

Ideological Tendencies in the Six English Qur'an Translation on Qs. Ar-Rum 41

Kecenderungan Ideologi dalam Enam Terjemahan Inggris Al-Qur'an pada QS. Ar-Rum 41

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Abstract

Lessons from Qur'an can be learned from its translation by those who do not understand Arabic, although the Qur'an does not state the meaning obviously. Still, some translators may interpret the Qur'an differently from each other depend on what ideology belongs to the translators. To know the ideology, this study employs Systemic Functional Linguistic (SFL) approach. The sources of data of this research are six English Qur'an translational texts. The research data are clause unites in the English Qur'an translation of the QS. Ar-Rum 41. They are divided into four clauses. The results showed that the translation of the Qur'an has a connection with the ideology embraced by translators. Saheeh International – Jeddah Qur'an translation bears the Aswaja ideology consistently; Maulawi Sher Ali – Islamabad Qur'an translation bears the Ahmadiyah ideology consistently; Dr. Muhammad Taqi-ud-DIn Al-Hilali, and Dr. Muhammad Muhsin Khan - Madinah Al-Munawwarah Qur'an translation bears the Sunni ideology consistently. Edip Yuksel – US Qur'an translation bears the ideology of reformism combined with the ideology of Ahlussunnah, Ahmed Ali Qur'an translation bears the ideology of reformism combined with the ideology of tafsiriyah that makes it less stylish, and Aisha Bewley Qur'an translation bears the ideology of Liberal and stylistic. The variety of ideologies in the English Qur'an translation is due to the influence of religious understanding of the authors as well as their efforts to promote specific ideologies in the English Qur'an translation.

Keyword: English Qur'an translation, Translation ideology, Political orientation; Gender-specific; positive or negative connotation

Abstrak

Pelajaran dari Al-Qur'an dapat dipetik dari terjemahannya oleh mereka yang tidak mengerti bahasa Arab, meskipun Al-Qur'an tidak menyebutkan maknanya secara jelas. Namun, beberapa penerjemah mungkin menafsirkan Al-Qur'an secara berbeda satu sama lain tergantung pada perspektif apa yang dimiliki para penerjemah tersebut. Untuk mengetahui sudut pandang tersebut, peneliti menggunakan pendekatan *Systemic Functional Linguistic* (SFL). Sumber data dalam penelitian ini adalah enam teks terjemahan Al-Qur'an bahasa Inggris. Data penelitian ini adalah satuan klausa dalam terjemahan Al-Qur'an bahasa Inggris Surat Ar-Rum 41. Klausa tersebut dibagi dalam empat klausa. Hasil penelitian menunjukkan bahwa terjemahan Al-Qur'an memiliki keterkaitan dengan ideologi yang dianut oleh penerjemah. Tarjamah Al-Qur'an Sahih International - Jeddah mengusung sudut pandang Aswaja secara konsisten, terjemahan Al-Qur'an Maulawi Sher Ali - Islamabad mengusung sudut pandang Ahmadiyah secara konsisten, Terjemahan Al-Qur'an Dr. Muhammad Taqi- ud-DIn Al-Hilali dan Dr. Muhammad Muhsin Khan - Madinah Al-Munawwarah mengusung sudut pandang Sunni secara



konsisten. Terjemahan Al-Qur'an Edip Yuksel - AS mengusung sudut pandang reformisme yang dipadukan dengan sudut pandang Ahlussunnah, terjemahan Al-Qur'an Ahmed Ali mengusung sudut pandang reformisme yang dipadukan dengan ideologi tafsiriyah yang membuatnya kurang stailis, dan terjemahan Al-Qur'an Aisha Bewley mengusung sudut pandang Liberal dan Stilistik. Ragam ideologi pada terjemahan al-Qur'an disebabkan karena pengaruh pemahaman keagamaan para penulis terjemah al-Qur'an serta adanya usaha mempromosikan ideologi tertentu dalam terjemah Inggris Al-Qur'an

