PREFERRED WORD CHOICE: VARIATION OF TRANSLATIONS IN SUNDANESE QUR'ANIC TRANSLATION AND TAFSIR

Irma Riyani*

¹ UIN Sunan Gunung Djati Bandung, West Java; e-mail@irmariyani@uinsgd.ac.id

* Correspondence: e-mail@irmariyani@uinsgd.ac.id (+6282214178216)

Abstrak: Menerjemahkan al-Qur'an ke dalam bahasa lain merupakan hal yang penting dilakukan seiring dengan penyebaran Islam ke seluruh dunia termasuk Indonesia. Artikel ini bertujuan untuk mengkaji proses penerjemahan al-Qur'an ke dalam Bahasa Sunda terutama dalam empat terjemahan dan tafsir Sunda di antaranya: *Qur'an Miwah Terjemah Dina Basa Sunda* (QMTDBS) yang diterbitkan oleh anggota tim Kementerian Agama Jawa Barat pada tahun 2005; 2) *Tafsir Al Qur'an Basa Sunda* (TQBS), juga diterbitkan oleh Departemen Agama Jawa Barat pada tahun 1981, 3) *Tafsir Ayat Suci Lenyepaneun* (TASL); dan 4) *Roudhatul Irfan* (RI) ditulis oleh K.H. Ahmad Sanoesi. Fokus kajian dalam studi ini diarahkan untuk menyelidiki tiga aspek yaitu: 1) Tata cara penggunaan bentuk jamak; 2) Penggunaan undak-usuk bahasa; dan 3) Pemilihan diksi untuk terjemahan kata bahasa Arab yang sama. Penelitian ini menggunakan metode kualitatif dengan analisis isi teks tafsir Sunda dari berbagai zaman untuk mengakomodir penggunaan bahasa Sunda dalam masyarakat yang terus berubah. Analisis filologis juga digunakan untuk meneliti terjemahan kata demi kata yang berbeda dalam keempat teks ini. Hasil penelitian ini menunjukkan bahwa: (1) Terdapat perbedaan penggunaan bentuk jamak dari bahasa sumber ke dalam bahasa sasaran dalam tafsir Sunda tersebut. Dalam analisis kami, pergeseran penggunaan aspek pertama (1-jamak) terkait dengan perumusan terjemahan sederhana (tidak rumit) dengan menghilangkan salah satu bentuk jamak. Aspek kedua (tingkatan bahasa) terdapat pergeseran dari bahasa kasar/halus ke bahasa lebih halus dikaitkan dengan perubahan masyarakat dalam bahasa Sunda. Kategori ketiga (3) dari berbagai penggunaan diksi terkait dengan konvensi teritorial dan konteks yang mempengaruhi pemaknaan proses penerjemahan. Beberapa kata terjemahan bahasa Sunda mungkin tidak mewakili padanan makna bahasa sumber dan menjadi salah satu keterbatasan dalam proses penerjemahan.

Kata Kunci: Al-Qur'an; bahasa; makna; Sunda, terjemahan;

Abstract: Translating the Qur'an into other languages is an urgent task following the spread of Islam not only to Arabic-speaking countries but also all over the world including Indonesia. The purpose of this article is to examine the process of the Qur'anic translation in the Sundanese Qur'anic translation and tafsir. This article investigates various preferred words choices by ulama in four Sundanese Translation and Tafsir namely: *Qur'an Miwah Terjemah Dina Basa Sunda* (QMTDBS, hereafter); 2) *Tafsir Al Qur'an Basa Sunda* (TQBS, hereafter); 3) *Tafsir Ayat Suci Lenyepaneun* (TASL, hereafter); and 4) *Roudhatul Irfan* (RI, hereafter). Special attention is directed to investigating three aspects namely: 1) The procedure of using plural forms; 2) The usage of language levels; and 3) The preference of word choices for the translation of the same Arabic word. This research employs a qualitative method with content analysis of the text of Sundanese tafsir from different eras to accommodate the use of the Sundanese language in the changing society. The philological analysis

also utilises to scrutinise different word–by–word translations in these four texts. This research shows that: (1) There are differences in using plural forms from the source language into the targeted language in these Sundanese tafsir. For QMTDBS, they mostly eschewed the plural structure systematised in the Sundanese language. The second aspect (2- language level) there has been shifting from coarse/refined to more refine language is associated with the changing society in Sundanese. The third category (3) of various dictions usage is connected to territorial and context conventions which certainly influence the meaning-making of the translation process. Some Sundanese-translated words may not represent the equivalent meaning of the source language and it becomes one of the limitations in the translation process.

Keywords: Language; meaning; Sundanese, Translation; The Qur'an

1.   Introduction

Translating the Qur'an into other languages is an urgent task following the spread of Islam not only to Arabic-speaking countries but also all over the world including Indonesia. Indonesia as the Muslim majority country encompasses various local languages; 706 local languages according to (Cohn, 2014)., or 742 languages based on Tondo's research (2005). Indonesia inhibits various local languages and each of which mostly has its own Qur'anic translation, besides the Qur'anic translation of the national language(Tondo, 2005).

Several researchers related to translation accommodate the problems of translating the Qur'an into another language. For example, Hanafi (2011) reported that there are problems associated with translating the Qur'an. Polemic also arises related to whether it is permissible or forbidden to translate the Qur'an(Zarqani, 1980). Research related to investigating Sundanese Qur'anic translation has been conducted by Rohilah (2012). She examines the sentence types used in the translation and she found out that there are five types of sentences, namely: s*alancar basajan, salancar jembar, rangkepan satata, rangkepan sumeler* and *kalimah teu sampurna* (incomplete sentence) (Rohilah, 2012).

