

Revisiting Interpretive Translation Method: A Case Study of Muhammad Thalib's Quranic Translation

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Abstract

Although research on the literal and interpretive translation methods have been extensively explored, little attention has been invested in criticizing these translation methods. This research aims to evaluate the interpretive translation method from the canon of translation studies by investigating some techniques, methods, and ideology of the translation in Muhammad Thalib's Quranic Translation of *surah al-Wāqiah* into Indonesian. This research employs a critical qualitative-cased study design. The results indicate that the translator applied several translation techniques in the translation of *surah al-Wāqiah*: established equivalence (47.05%), amplification (explication) (25.16%), implicitation (8.31%), modulation (6.12%), amplification (paraphrasing) (5.03%), transposition (2.85%), compensation (2.63%), discursive creation (1.31%), reduction (0.66%), pure borrowing (0.44%), particularization (0.22%), and paraphrasing discursive creation (0.22%). These techniques are categorized under communicative translation method and domestication translation ideology. This research implies that the interpretive translation method is not dependable and serves as a unit of analysis to dissect Qur'anic translation text, given that it lies at the meso level. Therefore, this method must be reconstructed using translation techniques at the micro level. For this reason, the translators need to be more competent not only in bilingual, transfer, and cultural competencies, but also in declarative and procedural translation competencies as well.

Keywords: Critical Translation, Muhammad Thalib, Al-Qur'an Translation, Translation Method, Tarjamah Tafsiyah.

1. Introduction

Interpretive translation method in scientific studies of the al-Qur'an has proven to be an ineffective instrument in analyzing the text of the al-Qur'an's translation (Lukman 2016). This type of translation method is not only at the meso level, but it is also unassociated with translation techniques at the micro

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level and the ideology of translation at the macro level, although these aspects should be considerably interrelated in translation studies. Farisi (2020) reported that 61,0 % of the command verses in Muhammad Thalib's Quranic translation contain domestication translation ideology and communicative translation method. These, ideology and method, are adopted due to the excessive use of translation techniques at the micro level, such as modulation and transposition. Several translation experts argued and highlighted that the tendency to use translation techniques largely determines the ideology and translation methods used (Farisi 2018; Abbaspour, Mahadi and Jamal 2019).

The scenario has led to a further investigation into the al-Quran's translation by Muhammad Thalib. The empirical research done on his works has raised several concerns. First, it is important to investigate the studies examining Muhammad Thalib's interpretive translation from the assessment of translation quality (Ahmadi 2015; Annisa, Nababan, and Djatmika 2020; Farisi 2018; Gunawan 2019; Muhammad 2018). The studies particularly focus on the quality of translation only by emphasizing the accuracy of conveyed message, while the acceptability and readability of the message in the target language are mostly overlooked. Furthermore, studies about the relationship between translation techniques as a micro aspect and translation methods and ideology of translation as meso and macro aspects receive little attention. Second, it is crucial to examine the studies looking at the translation of *surah al-Wāqiah* from a receptive perspective (Idris 2020; Surahmat 2015). The third tendency is to examine *surah al-Wāqiah* from a linguistics perspective (Abdelaal and Rashid 2015; Ghoreishi and Valipur 2017; Shah, Bustami, and Nisa 2018). Through this tendency, it is implied that criticism of the classification of translation methods into literal and interpretive translation by experts in the Qur'anic sciences is still widely disregarded. Most of the existing research applies only the theory of the existing translation method without any criticism at all. Criticism of the translation method can be comprehensively identified through the use of techniques, methods, and ideology of translation in the text of the al-Qur'an interpretive translation by Muhammad Thalib and the relationship between the three mentioned aspects. By understanding these three important aspects, the position of interpretive translation, with no underlying rules to provide a clear parameter to be analysed based on the translation result, can be identified.

Since there is no attempt to further investigate the position of interpretive translation, it is essential to fill the gap of the current studies by mapping the techniques, methods, and ideologies of translation in the *surah al-Wāqiah* of Muhammad Thalib's Quranic interpretive translation. By exploring these three aspects thoroughly, the position of the interpretive translation method can be known and reconstructed if necessary. This research derives from the argument that Muhammad Thalib's interpretive translation method was ineffective in the translation process. The principle lies in the problem of the interpretive translation method, which tends to be independent and not supported by micro analysis. In fact, the translation method is closely related to the translation technique at the micro level and the ideology of translation at the macro level. In addition, the incomprehensibility of the translation process is caused not only by the use of translation techniques which directly or indirectly make the equivalent meaning of the

source language and target language distorted, but also because of the predilection for certain ideologies in the translation.

