

The Impact of Using Foreignization and Domestication on the Translation Accuracy of the Quranic Metaphor (*Kinayah*) Verses

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ABSTRACT

It is known that speech act of *kinayah* often becomes a complicated problem in the translation process. The problem emerges during the translation process because of the existence of primary meaning and secondary meaning contained in *kinayah* speech. In this case, the translator must employ so appropriate procedures and techniques of translation that the translation of *kinayah* becomes accurate. This descriptive research with the design of embedded case study is oriented on translation as a cognitive product of the translators. This research aims at revealing the impact of translation ideology on the accuracy of the translations of *kinayah* verses in *Al-Quran dan Terjemahnya* and *Al-Quranul Karim Tarjamah Tafsiriyah*. The latter was made by Thalib as a reaction to the deficiencies of *Al-Quran dan Terjemahnya* in the accuracy and clarity aspects. The result shows that in general, both of the translations have domestication tendency because they used many target-language-oriented translation techniques. The domestication tendency presents the accuracy and transparency of *kinayah* verses in the translations. The application of translation techniques in both of the translations is not only done by using single procedure but also done by using couplet, triplet, and quartet procedures. The couplet procedure that combines literal and amplification techniques presents the good quality translation of the *kinayah* verses. The application of literal technique presents the primary meaning of the *kinayah* verses accurately, while the application of amplification technique presents the secondary meaning of them transparently.

Key Words: Foreignization, Domestication, Metaphor, , Transposition.

INTRODUCTION

Recently, the translation of religious texts in the world, especially in Indonesia, has been increasingly widespread. *Al-Quran dan Terjemahnya*, which was first made by the Ministry of Religious Affairs of the Republic of Indonesia in 1965, is considered widely published translations of the Quran in Indonesia. Some studies reveal that *Al-Quran dan Terjemahnya* tends to be text-centered in translating the Quran's verses. This tendency receives criticism from many scholars such as Thalib (2016a) who argues that the Quran should not be translated literally because it could potentially bring some meaning distortions in the translation. Consequently, the meaning distortions might cause Muslims' misunderstanding of the verses. Furthermore, he asserts that in *Al-Quran dan Terjemahnya*, there are more than 3,000 translation errors especially caused

by the use of literal translation.

Al Farisi (2010) attests that 60.0% of the translation of *iltifat* verses in *Al-Quran dan Terjemahnya* uses literal techniques. According to Chironova (2014), the literal translation, as a strategy, should not be viewed negatively. In the view of Al Farisi (2015), the literal tendency in *Al-Quran dan Terjemahnya* is inseparable from the ideology of foreignization. It especially appears in translating the *iltifat* verses, which results in the text-centered translation tendencies of the verses. Nevertheless, this finding contrasts with the study of Al-Badani *et al.* (2016) which states that *The Meaning of The Holy Quran* uses explication and expansion strategies for translating the *iltifat* verses. Accordingly, this strategy is used to bridge the differences between English and Arabic grammars. Elhadary (2013) reports that translation of the Quran's verses

might be influenced by misunderstanding and mistranslation of the translator. Such a mistranslation might be, among other things, in the form of reduction, addition, subtraction, and alteration in handling the translation units. The mistranslation may cause semantic distortion and even pragmatic loss in the TL.

Literal tendency also occurs in the translations of Buddhism's sacred texts. According to Yu (2006), the principle of literal translation has met expectations of the readers of religious texts translations in the mainland China. In connection with the translation of euphemism, Al-Shawi (2013) suggests that translators need to have cultural knowledge of source language (SL) and target language (TL) to translate indirect speech such as metaphor, metonymy, etc. accurately. Al Farisi (2013) examined the relevance aspect of the translation of *kinayah* verses containing taboo expression about sexual intercourse in *Al-Quran dan Terjemahnya*. The result shows that 93.3% of the readers do not need hard processing effort to understand the intended meaning of the translation of the verses. *Kinayah* is considered as an important Arab rhetoric (see Behnamfar *et al.*; Sherwani, 2016; Shoaie and Lalehzari, 2016). This explanation indicates that *kinayah* is the highest among the four figures of speech –followed by simile, metonymy, and figurative language– in theosophical verses of *Bustan* written by Saadi Shirazi.

