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ACCEPTABILITY OF THE QURAN TRANSLATION

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Abstract

Muslims have regarded the translation of the Quran into languages other than Arabic as valuable since its benefits for non-Arabic speakers to understand its messages. However, those translations are not a substitute for the original Arabic Quran, and reciting the Quran in Arabic is not the same as reading its translation. Linguistically, translation is a dual act of interlingual communication that involves the source language (SL), target language (TL), and translator as the main actor. The translator is in charge of presenting the acceptable equivalence of the SL text and the TL text, either on the levels of form, meaning, or intent. Therefore, the acceptability of the translation of Quranic verses is not related merely to their forms and meanings but also to the intended purpose of the text of the SL. In practice, the acceptability of translations can be realized, among other things, by applying appropriate translation techniques and procedures when handling micro-translation units, whether on word, phrase, clause, or sentence levels. In this regard, the acceptability of the Quran translation necessitates the fulfilment of the aspects of accuracy, clarity, naturalness, and relevance. These aspects will bring an acceptability model for a Quranic translation that is considered complete and representative. This model stems from the view that translation is not merely seen from the point of communication theory of the code but also from the point of communication theory of inference model.

[Umat Islam melihat terjemahan Al-Quran ke dalam bahasa selain bahasa Arab sebagai sesuatu yang berharga karena manfaatnya bagi penutur non-Arab untuk memahami pesan-pesannya. Namun, terjemahan tersebut sejajar dengan Al-Quran yang berbahasa Arab, sehingga membaca Al-Quran dalam bahasa Arab tidak dianggap sama dengan membaca

terjemahnya. Secara linguistik, penerjemahan merupakan suatu tindakan komunikasi ganda antarbahasa yang melibatkan bahasa sumber (SL), bahasa sasaran (TL), dan penerjemah sebagai pelaku utama. Penerjemah bertugas menyajikan padanan teks SL dan teks TL yang dapat diterima, baik dalam tataran bentuk, makna, maupun maksudnya. Oleh karena itu, keterterimaan terjemahan ayat-ayat Al-Quran tidak semata-mata berkaitan dengan bentuk dan maknanya, tetapi juga dengan maksud teks tersebut. Dalam praktiknya, keterterimaan terjemah dapat diupayakan antara lain dengan menerapkan teknik dan prosedur penerjemahan yang tepat terkait dengan satuan terjemahan mikro, baik pada tataran kata, frasa, klausa, maupun kalimat. Dalam kaitan ini, akseptabilitas terjemah Al-Quran memerlukan pemenuhan aspek akurasi, kejelasan, kealamian, dan relevansi. Aspek-aspek tersebut akan melahirkan suatu model akseptabilitas suatu terjemah Al-Quran yang dapat dianggap lengkap dan representatif. Model seperti ini berdasarkan pada pandangan bahwa penerjemahan tidak hanya dilihat dari sudut teori komunikasi tentang kode tetapi juga dari sudut teori komunikasi tentang inferensi.]

Keywords: translation accuracy, translation clarity, translation naturalness, translation relevance, Quranic translation.

A. Introduction

Translation significantly contributes to the continuity of cross-cultural communication. Translation can bridge language barriers while ensuring massive cultural influences. However, translation as a cross-cultural communication product often disappoints readers. Many translation products, including translations of Islamic books, are relatively unacceptable. In turn, the inappropriateness of the translation, or disappointing translation,[1] becomes an obstacle to the continuity of intercultural connectivity.

Translation products often disappoint readers, among others, due to interference of SL in TL. Interference of Arabic structure, for example, is often present in the TL, including in the translation of Quranic verses. Regarding Quranic translation in Bahasa Indonesia, this interference, either on the level of morphology, syntax, lexicon, word order, or style, causes the variety of Indonesian Quranic transla-

[1] Lavinia Heller, "Disappointing Translation", *Intercultural Communication Studies*, vol. 20, no. 2 (2011), p. 14.

tions to lose natural nuance. The textual translation is rigid, ambiguous, and elusive, whereas acceptable translations must, among other things, fulfil aspects of naturalness, i.e. the proper use of language according to its native speakers.[2] Although accuracy plays the most important role in stipulating the translation quality, less acceptable and less natural translation degrades the quality.[3] In the translation process, interference usually occurs at the linguistic level (lexicon and sentence patterns) as a result of the direct transfer of the SL system into the TL system. The problem arises when this transfer turns out to be an unacceptable translation because of negative interference that causes the translated text to be unnatural.[4]

Theoretically, writing ideas into a text is easier than translating an SL text into a TL text. In translation, there is a mandate in the forms of linguistics, meaning, and purpose of the SL text author, which must be submitted in TL text to readers. This task is increasingly difficult when the SL text is the Quranic verses. Some scholars are reluctant to translate the Quran into languages other than Arabic. According to Muslim beliefs, the Quran can not be translated completely into other languages because the Quran is a divine miracle that has passed ages, and it comes from God, both the words and the meanings. Translation of the Quran into any language and by any method never, and never will, represent the miracles of the Quran in its entirety. The translation of the Quran should be viewed as an interpretation of the Quran, not as an autonomous translation, since the infinite transcendental meaning of the Quran is impossible to translate into a finite human language.[5]

The translation is a dynamic interlingual comparative act involving

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[2] Khalid Majhad, Chakib Bnini, and Mohammed Kandoussi, "Pursuit of Naturalness in Translation: The Case of the English Translations of Two Francophone Maghrebian Novels", *International Journal of Linguistics and Translation Studies*, vol. 1, no. 2 (2020), p. 112.

[3] Rudy Sofyan and Bahagia Tarigan, "Becoming Professional Translators: Developing Effective TAP Course for Undergraduate Students", *Indonesian Journal of Applied Linguistics*, vol. 12, no. 3 (2023), p. 784; Christopher Waddington, "Different Methods of Evaluating Student Translations: The Question of Validity", *Meta*, vol. 46, no. 2 (2021), p. 312.

[4] Alireza Shahraki, Amin Karimnia, and Habibollah Mashhady, "A Skopos-Based Study on Translation of Interjection from English into Persian in Drama", *Elixir International Journal*, vol. 47 (2012), p. 92.

[5] Hussein Abdul-Raof, "Cultural Aspects in Qur'an Translation", in *Translation and Religion: Holy Untranslatable?*, ed. by L. Long (Clevedon: Multilingual Matters Ltd., 2005), p. 162.

both SL and TL's linguistic aspects and the extralinguistic aspects of both SL and TL.[6] The term dynamic comparison is not intended as an attempt to match all aspects of SL and TL rigidly but as an effort to present a relatively close correspondence. The loss of meaning, either partially or totally, is often unavoidable in translation since the languages differ not only on the level of structure but also on the lexicon level.[7] Abdelaal and Rashid report that grammatical loss contributed to the semantic loss in the translation of the Quran,[8] which may result in partial or even total loss of meaning,[9] often due to TL's lack of equivalence of cultural nuances.

The extralinguistic aspects of translation include many things, such as religion, culture, morals, and the like. The study of Alavi, Karimnia, and Zadeh reveals that social, cultural, and religious considerations encourage translators to obscure taboo expressions in translating drama texts.[10] In line with this, Cui recommends that translators consider aspects of traditions, customs, religions, morals, ethics, and beliefs prevailing in the reader's environment.[11] It is, therefore, undeniable that the Ahmadiyya group, for example, translates certain verses according to their theological beliefs, especially regarding the coming of the Messiah, prophethood, and miracles.[12] In another example, Robinson reveals that Sunni and Shi'a are different in translating the *ahlul-bait* phrase in verse 33 of Al-Ahzab. According to Shi'i belief, the exclusivity of *ahlul-bait* includes only Ali, Fatimah, Hasan, and Husayn. Meanwhile,

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[6] Wolfram Wilss, "Translation Studies: The State of Art", *Meta*, vol. 29, no. 4 (1983), p. 22.

[7] Adnan Abumahfouz and Yasser Al-shboul, "The Translatability of Schemata in the Holy Quran: Seeing the Invisible", *AWEJ for Translation & Literary Studies*, vol. 1, no. 3 (2017), p. 47.