2. Literature Review: Translation Technique, Method and Ideology

Nida & Taber (1982) explain that translation is a reproduction of the receptor language in the closest natural equivalent to the source-language message, in terms of meaning and style. In other words, the translation is best described as transferring a message both in terms of meaning and style from the source language (SL) to the target language (TL). The concept of equivalence is of particular importance to translation scholars. Previously, equivalence was intended to suggest that source text (ST) and target text (TT) share some kinds of "sameness" in the 1960s and 1970s translation theories. In addition, since source text and target text are culturally and linguistically different, it is difficult to create a TT that is equivalent to the ST in terms of meaning and style. There is no guarantee that the target text will be accurate to the source text. That is what the expert calls untranslatability. However, a translator may use a number of techniques and methods to resolve this untranslatability. Many translation scholars argued on the terms related to techniques and methods in translation studies before they finally agreed on the terms proposed by Molina and Albir (2002). They argue that the translation method refers to the way in which a specific translation process is conducted in terms of the objective of the translator, i.e. a global choice that impacts the entire text. There are several translation methods that could be opted depending on the purpose of the translation, such as word for word translation, literal translation, faithful translation, semantic translation, adaptation translation, free translation, idiomatic translation, and communicative translation (Newmark 1988). The translation method has an influence on the way micro-units of the text are translated. Thus, it would be pertinent to differentiate between the method opted by the translator, e.g. literal or adaptation, which affects the entire text, and the techniques of translation, e.g. literal translation or adaptation, which affect the micro-units of the text (Molina and Albir 2002).

In this regard, translation techniques can be described as procedures for analyzing and classifying the functioning of translation equivalence. There are 18 translation techniques, i.e. adaptation, amplification, borrowing, calque, compensation, description, discursive creation, established equivalent, generalization, linguistic amplification, linguistic compression, literal translation, modulation, particularization, reduction, substitution, transposition and variation (Molina and Albir 2002). In the practice of translation, the translator never applies only one method or technique of translation. Two or more techniques and methods are used. The tendency of using certain translation techniques at the micro scale can influence the determination of translation methods at the meso scale and the ideology of translation at the macro scale. The use of literal, calque, and pure borrowing translation techniques, for example, has resulted in the emergence of literal translation methods and foreignization ideologies that tend to maintain certain terms in the source language.

The ideology of translation comprises the concept of good and bad, as well as right and wrong. It shows what kind of translation is the best, appropriate, and liked by the reader. In this case, the ideology of translation is classified into foreignization and domestication. Foreignization refers to an ideological

orientation towards the source language, while domestication is oriented towards the target language. Foreignization ideology believes that a correct, acceptable, and good translation is in accordance with the tastes and expectations of the reader, who wants the presence of a source text culture or considers the presence of a foreign culture to be beneficial to society (Venuti 2017). This ideology uses the way of transference, which is translating by presenting the values of the source language. This ideology-oriented translation rests on the macro concept of maintaining foreign terms. If looking from the V-Newmark diagram perspective, the method used in this ideology is the model of faithful translation or semantic translation (Newmark 1988). Conversely, domestication ideology is the target language based translation. This ideology embraces a true, acceptable, and good translation in accordance with the tastes and expectations of the reader by changing foreign terms into the target language. This type of ideology requires translation not to be felt as a translation, but rather can be felt as part of the original tradition of the target language (Venuti 2017). Then, when it is illustrated in the V-Newmark diagram, the method chosen usually starts from adaptation translation as the most distant translation method from the source language before it approaches the source language with free translation, idiomatic translation and communicative translation (Newmark 1988).

