



## Foreignization Strategy in The Quranic Translation by MoRA: Study of Surah *Al-Baqarah*

Toto Edidarmo, Zainal Muttaqin

*Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia*

*Corresponding E-mail: [toto.edidarmo@uinjkt.ac.id](mailto:toto.edidarmo@uinjkt.ac.id)*

### Abstract

This study aimed to find out in-depth about the application of foreignization strategies in translating the Quran into Indonesian. The application of foreignization strategies in terms of meaning accuracy in the source language (SL) and target language (TL) as well as its suitability with the cultural context. The research method used is content analysis adapted from Krippendorff (1980). Based on an analysis of the foreignization strategy implemented by the Quran Translation Team of the Ministry of Religious Affairs (MoRA) of the Republic of Indonesia, it was found that 94 words and phrases were foreignized in the translation of Surah *Al-Baqarah*. Judging from the aspect of the accuracy of meaning, equivalence, and its use in Indonesian, the vocabulary is still accurate in meaning, as intended by the SL text and its users. However, some absorption vocabularies experience a shift in meaning, broad, narrow, general, and specific, as well as those containing good and bad values. Two factors influence the translator in implementing the foreignization strategy in the translation of the Quran, namely (a) the condition of the Quranic text, which is difficult to translate into Indonesian, and (b) the translator's belief that foreign vocabulary retention (foreignization) can give the nuances of the authenticity of Arabic culture (Quran).

**Keywords:** *foreignization, translation, Quran, equivalence, meaning accuracy*

### Introduction

The translation of the Quran into Indonesian is an effort of the Indonesian people to bring the Muslim community closer to understanding the contents of the Quran. The translation of the Quran into Indonesian is strongly suspected to have started from the efforts of the scholars who pioneered Islamic da'wah in the Nusantara, by explaining the meaning (Shihab, 1994; Siddiek, 2017) of the verses of the Quran into Malay or regional languages in the Nusantara. Unfortunately, their efforts are not recorded in scientific papers (Azra, 2004). The translation of the Quran into Indonesian

or Malay language was initiated by Sheikh Abdul Ra'uf al-Fansuri, a Singkel cleric (Aceh), in the mid-17th century AD, in his work: *Turjumân al-Mustafîd*. Abdul Ra'uf al-Fansuri is recognized as a pioneering figure in the translation of the Indonesian-language *Quran*, even though his work is not purely a translation and is often categorized as an interpretation. According to Azyumardi Azra, Abdul Ra'uf translated the Quran into Malay in the protection and facilities of the Aceh rulers at that time. *Turjumân al-Mustafîd* is one of the great clues in the history of Islamic scholarship, especially interpretation in Malay lands. After the translation of the Quran by al-Fansuri, there is no longer a translation of the Quran in Indonesian (Malay) was found until the 19<sup>th</sup> century (Azra, 2004; Gusmian, 2013).

The 2002 Indonesian MoRA's translation of the Quran was in the spotlight of Muhammad Talib, the former *Amir* of the Indonesian *Mujahidin* Council. In 2011, Thalib criticized the Indonesian MoRA's Literary Translation and wrote a book entitled, *Koreksi Tarjamah Harfiyah Kementerian Agama RI: Tinjauan Aqidah, Syariah, Muamalah, dan Iqtishadiyah*. In this book, Thalib mentions 3,229 translation errors contained in the *Tarjamah Harfiyah* Quran version of the Indonesian MoRA (<http://www.voa-islam.com>). Thalib then wrote a book entitled, *Quranul Karim Tarjamah Tafsiriyah: Memahami Makna Quran Lebih Mudah dan Cepat*. However, this translation of the Quran by Thalib has also drawn criticism, among others, from Syahrullah in his article, "Tarjamah Tafsiriyah Terhadap Al-Qur'ân: Antara Kontekstualisasi dan Distorsi" (Syahrullah, 2013). This article highlights the shortcomings of Thalib's version of *Tarjamah Tafsiriyah* in terms of concise editorial, interpretative translation, emphasis on certain meanings, and the lack of attention to differences in the meaning of the Quranic text. In the "Fenomena Alib Bahasa Quran: Kritik atas Koreksi Muhammad Thalib Terhadap Terjemah Quran Kemenag RP" (Rum, 2015).

