

TRANSLATION OF QUR'AN RECONSTRUCTION EFFORTS AS DERADICALISATION

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ABSTRACT

Translation is the process of interpreting the language from the source language to the target language, this simple-looking process is actually very important especially in translation Al-Qur'an, because its main purpose is the meaning contained in the source language can be conveyed perfectly to the user of the target language. The occurrence of misconception and social, religious and political disputes is often preceded by less precise translation, as is the case among the radicalists. Thus, the idea of establishing contextual and Tafsiriyah translations is indispensable.

Keywords: *Translation, Qur'an, language, radical, tafsiri*

Preface

Translations of the Qur'an is an essential product because it becomes an intermediary for Muslims to determine the content of the Qur'an. The majority of ordinary people will read translations and only a fraction is open tafseer in order to understand the content of the

verse. Translations is one of the important factors in the process of transmitting knowledge of the source language to the target language. In fact, it is undeniable that the translation could change the civilization of a nation, as it did in the heyday of the Islamic era Abasiyyah dynasty. Other examples such as that written by Gabriel Gonzalez on the role of translation to reform Uruguay, in his title Gabriel said translating to change the nation.¹

When the translation has become a staple of Indonesian Muslims, then it is very necessary translation that is easily understood. The Qur'an is a sacred text, but the translations intended that the sacred text content delivered, instead of maintaining the literary but the message of the text of the Qur'an is not delivered. Not to mention, the sacred texts of the Qur'an or generally Arabic are often multiple meanings, so that the translator had to choose one word the best and most appropriately used as the translation.

Qur'an that the systemic it is an indication that the Qur'an was actually impossible to translate. There are some conflicts that arise because the wording is less precise. It should, the translation must be tafsiriyah contextual. With the translation that is easily understood is expected that the community closer to the Qur'an with proper understanding.

This article tries to discuss how the history of translation and cases of what appeared because of translation. Then how appropriate solution in translation problems, especially for the people of Indonesia.

Metodologi

This study was conducted using methods such as that delivered by Geoff Walsham.² Researchers observed the focus of public response

¹ Gabriel Gonzalez Nunez, Translating to change the nation: The case Jose Pedro Varela, a reformer in late 19th century Uruguay . In the journal *The International Journal for Translation & Interpreting Research*, Vol. 11 No. 2. 2019, p. 119-131

² Geoff Walsham, Interpretive Case Studies in IS research: nature and method. in the journal *European Journal of Information Systems*. Vol. 4 No. 2, 1995, p. 74-81

to translation of the Qur'an ministry of religion Republic of Indonesia, especially the comments contained in the virtual world, both written and spoken. These comments I have found on social media platforms such as YouTube, broadcast messages and media whatsapp android application installation (google play store) in the comment section of the Ministry of Religious Affairs Qur'an application.

Comments and response to translation and the way people use translations of the analysis researchers still use the basic theory that a translation of the Qur'an because tarjamah certainly reduce the meaning of the Qur'an is not a product but a man who could not bring all the content of the meaning of al-Qur'an.³ The failure of people's understanding of the basic theory and some translations impressed use literary language is then prompted the authors to propose a translation that is easily understood though still reduce the meaning of the Qur'an.

The Definition of *Terjamah*

The word translation in English if he sought the most common equivalent in Arabic is tarjamah; or in the Indonesian language is terjemah. However, the Arabic word tarjamah has a broader meaning. As a verb, meaning tarjamah a rendering (naqlu al-kalam ila ukhra lughatin min) is the same as the meaning of translation. But it is not the only meaning tarjamah because tarjamah word also means interpreting, interpret, or explain; fassara and syaraha convey the same. In addition, said tarjamah could mean writing a biography of a person, so that a number of biographies titled tarjamah. Among the forms of the derivation of the word translation is turjuman or tarjuman defined as translators, guides (guide), and spokesperson. While as a noun, tarjamah is interpreted as a translation, an explanation, an introduction (in books), biographies, and so forth.⁴

³ Abu Zuhroh, *Zahrat al-Tafasir* (Lebanon: Dar al-Fikr al-Islami, tt), the Section VII, p. 3795

⁴ Atabik Ali and Ahmad Zuhdi Muhdlor, *Dictionary al-'Asriy* (Yogyakarta: Yayasan Ali Maksum, tt), 456; Ibn al-Manzur, *Lisan al-'Arab Juz 12* (Beirut: Dar Sadir, th), 66.