3. Method

3.1. Research design

Critical qualitative-case study design was employed in this research. Critical qualitative research is the description of a phenomenon that occurs naturally and critically (Hyett, Kenny, and Dickson-Swift 2014). The data in this study, therefore, are words, phrases and clauses in *surah Al-Wāqiah* which consists of 96 verses both in the source text (al-Qur'an) and the target text. The data source used is of Muhammad Thalib's Quranic translation which is known as *Al-Qur'anul Karim Tarjamah Tafsiiriyah* (Thalib 2012). The text of this translation into Indonesian was chosen because it was translated using the interpretive translation method. Moreover, this translation is divergent from the Al-Qur'an's translation carried out by the translation team of the Ministry of Religious Affairs of the Republic of Indonesia. *Surah al-Wāqiah*, whose verses are listed as short verses, has been selected to determine the application of interpretive translation. Total sampling was also applied as a technique for collecting data relevant to the research questions, i.e. TT examples were identified on the basis of the tendency of the techniques, methods and ideologies chosen by the translator, and were analyzed.

Data collection technique was applied to a focused group discussion (FGD). The FGD aims to explore the techniques, methods and ideologies of translation in the *surah Al-Waqiah* conducted by Muhammad Thalib. FGD involved five raters: three experts in translation studies and two experts in Arabic translation. The FGD was conducted for three days, from 8 am to 5 pm at *Cold & Brew Coffee*. The FGD was conducted to identify techniques, methods, and ideologies of translation. Each word in each verse of the *surah Al-Wāqiah* was discussed and the translation techniques were also determined. After that, all translation techniques were classified based on the similarity of the theme and then the frequency of occurrence was calculated. This calculation aims to identify the most frequent and dominant

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translation techniques used. At the end, the most frequent one led to the certain patterns or trend of the translation techniques.

3.2. Procedures and Data Analysis

Qualitative content analysis was used to analyze data in relation to their contexts. Qualitative content analysis is a research method for the subjective interpretation of text data content through the systematic classification of coding and the identification of themes or patterns. This study applied several analytical procedures. First, theme analysis aims to refine specific translation techniques and to summarize translation techniques for each dimension of content. Second, typebuilding content analysis aims to classify various translation techniques. At this stage, six steps were carried out, namely defining the typebuilding dimensions, defining the typological logic (extreme types, frequent types, theoretically interesting types); developing the inductive categories with these two aspects as category definitions; revising the inductive categories (types) and determining the final typology; choosing a representative for the type; and explaining these types by summarizing qualitative content analysis (Munip 2018).

4. Result and Discussion

4.1. Translation Techniques In Surah Al-Wāqiah

Surah Al-Wāqiah consists of 96 verses, 378 words and 1703 letters (Al-Ulaymi 2009). It is classified as *surah Makkiyyah* or *Surah* revealed before the migration of the Islamic Prophet Muhammed and his followers from Mecca to Medina. This *surah* discusses Doomsday and contains explanation of what will happen on earth and the enjoyment that will be gained by the righteous and what will be experienced by the rebels. In the context of translation, the findings of FGD show that the translator applied several translation techniques in translating *surah Al-Wāqiah*. This can be clearly seen in table (1).

Table 1 : Translation techniques of *surah Al-Wāqiah*

Translation techniques	Frequency	Percent
Established equivalent	215	47,05
Amplification (explicitation)	115	25,16
Implication	38	8,31
Modulation	28	6,12
Amplification (paraphrase)	23	5,03
Transposition	13	2,85
Compensation	12	2,63
Discursive creation	6	1,31
Reduction	3	0,66
Pure borrowing	2	0,44
Particularization	1	0,22
Paraphrase cum discursive creation	1	0,22
Total	457	100

Table (1) shows that Muhammad Thalib preferred to use 12 translation techniques; established equivalence, implication, modulation, amplification (explicitation and paraphrasing), transposition,

compensation, discursive creation, reduction, pure borrowing, particularization, and paraphrasing discursive creation. The following explanation describes the use of Qur'anic text translation techniques. The study focuses on techniques exceeding more than one percent because they are significant to be discussed.

4.1.1. Established equivalent technique

Established equivalent is a translation technique using familiar terms or expressions based on a dictionary, everyday use or commentary from al-Qur'an commentators (Molina and Albir 2002). Muhammad Thalib used this technique 215 times, which is equivalent to 47.05%.