In the field of medicine, Silalahi (2009) identifies the SL-oriented translation techniques application covers 89.4% of the translation of the book *Medical-Surgical Nursing*. A different case occurs in Samadi *et al.* (2011) that the legal language translator prefers paraphrasing strategies to overcome the differences between SL and TL. Accordingly, paraphrasing is done to present the clarity of meaning of the legal terms in TL. Kurniawati (2006) demonstrates the tendency of domestication for more than 80.0%, which results in the readability of cultural

expressions in the translation of the book *The Choice: Islam and Christianity*. Moreover, a research on translation evaluation conducted by Sudarno (2008) focuses on translation of the terms of techniques and cultures in the field of engineering. The research states that 75.0% of the translation of technical and cultural terms can be considered as accurate. Al Farisi (2018) reports that *Al-Quranul Karim Tarjamah Tafsiriyah* has a strong domestication tendency, which covers 61.0% in translating the Quranic imperative verses.

So, some of the previously mentioned studies, especially in relation to the translations of the Quran, show the literal tendency of *Al-Quran dan Terjemahnya*, (2016) which is marked by many SL-oriented translations. The tendency might be caused by consideration of the sensitivity of the Quran as a divine text. Apart from this tendency, there are limited number of researches on the translation of the Quran, especially in Indonesian language, which prove the impact of the tendency of translation ideology on the translation accuracy of Quranic verses with specific stylistics, such as *kinayah* (metonymy) and *iltifat* (reference switching). This study aims to investigate the impact of translation ideology (i.e. foreignization or domestication) on the translation accuracy of *kinayah* in the Quranic verses.

Concepts and theoretical foundation

Translation ideology

A translator, in trying to reproduce the closest equivalence of SL and TL, must make correct decisions during the handling of translation units. Ordinarily, decision making in the translation process depends on translation ideology held by the translator. In relation to this, translation ideology is associated with the perspective of a translator in judging right and wrong, or good and bad translations. According to Venuti (1995), translation ideology consists of foreignization and domestication. The tendency of translation ideology either foreignization or domestication affects

the translator at the macro levels, among other things in determining the type of text to be translated, and at the micro level in determining the translation techniques used in handling translation units at the levels of word, phrase, clause, and sentence. In short, translation techniques are applied to deal with micro-units of a text (Molina and Albir, 2002). Accordingly, the application of translation techniques should be logical, relevant, and contextual to get positive impact on the translation accuracy at the micro-units of a text. In practice, as Newmark (1988) states, a translator should not always apply a single procedure but he can also carry out couplet, triplet, or quartet procedures to present the accuracy of translation.

Translation accuracy

Translation quality assessment has been a fast-growing area in translation studies. Undoubtedly, it is one of the most important areas in translation as well as in translation research. There are some different assessment models designed by experts (e.g. Toury, 1995; House, 1997; Schäffner, 1998; Maier, 1998; Fawcett, 2000; Nababan *et al.*, 2012). Each model, of course, has advantages and disadvantages because of subjectivity of assessing translation process conducted by researchers. In accordance with translation quality assessment, translation accuracy is ordinarily related to equivalence of target text meaning with source text meaning. Moreover, accuracy is a top priority and foremost because translation accuracy is viewed as a basic principle, considering that a text is called a translation if, and only if, the text has equivalence relationship with the source text. Testing translation accuracy, according to Al Farisi (2014), can be carried out by experts who master SL, TL, and related disciplines. Accuracy ensures that the “truth” of a translation, to borrow Newmark’s term, is completely accountable. “Truth”, that is contents contained in a text, occupies a core place in translation (Newmark, 1988). Nevertheless, adjustments, whatever the

form, can be done as long as they do not corrupt the “truth” of a translation. In the end, the “truth” must present in TL without any addition or subtraction of the linguistic elements in the TL, and without strengthening or weakening the elements of meaning in the TL as well.

Metaphor (*kinayah*) speech

The complexity of the Quran translation is associated, among other things, with *kinayah* stylistic that has certain characteristics. *Kinayah* is an indirect form of speech that the Quran uses to express something linked to certain cases. For example, the Quran does not use *جامعتم النساء* (literal: you have sexual intercourse with women) to mention copulation but it uses indirect speech uttered in *kinayah* style i.e. *لامستم النساء*. Literally, the *kinayah* speech *لامستم النساء* has a meaning *to touch women*, but it is intended to refer to sexual intercourse. *Kinayah*, according to Al-Hasyimi (2014), is a speech that aims to bring certain secondary meaning to the interlocutor. However, it might also be understood in the sense of the basic meaning of the speech. The definition implies that *kinayah* speech might be understood in terms of its secondary meaning or basic meaning. Therefore, in translating *kinayah* speech, a good translator should not only be a bilingual but also a bicultural (Al-Zoubi *et al.*, 2006). A similar definition is stated by Al-Atsir (2014) that *kinayah* is a speech that indicates a specific meaning but it might be understood in terms of its original meaning. Both of the meanings are usually inseparable but have similar aspect related to the speech. The similar aspect, as stated by Awang *et al.*, (2016), does not only simplify the understanding of a *kinayah* speech but also makes its meaning to be understood by interlocutor accurately, clearly, and comprehensively. Thus, Rebollar (2015) emphasizes that *kinayah* has been fully considered as an association process between adjacent items within the same cognitive domain or as an involvement of meaning transfer between properties and qualities in an utterance. Understanding a

kinayah speech depends on two cognitive factors: contiguity and salience (see Tao, 2015). *Kinayah* in the Quran is not a useless substitution because it usually presents certain purpose and intention (Sherwani, 2016). That is why *kinayah* is valued with its rhetorical effect, cognitive nature, and pragmatic function (Zheng, 2014).