This article investigates various preferred words choices by ulama in four Sundanese Translation and Tafsir namely: *Qur'an Miwah Terjemah Dina Basa Sunda* (QMTDBS, hereinafter) published by the team members of West Java Ministry of Religious Affairs in 2005; 2) *Tafsir Al Qur'an Basa Sunda* (TQBS, hereinafter), also published by West Java Ministry of Religious Affairs in 1981, 3*) Tafsir Ayat Suci Lenyepaneun* (TASL, hereinafter) written by E. Hasim; and 4) *Roudhatul Irfan* (RI, hereinafter) written by K.H. Ahmad Sanoesi. Special attention is directed to investigating three aspects namely: 1) The procedure of using plural forms; 2) The usage of language levels, and 3) The preference of word choices for the translation of the same Arabic word.

This research employs a qualitative method with content analysis of the text of Sundanese tafsir from different eras to accommodate the use of the Sundanese language in the changing society. The philological analysis also utilizes to scrutinize different word-by-word translations of Sundanese Qur'anic translations

2.   Theory of Translation: A Brief Explanation

Translation following Catford's definition is "the replacement of textual material in one language (Source Language) by equivalent textual material in another (Target Language)"(Catford, 1965, p. 20; Halliday, n.d.-a). further notices that in linguistics, translation covers not only written text but also spoken text. Thus, the activity of translation involves both translating and interpreting(Halliday, n.d.-b, p. 15).

The process of translation is not merely about finding the lexical equivalence of a word from one language, which is usually called Source language (SL), into another language, often called Targeted Language (TL). The process of translation involved meaning-making, i.e. transforming the meaning

from SL into TL(Halliday, n.d.) even stated that generating meaning is the most important aspect and the 'goal' of translating. According to (Halliday, n.d.-b, p. 15), translation means "meaning-making activity." Similarly, Robins (1964) further mentions that the work of translation is related significantly to semantics analysis and contextual theory of meaning. This means that when doing the translation, the context of the situation of both languages should be taken into consideration. Context has certainly influenced the meaning of such words. Many times, one word in a cultural context has a different meaning and/or has no equivalence in other languages. Especially in a very different cultural context that has no unified culture. Thus, understanding cultural context is important in working on translation. It is usually related to sociolinguistics on how language functions in society.

The process of translation requires understanding two main aspects that are implicit meaning that relates to semantic structure, and explicit meaning that relates to grammatical structure (Surajaya, 2000). It is said that the semantic structure is more important than the grammatical structure to dig for the meaning behind the text (Halliday, n.d.). further explains that sometimes, going beyond the grammar is important to generate meaning suitable for the translation.

One aspect related to the socio-situational features of the translation process is the language variety that relates to the speaker and addressee. There are two major classes in the language varieties: permanent and transient. Included in the permanent category is dialect: "language variety related to performer's provenance or affiliations in a geographical, temporal or socio dimension." (Catford, 1965, p. 85). The discussion of dialect relates closely to the process of translation in Qur'anic Sundanese translation on which this research is addressed. We identified geographical and social dialects found in the translation. We also notice the problem of translation related to dialect especially in choosing a preferred word of equivalence, which sometimes these preferred word choices could alter the meaning and give different conceptual frames. We will show these cases in terms of Qur'anic Sundanese translation in the discussion later on.

In the case of translating the Qur'an, the SL is Arabic as the language of the Qur'an. Thus, understanding the context of Arabic culture how the language was formulated and the grammatical structure is a prerequisite of Qur'anic translation. Besides, another aspect that should be considered in translating the Qur'an is understanding the context of revelation.

3. Brief Information on the Structure of the Sundanese Language

Sundanese is one of the local languages in Indonesia. It becomes the second-largest spoken language in Indonesia after Javanese (Indrayani, 2011). Sundanese language is spoken in formal circumstances like education, religious activities, and governmental communication as well as informal everyday interaction. It is also spoken in different *diglossia* (high and low diglossia). Diglossia is a language variety that is used in a specific function and for particular purposes (Romaine, 2000). This variety in the Sundanese language is related to choosing different grammar, vocabulary, and intonation. In addition, these differences are associated with respect, social function, and prestige in society (Romaine, 2000).

In the recent era, many local languages in Indonesia have threatened extinction, including Sundanese. Many factors were identified that contribute to this extinction. In the case of the Sundanese language, these factors related to: *first*, the failure of language transmission in the family which resulted in degrading the language ability among the second generation onward. *Second*, the establishment of a national language (i.e. Indonesian) contributes to the demise of the local language (Wardhaugh, R., & Fuller, 2021). *Third*, the weakening of language center activities worsens language ability among the younger generation.

Sundanese is a dynamic language that includes many different dialects related to different geographical usage. It is also open to the influence of other languages like Javanese, Malay, Arabic, Kawi, Sanskrit, and the Netherlands (Nurlatifah, 2017. Traditionally, Sundanese did not distinguish between speech levels (*undak-usuk basa*). However, with the influence of Javanese feudalism and Dutch colonialism, speech levels that differentiate between refined language (*basa lemes)* and coarse language (*basa kasar)* became part of Sundanese society. One prominent Sundanese scholar,(Ajip

Rosidi, 1987) argues that these *undak usuk basa* should be ignored so that not to prevent the younger generation to avoid speaking Sundanese for the fear of incorrect usage of these language levels. His opinion resulted in reactions from other Sundanese scholars some agreed with his view while others rejected it (Saini, 1987).

