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Repositioning the Theory of Dialectical Translation of Religious Texts in Qur'anic Perspective

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Abstract:

Dialectics focuses on understanding the context of the al-Qur'an and is integrated as a method of dialogue between the original text and the translation. By developing a new framework that combines al-Qur'an dialectics and religious values through textual analysis and literature review. This study provides a critical review of translation theory, investigating the relationship between language and religious meaning in the al-Qur'an text. The combination of dialectical aspects and al-Qur'an perspectives is expected to make a significant contribution to the development of theories on the translation of religious texts, especially in the Islamic context. The practical implications include the development of more contextualized and detailed translation guidelines as well as a more comprehensive understanding of the religious meaning embedded in the al-Qur'an text. The methodology used is library research using a descriptive qualitative approach and book research involving textual analysis of religious texts in the al-Qur'an, followed by a literature review of existing translation theories. The results of this analysis form the basis for the development of a dialectical model in the translation of religious texts, in which cultural, historical and linguistic contexts become key considerations. By utilizing the al-Qur'an perspective, this research directs the translation of religious texts towards a deeper and more contextual understanding.

Keywords: *Translation, Religious Text, Al-Qur'an.*

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INTRODUCTION

The Qur'an was revealed in Arabic, a language famous for the beauty and depth of its language (Umroh, 2017). The translated language must be able to convey the target meaning and complexity of the Arabic language. It may be difficult to translate Arabic sentences precisely without losing the original meaning and the depth of the meaning contains a very deep meaning. Therefore, it is necessary to be precise in the translation process (Alkhatib & Shaalan, 2018).

The steps of translation are not only on one's skill in understanding the source language (BSu) text, but the ability to rewrite one's newly acquired understanding in the target language (BSa) is as important to the translation process as the ability to understand the material in the source language (BSu). Translation that tends to the source text can be seen from the influence of the source text on the translated text or target text, so that the results of the translation using words from the source text still reflect the original language style of the source language, the reader still feels that the text is a translation (Budiarti, 2019). Translation is an attempt to convey the meaning and intent in the source language in the most accurate, understandable, and balanced way in the target language (Ruhmadi et al., 2023).

According to Ibn Burdah (2004: 9) translation is an effort to transfer messages from Arabic text (source text) with its equivalent into Indonesian (target language). However, according to him, the definition still prioritizes the actual situation in the field, and in order not to be stuck in theory alone, the number of translation theories that exist needs to be considered the actual situation in the field. Thus, respect should still be given to translation experts who provide definitions of translation seen as an attempt to establish a theory or definition of translation so that the theoretical objectives of translation activities can be more focused (Akmaliyah, 2017).

The dialectical repositioning of the theory of translation of religious texts in the context of the Qur'an is an important subject in the academic world, especially in the context of the study of translation and interpretation of religious texts (Saihu, 2020). The context of this dilemma arises because the Qur'an, written in Arabic, is considered the main source of teachings and guidance in Islam (Alfauzan Amin, 2014). In

the era of globalization and cultural interconnectedness, the translation of the Qur'an is essential so that religious truths can be accessed and understood by communities around the world. However, interpreting the Qur'an is not an easy task. Translators find it difficult to understand from the Qur'an's point of view because the message and meaning of the verses often contain very deep linguistic meanings (Azima, 2017).

Therefore, an interesting task in the study and translation of religion is to investigate how the theory of translating religious texts from the point of view of the Qur'an adapts to dialectical ideas, including cultural, social, and linguistic aspects. This will encourage careful consideration of how to preserve the original meaning and substance of the text of the Qur'an so as to make it more accessible and understandable to people who speak other languages so that we will know how translation as a dialectic process, the theoretical foundations of translation, as well as know how ethical in religious translation.

METHOD

This research uses a literature review or library research (Mahanum, 2021). Using a descriptive qualitative approach and book research or literature study, namely a critical and in-depth study of library materials relevant to the study material in this article such as international journals, national journals, history books, law and other reference books and official websites by examining the content of these sources and comparing with related journals (Mitra et al., 2023). Involves textual analysis of religious texts in the Qur'an, followed by a literature review of existing translation theories. The results of this analysis form the basis for the development of a dialectical model in the translation of religious texts, where cultural, historical and linguistic contexts are key considerations.

