The Study of Translation Ideology and Its Accuracy in Qur'anic Vocabulary for Women

Syihabuddin, Tutin Aryanti
Universitas Pendidikan Indonesia, Indonesia
Corresponding E-mail: syihabuddin@upi.ac.id

Abstract

Gender issues have garnered considerable attention from researchers, women's campaigners, and society at large. The perspectives held by individuals are grounded on cultural, religious, and ideological frameworks. The religious perspectives, such as those rooted in Islam, draw upon the Qur'an and its translation as primary source. The comprehension of translation is purportedly intricately linked to the underlying ideology that informs the translation process. This study aimed to offer a formulation of ideology that may be utilized to sustain the notion of gender as shown in the translated text. In order to accomplish this objective, an analysis was conducted on the translation of Quranic verses that encompass words pertaining to women, specifically *al-umm, al-wālidah, az-zauj, al-'imra`ah, an-nisa`, an-niswah,* and *al-untsa,* employing a series of steps. Those steps were examining the translation technique, identifying the underlying ideology associated with the technique, evaluating the accuracy of the conveyed meaning, engaging in a discussion, and formulating a conclusion. Moreover, this study included the cumulative sum of the seven terms amounted to 146 units, which were extracted from *The Qur'an and Its Translation* as published by the Ministry of Religion. The findings of this study indicate that gender concepts are translated in a literal manner. This approach demonstrates the adoption of the foreignization ideology in translation, which prioritizes the source language and the precise conveyance of its meaning. The utilization of the idea is further reinforced by the assertion that the seven terms are faithfully translated, except for the term imra'ah, which is rendered as wife, a translation that is deemed to be inaccurate.

Keywords: *Translation Ideology, Translation Technique, Translation Accuracy, Gender*

Introduction

The translation of the Qur'an, released by the Ministry of Religion of the Republic of Indonesia, is intricately linked to the ideological perspectives held by the

translators involved in the process. The ideology above is evident in the translated text, particularly in the employed translation style or technique. The ideology mentioned above will impact the translation's overall quality and the perspectives its readers hold. As per Hatim and Mason (1997), it can be argued that translation is not a value-neutral endeavour and that a neutral translation does not exist. The translation process is inherently subjective and susceptible to the personal biases and perspectives of the translator, which can be shaped by several factors such as religious background, political attitudes, beliefs, educational background, and other relevant influences (Smith, 2021). Translation can be defined as rephrasing an original text, as stated by Bassnett and Levefere (as cited in Venuti, 1995). All rewrites, irrespective of their intended objective, embody a specific ideology. This phenomenon is also observed in translating gender-related Qur'anic verses from Arabic to Indonesian.

The term "ideology" typically encompasses a comprehensive framework of beliefs, ideas, values, concepts, perspectives, and inclinations that serve as a foundation for an individual's actions, speech, and interactions. According to Ian Mason's perspective, as cited in Baker (2010), ideology can be defined as the collection of ideas and values that shape an individual's or institution's perception of the world and aid in their understanding and interpretation of events, facts, and various elements of experiences (Ahmed, 2020). This conceptual framework is seen as a set of convictions and cognitive constructs (Henning, 2007; Steger, 2012; Van Dijk, 2015). Ardi (2009) states that ideology operates at the cognitive level, serving as the foundation for selecting translation methods and tactics at the practical or micro level.

According to Venuti (1995), translation ideology can be categorized into two distinct poles: foreignization and domestication. The foreignization approach involves the translator's attempt to preserve the elements of the source text within the translated version (Rahman, 2019). The readers desire the translated work to effectively convey the cultural values inherent to the individuals who possess proficiency in the source language. According to Venuti (1995), the role of a translator is to facilitate the engagement of the target language reader with the source language text. Foreignization is a translation technique that prioritizes retaining linguistic and cultural elements from the source language.

The ideology of domestication guides the translator in modifying and accommodating the components included in the source text to align with the circumstances and conventions prevalent in the target text. The evaluation of translations as either good or bad is contingent upon the preferences of the intended audience, who seek translated texts that effectively convey the cultural values inherent to the speakers of the target language (Khatoon, 2017; Ali, 2018). Translators who subscribe to the ideology of domestication typically prioritize the values and norms of the target language (Mustafa, 2015). They emphasize the elements of fluency and transparency.

