Quranic Translation Ideology: Lessons from Muslims and Orientalists

Ali Mohammed Saleh Al-Hamzi *

Descriptive Linguistics Department, Faculty of Cultural Studies, Universitas Sebelas Maret

ali.m.s_2022@student.uns.ac.id
https://orcid.org/0000-0002-3120-9064

Abstract

Although the Qur'an translation study is extensive, little empirical research has examined translator ideology, particularly from a translation technique standpoint. Thus, this study examines Qur'an Muslim and Orientalist Translators' ideologies. Muslim and Orientalist Qur'an translations were employed in this critical translation case study. Molina, Albir, Leuven-Zwart, and Nord's theories were used to examine data. Muslim and Orientalist Qur'anic translation was subjective, ideological, and reader-driven. The Muslim representative translated moderate Islamic practices, whereas the Orientalist one included global Islamic ideology. Translators' backgrounds and practices reveal their ideas. This research implies that Quranic translation can be done across languages since the text is random and has a religious ideology that matches the translator's and reader's interests and socio-cultural background.

Keywords: Ideology; Orientalists; Qur'anic translation; translation; translation techniques.

1. INTRODUCTION

Muslims look to the Quran, their holy book, for guidance on how to live their lives. So that all Muslims, even those who cannot speak Arabic, can read it, the Qur'an needs to be translated into other languages. The Qur'an is a religious, spiritual, and holy book for Muslims worldwide. Yet, these characteristics may be watered down by human perception. The Qur'an must be translated into more tongues. Since many people do not speak Arabic, several official translations have been made available (Abdo and Mousa 2019). Studying how Muslim and Orientalist translators of the holy Qur'an arrive at different meanings for individual synonyms is the major subject of this investigation. The research looks at the role of ideology in translation, specifically as it relates to Muslims and Orientalists. Scholars have looked at the impact of ideology on the Quran through translation, citing works by authors including Hatim & Mason (2005) Clas (2003), Abdo & Mousa (2019), Afrouz (2019), Venuti (2017), and Chiapello & Fairclough (2002).

Though they share an interest in the role of ideology in translation, various academics study this phenomenon from diverse perspectives. Since different translators bring different racial backgrounds or agendas to the task, ideology greatly impacts the Qur'an's translation, as stated by Abdo & Mousa (2019). Depending on factors including the translator's social and religious background, their own personal ideology, the ideology of others around them (such as editors) (Munday and Routledge 2016), and the condition in which the translation was created, the Qur'an in a given person's native tongue may have ideological biases (Ichwan 2009). The translators of the Al-Quran into English come from a wide variety of religious backgrounds, as Abdo & Mousa (2019) explored. Abdel Haleem (a Muslim) and George Sales (a Christian) were two of the translators involved. The results proved that translators' religious ideas might be used to alter the source text and give it a new meaning. While some studies found one thing, another found something quite different. Afrouz (2019) showed that

translators' religious identities—whether "Shia," "Sunni," or "neither Shia nor Sunni" Muslim—do not significantly affect which translation choices are made while converting a document from Arabic to English. Four interpreters, each from a different branch of Islam, were used to prove this point. Evidence from other fields has shown that the translators' mindsets and the environments in which they worked may have shaped the English translation of the Qur'an (Mustafa, 2019; Mohaghegh & Pirnajmuddin, 2013). Ichwan (2009) found that including the state in the translation of the Quran was crucial to fostering coexistence among different faiths in Indonesia. Accordingly, it is possible to note that the Holy Quran's translation into a variety of target languages may be influenced by the translators' religious ideology, attitude, and socioeconomic background, as well as the state's involvement.

Yet, studies on ideological bias in Quran translation have only approached the topic from a few different perspectives. First, some works examine the translation ideology from a scholarly interpretation of the Quran (Burhani, 2015; Mohaghegh & Pirnajmuddin, 2013; Alhaj, 2015). It breaks out the idea underlying the translation of the Quran and how it influences the verse's structure. Second, from a critical discourse analysis vantage point, several studies highlight the ideology behind Quranic translation (Khajeh & Khanmohammad, 2009; Sideeg, 2015). According to this reading, a chapter from the Quran is reconstructed into a specific phrase with great influence from the ideologies of translators. Corpus linguistics is then used as a theoretical framework to examine the ideology behind Quranic translation (Spier 2018). Even though research on the translator's ideology in Quranic translation is increasing, as was previously mentioned, very few studies have examined the issue through the lens of translation methodology.

The purpose of this study is to fill a void in the literature by analyzing the impact of ideology on the interpretation of Al-Qur'an translations, with a focus on Muslim and Orientalist translators' ideologies in the target Qur'anic text translated by Muslim translators whose ideology is shown in Khān (1984) and Orientalists whose ideology is shown and criticized in Abu Layla's (2002) work, *The Noble Qur'an from an Orientalist's Point of View*. Unlike what was suggested in previous studies, this one argues that the translator's ideology may be traced not just via the translator's religious background, opinions, social conditions, and interaction with the state but also through the translation procedures themselves.

