

The Impact of Translation Techniques on Translation Methods of Qur'an Translation of Indonesian Ministry of Religion on Fawatih Al-Suwar

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ABSTRACT

This research aims to explore the impact of the translation techniques on translation methods of Qur'an translation of the Indonesian Ministry of Religion on Fawatih al-Suwar. To collect data, observation and focused group discussion were conducted. The results of the analysis revealed that there are 11 translation techniques applied. The most dominant technique in this analysis is the established equivalent technique because it cannot be separated from the context. The finding from the analysis showed that the communicative method is the most oriented method. It can be proven by knowing the average total of the translation techniques. For communicative method, it has a percentage of 96,30% translation techniques. Then the rest of 3,70% of translation techniques reflect faithful method.

1. Introduction

The history of writing the translation of the Qur'an in Indonesian by the Ministry of Religion began in 1965. Since it was first published in 1965, the translation of the Qur'an has been revised and refined twice. The first improvement was carried out in 1989, which focused on the redactional aspect. In 1998-2002, comprehensive improvements and refinements were made, covering aspects of language, consistency, substance, and transliteration. Along with the development of the Indonesian language and input from the public regarding the substance of the translation, in 2016-2019 the Committee of Qur'an Correction again conducted a study and development of the Qur'an translation of the Indonesian Ministry of Religion which covered various aspects including aspects of language, consistency, and substance. In addition to these aspects, the translation of the Qur'an as a result of this refinement is also equipped with a preamble that contains the systematics and methods of translation (Kementerian Agama, 2019). Based on this, the researcher is interested in studying the latest improved version of the Qur'an translation from the Ministry of Religion, with the object of discussion of one of the fields in Qur'anic science, namely *Fawatih al-Suwar*.

The Committee of Qur'an Correction announced that they used a faithful translation method in translating the Holy Qur'an, which means that they may maintain or be faithful to the content and form of the source language (SL). Pronunciation which can be translated literally, translated literally. While those who do not are translated in an interpretive way, either in the form of giving footnotes as well as additional explanations in brackets (Kementerian Agama, 2019, p. vi). Base on that statement, the Committee of Qur'an Correction from 1965-2019 conduct a study and development of the Qur'an translation without analyzing and describing translation techniques those they used in translating the Holy Qur'an, as a micro process on translation.

The research on the Qur'an translation by the Indonesian Ministry of Religion, especially on translation methods, is still limited.

The discussion is about translation technique and its translation quality (Annisaa et al., 2020), (Gunawan, 2019), (Kurniawan, 2019). Indeed, the research on the translation techniques only discusses the technique aspects without relating them to the translation method. These two things have a relationship with one another. In addition, the research on *Fawatih al-Suwar* is also limited to the issue of how people understand the meaning of verses of *Fawatih al-Suwar* (Amir & Gunawan, 2019), (Komariyah, 2013), (Mansur, 1997), (Muqodas, 2018), (Nuryana, 2003), (Priyana, 2001), (Rahman, 2017), (Shofaussamawati, 2015), (Suhendra, 2016). Therefore, none of the studies focused on discussing *Fawatih al-Suwar* from the perspective of translation techniques and translation methods.

To fill the research gap, this article aims to address two topics: how the translation techniques used by the Indonesian Ministry of Religion and the influence of translation techniques on translation methods on *Fawatih al-Suwar*. Translation on verses of *Fawatih al-Suwar* was chosen because their secret and privilege are classified as very miraculous verses in the Holy Qur'an, especially verses those contain initial letter (*huruf al-muqoththo'ah*).

2. Literature Review

This literature review focuses on two main aspects which are translation techniques and translation methods. The use of certain translation techniques definitely determines the method of the current translation.

