

Lexical Interference in the Indonesian Ministry of Religious Affairs' Qur'an Translation

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مستخلص

بالرغم من الدراسات المتنوعة في مجال ترجمة القرآن الكريم من قِبل خبراء بارزين، فإن المخاوف المتعلقة بمشكلة التداخل المعجمي في ترجمة القرآن لم تُستكشف بشكلٍ كافٍ. وقد حاولت هذه الدراسة مناقشة هذه القضية من خلال النظر في عملية ترجمة القرآن من قِبل وزارة الشؤون الدينية الإندونيسية. استُخدم في هذا البحث تصميم دراسة الترجمة كمنتج، حيث تم إجراء ملاحظات نصية لجمع البيانات ذات الصلة. ولتحليل البيانات، تمَّ تبيّن نظرية ثوابته. وتوصّلت النتائج إلى بعض الاستنتاجات مفادها أن التداخل المعجمي في هذه الدراسة يشمل ما يلي من الترجمة: (١) الحروف المقطّعة، (٢) المقاطع في بداية الآية، (٣) تعدّد الدلالة اللفظية، (٤) المصطلحات المستعارة من لغة المصدر إلى لغة الهدف، و (٥) الضمائر. وتشير هذه الدراسة إلى أنّه قد يكون من الحكمة إضافة مفهوم ترجمة الضمائر إلى نظرية ثوابته، نظرًا لإغفال هذا المفهوم فيها فيما يتعلق بدراسات الترجمة.

الكلمات المفتاحية : التداخل ؛ الإندونيسية ؛ وزارة الشؤون الدينية الإندونيسية ؛ ترجمة

Abstract

Despite extensive research on Qur'an translation by renowned scholars, concerns regarding lexical interference remain understudied. This paper addresses this gap by examining the Indonesian Ministry of Religious Affairs (IMRA)'s Qur'an translation through a product-oriented translation study design. Textual observations were employed for data collection, analyzed using Thawabteh's theory. Findings reveal five key areas of lexical interference: (1) syllabics (*al-Ahruf al-Muqatta'ah*), (2) verse-initial syllables, (3) lexical polysemy, (4) loanwords, and (5) pronouns. The study suggests that Thawabteh's theory may benefit from incorporating the concept of pronoun translation, currently absent in translation studies.

Keywords: Lexical Interference; Indonesia; IMRA; Qur'an Translation

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INTRODUCTION

Divine revelation in human language, such as Arabic Qur'an, is a subject that many consider insuperable to grasp in another language, including Indonesian. The translation project of this revelation leaves out intermittent consequences on every diction, phrase, and clause in the source language. It needs holistic elaboration to understand its internal structures.¹ In fact, the majority of Moslems in the world come from Non-Arabic speaking countries. They aspire to comprehend the Qur'an using translation works. Howbeit, instead of conciliating meaningful sense of Qur'an verses, most of translation works of the Qur'an in the circulating market are prone to depriving the message of its historical substance.² In the current trends of translation endeavor, this is a common phenomenon. Both 2002 and 2019 editions of Qur'an translation published by the Indonesian Ministry of Religious Affairs (IMRA) are no exception. The Rectification Committee for Manuscripts of the Qur'an (RCMQ), an official institution to assign a team of translators for the task, was presumed to fit the lexical interference from the source language into its translation work. Such practice is tending to distorting the essence of the historical substance of the Qur'an.³ It also became an issue for this study to investigate. This study hopes to retouch the discourse on the study of Qur'an translation.

Research on the Qur'an translation has been widely inquired into by experts from different backgrounds. The research addresses various concerns regarding the translation of the Qur'an. It covers the basic issues from the meaning, readability and acceptability, to the ideological matters behind it. Concerning the meaning, Elmasrafy described the problem of translating the Arabic text of the Qur'an into European languages, especially English, German, French, and Latin in his study. Broadly speaking, the problem occurred because the equivalent words from the source language were not available in the target language. As it occurred, it continued to cause biased interpretation from the source language to the target language.⁴ Concerning the readability, Hassanein examined the difficulties for non-Arabic Qur'an readers to adapt the euphemistic lexical translation of the Qur'an. He came into a conclusion that the problem occurred because of a semantic change in the lexical structure of the source

¹Peter G. Riddel, "Menerjemahkan Al-Qur'an Ke Dalam Bahasa-Bahasa Di Indonesia," in *Sadur Sejarah Terjemahan Di Indonesia Dan Malaysia*, ed. dalam Henri Chambert-Loir (Jakarta: Kepustakaan Populer Gramedia, 2009), 397. Lihat juga, Amir El-Said Ebrahim Al-Azab and Othman Abdulaziz Al-Misned, "Pragmatic Losses of Qur'an Translation: A Linguistic Approach," *English Language and Literature Studies* 2, no. 3 (2012), h. 42-49. Lihat juga, Yusuf Baihaqi, "Îjâz of Al-Qur'an in Perspective of An Noursi and Its Implication Towards the Translation of Al-Qur'an," *Jurnal Al-Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 11, no. 2 (2019): 305-19, <https://doi.org/10.24042/albayan.v11i2.4683>.

²A. S. Hummadi et al., "(2020). Rhetorical Loss in Translating Prepositional Phrases of the Holy Qur'an," *SAGE Open* 10, no. 1 (2020), <https://journals.sagepub.com/doi/full/10.1177/2158244020902094>.

³S Syahrullah, "Tarjamah Tafsiriah Terhadap Al-Qur'an: Antara Kontekstualisasi Dan Distorsi," *Journal Of Qur'an and Hadith Studies* 2, no. 1 (2013), h. 43-62.

⁴Ziad Elmarsafy, "Translations of the Qur'an: Western Languages.," *Religion Compass* 3, no. 3 (2009), h. 30-439.

language that is not available in the target language.⁵ Regarding the acceptability issue, Burcin K. Mustafa examined the matter of the asperity of the target language in representing the acceptability of meaning from the source language.⁶ Even so, he found that the problem is actually exploited by the translators to insemminate ideological interests in their translation works.