(1) Chapter 56: إِذَا وَقَعَتِ الْوَاقِعَةُ 1

Translation: Ketika **hari kiamat** datang

[when *the Day of Judgment* comes]

Al-Wāqī'ah comes from the word 'wa-qa-'a'. This word is in the form of the perfectum verb of wa-qa-'a. The word *Al-Wāqī'ah* means event. It is used to emphasize an idea. This type of model has been excessively used in Arabic. In addition to adding value or weight to the meaning of the form of words, the sound adds beauty, especially when it is located at the end of a verse (Hanafi 2011). The word *Al-Wāqī'ah* is preceded by the word ال (al) which is called الكمال (al-kamal) which means 'perfect'. It is also terminated by the word ة (ta al-marbutah) called *ta al-mubālagah* which in turn means 'to intensify'. It can be said that the word *al-Wāqī'ah* is an intensively extraordinary and perfect event so no one can match it (Manzur 1955). This verse only calls it an event because it is so clear and certain that humans have known it even though it is not explained what event was meant. Muhammad Thalib interpreted the word *Al-Wāqī'ah* as 'the apocalypse' accordingly because it is a very extraordinary event. This is in line with the meaning stated in the Indonesian Dictionary (KBBI) that doomsday means the day of resurrection after death or the end of the age in which the world and its contents will disappear and perish. Damaged and perishable world is an extraordinary event that is never imagined by logics (Sunendar et al. 2015).

4.1.2. Amplification technique

Amplification is a technique of translation that introduces details that are not formulated in the source language (Molina and Albir 2002). It can be explicitation, paraphrase, and annotation. Explicitation technique is a translation technique that are explicit in terms. Using this technique helps to improve the readability or comprehension of the target text to the reader. Explicitation means straightforward and not complicated. A word that is still unclear, particularly pronouns, is explicitly clarified. Muhammad Thalib used this technique 115 times or 25.16%.

(2) Chapter 56: عَلَى سُرُرٍ مَّوْضُونَةٍ 15

Translation: **Golongan ini** bersantai di atas dipan-dipan yang bertahatkan permata

[**This group** relaxes on jewel-studded couches]

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The context of the verse describes a group called *al-sābiqūn al-awwalūn*. This group refers to the people who precede their colleagues who are believers in all fields of virtue and will be rewarded with eternal pleasures in heaven. Among the pleasures is that they sit casually on couches studded with gold and gems (Shihab 2004). However, this verse textually no longer mentions these groups at the beginning of the verse because it was mentioned in the previous verses. The translator immediately mentions *alā sururīn mauḍūnah*. *Alā* means ‘above’ and *Sururīn* means ‘couches’. On the other hand, *Mauḍūnah* means ‘enthroned with gold and gems’. In this context, Thalib applied explicitation translation techniques to clarify the subject or who is on the couches wrapped in gold and gems. The explanation of the subject is added to the phrase of this group to refer to *al-sābiqūn al-awwalūn*.

In addition, paraphrasing technique was also used by Muhammad Thalib. Paraphrasing technique refers to the technique reexpressing a concept in the same language in another way, but it does not change the meaning (Gorlée 2020; Gunawan et al. 2020). Paraphrasing can be applied using several strategies: (1) use synonyms; (2) change the word order pattern; if the sentence consists of two clauses, change the order of clauses. If the sentence consists of adjectives and nouns, the adjective shifts to a relative clause, (3) use different grammar, i.e, transform the active sentence structure to passive sentences, (4) modify a long sentence to a short sentence, (5) shift numbers and percentages in various ways (Hagaman and Casey 2017). The translator utilized this technique 23 times or 5.03%.

Table 2 : Paraphrase Version.

Paraphrase version	Original Version	
Mereka dijamu dengan buah-buahan sesuai pilihan mereka	Dan buah-buahan apapun yang mereka pilih	وفاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ
They are treated with fruits of their choice	And whatever fruits they choose	wa fākihatin mimmā yatakhayyarūn

The verse in table (2) consists of five words, namely ‘*waw*’, ‘*fākihatin*’, ‘*min*’, ‘*mā*’, and ‘*yatakhayyarūn*’. The word ‘*wa*’ means ‘and’, *fākihatin* means ‘fruits’, *min* means ‘from’, *ma* means ‘what’, *yatakhayyarūn* means ‘they choose’. Thus, the translation of this verse should be “and whatever fruit they choose”. However, when it was translated, Muhammad Thalib had the tendency to use paraphrasing techniques by giving additional subjects and predicates, so his version becomes “they are treated with fruits of their choice”. This addition helps readers gain a deeper understanding of the target text.