The problem that was first to be explained is whether a phrase in one language has its equivalent in another language ?. Abu Hayyan at-Tauhidi, citing as-Sairafi, Explains, "Should you know, every language may not be equated with other languages of all its aspects: the nature, composition, shape metaphor, vocabulary, verbs and more".⁵ Likewise, according to Omar A. Seikh Al-Shabab said that the language of the *terjemah* is not the same product with the source language (the language of translation is not a reproduction of the source text).⁶ Imam al-Zarqani describes four *tarjamah* meaning. First, submit an expression of (news) to those who have not heard it. The first meaning of this has been done since the days of the prophet, when the prophet received revelations and read out to the companions, he ordered the companions in order to deliver verses to another friend who was not present when the verse down. Second, explain a phrase with the language. This second meaning also been around since the time of the prophet, he himself is *mutarjim Qur'an*, just as the title attached to Ibn Abbas *Tarjuman Qur'an*. Third, explain a phrase with another language, not the language of origin used that expression, and fourth transfer a phrase from one language to another language. Meaning of the third and fourth came after Islam spread to non-Arab region.⁷

In addition to al-Zarqani, experts *Ulumul* another *Qur'an* as Muhammad Hussein Ad-Dhahabi and Manna 'Khalil al-Qatthan said that *terjemah* is basically divided into two, namely *tarjamah harfiyyah* and *tarjamah tafsiriyah*. *Tarjamah harfiyyah* is a *lafadz* move from one language to another language to maintain conformity structure and grammar, and maintain the entire meaning of the original language perfectly.⁸ Al-Zarqani call another term for *tarjamah harfiyyah* namely

⁵ Anis Ibrahim, *Dalālāt al-Alfādz*, (Egypt: Maktabah Anglo, 1976), p. 80-81

⁶ Omar A. Al-Shabab Seikh, *Textual Source and Assertion: Sale's translation of the Holy Qur'an*, in the *Journal of King Saud University - Languages and Translation*, Vol. I No. 24, 2012

⁷ Muhammad Abd al-Azim al-Zarqani. *Manahil al-'Irfan fi 'Ulum al-Qur'an* (Beirut: Dar el-Fikr, 1996), p. 78-79

⁸ Muhammad Husain al-Zahabi. *al-Tafsir wa al-Mufasssirun* (tt: Maktabah Mus'ab ibn Umair al-Islamiyya, 2004), the section 1, p. 19.

tarjamah lafziyyah or tarjamah musawiyah.⁹ As for the meaning of tarjamah tafsiriyyah is explaining the meaning of a sentence with another language without being bound or confined to the rules or the structure of the language of origin.¹⁰ This type of ignore the rules and structure of the language of origin, as long as the translator can reveal the meaning of the translated text.

The terjemah of the meaning of the Qur'an as quoted al-Shabuni namely: move the Qur'an in other languages other than Arabic and print this translation into several texts that can be understood by people who do not speak Arabic so that he could understand the intent of the book of Allah through translation.¹¹

Law and History of the Qur'an Translations Indonesia

According to Al-Zarqani study, although the data were mentioned already obsolete for today, reveals that the translation of the Qur'an has reached 120 translations in 35 languages, both in the West and East. In fact, some versions of the translation has been reprinted several times, such as translation by George Sale in the English language has been reprinted 34 times. Language that has become the goal of translation is English, French, Spanish, Italian, Turkish, Persian, Chinese, Latin, Afghanistan, Indonesia, and the languages of other European countries.¹²

The translation of the Qur'an in the beginning is controversy. When viewed from the sense tarjamah above, tarjamah with harfiyyah models is forbidden if it considers that such a literal translation of the Qur'an. As al-Qattan opinion that says that although al-harfiyyah tarjamah done by someone who can speak, asalib, and tarakib it, then he has issued a Qur'an of existence as the Qur'an.¹³

⁹ Muhammad Abd al-Azim al-Zarqani, *Manahil al-'Irfan* . p. 80

¹⁰ Manna 'Khalil al-Qattan. *Mabahis fi Ulum Quran* (Cairo: Maktabah Wahbah, tth), p. 313.