Mahmoud Ibrahim Rezk Elnemr looked into the relationship between the work of Qur'an translation, *The Message of the Qur'an*, by Asad and the ideological interests hidden in it. He found that in addition to the misinterpretation occurrences in the translation work, Asad also intentionally enrooted his ideological doctrines by altering the meaning construction of the Qur'an verses in order to conceal the consensus from mainstream interpretive literature manuscripts (classical canon Qur'an interpretation literatures).⁷ The similar investigation was initiated by Jinsil Choi and Kyung Hye Kim to uncover Korean translation of the Qur'an. They came into conclusions that adjustment to cultural context can dissemble translation works based on the translator's ideology and culture.⁸ This is further reinforced by the findings of Fahmi Gunawan, which revealed that the translator's ideology greatly influences the product of the translated text. This is because the translator has the latitude to infuse his ideas into the translated text without any restrictions imposed by external parties.⁹ Based on the previous findings, this study attended the issue concerning the interpretation of the Qur'an verses in the translation work, particularly Q.S. Ya'sin. The study hoped to uncover the influential factors that contribute to reinvent the acceptability, readability, and meaning of the Qur'an by non-Arabic communities (Muslims in Indonesia).

Numerous issues concerning the translation of the Qur'an have been investigated by the experts using different approaches. Some focused on the problem of lexical or literal translation and some focused on the problem of metaphorical translation Which examined the exploration of lexical translation of Mousavi Garmaroudi's version of the Qur'an using Garces' theoretical framework. The findings concluded that the translation work encased lexical interference which has an impact on the extent and

⁵Hamada Hassanein, "Translating Qur'anic 'X-Phemisms' Muslims Live by: A Pragmasemantic Reading," *Translation and Interpreting Studies* 16, no. 1 (2021), h. 124-148.

⁶Burçin K. Mustafa, "Ambiguity, Ideology, and Doctrine Propagation in Qur'an Translation," *Journal of Qur'anic Studies* 21, no. 11 (2019), h. 21-49.

⁷Mahmoud Ibrahim Rezk Elnemr, "The Ideological Impact on the English Translations of the Qur'an: A Case Study of Muhammad Asad's Translation," *International Journal of Linguistics, Literature and Translation* 3, no. 7 (2020), h. 30-41.

⁸Jinsil Choi and Kyung Hye Kim, "Translating Islamic Knowledge for the New Soil: Two Korean Translations of the Qur'an in South Korea," *Interventions* 23, no. 7 (2021), h. 1-24.

⁹Fahmi Gunawan, "The Ideology of Translators in Quranic Translation: Lessons Learned from Indonesia," *Cogent Arts & Humanities* 9, no. 1 (2022): 2088438.

ambiguity of meaning.¹⁰ Mahboubeh Movahhedian and Mohammad Yazdani chose to focus on studying the translation of metaphorical words in the Qur'an. Their study figured out that the attempt of translating metaphorical words in the Qur'an have not succeeded in explaining their meaning in an elaborative manner. Instead, the translation went rigid and out of the context of its source language.¹¹ Bakrial-Azzam, Mohammedal-Ahaydib and Eman al-Huqail also studied cultural aspects as part of the issue when translating the Qur'an. The findings validated that the translation work of the Qur'an cannot accommodate the cultural adjustment from the source language to the target language in frequent manner. This is due to the cultural differences across time and place resulting in translation works being overlapped with one another.¹² Amir el-Said al-Azab, Ebrahim Othman, and Abdul Aziz al-Misned also highlighted the divine aspects of the Qur'an as a book of revelation that imbued the meaning of miraculous significance, thus making it difficult for the target language to adjust the meaning of such significance which was consecrated in the text. In some cases, sometimes the meaning requires a broader sense which is also very difficult to adjust to the target language.¹³ Albeit this study also highlighted a certain aspect of the translation issues explored in previous studies, it is specifically targeting on the translation work in Indonesian language. This study narrowed down the scope of inquiry to Surah Yāsin [36] due to its popularity and ritual significance in local traditions among Muslim communities in Indonesia. Deep analysis on Surah Yāsin [36] translation is still less-explored in previous studies.

In spite of that, several studies have been trying to reveal the correspondence between the grammatical structures in both the source language and the target language. Fahmi Gunawan, et al., exposed the translation work of the Qur'an in Muhammad Thalib's version and found that the amplification technique was dominantly used in it. Such practice was inclined to disseminate ideological interests which in this case was transnational doctrines. It also greatly downscaled the quality of the translation. The practice itself predisposed to affect the remark of its acceptability for readers who have different ideologies from the translator.¹⁴ Mohd Fahimi Zakaria in his study also investigated the accuracy of the translation of imperatives in Surah Yasin. He studied one of the translation works of the Qur'an published by the Malaysian government. The findings concluded that literal translation techniques predicated the translation

¹⁰Khovaygani Mohammad Rahimi, "The Lexical Critique of Mousavi Garmaroudi's Translation of the Holy Qur'an (Relying on the Lexical Semantic Theory of Garces)," *Quran Hadith Translation Studies* 4, no. 7 (2018), h. 69-94.

¹¹Mahboubeh Movahhedian and Mohammad Yazdani, "Extended Metaphor in the Glorious Qur'an Through Translation: A Case Study," *Translation Studies Quarterly* 18, no. 69 (2020),h. 43-60.

¹²Bakri Al-Azzam, Mohammed Al-Ahaydib, and Eman Al-Huqail, "Cultural Problems in the Translation of the Qur'an," *International Journal of Applied Linguistics and Translation* 1, no. 2 (2015), h. 28-34.

¹³Al-Azab and Al-Misned, "Pragmatic Losses of Qur'an Translation: A Linguistic Approach."