This research makes contributions both intellectually, empirically, methodologically, and practically. It is anticipated that this research would, conceptually speaking, complement the notion of translation ideology, such as domestication and foreignization, as well as ideological translation, such as feminist and reformist, which was pioneered by Munday (2016). At the macro level, the ideology of translation, the ideology being translated, and the ideology of the translator might be revealed through translation at the micro level. The application of the translation technique by Molina & Hurtado Albir (2002) was also modified methodologically and equipped with textual, contextual, and intertextual verse-to-verse analysis to capture a comprehensive understanding of certain ideologies. This was done to capture a comprehensive understanding of certain ideologies. This research provides empirical evidence to support the concept that different religious ideologies may exist across linguistic barriers. The religious beliefs and perspectives of the translator can be inferred from the Qur'an's translation into other languages. In a practical sense, the findings of this research imply that there is a need to develop religious knowledge and comprehend tolerance across different cultures and religions. The fact that the Qur'an has been translated into several different languages should not be argued about or blamed for; rather, it should be recognized and enjoyed. By doing so, peace and unity may be realized across groups and societies that span different languages, cultures, and faiths, and antagonism and hatred might be averted. Two questions were posed to elaborate on this topic further:

1. In what ways are the ideologies of the translators reflected in either Muslim or Orientalist version of the document?
2. What are some of the significant factors that led to the formation of their ideologies?

2. LITERATURE REVIEW

2.1. Translation and Ideology

The interpretation of texts may be broken down into three primary categories. The comparative model is necessary for translation (Williams and Chesterman 2014). In this research, two distinct English translations of the Holy Quran are compared and contrasted with one another. Numerous studies on the function of ideology in translation compare the original text to its translation to discover the extent to which ideology may affect how a text is translated, as well as the meaning of the target text compared to the original. The following inquiry is what these researchers are attempting to answer: It is important to note that this research examines two translated texts in comparison to the one that was originally produced. Working with the Holy Scriptures is not easy since any deviation from the text's original version would affect the meaning and twist the meaning that was intended for the text's original edition.

On the subject of ideology being lost in translation and the repercussions of this, several academics have authored articles. Ideology is defined by Hatim & Mason (2005) as the collection of implicit assumptions, beliefs, and value systems that are held in common by members of a specific social group. A definition such as this makes it abundantly evident that translators are members of these groups, each participating in social activities and adhering to beliefs that impact the standards of its own translations. Because religion is a part of cultures, translators are affected by their beliefs about God and how they manipulate their translation task to deliver the message to the target readers of the second language to convince them to believe the translation rather than the original text. Because religion is a part of cultures, translators are affected by their beliefs about God and how they manipulate their translation tasks to deliver the message. In his book "Translation Is Manipulation," Clas (2003) admits that this statement is true. Orientalists A. T. WELSH and J. D. PERSON are responsible for translating this work. Both of them are also translators of the Quran. As a consequence of this, his Christian views have had an impact on his translation of the Quran, particularly concerning the passages that include synonyms. The translators will alter the language so that Christian principles can be communicated in a roundabout fashion (Abu laylah 2002).

Count In the 18th century, Antoine Destutt de Tracy established the concept of ideology as the study of ideas as an alternative to metaphysics (Bressler 1999). The science of ideas studies how people think, discuss, and dispute (Van Dijk 2013). Famous people in the past have developed this concept into a theological and political concern. Marx & Engels (2016) defined ideology as concepts that are authoritarian and bourgeois. They believed that those in power were imposing their ideas on those in the working class.

Regarding him, power and dominance are inextricably linked to ideology. In the field of sociology, Manheim characterized ideology as a way of thinking. In subsequent years, it was segmented into the following three groups: people, communities, and civil society as a whole (Bell 1995). Linguists have broadened the meaning of ideology to include concepts that are non-ideological and non-political. Ideology is defined as a consistent and axiomatic viewpoint held by a group, as stated by (Van Dijk 2013). Ideology is an unspoken assumption, a set of beliefs, and a value system held in common by a social society (Hatim and Mason 2005). Later on, Munday & Routledge (2016)

highlighted that ideology is a belief system that exposes an individual's worldview through actualizing linguistic concepts.

The field of translation studies expands on the concept of ideology. Accuracy, acceptability, and readability in the target language are essential components of a successful translation. This process is within the authority of the translator. In the process of changing texts and translations, the translators, who are members of social organizations that share ideas and values, have violated their ethical code. Texts that have been translated can potentially disclose the translators' identities and ideas. According to (Lefevere 2002), the belief is that translated texts are not meaningless and that the self-understanding and culture of translators may influence their translation. According to Álvarez & Vidal (1996), the selection process for every translator is influenced by their geographical, social, political, or cultural backgrounds. Clas (2003) concludes that changes can be made to the translated source material. Certain dictions in translated works may be warped due to the translators' ideologies or notions of text translation. According to Schwartz et al. (2002), the lexical-semantic and grammatical-syntactic components of a text might disclose the translators' opinions, particularly when it comes to translating religious content.

Additionally, what was originally known as translator ideology eventually evolved into what is today known as translation ideology. When discussing translation, the meaning of this phrase refers to the concept of what qualities distinguish a good translation from a poor one and the type of translation most helpful to the target audience. Within the parameters of this discussion, translation ideology may be split into two distinct camps: domestication and foreignization (Venuti 2017). Domestication places more emphasis on the language that is going to be used, whereas foreignization places more emphasis on the language that it came from (the source language). The foreignization ideology believes that a good translation is one that agrees with the preferences and expectations of the reader, who is looking for the presence of the culture of the source text. This belief stems from the fact that the reader is looking for the culture of the source text. On the other hand, one interpretation of domestication ideology is that it is an ideology of translation that is concentrated on the target language. According to this theory, an accurate translation is one that lives up to the expectations of the target audience by accurately transferring the terminology of the source language into that of the target language. The proponents of this ideology refer to fluency, transparency, and domestication as the three basic elements vital to the ideology and argue that it cannot exist without them. The end result of adhering to this particular school of thought is for the translation in question to be regarded not as a translation at all but rather as an essential component of the indigenous literary heritage of the target language. In conclusion, the purpose of this study is to contribute to the existing body of research on translator ideology in the translation of the Qur'an into English, German, and Latin by conducting an analysis of translator ideology in the translation of the Quran into Indonesian, with a particular emphasis on official and unofficial versions of the text. This will be accomplished by conducting an analysis of the translator's ideology in the translation of the Quran into Indonesian, with a particular emphasis on official and unofficial versions of the text.