THE METHODOLOGY AND INSTRUMENT

This research is a descriptive research, which is oriented on translation as a cognitive product. The projection of the research is a comparative-evaluative study with the design of embedded case study research. The data sources and the translation units have been determined before the study. Hence, the conclusion of the research is rooted in research data that can be studied and cannot be generalized to other data. The translation units, to the possible extent, were at the level of words. If a translation unit cannot be done at the word level, then it should be moved on the levels of phrase, clause, or sentence. Translation units were examined to show the application of translation techniques and procedures as well. Hence, the frequency of the application of translation techniques determines the tendency of translation ideology. The research was then focused on the impact of the tendency of translation ideology on the translation accuracy of the Quranic *kinayah* verses.

The research data consisted of words, phrases, clauses, and sentences contained in 15 *kinayah* verses of the Quran and their two translations enshrined in *Al-Quran dan Terjemahnya* (Dewan Penerjemah, 2016) and *Al-Quranul Karim Tarjamah Tafsiriyah* (Thalib, 2016b). The data collection refers to some Arabic stylistic references such as *Jawahirul Balaghah*, *al-Mutsuluts Tsair*, and others. Supported by *Maktabah Syamilah 3.36* program, the study sample was taken purposively based on single criteria that it has *kinayah* speech with certain secondary meaning.

The perceptions of 25 informants on the accuracy of the translations were extracted by the questionnaire used for knowing the degrees of translation accuracy.

The sample

The sample of this research encompasses 25 informants who were purposively chosen from the translation practitioners (15 male and 10 female translators) and produced at least three translations published by several Indonesian publishers. They are specialized in Indonesian-Arabic translation and vice versa, and work as in-house or freelance translators for several publishers in Indonesia.

Data collection

A questionnaire adapted from Nababan *et al.* (2012) was used to collect the perceptions of 25 informants on the accuracy of the translations of the Quranic *kinayah* verses. The format of the questionnaire that contained two sections was dispensed to the informants involved in this research. The first section covers demographic information such as name, age, gender, publisher they work for, etc. The second section of the questionnaire consisted of 15 Quranic *kinayah* verses and their translations enshrined both in *Al-Quran dan Terjemahnya* (Dewan Penerjemah, 2016) and *Al-Quranul Karim Tarjamah Tafsiriyah* (Thalib, 2016b). The informants were requested to provide his/her responses concerning the degree of translation accuracy of both translations ranging from 1-9, i.e. from the least accurate to the most accurate. Besides, they were also asked to write down their argument of the responses given in the questionnaire.

RESULTS AND DISCUSSION THE IMPLEMENTATION OF TRANSLATION TECHNIQUES AND PROCEDURES

In general, literal technique dominates the translation of *kinayah* verses, both in *Al-Quran dan Terjemahnya* and *Al-Quranul Karim Tarjamah Tafsiriyah*. The number of literal technique used in the

translation shows a fidelity to the source text. The literal technique is not only widely used in the translation of the sacred texts of Islam but also in the translation of sacred texts of Buddhist (Yu, 2006). The dominance of the use of this literal technique is understandable considering this technique is a basic technique of translation commonly used in translation process (Newmark, 1988). The literal technique is often unavoidable and is not to be avoided because the application of this technique presents equivalences of the text translation and the source text. This study proves that the translations of *kinayah* verses, both in *Al-Quran dan Terjemahnya* and *Al-Quranul Karim Tarjamah Tafsiriyah*, have the equivalences with the source text due to, among other things, literal technique application.

The number of literal technique in the translation of *kinayah* verses expresses that, according to Newmark (1988), "truth" must be seen as something that is the first and the foremost in translation because "truth" is material "facts" contained in a text, i.e. the presence of primary and secondary meaning in the case of translation of *kinayah* verses. In other words, "truth" is the mandate that must be conveyed in TL to the beneficiary, which is the target readers. Adjustments, either in the form of addition or subtraction, must show the "truth" so that the generated translation can meet the accuracy aspects properly.