4.1.3. Implication technique

Implication refers to the technique which makes an explicit words or phrases in the source language implicit in the target language, depending on the situation to convey the meaning (Molina and Albir 2002). This technique is apparent in this *surah* in which Thalib used this technique 38 times or 8.31%. This can be seen in the case (3).

(3) Chapter 56: 75 فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ

Translation: Aku bersumpah demi tempat-tempat munculnya bintang-bintang

[I swear by the place where the stars are]

This verse consists of six words; (ف) *fa* means ‘then’, (لا) *lā* means ‘no’, (أقسم) *uqsimu* means ‘I swear’, (ب) *bi* means ‘with’, (مواقع) *mawāqi* means ‘the place of circulation’, (النجوم) *al-nujūm* means ‘stars’ (Manzur 1955). In this verse, Thalib implicitly translated the meaning of *fa* and then went directly to the clause “I swear by the place where the stars are.” The change has no implication to the meaning and it equals to the Indonesian grammar as the target language.

4.1.4. Modulation technique

Modulation is a translation technique using words or phrases which are different to convey the same idea in the source and target language. It can occur in grammatical and lexical forms (Molina and Albir 2002). The use of this technique is around 28 times or 6.12%.

(4) Chapter 56: 06 فَكَانَتْ هَبَاءً مُنْبَثًا

Translation: Gunung-gunung berhamburan bagaikan debu **yang beterbangan dihembus angin**

[The mountains scattered like dust **flying in the wind**]

The word *mummbaššā*, which comes from the word بث *bašša* contains the meaning of ‘*spreading and dividing something much*’ (Manzur 1955). In Arabic language structure rules, the word *mummbaššā* is classified as *ism mafūl* or passive participle. This word means ‘to distribute or divide something that is many and which is spread by God the creator. Because the context of the word is related to the destruction of mountains whose dust is spread everywhere, the translator adopted a different perspective. ‘Widespread words’ are replaced by ‘flying around’ to improve text readability so that it is comprehensible. Something that is widespread in the air also means ‘flying’. In Indonesian dictionary, the word ‘fly’ means ‘beterbangan dimana-mana’ or flying everywhere, and scattering or hovering in the air. Scattering or flying everywhere is also to spread everywhere (Sunendar et al. 2015).

4.1.5. Transposition technique

Transposition is translation technique substituting target language with structural orders (Molina and Albir 2002). Newmark (1988) conveys this process, naming it shifts or transposition. In this context, Thalib used the technique six times or 2.32%.

(5) Chapter 56: 52 لَأَكْلُونَ مِنْ شَجَرٍ مِّنْ زَقُومٍ

Translation: Kelak kalian **pasti akan memakan** buah pohon Zaquum dalam neraka

[Later, you **will definitely eat** the zaquum fruit tree in hell]

The transposition in datum (5) is found in the word (أكلون) *ākilūn*. This word comes from the word (أكل) *akl*, which means eating (Manzur 1955). This word is in the form of *isim fail* or active participle and plural that refers to the male form, which refers to people who are or will be eating. This plural form can be seen clearly with the use of the word *waw* (و) at the end of words. When translated into the target language, Thalib translates it with phrases *will eat up* so that it appears once and there is a change in a

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word form, first, it is the change of form from *isim fā'il* or agent to activity or *fi'il mudari* '. This change certainly does not change the meaning because *isim fā'il* in Arabic can also be interpreted as *fi'il mudari*'. Second is, the change in word class from word to phrase, like (أكلون) *ākilūn* as a word in the source language to the phrase in the target language.