Sunda is identical to Islam as an ethnic identity for their similarity in life values of harmony, egalitarianism, and moderation(Kahmad, 2005; Syukur, 2011). Sundanese ulama translated and interpreted the Qur'an into the Sundanese language to make the Islamic messages from the Qur'an can be easily understood by Sundanese, who mostly do not understand Arabic as the language of the Qur'an. Until recently, there are many Sundanese Qur'anic translations and tafsir that have been written by prominent Sundanese ulama such as H. Hasan Mustafa, KH. Ahmad Sanusi, and H. Muhammad Romli to name a few; also several works organized by the Ministry of Religious Affairs in West Java(Darmawan, 2009; Rohmana, 2013).

Regarding Qur'anic translation, there is a certain dispute among Muslim scholars on whether it is permissible to translate the Qur'an into other languages or forbidden. Is it possible that the Quran can be translated? How about the inimitability of the Qur'an? The discussion of Qur'anic translation will be explained briefly below.

4. Qur'anic Translation: A Polemic

Translating the Qur'an became a polemic among Muslim scholars up to the first half of the 20th century. The polemic against the Qur'anic translation is held by many Muslim scholars. H.A.R. Gibb reported that in 1945, several Al-Azhar ulama permit translation like Al Maraghi, while the others like Rasyid Ridha showed strong opposition to it (Gibb, 1978, pp. 4–5). The polemic on both sides of Qur'anic translation has begun in the 8th century. For example, the discussion on the permissibility of reading and writing the Qur'an can be found in Hanafite works of literature like *al-Mabsūth li al-Sarkhasī, Tuḥfat al-Fuqāha*, and *al-Mabsūth li al-Syaibānī*. Some of the books mentioned that Abū Ḥanīfat (w. 767 M) was allowed to read and write the Qur'anic text in Persian in a certain condition such that the people still could not read or memorize the Qur'an in Arabic. On the contrary, almost all other fiqh schools (*madhab*) hold the opinion against the Qur'anic translation into other languages. Moreover, in the 13th century, al-Nawawī (w. 1277 M.) one of the prominent al-Syāfi'ī madhabs issued a fatwa regarding the prohibition of translating the Qur'an. In his book *al-Majmū'*, al-Nawawī stated that in al-Syāfi'ī school it is forbidden to read the Qur'an in a language other than Arabic. His opinion is followed by other Syafi'i ulama after him such as Ibn Ḥajar al-Haitamī, al-Malībārī, al-Dimyāthī, and al-Bantanī(Darmawan, 2009, pp. 160–161).

The basis of several ulama in the polemic against the Qur'anic translation is that it can change the original messages of the Qur'an. The majority of Muslim scholars argue that the Qur'an is the verbatim of God's speech(Zarqani, 1980, pp. 1–16). As a result, it cannot be represented in other than Arabic. The Qur'an will not call the Qur'an unless it is in Arabic(Syaltūt, 1996, p. 380). The Qur'an is in Arabic and should always be. Arabic is an integral part of the Qur'an and trying to alter it into other languages could mean *taḥrīf* (alteration) and could erase the concept of inimitability of the Qur'an (*mu'jizat*)(Al-'Ubbādī, n.d., p. 154; Al-Haitamī, n.d., p. v.1, 164).

From the above explanation, it is understandable that the Qur'anic translation in the Muslim world has not developed rapidly. On the other side, this Qur'anic translation grows among European scholars (orientalists) under the so-called oriental studies. The first Qur'anic translation into Latin has been conducted by Peter the Vulnerable in the twelve century and was widespread after the work of Ludovico Marracci (d. 1700) in the seventeenth century(Rippin, 2006). After that time, the Qur'anic translation among orientalists flourished with their versions like Bell, Blach`ere, Kramers, and Paret to name a few(Watt, 1991, p. 173).

The polemic aroused again in the second half of the twentieth century when Ataturk declared nationalization in all aspects of Turkish life including in the language of ritual, like *adzan* (calling for praying), *shalat* (praying), and khutbah (preaching) that should be pronounced in Turkish language(Berkes, 1964, pp. 357–279, 487–489). This Turkish political revolution has resulted in strong

reactions from the Muslim world, especially Egypt (Al Afghani and Rasyid Ridha) responding to its policy most importantly about translating the Qur'an into the Turkish language. In Rasyid Ridha's opinion, Ataturk should not raise this absolute nationalism regarding the Qur'an and alter it to the Turkish language because it can break up Muslim solidarity and engrave Turkish connection with the Arab worlds (Ridha, 1326 H.:268).

The discussion related to the Qur'anic translation polemic was mediated by Mahmud Syaltut's view in his book *al-Islām 'Aqīdat wa syarī'at* saying that the Qur'an as it is sent down to Muhammad is in Arabic and the translation of the Qur'an into other languages could not be called as the Qur'an. However, it does not mean that translating the Qur'an is forbidden for it is important to spread its dogmas, morals, and manners to Muslims all over the world, besides, translation helps people who do not understand Arabic. In this case, translating the Qur'an is a valuable and effective way to spread Qur'anic messages: its creeds, morals, and laws".(Syaltūt, 1996, p. 380).

In the modern era, the permission of translating the Qur'an with several rules related to it can be seen in contemporary Qur'anic science books like in *Manāhil al-'Irfān.* Al-Zarqānī listed several rules for those who attempt to translate the Qur'an, such as always providing the Arabic text together with its translation. He also suggested giving a preface at the beginning of its translation mentioning that the work of translation is not the Qur'an but an explanation of its meaning which is called (*tarjamat tafsīriyyat*)(Zarqani, 1980, v.2, p.107-173).