Kata Kunci: Terjemahan Inggris Al-Qur'an, Ideologi terjemahan, Orientasi politik, Spesifik gender, konotasi positif atau negatif

Introduction

The Qur'an is the word of Allah which became a miracle of the Prophet Muhammad SAW which contains guidelines for human life to be safe in the world and the hereafter. Unfortunately, not all people understand the warning in the Qur'an Surah Ar-Rum 41. One of the reasons is because it uses Arabic, and not all people speak the Arabic language. When the Qur'an is introduced to various areas in which the region has its language, even not only the official language of States, sometimes the region also has so many regional languages, while Arabic is not their mother tongue nor understood. The use of Arabic as the language of the Qur'an is legitimated by the God in the Qur'an QS. Yusuf (12): 2; ar-Ra'd (13): 37; an-Nahl (16): 103; Thaha (20): 113; ash-Shu'ara (26): 195; az-Zumar (39): 28; Fusilat (41): 3; ash-Shooraa (42): 7; az-Zukhruf (43): 3; and al-Ahqaaf (46): 12¹. However if the interests of the Arabic language are to be favored and put aside the main purpose of the Qur'an, namely as a guide, warning, and news for humans, it will be difficult for humans to make the Qur'an as a full guide of life, because not all Muslims understand Arabic language. Therefore, the polemic that emerged at the beginning of the history of translating the Qur'an was about the law of translating the Qur'an into other languages².

The Qur'an was revealed not only for the Arabs, but for all mankind throughout the world. To understand and explore the content and purpose of the Qur'an, translating into various languages are required. The need for translating the Qur'an is felt as an effort so that Muslims everywhere can understand and practice the teachings of the Qur'an. As the previous holy books which were revealed according to the language of the people at that time, the Qur'an was revealed using

1 Egi Sukma Baihaki, "Penerjemahan Al-Qur'an: Proses Penerjemahan Al-Qur'an Di Indonesia," *Jurnal Ushuluddin* 25, no. 1 (2017): 44, <https://doi.org/10.24014/jush.v25i1.2339>.

2 Johanna Pink, "Tradition and Ideology in Contemporary Sunnite Qur'anic Exegesis: Qur'anic Commentaries from the Arab World, Turkey and Indonesia and Their Interpretation of Q:5:51," *Welt Des Islams*, April 1, 2010, <https://doi.org/10.1163/157006010X489801>.

Arabic as the language of the people in the peninsula. Unlike the previous books, the Qur'an applies not only to Arab society when the time of the Prophet Muhammad SAW was alive, but also as a universal guide for mankind until the end of time. Then the sacredness of language arose that has an impact on the prohibition of translating the Qur'an and constrained readers to understand Arabic. Therefore, people who are unfamiliar with Arabic as the language of the Qur'an can understand Qur'an easily through the translation. So, translation is a means of conveying the contents of the Qur'an to mankind, both Muslim and non-Muslim³.

However the most common working language in the world and well-known international language, English is spoken in many nations as national and official language⁴. Translating the Qur'an into English is the key factor of gaining an access to majority global reader. Therefore the need for understanding the Qur'an from its English translation is becoming more important as a form of an effort to comprehend and practice the teachings of the Qur'an and to support the learning process for Muslims all over the world. The learning Qur'an from its translation is considered as a solution so that people from different social statuses can easily understand and obtain information available in the Qur'an through its translation, although this understanding is sometimes temporary.

There are many English Qur'an translations that available online. They are Saheeh International Qur'an translation published in Jeddah, the Qur'an translation by Dr. Mohsin Khan, the Qur'an translation by Maulawi Sher Ali published in Islamabad, the Qur'an translation by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan published in Madinah Al-Munawwarah, the Qur'an translation by Edip Yuksel published in the US, and the Qur'an translation by Aisha Bewley. The Qur'an translations either make many people easy to comprehend the Qur'an or give a different point of view toward the verses in the Qur'an. They enrich the comprehensive knowledge of the Qur'an by giving its translation from a different viewpoint.