In line with the criticisms that surfaced, the 2002 edition of the MoRA of the Republic of Indonesia's translation of the Quran seems incomplete. This was acknowledged by the Head of *Lajnah Pentashihan Mushaf Al-Quran* of the MoRA of the Republic of Indonesia who mentioned three problems in translating the Quran, namely: (1) there was a difference of opinion between the expert team in determining the right choice of meaning from the opinions of several commentators so that need to be accommodated in two brackets, (2) there is difficulty in finding the right vocabulary equivalent in Indonesian for certain pronunciations, and some must be explained in sentences, (3) there is a desire to consistently translate the same pronunciations into Indonesian but it's hard to do (Kementerian Agama, 2002). However, the 2002 translation was considered to be editorially better than the 1990 edition in 4 respects, namely: (1) language aspects that were in line with the latest developments in the Indonesian language in 2002; (2) aspects of consistency, choice of words, or sentences for pronunciation or certain verses; (3) the aspect of substance relating to the meaning and content of the paragraph; (4) aspects of transliteration that refer to the Arabic-Latin Transliteration guidelines based on the SKB of the Two Ministers of 1987 (Kementerian Agama, 2002).

The development of the Indonesian MoRA's translation of the Quran entered a new history on Monday, October 14, 2019, when the Indonesian Minister of Religion,

Lukman Hakim Saifuddin, launched a perfected edition of the translation of the Quran. The launching ceremony took place at the *Bayt Al-Quran* Hall and the *Istiqlal* Mosque Museum, TMII, Jakarta. Unfortunately, the print edition of the 2019 Quran translation has only been published in a limited way. So, it cannot be accessed by the public. However, the digital edition in computer and android-based applications was published in early 2020 (Copyright © 2022 - All Rights Reserved-LPMQ) and can be accessed by the public through the page: <https://Quran.kemenag.go.id>. According to Abdurrahman Mas'ud, head of the Indonesian MoRA's Education and Training Agency, revisions and improvements to the translation of the Quran have been carried out since 2016-2019 covering aspects of language, word choice, consistency, and substance by involving Quran experts, interpretation, Arabic, and Indonesian. The Ministry of Religion's 2016-2019 Quran Translation Study and Completion Team was chaired by Muchlis M Hanafi (2011) who is the Head of LPMQ (*Lajnah Pentashihan Mushaf Al-Quran*). This team consists of 14 experts in the fields of *Ulm Al-Quran*, *Tafsir*, Arabic, and Indonesian who hold meetings every month to study, review, discuss, and formulate the meaning of each word from the Quran so that the present 2019 Completion Edition Translation.

Although the translation of Al-Qur'an by the MoRA of the Republic of Indonesia is entering a new phase, researchers still see many gaps that deserve to be investigated, the researchers assessed that the results of the translation of the Quran into the Indonesian version of the MoRA of the Republic of Indonesia were very worthy of research, both the 2002 version and the latest 2019 version because there were quite a lot of scopes that had not been worked out and studied in depth. For example, efforts to defend Arabic vocabulary in Indonesian translations, such as *salat*, *zakat*, *hajj*, *patience*, *gratitude*, *faith*, *sincerity*, *tawakal*, *prayer*, *angels*, *jinn*, and *devils*. This effort was certainly made consciously by *Lajnah Pentashihan Mushaf Al-Quran* who is responsible for the translation of the Quran. On the other hand, there is little scientific study of the vocabulary in terms of equivalence, shift in form, translation techniques (Ali et al, 2012), strategies or methods, issues of accuracy of meaning, the scope of meaning, deviation of meaning, to cultural suitability of the SL text with the TL (Al Azzam et al, 2015).

Efforts to maintain the translation of the language raise a unique and interesting problem to be studied (Balla & Siddiek, 2017). In the translation science discourse, this effort is included in the foreignization discourse or translation ideology which is oriented towards SL (Tabrizi & Mahmud, 2013). Shuttleworth and Cowie define foreignization: "foreignization means a TT is produced which deliberately breaks target conventions by retaining something of the foreignness of the original" (Siregar et al, 2015). Foreignizing by Venuti (1995: 20) is described as "an ethnodeliant pressure on those values to register the linguistic and cultural difference of the foreign text, sending reader abroad" (Al Azab, 2012; Venuti, 2017). It means, if we relate to the type of translation according to Newmark's V-Diagram, the method used tends to be word-to-word translation, literal translation, faithful translation, and semantic translation

(Newmark, 1987; Abdelaal, 2015; Abdelaal & Rashid, 2016). Look at the following picture.

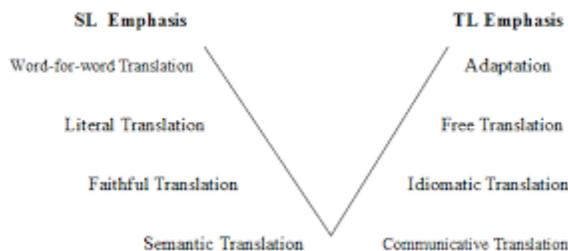


Diagram 1. V Newmark Method 1988

If it is related to the subject matter, researchers can also reveal, for example, whether foreignization efforts in the translation of the 2002 and 2019 versions of the MoRA of the Republic of Indonesia Quran, especially Surah Al-Baqarah, have been able to present an accurate meaning, or have caused a shift in meaning. Then, what is the impact of implementing this strategy in the translation of the Quran?

