Edy Suandi Hamid, in his remarks, stated that in the second edition in 2005, the UII expert team carefully and painstakingly made cross-corrections so that the same mistakes were not repeated.²² Of course, there are other striking differences between the first and second editions besides that. Therefore, the evaluation

²¹ Dahlan, 1143.

²² Dahlan.

of QKTA in both editions is important. Since Dahlan took over the position of rector in 1997, the first edition was published in one volume for all UII new students. The Ministry of Religious Affairs gave its approval to this original issue, which was published until the fifth printing in 2001, based on the approval letter No. P.III/TL.02/138/V/1997. The inaugural edition was led by Dahlan as the team leader with fourteen members.²³ They are all UII lecturers from various fields consisting of:

1. Prof. Dr. Zaini Dahlan, M.A (chairman)
2. Drs. Azharuddin Sahil, M.Ed., Ph.D.
3. Aunur Rohim Faqih, SH, M.Hum
4. Drs. Muhadi Zainuddin, Lc., M.Ag
5. M. Tamyiz, MA
6. Drs. A. F. Djunaidi Sjafi 'i, M.Ag
7. Drs. Muzhoffar Akhwan, MA
8. Moh Hasyim, SH, M.Hum
9. Amir Mu 'allim, E.G.
10. Prof. Bermawy Munthe, MA
11. Yazid Nasrullah
12. Drs. H. Zuhad Abdurrahman
13. Drs. Ahmad Muhadi, MA
14. Drs. M. B. Muhlison, Dipl. Mgt
15. Ir. Hastuti Saptarini, MA

When Ir. Lutfi Hasan, M.S. led UII in 2005, the second edition was published. The Ministry of Religious Affairs has accepted this version and issued a letter of endorsement No. BD.III/TL.021/432/2004. In this last edition (2005) the actors involved were formed into a refinement team and only involved Dahlan as team leader and KH. Ahmad Bahaiddin Noersalim Al-Hafidz (Gus Baha') as mushaf choir staff and expert team. The reason for Gus Baha's involvement is unclear. The decision to choose Gus Baha' was probably made by Dahlan as the team leader

²³ Dahlan, ix.

who has the highest authority in translation projects. However, the decision is of course with the knowledge and approval of UII because since the first publication this translation has been fully delegated to UII.²⁴ Therefore, it can be ascertained that the second edition is a product of Dahlan and Gus Baha'.

What is interesting about Gus Baha' involvement here is that his intellectual base comes from a traditionalist environment by spending his study time in pesantren and without a formal education degree, while Dahlan is known as a modernist figure with a formal education base, even having an academic degree from abroad. However, on the one hand, although Gus Baha' is called a traditionalist, he is a rationalist scholar. In addition, Gus Baha' is also known for its leap of capability towards the fiqh tradition of pesantren by discourse on tafsir.²⁵ This is very different from traditionalist scholars in general who are more interested in studying non-interpretive books and making fiqh books as primadonna in pesantren education. On the other hand, although Dahlan is more characterized by modernists, Dahlan is also not a counter to local culture.

In his remarks accompanying the second edition, Dahlan said that the monitoring team made additional efforts to improve it.²⁶ This version is different from the first edition in several ways, including: First, the ratification of the Ministry of Religious Affairs of the Republic of Indonesia has. Secondly, Added an explanatory hadith on the virtues of Surah Al-Fatihah. Third, Lists references, Provide inserts and brief descriptions as contained at the end of QS. Al-Hujurat which explains QS. Al-Shad verses 31-32. Provide footnotes on words or sentences that require explanation. Presenting explanatory hadiths and fiqh reviews related to a verse in several locations. Complete the explanation in the preamble. These explanations are all about the

²⁴ Azharuddin Sahil, "Semangat Yang Tak Kunjung Padam.", 98.

²⁵ Fathurrosyid, "Nalar Moderasi Tafsir Pop Gus Baha': Studi Kontestasi Pengajian Tafsir Al-Qur'an Di Youtube," *Jurnal Subuh* Vol. 13, N (2020): 80.

²⁶ Dahlan, *Qur'an Karim Dan Terjemahan Artinya*, 1143.

miraculousness of the Qur'an. Added a thematic index of the contents of the Qur'an divided it into 14 major themes and several sub-topics for each theme. Taking an understanding, in the event of an *ikhtilaf* between tafsir scholars.

Differences in Translations of the Qur'an between MoRA and the Islamic University of Indonesia

The decision to translate and publish QKTA independently implies that UII has more specific interests and special messages to convey to its audience, namely the UII academic community, especially about the purpose of implementing UII as an integral Islamic Islamic University. Therefore, readers will find differences in translations between QKTA and MoRA Translation.