¹¹ Muhammad Ali Ash-Shabuni, *al-Tibyan fii Ulum al-Qur'an* (Jakarta: Dar Kutub al-Islamiya, 2003), p. 131.

¹² Muhammad Abd al-Azim al-Zarqani. *Manahil al-'Irfan* ... p. 89.

¹³ Manna 'Khalil al-Qattan. *Mabahis* ..., p. 307-308

Kyai in Indonesia during Sanusi and Mahmud Yunus, occur prohibition against *terjemah*,¹⁴ even writing a cleric Sayyid Usman Betawi descent Hadramaut prohibiting the translation of the Qur'an in any form, in his book entitled *Hukm bi al-Rahman al-Nahyan Tarjamat Qur'an* (1909), and Rashid Rida criticism and Islamic organizations such as Muhammadiyah against attempts translations done by HOS Tjokroaminoto who tried to translate text translation of the Qur'an in English "the Holy Qur'an" by Muhammad Ali.¹⁵ Meanwhile, Asshiddieqy Hasbi said that the copy of the Qur'an into Indonesian with the intention that this nation understand the contents of the Qur'an in Arabic at the instigation of nationalism can not be justified, because it eliminates a means of unifying the Muslim community. That's why the scholars of Al-Azhar issued a fatwa in 1936, which is only allowed to translate the meanings of the Qur'an instead of pronunciation.¹⁶

Al-Qattan observing the pros and cons of the issue of translation is then concluded that the translation of the Qur'an is basically a form of weakness of the Muslims. If Islam is designated as the religion for all mankind, then the language (Arabic) should also be like that.¹⁷ Therefore, he supports the efforts of the translation of the Qur'an are meaningful for the messages of the Qur'an conveyed to all mankind.

As already known, that Arabic is unique from other languages because it is rich in vocabulary and deepening of diverse meanings. Although in the end the scholars allow translation of the Qur'an, they still require an understanding and a good mastery of Arabic language in itself a translator to facilitate their own in capturing the messages of the Qur'an. M. Quraish Shihab said that because of the uniqueness of the Arabic language does not become impossible to be because of the

¹⁴ Ervan Nurtawab, *Tafsir al-Qur'an Nusantara: Tempo Doeloe* (Jakarta: Ushul Press, 2009), 209

¹⁵ Moch. Nur Ichwan, " *Negara Kitab Suci dan Politik Terjemah Resmi Al-Qur'an di Indonesia*, in the *History sadur Translations in Indonesia and Malaysia*, ed. Henri Cambert-Loir (Jakarta: Gramedia Popular Library, 2009), 418

¹⁶ Tengku M. Hasbi Ash-Shiddieqy, *Tafsir Al-Bayan: Tafsir Penjelas Al-Qur'anul Karim* (Semarang: Rizki Putra Library, 2012), 43-44.

¹⁷ Khalil al-Qaththan Manna, *Mabahits ...*, p. 315

election of this language as the language of the Qur'an. It is difficult to explain the message of the Qur'an especially in Arabic if he lacks mastery and doesn't have many kinds of vocabulary.¹⁸

The following are examples of the development of the Indonesian translation. The author refers to the three translations, the translation \ Ministry of Religious Affairs, Mahmud Yunus and M. Quraish Shihab. Translations QS. Al-Isra '[17]: 29

ولا تجعل يدك مغلولة إلى عنقك ولا تبسطها كل البسط فتتعد ملوما محسورا

The *terjemah* of Mahmud Yunus: Do you make your hands shackled to your neck and you do not also remove the after-release of ...¹⁹

The *terjemah* of Ministry of Religious Affairs: And do not make your hands shackled to your throat and do not be too handed ...²⁰

The *terjemah* of M. Quraish Shihab: And thou shalt not make your hands shackled to your neck (miser), and not (also) you are holding it (exaggerated) ...²¹

Social and Political Conflict For Translations

Good translation is intended to be a message of the Qur'an correctly and accurately conveyed. Indonesia least a couple of times a case pros and cons of social and political problems, especially among Muslims. Like the case of women's leadership in the era of Megawati and cases of non-Muslims in the era leader Basuki Purnama Tjahya alias Ahok.