2.1 Translation Technique

There are various theories about translation procedures. Each theory employs a distinct method of translation. Some translation processes, however, were unclear until Molina and Albir clarified them. Furthermore, these techniques have greater clarity than the previous clarification of translation strategy, procedure, and technique. According to Newmark (1988), translation procedures or translation techniques are used for sentences and smaller language units, while the translation method is related to the whole text. Meanwhile, Molina and Albir (2002) point out that translation techniques are used to clarify how the resulting translation functions in the source text applied to the corresponding units. In this case, Molina and Albir (2002) use the translation technique as a tool to analyze the result of the translation. They add that the category of translation techniques assists researchers identify the concrete steps of the translator in each textual micro-unit and obtain clear data on the general methodological option chosen. Besides, translation techniques are the strategy that has been applied in the translation product. The translation technique is a tool used to divert messages from SL to TL using terms, phrases, clauses, or sentences. According to Molina and Albir (2002), the techniques of translation have five characteristics; (1) the techniques of translation affect the results of translation; (2) the technique is classified by comparison in the TL text; (3) the technique is at the micro-level; (4) the techniques are not interrelated but based on a specific context; (5) the technique is functional. Molina and Albir propose eighteen (18) translation techniques, namely adaptation, amplification such as explicitation, addition, and paraphrase, borrowing such as pure borrowing and naturalized borrowing, calque, compensation, description, discursive creation, established equivalent, generalization, linguistic amplification, linguistic compression, literal translation, modulation, particularization, reduction such as implication and omission, substitution, transposition, and variation.

2.2 Translation Method

The translation plan is carried out in three stages: source language text analysis, message creation, and restructuring. The translation process is made up of these three parts. These three processes are carried out in a certain order in practice. In addition, this is what is known as the translation process. Therefore, it can be said that the implementation of activities in each stage of the translation process is within the framework of a certain way or method.

Nababan (2008) defines a translation method as a global option chosen by a translator to complete a translation project. Thus, the translation method is the orientation that the translator wants to achieve in his translation. According to Molina and Albir (2002), the translation method is the way a particular translation process is carried out in terms of the translator's objective, a global option that affects the whole text. Several translation methods may be chosen, depending on the aim of the translation: interpretative-communicative (translation of the sense), literal (linguistic transcoding), free (modification of semiotic and communicative categories), and philological (academic or critical translation).

Meanwhile, according to Newmark (1988), translation methods are divided into two major groups, (1) methods that emphasize the source language (SL); such as word for word, literal, faithful, and semantic translation, and (2) methods that emphasize the target language (TL); such as adaptation, free, idiomatic, and communicative translation, as illustrated in diagram V below:

Chart 1. V Diagram Translation Methode (Newmark)

<u>SL Emphasis</u>	<u>TL Emphasis</u>
Word-for-word	Adaptation
Literal translation	Free translation
Faithful translation	Idiomatic translation
Semantic translation	Communicative translation

From the various views expressed by expert translators, it can be concluded that a translation method is a translation option that emphasizes more on the source language or target language which is the translator's authority in the translation process.

3. Methodology

The present research is a translation study on product translation by the Indonesian Ministry of Religion. Based on Santosa (2017), it deployed a descriptive qualitative since it described linguistic phenomena in translation techniques and methods of *Fawatih al-Suwar* in the Qur'an. The data of the study were obtained from each opening verse of every surah on Qur'an with a total amount of 114 verses and they were analyzed. Data collection techniques utilized content analysis and focus group discussions (FGD). Content analysis was used to obtain the data. FGD which involved raters who are experts in translation studies and Arabic translations, was conducted to identify translation techniques and methods. The researcher was also involved in FGD. The data from this study were analyzed using two frameworks; translation techniques by Molina and Albir (2002) and translation methods by Newmark (1988).

4. Findings and Discussion

4.1 Translation Technique in Fawatih al-Suwar

Based on FGD results, it was found that translation techniques of Indonesian Ministry of Religion were as follows: established equivalent (66.78%), amplification (explicitation) (12.34%), amplification (adition) (6.62%), borrowing (pure) (3.70%), compensation (3.48%), reduction (implicitation) (2.36%), amplification (annotation) (1.35%), variation (1,12%), modulation (0.79%), transposition (0.79%), and amplification (paraphrasing) (0.67%). The following explanation describes the use of Qur'anic text translation techniques.