2.2. Factors that influence translators' ideologies

There is a difference between the ideology of the translator and the ideology that is reflected in the translation. Translator ideology is the problem of the translator's system of ideas and beliefs being inserted into the translation text, even though the system is not found in the source language text (Kalliokoski & Mäntynen, 2022; Amirdabbaghian & Shunmugam, 2019; Al-Harahsheh & Al-Omari, 2019). This issue has been discussed by a number of researchers (Kalliokoski & Mantynen, 2022 On the other hand, while considering translations that are good and translations that are horrible, translation ideology connects to the point of view of the reader (Venuti, 2017; (Al Farisi 2020). The

use of translation techniques is the only way in which these two concepts may be stated and constructed. Research on translation processes can provide macro-level insights into the ways in which translators' beliefs and the ideology of translation impact the work that they do. Studies of translation techniques, on the other hand, might yield meso-level insights into the processes that translators make use of. [Citation needed] It is possible to draw the conclusion from this that the translator's ideology was influenced, at least in part, by the processes that they utilized when translating. In the process of translation, the translators' membership in a certain social organization is considered to be an external element that might have an effect on the development of the translator's ideology, while the methods of translation are considered to be an internal one (Abdo & Mousa, 2019).

A word, phrase, clause, or sentence from the source language can be subjected to the translation technique, which is a method that a specific translator can implement. The goal of the technique is to transfer the meaning of the original message into the target language. There are 18 translation techniques: (1) adaptation, (2) amplification, which might take the form of addiction, explicitation, or paraphrasing, and (3) modification. (3) Borrowing, which can be broken down into two categories: naturalized borrowing and pure borrowing (4) calque, the following are the fourteen categories: (5) compensation, (6) description, (7) discursive construction, (8) established equivalence, (9) generalization, (10) linguistics amplification, (11) linguistics compression, (12) literal translation, (13) modulation, and (14) particularization. (15) reduction, which encompasses both implication and reduction; (16) substitution; (17) transposition; and (18) variation (Đorđević, 2017; Molina & Hurtado Albir, 2002).

It is necessary, therefore, to follow it up with additional analyses that are either textual, contextual, intra-textual, or intertextual. This is because these methods are, for the most part, inapplicable in spreading ideological matters in the Quranic translation that is represented in either the official or the unofficial works. In addition, these modified techniques for translation only illustrate the methodological and ideological process of translation, which eliminates the ideologies of the translator from the issue of debate. Both the theory of translators' ideologies by Nord (2014) and the theory of Tertium comparationis by Leuven-Zwart (Hewson, 2011) are relevant in this context of discussion because both theorists agreed that applying microanalysis to translation works may unmask the true motives of translators on the macro level. As a result, the theory of translators' ideologies by Nord (2014) and the theory of Tertium comparationis by Leuven-Zwart (Hewson 2011). This is the reason why the notion of translators' ideologies by Nord (2018) and the idea of Tertium comparationis by Leuven-Zwart are so important.

3. METHODS

3.1. Research design

This qualitative critical translation study looks at six random Qur'anic verses that include specific synonyms and ideologies in the target Qur'anic text translated by Muslim translators whose ideology is shown in Khān (1984) and Orientalist translators whose ideology is shown and criticized in Abu Layla's (2002) work, The Noble Qur'an from an Orientalist's Point of View. The Muslim translators' ideologies are shown in Khān (1984), while the Orientalist translators' This research was carried out to investigate the many ways in which Muslims and orientalists have interpreted the holy

Qur'an. This work is considered to be an example of critical interpretive translation since it entailed the examination of a textual translation of the Quran that was produced by orientalists A. T. WELSH and J. D. PERSON. Both of these gentlemen have translated portions of the Quran. As a consequence of this, their Christian views had an impact on their translation of the Quran, in particular on the verses that included figurative language. This specific piece of translation work has garnered the condemnation of a large number of other Muslim translators whose work is founded on the Quranic translation that was produced by Khān (1984).

3.2. Data Collection

Random sampling was utilized in this qualitative study. Random sampling is not intended to produce a statistical representation; rather, it is based on demographic features Ritchie et al. (2013). Calculations are only employed to reinforce qualitative statements if they are utilized at all. Ritchie et al. (2013) emphasized the diversity of the samples. The variety of this sampling is absolutely necessary in order to uncover problem-related traits or causes. This study took random verses from the target text translation of the Qur'an by orientalists A. T. WELSH and J. D. PERSON in Abu Laylah (2002) and compared them to their critical counterparts in the target text translation of the Qur'an by Khān (1984) and the original text, which Muslims believe to be the word of Allah. The study also took verses from the target text translation of the Qur'an by Khān (1984). Each verse translated by orientalists *A. T. WELSH* and *J. D. PERSON* is studied for the effect of ideology. Only select Qur'an verses had equivalents since certain translations include ideology. This response to an ideology in the translator's Quran translations, with no space constraints. Two versions of Quranic translation works analyzed in this study were issued by orientalists A. T. WELSH and J. D. PERSON in Abu Layla (2002) and a broad group of Muslim translators and scholars whose translations interpretations and critical perspectives depend on Khān (1984). The first interpretation provides evidence of the orientalists' approach to the interpretation of Quranic texts, particularly those containing synonyms. In contrast, the second critique, written from the perspective of a Muslim scholar, finds significant problems with the interpretation offered by orientalists. It was favored by the vast majority of Muslim communities all across the world. In this particular instance, one of the versions utilized interpretative translation, while the other version utilized interpretive literal translation (Gunawan et al. 2022). In this study, two different translations of the Quran were compared using the Leuven-Tertium Zwart's theory of comparationis. This hypothesis was chosen above others because the Muslim version was developed through a process that included consensus. The originalists' interpretation was influenced by their own personal concerns. The macro-level philosophy of the translation and its translators can be revealed through the use of micro-level translation methodologies.