In practice, the application of translation techniques is not so simple that translator might apply literal or non-literal technique because it varies from the use of single procedure, which only applies one translation technique, couplet procedure that employs two translation techniques, triplet procedure, which has three translation techniques, and quartet procedure that employs four techniques of translation. This finding is in line with Silalahi (2009) who identifies the application of four procedures in the translation of the book *Medical-Surgical*

Nursing. Alongside applying single procedure as much as 41.7%, *Al-Quran dan Terjemahnya* also implemented couplet procedure for 37.5% of the six variations, five of which used literal technique as the basis. Meanwhile, *Al-Quranul Karim Tarjamah Tafsiriyah* implemented single procedure as much as 63.2%, and only applied couplet procedure as much as 21.1% with the domination of literal technique as the basis. On the one hand, the application of couplet procedure in *Al-Quran dan Terjemahnya* mostly combines literal technique with amplification technique (50.0%) or with transposition technique (22.2%). On the other hand, *Al-Quranul Karim Tarjamah Tafsiriyah* contains many literal techniques combined with amplification technique (37.5%) or with modulation technique (25.0%). Accordingly, amplification technique, either in *Al-Quran dan Terjemahnya* or *Al-Quranul Karim Tarjamah Tafsiriyah*, is used to clarify secondary meaning of the *kinayah* verses so that the translation becomes more explicit and transparent. Transposition technique is applied to change the grammatical category contained in *kinayah* verses. The use of transposition technique shows that *Al-Quran dan Terjemahnya* performed many shifts in translating the *kinayah* verses especially at the level of structure. Furthermore, modulation technique is employed to alter cognitive categories contained in the *kinayah* verses. The use of this modulation technique shows that the translation of *kinayah* verses in *Al-Quranul Karim Tarjamah Tafsiriyah* is mostly done by changing the focus or point of view concerning the verses (see Molina and Albir, 2002).

The impact of translation ideology on translation accuracy

Generally speaking, translation can be seen as a dual-act interlingual of communication involving SL and TL. A translator acts as a mediator assigned to convey some messages to target

readers using certain TL. As a dual-act of interlingual communication, translation must be intended to bring and convey the closest meanings of SL text into TL text. In relation to this, equivalence in translation refers to the accuracy aspects that determine the good-or-bad translation. The particular belief of a translator concerning the good-or-bad translation cannot be separated from translation ideology underlying the translation process.

In translation, there are two main ideologies of translation, namely foreignization and domestication. On the one hand, foreignization ideology is manifested in the tendency of translation to bring the elements of SL into TL. The good-or-bad translation text depends upon the structures and cultures of SL manifested in TL. On the other hand,

domestication ideology is manifested in the tendency of a translator in adjusting the elements of SL adduced in TL. In relation to domestication, according to Ni (n.d.), the quality of translation is determined by how the translation presents the aspects of structure and culture of TL properly. Translation ideology of a translator directs his/her translation activities, not only at the macro level but also at the micro level. At the macro level, translation ideology determines the selection of source text to be translated into target language. At the micro level, it also influences the choice of translation techniques to be applied in dealing with translation units. Table 1 shows the tendency of translation ideology of *Al-Quran dan Terjemahnya* in handling the *kinayah* verses.

Table 1. Translation ideology of *Al-Quran dan Terjemahnya*

Nr.	Translation techniques	Frequency	Translation ideology
1	SL Orientation		Foreignization
	1.1 Literal	39	
	1.2 Borrowing	2	
Total		41	
Percent (%)		46.1%	
2	TL Orientation		Domestication
	2.1 Amplification	19	
	2.2 Transposition	15	
	2.3 Reduction	6	
	2.4 Modulation	4	
	2.5 Linguistic amplification	3	
2.6 Linguistic compression	1		
Total		48	
Percent (%)		53.9%	

Overall, the frequency of SL-oriented translation techniques used in *Al-Quran dan Terjemahnya* reaches 46.1%, including the application of literal and borrowing techniques. Meanwhile, the frequency of TL-oriented translation techniques is 53.9%, including the application of the techniques of amplification, reduction, transposition,

linguistic amplification, modulation, generalization, and linguistic compression. The frequency of TL-oriented techniques attests that *Al-Quran dan Terjemahnya* tends to domestication ideology in translating the *kinayah* verses. This finding contrasts with Al Farisi (2015) who reveals the tendency of foreignization ideology in translating

the *iltifat* verses compiled in *Al-Quran dan Terjemahnya*. However, the finding does not differ from that of *Al-Quranul Karim Tarjamah Tafsiriyah*. Moreover, the

domestication tendency of *Al-Quranul Karim Tarjamah Tafsiriyah* is more significant than that of *Al-Quran dan Terjemahnya* as shown in Table 2.

