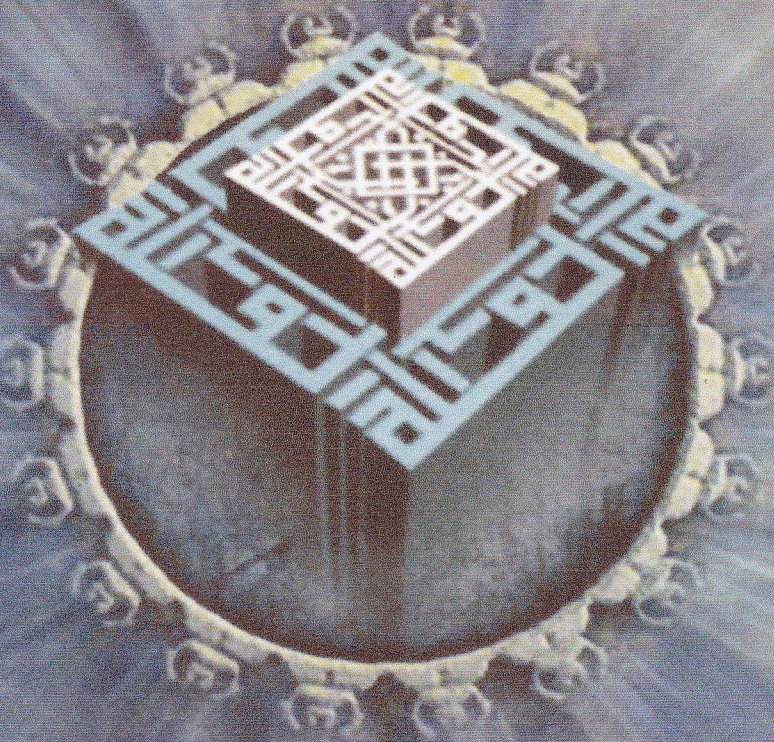


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CONTRIBUTION AND RESPONSIBILITY OF INTELLECTUALS IN
TRANSLATION OF RELIGIOUS TEXT:
(A Study of Translation Techniques of Religious Expression)

Oleh :
Muhammad Zuhri Dj*

Abstrak

Translation merupakan salah satu sarana komunikasi dan koneksi untuk mentransfer pengetahuan, teknologi, dan budaya suatu masyarakat ke masyarakat lain. Karena hubungan ini, manusia tidak menutup diri dalam kepompong mereka sendiri lagi, bahkan mereka mungkin terlihat di luar, melihat keluar, dan berbagi pengetahuan dan budaya dengan orang lain. Sebenarnya, terjemahan merupakan pekerjaan sulit karena penerjemah dituntut untuk menguasai setidaknya dua bahasa, yaitu bahasa sumber dan bahasa target, berikut dengan budayanya. Terjemahan akan lebih rumit jika ungkapan yang diterjemahkan adalah ekspresi keagamaan tertentu, misalnya: ekspresi tentang kata kenabian dengan segala yang bersangkutan paut dengannya. Kesulitan yang tidak bisa diselesaikan jika penerjemah tidak memiliki kedalaman kompetensi yang cukup tentang materi ilmu yang diterjemahkan khususnya yang berkenaan dengan teks-teks keagamaan. Tanpa kedalaman kompetensi yang cukup, penerjemah akan menemukan masalah serius dalam menerjemahkan ekspresi keagamaan tersebut. Kedalaman pengetahuan yang dimiliki translator menjadi pengetahuan utama untuk penerjemah agama. Kesulitan lainnya adalah perbedaan tata bahasa, sintaksis, dan juga latar belakang budaya antara bahasa sumber dan bahasa target. Oleh karena itu, kelemahan dari pekerjaan penerjemahan yang berkenaan dengan teks-teks keagamaan sering ditemukan karena faktor-faktor tersebut.