4.1.6. *Compensation technique*

Compensation is a translation technique that transfers messages to other parts of the target text (Molina and Albir 2002). It also means that the translator introduces information elements or the stylistic influence of the source language text elsewhere in the target language text. This technique aims to improve the readability of the text and is used 12 times or 2.63%

(6) Chapter 56: 60 نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ

Translation: Wahai manusia, Kamilah yang telah menetapkan hari kematian bagi setiap diri kalian. Kekuasaan kami tidak lemah

[O mankind, We have determined each of your deaths and we are not weak]

The compensation is found in the word الموت (*al-maut*) which means 'death' and بينكم (*bainakum*) which means 'each of you'. This word occupies the object function of the word قدرنا (*qaddarna*) and lies after the word (بينكم) *bainakum* which functions as an adverb. When translated into Indonesian, it was found that Thalib was more likely to exchange the position of the word بينكم (*bainakum*) and الموت (*al-maut*) to be *al-maut* and followed by the word *bainakum*.

4.1.7. *Discursive creation technique*

Discursive creation is a translation technique which establishes a temporary equivalence that is totally unpredictable out of context (Molina and Albir 2002). The translator used discursive creation techniques 6 times or 1.31%.

(7) Chapter 56: 93 هَذَا نَزْلُهُمْ يَوْمَ الدِّينِ

Translation: Itulah **tempat kembali** orang-orang kafir pada hari pembalasan

[That is **the place** where the infidels return on the day of vengeance]

Discursive creation in datum (7) is found in the word (نزلهم) *nuzuluhum* which literally means 'food for them or dish'. The word (نزلهم) *nuzuluhum* comes from the word (ن - ز - ل) *na-za-la* which means 'go down' (Manzur 1955). Similarly, the context of, the verse tells about retaliation to people who have gone astray, disbelieved, committed immorality and those who denied retribution day. They would eat *zaqqum*, a tree that springs out of the bottom of hell, and drink a very hot water. Those are a the dish that Allah revealed to them on the Day of Judgment (Al-Māturīdī 2005; Al-Ṭabarī 2000). When translated into

Indonesia as *'place to return for the infidels'*, Thalib preferred to use discursive creation that are very different from text and context of the source language

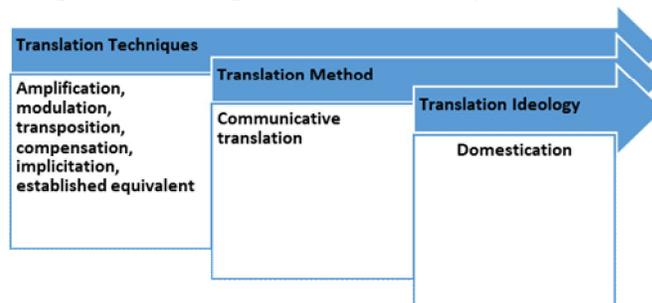
4.2. Translation Method in Surah Al-Wāqiah

The use of established equivalence, amplification, modulation, transposition, compensation, implicitation and discursive creation in translating al-Qur'an shows that the translator applied communicative translation method. Based on the critical qualitative analysis of content, the translators frequently produced the target texts that were structurally unaffected by the source language. This is evident by the use of established equivalence of 47.05%, amplification of 30.19%, implicitation of 8.31%, modulation of 6.12%, transposition of 2.85% and compensation of 2.63%. The application of these techniques aims to produce contextual meaning precisely so that the aspects of language can be received clearly and the messages can be directly understood by the target reader. However, to ensure the message is clear and in accordance with the grammar of the target language, the translator used discursive creation translation techniques, which greatly affected the accuracy of the message. This could be due to the efforts of the translator to make a temporary equivalence of the source language with the target language out of the context of the origin of the text. Therefore, it is undoubted that the communicative translation method plays a remarkable role in translation studies.

4.3. Translation Ideology in Surah Al-Wāqiah

Based on the analysis of the translation techniques and methods applied to the translation of *surah al- Wāqiah*, it is undeniable that the translator had the tendency to use the ideology of domestication. This ideology tends to make text closely conform to the culture of target language, which may involve loss of meaning from the source text. Based on the data, the translation techniques found in *surah al-Wāqiah* are the amplification, modulation, transposition, compensation, implicitation, and established equivalence. These translation techniques support the ideology of domestication and communicative translation methods. The relationship between translation technique at the micro level, translation method at the meso level, and translation ideology at the macro level can be seen in table (3).

Table 3 : Relationship between technique, Method, and Ideology of Translation.