The concept of ideology in translation pertains to the various approaches, procedures, and tactics employed in the translation process. This category encompasses the ideologies of foreignization and domestication, which may be readily discerned in translated writings. Foreignization refers to the perspective that a translator should

prioritize accuracy to the source text, the original work's creator, the source language's linguistic characteristics, and the source language's cultural context (Hussain, 2016). In translation, domestication entails prioritizing the reader's interests, requiring the translator to align with them. According to Hoed (2003), the translators need to consider the acceptability of the target language, the target language readership, and the readability of the translated text.

Moreover, Reimondez (2009) highlights the significance of a translator's ideology in influencing the selection of strategies employed during the translation process. Lorscher (2005) posits that managing a source text involves a series of procedures that guide translators in navigating the challenges they encounter. The resolution of such issues ultimately relies on the ideological framework embraced by the translator. Translators emphasize employing paraphrasing tactics when it comes to handling legal terminology. According to Sumadi (2011), translators specializing in legal language must engage in paraphrasing to effectively communicate the intended significance of legal phrases.

Scholars in the field have put forth the aforementioned strategies. Newmark (1988) asserts that some translators place significant emphasis on the source language within the field of translation. They employed various translation approaches, namely word-for-word translation, literal translation, loyal translation, and semantic translation, all of which fall under the category of foreignization ideology. While other translators emphasize the target language (Fatima, 2012; Ahmed, 2013; Malik, 2014). They employ various ways of adaptation, such as free translation, idiomatic translation, and communicative translation. These translators are founded upon the principle of domestication.

Molina and Albir (2002) proposed a range of translation techniques, including literal translation, borrowing, calque, generalization, particularization, amplification, reduction, equivalence, compression, transposition, modulation, description, adaptation, compensation, substitution, and variation techniques.

The aforementioned explanation prompts the inquiry: which techniques are employed by the translators when addressing the gender-related terminology found in the Holy Qur'an? Does the utilization of the techniques relate to the ideology of translation? Do the techniques have the ability to convey the intended meaning or message of the source language in the target language? Does the translation of the Qur'an provide a comprehensive understanding of gender ideology? These are the questions that will be addressed in the research.

Method

The present study employs a descriptive, evaluative, and comparative methodology. A descriptive methodology was utilized to elucidate the translation of certain women's vocabulary in the Qur'an. These terms include *al-umm, al-walidah, az-zauj, al-'imra`ah, an-nisa`, an-niswah,* and *al-untsa,* which collectively amount to 146 units, as depicted in the following table.

Table 1
Gender Vocabulary Research Data in the Qur'an

No	Women Vocabulary	Translation variation	Translation units
1.	*al-umm* and the derivation	ibu (mother), induk (parent), pokok (main), *umm*, tempat kembali (place of return)	35
2.	*al-walidah* and the derivation	ibu (mother), bayi (baby)	5
3.	*az-zauj* and the derivation	Pasangan (mate), istri (wife), suami (husband), jenis tumbuhan (plant species), pernikahan (marriage)	24
4.	*al-'imra`ah* and the derivation	Perempuan (woman), istri (wife)	26
5.	*an-nisa'a* and the derivation	Perempuan (woman), istri (wife), wanita (woman)	39
6.	*al-untsa* and the derivation	Perempuan (woman)	17
Total			146

The utilization of evaluative and comparative methodologies assessed the accuracy of the 146 units. All translations are evaluated in relation to the meaning of the terminology found in the Qur'an written by Muhammad Muhammad Dawood (2008). Subsequently, the outcomes are classified into three distinct groups: accurate, moderately accurate, and inaccurate.

The data obtained from the translation process were subjected to thematic analysis. A thematic analysis aims to "to allow research findings to emerge from the frequent, dominant, or significant themes inherent in the raw data, without restrains imposed by structured methodologies" (Thomas, 2006). According to Saldana (2014), the process of thematic analysis may be divided into three distinct stages: data condensation, data display, and generating conclusions. These stages are essential in the overall analysis of qualitative data. Data condensation involves several key steps, namely selection, concentration, simplification, abstraction, and data alignment. Data presentation, on the other hand, places emphasis on the structure of data. Lastly, the verification of findings pertains to the interpretation and formulation of propositions in the form of conclusions.

The analysis encompasses three important themes: the ideological inclinations inherent in translation, the precision of translation, and the gender-related ideology prevalent in Arab society.