As mentioned above that the translator should understand Arabic vocabulary with both at once a counterpart in the Indonesian language so

¹⁸ M. Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan, dan Aturan yang Patut Anda Ketahui dalam Memahami al-Qur'an* (Jakarta: Lantern Heart, 2015), p. 44.

¹⁹ Mahmud Yunus, *Tafsir Al-Quran Kareem* (Jakarta: wa Dzurriyyah Mahmud Yunus, 2011), p. 405.

²⁰ Ministry of Religious Affairs, *Al-Qur'an and Terjemahnya* (Jakarta: Project Procurement Qur'anic Scripture Dept. of Religious Affairs, 1983), p. 428.

²¹ Quraish Shihab, *Al-Qur'an dan Maknanya* (Tangerang: Lentera Hati, 2010), p. 285.

as to choose the most appropriate word to be used as a translation which is too short. Naturally, this effort to make the reduction of the meaning of the Qur'an. Suppose that in the case of Megawati's leadership, preachers and scholars who oppose the leadership of women use the argument of the letter al-Nisa 'verse 34 as a reference illegitimate female leader. Then the public opening speech translations and find out the truth that the scholars and preachers.

أَلرَّجَالُ قَوْمُونَ عَلَى الْنِسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَأَلْصَلَّتْ قَنْتَتٌ حَفِظَتْ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نَشْوَزَهُنَّ فَعَظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنْ اللَّهُ كَانَ عَلِيًّا كَبِيرًا

The men are in charge of women, because Allah has preferred some of them (men) on another half (female), and because they (men) spend out of their possessions. Therefore, the virtuous woman, is obedient to Allah preserve self again when her husband was not there, because God has kept (them). The women whom you fear disobedience, admonish them and banish them to their beds, and beat them. Then if they obey you, seek not a way against them-searching. Allah is Most High, Most Great

The same thing happens when the case Basuki Purnama Tjahya associated with non-Muslim leadership. Demo volumes that originated from a word that the systemic then the translator is less precise in the selection of the meaning.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَرَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنْ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

O ye who believe! Take not the Jews and the Christians as leaders (mu); some of them are the leaders for the others half. Whoever among you takes them as leaders, then surely that person belonged to them. Indeed, Allah does not guide the unjust people

Translation of the above into a confirmation of the truth for the ordinary people who lack knowledge of Arabic. Supposedly, the Indonesian translators in addition to understand Arabic and Indonesia are also able to apply into Indonesia's diverse world. Social and cultural conditions should be considered electoral significance.

Another very common case is the presence of Islamic purification movement, which sought to restore Islam to the teachings of the Qur'an and hadith. This movement was echoed by several figures in Indonesia. For example Majelis Tafsir AlQur'an (MTA) which justifies dog meat.²² Purification of Islam by returning all the problems to the Qur'an and hadith can trigger a big problem, especially when combined translation of the Qur'an (confirmation tool lay) improper or less than perfect. If the translation of the letter of al-Maidah verse 3 there is a footnote or information that the food that is forbidden not only listed in this paragraph, for example, then there will be most likely for the general public, especially te followers of MTA asking about other foods in addition to the letter of al-Maidah paragraph 3 ,

The case of the above cases in which there is involvement of translation and translators made that the interpreter must be good at reading the negative potential generated translation. Potential it has to be eliminated by providing additional information or footnotes, or by limiting translation by choosing words that are not potentially negative.

Translation/Terjemah: As the Causes of Radicalism

In the above discussion has been mentioned several cases of how the attitude of some communities in Indonesia that textual understanding of the Qur'an, they immediately returned (refer) to translate when the answer to a problem.