Table 1: Translation Technique in Fawatih al-Suwar

Translation technique	Frequency	%
Established equivalent	595	66,78
Amplification (Explicitation)	110	12,34
Amplification (Adition)	59	6,62
Borrowing (Pure)	33	3,70
Compensation	31	3,48
Reduction (Implicitation)	21	2,36
Amplification (Annotation)	12	1,35
Variation	10	1,12
Modulation	7	0,79
Transposition	7	0,79
Amplification (Paraphrasing)	6	0,67

4.1.1 Established Equivalent Technique

The established equivalent is a technique for using familiar terms or expressions (based on a dictionary or daily use) in the target language (Molina and Albir, 2002). In its application, this technique provides a lexical selection of word meanings by providing the right word-meaning equivalent through careful understanding of the meaning of SL, which is part of the transfer aspect. If the aspect of choosing the lexical meaning is not right, it will cause inaccuracies in the message in the target language translation. The aspect of reference to endospores plays an important role in shaping the context of referring to meaning with the established equivalent technique of meaning, both in the source and target languages. In the verses of *Fawatih al-Suwar*, established equivalent technique is commonly used for about 66.78% and the following is an example of data:

Q.S 23: 1/F023

Source language	:	قَدْ أَفْلَحَ الْمُؤْمِنُونَ
Transliteration	:	qad aflahaḷ-mu`minuḅ
Target language	:	Sungguh, beruntunglah orang-orang mukmin
		Indeed, lucky are the believers

In the data above, the word *qad* is translated with the commonly used terms, indeed. The word *aflaha* is translated with 'beruntunglah' (lucky). The use of 'lah' particle makes sense that the Committee of Qur'an Correction uses an established equivalent technique when its original translation based on the dictionary is 'beruntung' (lucky). The word *mu`minuḅ* is literally translated by 'orang-orang yang beriman' (believers), but the translator uses the words 'orang-orang mukmin' (believers) because that term is commonly used in the dictionary (KBBI, 2008, p. 979).

4.1.2 Amplification Technique

Amplification is a technique of translation that expresses or paraphrases implicit information in the source language. It can be explicitation, addition, annotation, and paraphrase. Explicitation techniques are translation techniques that explicit vague terms. Holding this technique helps to improve the readability or comprehension of the translated text reader. In an Indonesian Dictionary, explicit means straightforward and not complicated. A word that is still unclear, particularly pronouns, is explicitly clarified. In the verses of *Fawatih al-Suwar*, explicitation technique is commonly used for about 12,34% and the following is an example of data:

Q.S 37:1/F037

Source language	:	وَالصَّفَّاتِ صَفًّا
Transliteration	:	waṣ-ṣaffāti ṣaffā
Target language	:	Demi (rombongan malaikat) yang berbaris bersaf-saf, (untuk beribadah kepada Allah).
		By (a group of angels) who are lined up in rows, (to worship Allah).

In the data above, the word *aṣ-ṣaffāt* translated to lined up with the addition of word 'a group of angels' before. Addition of words here to provide an explanation for the words 'lined up' so that it can be understood that the word *aṣ-ṣaffāt* is more suitable for the group of angels. Then in the word *ṣaffā* which is translated into bersaf-saf (in rows), there is the addition of words 'to worship Allah' to explain the condition of the group of angels lined up in the rows.

Meanwhile, in the verses of *Fawatih al-Suwar*, the addition technique is commonly used for about 6,62% and the following is an example of data:

Q.S 74:1/F074

Source language	:	يَا أَيُّهَا الْمُدَّثِّرُ
Transliteration	:	yā ayyuhal-muddaṣṣir
Target language	:	Wahai orang yang berselimut (Nabi Muhammad)
		O people who are covered (Prophet Muhammad)

In the data above, the word *muddaṣṣir* is translated into people covered with the word addition 'Prophet Muhammad' after it. The addition of the word here is to explain the word 'people who are covered' so that we can understand that the words are addressed to the Prophet Muhammad.