## Method

This study uses a qualitative approach with the method of content analysis. A qualitative approach is a research method used to examine the condition of a scientific object, in which the researcher acts as a key instrument, while the techniques and data collection are carried out by triangulation (combination) (Sugiyono, 2019).

The use of the content analysis method is based on facts, namely: (a) data sources in the form of documents, (b) problems analyzed to describe communication content, and (c) research objectives to describe communication content and make inferences. The inference is the act or process of deriving logical conclusions from premises that are known or assumed to be true. Because the object of this research is related to messages in the media, the researcher identifies the message and the media that delivers the message (Creswell and Creswell, 2017).

There are two primary data in this study, (1) the entire text of the verse of the *QS. Al-Baqarah*, (2) the entire text of the translation of the *QS. Al-Baqarah* was published by the MoRA of the Republic of Indonesia in 2002 and 2019. The two primary data is an “indivisible unit” or like “two sides of a coin” that must complement each other. This is because it is impossible to examine the translated text in the TL without paying attention to the original text in the SL.

The research procedure was adapted from the content analysis model according to Krippendorff (1980) with the following steps (Krippendorff, 2018).

Reading the Quran in its entirety (raw observation) starting from the first verse to the last verse.

1. Determine the unit (unitization), which separates the data into parts that can be analyzed.
2. Determine the data to be analyzed (sampling).
3. Make notes (recording) of the data that has been set for analysis.
4. Data reduction (concurrent with unitization) by selecting and sorting relevant and irrelevant data for analysis.
5. Make inferences to the data that has been identified. In making this inference, the researcher uses an analytical construct, which is an attempt to operationalize analytical knowledge about the interdependence between data and context.
6. Perform data analysis to find a draft conclusion.
7. Validate.

In gaining valid analysis results or findings, from the data collection process to the data analysis stage, data validation techniques were used which were adapted from Lincoln and Guba (1985), namely: (a) persistent observation or reading and reviewing consistently, carefully, and comprehensively on data sources, (b) utilizing sources other than the analyzed data (triangulation), (c) discussing with colleagues and or other parties who are considered experts (peer debriefing) in the field of translation of Arabic into Indonesian, (d) re-checking existing data and records (referential adequacy check).

## Result and Discussion

Based on the results of the researcher’s study of the Quran text (Arabic) and its translation text in Indonesian produced by the Indonesian MoRA’s *Quran* Translating Team in 2019, researchers found 94 words and phrases that were the result of the foreignization strategy in translating Surah *Al-Baqarab*. The distribution of foreignized vocabulary is presented in the following table.

**Table 1.** Foreignization of Arabic vocabulary in Surah *Al-Baqarab*

No	Arabic/Foreign Vocabulary	Verse Index
1	<i>Abli kûtab /Ab</i>	105, 109
2	<i>Akhirat</i>	4, 86, 94, 102, 114, 130, 200, 217, 220,
3	<i>Alam</i>	131
4	<i>Alif Lâam Mîm</i>	1
5	<i>Allab</i>	7, 8, 9, 10, 15, 17, 19, 20, 20, 22, 23, 26, 26, 27, 27, 28, 37, 55, 60, 64, 67, 67, 70, 72, 73, 74, 74, 75, 76, 77, 79, 80, 80, 80, 83, 85, 88, 89, 90, 90, 91, 91, 94, 95, 181, 182, 190, 190, 192, 194, 194, 196, 196, 196, 198, 199, 199, 200, 202, 203, 204, 205, 206, 207, 207, 209, 210, 210, 211, 211, 212, 213, 213, 213, 214, 214, 215, 216, 217, 217, 218, 218, 219, 220, 220, 220, 221, 222, 222, 223, 224, 225, 225, 226, 227, 228, 228, 228, 229, 229, 229, 229, 231, 231, 231, 231, 231, 232, 232, 233, 233, 234, 235, 235, 235, 237, 238, 239, 240, 242, 243, 243, 243, 244, 244, 245, 245, 245, 246, 246, 246, 247, 247, 247, 247, 249, 249, 249, 249, 252, 253, 253, 253, 255, 256, 256, 257, 258, 258, 258, 259, 259, 259, 259, 260, 260, 261, 261, 261, 262, 263, 264, 264, 265, 265, 266, 268, 268, 270, 271, 272, 272, 273, 273, 275, 275, 276,