To sum up the polemic on Qur'anic translation above, Qur'anic translation is important to conduct following the spread of Islam all over the world. It is helpful to assist Muslims who are still difficulty learning Arabic but are willing to understand the messages in the Qur'an. However, it should be noticed several rules that the work of Qur'anic translation should not be treated as equal to the Qur'an itself because the Qur'an is not called the Qur'an unless it is in Arabic.

5. Sundanese Qur'anic Translation

The polemic of the Qur'anic translation also occurred among Muslim scholars in Indonesia. The majority of Indonesian ulama is influenced by the ulama in the Haramain (Mecca and Medina) who is mostly against the Qur'anic translation. The term translation (*tarjama*) was first available in the work of Abd al-Ra'uf al-Sinkili *Tarjuman al-Mustafid* in the seventeenth century (Azyumardi Azra, 2004, p. 250; Nasution, 1988). In his work, al-Sinkili aimed for a short tafsir and not as a translation. In 1922 Mahmud Yunus wrote the tafsir and mentioned that most Indonesian ulama stated that translating the Qur'an is forbidden (*haram*)(Yunus, 1995, p. 173, 2004, p. iii). They argued that translating the Qur'an might disrupt the authenticity of the Qur'an which was sent down from God in Arabic(Darmawan, 2009, p. 160).

For this reason, Mahmud Yunus put the title of his work as *Tafsir Quran Karim,* although if we look carefully at his work it can be categorized as a Qur'anic translation. Ahmad Hassan is no different, he also referred to his work in 1928 *Al-Furqon: Tafsir Quran,* while its content is closer to translation rather than tafsir(Hassan, 1956).

In Sunda, the first Sundanese Qur'anic translation is conducted by the Assembly of Ahli Sunnah in Cilame, Garut, West Java (Majelis Ahli Sunnah Cilame, MASC, hereinafter). MASC is an organization concerned with revivalism in Islam, especially in Garut. MASC is initiated by 18 kyai (local Muslim leaders). They also owned a magazine called Tjahaya Islam (Islamic Light) to support their da'wah (propagation)(Sanoesi, 1928, p. 10). This Qur'anic translation they have aimed at spreading the Qur'anic messages that can be understood by Sundanese Muslims(Sanoesi, 1928, p. 5).

Several negative reactions were addressed to the Qur'anic translation of the MASC version, one of them being KH. Ahmad Sanoesi was the prominent Sundanese kyai at that time. He criticized the translation of the Qur'an made by MASC and stated that it's not the Qur'an as believed by Muslims because the Qur'an is in Arabic and not in Sundanese(Sanusi, n.d., p. 18). The same criticism was addressed to Sanoesi as well when he wrote his tafsir Tamsjijatoel-Moeslimien. Although he named his writing as short tafsir, his opponent considered it as a translation because of its concise explanation similar to translation. One of the scholars who criticized the Qur'anic translation in

Sunda, especially in response to the work of Sanoesi above is Oeyek Abdoellah. According to him in his book Ibrāz al-Muntadā published around 1935, any attempt to translate the Qur'an into other languages is similar to altering the word/term into the other('Abd Allāh, n.d., pp. 5–6). He further stated:

اعلم ان معني الترجمة ابدال لفظة بلفظة تقوم مقامها...اعلم ان حكم الترجمة باي لغة من اللغات غير العربية حرام..

The following are examples of tafsir *Tamsjijjatoel-Moeslimien*:

الرحمن الرحيم *Arrohman-irrohim*	: *Jang memberi ni'mat besar lagi jang memberi ni'mat kecil*
مالك يوم الدين *Māliki jaumiddin*	: *Jang mempunyai keradjaan di hari Qiamat*

Ahmad Sanoesi himself provided the introduction to his tafsir saying that "*Tafsir jang ringkas jang di dubbel toelisan Qoerānnja dengan hoeroef latijn.*" (a concise tafsir using both Arabic texts and Roman script). Thus, there was a misconception concerning what Sanoesi called a tafsir, and his opponent considered it a translation(Darmawan, 2009, p. 164). Ahmad Sanoesi based his opinion on Ibnu Abbas' view related to the message of the Qur'an which is divided into four categories namely: (1) only God knows the meaning; (2) the text that should only be explained by Muhammad; (3) the text that can be understood by the Arab through its language, that what it is called tafsir of the meaning of the Qur'an; "*oleh orang[2] Arab dari pada bahasanja, jaitu tafsier ma'na-ma'na kalimahnja Qoerān.*" And (4) the text that can be understood easily by ordinary people(Sanoesi, 1936). In this case, according to Sanoesi, translation means tafsir of the literal meaning of the Qur'an. Other Indonesian ulama like A. Hasan and Mahmud Yunusis also in agreement with Sanoesi in this case and they called their work tafsir and not translation. Thus, translating the Qur'an is a part of tafsir which is called *tarjamaṯ tafsīriat.*

This opinion, later on, became a consensus among ulama in Indonesia and has opened up the permissibility of the Qur'anic translation, especially in Sunda. Since then, an attempt to translate the Qur'an into the Sundanese language increased especially after 1945. About 15 Sundanese Qur'anic translations have been written by the Sundanese ulama(Rohmana, 2014, pp. 70–83), all of which have been published effortlessly with no more polemic. Ahmad Sanoesi has written his translation called *Raudhat al-Irfan* and became a best-selling tafsir at that time reprinting more than 50.000 copies (Manshur, 1992:120). This tafsir is still being read in several pesantren in West Java(Bruinessen, 1990, p. 159).