Result and Discussion

The following section presents the research findings in the form of a table, which illustrates diverse trends pertaining to the ideology of translating gender-related

terminology and its level of accuracy. Furthermore, the discussion examines the trends through a theoretical perspective, specifically focusing on the ideology of translation and its inherent accuracy.

Translation Ideology

This section outlines the methodologies employed in translating the terms *al-umm, al-walidah, az-zauj, al-'imra`ah, an-nisa`, an-niswah,* and *al-untsa.* The technical study's purpose was to ascertain the underlying ideology of translation, as different techniques employed in translation practice reflect distinct ideological orientations.

The term *"al-umm"*, together with its derivatives, is referenced in the Qur'an on 35 occasions within the context of phrase building. The term under consideration is commonly rendered as "mother", "main points of the Qur'an", *"Ummul Qura", "Ummul Kitab (Lauh Mahfuzh)"*, "place of return", "my mother", and "her mother". In this study, 11 phrases were translated using the literal technique, which involves the consecutive translation of words from the source language to the target language without any significant modifications or adaptations. This methodology yields a direct word-for-word translation. In this study, seven phrases were translated using the equivalence technique, whereas five phrases were translated utilizing the borrowing technique. The remaining linguistic units are rendered through the application of generalization technique for five phrases, amplification technique for three phrases, compression technique for two phrases, and reduction technique for two phrases.

The term *"walida"* and its derivatives are used in the Qur'an on five occasions, where it is rendered as "mother", "mothers", and "babies". The equivalence technique is employed to translate four sentences, wherein the translator utilizes terminology or idioms that are already familiar in the target language. The term *"al-walidah"* refers to a mother who is in the process of giving birth. One phrase has been translated via the Calque technique.

The term *"zauj"* and its derivatives are used in the Qur'an on 24 occasions. These instances comprise a range of meanings, including "mate", "wife", "married", "plant", "husband", and "vegetation", as interpreted through translation. The translation process involved the utilization of various techniques. Specifically, the equivalence technique was employed to translate a total of 5 phrases, while the borrowing technique was utilized for 7 phrases. Additionally, the generalization technique was applied to translate 6 phrases, the reduction technique was employed for 2 phrases, the calque technique was applied for 3 phrases, and the transposition technique was applied for 1 phrase.

The term *"imra'ah"* is referenced in the Qur'an on 26 occasions, and its translations include "girl", "wife", "a girl", "two girls", and "woman". In this study, a set of 7 phrases were translated using the equivalence technique, while another set of 7 phrases were translated using the literal technique. Additionally, a separate set of 7 phrases were translated using the generalization technique. Furthermore, a smaller subset of 3 phrases were translated using the reduction technique, and finally, a mere 2 phrases were translated using the calque technique.

The term *"an-nisa"* and its various derivatives are referenced in the Qur'an on a total of 39 occasions. The term in question is rendered as "wives," "woman," "women," "girl," "other girls," and "daughters" in translation. The literal technique was employed to translate a total of 14 phrases, while the borrowing technique was utilized for 11 phrases. Additionally, the equivalence technique was employed for 5 phrases, the calque technique for 3 phrases, and the amplification technique for 4 phrases. Lastly, the compression technique was used to translate 2 phrases.

Lastly, the term *"untsa"* is referenced in the Qur'an on a total of 17 occasions. A grand sum of 11 words were rendered using the borrowing technique, while 4 words were translated using the amplification technique. Additionally, 2 phrases were effectively translated using the Calque technique. The table below presents the many strategies employed in translating the vocabulary terms *al-umm, al-walidah, az-zauj, al-'imra`ah, an-nisa`, an-niswah,* and *al-untsa*.

Table 2 Techniques Used in Translating Gender Vocabulary

Word Technique	*al-umm*	*al-walida*	*az-zauj*	*al-imra`ah*	*an-nisa`*	*al-untsa*	**Total**
Literal	11	-	-	7	14	-	32
Borrowing	5	-	7	-	11	11	34
Equivalence	7	4	5	7	5	-	28
Calque	-	1	3	2	3	2	11
Generalization	5	-	6	7	-	-	18
Reduction	2	-	2	3	-	-	7
Amplification	3	-	-	-	4	4	11
Transposition		-	1	-	-	-	1
Compression	2	-	-	-	2	-	4
Total	35	5	24	26	39	17	146

The aforementioned translation strategies can be observed within two distinct translation ideologies: foreignization and domestication. Newmark (1988) asserts that translation techniques prioritizing the source language include word-for-word translation, literal translation, faithful translation, and semantic translation. Translation methods prioritizing the target language encompass adaptation methods, free translation, idiomatic translation, and communicative translation.