		276, 278, 279, 281, 282, 282, 282, 282, 282, 282, 283, 283, 284, 284, 284, 285, 286.
6	<i>Amal</i>	139,139,
7	<i>Arafah, (Arafah)</i>	198, (199)
8	<i>Ayat-ayat</i>	39, 41,106, 129, 145, 151, 187, 219, 231, 242, 252, 266, 285
9	<i>Azab</i>	7, 10, 85, 86, 90, 96, 104, 114, 126, 162, 165, 165, 166, 174, 175, 178, 201, 284
10	<i>Baitullah</i>	158,
11	<i>Bani Israil</i>	40, 47, 83, 211, 246
12	<i>Batil</i>	42, 185, 188,
13	<i>Diyat</i>	178
14	<i>Fakir</i>	271, 273
15	<i>Fasik</i>	26, 59, 99, 282
16	<i>Fidyah</i>	184, 196
17	<i>Fünab</i>	191, 193, 217
18	<i>Furqan</i>	53
19	<i>Gaib</i>	3
20	<i>Hadyu</i>	196, 196, 196
21	<i>Haid</i>	222, 222
22	<i>Haji</i>	(128), 158, 189, 196, 196, 196, 197, 197, 197, 200
23	<i>Halal</i>	167, 187, 229, 230
24	<i>Haram</i>	173, 194
25	<i>Hijrah</i>	218
26	<i>Hikmah</i>	129,151, 231, 269, 269
27	<i>I'tikaf</i>	125, 187
28	<i>Ibadah (haji)</i>	128, 158, (189), 196, (197, 197), 200
29	<i>Iblis</i>	34
30	<i>Idab</i>	231, 232, 235
31	<i>Ikrar</i>	84
32	<i>Infak</i>	3, 195, 215, 215, 219, 254, 261, 262, 262, 264, 265, 267, 270, 272, 272, 272, 274
33	<i>Inna lillahi wa inna ilaihi raji'un</i>	156
34	<i>Jalut</i>	249, 250, 251
35	<i>Jihad</i>	218
36	<i>Kafir</i>	6,19,24,26,34,39,41,89,90,93,98,102,102,102,104,105,109,126,161,171, 191, 212, 217, 253, 254, 257, 258, 264, 276
37	<i>Kaum</i>	67
38	<i>Khalifah</i>	30
39	<i>Kbusyu</i>	45
40	<i>Kbusyuk</i>	238
41	<i>Kiamat</i>	85, 113, 174, 212
42	<i>Kiblat</i>	142, 143, 144, 145, 145, 145, 146
43	<i>Kitab</i>	53, 79, 113, 121, 129, 144, 145, 174, 176, 177, 213, 285
44	<i>Kitab (Quran)</i>	2, 89, 151, 158, 158, 176, 231
45	<i>Kitab (Injil)</i>	146
46	<i>Kitab (Taurat)</i>	44, 78, 85, 87, 101, 146
47	<i>Maqam</i>	125
48	<i>Malaikat</i>	30, 31, 34, 98, 161, 177, 248, 285
49	<i>Masy'arilbaram</i>	198
50	<i>Maut</i>	133, 180
51	<i>Mukjizat</i>	253

52	<i>Murtad</i>	217, 217
53	<i>Muslim</i>	132
54	<i>Musyrik</i>	96, 105, 221, 221, 221
55	<i>Mut'ab</i>	236, 241
56	<i>Nazar</i>	270
57	<i>Nikmat</i>	40, 47, 58, 122, 150
58	<i>Qisas</i>	178, 179, 194
59	<i>Quru'</i>	228
60	<i>Rahmat</i>	64, 105, 157, 178, 286
61	<i>Rasul</i>	87, 108, 129, 143, 143, 151, 214, 252, 253, 285, 285
62	<i>Rezeki</i>	3, 25, 25, 57, 60, 126, 171, 212, 254
63	<i>Riba</i>	275, 275, 275, 276, 278
64	<i>Rohul kudus</i>	87, 253
65	<i>Ruku</i>	43, 125
66	<i>Sa'i</i>	158
67	<i>Sabar</i>	45, 153, 177, 249
68	<i>Salat</i>	3, 43, 45, 83, 125, 153, 238, 238, 277
69	<i>Saleb</i>	130
70	<i>Sedekah</i>	196, 264, 271, 276
71	<i>Sibgab</i>	138, 138
72	<i>Sujud</i>	34, 34, 125
73	<i>Surah</i>	23
74	<i>Syafaat</i>	48, 254, 255
75	<i>Syiar (agama)</i>	158
76	<i>Syukur</i>	52, 56, 172, 185, 243
77	<i>Tagut</i>	256
78	<i>Talak</i>	229
79	<i>Talut</i>	247, 247, 249
80	<i>Tawaf</i>	125
81	<i>Tobat</i>	37, 37, 54, 54, 54, 128, 160, 160, 160, 187, 222, 279
82	<i>Umat</i>	47, 122, 134, 141
83	<i>Umrah</i>	158, 196, 196
84	<i>Wajib</i>	183, 183, 184, 216, 246
85	<i>Wustha</i>	238
86	<i>Yatim</i>	177, 215, 220
87	<i>Zakat</i>	43, 83, 177, 277
88	<i>Zalim</i>	35, 51, 54, 57, 57, 59, 59, 92, 95, 114, 124, 140, 145, 150, 165, 193, 229, 231, 231, 246, 254, 258, 270, 272, 279, 279, 281
89	<i>Zikir</i>	198, 198, 200, 203
90	<i>Berdoa</i>	186, 186, 200, 201,
91	<i>Beriman</i>	3, 4, 6, 8, 8, 9, 13, 13, 13, 13, 14, 14, 25, 26, 41, 55, 62, 76, 82, 88, 91, 91, 91, 93, 97, 100, 103, 104, 109, 121, 126, 137, 137, 143, 153, 165, 172, 177, 178, 183, 186, 208, 212, 213, 214, 218, 221, 221, 221, 221, 223, 228, 232, 248, 249, 253, 254, 256, 257, 264, 264, 267, 277, 278, 282, 285, 285, 285,
92	<i>Berkurban</i>	196
93	<i>Bertakwa</i>	2, 21, 41, 63, 66, 103, 177, 179, 180, 183, 187, 189, 189, 194, 194, 196, 197, 197, 203, 203, 206, 212, 223, 224, 233, 237, 241, 278, 282, 282, 283,
94	<i>Bertasbih</i>	30