6. Preferred Word Choice: Variation of Translations in Sundanese Qur'anic Translation and Tafsir

In the work of translation, one thing to be considered is finding the equivalence of such words from the SL into the TL (Siddiek, 2012). Especially so in working on the translation of the Qur'an, the structure of the Qur'an is unique and beautiful and has a high standard of literature. Thus, it is a difficult task to find the equivalence of the Qur'anic text. As has been seen in the discussion before regarding the polemic some are permitted while others prohibit it.

The difficulty in finding the nearest equivalence word by word of meaning is related to choosing the right diction. Choosing diction in the process of translation is influenced by many factors, and one of them is the structural context in which this word is related to other words in the structure of the sentence. This relationship is called *siyaq al-nash* (internal context of the text) and *siyaq al-mawaqief* (situational context)*. These two terms are related to the understanding context of a situation in the text where each word is interconnected to one another. *Siyaqul mawaqief* is usually found in *ilmu balagha* which include *ilmu ma'ani* and *ilmu bayan* (Haleem, 2018).

There are three types of translation: (1) literal translation (2) translation of meaning (3) interpretation (explanatory) translation (Siddiek, 2012). These three types of translation are available in the Sundanese Qur'anic translation. The literal translation of the Qur'an has been familiar among pesantren students (*santri*) as it is usually one of the learning methods for annotating word-for-word translation (*ngalogat*). For example, it is used in several pesantren who learn tafsir Sunda like *Tafsir Raudhat al-Irfan.*

The purpose of this article is to examine the process of the Qur'anic translation in the Sundanese Qur'anic translation and tafsir. This article investigates various preferred words choices by ulama in four Sundanese Translation and Tafsir namely: *Qur'an Miwah Terjemah Dina Basa Sunda* (QMTDBS, hereafter) published by the team members of West Java Ministry of Religious Affairs in 2005; 2) *Tafsir Al Qur'an Basa Sunda* (TQBS, hereafter), also published by West Java Ministry of Religious Affairs in 1981, 3*) Tafsir Ayat Suci Lenyepaneun* (TASL, hereafter); and 4) *Roudhatul Irfan* (RI, hereafter) written by K.H. Ahmad Sanoesi. Special attention is directed to investigating three aspects namely: 1) The procedure of using plural forms; 2) The usage of language levels; and 3) The preference of word choices for the translation of the same Arabic word. As mentioned in the theory of translation above, understanding the context of cultural and social structures of both sides (SL and TL) is important in the process of translation. The socio-cultural context of Arabic is on one side and the Sundanese context is on the other side and they are very different. These socio-cultural backgrounds are influential in deriving the meaning. Thus it would be difficult to find the equivalent word for Arabic in Sundanese as there are variations in word usage/preference in Sundanese related to many geographical dialects. Certainly, in the process of translation into the Sundanese reduction of the meaning of the Qur'an may occur and could alter the meaning significantly.

The first attention we investigate is the procedure of using the plural form in several Sundanese Qur'anic translations. We found that there are differences and inconsistencies in using the plural. Here is the table showing the example of plural form usage:

وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ كُلَّمَا رُزِقُوا۟ مِنْهَا مِن ثَمَرَةٍ رِّزْقًا قَالُوا۟ هَٰذَا ٱلَّذِي رُزِقْنَا مِن قَبْلُ وَأُتُوا۟ بِهِۦ مُتَشَٰبِهًا وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَٰلِدُونَ

Table 1: plural form

No	Surah: ayat	Words/ phrase	Sundanese Qur'anic tafsir and translation			
			Terjemah Ayat-Ayat Suci lenyepaneun (TASL)	*Tafsir Al Qur'an Basa Sunda Depag Jawa Barat* (TQBS)	*Raudhat al-Irfan* (RI)	English Translation (Ali, 2000)
1	2: 25 (plural)	وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟	*jeung tepikeun béja nu ngagumbirakeun ka jalma-jalma nu ariman*	*jeung kudu bubungah ku hidep jalma-jalma anu ariman*	*jeung kudu ngabubungah manéh ka sakabéh jalma anu iman,*	*But give glad tidings to those who believe…*
2		جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ	*pikeun maranéhna disadiakeun sawarga nu dibeulah handapna cur-cor sababaraha walungan ngolocor.*	*keur maranéhannana mah (geus disadiakeun) sawarga-sawarga, anu dihandapna teh pating golontor walungan (1982;86)*	*geus dicarioskeun ka aranjeunna sababaraha surga anu ngalocor tina handapeunnana walungan kacida aranehna*	*…that their portion is Gardens, beneath which rivers flow…*

Plural form in Sundanese is formulated into two types: *first*, by affixation to the stem *(kecap rundayan/rarangken)*; *second*, by repetition of the stem *(kecap rajekan)* (Riani, 2012). Forming the plural

through affixation (prefix or infix) is usually by inserting or adding – ar – al – um – to the stem word(Djajasudarma, 2013). For example:

Adding Prefix –ar –   : *ateul* (stem word – itchy) ⟶ <u>*ar*</u>*ateul* (plural)
                                     Iman (stem word – believe) ⟶ <u>*ar*</u>*iman*   (plural)
Inserting infix – *ar*–   : *mandi* (stem word – bath) ⟶   *m*<u>*ar*</u>*andi* (plural)
                                     maneh (stem word – you) ⟶   *m*<u>*ar*</u>*aneh* (plural)

– al–   : *dahar* (stem word – eat) ⟶   *d*<u>*al*</u>*ahar* (plural)
                                     kapir (stem word – unbeliever) ⟶ *k*<u>*al*</u>*apir* (plural)