¹⁴F. Gunawan et al., "Al-Qur'an Translation in Indonesia: A Case Study of Muhammad Thalib's Qur'an Translation with Reference to Surah Yasin," in *International Conference on Communication, Language, Literature, and Culture* (Surakarta: ICCoLLiC, 2020), h. 1-13.

work and so it deviated to support the policies in favor of Malaysian government.¹⁵ Nurdin and Nadilla Baimal Puteri also inquired into the accuracy of the Surah Yāsin translation in a digital translation application using the wavelet transform and Fourier methods. The findings unveiled that the Wavelet transform method is able to track the translation accuracy up to 77.9%, while the Fourier method is only able to track 43.7% out of it. This explained that the Wavelet method is more accurate than the Fourier method in detecting the translation accuracy of the digital Qur'an.¹⁶ This study pointed out a more specific case from previous studies, whereas it focused on tracking the practice of interference in the 2002's and 2019's translation work of the Qur'an published by Indonesian Ministry of Religious Affairs. In addition, previous scholarly inquiry by Hamad and Yassin in 2015 probed lexical mistakes and their influence on university pupils' written works. Utilizing a descriptive analytical methodology, they administered a survey to 67 university English professors from various Sudanese institutions. 150 English majors whose first language was Arabic were tasked with composing an essay regarding Sudan in order to analyze lexical errors. The study categorized common lexical errors, including inappropriate word selection, transliteration, omission, misspelling, and redundancy, much of which arose from first language interference. The research suggests mother tongue interference as a key factor resulting in lexical errors among Sudanese university students writing in English.¹⁷

Some of the previous studies discussed earlier concluded that the study on the translation of the Qur'an approaches the issues within translation works from various aspects. In fact, theories in translation study dictate that a proper translation includes at least three things, namely the accuracy of the message, the grammatical acceptability of the target language, and being well understood by the readers. This leaves out the aspects of acceptability and readability in the target language have not been considered at all. Therefore, this study intends to fill in the gaps in the current trends by examining aspects of the accuracy, acceptability, and readability of the Indonesian Ministry of Religious Affairs' translation of the Koran, specifically on the lexical interference issues in QS Yāsin [36].

To fill in the gaps in the previous researches, this study aimed at examining the characteristics of Surah Yasin in the 2002 and 2019 editions of the Qur'an translation published by the Indonesian Ministry of Religious Affairs (IMRA). It also oversaw the extent of intertextuality and intratextuality approaches in both the 2002's and 2019's Qur'an translation published by the IMRA. This study is necessary considering its

¹⁵Mohd Fahimi Zakaria, "Asālib Al-Tarjamah Fī Af'al Al-Amr Fī Al-Qur'ān Karīm Tafsīr Surah Yāsin Min Tafsīr Nur Al-Iḥsān," *Jurnal Kesidang* 5, no. 1 (2020), h. 147–59.

¹⁶N. Nurdin and Nadilla Baimal Puteri, "Perbandingan Metode Transformasi Wavelet Dan Fourier Dalam Penterjemahan Ayat Pada Surah Yasin," *Sistemasi: Jurnal Sistem Informasi* 9, no. 1 (2020), h. 16–26.

¹⁷ Mohamed Satti et al., "Investigating Lexical Errors and Their Effect on University Students' Written Performance in Sudan," *International Journal of English Language and Linguistics Research*, 2015.

popularity in the local tradition among the Muslim communities in Indonesia. The investigation was done by tracing the lexical interference (*tadakhul*) in the 2002 and 2019 editions of the Ministry of Religion's Qur'an translation works through the analysis of intertextuality and intratextuality. This study departed from two fundamental questions. First, what were the characteristics of Surah Yāsin [36] translation and its 2002 and 2019 editions of IMRA's Qur'an translation counterparts? Secondly, what was the significance of the intertextuality and intratextuality analyses in the translation of the Qur'anic text?

METHOD

This present research employs a product-oriented translation design, analyzing the Indonesian Ministry of Religion's translation of the Qur'an using Thawabteh's framework of lexical interference theory.¹⁸ These documents were based on 2002 and 2019 editions of Qur'an translation published by the Indonesian Ministry of Religious Affairs (IMRA). These two editions were selected as objects in this study considering the fact that there has been a transformation in the translation format between the two, both from the grammatical aspect of the language and from the substantial aspect of the message. This study explored primary and secondary data sources. The primary data source was the printed edition of the Qur'an translation entitled *Al-Qur'an dan Terjemahnya* published by the Indonesian Ministry of Religious Affairs (IMRA) in 2002 and 2019. To narrow down the scope, this study only focused on Surah Yāsin [36] translation work. The Surah was singled out as the sample in this study due to its popularity among Muslim communities in Indonesia as the Surah itself becomes a requisite in many rituals of the local tradition. The secondary data source in this study was any related literatures to the translation work of the Qur'an, both conceptual and practical. To collect the data, we used observation and documentation. The observation was conducted through three reading patterns, namely skimming or reading quickly in order to find keywords in accordance with the research questions and the purpose of this study. Once the data was collected, classified, and coded, the data went through an analysis according to the content analysis procedure adopting lexical interference of Thawabteh.¹⁹ He denotes that lexical interference refers to the translation of vocabulary or lexical units from one's native language to corresponding forms in the target language that leads to unintended, deviant, or poorly comprehended meaning. Hence, lexical interference errors can be anticipated when a lexical item in the source language, upon translation, possesses multiple potential renderings in the target language that may not fully capture the precise desired meaning. The multitude of possible translations for a single term thus gives rise to potential interference as learners map the lexical frameworks of their native language onto a new linguistic system. He adds that lexical interference encompasses the

¹⁸Mohammad Ahmad Thawabteh, "The Intricacies of Linguistic Interference in Arabic-English Translation," *Arab World English Journal* 4, no. 2 (2013), h.189-99.

¹⁹ Thawabteh.

utilization of collocations, idioms, lexicon, and proper nouns that are calqued or literally translated from the native language.

RESULT AND DISCUSSION

Anchored on Thawabteh's framework of lexical interference theory, the findings of the study regarding lexical interference in the 2002 and 2019 editions of IMRA's Qur'an translation revolved around the issues in the following translations; (1) the syllabics (*al-Aḥrūf al-Muqāṭṭa'ah*), (2) the syllables at the beginning of the verse, (3) lexical polysemy, (4) loanwords from the source language in the target language, and (5) pronouns.