Furthermore, the Indonesian MoRA's Quran translation team in 2019 implemented a literal translation strategy with two dominant techniques, namely

borrowing and calque (Andrianto et al, 2021). The borrowing technique is a literal translation method by borrowing words, terms, and cultural concepts in the SL text and assigning them to a series of sentences in the TL text. In general, the technique used is a natural transcription or adapted to standard Indonesian spelling. The calque technique is translating words, phrases, or terms from the SL literally by adapting the structure or type of Arabic words into the TL (Awang and Salman, 2017; Mohammadpour & Nikoopour, 2017).

The calque technique found in the *Al-Baqarah* translation is found in the words “berdoa, beriman, berkorban, bertakwa, dan bertasbil”. The use of the prefix “ber” in these words is a form of calque which aims to form verbs in Indonesian. Meanwhile, 89 other words or phrases use borrowing techniques. The researcher presents two examples of the translation techniques as follows.

**Table 2.** Calque technique and borrowing technique in QS translation. *Al-Baqarah*: 82

SL	TL
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ	Adapun orang-orang yang beriman dan beramal saleh, mereka itulah penghuni surga. Mereka kekal di dalamnya (LPMQ, 2019).

In QS. *Al-Baqarah*: 82, there are two vocabularies translated with the calque technique, namely "iman", "amal", and there is one word translated with the borrowing technique, namely "saleh." Basically, the three vocabularies have been absorbed in Indonesian and are often used in translation (Kemdikbud, 2016). Even if the translation of these words does not use the calque technique, it is still possible to translate the three vocabularies into Indonesian. The word "iman" actually means belief accompanied by action. Likewise, the word "amal" can be translated “perbuatan”. In addition, the word "saleh" can also be interpreted with “kebaikan”.

**Table 3.** Borrowing technique in QS translation. *Al-Baqarah*: 82

SL	TL
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ	(Sementara itu,) orang-orang yang mengingkari dan mendustakan ayat-ayat Kami, mereka itulah penghuni neraka. Mereka kekal di dalamnya (Kemdikbud, 2016).

In QS. *Al-Baqarah*: 39, there is one vocabulary translated by borrowing technique, namely "ayat". The vocabulary of "ayat" has been absorbed into Indonesian (Kemdikbud, 2016). In fact, without using the "ayat" vocabulary, the Indonesian language already has its equivalent, namely “tanda”.

**Table 4.** Borrowing technique in QS translation. *Al-Baqarah*: 82

SL	TL
وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِيَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ	Janganlah kamu makan harta di antara kamu dengan jalan yang batil dan (janganlah) kamu membawa (urusan) harta itu kepada para hakim dengan maksud agar kamu dapat memakan sebagian harta orang lain itu

dengan jalan dosa, padahal kamu mengetahui (LPMQ, 2019).

In Al-Baqarah: 188, there is one vocabulary that is translated using the borrowing technique, namely "batil". The vocabulary of "batil" has been absorbed into Indonesian (Kemdikbud, 2016). In fact, without using the "batil" vocabulary, Indonesian already has its equivalent, namely "kemungkaran".