[8] Noureldin Mohamed Abdelaal and Sabariah Md Rashid, "Grammar-Related Semantic Losses in the Translation of the Holy Quran, with Special Reference to Surah Al A'raf (The Height)", *Sage Open*, vol. 6, no. 3 (2016), p. 1.

[9] Noureldin Mohamed Abdelaal and Sabariah Md Rashid, "Semantic Loss in the Holy Qur'an Translation with Special Reference to Surah Al-Waqi'a (Chapter of The Event Inevitable)", *Sage Open*, vol. 5, no. 4 (2015), p. 1.

[10] Sayed Younes Alavi, Amin Karimnia, and Shahram Salehi Zadeh, "Translation of Taboos from English into Persian: A Skopos-Based Study", *Elixir International Journal*, vol. 54 (2013), p. 12289.

[11] Ying Cui, "The Goal of Advertisement Translation with Reference to C-E/E-C Advertisements", *Journal of Language & Translation*, vol. 10, no. 2 (2009), p. 7.

[12] Ahmad Najib Burhani, "Sectarian Translation of the Quran in Indonesia", *Al-Jami'ah: Journal of Islamic Studies*, vol. 53, no. 2 (2015), p. 275.

according to the Sunni's, the term *ahlul-bait* not only consists of those four mentioned names but also includes the wives of the Prophet Muhammad. The Shi'i also make this verse the basis of the incarnation of *ahlul-bait*, while the Sunni only state that the *ahlul-bait* are cleansed from sin.[13]

The consideration of linguistic aspects also often affects the translated text's loss and redundancy, especially concerning the cultural nuances of the TL. Cultural expressions often need to be translated into TL using an explicitation strategy. The use of this strategy is intended to enable the expressions to be expressed clearly in TL. Explicitation can be done through additional information such as footnotes, endnotes, marginal notes, descriptions in brackets, or the like. Al Farisi reported that cultural nuances in the Quran can be conveyed in Indonesian by applying amplification, modulation, transposition, reduction, and linguistic amplification techniques.[14]

Alzubi said that the translation of the Quran only concerns the question of linguistic form and meaning,[15] contrasting Williams's opinion that translation activities are intertwined with three levels of understanding: (1) surface equivalence with respect to morphological, syntactic, and lexicon aspects; (2) semantic equivalence which includes the content of propositions, ideational, and interpersonal elements; and (3) the pragmatic equivalence associated with the function of communication, the effects of illocution, et cetera.[16] In practice, presenting an SL surface text equivalent to a TL text is often difficult. The SL and TL gaps at the morphological, syntactic, and lexicon levels are constraints in the translation process. Constraints in presenting the surface equivalence definitely have an impact on the efforts of translators in offering semantic equivalence. Presenting the proposition of an SL sentence into the TL should be done carefully so that the translated text meets the accuracy aspect.

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[13] Neal Robinson, "Sectarian dan Ideological Bias in Muslim Translations of the Qur'an", *Islam and Christian-Muslim Relations*, vol. 8, no. 3 (2007), p. 262.

[14] Mohamad Zaka Al Farisi, "The Impact of Techniques and Translation Ideology on the Clarity of Pragmatic Meanings Translation of the Qur'anic Imperative Verses", *Indonesian Journal of Applied Linguistics*, vol. 7, no. 3 (2018), p. 679.

[15] Mohammad Akram Alzubi, "The Role of Using Islamic English in Solving the Difficulties in Translating Noble Quran and Unification of Muslims", *Journal of Education and Practice*, vol. 4, no. 4 (2013), p. 95.

[16] Malcom Williams, "The Application of Argumentation Theory to Translation Quality Assessment", *Meta*, vol. 16, no. 2 (2011), p. 331.

Another important thing is to present a pragmatic equivalence between SL and TL texts. A sentence may show a sentence meaning that is different from the intended practical meaning of the sentence. The formal form of a Quranic verse may be an imperative sentence with the meaning of command or order. However, it presents pragmatic meanings such as *al-ihānah* (degrading), *al-tahdīd* (threatening), and others. In this case, the application of the literal technique alone is likely to present an unacceptable translation because the pragmatic meaning of the sentence is not conveyed in the translation. Applying a literal technique can cause misunderstanding among target readers.[17] Potentially literal translation only diverts the formal form of a sentence alone without presenting the intended pragmatic meaning of the sentence. In fact, a sentence translation is not helpful if the contained practical meaning is not conveyed to readers. It is not applicable because the target readers do not understand the intended purpose of the sentence. Most discourses are created deliberately, controlled, and are purposeful human activities,[18] and even a simple speech must have a purpose.[19] Moreover, the meaning of this utterance is a crucial issue when it relates to Quranic verses with figurative stylists, such as *kināyah*, metaphors, and the like.[20]

The content of the Quran can never be translated completely, despite the fact that there are hundreds of translations of the Quran with various translation strategies and methods. Nothing and nothing will ever exist, an autonomous Quranic translation that can replace the Quranic position as the holy book of Muslims. The Quranic language is so dense, concise, and pithy[21] that no translation of the Quran in any language can replace the source text. Apart from that, the most important thing is how to present the acceptable translations

[17] Mohamad Zaka Al Farisi, "The Translation of *Iltifat* Verses: An Analysis of Translation Ideology", in *Literacy, Culture, and Technology in Language Pedagogy and Use*, ed. by Ade Gafar Abdullah et al. (SCITEPRESS – Science and Technology Publications, Lda, 2018), p. 264.

[18] Teun A. van Dijk, "Discourse as Interaction in Society", in *Discourse as Social Interaction* (London: Sage Publications, 2006), p. 8.

[19] Mohamad Zaka Al Farisi, "Aspek Relevansi dalam Terjemahan Tindak-Tutur Kināyah Al-Qur'an", *Karsa*, vol. 21, no. 2 (2013), p. 162.

[20] Ahmad Abdel Tawwab Sharaf Eldin, "A Cognitive Metaphorical Analysis of Selected Verses in the Holy Quran", *International Journal of English Linguistics*, vol. 4, no. 6 (2014), p. 19.

[21] M. Quraish Shihab, *Mukjizat Al-Quran Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah, dan Pemberitaan Gaib*, (Bandung: Mizan, 2014), p. 105.

of Quranic verses. The acceptability of the translation of Quranic verses is inseparable from the literal and free polarization in translation. Although some scholars reject the translation of the Quran into any language, others allow translation of the Quran as long as it is not done literally. Thalib, for example, argues that the Quranic verses should not be translated literally without involving *'ulūm al-qur'*ān (Quranic sciences) such as *tafsir, asbāb al-nuzūl*, stylistics, syntax, morphology, et cetera. The literal translation can potentially distort the intent of Quranic verses and lead to misunderstandings among general readers. As an alternative, Thalib presents an interpretation-based Quranic translation entitled *Al-Quranul Karim Tarjamah Tafsiriyah*.[22] Al-Maraghi puts forward an opinion that literal translation cannot be applied to the whole of the Quran.[23] However, many verses of the Quran may be translated literally. This is in line with Al Farisi's study of the foreignization tendency in the Quranic translation of the Indonesian Ministry of Religious Affairs (MORA) in handling *iltifāt* verses, characterized by the abundant application of literal technique.[24] Mualawi Sher Ali and Yusuf Ali translate literally the ironic speech acts in the Quran.[25] Yusuf Ali and Muhammad S. Shakir used 82.5% literal techniques in translating lexical collocations of the Quran.[26] Translating collocation is a crucial problem in translation studies, which becomes more complicated when translating the Quran.[27]

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[22] Muhammad Thalib, *Koreksi Tarjamah Al-Qur'an Kemenag RI: Tinjauan Akidah, Syari'ah, Sosial & Ekonomi* (Solo: Qolam Mas, 2023), p. 225.

[23] Muhammad Muṣṭafa al-Maraghi, *Baḥth fī Tarjamah al-Qur'ān al-Karīm wa Aḥkāmuh* (Kairo: Dār al-Kitāb li'l-Ṭibā'ah wa'l-Nashr wa'l-Tauzī', 2019), p. 79.

[24] Zaka Al Farisi, "Speech Act of Iltifat and Its Indonesian Translation Problems", *Indonesian Journal of Applied Linguistics*, vol. 4, no. 2 (2015), p. 214.