The Translation of the Syllabics (*al-Aḥrūf al-Muqāṭṭa'ah*)

Based on the *Al-Qur'an dan Terjemahnya* a work of Qur'an translation by the IMRA, both in 2002 and 2019 editions, the series of syllables *yā'* and *sin* were not translated at all, there is only transliteration of the two syllables in Latin. It can be traced in the following excerpt (1).

Excerpt (1)

No.	Source Language	Qur'an Translation		Verses
		2002	2019	
1	يس	<i>Yā-sin</i>	<i>Yā-sīn</i>	1

It was assumed that there was no need to translate the syllables because The Rectification Committee for Manuscripts of the Qur'an (RCMQ) thought these series of syllables were not a sentence or even a word in Arabic. Judging by the case, its equivalence were not necessary in Indonesian translation. However, in spite of the fact that borrowing translation technique does not necessitate the practice of interpretation, it is important to note that whether these series of syllables serve as a symbol of names, characters, and other information related to the verses that come after the syllables or not.

If the intertextuality approach is applied in interpreting these series of syllables, it led to a conclusion that these syllables are of an attribution to the Prophet Muhammad SAW. This can be linked to the series of sentences in the verses that follow. In the second and third verses, it is conceivably stated that *yā-sin* is accounted for the Qur'an and the apostolic status. The syllable "*waw*" in the clause "*wa al-Qur'ān al-ḥakīm*" can indeed function as *waw qasam* or *waw* in the sense of oath-uttering. However, it may also refer to *waw 'ataf* or a syllable that conjugates *yā-sin* to the al-Qur'an itself. Moreover, the third verse mentions the sentence "*innaka la-min al-mursalīn*" of which the syllable "*ka*" in the first phrase functions as *al-mukhātab* or referring to the second singular pronoun. Pronouns in Arabic indeed represent the subject mentioned in the previous sentence. In spite of the fact that the subject might be obscured (*mahzūb*) but it certainly has an obvious reference to attach to (*ya 'ūd ilā*). Presumably that is the case, it must be clear that the pronoun refers back to *yā-sin* and the Qur'an.

Consequently, the *yā-sin* must be attributed to the Prophet Muhammad, or in another sense, *yā-sin* is another name to address the Prophet Muhammad SAW.²⁰

The attempt to interpret the syllabics (*aḥrūf al-muqaṭṭa'āt*) in the Qur'an is admittedly not a novel phenomenon. When examining the accounts of Prophet's teachings, a number of relevant interpretations by the Prophet's companions can be propounded. 'Abdullāh ibn 'Abbās, a prominent narrator of Prophet's teachings, in of his records accounted his interpretation of these verses. He proposed it as *ramz min rumūz* or a collection of the names or attributes of Allah SWT. AM. Amir and Fahmi Gunawan in the *Diskursus Penafsiran Ayat al-Hurūf al-Muqaththa'ah: Studi Analisis Tekstual dan Kontekstual* proposed an alternative view of the series of syllables in the Qur'an by taking the case of *alif-lām-mīm* in QS. *al-Baqarah*.²¹ They developed a framework of interpretation through an apprehensible elaboration of meaning-making using both intertextuality and intratextuality approaches. They concluded that these series of syllables can be interpreted as a testament of divine revelation of the Qur'an. In the case of QS. *al-Baqarah*, it was validated by the following verse which adverts to the specific command of not to doubt the episodes of Qur'an revelation. Therefore, understanding the syllabics (*aḥrūf al-muqaṭṭa'āt*) through translation procedures is possible with certain conditions such as by embedding further description in parentheses or adding footnotes. These conditions allow readers to extrapolate and divulge the hidden secrets in every word or sentence in the Qur'an as a true divine revelation.

The Translation of the Syllabics at the Beginning of the Verse

There are many kinds of syllabics that verses of the Qur'an start with, ranging from one syllable to a series of two and three syllables. *Waw*, *fa'*, and *ba'* are individual syllabics, while in, *fa-lā* and *wa-laqad* is a series of two and three syllabics. These Arabic syllabics have lexical meanings which are difficult to translate into Indonesian, especially when they are at the beginning of the verse. The syllable *waw*, for example, has distinct functions and meanings in the source language (Arabic) which its equivalence cannot be found in the target language (Indonesian). Accordingly, if the syllable has to be translated literally into "*dan*" (Indonesian for and), it should violate the grammatical rules of Indonesian language since the word "*dan*" functions only as conjunction. In relation to this case, Surah *Yāsin* [36] also has a series of syllabics in its beginning and some of them in several places. These series of syllabics were subsequently translated literally (*ḥarfīyyah*) into Indonesian by the The Rectification Committee for Manuscripts of the Qur'an (RCMQ), a committee assigned by the Ministry to compile the 2002 and 2019 editions of the Qur'an translation. It turned out that this translation method is quite baffling according to the grammatical rules of Indonesian language. Here are some syllables and their sequences in the Surah in question as the following example:

²⁰ Al-Ḥusain bin Muḥammad Al-Damagānī, *Qāmūs Al-Qur'ān Aw Iṣlāh Al-Wujūh Wa Al-Nazā'ir Fī Al-Qur'ān Al-Karīm*, ed. 'Abdul 'Azīz Sayyid Al-Ahl, Cet. IV (Beirut: Dār Al-'Ilm li Al-Malāyīn, 1983).

²¹ Abdul Muiz Amir and Fahmi Gunawan, "Diskursus Penafsiran Ayat Al-Huruf Al-Muqaththa'ah: Studi Analisis Tekstual Dan Kontekstual," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 43, no. 1 (2019), h. 21–39, <https://doi.org/10.30821/miqot.v43i1.615>.

