

The Transformation of the Qur'an Translation of Mushaf Al-Qur'an Tashih Institution in Two Issues

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Abstract—This study aims to understand and explain: 1) the form of transformation, 2) the meaning of the changes that occur linguistically, and 3) the meaning of changes that occur contextually and ideologically on the translation of Al-Qur'an LPMQ (*Pentashih Mushaf Al-Qur'an*) Ministry of Religion in two publications (Surat Al-Fatihah and Surat Al-Baqarah). This research uses descriptive qualitative method by using comparison to get the result of transformation. The result of transformation is then interpreted structurally by using semantic and religious context in the form of Aqedah, shariah, and social.

Keywords—*Qur'an Translation, LPMQ, Ministry of Religious.*

I. INTRODUCTION

Indonesia Government through the Ministry of Religious Affairs since 1965 has formed *Lajnah Pentashih Mushaf Al-Qur'an* consisting of scholars of Al-Quran and Islamic sciences as well as Indonesian experts from the Ministry of Culture and Education. This institute aims to “*mentashih*” or validate the validity of all the Qur'an published by several publishers in Indonesia [1].

At this time people find different translations of the Qur'an [2-5]. This, cause unrest in the community. Structurally, the translation has undergone a transformation or change. Unfortunately, these changes are not accompanied by an explanation. Without explanation, everyone has the right to hold the translation he holds for the basis of the reason for committing the act. Such changes are not only different but also potentially misleading.

In addition to the changes that occur in the translation of words, found also translation changes in the form of a sentence. Such changes not only mean different but also have the potential to cause misunderstandings that end with differences of faith. Technically speaking, translations from one language to another are not necessarily able to transform one language to another properly [6-9]. The language as it is known is the cultural product and the first element of the seven cultural elements.

This study aims to understand and explain: 1) The form of translation transformation of Al-Qur'an of LPMQ KEMENAG (Surah Al-Fatihah and Surah Al-Baqarah) in two publications (1990 and 2008), 2) The meaning of the transformation of Al-Qur'an translation of LPMQ KEMENAG (Surah Al-Fatihah and Surah Al-Baqarah) in two publications (1990 and 2008) that occur linguistically, and 3) The meaning of transformation that occurs

contextually and ideologically on the translation of Al-Qur'an LPMQ translation (Surat Al-Fatihah and Surat Al-Baqarah) in two publications (1990 and 2008).

This research uses descriptive qualitative method by using comparison to get the result of transformation. The result of transformation is then interpreted structurally by using semantic and religious context in the form of *aqidah*, shariah, and social. The subject or the source of this research data is a translation in Al-Quran LPMQ (Mushaf Al-Qur'an Tashih Institute) KEMENAG in two publications (Surat Al-Fatihah and Surat Al-Baqarah). The instrument of this research is in the form of human instrument equipped with tool aids referring and taking note. Data validity is done through triangulation. Data analysis using method of *Agih* and *padan*. *Agih* method is used to analyze the structural aspects, the method is used to interpret the semantic aspects of context.

The rest of this paper is organized as follow: Section II presents the obtained result and following by discussion. Finally, conclusion is presented in Section III

II. RESULT AND DISCUSSION

A. The Transformation of the Qur'anic Translation of LPMQ KEMENAG in Two Issues

1) Conversion

According to Pudentia in [10] Conversions is the way of the elements of a matrix sentence changed and how it modified into a number of similar factors. In this study, sentence conversion is found in two cases and four findings in the form of words. The first one is transformation sentences in conversion form. The result shows that there is the change to the whole sentence between the Quraan 1990 version and Quraan 200 version. The second one findings is shwoing that there is also changes in form of words. For example like, the old version said “*bersujud*,” and then changes into “*membungkuk*” in the 2008 version.

2) Modification

Modification or conversion is usually a manipulation on the linguistic level, ie word manipulation or word order in sentence; at the level of literature, the manipulation of a character (protagonist) or plot [2]. In this study, almost every verse of 297 verses (Al-Fatihah and Al-Baqarah) undergoes a transformation in the form of a word, while the sentence is contained in only three places. For example, the word “*isteri-isteri*” changed into “*pasangan-pasangan*” [11].

B. The Meaning of Linguistic Changes in the LPMQ KEMENAG Al-Quran Translation in Two Issues

1) Conversion

a) Transformation Sentences in Conversion Form.

The sentence transformed in the form of conversion is the translation of the 1990 edition of the Qur'an 2:45 "Make patience and prayer your helper!" The sentence in the 2008 edition of the translation undergoes a transformation into "And ask for help (to Allah) with patience and prayer! ". In the transformation there has been a conversion of the word "sabar" and "salat" which in the 1990 edition became the object in the 2008 edition into a description. The transformation that occurs in the word command and object also includes the conversion because it is not derived from the synonyms of the previous word.

b) Word Transformation in Conversion Form

The word transformed in the form of conversion is the translation of the 1990 edition of Al-Quran 2: 3 "spend" to "menginfakkan", Al-Quran 2:58 "prostrating" to "bowing", Al-Qur'an 2: 187 " your wives "to" wife ", and Al-Quran 2: 195 "Spend "to" infakkanlah ".