Furthermore, in the verses of *Fawatih al-Suwar*, annotation technique is commonly used for about 1,35% and the following is an example of data:

Q.S 2:1/F002

Source language	:	الْم
Transliteration	:	alif lām mīm
Target language	:	alif lām mīm ²
		alif lām mīm

In the data above, the word *alif lām mīm* which is translated by pure borrowing from the source language in the Ministry of Religion version of the Qur'an is added annotation or additional information to make it easier for readers to understand the translation of the Qur'an, which requires a more detailed explanation.

The scholars of interpretation differ in their opinion in interpreting these letters. Some of them argue that *huruf al muqoththo'ah* are part of the secrets of Allah, so that only Allah knows the meaning of these letters. Some others argue that these letters are the name of surah in the Qur'an, or one of the names of Allah SWT (Al-Qaththan, 1994), (Al-Suyuthi, 1974), (Al-Zarkasyi, 1958), (Al-Thabari, 2009). Gunawan (2019) argue that *huruf al-muqoththo'ah* have meanings and can be revealed because the whole Qur'an have benefits, advantages, and also guidance to all people.

Paraphrase techniques are translation techniques that reexpress a concept in the same language differently but do not change the meaning. In the verses of *Fawatih al-Suwar*, the paraphrase technique is commonly used for about 0,67% and the following is an example of data:

Q.S 88:1/F088

Source language	:	هَلْ أَتَاكَ حَدِيثُ الْعَاسِيَةِ
Transliteration	:	hal atāka ḥadīṣul-gāsiyah
Target language	:	Sudahkah sampai kepadamu berita tentang <i>al-Gāsiyah</i> (hari Kiamat yang menutupi kesadaran manusia dengan kedahsyatannya)?
		Has the news reached you about <i>al-Gāsiyah</i> (the Day of Judgment that covers human consciousness with its awesomeness)?

In the data above, the words *hal atāka ḥadīṣu* is translated as has the news reached you. When viewed from the source language, the words *hal atāka ḥadīṣu* means 'apakah sudah datang kepadamu berita' (has the news come to you). But in the Ministry of Religion's translation of the Qur'an, the translator translates the words into 'sudahkah sampai kepadamu berita' (has the news reached you). In this case, the translator uses a paraphrasing technique so that the language used is simpler and makes it easier for readers to understand the translation of the Qur'an, especially in this verse.

4.1.3 Borrowing

In the verses of *Fawatih al-Suwar*, Pure Borrowing technique is commonly used for about 3,70% and the following is an example of data:

Q.S 7:1/F007

Source language	:	الْمَمَّنْ
Transliteration	:	alif lām mīm shād
Target language	:	<i>alif lām mīm shād</i>
		alif lām mīm shād

In the data above, the letters *alif lām mīm shād* is still translated into *alif lām mīm shād*, same as the original in the source language, because there is no exact equivalent in the target language to translate these letters. So borrowing translated words from the source language is the right policy for translating these letters.

4.1.4 Compensation Technique

The compensation technique is a translation technique that transfers messages to other parts of the translated text. It also means that the translator introduces information elements or the stylistic influence of the source language text elsewhere in the target language text. In the verses of *Fawatih al-Suwar*, compensation technique is commonly used for about 3,48% and the following is an example of data:

Q.S 54:1/F054

Source language	:	إِقْتَرَبَتِ السَّاعَةُ وَالنَّجْمُ اتَّقَمَزَ
Transliteration	:	iqtarabatis sā'atu wansyaqqal qamar
Target language	:	Hari Kiamat makin dekat dan bulan terbelah.
		The Day of Judgment draws near and the moon splits.