In his work, Al Farisi (2016) highlights the translation techniques employed by translators in accordance with the foreignization ideology. These techniques include literal translation, borrowing, equivalence, and calque. These four techniques prioritize the source language in their approach. In addition, translators employ several techniques rooted in the idea of domestication, including amplification, reduction, transposition, linguistic amplification, modulation, generalization, and compression.

Based on the aforementioned perspectives, Table 2 can be associated with two distinct translation ideologies as follows:

Table 3 Ideological Trends in Translating Gender Vocabulary

Translation Technique Source-Oriented	F	%	Total	Translation Ideology
a. Literal	32	21,92		
b. Borrowing	34	23,29		
c. Equivalence	28	19,17	71,91 %	**Foreignization**
d. Calque	11	7,53		
Translation Technique Target-oriented				
a. Generalization	18	12,33		
b. Reduction	7	4,79		
c. Amplification	11	7,53	28,07 %	**Domestication**
d. Transposition	1	0,68		
e. Compression	4	2,74		
Total	146	100 %	100%	

The presented table demonstrates that translators tend to employ a greater number of literal techniques, such as borrowing, equivalence, and calque, when translating the vocabulary associated with terms such as *al-umm, al-wālidah, az-zauj, al-'imra`ah, an-nisa`, an-niswah,* and *al-untsa.* Conversely, the employment of generalization, reduction, amplification, transposition, and compression techniques appears less prevalent in these translations. Translators commonly employ foreignization ideology (71.91%) instead of domestication (28.07%).

The present findings align with the conclusions drawn by Al Farisi (2016) in his research, indicating that translations of the Qur'an released by the Ministry of Religion predominantly tend the application of the ideology of foreignization, as opposed to domestication. The findings of Al Farisi (2010) align with the notion that the translations employed by the Ministry of Religion predominantly adhere to the literal translation technique when handling *kinayah* terms.

This conclusion pertaining to the translation of sacred writings aligns with the viewpoint expressed by Yu (2006), who posits that the translation of Buddhist sacred texts predominantly employs the principle of formal or literal translation. Tempel (2008) suggests the adoption of the foreignization ideology during the translation process as it aims to optimize the semantic content of the original text.

Translation Accuracy

This section aims to compare and evaluate the translation of specific vocabulary from the Koran, such as *al-umm, al-walidah, az-zauj, al-'imra`ah, an-nisa`,* and *al-untsa,* as published by the Ministry of Religion. The comparison will be made with the book Mu'jam al-Furuq ad-Dalaliyah fil Qur`anil Karim by Muhammad Dawud, published in 2008, and other dictionaries. This evaluation will focus on the diverse lexical and contextual meanings attributed to these terms. The process of comparison and evaluation commences by initially providing etymological meanings, contextual meanings, translations of the Qur'anic terminology as published by the Ministry of

Religion, and drawing judgments regarding the level of accuracy. The starting point of the presentation is marked by the term "al-umm," while its conclusion is denoted by the phrase *"al-untsa"*.

Etymologically, the term *"al-umm"* can potentially be traced back to its Arabic roots, where it conveys the concept of being a central meeting point for many elements in its vicinity. It also denotes the source or origin of anything and the entity responsible for its care and management. Additionally, *"al-umm"* signifies the fulfillment of one's responsibilities and initiating the birth or emergence of a certain entity or phenomenon. The term *"al-ummu"* can also refer to a mother who has given birth, or to grandparents who have given birth to mothers. *Lauh Mahfuz* is commonly referred to as *Ummul Kitab* because it is the ultimate source from which all knowledge derives. The city of Mecca is referred to as *Ummul Qura* due to its status as the founder of the surrounding cities. Al-Fatihah is commonly referred to as *Ummul Kitab*, a term used to denote its significance as the foundational surah within the Qur'an (Dawud, 2008).