Table 1: Syllabics at the beginning of every verse in Surah Yāsin [36]

No.	The syllabics	Qur'an Translation		Verses
		2002	2019	
2	“ <i>و/waw</i> ”	“Dan, demi, lalu”	“Demi”	2, 9,10, 13, 17, 22, 28, 32, 33, 34, 37, 38, 39, 41, 42, 43, 45, 46, 47, 48, 51, 59, 61, 62, 66, 67, 68, 69, 71, 72, 73, 74, dan 78.
3	“ <i>ف/fa</i> ”	“Maka, sehingga”	“Maka, oleh sebab itu, pada”	50, 54, 76, dan 83.
4	“ <i>ل/li</i> ”	“Agar”	“Agar”	6, 35 dan 70.
5	“ <i>ما/mā</i> ”	“hanya”	“hanya”	49.
6	“ <i>وما/wa-mā</i> ”	“Tidak, hanyalah, setiap kali, setelah”	“Adapun, apa, tidak satupun, ”	17, 22, 28, 46 dan 69.
7	“ <i>إن/In</i> ”	“Sungguh, sesungguhnya, jika”	“Sungguh, sesungguhnya, jika”	3, 8, 10, 12, 24, 25, 29, 32, 43, 53, 55, dan 82.
8	“ <i>ولقد/wa-laqaḍ</i> ”	“Sungguh, sesungguhnya, jika”	“Sungguh, sesungguhnya, jika”	7 dan 62.
9	“ <i>فلا/fa-lā</i> ”	“Sehingga”	“Oleh sebab itu”	50 dan 76.
10	“ <i>ولو/wa-law</i> ”	“Jika”		66 dan 67
11	“ <i>إن/wa-in</i> ”	“Dan setiap, jika”		32 dan 43.

List of syllables and their sequences from the beginning of every verse in QS. Yāsin [36] which itemized in Table 1 developed at least 10 patterns of circumstances. The first circumstance addressed the syllabics "waw" at the beginning of the verse. This is the most recurring pattern with 33 cases throughout the Surah. In detail, there were 31 cases in 2002 edition of Qur'an translation in which the RCMQ translated the syllabics "waw" into "dan" (and) and a case for each translation: "demi" (by) in the second verse and "Demi" (by) in the fifty-first verse. This method of translation is unfit according to the grammatical rules of Indonesian language which dictates that sentences cannot start with conjunctions. Since those Arabic syllabics have no equivalence in Indonesian, the translator settled on literal translation (*ḥarfīyyah*) conclusively. The translation of the syllabics "waw" in the second verse to "demi" (by) and the fifty-first

verse to "lalu" (then) was being considered fit to the context of the source language by the RCMQ translators. However, the translation of "waw" in other verses becomes dubious if it should be translated to "dan" (and). The translation was not only violates the grammatical rules of the target language (Indonesian), but also simplifies the articulation of the source language (Arabic).

The IMRA's 2019 edition of Al-Qur'an dan Terjemahnya seemed to include some major revisions in certain translation, especially to the syllabics in the Qur'an. Based on the textual investigation in this study, it was found that some syllabics "waw" at the beginning of the verse were no longer translated to "dan" (and) but have been adjusted into a more formal sentence format. However, some syllabics in the beginning of the verse turn out to be translated incomprehensively due to insubstantial attempt to interpret the syllabics in the first place. In that case, the function of these syllabics does not seem to be significant in the work of translation for that edition. Therefore, intertextual and intratextual approaches are relevant in order to address the significance of translating these syllabics. When examining the function of the syllabics "waw" in each of the beginning of the verse, there was an indication of a strong connection between one verse and another. Thus, it requires a more appropriate conjunction in Indonesian at the beginning of each sentence. These cases were available in the following verses;

Excerpts (12):

Source Language	Qur'an Translation	
	2002	2019
وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا	Dan Kami jadikan di hadapan mereka sekat (dinding)..	Kami memasang penghalang di hadapan mereka..
	[And We have put before them a barrier...]	[We have put before them a barrier...]
وَسَوَاءٌ عَلَيْهِمْ...	Dan sama saja bagi mereka..	Sama saja bagi mereka..
	[And it is all the same for them...]	[it is all the same for them...]
وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابِ الْقَرْيَةِ...	Dan buatlah suatu perumpamaan bagi mereka..	Buatlah suatu perumpamaan bagi mereka (kaum kafir Makkah)..
	[And present to them an example: the people of the city...]	[Present to them an example: the people of the city...]

The 2019 Qur'anic translation opts not to render the syllable "waw" appearing at the start of certain verses, rather than translating it as the coordinating conjunction "and." As this syllable

functions as a connecting particle used sentence-initially, translating it risks disrupting target language grammar by violating conventions. Omitting the translation altogether avoids potential interference, yet this departure from directly conveying the *waw* may be perceived as overly divergent by some.

In the same case of "*waw*", the translation of the syllabics "*fa*" also serves as a prefix in the beginning of four verses (verse 50, 54, 76, and 83). The MCRQ team of translators in the 2002 edition translated verse 50 as "*sehingga*" (consequently) while in other verses it was translated to "*maka*" (so). In accordance to the Indonesian grammatical formulation, both kinds of translation cannot substantially be positioned at the beginning of the verse, because they can only function as conjunctions, so the translators should conjoin the translation of the syllabics into the overall meaning of the sentence. In that way, it should facilitate meaningful translation and meet the standard of grammatical rules in Indonesian language. Therefore, in the construction of the sentence, should the word "*maka*" (so) be a conjunction to the word "*bila*" (if) to form a coherent sentence in the causal sense. The same condition applies to the word "*sehingga*" (consequently) which function as a conjunction in a sentence with causal relations. Another case enlisted the syllabics "*li*" as a prefix in three verses (verse 6, 35, and 70). The RCMQ translated all of them to "*agar*" (in order to) in Indonesian. This case is quite similar to the previous cases in which the translated syllabics determined the causal relation of a sentence.

A different case is found in the translation of the syllabics "*mā*" at the beginning of the verse (verse 49), which the MRCQ translated as "*hanya*" (merely). By looking closely at the sentence structure of the translation, it seems that the translators adjusted it properly into the grammatical structure of Indonesian language. Consequently, the word was not positioned at the beginning of the verse. A case like this, of course, has met the translation criteria and fit the grammatical structure of both the source and the target language. However, the same syllabics (*mā*) which is preceded with the syllabics "*waw*" (*wa-mā*) may propose various meanings in its translation. There are four verses that begin with this series of syllabics (verse 17, 22, 28, 46 and 69) and each has distinct translation in Indonesian. In the verse 17 it was translated "*Dan...hanyalah*" (*And...only*) and in the verse 22, 28, and 69 were translated by the MCRQ as "*Dan tidak*" (*And not*), while in the verse 46 it became "*Dan setiap kali*" (*And every time*). Different sort of translation in different verse once again exhibits the difficulty of finding proper equivalents while translating the syllabics into the target language.