INTRODUCTION

As a means of communication, language has a crucial role in human life. When talking about language skills, usually we refer to listening, speaking, reading, and writing. Nevertheless, there is another important skill in language learning that seems to be neglected, namely translation. Translation is not merely transfer of words from source language into target

**Muhammad Zuhri Dj.*: Dosen Tetap Jurusan Tarbiyah STAIN Watampone

language. However, it is considered as a difficult course since translation instruction is a complex process. Being a translator is not an easy one. He or she has to comprehend linguistic components and other aspects, namely structure, phrases, position of attribute of modifiers, morphological structure, elliptical contraction, clause order. Besides, he or she has to know more about the culture and transition of source language and target language. Indah Sari said, "One of important thing that must be considered by a translator is the type of text. By knowing the type of source language, translator can determine the kind of target language which he or she wants to produce."¹

Being a good translator is not an easy job, but there are some guidance to be practiced based on Bathgate, they are:

1. A translator has to master source language and target language;
2. Translator has to understand well about content which will translated. In the other words, translator skill is appropriate with project which will be done;
3. Translator has to be able to write well and clear with some writing style;
4. Translator has to work accurately and carefully;
5. Translator has experience in paraphrasing something;
6. Translator has to be able to consult with experts if he or she doubt about the meaning of text or about term;
7. Translator has to be humble. It means, translator has to measure her or his ability and ask consideration of other man.²

Translating is a difficult job because translator is demanded comprehending at least two language all at once, namely source language and target language with their culture. Translating will be more complicated if the expression which is translated is about religious expression which has specific feature, for example: the expression about the prophet words (hadits) with all its stories. That subtly cannot be broken when translator does have competence deepness of knowledge material which is translated equally to that religious expression. In addition, because of benefit reason, everything can be done, included translating religious text with purpose to strengthen somebody politic target or ruler. It means that

¹Indah Sari, "Tipe Text dan Penerjemahan", Journal Polingua: Scientific Journal of Linguistic, Literature and Education, vol. 2 no.2, Accessed on September 8, 2014

²Syarat Penerjemah yang Baik, <http://www.terjemahinggrisindonesia.com/syarat-penerjemah-yang-baik.html>, Accessed on September 9, 2014

religious is only be tool to reach secular aim. Based the phenomena above, it will be crucial thing to discuss about contribution and responsibility of intellectuals in translation of religious text, so that the future translators, especially the translators of religious text will be more professional in translating religious text. As we know that responsibility of translating religious text is more important than other texts because it cover all aspects of human life, either in this world or the hereafter.

DISSCUSSION

Translation is ultimately a human activity which enables human beings to exchange ideas and thoughts regardless of the different tongues used. translation is rendering the meaning of a text into another language in the way that the author intended the text. it is not as simple as we thought, but is complicated artificial and fraudulent activity because we use another language that we are pretending to be someone we are not. Translation is the communication of the *meaning* of a source language text by means of an *equivalent* target language text³.

Newmark said, "Translation is rendering the meaning of a text into another language in the way that the author intended the text."⁴ And then Mildred L. Larson expressed, "Translation is the process of transferring the meaning of one language (Source Language) into another language (Target Language). Larson mentioned, "There are two main kinds of translation. First, form-based translation. It attempts to follow the form of the source language the target language. It is known literal translation. Second, meaning-based translation. It needs hard effort to communicate the meaning of the source language text in the natural forms of the receptor language. Such translations are called idiomatic translation."⁵

Commonly, translation is divided into two, namely live translation and written translation. Live translation is translation is done directly and orally. In this translation, capability of transferring a language or speech directly, rapidly, and appropriately is really required and then fluency of both source language and target language is really important. The person is

³The *Oxford Companion to the English Language*, Namit Bhatia, ed., 1992, h.54.

⁴Peter Newmark, *A Textbook of translation* (Prentice- Hall International, 1988), p.5

⁵Mildred L. Larson, *Meaning-Based Translation* (Lanham, MD: University Press of America, 1984), p. 15

called interpreter. While, written translation is translation that is done in written text such as poetry, play text, erudition, etc. The person is called translator.

The ideal translation will be accurate and natural as to the receptor forms used. And intended audience who is unfamiliar with the source text will readily understand it. The success of a translation is measured by how closely it measures up to these ideas. Therefore, to get the ideals translation, Newmark offered some principles of translation as follows:

1. A translation must give the words of the original;
2. A translation must give the ideas of the original;
3. A translation should reflect the style of the original;
4. A translation may add or omit from the original;
5. A translation of verse should be in prose;
6. A translation should read as contemporary of the translation.⁶