Naming

The Ministry of Religion's translation of the Qur'an was named "Qur'an and its Translation"²⁷ since it was first released in 1965, while the UII translation of the Qur'an was named "Qur'an Karim and its Meaning Translation". This long naming illustrates the awareness – to borrow the term Elmarsafy - that the Qur'an cannot be translated and the presence of a translation is only an attempt to present its meaning.²⁸ In the technical explanation, it is stated that the long naming is expected to accommodate the translator's commitment to translate it completely and accurately, even though in essence the limited ability of the translator will not be comparable in capturing the meaning of the entire Qur'an.²⁹

Translation Approach

In the QKTA translation project, the UII translation team employed a scientific approach in translating the Qur'anic verses, particularly those pertaining to natural phenomena. This approach

²⁷It will then be abbreviated as QT.

²⁸Ziad Elmarsafy, "Translation of the Qur'an: Western Languages.", 545.

²⁹Dahlan, *Qur'an Karim Dan Terjemahan Artinya*, xxxv.

is consistent with the university's dual role of overseeing both exact sciences and Islamic sciences. Therefore, it is not surprising that UII employs a scientific approach in the academic environment. The ultimate goal of this approach is to foster a spirit of inquiry and discovery among scientists and the UII academic community, particularly in exploring the global indications of the contents of the Qur'an related to natural phenomena and secrets. This approach does not negate the religiosity inherent in these phenomena.³⁰ Indeed, it is not a coincidence that QKTA is adorned with diction related to scientific findings, as evidenced by the translation of QS. Yunus [10]: 61 below:

"Nothing is concealed from the observation of your Lord, not even an **atom** in the earth or the heavens..."

It seems that the UII translation team is of the opinion that the term "zarrah" refers to a small particle that cannot be divided or destroyed, which is known as an atom. This argument is analogous to the position advanced by Quraish Shihab, who posits that the term "zarrah" is now understood in the context of an atom, despite the fact that the concept of the atom was not yet known at the time of the revelation of the Qur'an.³¹ The aforementioned translation differs from the QT translation, which eschews transliteration of the word "zarrah." The QT translation is as follows:

"Nothing is concealed from the knowledge of your Lord, whether it be the size of a **zarrah** on earth or in the heavens..."

Another example can be seen in the translation of QS. Fathir [35]: 28, QKTA translates:

"... thus those who truly fear Allah from His servants are **the scholars**. Allah is indeed mighty and forgiving."

³⁰ Fitriatus Shalihah, "Islamisasi Sains Dan Ilmuwan: Studi Tentang Qur'an Karim Dan Terjemahan Artinya.", 49

³¹ M. Quraish Shihab, *Tafsir Al-Misbab: Pesan, Kesan, Dan Keserasian Al-Qur'an*, Cet IV (Jakarta: Lentera Hati, 2005).

One noteworthy aspect of the translation is the interpretation of the term "ulama," which is rendered as "scholars." This can be considered a progressive translation that emphasizes the scientific signs embedded in the verses of the Qur'an, which can only be revealed by scientists or scholars who are experts in their respective fields. In light of the fact that the term "ulama" has been narrowed down to refer to individuals who are experts in religion or, as it is commonly known, "religionists," A comparison can be made with the following QT translation:

"... surely those who fear Allah among His servants are only **the ulama**. Verily, Allah is mighty and forgiving."

The term "ulama" is defined in a footnote as those who are aware of Allah's greatness and power. In contrast, the term "scholar" as used in QKTA does not include this information.

Publication Format

The QT format follows the modern format followed by most translations of the Qur'an. Translation begins with a long introduction (*muqaddimah*), providing basic technical information and knowledge about the Qur'an, the history of the Prophet Muhammad, the function and history of tafsir, and the history of Qur'an translation. However, in the third edition, the things were omitted.³² Contemporary with the second edition of QT, QKTA also contains a preamble (introduction) and technical explanation. The introduction section contains four discussions including a general understanding of the Qur'an such as definitions, categorization of verses, names, objectives of the revelation, and substance, as well as a brief history of the needs of Muslims for Qur'anic interpretation and translation. Second, the life of the Prophet Muhammad. Third, the history of the preparation of the Qur'an. Fourth, the efficacy of the Qur'an. In addition, QKTA is

³² Fadhli Lukman, *The Official Indonesian Qur'an Translation: The History and Politics Al-Qur'an Dan Terjemahnya* (Cambridge: Open Book Publishers, 2022), 87.

also equipped with a list of explanatory hadiths and a thematic index list consisting of 14 main themes, each of which consists of sub-themes. The existence of this similarity is likely due to the emergence of QKTA which is contemporary with the second edition of QT. and this format is still maintained in QKTA.