[25] Ibrahim I.I. Najjar, "A Contrastive Analysis of the Translation of Irony in the Holy Quran: The Translations of Mualawi Sher Ali and Yusuf Ali", *American Research Journal of English and Literature*, vol. 1, no. 5 (2015), pp. 23-27.

[26] F. Dehbashi Sharif and Elahe Salimi, "An Investigation of the Applied Strategies in Translation of Quranic Lexical Collocations (Surahs 10 to 20) of the Holy Quran with Antonym Relationship", *Nova Journal of Arabic Studies*, vol. 4, no. 1 (2016), p. 10.

[27] Mutahar Qassem, "Lexical, Exegetical, and Frequency-Based Analyses of the Translations of the Qur'anic collocations", *PSU Research Review*, vol. 5, no. 3 (2021), p. 201.

B. Acceptability in the Translation of the Quran

Translation is actually a cognitive activity that aims to produce acceptable text of the translation. One or more translation errors may be caused by a mistake in understanding the meaning and purpose set forth in the SL. Some of the errors in translating the Quran into English, according to Siddiek's research, are due to the different linguistic aspects of Arabic and English.[28] Differences in SL and TL characteristics often cause literal matching to be impossible.[29] Therefore, in addition to checking and reviewing the results of the translations carefully, the translator must evaluate the extent to which the translation is acceptable. Typically, acceptable texts of translation not only represent the equivalences of form (*mabnā*) and meaning (*ma'nā*), but also represent the correspondence of intent (*gharaḍ*) desired by the source text. The equivalence of form and meaning refers to the concept of translation-based communication theory of the code model, whereas the equivalence of intent refers to the theory of communication inference model. The equivalence of form and meaning is reflected in the fulfilment of aspects of accuracy, clarity, and naturalness,[30] while the correspondence of intent is reflected in the fulfilment of the relevance aspects of translation.[31] All these aspects play a role in drawing the truth in the translation process.

The truth, borrowing the term of Newmark, occupies a core position in translation.[32] Truth is the facts that exist in an SL discourse. Adjustments, whatever their form, should not sacrifice the truth. Firstly, the correspondence between the SL text and the TL text should be seen as primary, especially in translation. Getting the truth to the target readers means bringing the meaning and intent of the SL text into the TL text as a whole. In practice, presenting the truth in TL is not an

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[28] Ahmed Gumaa Siddiek, "Linguistic Precaution that to be Considered when Translating the Holy Quran", *Advances in Language and Literary Studies*, vol. 8, no. 2 (2017), p. 103.

[29] Mohamad Zaka Al Farisi, "Analisis Pragmatik Wacana Terjemahan Berdampak Hukum", *Asy-Syir'ah: Jurnal Ilmu Syari'ah dan Hukum*, vol. 51, no. 1 (2017), p. 172.

[30] Mildred L. Larson, *Meaning-Based Translation: A Guide to Cross-Language Equivalence*, 2nd ed. (Boston: University Press of America, 1998), p. 103.

[31] Dan Sperber and Deirdre Wilson, *Relevance: Communication & Cognition*, 2nd ed. (Oxford: Blackwell Publisher, 1996), p. 119.

[32] Peter Newmark, *A Textbook of Translation* (London: Prentice Hall International, 2005), p. 4.

easy matter. The gap between SL and TL often requires adjustment. Adjustments, either in the form of addition, subtraction, or shifting, can be done as long as they do not sacrifice the truth. Therefore, when translations take place, it may be necessary for translators to use more precise translation procedures and techniques to correct inappropriate sentences to fulfil aspects of translation acceptability, including accuracy, clarity, naturalness, and relevance of the translations.

1. Accuracy of Translation

Accuracy is related to the degree of equivalence of the SL text meaning to the meaning presented in the TL text. In translation, accuracy is the first and foremost priority since accuracy is a fundamental principle in translation, which states that a text is called a translation if, and only if, the text has a corresponding relationship with the source text. A translated text is said to be inaccurate if it does not have a corresponding relation with the source text because the information contained in the source text is not present in the translation text.

Accuracy underlies the corresponding relationship between the translation text and the source text. Therefore, presenting accuracy in translating Quranic verses is a major and foremost issue. Therefore, Thawabteh and Al-Junaydi emphasized the need for translation of the Quran carried out by a team to maintain the quality of translation.[33] Teamwork needs to be done, among others, to establish collaboration in evaluating the accuracy of the translation. The translation evaluation results can be used to improve the translated text so that the entire text has an acceptable accuracy.

Another problem is that the language of the Quran has its own linguistic uniqueness. This uniqueness, as revealed by Halimah, led to the translation of the Quranic verses being a difficult issue for translators in understanding, interpreting, and translating Quranic theological concepts.[34] Abdul-Ghafour et al. reveal that the difference in the nuance of meaning in synonymous words in the Quran is not translated into English because synonymous words have different nuances of meaning,

[33] Mohammad Ahmad Thawabteh and Maysa Al-Junaydi, "Making Translation Theories Work across Space and Time: A Critical Reflection on Translation in the Islamic Era", *SKASE Journal of Translation and Interpretation*, vol. 10, no. 1 (2017), p. 79.

[34] Ahmad Mustafa Halimah, "Translation of the Holy Quran: A Call for Standardization", *Advances in Language and Literary Studies*, vol. 5, no. 1 (2014), p. 130.

both in the denotative and expressive meanings.[35]

The problem of translation accuracy, for example, can be seen in the translation of verse *wa lā tattabi'ū khuṭuwātish-shaiṭān* (Al-Baqarah, 2: 168). Thalib translates this verse to *Janganlah kalian mengikuti langkah-langkah setan dalam mencari rezeki* (Do not you follow the steps of the devil in seeking sustenance).[36] This verse is simply translated literally into *Janganlah kalian mengikuti langkah-langkah setan* (Do not follow the steps of the devil). Thus, the phrase *dalam mencari rezeki* (in seeking sustenance) is not actually contained in the SL. The phrase is an additional linguistic element present in translation as an implication of applying the linguistic amplification technique.[37] In this case, it may be that Thalib wants to elaborate on the translation of this verse by adding the phrase *dalam mencari rezeki*. However, the problem is that the accuracy of the translation of this verse becomes less acceptable because the text of the translation tends to be missed. As a result, the meaning of the translation of this verse becomes narrow, as if the prohibition of following the devil's steps is limited to matters of seeking sustenance only. This translation is in contrast to the translation by MORA,[38] which applies the literal technique in which the verse is simply translated into *janganlah kamu mengikuti langkah-langkah setan* (do not follow the steps of the devil). This translation has a general meaning because there is no limitation in the phrase *dalam mencari rezeki* as in the translation of Thalib.

The accuracy of the translation ensures that the meaning of the source text is conveyed to the target readers via translated text. The meaning in the source text, whether on the levels of word, phrase, clause, sentence, paragraph, or discourse as a whole, must be fully translated into the translated text. The accuracy guarantees that the translation's text can be justified for its truth. Accuracy requires that a translated text communicate information as closely as possible to the information

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[35] Abdul-Qader Khaleel Mohammed Abdul-Ghafour, Norsimah Mat Awal, Intan Safinaz Zainudin, and Ashinida Aladdin, "Meanings of Near-Synonyms and Their Translation Issues in the Holy Qur'ān", *GEMA Online Journal of Language Studies*, vol. 17, no. 4 (2017), p. 258.

[36] Muhammad Thalib, *Al-Qur'anul Karim Tarjamah Tafsiriyah* (Solo: Qolam Mas, 2023), p. 20.

[37] Lucia Molina and Amparo Hurtado Albir, "Translation Techniques Revisited: A Dynamic and Functionalist Approach", *Meta*, vol. 47 no. 4 (2002), p. 510.