In early 2019, the Ministry of Religious Affairs held a national conference of Ulama' of the Qur'an with one of the aim is to improve language translation that has not standardized and (of course) improve interpretation and translation options itself. This action is very appropriate because the experts of the Qur'an and the language to realize that one of the causes extreme measures most classes is their reference to the translation. Even after digital al-Qur'an of Ministry of Religious Affairs launched not escape from the attack of radical groups that

²² Majelis Tafsir al-Qur'an, *Halal Haram dalam Islam (5th)*, set Brochure Sunday Morning: *Halal Haram dalam Islam Tentang Makanan*, Assembly, dated August 21, 2011 (Brochure No: 1567/1607 / IF) p. 37

consider Ministry of Religious Affairs has changed the content of the Qur'an.²³

From these phenomena are very crucial issues that must be understood by the Government, that there should be an effort to bring understanding to the community that the translation of the Quran certainly distort the meaning of the Qur'an itself, because the required translation brief and clear, while the meaning of al -Qur'an very spacious. Therefore, people should be preserved that refer directly to the translation is potentially a misunderstanding, or a minimum clear understanding will not be intact. To minimize the less understanding, actually Ministry of Religious Affairs had to involve some commentators, unfortunately, this action is not considered by some groups. As an example of the change in the initial translation of Ministry of Religious Affairs at 2019 is as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ
مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ٥١

The terjemah of Ministry of Religious Affairs at 2002²⁴

O ye who believe! Ye shall not make Jews and the Christians as a loyal friend (mu); they protect one another. Whoever among you who make them loyal friend, then surely he belonged to them. Indeed, Allah does not guide the unjust people. (Al-Ma'idah / 5: 51)

Brief Terjemah of the Ministry of Religious Affairs:

O ye who believe! Remember you all, do not you ever make the Jews and the Christians as a loyal friend of yours as a result of more negative than positive. In addition, they protect each other because of their common interest between them. Therefore, whosoever of you who still choose and make them loyal friends

²³ See the Annexes 1 and 2 partial responses of the society related to changes in the translation of Ministry of Religious Affairs.

²⁴ In the Latest Version of Digital AlQur'an of Ministry of Religious Affairs listed caption "Terjemahan Kemenag 2002", whereas the Qur'an translation of Ministry of Religious Affairs before 2019 are not listed such information.

by ignoring the Muslims, then indeed he belonged to those who often ignore the teachings of God. Indeed, because of their disbelief, Allah will not guide the people who disbelieve and do wrong because they always ignore his guidance. (Al-Ma'idah / 5: 51)

The Old terjemah Versions:

O ye who believe! Take not the Jews and the Christians as your leaders;

Tafsir Options As Contextual Translations

This section was about the author discussed about how translation is good and right for the people of Indonesia. As it is known that the people of Indonesia consist of various races, languages, cultures and religions and religious denominations. Efforts unity is emphasized so that the things that can lead to conflict should be avoided, such as the selection of appropriate translations for the pluralistic Indonesian society.

As an example of the effort to avoid or reduce potential conflicts through translation is to translate a word or phrase to see interpretations that are suitable for people of Indonesia. The example in the letter of al-Nisa 'verse 34 earlier.

...أَلرِّجَالُ قَوْمُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ

The men are in charge of women, because Allah has preferred some of them (men) on sebahagian another (female), ...

Qowwamun word translations with the leader is still a grain of truth, because the majority of the leaders are men. However, how the minority of cases, the fact that some women are more worthy of being the leader of the family or even countries. Especially in Indonesia that there are no restrictions for women to work, and even become official. Thus, the translation of the word qowwamun with the equivalent of a leader is not appropriate to be used in Indonesia. M. Quraish Shihab protective translate this word and add the word should.

He was (supposedly) is the protector of women, because Allah has preferred (ability) some of them (men) on another half (female), ...

Other cases as mentioned earlier the issue of non-Muslim leadership. Surah al-Maidah verse 51:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ... ٥١

O ye who believe! Take not the Jews and the Christians as leaders (mu);

The translation/terjemah of the word awliya 'with the word leader is also problematic. Because the leadership of non-Muslims in the Islamic view is a problem khilafiyah. Especially if a non-Muslim country where the leader is not an Islamic country like Indonesia.