In terms of the translation itself, QT starts from the first letter (Al-Fatihah) to the last letter (An-Nas), according to the traditional canonical order. The translated text is presented side by side with the original Arabic text. Each letter begins with an introduction that provides the basic information needed to challenge the name and benefits of the letter, followed by the main content. Furthermore, the text of the Qur'an is arranged into groups consisting of several verses, each of which is given a different title. Finally, at the end of each letter, there is a cover letter and an explanation of its relationship to the next letter.³³

In line with QT, the translation section of QKTA also follows the traditional canonical order. Each letter begins with an explanatory and introductory hadith that explains the main contents of the letter and the place where it was sent down. The main content of the letter usually contains faith, law, stories, and other topics. The contents of the text are divided into two columns: the text of the Qur'an in Arabic in the right column and the Indonesian translation in the left column. It can be seen that the shift in the publication format from QT to QKTA lies in the existence of technical explanations, lists of explanatory hadiths, thematic index lists, and the absence of closures and explanations of the relationship between one letter and another in QKTA.

Layout

In terms of layout, QKTA applies a tabular layout as in the first edition of QT. The text of the Qur'an and its translation are arranged separately, with the original Arabic text placed on the right

³³ Lukman.

and the translation on the left. Each verse and its translation are appropriate, arranged individually, and sorted through a numbering mechanism. The top line of each verse is as high as the translation. The translated text is usually longer than the source text which results in a blank space between each sentence of the Arabic text. Information deemed necessary to explain a particular word or sentence is given parentheses below the text. At the beginning of each new letter, the name of the letter is written in Arabic and the transliterated form is followed by its translation and the number of verses in the letter. At the top of the page, there is a page number, the name of the letter written with transliteration along with the translation in parentheses.³⁴ This layout is very similar to the first edition of QT, which until now was used in QKTA.

Translate Form

The translation form of QKTA emphasizes more on sentence understanding so that most of the translated sentences become longer. According to Dahlan, readers can find several differences between UII translations and other translations that are widely circulated. This is because translators are sometimes forced to deviate from the literal meaning of these verses to find equivalents that are easier to understand in Indonesian.³⁵ This shows that the translators prefer the meaning that is most easily understood by the reader rather than being faithful to the source text. Therefore, this translation generally known as *tafsiriyah* translation.

In the process of translation, two distinct patterns emerge: the source language pattern and the target language pattern. A translation that adheres to the pattern of the source language is referred to as a *harfiyah* translation. Conversely, when the translated language adheres to the norms of the target language (and thus differs from the source language), it is referred to as a *tafsiriyah*

³⁴ Lukman, 97.

³⁵ Dahlan, *Qur'an Karim Dan Terjemahan Artinya*, xi.

translation. In *harfiyah* translation, a passage is transferred from one language (the source language) to another language (the target language) while maintaining structural and grammatical conformity and preserving the original language's entire meaning. In contrast, *tafsiriyah* translation involves the explication of the meaning of a sentence in another language, without regard for the rules or structure of the original language. This approach is employed with the objective of elucidating the meaning of the text to be translated.³⁶ In this instance, QT employs *harfiyah* translation, whereas QKTA utilizes *tafsiriyah* translation, as seen in the translation of QS. Al-Nisa' [4]: 1 below:

QT translates:

"O mankind, fear your Lord, who created you from **one self**, and from him created his wife...."

While QKTA translates:

"O mankind, fear your Lord, who created you from **a single human being**, then created from his own kind a mate for him..."

The meaning of the phrase *nafsun wahidah* seen above is different. QKTA translates the phrase as "a human being", which if it follows the *harfiyah* translation pattern, then it should be translated as "one self" or "one soul" as found in QT. Based on this, it appears that the QKTA uses the *tafsiriyah* translation pattern. Another example can be seen in the translation of QS. Al-An'am [6]: 98 below:

QT translates:

"And it is He who created you from a single person, **so (for you) there is a fixed place and a saving place ...**"

³⁶ Fadhli Lukman, "Studi Kritis Atas Teori Tarjamah Alqur'an Dalam 'Ulum Alqur'an," *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 13, no. 2 (2016): 167, <https://doi.org/10.22515/ajpif.v13i2.262>.