RESULT AND DISCUSSION

Translation as a Dialectical Process

The philosophical idea of dialectic originated in ancient Greek philosophical thought, particularly in the works of Socrates, Plato, and Aristotle (Masykur Wahid, 2021). Dialectic generally refers to an argumentative process or discussion in which two or more people

exchange viewpoints and ideas. Dialectic not only refers to mere discussion in a philosophical setting, it also includes the process by which thoughts or ideas develop and change as a result of conflict or opposition between competing hypotheses.

Translating dialects is a challenge for most translators because dialects contain cultural norms such as connotative expressions and lexical repetition, synonyms, homonyms, and religious references. Therefore, translators are faced with the challenge of finding appropriate strategies and procedures to deal with the linguistic and cultural aspects of the source text and the right procedures to successfully translate in the target text (Perdana, 2017). To solve this problem, we can consider some strategies and procedures that are considered important to bridge possible lexical and conceptual gaps (Baawaidhan, 2016).

According to Georg Wilhelm Friedrich Hegel's dialectic, the conflict between thesis (the first theory or idea), antithesis (opposition to thesis), and synthesis (unification or resolution of conflict) is what drives the evolution of thought and reality (Apollo, 2022; Neliwati, 2018). Dialectic emphasizes the relative and complicated character of current ideas and offers greater knowledge of the processes of change, growth, and conflict in thought and reality.

1. Introduction to Basic Concepts of Translation

Dialectical translation of religious texts begins with a deep understanding of the theoretical foundations of translation. This includes general principles, specific methods, and the historical context of Qur'anic translation (M. Rozali, 2020; Suharsimi Arikunto, 2002). When translating books in Arabic or other languages, translators undoubtedly encounter problems related to linguistic, non-linguistic, and cultural aspects (Husin & Hatmiati, 2018).

Nowadays, technological equipment is getting more sophisticated so that translation can also be done with translation machines provided by certain websites. However, machine translation is not fully accountable because it is certain that there are errors and mistakes in the translation and it can often lead to misunderstandings. This is because machines are rigid devices that do not adjust to the language context. Translations produced by computer programs are highly inaccurate and therefore require editing by human translators (Okpor, 2014). But of

course, machine translation still plays a very important role, especially when it comes to finding lexical meanings of words.

Suryawinata and Haryanto tried to clarify the scheme in four stages as follows (Hariyanto, 2003).

a) The analysis or comprehension stage, in this stage the structure or sentence is analyzed according to grammatical relations, according to the meaning of words or word combinations, textual meaning, and contextual meaning. This is a process of reverse transformation.

b) Transfer stage, the material that has been analyzed and understood in meaning is then processed by the translator in his mind and poured from the source language into the target language. At this stage, the translator has not yet produced a series of words; the result only occurs in the translator's mind.

c) Restructuring stage, the translator tries to find the right words, expressions, and sentence structure in the target language so that the content, meaning, and message in the BSu text can be fully conveyed in the target language (Wuryantoro, 2018).

d) Evaluation and revision stage, after getting the translation result from the target language, the result is evaluated or reconciled with the original text. If it is still not matching, then revision is done again until it gets the right translation result (Ozolins et al., 2020).

Besides Nida and Taber, Larson also proposed a model of translation process (Meidasari, 2012). The model is basically the same, but it seems simpler. The process is shown in the figure below:

Figure 1
The translation process according to Larson 1984

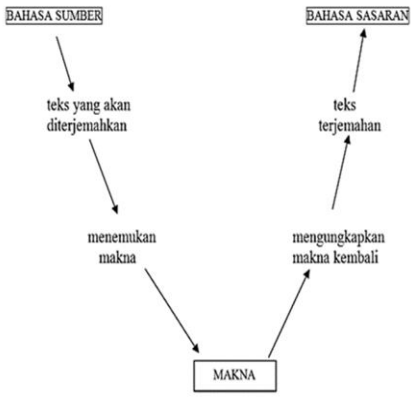
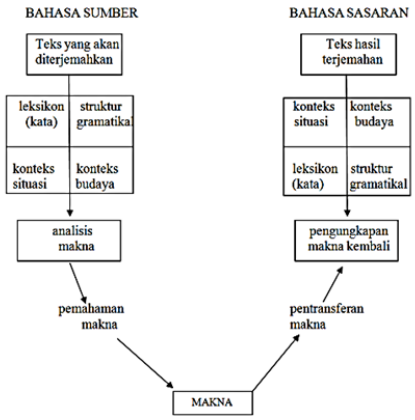