The other sequences of syllabics found at the beginning of the verse in QS *Yāsin* [36] were "*in*", "*wa-laqad*", "*fa-lā*", "*wa-law*", and "*wa-in*" of which the MCRQ assigned for each a different translation, namely "*jika*" (if), "*sehingga*" (consequently), "*sesungguhnya*" (really), "*sungguh*" (really), and "*setiap*" (every). Despite different sort of translation, the meaning has similar articulation. This case also proved that the difficulty of finding lexical equivalents while translating the sequence of syllabics at the beginning of the verse became a substantial issue in the translation studies regarding the verses of the Qur'an, especially in the context of QS *Yasin* [36]. Therefore, literal (*ḥarfīyyah*) translation by circumscribing the option of lexical meaning from the target language would indeed "violate" the grammatical structure of the source language. Additionally, at the same time, such method of translation also "*repudiates*" the vast knowledge (*i'jāz* meaning) of the source language.

Lexical Polysemy (*al-Musytarak al-Ma'ānī*)

Lexical polysemy is a preference of certain words that settles the presentation of the message the translator enroots in a sentence structure.²² Likewise, on the one hand, a translator chooses the articulation of certain meanings when translating a word from the verses of the Qur'an to promote his views. On the other hand, it has become a common knowledge that the preference of certain dictions in the verses of the Qur'an should be seen as a manifestation of the vast knowledge (*i'jāz*) of the al-Qur'an. The diversity of meanings (*al-musytarak al-ma'nā*) whereas the dictions play consequential part in it does not only ascertain the unity of meaning articulation, but it can also point out the context of its historical significance. Therefore, the translator need to settle upon the proper translation for the lexical polysemy in the verses of the Qur'an, in its true sense, to be rendered in the target language. They should also put a consideration to maintaining the wholeness of meaning and the implications on its historical substance. As far as the investigation went through lexical polysemy found in QS. Yāsin [36], there were some of them in the 2002 edition of IMRA's Qur'an translation which need to be evaluated, especially when the lexical polysemy was paralleled with certain words from the target language. In details, the following dictions are presented in the following table;

Table 2. Lexical Polysemy in QS. Yāsin [36]

No.	The polysemous word	Qur'an Translation		Verse
		2002	2019	
13	“جعلنا/ <i>ja'alnā</i> ”	“memasang, menjadikan”	“memasang, menjadikan”	8, 9, dan 34
14	“تدرک/ <i>tudrik</i> ”	“mengejar, Mengetahui”	“mengejar, mengetahui”	40

Table 2 shows some of the translations of the dictions into Indonesian in both 2002 and 2019 editions of MCRQ's Qur'an translation. Basically, these lexical polysemy cannot be understood in a narrower sense as they may have multiple meanings. The polysemous word or diction is chosen based on the context of the translation. Therefore, the preference of source language word articulation which is inequivalent with target language counterpart can affect its historical and contextual substance.

The list in Table 2 acquaints that MCRQ translates the diction "*ja'alnā*" in QS. Yāsin [36] by turning to two options, namely "*menjadikan*" (to make) (verse 9 and 34) and "*memasang*" (to set up) (verse 8). However, according to *Hārūn bin Mūsā's Al-Wujūh wa an-Nazā'ir*, the diction "*ja'alnā*" at least has five derivations of meaning. First, "*waṣafū*" or attributing; second, "*fa'alū*" or doing; third, "*qāl*" or saying; fourth, "*khalaq*" or creating; and fifth, "*summiya*" or naming.²³ None of the five derivations can be equated with the word "*memasang*" as in the

²² Al-Damagānī, *Qāmūs Al-Qur'a Aw Islāh Al-Wujūh Wa Al-Nazā'ir Fī Al-Qur'añ Al-Karīm*.

²³ Al-Damagānī.

2002 and 2019 editions of the MCRQ's Qur'an translation to the verse 8. As a result, it leads the context to stray from the substantial message enrooted in the meaning of the word.

When referring to the meaning derivation of “*ja'alnā*” as enumerated in *Al-Wujūh wa an-Nazā'ir*, the proper translation used in verse 8, 9, and 4 is “*wasaf*” or *menyifati* (characterize). Judging from the case that the sentence construction in the verse is part of a figurative sentence or *majaz*, so it should be translated into “*kami jadikan*” (we made). Thus the preference of diction used in translation does not deviate from the derivation of its basic meaning, as stated in the literature of Encyclopedia of the Meaning of Qur'an Vocabulary (*mausū'ah ma'anī al-mufradāt li al-Qur'ān*).

The next diction is “*tudrik*” which is translated by MCRQ into “*mengejar*” (to chase). The translation becomes ambiguous when it is associated with the derivation of the meaning of the word according to the *Qāmūs al-Qur'ān: Iṣlāḥ al-Wujūh wa an-Nazā'ir fī al-Qur'ān al-Karīm* by Ḥusain bin Muḥammad ad-Damāgānī. He mentions four derivations of meaning for the diction. In regard to QS. *Yāsin* [36]: 40, he interpreted it as “*ijtima*” (unite), “*ra'ā*” (seeing/knowing), “*lahik*” or clinging/sticking and “*al-jammah*” or installing.²⁴ As for the context of the verse, he turns the articulation of “*tudrik*” back to its basic meaning which interprets it as in the expression “*lā tajtama' ma'a al-qamar*” (the Sun cannot get together with the Moon). Therefore, it is the kind of meaning derivation which is more appropriate for the translation in the context of the verse.

Based on these data and analysis, the attachment of meaning to the diction or word in the translation process need to consider the equivalence or meaning derivation in each of the selected articulations. The disagreement in the preference of meaning derivation or even no corresponding arrangement to the certain meaning derivation has implications for the acknowledgement of the substantial meaning of the translated verse. Therefore, an attentive concern to the equivalent diction or word from the source language becomes a necessity in that matter.