Based on the title of this writing, the writer only wants to be focus to religious translation. Similar with bellesletters, religious expression translation has subtly syntax and high difficulties. It cannot be denied that religious expressions have special characteristic with their difficulties level. Many factors affect those difficulties. One of them is religious expressions are full with sacred meanings and they only can be understood by their followers who comprehend fully. Besides, they have studied religious value and belief. It is supported by Kardimin statement, "Translation of religious is unique thing, complicated and really difficult".⁷ Translation in realigious side is really needed by society because the religious expressions will cover spiritual living of their followers. However, it has to be realized that translation in this field is not easy because it is related with a belief, while belief is real life orientation and individualistic. However, if one translation expression is error, it will bring negative effects to readers. If the result of translation is wrong, society will make mistake to understand and finally the translation will mislead. One example from a case in Indonesia: ministry of religion was accused making mistakes in Qur'an translation so accused to encourage terrorism cause. The latest finding mentioned that there are many mistakes in newest version translation.⁸

⁶ Peter Newmark, *op.cit.*, p. 38

⁷ Kardimin, "Teknik, Metode, dan Ideologi Penerjemahan Ungkapan Keagamaan dalam Buku *The Choice: Islam And Christianity*", Dissertation, Surakarta: Postgraduate Program of University of Sebelas Maret, 2012, p. 2

⁸ Kompas, *Terjemahan yang Menyemai Bibit Terorisme*, [http://www.ukm.my/nun/Artikel%20EDITED%20OK%20\(PDF\)/32%20249-57%20Maheram.pdf](http://www.ukm.my/nun/Artikel%20EDITED%20OK%20(PDF)/32%20249-57%20Maheram.pdf), Accessed on May 19, 2014

Basically, a translator need to understand three aspects when translating the religious expression. They are:

1. Kinds of sentence;
2. Culture background, either source language or target language, and content of expression;
3. Understanding meaning deeply and form have to be supported by other competence in comprehending content of translated expression.⁹

A translator has to understand different International culture, so he or she will be easier in translating a context to the next context so the readers of translation result can receive message appropriately like the original meaning. He or she may not manipulate meaning, especially for the religious text because the responsibility of translating religious text has close relation with God. Besides, translator also has to be able to gain the conceptual meaning of term of source language. If she or he cannot analogize correctly, it will make misunderstanding. Thus, it can be said bad translation will mislead to the reader.¹⁰

Hoed in Selani's dissertation said, "Religious text is text which its substantial is dominated by theme and topic which have source in one religion or more."¹¹ Translating religious text actually need many tools so that the original aim of religious text does not get deviation. Therefore, re-examining of religious texts translation especially in English is an urgent thing so the real meaning of aim and purpose of source language can be reached and understood by society effectually. Absolutely, a translator really has a serious responsibility and give great contribution to island, nation, and world.¹² Translation consists of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style.¹³

Translating religious text, especially Islamism has to be full with accurate and careful action because translator has to keep purity of the meaning of religious text. Translation which differs from original meaning is really dangerous for reader, especially if it is related with Quran and the

⁹ *Ibid*

¹⁰ Nababan, M.Rudolf. *Teori Menerjemah Bahasa Inggris*. 2003. h.9

¹¹ Selani, "Terjemahan Beranotasi dari Bahasa Inggris ke Bahasa Indonesia Buku *What Do Muslims Believe?*", Dissertation, Depok: Depok: Postgraduate Program of University of Indonesia, 2008, p.11

¹² Widyadarma. 1989. *Seni Menerjemahkan*. h.9

¹³ As-Safi. *Translation Theories, Strategies and Basic Theoretical Issues*. 2011. h.1

prophet word, because both of them are the source of life guidance for moslem. A translator in this context translates Islamic texts must learn many things about Islamism properly. Moreover, he or she needs to keep purity of heart so that he or she does manipulate meaning.

Some mistakes about Islam context appear from missing of certain word or sentence, for instance about woman status in Islam. Some people argue that Islam humiliate woman, and they have basic argument to some verses in Quran. For example, fault in translation of word "faddala" as in Surah An-Nisa. Bewlays translated like this:

Men have charge of women because Allah has preferred the one above the other and because they spend their wealth on them.

Indeed, verb "faddala", in one of sense refers to "more". However, in this verse, is used to give more special right in physic power and produce for woman necessity. Hence, better translation of Thomas Cleary is:

The men are supporters of the women, by what God has given one more than the other.

It really important to know that in fact, woman in Islam has been given special and unique right, namely: right to have property by using her name, right to divorce from her husband because she cannot live with her husband, right to has business, right to choose couple, right to determine her life, right to be kept by her husband, her brother, her father, and many more.