[38] The Indonesian Ministry of Religious Affairs, *Al-Quran dan Terjemahnya* (Semarang: Karya Toha Putra Semarang, 2023), p. 41.

contained in its source text. Efforts to meet this aspect of accuracy are often made using literal techniques. For example, Moradi and Sadeghi reported that Marmaduke Pickthall used 71% of literal techniques in translating the legal terms contained in the Quran.[39] Al-Farisi reported that more than 60% of the *iltifāt* verses were translated using literal technique.[40] In contrast, Aldahesh reported that the verbs linked with prepositions that present particular idiomatic meanings cannot be translated literally.[41]

Identifying the type of text to be translated also needs to be done. The error in identifying the source text type can reduce the accuracy of the translation. Reiss presents three types of texts, namely informative texts, expressive texts, and operative texts.[42] The type of source text that is operative, for example, would be inaccurate when translated into expressive text. Slightly different, Newmark uses the term language function to refer to the types of text.[43] For him, language functions can be categorized into expressive, informative, vocative, aesthetic, phatic, and metalingual functions. Therefore, in translation, the language function of the translated text must reflect the function of the source text language.

Accuracy necessitates the faithful translation of the text to the source text. Faithfulness becomes necessary, especially for those who believe that the Quran is the verbatim word of God.[44] The problem is that the loyalty of the translated text to the source text sometimes ignores aspects of transparency and fluency. In fact, bringing loyalty without sacrificing transparency and fluency can be done by translating Quranic verses. Faithfulness guarantees that a translation text presents the meaning of the source text without adding or subtracting any part of that meaning. Meanwhile, aspects of transparency and fluency

[39] Mojtaba Moradi and Hossain Mohammad Sadeghi, "Translation of Culture-specific Phrases in the Holy Quran", *Theory and Practice in Language Studies*, vol. 4, no. 8 (2014), p. 1745.

[40] Al Farisi, *Speech*, p. 224.

[41] Ali Yunis Aldahesh, "Pinning Down the Phenomenon of Idiomatic Phrasal Verbs in Arabic", *International Journal of Language and Linguistics*, vol. 3, no. 1 (2016), p. 21.

[42] Katharina Reiss, "Type, Kind and Individuality of Text: Decision Making in Translation", *Poetics Today*, vol. 2, no. 4 (1981), pp. 122-123.

[43] Newmark, *A Textbook*, pp. 40-44.

[44] Ahmed Saleh Elimam, "Translating the Qur'an into English: Target Readers' Expectations", *SKASE Journal of Translation and Interpretation*, vol. 10, no. 1 (2017), p. 58.

allow compromise on elements of the lexicon, morphology, syntax, word order, et cetera during the translation process. Compromise can be done, among others, by applying the amplification technique.[45] The realization of applying this technique can manifest itself in the form of commentary, whether as footnotes, marginal notes, endnotes, appendices, or others.[46] In this concern, the dichotomy of literal and free translations still leaves another possibility, i.e. translation with comment. Comments may be presented primarily with regard to expressions that require further elaboration or about expressions potentially misunderstood by the readers of the translation.

2. Clarity of Translation

What is to be presented in a translation text is actually a fundamental question, which is the main task of the translator. A translator is assigned to communicate the message in the source text via translated text so that the target reader can understand it easily. In this regard, translation acceptability must also be related to the extent to which the readability of a translation text and its impact on the target reader. Thus, clarity is an essential issue in translating Quranic verses in addition to accuracy. From the aspect of accuracy, a translation text can be considered acceptable, but it might also be seen as unclear by target readers because the messages are not communicative or incomprehensible.

The degree of clarity pertains to how easily the meaning of a text, including translation, can be read and understood by the target reader.[47] The clarity of a translated text can be examined by measuring the average length of a sentence, the degree of complexity of sentence structure, the number of new vocabularies, and other grammatical elements. The use of vocabulary derived from foreign and local languages, which is less popular, can reduce the degree of clarity of translation. For example, in Indonesian, the words *efektif* and *efisien*, derived from effective and efficient (English), are more popular than the words *sangkil* and *mangkus*, derived from a local language; the word *mouse* (computer pointing device) is more prevalent among Indonesian

[45] Molina and Albir, "Translation", p. 510.

[46] See Mohamad Zaka Al Farisi, "Ketedasan Terjemahan Ayat-ayat Imperatif Bernuansa Budaya", *El Harakah: Jurnal Budaya Islam*, vol. 19, no. 2 (2017), p. 173.

[47] Jack Richards, John Platt, and Heidi Weber, *Longman Dictionary of Applied Linguistics* (Harlow: Longman, 2008), p. 238.

speakers than the word *tetikus*.

The text of a translation that does not meet the clarity aspect can be ascertained as elusive or even incomprehensible. In other words, the aspect of clarity is closely related to the degree of readability of the translation text. The target readers understand the translated text with a high degree of readability more easily. Conversely, translated text with a low degree of readability is undoubtedly more difficult for the target reader to understand. Clarity corresponds to the readability of the translated text as determined by the flow of thought, paragraph arrangement, sentence construction, stylistics, diction, punctuation, and other grammatical elements. Therefore, for the clarity of translation, the characteristics of the target reader segment should be considered to present the message of SL in TL to be clearly and readable. For example, translations destined for the teen-reader segment should prefer dictions that are familiar with their world with short sentence construction. In practice, the translator may divide a long SL sentence into two or three shorter sentences in TL.

Ideally, the construction of sentences in the translated text is simple because the existence of long sentences can turn the text into a complex translation. The complexity of translation certainly makes the clarity of translation text becoming low. In addition, the unclarity of the translated text may also be due to the complexity of sentence structure, imprecise punctuation, lexical and grammatical ambiguities, and others. Al Farisi said that the degree of clarity of the text of the translation is related to the use of linguistic aspects, such as the use of syntactic categories (verbs, nouns, adjectives, pronouns, numerals), the placement of syntactic functions (subject, predicate, object, description, complement), and selections of diction, preposition, copulation, collocation, punctuation, et cetera.[48]

In general, the constructions of sentences composed by Arab writers tend to be long due to, according to Kaplan's typology, its relation with the Semitic culture's mode of thinking that tends to be parallel or coordinative.[49] In other words, according to Shamaileh, parallelism plays an important role in Arabic speech acts.[50] This tendency manifests in

[48] Mohamad Zaka Al Farisi, *Pedoman Penerjemahan Arab-Indonesia: Strategi, Metode, Prosedur, Teknik* (Bandung: Remaja Rosdakarya, 2016), p. 182.

[49] Robert B. Kaplan, "Cultural Thought Patterns in Inter-Cultural Education", *Language Learning*, vol. 16, no. 2 (1966), p. 21.

[50] Sana Fadi Shamaileh, "The Translation of Parallelism in Arabic Political

sentence constructs that combine equivalent grammatical units using coordinating conjunction (*wāw al-'atf*) or the like. The construction of long SL sentences certainly makes the process of translating becoming complex. In turn, the realization of a translation with a long sentence construction can cause the clarity of translated text to be low. Ideally, as Flesch puts it, the average sentence length in discourse does not exceed seventeen words.[51] It can be said that the construction of translation discourse with the average length of sentences consisting of seventeen words can present a standard clarity.

In practice, translators often find sentences in the SL containing implicit information, which sometimes stems through remote context and, at other times, through immediate context in the form of semantic features, syntagmatic relationships, sentence structures, and others. A translator must have the same common ground as the source text writer to sense the remote context. According to Haleem, the existence of context is very important in understanding and translating Quranic verses.[52] Aldahesh reported that prepositions in Arabic, including the Quran, have no lexical meaning.[53] Prepositions only have functional meaning that can be understood only when it is used in a particular context. Therefore, it is important that translators first read the source text adequately to obtain the same common ground as the source text writer. Then, the translators can sense the presence of implicit information contained in the text.

Implicit information in a discourse is sometimes present as an ellipsis sentence. Abd Rahman, Yeob, and Rahman mentioned that the translation of ellipsis sentences in the verses of the Quran is very useful in presenting the clarity and accuracy of the meaning of the translation.[54] In addition, translators often have to translate phrases with implicit

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Speeches between Loss and Compensation: A Comparative Study", *International Journal of Arabic-English Studies*, vol. 22, no. 1 (2022), p. 41.

[51] Rudolf Flesch, *How to Write, Speak, and Think More Effectively* (New York: Haper, 1963), p. 294.

[52] M.A.S. Abdel Haleem, "The Role of Context in Interpreting and Translating the Qur'an", *Journal of Qur'anic Studies*, vol. 20, no. 1 (2018), p. 47.