3.3. Data analysis

The data was collected by skimming and scanning every verse that the translators' ideology could have influenced. Then, these data were presented in a focus group discussion (FGD) attended by five experts to discuss the translation techniques and translators' ideologies reflected in the translated works. The data analysis was based on Molina & Hurtado Albir's (2002) theory, with modifications derived from the Leuven-Zwart translation, which removes the ideologies of the translator from the topic of discussion. Therefore, Molina and Hurtado Albir's (2002) theory was used to analyze data using Leuven-Zwart (Hewson, 2011) and Nord's theories modified (2018). These theories are relevant in this discussion because both theorists agreed that applying microanalysis to translation works may unmask the true motives of translators on the macro level. These theories were

regarded as the most exhaustive available model for revealing any translation technique and translator's ideology from translation works. The following are examples of analysis procedures. (1) Determining which verse was interposed by translators' ideology and its equivalent in Arabic; (2) Determining which technique of translation is used; (3) Identifying the frequency of translation technique used; and (4) Determining the effect of translation techniques on translators' ideologies.

4. RESULTS AND DISCUSSION

4.1. The Ideology of Muslim and Orientalist Qur'an Translators

The translator's ideology will always be present in the target text. When we read the target text, we experience the voices of the translators. The following translated verses demonstrate the difference between the two versions:

The word /a'ajah/ اية and اية/ايات/a'ajaht/, as shown in Table 1, marked the difference between the two versions. Terminologically, the word /a'ajah/ اية and اية/ايات/a'ajaht/ means a *sign* which indicates the meaning of *a miracle* in verse shown in table 1 (a) (Muhammad Muhsin Khan 2008). Scholars in the field of Quranic interpretations from the classical school, such as Al-Tabari (2000), and a contemporary school, such as Al-Ṣiddīqy (2000), were in agreement in translating the word into /a'ajah/ اية (sign).

This verse, contextually, talks about God, the Most High, who said, "O Zakaria." A sign of what you requested to do is that you are unable to speak to others with your tongue for three nights in their days when you are nothing but of creation, with sound senses, and you are not mute or dumb, but you are banned from speaking about our command and our ability to break the habit. Allah would ask the poor to bear with patience and ordain the wealthy to commit to charity. Abu Jahal told Abu Bakar by swearing in the name of God that he (Abu Bakar) was undoubtedly wrong. He said so following his argument asking why Allah would not feed these poor people Himself if He had the will and let Abu Bakar do other jobs in His place instead (Al-Tabari, 2000). This verse involving the word /a'ajah/ اية and اية/ايات/a'ajaht/, just like other related verses, includes a reference to the occurrence of something specific.

Muslims kept the word /a'ajah/ اية and اية/ايات/a'ajaht/ to their literary and contextual meaning, a miracle. Orientalists choose to interpret the term as a cosmic verse set up by God, which proves His existence. Linguists and experts in Islamic Quranic interpretation studies preferred the miraculous in that setting. According to Islamic Quranic interpretation, a cosmic verse lacked context and had no intrinsic value. The Dictionary of Arabic Language describes a miracle as the impossibility of mimicking and unwillingness to do so (AlRazi 2008). Orientalists, arguing that a cosmic verse put up by God proves His existence, Glory be to Him, interfered with his translation job. A. T. WELSH and J. D. PERSON in Abu Laylah (2002) suggested that verses that deal with miracles and the paranormal altered their meaning at the end of the Meccan era, thus the word "verse" no longer signifies disabled, but rather cosmic verses that show God's existence. Muslim Affairs translators should overlook their religious viewpoint when translating.

Table 1 (b) compares the Muslim and Orientalist translations of اية/ايات/a'ajah/. The Muslims' version translated it to refer to all Qur'an verses, but the Orientalists' version insisted on just a part after calling it a miracle and supernatural exclusively. Manẓūr (1981) defined اية/ايات/a'ajah/ as a sign. However, its etymological root is a feminine Arabic given name that implies instruction and admonition (Manẓūr 1981). When this term is linked to something, it refers to Allah, as in aya tuka (Your-sign) and aya ṭi: (My-sign).