While QKTA translates:

"He it is who created you from one person, you settled, first in your father's ribs, then in your mother's womb ..."

The meaning of *fa mustaqarrun wa mustauda'* is presented with a longer wording than the original sentence. If we follow the literal translation, the translation will look like the QT above, namely "then there is a place to stay and a place to leave". If the translation is left unchanged, it will be very difficult to understand, especially for the layman who wants to explore the content of the Qur'an from the translation. This kind of translation will raise many questions, so QKTA presents the translation with *tafsiriyah* in the form of the sentence "you settled first in the father's sulbi, then in the mother's womb".

The decision to translate the Qur'an *tafsiriyah* is generally based on the realization that the Qur'an not only includes written texts that must be read and practiced, but also carries elements of time, place, and the first audience when it was revealed. The translator realizes that the Qur'an lies within the broader political, social, intellectual, and religious contexts of Arabia in general, Makkah and Madinah in particular, in the early seventh century.³⁷ With this relation of text and context, the QKTA translation model reveals the overall meaning of a text that can be drawn into the realm of today's social life. Dahlan said, that in this UII version of the translation, the translators try to choose a translation that is by the current understandings so that it becomes connected to the world of children today. The great hope of this form of translation is that UII students will get their first exposure to the Qur'an as adults and translations that are per today's idioms, thus inspiring them to learn more about Islam.³⁸

³⁷ Abdullah Saeed, "Contextualizing," in *The Blackwell Companion to the Qur'an*, ed. Andrew Rippin (Australia: Balckwell, 2006), 36.

³⁸ Priyono, *Gaya Santri Kedu Mengelola Korporasi Diri Dan Keluarganya*, 128.

Referral Source

The presentation of meaning in a translation, as explained by Elmarsafy, cannot be separated from the use of additional sources that bring the translation closer to the purpose of persuading readers in the target community.³⁹ One of the additional sources or auxiliary materials that influence the presentation of meaning in a translation is a reference source. The reference sources used by QT in the first edition - the third edition (older and contemporary edition of QKTA) are more numerous and diverse than those listed in QKTA. The QT reference in the first edition lists 25 sources. These sources are divided into 6 categories: Arabic tafsir, Indonesian tafsir or translation, non-Arabic and non-Indonesian translations, Qur'anic index concordance, and Arabic and Indonesian dictionaries. In the second edition, the sources listed were more extensive with a total of 50 registered sourcebooks, with the addition of *Qur'anic ulumul literature*, a compilation of canonical hadiths and *prophetic sirahs*, to which these reference sources were expanded in the third edition. Of the many sources included in the QT, many refer to Arabic works from the Middle East, one of which is Muhammad Mahmud Hijazi's *Tafsir Al-Wadih* which exists in all editions. The existing Indonesian comments appear in all editions only by Hasbi As-Siddieqy, while other comments only appear once, such as the comments of Mahmud Yunus, Zainuddin Hamidy, and Fakhrudin Hs in the first edition, and Quraish Shihab in the third edition.⁴⁰

Meanwhile, the new QKTA includes the main reference in the second edition, which contains mostly tafsir books. Regarding this reference, Dahlan specifically explained that in the preparation of QKTA, the translator used guidance from tafsir baboons published in the framework of 1000 years of Al-Azhar, according to him, this tafsir is the best tafsir from a unique group because it is summarized

³⁹ Ziad Elmarsafy, "Translation of the Qur'an: Western Languages."

⁴⁰ Lukman, *The Official Indonesian Qur'an Translation: The History and Politics Al-Qur'an Dan Terjemahnya*, 176-182.

from many sources so that the name becomes *muntakhab*.⁴¹ In addition to tafsir books, QKTA also uses references from several hadith books, Arabic books, tafsir science, and Ministry of Religion translations, as well as from journals and books on the essence of scientific polemics.⁴²

The following classifications from reference sources used in QKTA include: The Book of Tafsir: *Al-Wajiz*, *Al-Muntakhab fi Al-Tafsir Al-Qur'an*, *Hashiyah Al-Shawi*, *Tafsir Jalalain*, *Tafsir Munir* and *Tafsir Anwar Al-Tansil wa Asrar Al-Ta'wil*. Hadith: *Sahih Bukhari* and *Sahih Muslim*. Arabic grammar: *Mughni Al-Labib*, *Alfiyah*, *Mu'jam Al-Lafdz wa Al-A'lam Qur'aniyyah*. The science of tafsir: *Al-Itqan* and *Al-Tabbir*. Translation of MoRA full edition 1973-1974. Books on the essence of scientific polemics by Harun Yahya and Quraish Shihab.