[53] Ali Aldahesh, "Qur'anic Idiomatic Phrasal Verbs: Their Syntactic and Semantic Properties", *International Journal of Language and Linguistics*, vol. 4, no. 3 (2017), p. 15.

[54] Lubna Abd Rahman, Shamsul Jamili Yeob, and Akmal Khuzairy Abdul Rahman, "Ellipsis and Its Translation from Arabic into Malay Language: An Analytical Study", *Global Journal Al Thaqafah (GJAT)*, vol. 5, no. 1 (2015), p. 146.

information into explicit sentences in TL so that the translated text becomes more descriptive. Making text explicit, including translating Quranic verses with a specific connotative meaning, must be done to present clear, easily understood text. Quranic verses containing particular connotative meanings, such as *kināyah*, are a challenge in translation.[55] The Quranic *kināyah* verses describe the mental reality and social environment of Arab society,[56] so it is not possible to translate them literally into TL. In this case, applying literal translation will only result in a less acceptable translation. Meanwhile, literal translation could impact the structural and textual organization of the text and its overall rhetorical purpose.[57]

To measure the degree of translation clarity, a translator can use a comprehension test to reveal the understanding of some respondents to the translated text. This test aims to determine whether a translated text can be understood by a native TL speaker who does not have SL knowledge. A translation comprehension test should be designed to explore whether a translated text communicates a message to be conveyed to the target audience. [58] In other words, the comprehension test is intended to determine how far the target readers can retrieve the translation content and answer some questions related to the text. The results of this comprehension test can be used to scan and repair the translated text until it has an acceptable degree of clarity.

The improvement of translation text is done by selecting and applying more precise translation techniques. Often, for example, the presence of less clear pronouns in TL causes the translated text to be less accurate. The clarity of the pronouns can be overcome by applying the transposition technique by shifting the SL pronouns to the linguistic elements, which are their references in the TL. The transposition technique is applicable, for instance, in the translation of the verse *ikhsa'ū fīhā* (Al-Mu'minun, 23: 108). The transposition technique

[55] Noureldin Mohamed Abdelaal, "Translating Connotative Meaning in the Translation of the Holy Quran: Problems and Solutions", *AWEJ for Translation & Literary Studies*, vol. 2, no. 1 (2018), p. 76.

[56] Nasimah Abdullah, "Akhṭā' Tarjamah al-Dālālat al-Qur'āniyyah ilā Lughah Malāyuwiyyah: 'Arḍ wa Taḥlīl", *Global Journal Al Thaqafah (GJAT)*, vol. 7, no. 1 (2017), p. 117.

[57] Waleed Othman and Dima Al Qutob, "Taxis and Logico-semantic Relations in English-Arabic Translation", *inTRAlinea*, vol. 24 (2022), p. 12.

[58] Larson, *Meaning-Based*, p. 537.

is able to make the translation of the imperative verse clearer.[59] Thalib translated this verse into *Tinggallah kalian dengan rasa hina di neraka* (Stay you with the humiliation in hell).[60] Thalib used the technique of transposition when he translated the phrase *fīhā* into *di neraka* (in hell). Literally, *fīhā* means *in it*. The presence of the phrase *di neraka* (in hell) is seen to clarify the translation of this verse. As a comparison, the realization of the translation is different from the translation by MORA that handles the phrase *fīhā* by applying the literal technique.[61] As a result, the fragment of this verse is translated into *Tinggallah dengan hina di dalamnya* (stay with the humiliation in it). The existence of the phrase *di dalamnya* (in it) is considered to cause the translation to be less clear because the anaphoric pronoun *nya* (it) does not refer to an obvious linguistic element in the translation of this verse.[62]

3. Naturalness of Translation

Fulfilling aspects of accuracy and clarity alone has not made a translation text to be in full, complete acceptance degree. Acceptability of translation becomes complete when the text also has an acceptable degree of naturalness. Naturalness ensures that the translation text is so natural and in harmony with the language and cultural norms applicable in TL that the target reader will not get rigid, ambiguous, and clumsy translated text. The suitability of using grammatical structures, collocations, punctuations, dictions, meaning nuances, stylistics, metaphors, and idioms can ensure that the translation text is acceptable. In conjunction with this, the translation effect on target readers needs attention. Translation text must present the impact to the target readers in proportion to the effect that the source text brings to its readers.[63]

Presenting naturalness necessitates a shift in translation text, which can be in the form of shifts in structure, level, and syntactic categories in the translation text as logical consequences of SL and TL gaps.[64] In translation, it may occur, for example, shifting the structure of

[59] Mohamad Zaka Al Farisi, "Readability Analysis of the Imperative Verses Translation of the Holy Quran", in *Literacy, Culture, and Technology in Language Pedagogy and Use*, eds Ade Gafar Abdullah et al. (SCITEPRESS – Science and Technology Publications, Lda, 2018), p. 574.

[60] Thalib, *Al-Qur'anul Karim*, p. 278.

[61] The Indonesian Ministry of Religious Affairs, *Al-Quran*, p. 539.

[62] See Al Farisi, "Ketedasan", p. 172.

[63] Larson, *Meaning-Based*, p. 103.

[64] John C. Catford, *A Linguistic Theory of Translation* (Oxford: Oxford University

a modified-modifier-patterned phrase to a modifier-modified-patterned phrase, shifting the level of a phrase into a clause or clause into a phrase, and shifting syntactic categories from noun to verb or vice versa.

To bring the acceptable naturalness of translation, translators should harmonize the translated text with the language and cultural codes prevailing within the TL so that the message in the translated text is fair and natural. Naturalness can be disturbed when a translated text, for example, undergoes many negative interferences from its source text structure. The negative interference of SL structure to TL can cause the translation text to lose its natural nuance, making the target readers uncomfortable reading. A linguistic element of the SL often needs to be absorbed in TL to produce a natural text translation. For example, in the translation of MORA,[65] the verse *wa asirrū qaulakum au ijharū bih* (Al-Mulk, 67:13) is translated to *dan rahasikanlah perkataanmu atau nyatakanlah* (and conceal your word or declare). By applying the literal technique, the translation of MORA tries to be faithful to the SL, including presenting the word *dan* (literally: and) at the beginning of the sentence as the realization of translating *wāw al-isti'nāf* (a marker of the beginning of the sentence) contained in the verse.[66] Unfortunately, the existence of the word *dan* at the beginning of this sentence is not natural because the Indonesian language does not know the word *dan* (and) as a marker of the beginning of the sentence as the realization of the translation of *wāw al-isti'nāf*. This situation is in contrast to the Arabic language, which functioned *wāw al-isti'nāf* as a marker of the beginning of a sentence. The faithful translation to the SL by MORA is likely to be based on the belief that the miracles of the Quran are concerned not only with aspects of meaning (*ma'nā*) and *gharaḍ* (intent) but also with the aspect of *mabnā* (form). The majority of scholars argue that the Quran is the verbatim word of God.[67] Therefore, for some translators, translating the *wāw al-isti'nāf* contained in a Quranic verse becomes an option for the aspect of *mabnā* to be present in the TL.

The implementation of the amplification technique may affect the naturalness of translation text. For example, verse *waṣbir 'alā mā aṣābak* (Lukman, 31:17) is translated by Thalib into *Bersabarlah kamu menghadapi segala cobaan yang menimpa dirimu* (Be patient you with all the trials that

Press, 1965), p. 153.

[65] The Indonesian Ministry of Religious Affairs, *Al-Quran*, p. 956.

[66] Molina and Albir, "Translation", p. 510.

[67] Elimam, "Translating", p. 58.

befall yourself).[68] The problem is that translating the imperative verb *iṣbir* into *bersabarlah kamu* (be patient you) is considered less natural because the formal form of active imperative in Indonesian usually does not present a person pronoun.[69] The existence of the pronoun *kamu* (you) in the clause *bersabarlah kamu* is the realization of the application of the inappropriate amplification technique.[70] Moreover, in this translation, the pronoun *mu* (you) already appears in the phrase *dirimu* (yourself). Thus, the imperative verb *iṣbir* should be translated by applying a couplet procedure that combines borrowing and reduction techniques,[71] as MORA do, so that this verse should be translated to *Bersabarlah terhadap apa yang menimpamu* (Be patient with what has happened to you).