In the data above, the sentence *iqtarabatī sā'atu* is translated as the Day of Judgment draws near. When viewed from the source language, the word *iqtarabat* means draws near. But in the Ministry of Religion's version of the Qur'an, the word *as-sā'atu* which means the Day of Judgment is mentioned first so that the translation becomes 'the Day of Judgment draws near'. Therefore, the translator uses compensation techniques in translating the sentence. Likewise, in the sentence *wansyaqqal qamar*, the word *wansyaqqal* in the source language means 'and splits'. However, the word *qamar* which means moon is mentioned first so that the translation becomes 'and the moon splits'.

4.1.5 Implication Technique

Implication translation techniques are techniques that suggest specific details in the target language text in the source language. In the verses of *Fawatih al-Suwar*, implication technique is commonly used for about 2,36% and the following is an example of data:

Q.S 90:1/F090

Source language	:	لَا أُقْسِمُ بِهَذَا الْبَلَدِ
Transliteration	:	<i>lā uqsimu bihāzal-balad</i>
Target language	:	Aku bersumpah demi negeri ini (Makkah), I swear by this land (Makkah)

In the data above, the word *lā uqsimu* is translated into I swear. According to some scholars, when viewed at the source language, the interpretation of the word *lā uqsimu* means 'no, I swear'. The word *lā* which means no, in the Qur'an translation of the Ministry of Religion is not stated in detail. The language style in this verse requires a deeper study to understand the meaning implied in verse (Mansur, 1997, Muqodas, 2018). Therefore, a study of the interpretation of the verse was carried out so that the translator decided to use the implicit technique by eliminating the translation of the word *lā* which means no, to make it easier for readers to understand the Qur'an.

4.1.6 Variation Technique

In the verses of *Fawatih al-Suwar*, variation technique is commonly used for about 1,12% and the following is an example of data:

Q.S 48:1/F048

Source language	:	إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا
Transliteration	:	<i>innā fatahnā laka fatham mubīnā</i>
Target language	:	Sesungguhnya Kami telah menganugerahkan kepadamu kemenangan yang nyata. Verily, We have bestowed you a real victory

In the data above, in the Qur'an translation of the Ministry of Religion, the word *laka* is translated 'to you'. When viewed from the source language, the word *laka* can be translated into 'for you' or combined with the previous word, namely to bestow becomes 'to bestow you'. But the translator here prefers to translate it 'to you' and separate it from the previous word.

4.1.7 Modulation Technique

Modulation is a translation technique where the translator changes the source language's viewpoint, focus, or cognitive categories. Changes can occur in grammatical and lexical forms. In the verses of *Fawatih al-Suwar*, modulation technique is commonly used for about 0,79% and the following is an example of data:

Q.S 84:1/F084

Source language	:	إِذَا السَّمَاءُ انشَقَّتْ
Transliteration	:	<i>īzas-samā`unshyaqqat</i>
Target language	:	Apabila langit terbelah. When the sky splits.

In the data above, the word *insyaqqat* is translated into split. When viewed from the source language, the word *insyaqqat* can also mean 'splitting'. But in the Ministry of Religion's translation of the Qur'an, the translator uses the word 'split' so that the

translation's point of view or focus shifts from the source language.

4.1.8 Transposition Technique

Transposition techniques are the techniques that substitute target language structural order. In the verses of *Fawatih al-Suwar*, transposition technique is commonly used for about 0,79% and the following is an example of data:

Q.S 61:1/F061

Source language	:	سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ
Transliteration	:	sabbaha lillāhi mā fis-samāwāti wa mā fil-arḍ, wa huwal 'azīzul ḥakīm
Target language	:	Apa yang ada di langit dan apa yang ada di bumi bertasbih kepada Allah. Dialah Yang Mahaperkasa lagi Mahabijaksana.
		What is in the skies and what is on earth glorifies Allah. He is the Mighty and the Wise.