The results of this study indicate that in *surah al- Wāqiah*, Muhammad Thalib obviously carries the ideology of domestication. Therefore, he used the translation techniques, such as amplification, modulation, transposition, compensation, implicitation, and translation method like communicative

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translation that support domestication ideology. Interestingly, the results of this study are in line with Muhammad Thalib's view of the ideology domestication. He argues that the good translation is the translation oriented towards the target language and that is different from the one considered wrong. For that reason, he exemplified the al-Qur'an's translation result from the Ministry of Religious Affairs of Republic of Indonesia containing 3229 translation errors (Thalib 2011).

On the other hand, the results of this study are dissimilar to Muhammad Thalib's method of translation to some extents. This research proves that Muhammad Thalib's translation method is a communicative translation method, while Muhammad Thalib in *Al-Quranul Karim Tarjamah Tafsīriyah* confirms that the target text uses the interpretive translation method. Interpretive translation method is a method of translation based on the interpretation of religious scholars (Hassanein 2017; Mossop 2017; Munip 2018; Ushama 2011). Using the interpretation of religious scholars indicates that the target text produced will be longer than the source text. Burman (1998) and Gorrée (2020) point out that the translations using the interpretation of religious scholars mostly used the paraphrasing techniques. Thus, paraphrasing translation techniques should be widely encouraged and become the dominant pattern in interpretive translation texts. However, research facts come out differently. This study proves that the established equivalent translation technique is commonly used more than paraphrasing technique. It implies that the translator was inconsistent using the method of interpretive translation, particularly in *surah Makkiyah*, such as *surah Al-Wāqiah*. The implication is that there is a need to expand the category of interpretive translation methods which are not only based on the interpretation of religious scholars, but the readers instead.

Likewise, the theory of interpretive translation used by Muhammad Thalib was derived from the theory of the translation method pioneered by Manna Al-Qattan (nd), Al-Zarqani (1996), and Al-Zahabi (2004) in the study of Qur'anic Science. They classify translation method into literal and interpretive translation. The classification is actually not an operative classification as an analysis tool for a translation work. This is because the translation method is at the meso level, which can affect the entire text. Meanwhile, the determination of the translation method should be based on the translation technique as micro translation analysis unit. However, Muhammad Thalib gave only a few parameters to emphasize the purpose of interpretive translation. First, there is an adjustment of the pattern of Arabic sentence structures into Indonesian. Therefore, the logic of the target language must be used. Second, the pronoun used to refer to the third or second person should be clear (Thalib 2012). The parameters used do not seem to be able to resolve the data in the translated text and tend to simulate. This is because the parameters contain only two things, amplification and compensation techniques. Compensation technique aims to make the target text understandable. Amplification technique, apart from its aim to incorporate the interpretation of religious scholars, also has the tendency to integrate the theological ideology of transnational Islamic translators into the target texts which are not mentioned at all in the source language (Gunawan et al. 2020). Therefore, it is necessary to expand the translation parameters at the micro scale to better solve the problems in the study of the Qur'an translation. In this regard, the interpretive translation method in Qur'an studies should be reviewed to present a micro translation analysis unit,

especially by policy makers at any universities that offer translation studies. There is also an urge to reconstruct translation method in order to meet the needs of the academic community of translation.

There are several implications that can be derived from this study. First, the activity of translating al-Qur'an is not just a mere translation, but it requires special competence in the field of translation. In this case, the translator must have at least two basic competencies, declarative knowledge, which is knowledge about translation, and procedural knowledge, which is knowledge about how to translate (Albir, Gomes, and Dantas 2020; Sayaheen and Darwish 2020; Solovyova et al. 2019; Wu, Zhang, and Wei 2019; Azizinezhad, Tajvidi, and Ebadi 2019). Muhammad Thalib's competence, in this case, appeared to be questionable in term of his declarative knowledge. Second, the curriculum of translation studies in any Islamic Universities in Indonesia and around the globe should not only focus on the teaching of the theory of literal and interpretive translation methods in the field of the Qur'anic science, but should be expanded to the teaching theories in the study of translation. By doing so, it could offer a comprehensive understanding of the relationship between translation techniques, methods and ideology. Third, a comprehensive understanding of the study of translation can avoid the claims of blaming each other's translation because of the differences in ideology and methods of translation, such as the translation of Muhammad Thalib, which has been identified as having the domestication translation ideology, while the Quran translation team of the Ministry of Religious Affairs of the Republic of Indonesia has the ideology of foreignization (Farisi 2020).