The result of translation script can be categorized good or bad, when the script has been in the reader hand. It means, the reader has urgent right to examine a translation script. Therefore, a translator when translating a text needs to consider the readers aspect. Besides, a translator has tendency, either translated text has orientation to source language and keep defending specific terms of source language, or those specific terms will be translated by using another language. Kardimin expressed, "Translator tendency which oriented to source language and keep defending specific terms is called *foreignizing ideology*. However, if those terms are translated by using target language orientation, that ideology is called *domesticating ideology*.¹⁴

Using of method for a translator will determine technique choosing of used translation. Using of method and technique choosing are a strategy to produce translation script because strategy here is part of process in producing translation script. A translator who has *foreignizing ideology* tendency, is very likely using one of word-for-word translation method, literal translation method, faithful translation, or semantic translation. If a

¹⁴Kardimin, *op.cit.*, p.6

translator chooses *domesticating ideology*, it means he or she will choose one of adaptation translation method, free translation method, idiomatic translation method, or use communicative translation method.

Newmark explained those methods in his book *A Text Book of Translation*, namely:

1. Word for word translation is often demonstrated as interlinear translation, with the target language immediately to the source word. The source language word order is preserved and the word translated singly by their most common meaning, out of context.
2. Literal translation. The source Language grammatical constructions are converted to their nearest target language equivalents, but the lexical words are again translated singly, out of context.
3. Faithful translation attempts to reproduce the precise contextual meaning of the original within the contains of the target language grammatical structures.
4. Semantic translation differs from 'faithful translation' only is as far as it must take more account of the aesthetic value of the source language text, compromising on 'meaning' where appropriate so that no assonance, word-play or repetition jars in the finished version.
5. Adaptation translation. This is the freest form of translation. It is used mainly for plays (comedies) and poetry, the themes, characters, plots, are usually preserved, the structure contravened to the target language culture and the text rewritten.
6. Free translation reproduces the matter without the manner, or the content without the manner, or the content without the form of the original.
7. Idiomatic translation reproduces the 'message' of the original, but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.
8. Communicative translation attempts to render the exact contextual meaning of the original in such as ways that both content and language are readily acceptable and comprehensible to the readership.¹⁵

a. The example of *domesticating ideology*, are:

*The subject of this evening's talk –
" what the Bible says about Muhammed (Peace be Upon Him)" –
will no doubt come as a surprise to many of you
because the speaker is a muslim.*

¹⁵ *Loc. cit.*, 45-46

Tema pembicaraan sore ini -
“apa yang dikatakan Injil tentang Muhammad (*Shallallahu Alaihi wa Salla*
m)-

tiada keraguan hal ini tentu mengejutkan
kebanyakan anda karena pembicara
adalah seorang muslim.

Term “*Shallallahu Alaihi wa Sallam*” is popular term.

The other example can be seen as follow:

*These are the only true bases on which the “Kingdom of God” can be
established.*

Hanya atas dasar-dasar yang benar ini “Kerajaan Tuhan” dapat dibangun.

Term “Kerajaan Tuhan” is quite popular term especially for the readers of christendom. Translator tries to defend the message of source language into target language so that it can be understood easily by readers. Translator tries to interpret the reader of target language can catch the meaning so that “*Kingdom of God*” is translated “Kerajaan Tuhan”. Therefore, it can be concluded that ideology which used by translator attending to *domesticating ideology*.

b. The example of *foreignizing ideology*, are:

*He espatriated vigorously in order to convince his audience that the “Beast
666” mentioned in the Book of Revelation –
the last book of the New Testament
– was the Pope, who was the vicar of Christ on earth.*

(Dengan penuh semangat ia berbicara panjang lebar untuk meyakinkan
pendengarnya bahwa “*Beast 666*” yang disebutkan dalam kitab wahyu tersebut
kitab terakhir dari Perjanjian Baru – adalah Paus, Pendeta Kristus di bumi.)

Term “*Beast 666*” is strange term. This term is not found in the dictionary. Translator uses borrowing technique, a technique where translator borrows word or expression from source language. This technique is used by translator in translating text, then it called pure borrowing technique. This technique is used because translator did not found appropriate synonym from source language to target language. By using this borrowing translation technique, so its translation method is bound translation (word-for-word). Thus, it can be concluded that ideology tendency of translator is *foreignizing ideology* because translator tend more to source language.