Among the understanding of the paragraph above is the explanation of al-Tabari who said that in these verses are explicit ban on non-Muslims make Muslims as helpers, friends, supporters and loved them. If someone were to do so, then God disassociate ourselves from them and they are classified as part of the unbelievers.²⁵

Ibn Kathir also interpret that God forbids His servants to have wala 'to Jews, Christians and Kafir/unbelievers. Anyone disobeying God's command it will receive his punishment. People who commit such acts, including their group.²⁶ In fact, according to Sayyid Qutb, this ban applies all time, not just aimed at Muslims in the Prophet's life.²⁷

M.Quraish Shihab looked ban the paragraph above on three things. First, the prohibition embraced Jews, Christians and Kafir as a leader. Second, the assertion that some of them are leaders of others.

²⁵ Abu Ja'far Muhammad ibn Jarir al-Tabari, *Jami 'al-Bayan fii Tafsir al-Qur'an*, (t.tp: Dar al-Ma'rifah, 1412 H), the Section III, p. 152

²⁶ Ibn Kathir, *Tafsir al-Qur'an al-'Adzim* (t.tp. Daar al-Pole al-Ilmiyah, 1419 H), the Section III, p. 120

²⁷ Sayyid Qutb, *Fii Dzilal al-Qur'an* (t.tp: Dar al-Suruq, 1412 H), the Section II, p. 910

Third, the threat to Muslims who raised Jewish, Christians and Kafir as a leader, then the Muslims will be classified as part of them.²⁸

Most 'Ulama believe that the core emphasis of matter paragraph above is not the kafir or not. But on the side of beneficiaries (goodness) or not against public justice. Because of justice is one of the important messages in the Qur'an. That is, if there is a Muslim who became a leader then dzalim, then that person should not be a leader again. One of the scholars who are brave enough to say such a thing is Ibn Taymiyyah stated that: "it's better non-Muslims led by the leader of a fair, rather than led by the Muslim leader who dzalim".²⁹

Of the above problems, the terjemah of the letter of al-Maidah verse 51 should not be the meaning of the leaders. Because there are other meanings that can be used. Moreover, if you see indonesian's context that allows non-Muslims to be leaders. Thus, it would be more appropriate if the verse is translated as:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ... ٥١

O ye who believe, do not make Jews, Christians and unbelievers as your helpers (faithful friend) ...³⁰

Oral Terjemah

The oral terjemah is the switch-language from the source language to the target language by using the language editor that was used to carry on a conversation. The idea or notion of this interpretation has been proposed by Dr. Moch. Syarif Hidayatullah, M. Hum around 2012. He is a practitioner and former Chief translations Tarjamah Studies Program Faculty of UIN Jakarta Dirasat Islamiyah.

²⁸ M. Quraish Shihab, Tafsir al-Misbah: *Pesan, Kesan dan Keserasian al-Qur'an*. (Jakarta: Lentera Hati, 2002) Juz III, p. 125

²⁹ Abu Thib Khik, *Pemimpin non Muslim dalam Perspektif Ibn Taimiyah*. In ANALYSIS: Journal of Islamic Studies, Vol. 14 No. 1, June 2014

³⁰ In the latest revision of the Ministry of Religious Affairs version, the *terjemah* has been replaced with a loyal friend, who later branded as perpetrators of heresy by the radicals because they alter the content of the Qur'an.

Unfortunately, the idea of translating/terjemah the spoken language was rejected by the Ministry of Religious because such a terjemah would tarnish the miracle and honor of the Qur'an. Actually, the reason of the Ministry of Religious Affairs reject reason is not appropriate. Therefore, the value of the miracle of the Qur'an lies in the wording in Arabic. If translated, then no matter how well Indonesian literature used will not be able to accommodate the content i'jaz al-lughawi that exist in the Qur'an.

The following are examples of oral translation/terjemah comparison with the outstanding translation can be used as a reference to facilitate the understanding of the Qur'an.

Example 1 (threat verse): letters of at-Tahrim [66]: 7

يَأَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْرَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ۝

Oral Translations/ terjemah:

O disbelievers, today you do not have much reason !. What you plant is what you harvest.