In the 2019 Indonesian MoRA's Translation of the Quran, there are a few additions. The translation team uses translation methods that are faithful to the SL. The words that can be translated literally, will be translated literally. However, if it is not possible, the translation is carried out through interpretation (*tafsir*). Namely by providing additional notes, either in the form of footnotes or explanations in brackets (LPMQ, 2019).

After looking at table 1 above, the researcher found that foreign vocabularies that were foreignized in the translation of Surah *Al-Baqarah* can be classified into 3 (three) parts, namely the field of worship, *muamalah* (Abdul Munib, 2018), and general. This classification is based on the use of vocabulary in general, so it may change according to the context in which it is used in particular.

**Table 5.** Foreignized Classification of Vocabulary Use Fields

No.	Field of Worship	Field of <i>Muamalah</i>	Field of general
1	<i>Akhirat, Allah, Amal, Arafah, Ayat-ayat, Azab, Baitullah, Batil, Fasik, Furqan, Gaib, Halal, Haram, Hijrah, I'tikaf, Ibadah (haji), Iblis, Ikrar, Innalillahi wainnailaihi raji'un, Jihad, Kafir, Khusyuk, Kiamat, Kiblat, Kitab (Quran), Kitab (injil), Kitab (taurat), Malaikat, Masy'arilharam, Maut, Mukjizat, Murtad, Muslim, Musyrik, Robul Kudus, Rasul, Ruku, Sa'i, Salat, Saleh, Sujud, Syafaat, Syiar (agama), Tawaf, Umrab, Wajib, Zakat, dan Zikir.</i>	<i>Ahli kitab, Diyat, Fakir, Fidyah, Fitnah, Hadyu, Haid, Hikmah, Idah, Infak, Mu'ah, Nazar, Qisas, Quru', Rezeki, Riba, Sabar, Sedekah, Sibgab, Syukur, Talak, Tobat, Yatim.</i>	<i>Alif Lam Mim, Alam, Bani Israil, Jalut, Kaum, Khalifah, Maqam, Nikmat, Rahmat, Kitab, Surah, Tagut, Talut, Umat, Wustha, Zalim.</i>

About the foreignization strategy of the MoRA's Quran translation in Surah *Al-Baqarah*, researchers need to review three aspects: (1) the equivalence accuracy of meanings (Al-Ali & Al-Zoubi, 2009) between foreign (Arabic) vocabularies that are maintained in the Indonesian translation of the Quran with the intention of its use in the Indonesian language, (2) the factors that influence the translator in using the foreignization strategy in translating the Quran, (3) the impact of the implementation of the foreignization strategy on the readers of the Indonesian translation of the Quran. In this regard, the researcher will discuss these three aspects.

## Meaning Equivalence Accuracy In Foreignized Vocabulary

### *Equivalence Foreign Vocabulary in the Field of Worship*

After examining and comparing the foreign (Arabic) vocabulary lists in the field of worship from the translation of *Surah Al-Baqarah*, the researchers found foreign vocabularies whose meanings are under those understood and used in Indonesian, such as the words Allah, *akhirat*, and *azab*. However, there are also foreign vocabularies whose

original meanings are different from their intended use in Indonesian. The foreign vocabulary is *amal*, *ayat-ayat*, *batil*, *furqan*, *masy'arilbaram*, and *syiar* (religion).

The word “*amal*” means deed or work, but the general usage is “*perbuatan baik*” that bring rewards, besides that it is also interpreted as kindness to society or fellow human beings (Kemdikbud, 2016). In fact, the word “*amal*” referred to in the SL does not tend to kindness or sadness. It is free. Furthermore, to show the meaning of goodness, the word “*amal*” is juxtaposed with the word “*saleh*” *وَعَمِلُوا الصَّالِحَاتِ* (Saepudin et al, 2017). Here, the word “*amal*” seems to have changed the meaning of amelioration or refinement. This change in the meaning of amelioration occurs when a word has a meaning that has a better value and connotation than the previous meaning (Rahma, 2018).

The word “*ayat*” means to sign and proof, but its use is often specific to the verse of the Quran. The word “*batil*” in Arabic is closer to “*kejahatan moral*” but its usage is more likely to mean “*kesalahan*”, “*kerusakan*” and “*sia-sia*.”

The words “*furqan*” and “*masyarilbaram*” are difficult to understand and are rarely used in Indonesian. In the 2019 MoRA’s translation of the Quran, such words were given special notes. The translation team gave information that it was the hill of *Quzab* in *Muzdalifah*. However, it has been agreed that *Muzdalifah* as a whole can be used as a *mabit* place. The word “*syi’ar*” means worship/ritual, but it is explained (religion) so the meaning is not clear.