Table 2. Translation ideology of *Al-Quranul Karim Tarjamah Tafsiriyah*

Nr.	Translation techniques	Frequency	Translation ideology
1	SL Orientation		Foreignization
	1.1 Literal	18	
	Total	18	
Percent (%)		29.0%	
2	TL Orientation		Domestication
	2.1 Amplification	15	
	2.2 Transposition	8	
	2.3 Reduction	8	
	2.4 Modulation	6	
	2.5 Linguistic amplification	6	
	2.6 Linguistic compression	1	
Total		44	
Percent (%)		71.0%	

Al-Quranul Karim Tarjamah Tafsiriyah mostly applies TL-oriented translation techniques as much as 71.0% mainly amplification, transposition, reduction, modulation, and linguistic amplification. This number is far greater than the number of SL-oriented translation techniques applied in translating the *kinayah* verses, which only reaches 29.0%. Thus, *Al-Quranul Karim Tarjamah Tafsiriyah* has strong domestication tendency in translating the *kinayah* verses. This finding is in line with Al Farisi (2018) who reports that *Al-Quranul Karim Tarjamah Tafsiriyah* also has strong domestication tendency in translating the Quranic imperative verses. For example, the *kinayah* speech *يقبضون أيديهم* (literal: they grasp their hands), which is contained in Chapter at-Taubah verse 67, is translated into *mereka berlaku kikir* (they behave miserly). This translation is a realization of the use of couplet procedure that combines amplification and modulation techniques. By the use of amplification technique, the pronoun *هم* (them), which is contained in

the verb *يقبضون* implicitly, is presented so explicitly that the readers can understand it clearly. Meanwhile, the modulation technique used in translating the phrase *يقبضون أيديهم* causes the alteration of the point of view regarding the phrase. The *kinayah* speech, which is indirect and not literary, becomes direct and literal speech in the translation. Thus, the *kinayah* speech *يقبضون أيديهم*, which literally means *mereka menggenggam tangan-tangan mereka* (they grasp their hands), is translated into *mereka berlaku kikir* (they behave miserly). The meaning of the later contained in *Al-Quranul Karim Tarjamah Tafsiriyah* is the secondary meaning intended by the *kinayah* speech.

The domestication ideology conducts *Al-Quran dan Terjemahnya* and *Al-Quranul Karim Tarjamah Tafsiriyah* to deal with the translations of *kinayah* verses according to their secondary meanings intended by the verses. As a result, the translations of *kinayah* verses in both of the translations do not only fulfill the transparency aspect but, more importantly, also fulfill the

accuracy aspect. In practice, *Al-Quran dan Terjemahnya* adjusts the SL elements in the TL notably by implementing the techniques of amplification, transposition, and reduction. The realization of the use of amplification technique includes explication of the secondary meaning of *kinayah* verses presented in the translation, especially in the form of a footnote or endnote. Conversely, the application of transposition technique covers some levels shifting from the phrases contained in the *kinayah* verses to be the TL clauses. Meanwhile, the use of reduction technique causes the deletion of *kinayah* linguistic elements in the translation, i.e. by omitting the subject in *kinayah* verses that have the shape of imperative form. *Al-Quranul Karim Tarjamah Tafsiriyah* adjusts the elements of SL in the TL by applying these three techniques and added with the techniques of modulation and linguistic amplification. Realization of the application of modulation technique includes changes

in view point against linguistic elements of *kinayah* verses in the TL, whereas the application of linguistic amplification technique covers the presence of some more linguistic elements within the TL that are not contained in the *kinayah* verses.

Translation accuracy presents a translated text to resemble the source text in the aspect of meaning without any addition or subtraction that might bring distortions of the meaning in the TL. Hence, a distortion of meaning in translation can make the meaning of *kinayah* verses incomplete. The incomplete meaning instigates the translation of *kinayah* verses to be unclear and inaccurate, which can also damage or blemish the equivalence relation of a translation text with its source text. In general, the translations of the *kinayah* verses, both in *Al-Quran dan Terjemahnya* and *Al-Quranul Karim Tarjamah Tafsiriyah*, may have a degree of accuracy that is acceptable as shown in Table 3.