The terjemah of the Ministry of Religious Affairs:

O disbelievers, do not put forward excuses today. Indeed, you only be recompensed according to what you do

Example 2 (verse advice): letter Luqman [31]: 13

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ۝

Oral Translations/ terjemah:

Remember the words of Luqman to his son when he advises: Child! The injustice is associating partners with Allah, then do not ever even associating partners with God!

The terjemah of the Ministry of Religious Affairs::

And (remember) when Luqman said to his son, at the time he gave a lesson to him: "My son, do not be to Allah, verily ascribe (Allah) is truly a great injustice"

Example 3 (paragraph story): letter of al-Maidah [5]: 20-25

وإذ قال موسى لقومه يقوم أذكروا نعمة الله عليكم إذ جعل فيكم أنبياء وجعلكم ملوكا وءاتكم ما لم يؤت أحدا من العالمين 20 يقوم أدخلوا الأرض المقدسة التي كتب الله لكم ولا ترتدوا على أدباركم فتنقلبوا خسرين 21 قالوا بيموسى إن فيها قوما جبارين وإنا لن ندخلها حتى يخرجوا منها فإن يخرجوا منها فإنا دخلون 22 قال رجلان من الذين يخافون أنعم الله عليهما أدخلوا عليهم أبواب فإذا دخلتموه فإنكم غلبون وعلى الله فتوكلوا إن كنتم مؤمنين 23 قالوا يموى إنا لن ندخلها أبدا ما داموا فيها فأذهب أنت وربك فقتلا إنا ههنا قعدون 24 قال رب إني لا أملك إلا نفسي وأخي فافرق بيننا وبين القوم الفاسقين 25

The terjemah of the Ministry of Religious Affairs::

And (remember) when Musa said to his people: "O my people, remember the favor of Allah upon you when He raised prophets prophet among you, and serve Him ye free men, and given you what has never been given to anyone among other peoples " .

O my people, enter the holy land (Palestine) which has been appointed by God to you, and do not run backward (for fear of the enemy), then you become losers

They said: "O Moses, indeed within the country there are people who are valiant, indeed, we will never enter it before them to the outside thereof. If they are to the outside thereof, surely we will enter it"

Said two people among those who fear (Allah) God has favor on both of them: "Serbulah them through the gate (of the city) that, then when you enter it undoubtedly you will win. And on Allah should you bertawakkal, if you are really believers "

They said: "O Moses, we will not enter it at all once forever, while they are inside, so you go along with your Lord, and fight ye two, actually we were just sitting here waiting for it"

He said: "My Lord, I do not master but myself and my brother. So then separate between us and the people who are wicked"

Oral Terjemah:

Remember the story of Moses conversations with his people super stubborn.

Moses: "My friends, please remember all the blessings that God had you received. He had already sent the prophet, liberate you and favor that has never been given to anyone before "

Moses: "My friends, let's go back to Palestine. For God has set Palestine as the homeland of you, do not recoil in fear, if you do not go to Palestine only because of fear of the enemy, it is your loss, because there is God on our side. "

The Moses: "Moses! Palestinians are now controlled by powerful barbarian. We will not go in there unless the barbarians go from there. "

Two of the Musa more fear Allah interjected: "Actually, if we believe in the promise of God. We can strike seriously from the front gate, we could certainly go in and win. The rest of us pasrahkan to God, for only He is the guarantee of our victory. "

The Moses: "Stupid! We will not participate. Better we wait for the barbarians away from there than at war with them. If you insist, yes please just own the same war two. We chose here alone. "

Hearing the answer, Musa desperate to persuade his people. Then complained to God: "God, can I just set myself and my brother, so separate our course with these wicked people"

The Conclusion

Translating in the historical record was experiencing growth, following the direction of the development of the target language. The translation of the Qur'an must be done by people who know Arabic, Indonesian, interpretations of the Qur'an and the context of Indonesian-ness, not infrequently cause social conflict heats up due to the translation of a less appropriate to the context of Indonesian Muslims. Other causes should be so is the goal of the Qur'an are a blessing for the entire universe, hint of life for all mankind. Harfiyah literal translation or without offset ness context can lead to friction with ma'ruf culture. In

addition, oral translation/terjemah is a solution to unearth the meaning of the Qur'an to the general public.

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