The second form of the plural form in Sundanese is by repetition (*kecap rajekan*) of the stem word either in full or in half. It is divided into *dwilingga (dwilingga murni)* if it is repeating the stem in full and *dwipurwa* if it is repeating half of the stem word. Another form is *dwireka (dwilingga* with different sounds) and *trilingga* (repletion three times with different sounds). For example:

Dwimurni   : *imah* (stem , singular, house) ⟶ *imah–imah* (plural, houses)
                              jalma (stem, singular, a person) ⟶ *jalma –jalma* (plural, 2 persons or more)

Dwipurwa   : *bantun* (stem, singular, carry one item) ⟶ *babantunan* (plural, carry several
                              items)

Dwireka   : *teunggeul* (stem, singular, throw) ⟶ *tunggal – teunggeul* (plural, throw several
                              objects)

Trilingga   : *dor* (stem, singular, sound of a gun shoot: one time) ⟶ *dar –der –dor* (plural, the
                              sound of a gun shoot: several times)

Analyzing the plural form used in Sundanese Qur'anic tafsir above (no.1 on table 1) from three different tafsir and translations shows that there are differences in using the plural form. In column no.1 there are two plural forms the word (ٱلَّذِينَ) and the word (ءَامَنُوا۟) both are as *jama' mudzakkar salim* (noun and verb). In TASL and TQBS both of them use the plural forms in both subjects (*fail*) and verb (*fiil*): <u>*jalma-jalma nu (anu) ariman.*</u> *Jalma –jalma* (pl.) translation of (ٱلَّذِينَ) using *dwimurni* repetition and <u>*ar*</u>*iman* using infix –*ar*–. However, RI put the plural neither to the subject nor the verb but added a word that means –*for all* – *(sakabéh)* saying: <u>*sakabéh jalma anu iman.*</u> In the later translation of Sundanese Qur'anic tafsir like in QMTDBS, in this translation, the plural is only provided to the subject and not to the verb. It is said: <u>*jalma–jalma anu iman.*</u> To our analysis, this shortening of the plural is related to formulating the simple translation (uncomplicated) by eliminating one of the plural forms. It is also believed to hinder pleonasm that adding plural only to the subject is enough.

The second category is the preference of word choices for the translation of the same Arabic word. Sundanese has about 30.000 words (Iqbal, 2015). Although it is not as much as Arabic, it is more than that Indonesian. Different word choice in the Sundanese language is also related to geographical differences. In the Sundanese Qur'anic translation, we found many words preferred to be used as an equivalence of the same Arabic.

In the above table point 2 the word (تَجْرِي) for example, was translated differently. There are variations in word choice: *pating golontor, anu ngalocor, cur cor, ngagulidag.*

In the Sundanese dictionary, we discover that *ngagolontor* means *cai gedé nu kaluar ti jero pancuran* (big running water from the water fountain) (2015;231). Meanwhile, *ngagulidag* means *cai gedé anu ngocor di solokan, walungan* (big running water from a creek or river) (2015; 236). The word *ngalocor* is a plural form of *ngocor* (sing.) and the infix *-al-* is inserted to become *ngalocor.*

In TASL we found the word *cur-cor*. In the Sundanese language, it is usually called *kecap anteuran* or idiomatic expressions that accompany verbs (Rigg, 1862). In this case, it accompanies the verb *ngalocor* to become *cur –cor ngalocor*. The word *cur –cor* could mean water that always runs moderately: not too big or too small, in every place.

To our analysis, the word *ngagulidag* is not that suitable for translating the word تَجري translating for it usually shows very big running water in the river following the flood. Thus, it is rather exaggerated to picture the Garden (heaven) with such big running water. *Ngagolontor* and *ngalocor* quite close to depicting the Heavenly Garden surrounded by a beautiful water fountain. Thus, the preferred word choice in representing the same word in Arabic sometimes could alter the meaning.

Another example of the variation of word choices is in translating the word (بَديعُ) Qs. 2:117. In TASL this word is translated as *nyiptakeun* (to produce), in *Raudhat al-Irfan* it is translated as *ngadamel* (to make) and in TQBS it is translated as *ngayugakeun* (to create). In the Sundanese dictionary, the word *ngayugakeun* is taken from *yuga*, *ngayugakeun* which means create something from nothing (2015:748). Thus, the word *ngayuga* is closer to the meaning of بَديعُ than that of two other word choices('Alī al-Isfahānīi, n.d., p. 37).

The third category that we investigated is related to *undak usuk basa* (language level). *Undak usuk basa* in Sundanese language related to sociolinguistics. In Sunda, *undak usuk basa* is categorized into coarse, refined and more refined(Djajasudarma, 2013). Language usage in Sundanese necessitates the speaker to consider the level of the addressee. Many argue that the language level in Sundanese differs from that of Javanese. In Sunda, language levels related to politeness differentiate not only the prestige of the person to be talking to but also the age. While in Java, it is related to the social hierarchical position in society. In Sunda, older people whether having a high position or not in social life deserved respect by using more refined language.