Conversion transformation also occurs in the word "prostrate" meaning the position of the head attached to the ground as contained in the prayer movement. This is different from the word "bending" which in the salat movement equals "bowing".

2) Modification

a) Sentence Transformation in Modified Form

Based on the subject (from passive to active) In Qur'an 2:10, it is found the translation "... plus the God of his disease; and for them a painful punishment ..." "The sentence becomes" ... God increased his illness; ... "Although structurally, a change of passive phrase" plus God's disease "becomes the active phrase" Allah adds to the disease, "but in a sense does not change the meaning of inverted form.

Based on the pattern In the Qur'an 2:34, it is written textually "... then prostrate them except the Devil." The translation in the 2008 edition translates into "... they are prostration except Satan;" In that sentence there is a change of pattern, from the VSO pattern "then prostrate them except the Devil" into a pattern of SVO "they are prostrate except the Devil". This change does not change its core meaning.

Based on the clarity and efficiency in the translation of the 1990 edition of the Qur'an, 2: 103 it says "Verily, if they believe and pious, (they will be rewarded), and verily the reward of Allah is better, if they know." The translation in the 2008 edition the word "verily", "they will be rewarded", and the "side" is thrown away, and there is a substitution of the word "if" becomes "if" and "if" so "And if they believe and pious, the reward of God must be better, if they knew. "In the last edition of the translation the sentence looks simple but clear without diminishing the structure of its core meaning.

b) Word Transformation in Modified Form

Word with punctuation "The word "again" is contained in the translation of the Qur'an 2:19 edition of 1990 "Then if they cease (from enmity you), then surely Allah is Forgiving,

Merciful." Changed with a comma [,] if they cease, then truly, Allah is Forgiving, Most Merciful. "

Words with words (synonyms) The transformation of a word with its synonym is almost in every verse. For example is the word contained in the Qur'an 2. 25 "Wives" are transformed into "pairs", the word "build" becomes "executed" (Qur'an 2.43) the word "in order" to be" order "(Qur'an 2: 179)

Arabic word with the word translation The next transformation is the Arabic word with its translation as contained in the Qur'an, 2: 28 "kafir" becomes "disbelievers," "believers" becomes "believers" (Qur'an, 2.62), the word "priest" "To be a" leader "(Qur'an, 2: 124)," polytheists "to" associate "(Qur'an, 2.135)," *shahadah* "to" testimony "(2.140), and" *hujjah* " "Reason" (Qur'an, 2.150).

Transliteration of Arabic Latin Indonesian with EYD spelling The next transformation is the Latin Arabic transliteration of Indonesia with EYD spelling. Such transformation is found in the Qur'an, 2. 45 "khusyu" becomes "solemn", "salat" becomes "salat" (Qur'an, 2.110), "shibghah" becomes "sibghah" (Al-Qur ' 2,138), and "shafaa" to "safa" (Qur'an, 2.158).

Indonesian word with Arabic word absorption The transformation of the last model found in the 1990 translation into the 2008 edition is, among others, the Qur'an 2: 114 "Persecuted" to be "unjust," and "torment" to "doom" (Qur'an, 2.165).

C. The Meaning of Contextual, Social, and Ideological Change in Translation of the Qur'an LPMQ KEMENAG in Two Issues

Data transformation that has been expressed in the form of transformation is a testimony of changes in consciously made texts. To interpret the data is done by connecting with the data context.

1) Conversion

There are three conversion forms in Translation of the Qur'an LPMQ. The first is Transformation Sentences in Conversion Form which shown in Qur'an 2:45 "Be patient and prayer as your helper!" To "And ask for help (to Allah) patiently and *salat!*" Translation with the same change also occurs in the Qur'an, 2: 153. The second is Word Transformation in Conversion Form which shown in the word "to give a living" means "to spend" (Qur'an, 2: 3 is also in the Qur'an, 2: 195). This word has a broader meaning than the word "menginfakkan" which means giving alms. This change occurs because of changes in interpretation made by the translator. The third is transformation of the phrase plural noun "your wives" into "your wife". this transformation occurs in the first clause, while the next clause does not change "they are your clothes, and you [are] clothing for them ".

2) Modification

Modification is usually manipulating the word or sequence of words in a sentence. Also, modification transformation is closely related to the linguistic technical problem such as sentence transformation and word transformation.

III. CONCLUSION

There are some transformation of Al-Qur'an translation of LPMQ KEMENAG in two publications. With two most dominant types is conversion and modification. The meaning of change is the distortion of elements of the object with different words causing contradictory sentence meaning. The meaning of contextual, social, and ideological changes in the conversion of sentences occur due to the purification of the belief (Tawhid) factors, while those that occur in words are due to a change in interpretive interpretation made by the translator.

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