Table 3. Comparison of the translation accuracy of the *kinayah* verses

Nr.	Translation	Accuracy (%)	
		<i>Al-Quran dan Terjemahnya</i>	<i>Al-Quranul Karim Tarjamah Tafsiriyah</i>
1	Chapter 5 al-Maidah: 64	78.2	50.2
2	Chapter 5 al-Maidah: 64	70.0	51.6
3	Chapter 9 at-Taubah: 67	76.5	57.2
4	Chapter 17 al-Isra': 24	78.6	81.1
5	Chapter 18 al-Kahf: 42	78.2	58.4
6	Chapter 19 Maryam: 4	82.3	81.5
7	Chapter 25 al-Furqan: 27	81.9	75.3
8	Chapter 32 as-Sajdah: 16	75.3	49.4
9	Chapter 47 Muhammad: 25	81.1	77.4
10	Chapter 48 al-Fath: 22	77.0	75.3
11	Chapter 54 al-Qamar: 12	81.5	79.0
12	Chapter 68 al-Qalam: 42	78.6	57.7
13	Chapter 70 al-Ma'arij: 39	83.5	46.3
14	Chapter 75 al-Qiyamah: 26	81.5	81.1
15	Chapter 102 at-Takatsur: 2	79.8	85.2
Mean		78.9	67.1

To reveal the degree of translation accuracy of the *kinayah* verses contained in *Al-Quran dan Terjemahnya* and *Al-Quranul Karim Tarjamah Tafsiriyah*, this study asked responses from 25 expert respondents. These respondents are Arabic-Indonesian translation practitioners who have produced at least three translations published by several Indonesian publishers. According to the responses of the respondents, the degree of translation accuracy of the *kinayah* verses contained in *Al-Quran dan Terjemahnya* is higher than that of *Al-Quranul Karim Tarjamah Tafsiriyah*. In comparison, the mean of translation accuracy of the *kinayah* verses in *Al-Quran dan Terjemahnya* achieves 78.9%, whereas the version of *Al-Quranul Karim Tarjamah Tafsiriyah* achieves only 67.1%. The high accuracy of the translation of the *kinayah* verses in *Al-Quran dan Terjemahnya* is presented by the application of couplet procedure that combines literal and amplification techniques. The example of the application of couplet procedure can be observed below.

(1) (Chapter 5: 64) وقالت اليهود يد الله مغلولة

In the first place, *Al-Quran dan Terjemahnya* applies literal technique in translating this *kinayah* verse so that it is translated into, *Dan orang-orang Yahudi berkata, "Tangan Allah terbelenggu."* (And the Jews say, "God's hand is fettered."). In the second place, by applying amplification technique, the translation is then elaborated further in a footnote, which explains clearly the intended meaning of this *kinayah* verse. The footnote presents the secondary meaning of this *kinayah* verse and elaborates that the meaning of *Tangan Allah terbelenggu* (God's hand is fettered) in the verse, according to the Jews is that the God is miser. The existence of the footnote makes the meaning of the *kinayah* verse translation becomes more clear and transparent in the TL. In relation to this, Sun and Li (2016) state that the existence of footnote or annotation in translation can

bridge the gap between cultural aspects of SL and TL.

The fulfillment of transparency aspects of the *kinayah* verses translation often ignores and sacrifices fidelity of the target text to the source text. For example:

(2) (Chapter 68: 42)

يوم يكشف عن ساق ويدعون إلى السجود فلا يستطيعون

Al-Quranul Karim Tarjamah Tafsiriyah translated this *kinayah* verse into, *Pada hari kiamat, muncul suasana kacau balau yang mengerikan. Ketika itu kaum kafir diperintahkan untuk bersujud, ternyata mereka tidak sanggup* (On the Day of Judgment will appear chaotic atmosphere that will be awful. At that time they will be summoned to prostration, but apparently they cannot afford). This translation is really not faithful to the SL because the secondary meaning of this verse is indeed translated in the TL but its primary meaning is not presented at all. Therefore, according to the perceptions of the respondents, the translation accuracy of the *kinayah* verse contained in *Al-Quranul Karim Tarjamah Tafsiriyah* only achieves 57.7%. According to the respondents, the stylistic eloquence of this *kinayah* verse is not presented in the TL because of the application of modulation technique. The application of modulation technique makes the aspect of transparency fulfilled in the TL, although the translation is not faithful to the SL. Yet, it is undeniable that presenting a transparent translation and, at once, faithful translation to its source text sometimes cannot be done in the translation process. *Al-Quran dan Terjemahnya* is correct by applying couplet procedure in translating the verse (Chapter 68: 42). First, this verse is translated into Indonesian by using literal technique so that the translation is *Ingatlah pada hari ketika betis disingkapkan dan mereka diseru untuk bersujud; maka mereka tidak mampu* (Remember on the day when the calf will be uncovered and they are called to prostrate; then they cannot afford). Furthermore, with amplification technique,

the secondary meaning of this verse is detailed further in a footnote explaining that the verse describes the situation of people who are fleeing for fear of a riot during the great apocalypse. The implementation of couplet procedure combining literal and amplification techniques, according to the perceptions of 25 respondents, has brought to present the translation with 78.6% of accuracy.