4. Relevance of Translation

Broadly speaking, the study of linguistic communication can be divided into two approaches: code and inference model.[72] Code model communication takes place through the process of encoding, transmission, and decoding messages. In this case, the speaker encoded the message to convey to the speech partner using specific symbols. The speech partner then decodes these symbols using the identical code copy. The code-model communication theory assumes verbal communication as a series of codes connecting thoughts and sounds. This theory assumes that meaning is transmitted through a channel from the speaker to the speech partner. The forms of communication among animals mostly use the code model.[73] For example, bees use specific movements to indicate the direction and distance where the flower extract is located. Humans also commit particular acts of communication by encoding meaning into linguistic forms of certain sounds or symbols by means of certain lexicons and grammars. These linguistic forms are transmitted to the listener through spoken or written speech channels. The listener understands the meaning by decoding the

[68] Thalib, *Al-Qur'anul Karim*, p. 329.

[69] R. Kunjana Rahardi, *Pragmatik Kesantunan Imperatif Bahasa Indonesia* (Jakarta: Erlangga, 2019), p. 88; J.W.M. Verhaar, *Asas-Asas Linguistik Umum* (Yogyakarta: Gadjah Mada University Press, 2018), p. 258.

[70] Molina and Albir, "Translation", p. 510.

[71] Newmark, *A Textbook*, p. 91; Molina and Albir, "Translation", p. 510.

[72] Thomas C. Scott-Philips, "The Evolution of Relevance", *Cognitive Science*, vol. 34 (2010), p. 584.

[73] Yan Huang, *Pragmatics* (New York: Oxford University Press Inc., 2015), p. 185.

linguistic forms using specific lexicons and grammar.

In translation, code-model communication leads to SMR (Source-Meaning-Receptor) translation theory. It means that translation is seen as a meaning mediation process involving two-language relations, i.e. SL and TL. When the encoding process takes place, the meaning specifies the text, whereas when the decoding process takes place, the text determines the meaning. As a result, the process of translation involves (1) decoding the meaning of the SL text and (2) encoding that meaning into the TL text. The presence of the dynamic equivalence concept is developed based on code-model communication theory. In this case, translation as a dual act of communication is seen as the process of encoding-decoding, which usually occurs in utterance.[74]

The exposure of the code model communication-based theory of translation is considered inadequate since the comprehension of a speech is more than an act of decoding linguistic signals. There is often a gap between the semantic representation of a sentence with the intent that the speaker is actually speaking to the speech partner. The process of decoding alone can not have any contextual impact on translation readers. Translation readers should still link the meaning generated through the decoding process to the relevant context through the inference process. The relevant context is the circumstances around, in the broadest sense, which allows participants to interact in the communication process, which makes linguistic expressions in their interactions understandable.[75]

The code model communication-based translation theory was then challenged by the theory of translation based on inference-model communication theory, especially the theory of relevance,[76] first echoed by Sperber and Wilson in 1986, with some implications for translation.[77] In this case, translation is seen as the expression and recognition of one's intention. It is Ernst-August Gutt who first developed the translation within the framework of relevance theory, using a cognitive

[74] Eugene Nida and Charles R. Taber, *The Theory and Practice of Translation* (Leiden: E.J. Brill, 2004), p. 33.

[75] Jacob Mey, *Pragmatics: An Introduction* (Cambridge: Blackwell Publisher, 2008), p. 38.

[76] G.J. Kerr, "Dynamic Equivalence and Its Daughters: Placing Bible Translation Theories in Their Historical Context", *Journal of Translation*, vol. 7, no. 1 (2011), p. 1.

[77] Mohammad Reza Esfandiari and Mohammad Jamshid, "Relevance, Processing Effort, and Contextual Effect in Farsi Translation of Joyce's A Portrait of the Artist as a Young Man", *Studies in Literature and Language*, vol. 3, no. 3 (2011), p. 86.

approach in translation because, in the communication act, there is a relationship of mutual influence between the psychological context of a person in the form of knowledge, values, and beliefs with the processing efforts necessary to produce a certain contextual impact.[78] Additionally, Diaz-Perez mentions that the theory of relevance can be applied not only in translation as a cognitive product but also in translation as a decision-making process.[79]

The inference model communication-based theory of translation is clearly different from the code model communication-based translation theory. Inference model communication is based on the original idea of Grice's theory of meaning. In communication, the essence of meaning is intended by the speaker to be understood by the speech partner. Grice argued that meaning is a matter of the speaker's intention. Communication comes in the form of expressions of intention by speakers and understanding of intention by the speech partner. In practice, speakers present their intention in the dimension of a sign to convey a particular meaning. The speech partner then addresses this meaning based on the context of the speech and the signs that exist. Therefore, the existence of context is essential in a speech. The context influences the interpretation of a speech. Lack of contextual information can lead to communication failure or misinterpretation.[80]

As a dual act of communication, the translation process can also be reviewed in the framework of relevance theory. Translation is seen as a form of natural communication by the translator to convey the intent desired by the source text writer to the target reader through translation. Gutt states the idea of interpreting the language as an attempt to apply the theory of relevance in translation.[81] Translation should be regarded as a form of interpretation of the use of language since the translator produces a text within TL to communicate the same assumptions as to what the source text writer intended to the target reader. For the translation to be understood by the target readers well, the translator should present a text that can contribute relevant to the topic and context

[78] Ernst-August Gutt, *Translation and Relevance: Cognition and Context* (Manchester: St. Jerome, 2014), p. 99.

[79] Francisco Javier Diaz-Perez, "Relevance Theory and Translation: Translating Puns in Spanish Film Titles into English," *Journal of Pragmatics*, vol. 70 (2014), p. 108.

[80] Juma'a Qadir Hussein and Imran Ho Abdullah, "The Role of Cognitive Context in Interpretation of Riddles: A Relevance Theory Perspective," *Pertanika Social Science & Humanities*, vol. 24 (2016), p. 11.

[81] Gutt, *Translation*, p. 99.

of the speech. Irrelevant contributions can complicate the processing efforts, thereby negatively affecting the target readers' understanding when they are reading the translation text. To present relevant contributions, translators must follow the principles of optimal relevance by explicitly stating the implicit speech purposes in TL.[82]

In a communication act involving speakers and speech partners, the intention and the purpose of communication can be understood through inference. In this case, the speaker's task is to present the verbal and nonverbal stimulus so partners can infer the assumptions deliberately conveyed to him. When communication takes place, both in the form of spoken and written speech, the speech partner constructs a number of assumptions related to the intended speech desired by the speaker. Interpreting a speech is not as simple as identifying assumptions expressed explicitly but also related to the consequences of adding assumptions into a set of assumptions that have been processed. A speaker and his/her partner try to work together so that the meaning of a speech can be well understood during the communication process. The process of communication must take place in the cooperative principle corridor that presents the four maxims of quality, quantity, relation, and manner.[83] These basic principles of Grice's theory were adopted, modified, and developed intelligently by Sperber and Wilson,[84] who simplified the four maxims into a single principle of relevance. By this principle, the speaker strives to act as positively as possible in speech with the partner of speech. The theory of relevance includes one of the relatively important theories in post-Grice pragmatics. The theory of relevance provides the most influential alternative to the pragmatic theory that Grice has developed.

The relevance theory asserts that the continuity of communication is ensured by the principle that the speaker conveys assumptions to the speech partner in a relevant way. The cognitive context contained in relevance theory is more effective and efficient than the co-text or context of a situation in presenting a proper interpretation of the speech act of puzzles.[85] The principle of relevance makes the stimuli

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[82] Chuanmao Tian, "Toward an RT-Based Functionalist Approach to Subtitling: A Case Study", *International Journal of English and Literature*, vol. 4, no. 2 (2013), p. 35.

[83] H. Paul Grice, "Logic and Conversational", in *Syntax and Semantics 3: Speech Acts*, eds by P. Cole and J. Morgan (New York: Academic Press, 1975), p. 45.

[84] Sperber and Wilson, *Relevance*, p. 50.