5. Conclusion

One of the skills that needs to be acquired by the translator is translation competence. The competence is not only in bilingual competence, but also in translation competence, which includes declarative and procedural competencies, in addition to mastery of other sub-competencies, such as culture and so on. The absence of this skill could plunge the translator into the abyss of his own truth claims and blame others who oppose ideologies as Muhammad Thalib did. Likewise, the translation method occupies a strategic position in the study of translation because it is at the meso level only. With the translation method, the tendency to use the ideology of translation on a macro scale, both domestication and foreignization, and translation techniques as micro units of analysis, can be well known. This indicates that translation method could not stand alone and is always supported by the analysis of translation techniques. If anyone claims that the text of the translation of the al-Qur'an uses literal or interpretive translation method without any support from the analysis of translation techniques, then it is only baseless. Hence, the theory of translation method of interpretive translation which is often used in the curriculum of al-Qur'an studies in the Islamic Universities in both Indonesia and the world should be reviewed and refined using the latest concepts.

This study also found that Muhammad Thalib used several translation techniques in translating *surah Al-Wāqiah*; established equivalence (47.05%), amplification (explicitation) (25.16%), implicitation (8.31%), modulation (6.12%), amplification (paraphrasing) (5.03%), transposition (2.85%), compensation (2.63%), discursive creation (1.31%), reduction (0.66%), pure borrowing (0.44%), particularization

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(0.22%), and paraphrasing discursive creation (0.22%). To sum up, the translation techniques used by Muhammad Thalib appear to come under the communicative method and the domestication ideology. Thus, it can be concluded that the interpretive translation of Muhammad Thalib is not only based on interpretation, but also on the communicative translation method.

منظور جديد لطريقة الترجمة التفسيرية: دراسة حالة بترجمة القرآن الكريم لمحمد طالب

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الملخص

على الرغم من وفرة الأبحاث التي تناولت طريقتي الترجمة الحرفية والترجمة التفسيرية، فإن نقد هاتين الطريقتين لم ينل الاهتمام الكافي. يهدف هذا البحث إلى تقييم طريقة الترجمة التفسيرية في ضوء أسس الدراسات الترجمة من خلال دراسة بعض التقنيات والأساليب والأيدولوجية الترجمة في ترجمة القرآن الكريم لسورة الواقعة باللغة الإندونيسية لمحمد طالب. هذا البحث عبارة عن دراسة نقدية نوعية للحالة المدروسة. تشير النتائج إلى استخدام العديد من تقنيات الترجمة في ترجمة سورة الواقعة، مثل المقابل المعتمد، (established equivalent) (47.05%) والتفسير (explicitation)، (25.16%) والتضمين (implication) (8.31%)، والنمذجة (modulation) (6.12%) وإعادة الصياغة (paraphrasing)، (5.03%) والتبديل الموضوعي (transposition)، و (2.58%) والتعويض (compensation) (2.63%)، والإنشاء الخطابي (discursive creation)، (1.31%) والتخفيض (reduction)، (0.66%) والاختباس الخالص، (pure 0.44%) (borrowing) والتجزئة التخصيصية (particularization)، (0.22%) وإعادة صياغة الإنشاء الخطابي (0.22%) (paraphrasing discursive creation). تم تصنيف طريقة الترجمة تحت طريقة الترجمة التواصلية وإيدولوجية إضفاء الصبغة المحلية. يشير هذا البحث إلى أن طريقة الترجمة التفسيرية لا يعتمد عليها وحدها وأنها تعمل كوحدة تحليل لشرح نصوص الترجمة القرآنية أو غيرها من نصوص الترجمة العربية لأن طريقتها تندرج ضمن المستوى المتوسط. ولذلك؛ يجب إعادة بناء هذه الطريقة باستخدام تقنيات الترجمة على المستوى المصغر. لهذا السبب، يجب أن يكون المترجم أكثر كفاءة ليس فقط في الثنائية اللغوية والتحويل والثقافة، ولكن أيضاً في كفاءات الترجمة الإجرائية والبيانية. الكلمات المفتاحية: الترجمة التفسيرية، ترجمة القرآن، طريقة الترجمة، محمد طالب، نقد الترجمة.

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