The term *"al-umm"* can be understood in many Qur'an contexts. It is used to refer to a woman who has given birth, as mentioned in Surah *Al-Qasas* (28:7). Additionally, it is used to describe a motherly figure with nurturing qualities, as indicated in Surah *Luqman* (31:14), Surah *An-Najm* (53:32), and Surah *An-Nisa'* (4:23). Furthermore, the term is also used to draw a parallel with the wives of the Prophet. In accordance with the role of motherhood for the believers, as mentioned in Surah *Al-Ahzab* 33:6, the Qur'an encompasses key elements of its contents, as stated in Surah *Ali Imran* 3:7. Additionally, *Ummul Qura,* also known as Mecca, is referenced in Surah *Al-An'am* 6:92 (Dawud, 2008).

The translation of the Qur'an, as presented by the Ministry of Religion, renders the term "al-umm" as "mother", "the main points of the Qur'an", *"Ummul Qura"*, *"Ummul Kitab (Lauh Mahfuzh)",* "the place of return", as well as the figurative usage of "my mother" and "mothers." If the translations are evaluated in light of the etymological and contextual connotations of *al-umm,* then the accuracy of the translation may be determined.

Literally, the term *al-walida* can be interpreted as denoting the primary or fundamental essence of a particular entity, or alternatively, as referring to the maternal figure who brings forth offspring (Dawud, 2008).

The term *al-walida* is employed within the framework of various contexts. Firstly, it denotes a mother who has undergone the process of childbirth, as mentioned in QS. Al-Baqarah 2: 233. Secondly, it refers to a mother entitled to benevolence from her offspring, as indicated in QS. Al-Māʾidah 5: 110 and QS. Maryam 19: 32. Lastly, it pertains to mothers who engage in breastfeeding, as outlined in QS. Al-Baqarah 2: 233 (Dawud, 2008). However, a variant form of the term *"waliida"* exists, denoting an infant or a very young child, as exemplified in QS 26:18, where it pertains to Musa (Dawud, 2008).

The Translation of the Qur'an, as issued by the Ministry of Religion, renders the term *al-walida* and its derivatives as referring to mothers who give birth and infants of

both genders. When the accuracy of this translation is evaluated in relation to its etymological and contextual meanings, it can be deemed as precise.

The term *"az-zauj"* has its roots in etymology and refers to any entity that signifies the presence of a pair in conjunction with another, encompassing pairs of both males and females (Dawud, 2008).

The term *"az-zauj"* is employed within a contextual framework encompassing notions of pleasure, unity, and positive interpersonal engagement. This may be observed in various Qur'anic verses, such as QS. Al-Baqarah 2: 25, QS. Al-Baqarah 2: 35, and QS. Al-Ahzab 33: 6. The term *"az-zauj"* is employed to signify a lady who believes in obtaining divine favor and bestowing it upon faithful individuals. The term "zauj" exhibits formal resemblance, gender likeness, equitable representation of both sexes, and equality between spouses. Similarly, the term *"zaujaini"* refers to two entities that share similarities in terms of their look, shape, and figure (Dawud, 2008).

The Ministry of Religion's translation of the Qur'an encompasses many interpretations of the term *"az-zauj"*, rendering it as spouse, wife, married, plants, husbands, and vegetation. The accuracy of such a translation is compromised because in the Indonesian language, the term "wife" or "husband" carries a neutral connotation that can encompass both positive and negative aspects, but the term "partner" holds a predominantly positive connotation.

The term *al-'imra'ah* can be understood as a derivative of the word *mar'u*, specifically focusing on femininity. Etymologically, mar'u denotes masculinity, whereas mar'ah refers to femininity. The term *imra`ah* is primarily employed to convey the concept of femininity, particularly to the processes of pregnancy and childbirth, which are inherent to the female gender (Dawud, 2008).

In the Qur'an, the term *imra'ah* is employed about notifications concerning women who engage in polytheism, as indicated in Surah *At-Tahrim* (Chapter 66, Verses 10-11) and Surah *Al-Lahab* (Chapter 111, Verses 1-5). The term 'imra'ah' is employed in these specific passages to denote the wife of Pharaoh, who is depicted as a believer, in contrast to Pharaoh himself, who adheres to polytheistic beliefs (Dawud, 2008).