[85] Hussein and Abdullah, "The Role", p. 11.

presented in a speech not require a complicated processing effort from the speech partners. In other words, the principles of optimal relevance in the communication process ensure the survival of any ostensive communication in which the speaker informs the speech partners of an assumption that the ongoing communication act contains optimal relevance.[86] This theory has assumptions based on a common view of human cognition.[87] The central idea of this theory suggests that the human cognition system works in such a way as to maximize relevance in the communication that takes place between the speaker and the speech partner. The principles of relevance in communication are responsible for understanding the meaning of speech, both explicit and implicit. The latter refers to the information intended by the speaker but is not clearly stated in the utterance, called implicature. Revealing implicatures requires a pragmatic interpretation act called inference.

The relevance is a function of two factors, namely (1) the contextual effect and (2) the processing effort.[88] The first is the result of an interaction between the new stimulus and the set of assumptions contained in the human cognitive system. The latter is a cognitive system deployment to produce satisfactory interpretations associated with the new information entered. The degree of relevance of a speech is a balanced intersection between contextual impact and processing efforts. The act of communication is considered relevant when it produces a contextual impact for the speech partner. There are four matters relating to contextual impacts, namely (1) adding new information as a result of processing a speech, (2) strengthening of old information, (3) attenuation of old information, and (4) cancellation of old information. The old information is an assumption derived from encyclopedic entries of the speech partner, whereas new information is an assumption resulting from perceptions or decoding processes performed by the speech partner. This process is an interpretation of a sign that then generates a particular message, intertwined, so that in turn the new information also turns into old information after speech partner processes it through inference.[89]

Inference is an act of interpretation of a series of premises, which then yields certain conclusions. Thus, the contextual effect is

[86] Sperber and Wilson, *Relevance*, p. 48.

[87] *Ibid*., p. vii.

[88] Huang, *Pragmatics*, p. 183.

[89] Sperber and Wilson, *Relevance*, p. 73.

actually obtained through inference consisting of decoding and interpretation. Some linguistic and psycholinguistic theories attempt to describe the interaction between the semantic content of the speaker and the information given to the speech partner about how to interpret messages from speakers.[90] One of the hallmarks of the theory of relevance is that it provides a framework for making predictions about how to incorporate the linguistic and paralinguistic variations implicit in the conversation. Such excellence is not shared by other pragmatic theories.

The notion of relevance is essential for broader cognitive domains since the universal goal of human cognition is the desire to obtain relevant information.[91] In this case, human cognition will always seek relevant information in every speech act. The principle of relevance guarantees the continuity of the communication network of speakers and speech partners. There are three stages of the interpretation of an utterance, which includes the stages of finding (1) the semantic meaning, (2) the implicature, and (3) the explicature. The semantic meaning is the literal meaning of an expression, which is an abstraction of an utterance. Semantic meaning is generated through the decoding process. The mere decoding process does not provide any contextual effect to the speech partner in a speech. Therefore, the speech partner is obliged to relate the semantic meaning resulting from the decoding process to the appropriate context through the inference process.

The equivalence of translation text with its source text at the level of form and meaning alone is not considered sufficient to present an acceptable translation. As a cognitive product, the translation text must also present the equivalence of intent. The question of what is meant by the source text writer would be very important in the process of translation. Mohammad, Alawi, and Fakhouri use the terms macro-intent and micro-intent to oversimplify this equivalence of intent. Macro-intent of a text is related to the general function of communication, while micro-intent is related to specific purpose of a text.[92] As a dual-act of interlingual communication involving SL and TL,

[90] Raymond W. Gibbs Jr. and Gregory A. Bryant, "Striving for Optimal Relevance When Answering Questions", *Cognition*, vol. 106 (2008), p. 348.

[91] Louis Cummings, *Pragmatics: A Multidisciplinary Perspective* (New Jersey: Lawrence Erlbaum Associates Publisher, 2013), p. 116.

[92] Abdel Karim Mohammad, Nabil Alawi, and Maram Fakhouri, "Translating Contracts between English and Arabic: Toward a More Pragmatic Outcome", *Jordan Journal of Modern Language and Literature*, vol. 2, no. 1 (2010), p. 7.

translation is also inseparable from efforts to present the intent of a speech. In this regard, translators must have several competencies, not only bilingual, cultural, and transfer competencies but also declarative and procedural translation competencies.[93] The task of a translator is to present the intent of SL text in the TL text so that the target reader can understand it. In other words, the translator must understand the meaning of a speech set forth in the source text as he/she understands it to the target reader via translation text. The process of understanding and communicating the meaning of speech is directed not only by the decoding-encoding process but also by the inference process.

The key issue in the code model communication-based theory of translation is the difficulty of bringing lexical and grammatical equivalence within translation text. In addition, lexical and grammatical equivalences are often seen as inadequate to present acceptable translations. The existence of speech context becomes very important in translation because it is very helpful in understanding the meaning, especially utterance meaning. In the Quran, some verses are revealed in no particular context, and some verses are revealed regarding specific contexts or are grounded by *asbāb al-nuzūl* (the causes of the revelation of verses). Thus, if any, the translation of the Quran must consider *asbāb al-nuzūl* because understanding the historical context of a Quranic verse revelation may help the translator know and understand the meaning of the verses. Knowing and understanding *asbāb al-nuzūl* is a necessity for anyone who wants to understand the Quran.[94] So, translators need to pay attention to aspects of speech, i.e. settings, participants, ends, act of sequences, keys, instrumentalities, norms, and genres, as understanding them can help the translators present the closest equivalent to the SL.[95]

In the use of language, the intent of a speech does not always depend on the construction of a sentence. An utterance often presents a pragmatic meaning different from its formal form, depending on the co-text and the context. The term co-text commonly refers to interlinguistic elements, while the term context refers to extralinguistic factors. The translation readers can understand the pragmatic meaning of a

[93] Fahmi Gunawan, et al., "Revisiting Interpretive Translation Method: A Case Study of Muhammad Thalib's Quranic Translation", *Jordan Journal of Modern Languages and Literatures*, vol. 14, no. 1 (2022), p. 111.

[94] Abu Ishaq al-Shathibi, *al-Muwāfaqāt* (Beirut: Dār al-Ma'rifah, 2021), vol. III, p. 348.

[95] John J. Gumperz and Dell Hymes, *Directions in Sociolinguistics* (New York: Holt Rinehart and Winston Inc, 1991), p. 65.

speech through the presence of co-text and context contained in the translations of Quranic verses. The realization of co-text and context in the translations of Quranic verses may be in the forms of certain words, messages, indications, and plots that make processing effort to understand the pragmatic meaning of the Quranic verses simple.[96]

The intent of an imperative speech in the Quran, for example, may be shifted from its formal form when there are certain indications, either in certain co-text or context. Al-Hashimi calls this shift as *khūrūj ṣiyāgh al-amr 'an ma'nāhā al-aṣliy* (a shift of the imperative form from its original meaning).[97] The imperative speech set forth in verse *fa minan-nās man yaqūlu rabbanā ātinā fīd-dunyā…* (Al-Baqarah, 2: 200) has pragmatic meaning *al-du'ā'* (praying).[98] In the translation by MORA, the verse is translated into *Dan di antara manusia ada yang berdoa, 'Ya Tuhan kami, berilah kami di dunia…'* (And among the people is he who pray, 'Our Lord, grant us in the world…').[99] The verb *yaqūlu* in this verse appears to be translated into *berdoa* (to prayer)[100] instead of its literal meaning "to say". The translation of the verb *yaqūlu* into *berdoa* is the realization of the modulation technique.[101] The use of diction *berdoa* in the translation of the verse makes the processing effort to understand the pragmatic meaning of prayer to be uncoordinated. The change of viewpoint from to say (*yaqūlu*) into *berdoa* (to prayer) in TL is inseparable from considering the speaker's power continuum[102] and the speech partner. It is impossible for men who are obedient to give a command to God, who possesses a supreme power continuum much higher than men's. Therefore, based on the existing context, the verse's imperative verb *āti* (to give) is not a command but a prayer. The presence of the pragmatic meaning of prayer in the translation of the verse is also reinforced by the particle *-lah* as it appears in the word *berilah* (give).[103] Inserting the particle *-lah* on the word *berilah* gives the function to soften the speech.