The other example can be seen here:

*The answer was : "in the first place Moses was a Jew and Jesus was also a Jew; secondly, Moses was a PROPHET and Jesus was also a PROPHET
ET
therefore Jesus is like Moses and that exactly what God had foretold Moses.*

Soos Jy Is"

Jawabannya adalah, "pertama, Musa adalah seorang Yahudi dan Yesus juga seorang Yahudi; kedua Musa adalah seorang Nabi dan Yesus juga seorang Nabi

karena itu Yesus seperti Musa dan itu tepat sekali seperti yang dikatakan Tuhan kepada Musa" Soos Jy Is.

Term "Soos Jy Is" is also strange term. This term also will not found in the dictionary. Translator uses pure borrowing technique to source language expression. This is caused it is too difficult fo find appropriate synonym of term "Soos Jy Is". By using that pure borrowing technique, it is meant the meaning of the source language expression does not get distortion such the source language writer wants. Based on those reasons, so ideology tendency which is used by translator is *foreignizing ideology*.

Basically, both ideologies are stay with concept "right", "received", and "good" in translation, but both seem in contradiction. Ideology, either *domesticating ideology* or *foreignizing ideology* in translation is believed one another commonly. Both is one of choice problem in translation, and also they are as a guidance to determine paradigm and become important problem in translating of religious expressing text surely. Our society have open minded to culture from outside, so that *foreignizing ideology* (*foreignization*) cannot be refused, while *domesticating ideology* (*domestication*) has been stayed in our society for long time. It can be proved with a lot of adaptation which is done throughout translation history in our country.

Actually, there are some techniques to solve the problem in translation process, they are:

1. Transposition
2. Modulation
3. Descriptive translation
4. Contextual Conditioning
5. Giving note
6. Phonology translation

7. Standard translation
8. Metaphorical translation¹⁶

a. **Transposition**

Transposition or *shift* is changing the structure of source language to target language so that right translation will be gotten. For example:

Source language: A Muslim is someone who makes the declaration: 'There is no god but Allah and Muhammad is the Prophet of Allah'

Target language: Seorang Muslim adalah orang yang berikrar: "Aku bersaksi bahwa tiada Tuhan selain Allah; dan Nabi Muhammad adalah utusan Allah"

In source language, *who makes the declaration* is clause which has pattern: subject + verb+ Object, while in target language "yang berikrar" is verb phrase which has pattern: adverb + verb.

b. **Modulation**

Modulation or *semantic shift* is technique which gives synonym which is different meaning point of view semantically or meaning range, but giving same message in its context. For example:

Source language: What do Muslims Believe? (title)

Target language: Apakah Iman Islam Itu?

There is a difference point of view between source language and target language. The view point of source language is something which is believed by moslem, while view point of target language is about what Islam main lessons are. Although, the point of view is different, but the meaning is same because the main point is principal of Islam lesson.

c. **Descriptive translation**

Translation is done by elaborate the meaning of word or the expression of source language. It is forced to be done because the word or expression does not have synonym in target language. For example:

Source language : Since it was revealed, the Qur'an has remained exactly the same, not a word, comma, or full stop has been changed. This "inimitability" has been possible because of the special hightened nature of its language.....

¹⁶ Selani, *Ibid*, p. 29-34

Target language : Sejak diturunkan, Al-Qur'an tetap sama, tak satu kata, koma, atau titik pun yang berubah. Sifat yang tidak bisa ditiru ini dimungkinkan, karena sifat ketinggian bahasanya,.....

Word *inimitability* does not have synonym in Indonesian so that this elaborated into target language.

d. *Contextual Conditioning*

Contextual Conditioning is done by adding word or words in synonym of term with purpose to clarify the meaning of synonym. For example:

Source language: The Qadyanis sect, which emerged in India during the Raj, has been declared 'non-Muslim' in Pakistan.

Target language: Aliran Ahmadiyah Qadian yang muncul di India pada masa pemerintahan Raj, dinyatakan sebagai bukan Islam di Pakistan

e. *Giving note*

There are two ways to give explanation into parenthesis behind synonym and end note. End note is chosen because explanation which needed is enough long and it is possible to enter them into text. For example:

Source language: The so-called "battle of ditch" was in fact not a battle at all.

Target language: Perang yang disebut dengan "perang khanadak" (perang parit) pada kenyataannya bukan perang sama sekali.