This research is qualitative research type which employs content analysis method specifically semantic content analysis method and grammatical content analysis method. To find the Qur'an translation ideology, the researcher employs Systemic Functional Linguistic (SFL) approach. It is a sociosemiotic (socially-oriented) theory that studies language as a source for meaning-making i.e., meaning

3 Kadar M. Yusu, *Studi Al-Qur'an* (Jakarta: Amzah, 2012).

4 Afif Suaidi, "The Quality of the Bahasa Indonesia-English-Arabic Constitution of the Republic of Indonesia Multilingual Translational," *LingTera* 4, no. 2 (2017): 122-35, <https://doi.org/10.21831/lt.v4i2.6298>.

potential⁵. This research uses content analysis method qualitative approach. The research steps uses the Mayring's model as follows;⁶ 1) determining the object or focus of the research, 2) proposing research questions, 3) explaining or putting forward the definition of each categories studied based on the relevant theories, 4) creating categories or the parameters of each research of the sub-focus based on the theory, 5) doing encoding of the data in the form of discourse text that is collected based on sub-focus research, 6) revising the category while doing a formative check about the validity data, 7) analyzing research data while validating the data, and 8) integrating the results of research analysis.

This focuses on the Ideology in the real world and in the concrete aspect. The sources of data of this research are English Qur'an translational texts i.e., Saheeh International Qur'an translation published in Jeddah that represents *Aswaja's* teachings; the Qur'an translation by Dr. Mohsin Khan that represents *Shi'ah's* teachings; the Qur'an translation by Maulawi Sher Ali published in Islamabad that represents *Abmadiyah's* teachings; the Qur'an translation by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan published in Madinah Al-Munawwarah that represents Sunni's teachings; the Qur'an translation by Edip Yuksel published in the US that represents Reformist's teachings; and the Qur'an translation by Aisha Bewley that represents Sufi's teachings. The data of this research are clause unites in the English Qur'an translation of the Surah Ar-Rum 41. They are divided into four clauses.

The Qur'an Translation

According to Catford, translation is a substitution of textual message in a particular language by equivalent textual message in another language⁷. It consists of rewriting in the target language as close, natural, and equivalent as possible to the source language message in terms of meaning and style⁸. Translation can be regarded as an activity that mainly deals with transference between two cultures rather than between two languages⁹. Translating the Qur'an means transferring the

5 Zaid Alamiri and Peter Mickan, "What Makes the Qur'anic Narratives Cohesive? Systemic Functional Linguistics-Based Analysis of Reference Role: Some Reflections," *Journal of Arabic and Islamic Studies* 16, no. 2016 (1970): 199–219, <https://doi.org/10.5617/jais.4747>.

6 Philipp Mayring, "Qualitative Content Analysis," *The SAGE Handbook of Qualitative Data Analysis*, 2014, 170–83, <https://doi.org/10.4135/9781446282243.n12>.

7 John Cunnison Catford, *A Linguistic Theory of Translation: An Essay in Applied Linguistics* (London: Oxford University Press, 1965).

8 Eugene Albert Nida and Charles Russell Taber, *The Theory and Practice of Translation* (Leiden: E. J. Brill, 1969).

9 Aminah Adelnia, "Translation as a Cross Cultural Study: An Analysis of Scent of a Woman," *International*

Qur'an to other language other than Arabic and printing this translation into several manuscripts so that it can be understood by people who do not speak Arabic so that they can understand the meaning of the book of Allah SWT through translation¹⁰.

There have been various translations of the Qur'an in various non-Arabic countries. Moreover, as previously explained, it was Europeans and some other non-Muslims who initiated the translation of the Qur'an into their various languages. Some scholars forbid the translation of the Qur'an because they think that translating the Qur'an into another language will reduce the miracles of the Qur'an. On the other hand, allowing that the message of the Qur'an can be conveyed to all mankind from every level of society. Those who allow the translation of the Qur'an into other languages also provide the criteria and conditions that must be met in the process of translating the Qur'an.