The translation of the Qur'an, as presented by the Ministry of Religion, encompasses many interpretations of the term 'imra`ah, rendering it as girl, wife, a girl, two girls, and a woman. Translations of this nature tend to exhibit reduced accuracy due to the loss of contextual information. The term "girl" is considered to be a gender-neutral descriptor, but the term "wife" is contingent upon the marital status and circumstances of the woman's spouse. When both the woman and husband adhere to the Islamic faith, their marital relationship is referred to as "jauz" or "partner." In the event that the husband is deemed an unbeliever, the term 'imra`ah is utilized to refer to the wife. The translation of the term *imra`ah* as "wife" fails to capture the intended negative connotation emphasized in the Qur'an.

Etymologically, the terms *"nisa"*, *"an-nisa"*, and *"niswah"* can be traced back to their Arabic origins, where they together denote the concept of women or a group of women. The term *"An-nisa"* is a plural form that either does not exist or does not acknowledge the presence of a singular form. The term *"an-niswah"* is derived from the

Arabic word *"an-nisa"* and it signifies the concept of multiple women or women in general (https://qamus.inoor.ir/ar/).

The translation of the Qur'an issued by the Ministry of Religion encompasses many interpretations of the term *an-nisa* or *an-niswah,* rendered as wives, women, women, girls, other girls, and daughters. When the etymological meaning and contextual meaning of an-nisa' are contrasted with its translation, it can be deemed accurate.

From an etymological perspective, the term *"untsa"* (referring to women) might be considered as the antonym of *"adz-dzakar"* (referring to males), with both terms encompassing both human and non-human entities. In the context of animals, the term *"untsa"* denotes the female gender, and *"adz-dzakar"* signifies the male gender. Women are sometimes referred to as camels due to their remarkable flexibility. It has been shown that women tend to exhibit higher levels of flexibility compared to men (https://qamus.inoor.ir/ar).

The translation of the Qur'an issued by the Ministry of Religion encompasses the interpretation of the term *"untsa"* as denoting the female gender, encompassing the categories of girls, women, and womanhood. When the etymological meaning is compared with the translation, it can be observed that the translation is accurate.

The analysis of the six Qur'anic terms about gender reveals that the translations of the phrases *al-umm, al-walidah, an-nisa`, an-niswah,* and *al-untsa* are rendered with accuracy. Meanwhile, the translations of the terms *az-zauj* and *al-imra'ah* are inaccurate. It should be noted that the term 'imra`ah is employed to refer to both a non-believing husband and a non-believing wife, unless it is used within the context of the essence of femininity, as exemplified in the narratives of Zakariyya (QS. Maryam 19: 5) and Abraham (QS. Aż-Żāriyāt 51: 29). The term *"zauj",* denoting the role of a spouse, is exclusively employed in reference to those who are united in matrimony and share a common religious affiliation.

Conclusions

Based on the aforementioned findings and accompanying discussion, it can be inferred that the vocabulary pertaining to gender in the Qur'an is rendered into Indonesian through the utilization of literal translation techniques. This methodology demonstrates that the translation process is conducted in accordance with the ideology of foreignization. This particular ideology places significant emphasis on the notion of devotion towards the original language and the meticulousness required to preserve the authenticity of its intended meaning. This ideology is commonly employed for the purpose of translating religious books, such as the Qur'an.

The utilization of this ideological framework yields a precise rendition of gender terminology. The terms *"al-umm," "al-walidah," "an-nisa'," "an-niswah,"* and *"al-untsa"* have been precisely translated. The translation accuracy of the terms *"az-zauj"* and *"al-imra`ah"* is questionable. The term *imra'ah* is commonly translated as 'wife' in English and holds a neutral connotation in Indonesian. However, within the context of the Qur'an, the term *imra'ah* is employed to refer to a spouse who does not adhere to the

Islamic faith. The term 'imra'ah' is also employed to refer to a Muslim spouse, specifically emphasizing her feminine attributes and characteristics.

As explored in this study, the translation of gender-related vocabulary in the Qur'an showcases a noteworthy adherence to the foreignization ideology, particularly emphasizing the meticulous preservation of the original language's authenticity. This approach leads to a precise rendering of most gender-related terms. However, the study also highlights the nuanced challenges in translating terms like *"az-zauj"* and *"al-imra`ah"* due to their multifaceted meanings within the Qur'anic context. This nuanced exploration of gender terminology translation underscores the complexity and significance of linguistic choices when translating religious texts, shedding light on the intricate interplay between language, culture, and faith in translation studies.

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