In general, transparency presents in the translated text of the *kinayah* verses because of the tendency of domestication ideology of *Al-Quran dan Terjemahnya* and *Al-Quranul Karim Tarjamah Tafsiriyah*. The tendency conducts the strategy of target language approach in translating the *kinayah* verses, so that the translations become more fluent and lucid. In line with this, Kurniawati (2006) reports that the tendency of domestication, which reaches 80.7% gives the impact on the legibility of cultural expressions in the translation of the book *The Choice: Islam and Christianity*. The most important thing in a translation process is not related to the technical aspects of language, but to the message intended in SL. Besides, fidelity to SL should also not be neglected because the Quran is a source text in the form of divine words showing a certain miraculous language in which the translation process is deemed risky.

The application of techniques and procedures of translation bring direct impact on the quality of *kinayah* verses translation. Presenting the translation of *kinayah* verses accurately without sacrificing transparency can be done by applying appropriate techniques and procedures of translation. According to Molina and Albir (2002), the application of translation techniques has the impact on the quality aspects of translation, including the accuracy and transparency aspects of translation. For example:

(3) (Chapter 18: 42)

وأحيط بثمره فأصبح يقلب كفيه ...

Al-Quran dan Terjemahnya translated this

kinayah verse into *Dan harta kekayaannya dibinasakan, lalu dia membolak-balikkan kedua tangannya [tanda menyesal]...* (And his wealth was destroyed, then he frequently tosses his hands [sign of regret]). The translation is not only seen accurate but also transparent due to the application of couplet procedure that combines literal and amplification techniques. By applying literal technique, the accuracy of this translation achieves 78.2%, and due to the application of amplification technique, this translation becomes so transparent that its secondary meaning can be easily understood by the readers. This finding is in contrast with *Al-Quranul Karim Tarjamah Tafsiriyah* that uses a single procedure by applying only modulation technique, so this verse is translated into *Buah-buahan di kebunnya disambar petir hingga musnah. Jadilah dia termangu-mangu...* (The fruits in his garden were struck by thunderbolt so that they were destroyed. He becomes speechless...). Due to the application of modulation technique, the translation becomes so more transparent that the readers can easily understand it, yet it is not faithful to the SL because the basic meaning of this *kinayah* verse (i.e. he frequently tosses his hands) is not accomplished in the TL. The unfaithfulness to the SL makes the accuracy of this translation as shown in Table 3 only reaches 58.4%. According to Samadi *et al.* (2011), a similar thing happened in the translation of a legal language that prioritizes paraphrase strategies to present transparency of the meaning of legal terms in the TL.

Another interesting finding revealed in this study is translation of the *kinayah* verse below.

(4) (Chapter 70: 39)

كلا إنا خلقناهم مما يعلمون

Al-Quranul Karim Tarjamah Tafsiriyah translated this verse by using triplet procedure that combines the techniques of amplification, transposition, and linguistic amplification. Therefore, it is translated into *Akan tetapi orang kafir sama sekali*

tidak akan dapat masuk surga. Kami telah menciptakan manusia dari setetes air mani yang hina yang telah mereka kenal (But the disbeliever cannot enter paradise at all. We have created human beings from a drop of despised semen they have known). This translation, as shown in Table 3, reaches the degree of accuracy 46.3% for the following several reasons. The phrase *setetes air mani yang hina* (a drop of despised semen) is not really a part of linguistic elements contained in the SL. Theoretically, the existence of such a linguistic element could be presented in the translation text by applying linguistic amplification technique. However, the use of the word *mani* (semen) in this translation shows the presence of the element of real taboo that is deliberately hidden by the Quran in a *kinayah* style. Al-Shawi (2013) states that translators need to have knowledge of SL culture to make this sort of taboo element not obviously presented in TL, considering its vulgar character to be avoided. In contrast to Al Farisi (2013) who states that, in *Al-Quran dan Terjemahnya*, the *kinayah* verse containing taboo expression about sexual intercourse is still translated in the corridor of maxim of politeness. The realization of the *kinayah* verse translation contained in *Al-Quranul Karim Tarjamah Tafsiriyah* is not the same as the translation of *Al-Quran dan Terjemahnya* that implements couplet procedure in the form of a blend of literal and amplification techniques i.e. *Tidak mungkin! Sesungguhnya Kami menciptakan mereka dari apa yang mereka ketahui* (Nay! We created them from what they know). The phrase *dari apa yang mereka ketahui* (from what they know) is presented in the translation because of the application of literal technique. Later on, by applying amplification technique, the translation is then elaborated in a footnote explaining that the disbelievers and believers are created from semen. The application of this couplet procedure does not only present a transparent translation but also presents the highest accuracy (83.5%).