In the data above, the sentence *sabbaha lillāhi mā fis-samāwāti wa mā fil-arḍ* in the source language is translated into 'what is in the sky and what is on earth glorifies Allah'. The word *sabbaha* which means 'telah bertasbih' (have glorified) by the translator is translated into 'bertasbih' (glorify) only, so that the translator changes the grammatical structure of the source language. The translator here uses the transposition technique to make it easier for readers to understand the translation of the Qur'an.

4.2 The Impact of translation technique to translation method in *Fawatih al-Suwar*

Translation methods have a strong association with translation techniques. Molina and Albir (2002) state that the translation method is the way a particular translation process is carried out in terms of the translator's objective, a global option that affects the whole text. The Committee of Qur'an Correction used translation techniques that reflected the communicative translation method, according to the results of FGD. Established equivalent, amplification, compensation, implicitation, variation, modulation, and transposition are translation techniques that represent the communicative method. In *Fawatih al-Suwar*, there is 96,30 percent of data-oriented to the communicative method. The remaining of about 3,70 percent of data-oriented to the faithful method that reflected from pure borrowing technique.

5. Discussion

The findings of this research suggest that the established equivalent technique is the most dominant technique in this research. Then, the total of translation techniques reflects that the communicative method is the most oriented method. Meanwhile, The Committee of Qur'an Correction, as translator team of the Indonesian Ministry of Religion, argue that they used the faithful translation method to translate Qur'an from the source language (SL) into the target language (TL). In that case, there is a different result between the statement of The Committee of Qur'an Correction and the findings of this study.

Although the object of this study does not cover all the verses in the Qur'an, this discussion can be a comparison to the translation that the Indonesian Ministry of Religion has carried out. The Committee of Qur'an Correction as translator team from Indonesian Ministry of Religion conduct a study and development of the Qur'an translation based on the statement translating Qur'an using the faithful method or translated literally, without analyzing and describing translation techniques those they used in translating the Holy Qur'an, as a micro process on translation. Then, when this study conducted researched from the micro process on translation, it was found that the translation techniques used by The Committee of Qur'an Correction reflect the communicative translation method. It can be proven by established equivalent technique as the most technique used by translator team because it can not be separated from the context. Moreover, the pure borrowing technique becomes the only technique that reflects the faithful translation method oriented. It is mostly used when translating the initial letter (*huruf al-muqoththo'ah*) translated literally or by borrowing words from the source language (SL).

6. Conclusion

This study aims to find out the micro translation techniques and determine their impact on the translation method of Qur'an translation of the Indonesian Ministry of Religion on *Fawatih al-Suwar*. However, the translation techniques used by The Committee of Qur'an Correction as a translator team from Indonesian Ministry of Religion are as follows; established equivalent (66.78%), explicitation (12.34%), addition (6,62%), pure borrowing (3,70%), compensation (3,48%), implication (2.36%), annotation (1,35%), variation (1,12%), modulation (0,79%), transposition (0.79%) and paraphrase (0.67%). This result suggests that established equivalent is the most dominant translation technique. Furthermore, the total of translation techniques reflects that the communicative method is the most oriented method. It can be concluded that the Quran translation of the Indonesian Ministry of Religion is mostly reflected communicative method oriented. Meanwhile, only translations such as the initial letter (*huruf al-muqoththo'ah*) reflect the faithful method.

This research has many limitations. The limitation lies in the data sample which is only confined to one of the Quranic sciences, namely *Fawatih al-Suwar*, and thus does not provided a comprehensive understanding of how the impact of translation techniques on the translation method. Therefore, future work should be carried out with a wider sample of research data to provide an in-depth of the impact of translation techniques on the method of translation. There are research gaps for linguists or subsequent linguistic researchers, including intertextuality of the Qur'an between verses or letters, speech acts, types of sentences, language styles in the Qur'an, critical discourse analysis, etc. As a result, it is believed that researchers will be able to see linguistic or translation patterns from a different perspective in the future study because the Qur'an has a consistent shape in the form of language claims that are conveyed based on the activities made by the participants.

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