Figure 2
Larson's (1984) translation process completed by Said (1994)



The above picture of Larson's translation process shows that the process consists of studying and analyzing the words, grammatical structure, communication situation in the source language text, and cultural context of the source language to understand the meaning that the source language text wants to convey. This is exactly the same as the analysis stage according to Nida and Taber. Then, the meaning that has been understood is re-expressed by using vocabulary and grammatical structures of the target language that are good and suitable for the cultural context of the target language. This process is the same as Nida and Taber's restructuring process. The difference is in the transfer stage. Larson does not state this stage separately, but from his descriptions and schemes, this stage clearly exists. Perhaps Larson assumes that this process is automatically present if the translator reexpresses the understood meaning in the target language.

2. Translation Methods and Their Relevance to Religious Texts

Based on the method, translation techniques are divided into three ways, namely harfiyah, maknawiyah (*tafsiriyyah*), and dynamic translation (Yani Heryani, 2019). First, *harfiyah* or *lafziyah* or total musawiyah translation is translating the language either its structure or order into another language according to the sound of the language, neither subtracted nor added. This type of translation has many disadvantages, namely that it often scatters understanding and wastes words, causing hypercorrection or language errors due to "correcting" words that are already correct to be wrong, even tending to be wrong, and the original intent of the writing is not clear because each language has its own grammatical structure of speech and language style (Tinmah & Rahman, 2019). Secondly, *tafsiriyyah* (restricted) translation is translating from one language into another by prioritizing the content (meaning) and purpose of the translation. This type of translation is also not developed because it has many disadvantages, namely that it is easy to cause other interpretations because the sentence structure is very far from the language being translated. Third, dynamic translation or free style is a way of conveying the source language with expressions that are common to the translated language. This type of translation is widely developed with the following steps: analysis or decomposition of the

source language based on its basic concepts, transferring the basic concepts of the original into the basic concepts of the translated language and recomposing the results into the translated language (Izzan, 2015; Neliwati, 2018).

Fundamentals of Translation Theory

Translation is an activity that involves the process of translating from one language to another. A number of fundamental ideas found in translation theory help in the understanding and investigation of phenomena (Setia, 2007). Basic examples of translation theory such as "Exvivalence" or the attempt to achieve semantic equivalence between the source text and the text is one of the pillars of translation theory. This concept requires a thorough understanding of the language, culture and situational circumstances in order for the translator to convey the message effectively.

When thinking about translation, there are at least three aspects: translation as a process, translation as a product, and translation as a process of product. This translation study is a type of translation evaluation study and uses the second model of translation as a product. However, since translation actually takes place through a series of certain process steps, translation as a process can also be discussed theoretically by reviewing books that discuss the process of translation (Ilzamudin Ma'mur, 2021).

In to properly translate or transfer the meaning of a text in the source language into the target language, it is necessary to understand the purpose of the translation itself. Once the target is determined, the translator must identify the decisions that need to be taken and the next steps, starting from the translation method, translation process, translation steps, and translation techniques, before finally producing a translation product tailored to the target.

1. Introduction to Basic Translation Concepts

1) Word for Word Translation

In this type of translation method, usually the source language text word is directly placed under the target language text version. Words in the source language text are translated out of context, and words containing cultural value are transferred as is. Generally, this translation

method can be applied to recognize and understand the mechanics of the source language or it can also be used to approach difficult texts in the translation process (Hidayatullah, 2007).

Example:

مَا جَعَلَ ٱللَّهُ مِنۢ بَحِيرَةٍ وَلَا سَآئِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ

Translation: *"Allah has never ordained the ˹so-called˺ baḥîrah, sâ'ibah, waṣîlah, and ḥâm camels".*

2) Literal Translation

This category includes translations that closely match the original text, such as phonetic sequences, phrase forms, clause forms, and so on (Hidayatullah, 2007). What often happens in this category of translations is that translators impose Arabic grammar rules on Indonesian, resulting in rigid translations. Actually, there is a fundamental difference between the two. This method can be used in the early stages of the translation process to see the problems that need to be addressed.

Example:

وَلَا تَجْعَلْ يَدَكَ مَغْلُوْلَةً اِلٰى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوْمًا مَّحْسُوْرًا

Translation: *''And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded''.*

3) Faithful Translation

Faithful translations produce contextual meaning, but are still constrained by grammatical structures and result in culturally influenced words being translated. However, grammatical and vocabulary deviations are still allowed and still in accordance with the intent and purpose of Tsa, so it feels a bit stiff and foreign, not in line with the rules of Tsa.