Source language: ...it is imposible for the human mind to comprehend an Infinite God who is responsible for black holes and snowflakes,

Target language: ...tidaklah mungkin akal manusia memahami Allah Yang Maha takterhingga yang berkuasa atas lubang hitam dan kepingan salju....

End note:

xLubang hitam (*black holes*) is an object in space which is mysterious. Para Astronauts are able to detect its existence, but until this time it cannot be known about its form and the shaper origin; even though using superb sophisticated telescope. Moslems are sure that Allah knows all secrets in this world.

f. *Phonology translation*

Phonology translation technique is choosing the synonym of a word, expression, or term which are gotten from sound of the word, and adaptable with sound system (phonology) and spelling (graphology) of

target language. There are many Indonesian absorption words are gotten through phonology translation technique. For example:

Source language: verbatim, eschatology, esoteric, obscurantism,

Target language: verbatim, eskatologi, esoterik, obskurantisme,.

Those words are Indonesian absorption words. Those words actually have not enclosed in Indonesian dictionary yet, but they have used in many Indonesian article. While, in science dictionary, those words are enclosed as term.

g. Standard translation

If words, phrases, sentences, and text of source language have synonym in target language, if they want to used, we can take them directly. For example: in translation of book entitled *What Do Muslims Believe*, source language translation of Quran verse (English) is translated into Indonesian by taking Quran translation with Indonesian version which is published and declared as official translation by Indonesian ministry of religion. For example:

Source language: 'Read! In the name of your Lord Who created: He created man from a clinging form. Read! Your Lord is the Most Bountiful One Who taught by [means of] pen, Who taught man what he did not know.' (96: 1—5)

Target language: "Bacalah dengan menyebut nama Tuhanmu Yang menciptakan. Dia telah menciptakan manusia dari segumpal darah. Bacalah, dan Tuhanmulah Yang Maha Pemurah. Yang mengajar manusia dengan perantaraan kalam. Dia mengajarkan kepada manusia apa yang tidak diketahuinya". (QS 96: 1—5)

h. Metaphorical translation

Metaphor has general and specific meaning. Generally, metaphor covers all figurative expression. They can be a word, collocation, idiomatic expression, sentence, proverb, or imaginative text. Specifically, metaphor is one of kinds of comparison of figure of speech. In this definition, it is often differed with simile. Simile is comparing a thing by using words 'as' 'sebagai' 'ibarat' 'seperti' 'bagaikan' 'laksana, while metaphor comparing those words without using those words so it is often called implicit comparison. For example:

Source language: 'I swear by Him in Whose hand is Waraqa's life,' said the old man, 'God has chosen you as his phropheet.....'

Target language: Waraqah berkata, " Saya bersumpah, Demi Allah yang dalam genggamannya nyawa Waraqah berada, Allah telah memilih engkau sebagai Rasul-Nya...."

Metaphor *in Whose hand is Waraqa's life* is translated into "yang dalam genggaman-Nya nyawa Waraqa berada". The word "genggaman" not "tangan" because karena "genggaman" Shows meaning "dalam penguasaan"

CONCLUSION

A good translation should be able to transfer the source language into the target language in question does not leave a message. It should keep both lexical and grammatical equivalence translated language and attention to elements of equivalence. In addition, a good translation must be made by a person who master the theory of translation of, method, technique, culture, issues / areas of science translated text, and a variety of other important things that support the quality of a good translation.

Currently, it's ironic that the difficulties faced by a translator, one of which is the inability of the application of the concept or theory of translation at the time of application or during the translation process takes place. Thus, the translation of an interpreter less or even not in accordance with the source language. This is why, translating religious texts to be able to convey the purely meaning that appropriate with the source of language is not easy. The result of translation is often influenced by the culture, mindset and intellectual level of a person.

To be able to put the translation in this context is the religion of Islam, then those interpreter must be able to recognize the Arab culture at the time the Quran was revealed, Arabic grammar understood well, and be able to recognize the precise meaning. Then, they also must be able to recognize the culture, and the target of language, so as to put the precise meaning of the source of language to target of language. Some good translations into English or Indonesian that had been done still need to be reexamined, in order to avoid mislead in understanding Islam as a religion of revelation.

Suggestion

There are several ways to get closer to the truth of meanings in translation, namely choose a translator who is expert, not just mastery in language skills but also the ability to trace the history and culture of the source language and the target language as well as the level of honesty of the translators.

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