#### *Equivalence Foreign Vocabulary in the Field of Muamalah*

In the field of *muamalah*, there are appropriate foreign vocabularies, such as *fakir*, *haid*, *bikmah*, *infak*, *rezeki*, *riba*, *sabar*, *sedekah*, *syukur*, *talak*, *tobat*, and *yatim*. However, foreign vocabularies such as *diyat*, *fidyah*, *badyu*, *idab*, *mut’ah*, *nazar*, *qisas*, *qumi*, and *sibgab* are rarely used in Indonesian so that in general readers of the translation of the Quran guess what it means. In addition, these words are also very technical in the field of *muamalah*, such as the rules of Hajj, marriage, divorce, criminal, civil, and so on.

The phrase “*Abl al-Kitab* or *ablulkitab*” is thought to mean a person who controls the “*Kitab*”, while “*Kitab*” can mean the Quran or other people’s holy books. Furthermore, the word “*fitnah*” means a test or catastrophe. In Indonesian, the use of “*fitnah*” words referred to accusing people of doing evil deeds. As for “*sibgab*” is an allusion to the process of immersing a new belief. If a person converts to Islam, the person is like a cloth that is dyed in a beautiful new color so that after drying, he becomes a noble person (Ibnu Manzhur, 1988).

#### *Equivalence Foreign Vocabulary in the Field of General*

In the general field, some foreign (Arabic) vocabularies are difficult to understand such as *Alif Lam Mim*, *Jalut*, *Maqam*, *Surah*, *Tagut*, *Talut*, *Wustha*, *Zalim*, *Kalimat-Kalimat*, *Raqim*, *Yakjuj* and *Makjuj*. *Alif lam mim* maintained its foreignness because it became an icon of Quran literature. *Maqam* is difficult to understand but is foreignized as a typical term for the rituals of Hajj.

Likewise, the words *surah*, *wustha*, and *tagut* are foreignized as special terms in certain fields. Meanwhile, the foreignization of *Jalut*, *Talut*, *Yakjuj* and *Makjuj* is because

they are certain names that cannot be replaced. *Raqim* and *kalimat* are foreignized and annotated. While the word “*zalim*” means cruel or barbaric, its use in Indonesian shifts to the meaning of evil in general (Kemdikbud, 2016).

### **Factors Affecting Foreignization**

After analyzing the foreign (Arabic) vocabulary list that was foreignized from the translation of *Surah Al-Baqarah*, the researcher found that the application of the foreignization strategy with borrowing and calque techniques was influenced by the condition of the Quran text which has a variety of meanings that are difficult to interpret in Indonesian. However, the translator also seems to deliberately maintain the foreign vocabulary so that readers of the translated text of the Quran can review the meaning according to the original meaning, introduce terms commonly used in the SL so that intercultural learning can occur (Arfani, 2018).

Therefore, the researcher concludes that the implementation of this foreignization strategy is influenced by three conditions in the Quranic text as follows.

- a) There are vocabularies in the Quranic text that are impossible to translate because they relate to absolute foreign names and terms, such as names of cities, characters, and so on. The vocabulary is *Jalut*, *Talut*, *Tagut*, *Yakjuj* and *Makjuj*. These words can only be transliterated, namely, a translation strategy that maintains the SL words intact, both sound and written into the TL (Anshori, 2010).
- b) There are vocabularies in the Quranic text that are difficult to translate technical, so the translator chooses the strategy of borrowing and transcribing into Indonesian. The vocabulary includes *Fakir*, *Haid*, *Riba*, *Talak*, *Yatim*, *Diyat*, *Fidyah*, *Hadyu*, *Idab*, *Mut'ab*, *Nazar*, *Qisas*, *Quru'*, and *Sibgab*. Some of these words have been officially adopted into Indonesian, except for the words *Diyat*, *Quru'* (Pusat Bahasa, 2008). In translation techniques, the use of naturalized equivalents is called naturalized borrowing, for example from *qisas* to *keisas* in Indonesian (Anshori, 2010).
- c) There are vocabularies in the Quran text that can be translated into Indonesian well, but the translator deliberately maintains these foreign vocabularies to introduce culture and values (Edidarmo, 2014), or so that the readers of the Quran translation can enjoy and accept the foreignization. The vocabulary is like *Alif Lam Mim*, *Maqam*, *Surah*, *Wustha*, *Zalim*, *Kalimat-kalimat*, and *Raqim*.

Against foreign (Arabic) vocabulary in the Quranic text that is difficult to translate and can be translated but maintains its foreignness, the researcher also found a marker from the translator, namely in the form of information in brackets ( ) or footnotes. The use of brackets ( ) and footnotes can be considered as additional techniques that aim to make it easier for readers (LPMQ, 2019).