Example:

لِيَسْتَأْذِنْكُمُ الَّذِيْنَ مَلَكَتْ اَيْمَانُكُمْ

Translation: *"Permission must be requested by your servants and those of you who have not reached puberty".*

4) Semantic Translation

Compared with literal translation, semantic translation is more flexible. Because semantic translation can be influenced by the

grammatical structure of the target language. In addition, semantic translation always pays attention to the elements of the source language as long as they are within reasonable limits.

Example:

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ

Translation: *" Is it they who allocate the mercy of your Lord? It is We who have allocated their livelihood in this life, and We elevated some of them in rank above others, that some of them would take others in service. But your Lord's mercy is better than what they* amass*"*.

5) Adaptation Translation

Adaptation is the freest and closest method of translation into the target language (BSa). It is usually used to translate skits or poems, especially those that retain the theme, characters and plot. This means that the cultural elements of the source text are replaced by the cultural elements of the TSa readers (Hoed, 2006).

Example:

عاَشَتْ بَعِيْدَة حَيْثُ لَا تَخْطُوَ قَدَمَ عِنْدَ الْيَنَابِيْع بِأَعلَى النَهَر

Translation: *"He lives out of reach, above the clear sounding water of the river"*.

6) Free Translation

The free translation method prioritizes the content over the form of the source language text. Free translation is generally more acceptable than literal translation because there is usually no deviation of meaning or violation of the BSu standard (Rahmah, 2018). The disadvantage of free translation technique is that what free translation conveys to the BSu text is not the equivalent meaning in the BSu text, but the description of the situation that leads to the achievement of equivalence with the situation there.

Example:

الْوَجْهُ الْجَدِيدُ عَاصِمَة الماني

Translation: *"Renewal of the administrative territory of the New (old) Capital of Germany-Berlin"*.

7) Idiomatic Translation

This method aims to create a message within the BSu text but often uses a sense of familiarity and idiomatic expressions that were not present in the original version (Raja Rachmawati, 2014). Therefore, many nuances of meaning are distorted. Some world-renowned translation experts, such as Seleskovitch, highly appreciate idiomatic translation methods that he considers "alive" and "natural" (in the everyday sense).

Example:

الْمَالُ الحَرَامُ لَا يَدَوم

Translation: *"Illicit possessions will not last long".*

8) Communicative Translation

This method is often used during translation. In this method, the focus is on conveying the message, while the translation itself is more geared towards the form that is acceptable and natural in the BSa.

It seeks to convey contextual meaning in such a way that the linguistic aspects and content can be immediately understood by the reader. Therefore, the TSa version is quickly accepted. As the name implies, this method takes into account the principles of communication, namely the reader and the purpose of translation (Peter Newmark, 1998; Sirajuddin Saleh, 2017).

Example:

فَاِنَّا خَلَقْنٰكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ

Translation: *"Then (consider that) indeed, We created you from dust, then from a sperm drop, then from a clinging clot, and then from a lump of flesh"*.

2. Ethics in Religious Translation

Religious texts are often considered sacred and have deep meaning for religious people, so translation requires great responsibility (Ibrahim, 2014). Translators must follow certain ethical principles to ensure the accuracy and continuity of the meaning of the original text. Fidelity to the original text is the main principle by which translators should strive to accurately understand and convey meaning without sacrificing the authenticity of the religious message (Ardi, 2015).

In addition, word choice is also an important aspect, and

translators should avoid using words that may change or weaken the original meaning. It is also important to involve the translator in understanding the cultural and historical context in which the text appears to avoid misunderstandings that may arise due to cultural differences. Using language in accordance with the rules and style of the original text is an important basis for maintaining continuity of meaning. The translator respects the religious values contained in the text, ensures that the translation does not demean or offend specific religious beliefs, and takes religious ethics into consideration.

Consultation with religious experts or religious leaders to ensure that the translation is not only linguistically accurate, but also meaningful from a religious perspective. The translator must be very thorough and responsible, as even a small mistake can have a big impact and cause serious consequences. And openly accepting feedback from people who believe in the religion in question is an important step in improving the quality of translations and ensuring that religious messages reach a respectful and diverse audience. By following this ethic, translators can fulfill their duties with integrity and respect for the sacred meaning of religious texts.