Loanwords from Source Language in Target Language

The unavailability of proper matches or equivalent dictions from source language to target language is considered to be a highlighted limitation in the translation of the Qur'an. Words which have no equivalence in target language might become determinants for unclear articulation that can never be grasped comprehensively by source language readers. This, of course, is mostly defined by the narrower range of vocabulary in target language which cannot facilitate the nuances of meaning in source language. As a result, precise translation is quite tricky to execute and it is prone to induce ambiguity in the translation itself. In the context of *Yāsin* [36] translation regarding the 2002 edition of IMRA's Qur'an translation, such cases were dominant. The textual investigation of this study concluded that there are at least five loanwords adopted from source language to target language in its translation. The item of the loanwords was listed in the following table:

Table 3. Loanwords from Source Language in Target Language

No.	Loanwords	Qur'an Translation	Verse
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²⁴ Al-Damagānī.

		2002	2019	
15	“الحكيم/al-ḥakīm”	“hikmah”	“hikmah”	2
16	“المرسلين/al-mursalīn”	“Rasul-rasul”	“Rasul-rasul”	3 dan 20
17	“كفروا/kafarū”	“kafir”	“Kufur”	40 dan 70
18	“سلام/salām”	“salam”	“Salam sejahterah”	58
19	“رجم/rajam”	“rajam”		18

The list of adopted words from source language to target language as shown in Table 3 counted that there are at least five loanwords. The 2002 and 2019 editions of IMRA's Qur'an translation borrowed the word “al-ḥakīm” and transliterated it to “*hikmah*” (wisdom). The online version of Kamus Besar Bahasa Indonesia (KBBI) enlists three meanings for the word “*hikmah*” (wisdom), namely; *kebijaksanaan* (wisdom), *kesaktian* (marvel), *dan manfaat* (felicity).²⁵ The word “*hikmah*” in Arabic is articulated by the linguistic scholars into six derivations of meaning, namely; *al-mau'izah* (advice on virtue), *al-fahm* (understanding), *an-nubuwah* (prophecy), *al-Qur'ān and tafsir al-Qur'ān* (interpretation of the Qur'an).²⁶ It is the richness of the meaning derivation that makes it necessary for the translator to opt or settle upon the articulation that is in accordance with the contextual meaning of a particular verse. Otherwise, the translation can result in the ambiguity of word translation in the target language.

In the context of translation, the word “*al-ḥakīm*” in verse 2 of *Yāsin* [36] seems to be closely related to one of its meaning derivation that is *advice on virtue or al-mau'izah*. The statement came from the context of the verse that tells about the very essence of the Qur'an which preaches advices on faith. Thus, the meaning sense of the word “*al-ḥikmah*” in that verse does not need to be ambiguously expressed or merely functioning as a loanword. In such a case, the application of intertextuality and intratextuality approaches in revealing the meaning of each diction in the Qur'an has never been more appropriate. Through these approaches, words that appear to have wider sense of meaning can be interpreted specifically according to their thematic context.

The next word is “*al-mursalīn*” (the messengers) which MCRQ translated in the 2002 edition of Qur'an translation into two different terms. The first was “*rasul-rasul*” (apostles) as in the verse 3 and the second was “*utusan-utusan*” (messengers) as in verse 19. The inconsistency in the translation that appeared in the 2002 edition could evoke the idea that the two terms serve different purposes. As for the 2019 edition, the two verses were translated into “*rasul*” (apostle). However, despite the fact that the word *Rasul* is a loanword from Arabic, the word itself has been adopted in Indonesian and referred to the “*one who takes revelations from Allah SWT.*” Therefore, the word “*rasul*” as a loanword was not necessarily an issue because it is well understood in the target language, though its use must be consistent in order to avoid biases in perceptions.

Another borrowed word is “*kafarū*” which was translated into “*kafir*” by MCRQ in the 2002 edition while in the 2019 edition it was adapted to “*kufur*”. When referring to the KBBI, the

²⁵ Badan Pengembangan dan Pembinaan Bahasa, “Kamus Besar Bahasa Indonesia,” Website Version, 2016.

²⁶ Al-Damagānī, *Qāmūs Al-Qur'ā Aw Iṣlāh Al-Wujūh Wa Al-Nazā'ir Fī Al-Qur'ān Al-Karīm*.

first translation means *to deny* in the context of faith, while the second translation refers to *the denial* in the context of both faith and favors. Talking about the context of verse 40, should the word “*kafarū*” be understood in the sense of denying favors. Concerning the verse 70, on the contrary, it was more about denying in the context of faith. Therefore, the two terms should be rectified or emphasized according to specified contexts, either through further explanations in footnotes or brief descriptions in parentheses. The significance of such emphasis can lead source language readers to recognize the context of each term, especially to avoid a wider sense of meaning.

In the 2002 edition of Qur'an translation, MCRQ translated the word “*salām*” in verse 58 into “*salam*”, while in the 2019 edition it was phrased into “*salam sejahtera*” (peace be upon you). The meaning nuance of the two translations is indeed dissimilar, should the word be defined only by “*salam*” then the wider the articulation would become. A different result comes about when it is translated into “*salam sejahtera*” (peace be upon you) since the word has a more specific context as a salute. When the case applies to the context of the verse, the second option would be more appropriate to accommodate the purpose since the verse does speak about God addressed his messengers. Therefore, the translator should opt for comprehensive adaptations of articulation (*jāmi' and māni'*) when translating the loanwords.