﴿ قَالَ رَبِّ ٱجْعَل لِّيَ ءَايَةً قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَ لَيَالٍ سَــوِيًّا ﴾ /qal rabi edʒ'ali a'ayah qal a'ayatuk alla tukalim annas θlaθ lajal saweeja / [مريم: 10]

Table 1(a)

Synonyms in Noble Qur'an	Literal Meaning in English	Translation of the Meanings of the Noble Qur'an into the English Language	Muslims' Literal and interpretative Translation	Orientalists' interpretative translation
اية /a'ajah/	Sign	"My Lord!" [Zechariah] said. Mark me." He said, "Your **sign** is not speaking for three nights despite having no physical defect."	A miracle	A cosmic verse set up by God is evidence of His existence. Glory be to Him

(تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۗ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ) /tilka ayatulah natluha alayk bil haq wa ma alah yurydu Đulman lil ebad/ [ال عمران 108]

(b)

Synonyms in Noble Qur'an	Literal Meaning in English	Translation of the Meanings of the Noble Qur'an into the English Language	Muslims' Literal and interpretative Translation	Orientalists' interpretative translation
اية/ايات /a'ajah/	sign	These are the **Verses** of Allāh: We recite them to you (O Muḥammad) in truth, and Allāh wills no injustice to the 'Ālamīn (mankind, jinn, and all that exist).	All verses of the Qur'an	Just a part of the Quran after it was called a miracle and supernatural only

ايات/اية/a'ajah/ signifies these are Allah's words, evidence, and signs revealed to Muhammad (Ibn Kathir 2000). Al Tabari (2000) called اية/ايات/a'ajah/ Allah's Ayat. We tell you the truth about this life and the Hereafter. Al-Ashfahani (1999) and Al-Damighon (1980) said that/a'ajah/ signifies Allah's words. Contextually, these words and arguments from your Lord regarding His creation, we repeat them with the truth, as the polytheists of your people talk about their gods in a lie, thinking it brings them closer to Allah (Al Tabari 2000). The Muslim interpreters believed there was no connection between the verse's identification and meaning (Asy-Syanqithi, 2007; Mujahidin & Hyung-Jun, 2021). Thus, Table 1 (b) is closer to textual and contextual meaning than A. T. WELSH and J. D. PERSON's in Abu Layla (2002). It could be because the Muslims' version of the translation translated (اية/a'ajah/) as 'these are all of Allah's Verses: We recite them to you (O Muhammad)' while A. T. WELSH and J. D. PERSON insisted on determining the size of the verse to be just a part of the Quran after it was called a miracle and supernatural only. Orientalists' translation missed the verse's context, as mentioned. This proved that J. D. PERSON and A. T. WELSH let religion influence their work. This ideology considers Islam one of Allah's authentic faiths. A. T. WELSH and J. D. PERSON's rendition was an open interpretation of /a'ajah/, not a translation. This translator's speech must clearly declare his purpose to build their Christianity based on their understanding of Islam and its text. Muslim translators avoided prejudice in their work.

Table يَمْحُواْ ٱللَّهُ مَا يَشَآءُ وَيُثْبِتُ ۖ وَعِندَهُ أُمُّ ٱلْكِتَٰبِ (39 - الرعد) /yamhu alah ma ya' Ša wa endahu umul kitab/ / 2(a)

Synonyms in Noble Qur'an	Literal Meaning in English	Translation of the Meanings of the Noble Qur'an into the English Language	Muslims' Literal and interpretative Translation	Orientalists' interpretative translation
الكتاب /al kitab/	**Book**	Allah's will is erased, and He verifies (what He wills). Al-	All verses of the Qur'an	an allusion to God's knowledge

		Lau Al- Maḥfūẓ, the Mother of the Book, is present with Him.		
/إِنَّهُ لَقُرْآنٌ كَرِيمٌ (77) فِي كِتَابٍ مَكْنُونٍ (78) (الواقعة 77و78) (b)				inahu laquranun kari:m fi kitabun maknu:n/
الكتاب /al kitab/	**Book**	The Noble Qur'an is being recited in this honourable manner. In a book that has been well guarded (by Allah in the heaven, i.e., Al-Lau Al-Maḥfūẓ).	All verses of the Qur'an	A reference to the divine mother book, which is the source of the Qur'an

The word " لكتاب /al Kitab " is etymologically defined as a book (Ibn Kathir, 2000). Examples of several translations of the word لكتاب /al Kitab/are shown in Table 2 (a). لكتاب /al Kitab/was clearly translated as all verses of the Qur'an in the Muslims' version. However, in the Orientalists' version, the word was translated to mean only a portion of the Qur'an after it was called a miracle and supernatural.

As a result, the term " الكتــاب /al Kitab/" designates the revered Qur'an, the holy book of Muslims (Mujahidin, 2017; Ibn Kathir, 2000). Some commentators further stated that the concealed book is known as Al-Lau Al- Maḥfūẓ and was kept by Allah (Al Tabari, 2000; Al-Qurtubi & Al-Ansari, 1964). What the book means is that which is in the hands of the angels, Ibn al-Qayyim said in his work *al-Tibyan fi Qassam al-Quran* (Madjid, Nurcholish, Jauziyah, Ibn al-Qayim al-, Sijistani, 2004). The verses in the previous Surah Al-Waqi'ah and Al-Ra'ad appear to respond to Makkan polytheists who claimed that the Qur'an was a product of devilish revelations. As a result, Allah made it known that the Qur'an is contained in a hidden book, just like the invisible things that Allah has accounted for with knowledge. According to the previous justifications, the Muslims' translation of the word " الكتاب /al Kitab/" to mean all of the verses of the Qur'an is more likely to fit its textual and contextual meaning than the Orientalists', who translate " الكتاب/al Kitab/" to mean God's knowledge or the divine mother book, which is the Qur'an's source. Because the phrase has been inserted and is not part of the original text's context, the Orientalists' version lacks both textual and contextual significance. It is obvious that the inserted phrase contains the religious ideology of Orientalists. The message included in it foreshadowed the translator's own self-interest in his translation job, which frequently recasts the original meaning from the source language. This specific concern is connected to the translator's desire to establish the scholar as a respectable expert. With this evidence as a foundation, it can be stated that Muslims, as opposed to Orientalists, have interpreted the passage in a way that is compatible with its textual and contextual meaning.