Specific Ethics Related to the Translation of Religious Texts

First: Accuracy and Commitment to the Original Text. Translating religious texts means understanding and accurately conveying the meaning of the original text, so fidelity to the original meaning is of paramount importance (Nurul Husna, 2020). Accurate understanding and translation of religious messages is key to maintaining the integrity of the text. The translator must realize the spiritual and philosophical essence contained in the text, understand its context, and respond wisely in translating its meaning into the target language. Fidelity to the original meaning requires a deep understanding of not only the meaning of words, but also their religious nuances, which can include implicit and symbolic meanings. A deep understanding of the meaning of religious texts goes a long way in helping translators to ensure that not only the spiritual messages and religious values are translated appropriately, but also the continuity of meaning and appropriate respect for the religious heritage contained in the texts to ensure that the message is conveyed. In this

regard, the translator's obligation to preserve the sanctity and profound meaning of religious texts becomes an ethical foundation that cannot be ignored.

Second: Word Selection. Choosing words when translating religious texts requires careful attention. The translator must choose the words carefully to accurately convey the original meaning and nuances of the text (Nababan, 2007). The wrong choice of words can drastically change the meaning and even cause confusion and controversy among readers and believers who understand the text. Therefore, the translator must consider not only the literal meaning of each word, but also its connotations, cultural meaning, and religious context, which may contain certain elements that cannot be interpreted literally. Choosing the right words should also take into account the religious values and spiritual nuances of the text to ensure that the message conveyed is preserved and not distorted.

Third: Respect Language Rules and Native Language Styles. Translating religious texts requires a deep understanding of the original language rules and style of the document. The translator should strive for consistency with the original language in order to maintain continuity of religious meanings and values contained in the text (Hadiwijaya et al., 2021). Using words and phrases that do not conform to linguistic norms can disrupt the continuity of meaning and even change the nuances of the text. Translators need to understand the sentence structure, syntax, and word choice of religious texts. A deep understanding of the original language style allows translators to accurately juxtapose religious meanings and messages without sacrificing the beauty and uniqueness of the language contained in the text. Respecting the rules and style of the language of instruction also requires the ability to recognize characteristic expressions and phrases that are difficult to translate directly (Amin, 2016). In a religious context, some terms and expressions may have deep symbolic or cultural meanings, and translators must manage rich meanings. In addition, choosing the right style of language is also important to ensure that the translation is not only linguistically correct, but also conveys the emotional or spiritual impulse intended by the original author.

Fourth: Cultural and Historical Context. A deep understanding of

the cultural and historical context of religious texts is a very important aspect of the translation process (Hasbiyallah, 2018). Translators are not only responsible for transferring words from one language to another, but they also need to understand the cultural context in which the text appears. Cultural context includes the norms and traditions that shape people's collective understanding of life and spirituality. Translators need to glean information about the beliefs, customs, and distinctive language conventions that may exist in the source culture of the text. A deep understanding of this cultural context helps translators avoid misunderstandings and misinterpretations. Some phrases and terms in religious texts may have certain cultural connotations that cannot be translated literally (Muhammad, 2014).

Fifth: Consultation with religious experts. By working with religious experts, translators can ensure that their translations are not only linguistically correct, but also meaningful from a religious perspective. By ensuring that the religious message is conveyed appropriately and in line with the spiritual values intended in the original text. The opportunity to discuss and learn from religious scholars can also deepen the translator's understanding of the wider religious context and reflect the nuances and depth of meaning intended by the author of the religious text. Religious scholars can provide a deeper understanding of theological or spiritual meanings that are difficult for translators without sufficient religious background to grasp (Hanifiyah, 2020). Providing insight into the interpretation of certain words and concepts in a religious context and shedding light on the values and teachings contained in the text.

CONCLUSION

Translating dialect is a challenge for most translators because dialect contains cultural norms such as connotative expressions and lexical repetition, synonyms, homonyms and religious references. Based on the method, translation techniques are divided into three ways: *harfiyah*, *maknawiyah* (*tafsiriyyah*) and dynamic translation. The basic concepts of translation are word for word translation, literal translation, faithful translation, semantic translation, adaptation translation, free translation, idiomatic translation, communicative translation. There are

ethics in religious translation, namely first: Accuracy and Commitment to the Original Text. Second: Word selection. Third: Respect Language Rules and Native Language Styles. Fourth: Cultural and Historical Context. Fifth: Consultation with religious experts.

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