From some of the reference lists mentioned above, the difference that contrasts with the Ministry of Religious Affairs Translation is the use of references to the essence of scientific polemics, in both the works of Harun Yahya and Quraish Shihab. So from the use of this reference, the translation results of QT and QKTA look different. Like translating verses about human fingerprints in QS. Al-Qiyamah (75): 3-4,

QT translates:

"Does a man think that We will not assemble his bones? Of course, we have the power to arrange **their fingers perfectly**".

QKTA translates as follows:

"Do people think that We will not gather their bones? Of course, We have the power to restore **human fingers that are completely rearranged and very sophisticated**. "

⁴¹ Priyono, *Gaya Santri Kedu Mengelola Korporasi Diri Dan Keluarganya*, 128.

⁴² Dahlan, *Qur'an Karim Dan Terjemahan Artinya*, 1145.

While the meaning of lafadz *nusawniyya banaanah* in QKTA seems to refer to the scientific explanation of Harun Yahya, considering that almost all of Yahya's works contain a special discussion on identity in fingerprints. This interpretation appears in the second edition and is different from the first edition when Yahya's name had not yet appeared. On the other hand, the word "very sophisticated" used in QKTA also illustrates that the Qur'an emphasises how sophisticated human fingers are arranged in such a way that no matter how many humans have lived on this earth, they will never have the same fingerprints. Another example can be seen in the following verse: QS. Al-Hajj [22]: 5

QT translates:

"O people, if you are in doubt about the resurrection (from the grave), then (know) that We have made you from earth, then from a drop of semen, then from **a clot of blood**, then from a clot of flesh, perfect and imperfect, that We may make it clear to you ..."

While QKTA translates:

"O mankind, if you are in doubt about the Day of Resurrection, indeed We created you all from earth then from a drop of semen, then as **al-'alaq (something that sticks)**, then a lump of flesh with form and without form so that We may show you the accuracy of Our power..."

The interpretation of *al-'alaq* as seen above seems to be influenced by Shihab who interprets it with a similar meaning (something stuck to the wall of the womb). The following is an excerpt from Shihab's explanation of the meaning of *al-'alaq*:

"The word *'alaq* used to be understood in the sense of a clot of blood, but after the advancement of science and the rise of research, embryologists are reluctant to interpret it in this sense. They are more inclined to understand it in the sense of something that hangs or clings to the wall of the womb. According to them, after fertilisation, there is a process whereby the result of fertilisation produces a new substance,

which then splits into two, then two becomes four, four becomes eight, and so on, and in that process, it moves towards the wall of the womb and finally hangs or sticks there. This is what the Qur'an calls '*alaqah*'.⁴³

Based on the examples above, it can be seen that the different reference sources also affect the presentation of meaning in QT and QKTA. Based on the above exposure, it can be seen that the advantages of the UII version of the Quran include some of the following: First, the QKTA improves the translation text of the Qur'an thoroughly. Second, the point is on the understanding of sentences so that a sentence is sometimes shorter in translation. Third, translates meaning, not just sentences, so that the translation is more profound and accurate. Fourthly, it becomes a guideline of life that is very relevant to everyday life, both in the fields of health, social, and economics. As for the weakness of the translation of the Qur'an, this version is not specifically mentioned in the sources given.

Conclusion

Technically, the limited availability of translation of the Ministry of Religion's Qur 'gave rise to the translation of UII. However, on the other hand, the UII translation was born as a more scientific, scientific, and multipurpose translation in response to verses that seems to have a masculine and discriminatory bias in the Ministry of Religious Affair's translation which was translated literally. Therefore, UII took the initiative to translate and publish an independent translation of the Qur 'an named "Qur 'an Karim and its Meaning Translation" in the 1997/1998 school year, this project was chaired by Zaini Dahlan who was the rector of UII from 1994-2002 with 14 other members. In 2005, the second edition which was the first revised edition was published, which was led by

⁴³ Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, 11.

Zaini Dahlan as the leader of the refinement team with KH. Bahauddin Nur Salim as staff.

The shift in differences between the Ministry of Religion Translation and UII Translation lies in the use of UII translation methods that are tafsiriyān and their reference sources which involve the use of literature on the essence of scientific polemics, resulting in differences in the results of translation. Meanwhile, in the aspect of publication format, layout, text writing standards, and translation structure, it can be said that UII Translation follows the standards of MoRA in its contemporary editions. Apart from that, UII has made extraordinary work, and contributed to the Qur'an translation project in Indonesia, especially in educational institutions.

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