According to **Table 3**, the distinction between the two versions was the word " مثاني/ma' θani/" According to terminological conventions, the term " مثاني/ma' θani/" refers to a concise division of a chapter in the noble Qur'an or the Bible that describes the significance of a verse in the Holy Qur'anic verse displayed in table 3. (Muhammad Muhsin Khan 2008). Both the classical school of Quranic interpretations, represented by Ibn Kathir (2000) and the modern school, represented by Madjid, Nurcholish, Jauziyah, Ibn al-Qayim al-, Sijistani (2004), agreed on the verse translation of " مثاني/ma' θani/."

This verse describes an event where seven caravans carrying various types of beautiful linen, bottles of perfume and jewels, and commodities from the sea left Bosra and Azra't (two cities in Iraq now) for the Jews of Qurayzah and Al-Nadir in one day. According to Muslims, if this money belonged to us, He would use it to empower us. Therefore, we spent it according to the will of Allah. I have given you seven verses that are better for you than these caravans, the Almighty Allah declared at that point, revealing this passage(Al Tabari (2000; Ibn Kathir, 2000). Similar to previous lines in the same verse that use the phrase " مثاني/ma' θani/,"this one also refers to a specific event.

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ سورة الحجر 87 /wa laqad a'atinaka saba'an min alma'θani wal qura'an alaθi:m/

Table 3

Synonyms in Noble Qur'an	Literal Meaning in English	Translation of the Meanings of the Noble Qur'an into the English Language	Muslims' Literal and interpretative Translation	Orientalists' interpretative translation
مثاني /ma' θani/	Recited Verses (a shortened portion of a noble Qur'an or Bible chapter	And truly, we have given you the Grand Qur'an, as well as seven of Al-Mathani /al-ma' θani/ (the seven Verses that are recited constantly).	seven verses that are recited repeatedly	The Qur'an is repetitive

The term " مثاني/ma' θani/" was preserved in the Muslim translation to have the same textual and contextual sense as the seven verses that are recited again. On the other hand, Orientalists interpret the term as repetition, implying that The Qur'an is self-repeating. The term "seven repeatedly recited Verses" was more acceptable to linguists and experts in the Islamic Quranic interpretation studies, both textually and contextually. However, according to Islamic Quranic interpretation, the following phrase—"a repetition which signifies The Qur'an repeats itself"—was out of context and was never seen to have an underlying significance to the text. The Arabic language's dictionary defines the term " مثاني/ma' θani/"as multiple plurals: recited and repeated verses (AlRazi 2008). By stressing the notion that The Qur'an repeats itself, Orientalists in Abu Laylah (2002) have allowed their Christian ideology to obstruct their translation process. According to their religious ideology, the Qur'an is repetitive and contains no new information.

Table 4 provides translations of سورة/su: rat/. In the Muslims' interpretation, سورة/su: rat/ was interpreted as a Qur'an chapter, while in the Orientalists' version, it meant the whole Qur'an. (سورة/su:rat/) means book etymologically (Ibn Kathir 2000).

سورة التوبة 64 /yah ða rul almunafiqu:n ann tunazal alayhim su:raatun tunabi'ahum bi ma fi qu:lu:bu:hum/يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهْزِئُوا إِنَّ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ

Table 4

Synonyms in Noble Qur'an	Literal Meaning in English	Translation of the Meanings of the Noble Qur'an into the English Language	Muslims' Literal and interpretative Translation	Orientalists' interpretative translation
سورة /su:rat/	chapter of the Qur'ān	Hypocrites dread a Qur'an chapter revealing what's in their hearts. "Mock!" Allah will show all you dread.	chapter of the Qur'ān	The whole Qur'ān

As a result, the term سورة /su: rat/ indicates a certain chapter of the Qur'an (Ibn Kathir, 2000). Each surah in the Qur'an has an introduction and a conclusion comprised of verses. There are 114 surahs in the Qur'an, starting with Al-Fatihah and ending with Al-Nas. Surat Al Manzala, which may mean "from the building," was used to signify the separation of the Qur'anic Surahs. One possible explanation for the term's etymology is that it derives from the Arabic word for "rest," hamza, diluted to "Surah" (Al Tabari 2000). Many experts in eastern studies believe that the term originates in either Aramaic or Hebrew. There are nine occurrences of the term "Surah" in the Qur'an. Whether by divine decree or at the initiative of the Companions, the Qur'an's surahs were arranged in various ways (Abu Laylah, 2002).

There are some factors that led to the revelation of these verses, and all of them have to do with the hypocrites' behavior following the Battle of Tabuk. In sum: When the Prophet (peace and blessings of God be upon him and his family) returned from the Battle of Tabuk, a group of hypocrites had secretly met and plotted to assassinate him by ambushing him in one of the treacherous mountain barriers along the route. God had warned His Prophet that they were attempting to divert his camel's attention away from the road by placing an obstruction in its path. The Prophet had therefore issued a directive for a patrol of Muslims to keep a sharp eye on the road ahead. Hudhaifah hit their animals' faces and scared them away from him and his family, and Hudhaifah did just that (Al Tabari, 2000; Al-Qurtubi & Al-Ansari, 1964). Since the meaning of the term /su: rat/ is referred to as The full Qur'an by Orientalists, the Muslim translation is more likely to reflect its textual and contextual meaning. The term "surah" is believed by orientalists to have originated from the Syriac words "SURTA" or "SURTHA," which mean "a holy book" or "reading from a sacred text," although the text or the context does not support this. Qur'an is the part of revelation that may be rendered into a language other than Arabic via the processes of scripture (SCRIPTURE) and revelation (REVELATION). The new terms unmistakably include the theological philosophy of Orientalists. The message foreshadowing the translator's self-interest in his translation job tends to reinterpret the original message from the source language. Because the translator wants to be seen seriously as an academic, this topic is of great relevance. Based on this data, we can say that the Muslims' interpretation of the translated work is more in line with the original text and its original context than the Orientalists' interpretation.