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[96] Ahmad Al-Hasyimi, *Jawāhir al-Balāghah fī al-Ma'ānī wa al-Bayān wa al-Badī'* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2001), p. 31.

[97] Ahmad Al-Hashimi, *Jawāhir al-Balāghah fī al-Ma'ānī wa al-Bayān wa al-Badī'* (Beirut: Dār al-Qalam li al-Ṭibā'ah wa al-Nashr wa al-Tauzī', 2020), p. 49.

[98] *Ibid.*, p. 49.

[99] The Indonesian Ministry of Religious Affairs, *Al-Quran*, p. 50.

[100] *See also* Thalib, *Al-Qur'anul Karim*, p. 24.

[101] Molina and Albir, "Translation", p. 501.

[102] Cummings, *Pragmatics*, p. 100.

[103] The Indonesian Ministry of Religious Affairs, *Al-Quran*, p. 50; Thalib, *Al-Qur'anul Karim*, p. 24.

The refinement of this utterance will be more robust when it is added to the politeness marker *mohon* (please),[104] so that the realization of this verse's translation might be *Dan di antara manusia ada yang berdoa, 'Tuhan kami, mohon berilah kami di dunia…'* (And among the people is he who pray, 'Our Lord, please grant us in the world…'). The addition of the word *mohon* and the particle *-lah* in the translation presents a strong contextual effect, so the readers do not require a complex processing effort to understand the pragmatic meaning of *doa* (prayer) that the verse implies.

The imperative speech set forth in the verse *Tamatta'*ū fa inna maṣīrakum ilā*n-nār* (Ibrāhīm, 14:30) has a pragmatic meaning of threatening (*al-tahdīd*),[105] forsaking(*al-khaẓalān*), or leaving (*al-takhliyah*).[106] The pragmatic meaning of *al-tahdīd* can be understood from the plot of speech shown in the verse where the protasis clause (*tamatta'*ū) seems to contain an order, but the apodosis clause (*fa inna maṣīrakum ilā al-nār*) contains a threat.[107] The existence of speech flow can present a contextual impact so that the readers do not require a complex processing effort to capture the pragmatic meaning of *al-tahdīd* that the verse intends. The realization of the meaning of *al-tahdīd* in the verse comes in the form of an outward speech, which seems to be telling to have fun, but the real intention is to forbid it. Thalib translated the verse (Chapter 14:30) into *Bersenang-senanglah kalian untuk sementara waktu. Tempat kembali kalian kelak adalah neraka* (Have fun you for a while. Your next place will be hell).[108] The presence of additional linguistic elements *untuk sementara waktu* (for a while) occurs because of the application of the linguistic amplification technique.[109] The existence of these additional linguistic elements can make the degree of relevance of the verse translation relatively more acceptable,[110] compared to the translation by MORA, which translated the verse to *Bersenang-senanglah kamu, karena sesungguhnya tempat kembalimu ke neraka* (Have fun you, for indeed your place of return is hell).[111]

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[104] Rahardi, *Pragmatik*, p. 99.

[105] Wahbah Al-Zuhaili, *Al-Tafsīr al-Munīr fī al-'Aqīdah wa al-Shar'īah wa al-Manhāj*, (Damaskus: Dār al-Fikr, 2020), vol. VII, p. 269.

[106] Mahmud bin 'Umar Al-Zamakhshari, *Tafsīr al-Kashshāf 'an Ḥaqāiq al-Tanzīl wa 'Uyūn al-Aqāwīl fī Wujūh al-Ta'wīl* (Beirut: Dār al-Marefah, 2021), p. 552.

[107] Al-Hashimi, *Jawāhir*, p. 31.

[108] Thalib, *Al-Qur'anul Karim*, p. 201.

[109] Al Farisi, "The Impact, p. 683.

[110] *Ibid.*, p. 683.

[111] The Indonesian Ministry of Religious Affairs, *Al-Quran*, p. 384.

C. Concluding Remarks

Measuring the acceptability of the Quran translation means a thorough evaluation to reveal the equivalence relationship between the translated text and the source text. The equivalence often requires shifts in the translation process. The realization of the shift can be in the form of shifts in structure, level, and syntactic categories in the translated text as logical consequences of the SL and TL gaps at the lingual and cultural levels. At the lingual level, SL and TL often differ in aspects of phonetics-phonology, word structure, sentence structure, semantics, and pragmatics, especially if they come from different language families, for example, Arabic (Semitic language family) and Indonesian (Austronesian language family). Arabic recognizes two sentence patterns, i.e., verbal and nominal sentences, while Indonesian only recognizes nominal sentences. Translating Arabic verbal sentences into Indonesian verbal sentences will result in an unnatural translation.

In practice, presenting the equivalence of the Quran translation with the source text should pay attention to the selection of translation procedures and techniques applied to the micro levels, either words, phrases, clauses, or sentences. Sometimes, a translation unit can be handled only by a single procedure, but others must involve couplet, triplet, or quartet procedures. This equivalence relationship relates not only to the aspect of *mabnā* (form) but also to the aspect of *ma'nā* (meaning). In translation, the realization of these two aspects manifests itself in fulfilling the terms of accuracy, clarity, and naturalness of translation.

Cultural expressions often need to be translated into TL using explicitation strategy, for example, when dealing with *kināyah* stylistics in the Quran, which often becomes an obstacle in translation.[112] *Kināyah*, as it is known, is an indirect and non-literal speech act that simultaneously presents denotative and connotative meanings [113] that can be handled with an explicitation strategy. This strategy enables the expressions to be presented clearly in TL and can produce transparent and fluent translated texts because they have high readability. Explicitation can be done

[112] Mohamad Zaka Al Farisi, "Readability of Imperative Verses Translation in *al-Qur'anul Karim Tarjamah Tafsiriyah*", *Bahasa dan Seni: Jurnal Bahasa, Sastra, Seni, dan Pengajarannya*, vol. 49, no. 1 (2021), p. 54.

[113] Mohamad Zaka Al Farisi, "The Impact of Using Foreignization and Domestication on the Translation Accuracy of the Quranic Metaphor (*Kinayah*) Verses", *Scientific Journal of King Faisal University*, vol. 21, no. 1 (2020), p. 321.

through additional information. In practice, the explicitation strategy can be done by applying amplification, transposition, modulation, or other techniques. In this regard, there are two main issues that the translator must pay attention to, i.e., matter and manner. The former is a message contained in the SL text, which must be fully presented in the TL text, whereas the latter is the techniques and procedures chosen by the translator in dealing with micro units of translation.

Compared to the aspects of accuracy and naturalness of translation, clarity is the main problem that is often found in the translated text. Measuring the degree of clarity of the translated text, among other things, can be done by using the cloze test. The results of the cloze test will show that the translated text is at one of the three levels, i.e., independent, instructional, or frustrating. At an independent level, the translated text can be understood by the target readers without the assistance of others; the instructional level shows that the translated text can be understood with the assistance of others; and the frustrating level means the translated text cannot be understood. Therefore, presenting the translation clarity should consider the purpose of the translation and the characteristics of the target reader segment. These considerations can be obtained through discussions involving translators, source text writers (if any), publishers, et cetera, to agree on how the SL text messages could be presented so clearly in the TL text that the target readers could understand it easily.

The fulfilment of accuracy, clarity, and naturalness alone is insufficient to bring the acceptability of the Quran translation as a whole. The acceptability also necessitates the conveyance of a speech's *gharaḍ* (intent), whose realization is manifested in the fulfilment of the relevance aspects of the translation. The relevance of the translation is related to the principle of translation as a dual act of interlingual communication involving SL and TL. The translation process is a form of human cognitive interpretation of language usage. In this regard, the translator's interpretation of assumptions present in the Quranic verses will in turn be communicated to the target readers. The translation text as a cognitive product can be interpreted within the framework of relevance theory. As a result, the readers of the Quranic translation will sort and select information that is considered relevant to the intended meaning of the Quranic verses in the context of specific communication. The Quran translation is said to have an acceptable degree of relevance in a particular context if it has a contextual impact on its readers.

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