CONCLUSION

Presenting “truth” is indispensable aspect to the translation of *kinayah* verses because it is really associated with the accuracy of the translations. Adjustment, in whatever form, must pay attention to the accuracy aspects of translation because the accuracy guarantees the presence of “truth” in translation. The accuracy of a translation text necessitates fidelity to its source text. Considering fidelity in translation process becomes a necessity, especially for those who believe that the Quran is the verbatim words of God. In practice, presenting fidelity in translation without sacrificing transparency can be done by applying the proper translation techniques and procedures. In practice, the application of translation techniques is not so simple that it can be done by applying only a single procedure. It varies according to the demands to convey “truth” a translation accurately. The implementation of couplet procedure that combines literal and amplification techniques can be a good option in translating *kinayah* verses. Thus, the application of literal technique ensures the presence of primary meaning of a *kinayah* verse accurately, while the application of amplification technique presents the secondary meaning of *kinayah* verse transparently.

Translation techniques and procedures are applied in dealing with micro translation units, which in turn show the tendency of translation ideology. In translating *kinayah* verses, *Al-Quran dan Terjemahnya* and *Al-Quranul Karim Tarjamah Tafsiriyah* apply some translation techniques oriented to the TL especially by using techniques of amplification, transposition, reduction, modulation, and linguistic amplification. The number of the TL-oriented translation techniques proves that *Al-Quran dan Terjemahnya* and *Al-Quranul Karim Tarjamah Tafsiriyah* tend to have domestication ideology in translating *kinayah* verses. In comparison, the domestication tendency of *Al-Quranul Karim Tarjamah*

Tafsiriyah is stronger than that of *Al-Quran dan Terjemahnya*. This domestication tendency makes the translations of *kinayah* verses in both of the translations of the Quran transparent and accurate.

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أثر أيديولوجية الترجمة في دقة ترجمة آيات الكناية القرآنية

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قسم تعليم اللغة العربية بجامعة أندونيسيا التربوية
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الملخص

تصبح الكناية في كثير من الأحيان مشكلة معقدة في ترجمتها إلى اللغة الهدف. وتنبثق هذه المشكلة من وجود الدلالة الأصلية والدلالة التابعة المتضمنة فيها. وفي هذه الحالة يتطلب أن يستخدم المترجم إجراءات الترجمة وتقنياتها المناسبة للوصول إلى دقة ترجمة الكناية. وهذا البحث الوصفي الذي استخدم تصميم دراسة الحالة المدججة موجه إلى الترجمة كمنتج إدراكي للمترجمين. وهدفت هذه الدراسة إلى الكشف عن أثر أيديولوجية الترجمة في دقة ترجمة آيات الكناية القرآنية في ترجمتي القرآن الكريم وهما القرآن وترجمته «*Al-Quran dan Terjemahnya*» التي أعدها لفييف من المترجمين من 2016، والقرآن الكريم ترجمة تفسيرية «*Al-Quranul Karim Tarjamah Tafsiriyah*» التي أعدها من 2016. وقد أُلّف طالب ترجمة القرآن الكريم كرد فعل لأوجه القصور التي وجدها في «القرآن وترجمته». وبصفة عامة، فإن كلا من الترجمتين لهما اتجاه الترجمة المهتم باللغة الهدف (الاتجاه التوطيني) «*domestication tendency*» لأنهما استخدمتا العديد من تقنيات الترجمة الموجهة نحو اللغة الهدف. ويؤدي استخدام هذا الاتجاه إلى الحصول على دقة في ترجمة آيات الكناية ووضوحها في اللغة الأندونيسية. وأما تطبيق تقنيات الترجمة في كل من الترجمتين فلا يتم فقط باستخدام إجراء واحد، ولكن يتم فعلاً باستخدام إجراء زوجي وثلاثي ورباعي. وجدير بالذكر أن الإجراء الزوجي هو الذي يجمع بين تقنيتي الترجمة الحرفية والتوسيعية ويحقق جودة عالية في ترجمة آيات الكناية القرآنية. وقد حصل تطبيق التقنية الحرفية على دقة الدلالة الأصلية الموجودة في آيات الكناية القرآنية، في حين أن التقنية التوسيعية حصلت على وضوح الدلالة التابعة لها.

الكلمات المفتاحية: الاتجاه التغريبي، الاتجاه التوطيني، التحويل، قابلية الترجمة، الكناية.