4.2. Factors that influence translators' ideologies

The linguistic aspect is the translation process, whereas the non-linguistic factor is the translator's background (Abdo and Mousa 2019). The FGD concluded: The Official version applied thirteen (13) translation techniques to the Surahs from all verses extracted in their translation works, as follows: (1) established equivalence in 66.17% of cases, (2) explicitation in 13.67% of cases, (3) compensation in 5.96% of cases, (4) modulation in 4.36% of cases, (5) literal translation in 2.2% of cases, (6) implicitation in 2.96% of cases, (7) paraphrasing in 1.08 % of cases, and (8) particular in 1,2% cases.

The research showed that the board of Muslim translators favored established equivalency. This technology became popular because of its accuracy while recovering messages from the source to the destination language. Accuracy was based on known terminology or idioms from dictionaries or colloquial utterances (Molina and Hurtado Albir 2002) and comments from Quranic experts. Since Muslim translators utilize recognized equivalency translation methodologies to produce Quranic texts, literal translation is unavoidable. This literal translation approach reduced the target language's message accuracy and retrieval by ignoring the source language's context. This approach translated waw and fa'a isti'naf into Arabic, despite its grammatical error. The verse وَلَقَدْ آتَيْنَاكَ سَـبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ (wa lagad 'ataynak saba'an min alma' θani wal kuran al að i:m) was translated as we're not accountable until notified. The word and at the beginning of a sentence is grammatically incorrect in Arabic since it is a conjunction.

Orientalists' version was different. Their study included 8 translation techniques: (1) paraphrase (28.99%), (2) established equivalence (24.33%), (3) explicitation (14.8%), (4) implicitation (13.55%), (5) modulation (7.58%), (6) compensation (4.52%), (7) transposition (2.55%), and (8) discursive construction (1.32%). They use discursive creative translation. This approach was used to patch an irrelevant comparison (Molina and Hurtado Albir 2002). This strategy relied on the translator's ideas polluting the target language translation with a message unknown in the source language. Since the translators were educated in the east, their translations spread ideas

about Islamic discourse. Several passages were translated via discursive invention. They oppose the international idea of Islamic discourse.

Non-linguistic elements influenced their ideology, such as translators' histories and affiliations. Khān (1984) shows Muslim translators' ideology. The board of Muslim translators consists of Quranic interpretation academics connected with NU, one of Saudi Arabia's main Islamic groupings. Orientalists A. T. WELSH and J. D. PERSON were westerners who traveled to the east to learn through Quranic translation. This mission reflected the orientalists' objective to conduct Islamic discourse in complete methods by integrating Al-Qur'an and hadith in every part of the constitutional Abu Layla (2002) (Kurniawan and Aminuddin 2018).

This study compares the translation practices of Muslim and Orientalist translators. The Muslim version used a proven comparable translation process. All Islamic groups and the ministry of religious affairs interpreters agree on this. They said the destination text should match the source. Explicitation, addition, and annotation may translate ambiguous terms without a target text equivalent. Therefore, source text message addition and reduction may be avoided. Since no source text messages were added or removed, the official Qur'an translators chose a moderate approach. This follows the notion of religious moderation preached by state-appointed Muslim translators (Pektas 2021).

Islamically, moderation refers to a moral framework built on patience, humility, and tolerance (Umar, 2016; Islam & Khatun, 2015). Moderate Islam balances behaviors that reject the extremist, extreme, or fanatical, as well as weak grasp of how to apply Islamic doctrine in daily life (Yaakub & Othman, 2016; Ab Rashid et al., 2020; Islam & Khatun, 2015; Davids, 2017). Muslim translators employ moderate Islamic knowledge and tolerance across the target text to maintain various religious traditions, languages, and ethnicities, foster peace for the whole world and prevent conflicts across national, cultural, and religious boundaries. All Islamic states will split without moderation. In Islamic cultures and governments, moderation is a key teaching.

Orientalists' Quranic translation adopted an interpretative translation that was extensive but ignored context (Abu laylah 2002). Unnatural and deceptive translations occurred (Gunawan et al., 2022). Lefevere (2002) claims that translators' origins affected translated texts. Target text might include source text (Elhadary, 2013; Anastasiou, 2012) found that terrorist organizations utilize Quran translations to brainwash young Muslims in the West. Elnemr (2020) said Muhammad Asad's translation emphasizes intellect and own understanding above traditional imitation. He advocates allegorical readings of texts, employs inadvertent poem interpretations to promote his ideology, and evaluates meaning in terms of probability.