The use of the language levels was also available in Sundanese Qur'anic tafsir and translation. Several translations using common language that usually use by ordinary people can be seen in the work of Romli *Qoeran tardjamah Soenda*, while others with more refine language (Rohmana, 2013). Table 2 Preferred word choice and language levels

QS	Teks	Subjek	QMTDBS	ASL	Depag jabar	*Raudhah al-Irfan*
2:4, 119	مِنْ قَبْلِكَ إِنَّا أَرْسَلْنَاكَ	Muhammad	Hidep	Muhammad Hidep	Hidep	Manéh
2:9	النَّاوَمِنَ س يَقُولُوْمَنْ ا	*Munafik*	ngomong	ngaromomg	*Ngomomg*	*Ngaromong*
2:10		*Munafik*	*Maranéh*	maranéh	maranéh	*Munafik*
2:75	أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ	Muhammad	aranjeun	hidep	*Aranjeun*	*Maranéh*
2:131	فَالِإذْ لَهُ رَبُّهُ أَسْلِمْ قَالَ سْلَمْتُأ لِرَبِّ الْعَالَمِينَ	Allah	*Ngadawuh*	ngadawuh	*Nembalan*	*Nembalan*

In the above table, we can see that translating the SL into TL context should be considered. The word قَالَ was translated differently depending on the subject. When referring to God or Muhammad it is usually use translated as *ngadawuh*-more refine as in QMTDBS and TASL. In the meantime, when the subject is Munafik or kafir it is translated as *ngomong* –coarse (Rosihon Anwar, 2015). *Undak usuk basa* in Sundanese is related to ethical values in society showing respect and politeness for refinement. On the other hand, coarse could mean degrading the ethical values that reside in the person of the addressee. Another word showing *undak usuk basa* is the word used for the pronoun of the second person. For Muhammad or believers, the Sundanese Quranic translation usually uses *hidep* or *anjeun* (you - refine), while for munafiq or kafir who go astray it is translated as *maneh* (you - coarse).

The shift in Sundanese Qur'anic translation from coarse/refined to more refine language is associated with the changing society in Sundanese. Sundanese society nowadays, in term of language practice, can be categorized into two levels of spoken language: coarse which belongs to the lower class, and refine which belong to the middle and high class. The Qur'an which is positioned as sacred text represented high society and therefore uses more refined language than before.

7. The Sundanese Qur'anic Translation: An Intercultural Practice

The process of translation not only takes place between two languages but also between two cultures(Snell-Hornby, 1988). The translator should have the ability not only bilingual but also bicultural.

The process of translation is bridging the cultural conception within the texts translated from the culture of the source language to the culture of targeted language (Martinez-Sierra, 2010). Because of that, the process of translation could not avoid subjectivity while remain to be objective in conveying the message that lies in the text. Martinez-Sierra (2010) further explained that different perception of the world occurs not only among two different social and cultural background but also among different groups of subcultures.

This is quite true in the process of the Qur'anic translation into Sundanese. Several explanations could not avoid articulating the local tradition of Sundanese so that the messages are understood well by the audience of Sundanese. Besides, the translator (who are experts both in Arabic and Sundanese) came from different geographical backgrounds which have different dialects and preferred word choices in choosing for translating the same word of the source language. Adding to that, in the process of translation as Castro Paniagara (2000) mentioned that language is the reflection of culture, thus, the process in the translation is a cross-cultural comparison through a language filter and compare languages, cultures, and societies (1-2).

To be easily understood, several translators provide cultural values adding the translation that matched the local language, norms, and values. In the case of the Sundanese Qur'anic translation, the translators used several local proverbs, metaphors, and rituals. This process is categorized as *tarjamah tafsiriyyah* (explanatory translation).

8. Conclusion

This article explores the process of translating the Qur'an in Sundanese Qur'anic translation and tafsir. There are variations regarding choosing the preferred word in these Sundanese works. Special attention in this article is directed to investigate three aspects namely: 1) The procedure of using plural forms; 2) The usage of language levels, and 3) The preference of word choices for the translation of the same Arabic word.

In this article, we found that in terms of plural forms, some work follows the procedure of plural while others ignore it. Besides, Sundanese operates the language levels which are also preferred by the authors of the translation especially in differentiating the ethical values that reside in the person of the addressee based on prestige and respect. Different word choice utilizes in the translation related to the geographical dialect of the authors.

To conclude, it is important to translate the Qur'an into other languages including Sundanese so that the messages of the Qur'an can be delivered and understood easily. The work of translation helps guide Muslims who do not familiar with Arabic. However, we are also aware of the problems that appeared in the translation process. These problems related to language accuracy and meaning distortion related to authors' perspectives and affiliations (Saeed, 2006). The importance of translating the Qur'an into the local language served three aspects: preserving the local language, promoting the message of the Qur'an, and updating the current trend in social life.

References

'Alī al-Isfahānī, M. (n.d.). *Durūs fi al-Manāhij wa al-Itijjah fī Tafsīri al-Qur'an*. Taheran: al-Tsaqofah.

'Abd Allāh, B. H. (n.d.). *Ibrāz al-Muntadā fī Hurmat Kitābat Lafzd al-Qur`ān bi Khath al-Hūlandā*. Batavia Centrum: Mathba'at al-Sayyid 'Utsmān.

Ajip Rosidi dkk. (1987). *Polémik Undak Usuk Basa Sunda*. Bandung: PT. Mangle Panglipur.

Al-'Ubbādī. (n.d.). H*asyiyyat al-Tuhfat*,. Dār al-Fikr: Bairut.

Al-Haitamī, I. H. (n.d.). *Fatawā al-Haditsiyyat al-Kubrā*. Bairut: Dār al-Fikr.

Azyumardi Azra. (2004). *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII.* Jakarta: Kencana.

Berkes, N. (1964). *The Development of Secularism in Turkey*. Canada: McGill-Queen's University Press.

Bruinessen, M. Van. (1990). *Kitab Kuning Books in Arabic Script used in the pesantren Milieu: Comments on a new collection in the KITLV library*. Bijdrgen Tot de Taal, Land-En Volkendkunde, 2.

Catford, J. . (1965). *A Linguistics Theory of Translation: An Essay in Applied Linguistics.* Oxford: Oxford University Press.