### **The Impact of Foreignization on Indonesian Readers**

In general, the foreignization strategy adopted by the Indonesian MoRA's Quran Translation Team was well received by readers of the Indonesian translation. This strategy is believed by the translator to be able to present the nuances of the original language and culture as well as the characteristics of Islamic values contained in the

Quran so that it is useful for the TL readers. However, the acceptance of foreign languages and cultures becomes a problem when there is a foreignized vocabulary and then its use is not appropriate or distorted. This is one of the weaknesses of the foreignization strategy. In this strategy, the reader is sometimes less able to get an idea through the explanation given by the translator to the terms in the culture of the SL (Arfani, 2018).

After observing and analyzing the *Surah Al-Baqarah* Quran Translation text, the researchers found three things that became the impact of the implementation of the foreignization strategy, namely misunderstanding, the ambiguity of meaning, and deviation of meaning.

#### *Misunderstanding*

Misunderstanding can occur if the reader understands foreignized words and phrases in a literal translation without checking the meaning of contextual comparisons from other verses or explanations from *Tafsir Quran*. For example, when the word “*jihad*” is preserved in its authenticity (foreignized) in the translation of the Quran, then the reader does not compare it with other meanings or interpretations of the verses about “*jihad*”, then he can fall into understanding the foreignization of “*jihad*” as limited to war or physical combat. The correct understanding is that “*jihad*” does not always lead to physical war, it is even more inclined to an inner struggle, but maybe carried out physically under certain conditions to uphold honor and piety (Hamza, 2018).

#### *Deviation of Meaning*

Deviation of meaning can occur when the reader does not carefully understand the context of foreignized vocabulary and phrases in the translation of the Quran. For example, the word “*Tagut*” can deviate from its meaning when the reader does not carefully understand the series of sentences, both before and after. Because, the word “*Tagut*” has several meanings, ordering people to do evil, it can also be interpreted as an idol (Masyhur, 2012). The phrase “*Insyah Allah*” in the translation of *Surah Al-Kahf* verse 24 can also deviate from its meaning because in Indonesian it is often used as a commitment or promise not kept.

## **Conclusion**

Based on the foreignization strategy implemented by the Quran Translation Team of the MoRA of the Republic of Indonesia, it was found that 94 words and phrases were foreignized in the translation of *Surah Al-Baqarah*. The conclusions of this study are as follows.

Foreignization of this translation is carried out on several words, phrases, and terms that are difficult to translate or find their equivalent in Indonesian in fields related to worship, *muamalah*, and general. Judging from the aspect of the accuracy of meaning and the compatibility of its use in Indonesian, the vocabulary still has an accurate meaning, as intended by the SL text and understood by TL users. However, because many absorptions have been used in Indonesian, there has been a shift in the meaning

of this vocabulary and phrases, both broad, narrow, general, specific, as well as those containing good and bad values.

Two factors influence the translator to apply Arabic vocabulary foreignization in the translation of the QS *Al-Baqarah*, namely (a) the condition of the Quran text which has a variety of meanings that are difficult to interpret in Indonesian, (b) the translator's belief that the preservation of foreign (foreignized) vocabulary in the translation of the Quran can encourage readers to review the meaning of the foreignized vocabulary according to its original meaning. From these two factors, it is known that in the Quranic text there is vocabulary that is impossible to translate because it relates to absolute foreign names and terms, such as names of cities, figures, and so on, such as *Jalut*, *Talut*, *Tagut*, *Yakjuj* and *Makjuj*. There are vocabularies in the Quranic text that are technically difficult to translate, so translators choose borrowing and transcription strategies into Indonesian, such as *Fakir*, *Menstruation*, *Riba*, *Talak*, *Yatim*, *Diyat*, *Fidyah*, *Hadyu*, *Idah*, *Mut'ah*, *Nazâr*, *Qisas*, *Quru'*, dan *Sibgah*. There are also vocabularies in the Quran text that can be translated into Indonesian well but the translator deliberately maintains these foreign vocabularies to introduce culture, values, or so that the readers of the Quran translation can enjoy and accept its foreignization. The vocabulary is like *Alif Lam Mim*, *Maqam*, *Surah*, *Wustha*, *Zalim*, *Kalimat-kalimat*, dan *Raqim*.

The impact of the foreignization of the translation of the QS *Al-Baqarah* on the TL text (Indonesia) is twofold. First, there is a misunderstanding in understanding foreignized words or phrases, such as the word “*jihad*” which is understood as war, but in general, it means serious effort. Second, the deviation of meaning when the reader does not carefully understand the context of foreignized vocabulary and phrases in the translation of the Quran. For example, the words *fitnah*, *kalimat*, and *tagut*, which can deviate mean when the reader does not carefully understand the series of sentences before and after it. Likewise, the phrase “*Insyah Allab*”, deviates from its meaning due to common usage in Indonesian as an agreement that is not kept.

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