Another loanword found in the translation of Surah *Yāsin* [36] by IMRA in the 2002 and 2019 editions is “*rajam*” (stoning). Both editions of Qur'an translation defined the diction into “*rajam*” (stoning). Despite the fact that the diction itself has been listed in the KBBI as “*punishment or bodily torture for violators of religious law* (for example, people who commit adultery) *by throwing stones and so on,*” while the *Qāmūs al-Qur'ān* (dictionary of the Qur'an) presented an entirely different perspective by proposing five meaning derivations of the term. These derivations are “*al-qatal*” (death penalty), *ash-syamm* (insults), *ar-ramy* (throwing with stones), *az-zan* (prejudice), and *al-la'nah* (curse). Muqātil bin Sulaimān stated that both of these phrases “*la-narjumannakum*” and “*yarjumūnakum*” are interpreted as *al-qatl* (killing) except for one, namely in QS. Maryam [19]:46 which is interpreted historically and contextually as “*la-asytamannak*” (dishonoring or banishing someone from their residence).²⁷

The elaboration of meaning of loanwords from the 2002 and 2019 editions of *Al-Qur'an dan Terjemahnya*, a work of Qur'an translation published by the IMRA leaves out some borrowed terms that still require a comprehensive explanation. These terms need some additional information by adding footnotes or brief description on parentheses to help target language readers understand the contextual meaning of the terms. Thus, leaving out such information may result in misinterpreted meanings of the loanwords which basically has a vast range of contextual meanings when translated into target language.

Pronouns

One of the most fascinating things about the Arabic grammar is the existence of nouns from pronouns or “*isim damīr*” which distinguish singular, dual, and plural forms. Most of the world languages do not have such features. In addition, Arabic also distinguishes pronouns based on gender, both male and female. The use of pronouns in Arabic also often hides the subject, therefore, it needs linguistic analysis to find out to whom the pronoun is referred to in an Arabic

²⁷Al-Damagānī, *Qāmūs al-Qur'ān wa Islāh al-Wujūh wa al-Naza'ir fī al-Qur'ān al-Karīm*, h. 196-197.

text. Therefore, a translator should have the skill to trace the reference to the subject or its representation in the Arabic text he/ she is translating.

In the case of both the 2002 and 2019 editions of Qur'an translation published by IMRA, some issues in ambiguous pronoun translation still emerge. The issue in question is the translation of the *jāma'* or plural pronouns for the second person which is translated by the IMRA into a singular pronoun for the second person in Indonesian. This issue, of course, may obstruct the reader to recognize the reference of the pronouns in some verses. Consequently, the reader needs an additional information from the translators, either in parentheses or in footnotes. The textual investigation of these cases are itemized in the following table:

Tabel 4. Pronouns with uncertain reference

No.	Vocabulary	Qur'an Translation		Verse
		2002	2019	
20	“أنتم/ <i>antum</i> ”	“kamu”	“kamu”	15, 19, dan 80
21	“كم/ <i>kum</i> ”	“kamu”,	“kamu”	13, 16, 18, 19, 21, 25, 45, 60, 62 dan 80.

Every second-person pronoun in the plural form or *jāma'*, both in the form of *munfaṣil* or stand-alone (*antum*) and *muttaṣil* or attached (*kum*) are translated by MCRQ's team of translators into "kamu" (you) which should be translated into "kalian" (you in plural) in Indonesian. This study did not locate any additional information in the translation about why the pronoun was translated as such. In fact, the translation of the pronoun into "kamu" (you) in Indonesian is commonly understood in reference of singular second-person pronoun. Thus, readers can understand that the pronoun is intended for a single person, not referring to many people.

Looking backward to the every issue this study has dealt with throughout the paragraphs, the central topic that has been discussed was what this study addressed as lexical interference in the translation process. It was assumed that this kind of interference prompted biases in lexical meaning of vocabularies in both source language and target language. Consequently, it put on an inaccurate or even a misleading interpretation of the verse in the IMRA's Qur'an translation work. On that ground, this study nominated a more inclusive translation approach that facilitate certain nuances of meaning in both source language and target language. The approach in discussion was intertextuality and intratextuality. This approach accounted the translation of the Qur'an verses by putting an extended consideration to the lexical meaning of both source language and target language vocabularies. It also considers the principal aspects of meaning construction; grammatical and historical substances. This approach does not merely require the translators to turn the ideas from the source language to the target language but it also challenges them to interpret those ideas in comprehensive manners. It is, indeed, what defines holy book translators and distinguishes them from the common translators. This research, therefore, implies two things. First, this research suggests that studying the Qur'an translation should not be limited solely to a translation studies perspective, but should also incorporate Qur'an perspectives, specifically intertextual and intratextual perspectives. Second, Tawabteh's theory, which posits that lexical interference encompasses collocations, idioms, lexicon, and proper nouns literally translated from the source language, could be augmented by adding the concept of *pronouns*. This is because the syllabification and syllables at the verse's outset

address Arabic idiom issues, while lexical polysemy and loanwords speak to lexicon matters; however, pronouns have not been discussed at all. Tawabteh only examines the issue of proper nouns, not pronouns.

CONSLUSION

Al-Qur'an dan Terjemahnya, both the 2002 and 2019 editions, which were published by the Indonesian Ministry of Religious Affairs (IMRA), have its own characteristics. The 2002 edition seemed to put more emphasis on adjusting the grammatical structure of source language to target language. A distinctive feature was exhibited by the 2019 edition of which some major revisions were set out concerning aspects of the accuracy of the grammatical structure in the target language without ruling out source language grammatical substance. Nevertheless, there were still some evidences of lexical interference in the translation work. Despite the small numbers of the evidence and insignificant biases on the substantial meaning of the Qur'an verses, particularly in the context of Surah Yasin translation, the necessity to consider the intertextuality and intratextuality approach was inevitable. The approach exhibited a more precise translation and accommodated the accuracy for grammatical structures in both source and target languages. The circumstances of lexical interference in both 2002 and 2019 editions of IMRA's Qur'an translation encompassed the following translations; (1) the syllabics (*al-Ahrūf al-Muqatta'ah*), (2) the syllables at the beginning of a verse, (3) lexical polysemy, (4) loanwords from source language in target language, and (5) pronouns.

The comprehensive description of findings in this study was limited to a certain extent in the context of Surah Yāsin [36] translation. Other translations of the chapters in the Qur'an may present different circumstances of lexical interference. This study suggests an extensive exploration to the works in Qur'an translation and related issues concerning translation studies. It also recommends other researchers to put the work of Qur'an translation by Muhammad Talib, Gus Baha, Hamka, and Quraish Shihab into consideration.

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