Cohn, A. C. (2014). Can Language With Million Of Speakers Be Endangered? J*ournal of the Southeast Asian Linguistics Society (JSEALS)*, 7, 7, 64–75.

Darmawan, D. (2009). *Ortodoksi Tafsir: Respon Ulama terhadap Tafsir Tamsjijatoel Moeslimin Karya K.H. Ahmad Sanoesi*. Universitas Islam Negri Syarif Hidayatullah Jakarta.

Djajasudarma, F. (2013). *Fonologi dan Gramatika Sunda*. Bandung: Refika Aditama.

Gibb, H. A. . (1978). *Modern Trends in Islam*. New York: Octagon Books.

Haleem, M. A. S. A. (2018). The Role of Context in Interpreting and Translating the Qur ' an. Journal of Qur'anic Studies, 1(Quranic Translating), 47–66. https://doi.org/10.3366/jqs.2018.0320

Halliday, M. A. . (n.d.-a). Language Theory and Translation Practice. Rivista Internazionale d Technica della Triozione.

Halliday, M. A. . (n.d.-b). Language Theory and Translation Practice. Rivista Internazionale d Technica della Triozione.

Hassan, A. (1956). Al-Furqon: Tafsir Quran. Jakarta: DDI.

Indrayani, L.M. (2011). Language Vitality: A Case on Sundanese Language as A Surviving Indigenous Language. *International Seminar "Language Maintenance and Shift"*. Universitas Diponegoro.

Iqbal, M. Kamus Babon Bahasa Sunda Setebal 9 Ribu Halaman Siap Terbit. , (2015).

Kahmad, D. (2005). Agama Islam dalam perkembangan Budaya Sunda. In C. hasan B. Dkk (Ed.), Pergumulan Islam dengan Kebudayaan Lokal di Tatar Sunda. Bandung: Kaki Langit.

Nasution, H. (1988). Tajdid: Sebuah Respons terhadap Perubahan. Jurnal Pesantren, V(1).

Nurlatifah, E., Yayat S., & Usep K. (2017). KATA SERAPAN BAHASA SUNDA (Pendekatan Étimologi, Morfologi, dan Grafologi), *Lokabasa, 13 (2),* 2017.

Riani. R. (2012). Penanda Jamak Infleksi dalam Bahasa Sunda. *Jurnal Widyaparwa, 40 (2).*

Ridha, M. Rasyid. (1326 H). *Tafsir al-Manar*, 9/329, Beirut: Daar al-Kutub al-Ilmiyyah.

Rippin, A. (2006). The Blackwell companion to the Qur'an. Massachusetts: Blackwell Publishing.

Rohmana, J. A. (2013). Nilai Budaya Sunda Dalam Tafsir Al-Qur'an Berbahasa Sunda. UIN Sunan Gunung Djati Bandung.

Rohmana, J. A. (2014). Memahami al-Qur ' an dengan Kearifan Lokal: Nuansa Budaya Sunda dalam Tafsir al-Qur ' an berbahasa Sunda. Journal of Qur'an and Hadith Studies, 3(1), 79–99. https://doi.org/10.15408/quhas.v3i1.1164

Romaine, S. (2000). Language in society: An introduction to sociolinguistics. Oxford: OUP Oxford.

Rosihon Anwar. Al-Qur'an Miwah Tarjamahna Dina Basa Sunda. , (2015).

Sani, K.M., dkk. (1987). *Polémik Undak Usuk Basa Sunda. Bandung*: PT. Mangle Panglipur.

Sanoesi, A. (1928). *Silāh al-Bāsil fī al-Dharb 'Alā Tazāhiq al-Bāthil*. Tanah Abang: Kantor Cetak Sayyid Yahyā Bin 'Ustmān.

Sanoesi, A. (1936). *Tamsjijjatoel-Moeslimien*, No. 21, Juni 1936,.

Sanusi, A. (n.d.). *Raudat al-'Irfan fi Ma'rifat al-Qur'an.* Sukabumi: Pesantrén Gunung Puyuh.

Siddiek, A. G. (2012). Viewpoints in the Translation of the Holy QURAN. *International Journal of Applied Linguistics and English Literature, 1(2)*, 1–7. https://doi.org/10.7575/ijalel.v.1n.2p.18

Snell-Hornby, M. (1988). *Translation studies: An integrated approach*. John Benjamins Publishing.

Syaltūt, M. (1996). *Al-Islām,`Aqīdat wa Syarī`at*. Mesir: Dār al-Qalam.

Syukur, A. (2011). *Islam, Etnisitas dan Politik Identitas: Kasus Sunda*. Miqot Jurnal Ilmu-Ilmu Keislaman, 35(105), 407–426.

Tondo, F. H. (2005). *Kepunahan bahasa-bahasa Daerah: Faktor Penyenan dan implikasi Etnolinguistik. Jurnal Masyarakat & Budaya, 11(10),* 1–19.

Wardhaugh, R., & Fuller, J. M. (2021). *An introduction to sociolinguistics*. John Wiley & Sons Inc.

Watt, W. M. (1991). *Bell's Introduction to the Qoran*. Edinburgh: Edinburgh University.

Yunus, M. (1995). *Sejarah Pendidikan Islam di Indonesia*. Jakarta: Mutiara Sumber Media.

Yunus, M. (2004). *Tafsir Quran Karim.* Jakarta: Hida karya Agung.

Zarqani, M. A. A. al. (1980). *Manahil al-Irfan fi "ulum Al-Qur'an.* Kairo: Matba'ah Dar Ihya al Kutub al Arabiyah.