Orientalists studied Islamic sciences. Hence international Islamic ideology surfaced in their work. Yahya (2018) and Kurniawan & Aminuddin (2018) confirmed this. Other empirical evidence indicated that orientalists' interpretative Quran translation is an effort to legitimize criticism as a struggling ideology to apply religious ideas against Islamic ones in the Islamic world by misrepresenting the meaning of specific Qur'an passages. This may be shown by employing ideology-based commentaries and verse translations that promote radicalism and extremism (Fadal and Heriyanto 2020). Abu laylah (2002) concluded that Orientalists' Quran interpretations include anti-Islamic ideology. Orientalists fought to formalize Islamic sciences in the target text. They typically understood " مثاني/ma' θani/." in the Al-Qur'an as Repetitions, meaning the Qur'an repeats itself. Orientalists translated the phrase as a repetition, meaning the Qur'an repeats. Textually and contextually, linguists and experts in Islamic Quranic interpretation studies preferred 'seven frequently uttered Verses' The statement 'a repetition implying The Qur'an repeats itself' was out of context and never recognized an intrinsic meaning to the passage based on Islamic Quranic interpretation. Multiple plurals: repeated verses (AlRazi 2008). Orientalists in Abu laylah (2002) exploited their Christian ideology to influence their translation efforts by focusing on Repetitions:

The Qur'an repeats itself. According to their religion, the Qur'an contains nothing new. This study suggests increasing cross-cultural religious knowledge is crucial. Humans, not God, translate the Qur'an. Therefore, The Al-Qur'an translation differs from the original. To avoid antagonism and hate, mutual respect must be emphasized.

Linguistic and non-linguistic variables might also foster moderate and international Islamic ideas. If the Muslim Quran used equivalency translation, it would encourage moderate Islam. Using discursive creative translation, Orientalists developed global Islamic doctrine. This argument shows that micro-level translation approaches may reveal macro-level translator ideology. This description recreated Munday & Routledge's (2016) theory, which accounted for translation ideology via foreignization, domestication, and ideology involution consisting of texts with particular translators' ideologies, such as feminism, Orientalist, etc. This architecture was based on how micro components work in translation. This translation style might emphasize macro aspects like translators' philosophy. I called this ideology cognition.

Non-linguistic elements contributed to the interposition of translators' ideologies into Quranic translations. These aspects include social groups. Diverse people were Muslim translators. Orientalists' works of interpretative Quranic translation were different, yet they were charismatic Islamic academics from one of the largest religious groups in Islam. Their writings were based on Islamic academics' Quran interpretations. Paraphrasing was preferred due to coordinated translation and interpretation. Nida says paraphrasing makes translation subjective (as cited in Molina & Hurtado Albir, 2002). Robert Ketton, who translated the Qur'an from Arabic to Latin in the 11th century, favored paraphrase (Burman 1998). Robert Ketton, who coupled his Latin translation of The Qur'an with orientalism, favored global religious ideology.

This research suggests that translators infuse their social, cultural, and political backgrounds into Quranic translations. China's Quran translations should vary from Iran's. Quranic translations from Japan and India should be diverse. Such circumstances required Quranic translations. Translators' religious ideas influenced their Quranic translations—these ideas rendered ideologies-free writings clichéd. The above remarks supported Nord's (2018) claim that each Qur'an translation has ideological inclinations depending on the translator, editor, and country. We can see the translators' various ideas in their Qur'an interpretations. The Jeddah Qur'an translation is Aswaja-friendly. Maulawi Sher Ali's Islamabad Qur'an translation represents Indian and Pakistani Ahmadiyah ideologies (Afrouz 2019). In Madinah Al-Munawwarah, Muhammad Taqiuddin Al-Hilali and Muhammad Muhsin Khan embody Sunni ideology. Edip Yuksel's US Qur'an translation is reformist and Ahlussunnah (Yüksel, Al-Shaiban, and Schulte-Nafeh 2007). Ahmed Ali's Qur'an translation is reformist and tafsiriyah, making it less elegant; Aisha Bewley's is liberal and stylistic (Suaidi and Arifin 2021).

5. CONCLUSION

It is possible to trace the ideology of the translators who worked on the Quran by looking specifically at their system of ideas, values, and beliefs expressed in the translated text, as the researchers did before. Still, it is also possible to do so in an even more in-depth manner by exposing the translation techniques that were used. The fact that translation techniques are being used is evidence of the close connection between translation procedures and the ideology of translators. According to the findings of this study, Muslim translators tend to adhere to a more moderate interpretation of Islamic theology. During the same period, Orientalists argued in favor of global Islamic philosophy. This assertion was validated by applying translation strategies consisting of either established equivalence or discursive fabrication. In addition, it was validated by including pertinent and complete information on each translator's social, cultural, and religious backgrounds. Methodological adjustments were also made to how the translation methodology was applied. It was

outfitted with textual, contextual, and intertextual verse-to-verse studies to capture a comprehensive grasp of particular beliefs that prompted these translators. On top of that, the concerns of religious ideologies that motivated the translators led to shifting the works of Quranic translation away from their objective state. This is because the translators were driven by their beliefs. The translators' varied social, cultural, political, and environmental experiences contributed to the subjective nature of the works they produced. Due to the primary divergence in religious views, these observations resulted in the possibility of a Quranic translation into another language. Translating the Quran into Japanese must have a style that is exceptionally different from that of India. Translating the Qur'an into Arabic must differ from translations done in Europe and elsewhere. Every version of the Quran that has been translated into another language has its personality and is influenced by the dominant ideology of that country. Translating the Quran into other languages offers a strong foundation for research in the coming years. They would offer a full explanation of the translators and the ideology of translation, which is frequently influenced by the technical elements of translation on the micro-level. In addition, the research focus might be broadened beyond the simple verses of the Qur'an to provide more satisfying insights and results.

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