The decree of *haram* of *harfiyah* Qur'an translation into the language of 'Ajam (non Arabic), was also issued by the Council of 7 countries in the Middle East, namely Jami'ah Al-Azhar, Cairo, Fatwa Council of Saudi Arabian Ulema, Rabat University Morocco, Jami'ah Jordan, Jami'ah Palestine, Muhammad Adz-Dzahabi and Sheikh Ali Ash-Shabuni. All of them agreed to state "that the correct translation of the Koran is *tarjamah tafsiriyah*, while *tarjamah harfiyah* is prohibited or illegitimate"¹¹.

Abu Hanifah initially allowed the translation of the Qur'an because he did not consider the translation of the Qur'an to be the Qur'an, Imam Malik strongly opposed the translation of the Qur'an. Ash-Shafi'i said that translating the Qur'an into other language and the language can fulfill what is meant by Arabic in the Qur'an so that it is considered al-Qur'an is not possible. This view was also emphasized by Ibn Qutaibah. However, explaining the Qur'an to those who do not know Arabic so that they can know what the Qur'an means is permissible and possible to do. Hasbi Asshiddieqy said that copying the Qur'an into any national language with the intention that the nation would understand the contents of the Qur'an in Arabic based on the encouragement of nationalism could not be justified, because it eliminated the unifying tool between Muslims. That is why the Al-Azhar ulama issued a fatwa in 1936, which only allowed the translation of the meaning of the Qur'an, not the pronunciation¹².

Journal of Comparative Literature and Translation Studies 3, no. 1 (2015): 1–4, <https://doi.org/10.7575/aiac.ijclts.v.3n.1p.24>.

10 Muhammad Ali Ash Shaabuunity, *Studi Ilmu Al-Qur'an. Trans. from Arabic by Aminuddin* (Bandung: Pustaka Setia, 1991).

11 Muhammad Thalib, *Koreksi Tarjamah Harfiyah Al-Qur'an Kemenag RI: Tinjauan Aqidab, Syariah, Mu'amalah, Iqtisadiyah* (Yogyakarta: Ma'had An-Nabawy, 2012).

12 Teungku M. Hasbi Ash-Shiddieqy, *Tafsir Al-Bayan: Tafsir Penjelas Al-Qur'anul Karim* (Semarang: Pustaka

If departing from the paradigm that the Qur'an is absolute in Arabic and cannot be translated, then there are only Arabs who will understand the contents of the Qur'an. It could even be that the superiority of language will be used as the argument for the superiority of a people. Indeed, Muslims are required to study Arabic because it is the language of the Qur'an, but that is not obligatory. However, in reality Arabic language is not an easy language to learn. There are so many other linguistic branches that are required as supporting study to acquire Arabic, and it takes a long time. Moreover, if Islam spreads to the periphery areas with marginalized community, does it have to force them to learn Arabic first and then practice its contents anyway? People practice the values of the Qur'an because they know the meaning of a verse at least through translation.

Translation is only to explain the meaning of the verses into the language of the people who do not understand Arabic, because the instructions of the Qur'an must be used immediately as a guide for life. Translations can have different sounds of words and sentences. Each translator has its own style of language, what needs to be taken care of is the meaning of the verse. The meaning of the verse must be clearly expressed in translation¹³.

The Qur'an Translation and the Tafseer (the Qur'anic Exegesis)

According to Jalaluddin al-Suyuthi (1951), the Tafseer means *al-Bayan* (explanation), *al-Kashf* (disclosure)¹⁴. Ibn Mandzur (2013) said that the Tafseer reveals the meaning of the verse from *lafadz* that is not clear enough. al-Jurjani (2012) argued that in terms of interpretation, it is explaining the meaning of the verse, its business, the story, and the reasons for it (*Asbab al-Nuzul*) with *lafadz*, which shows it clearly¹⁵.

There are five differences between translation and Tafseer; 1) Translation is *independent* of the rules of origin of the sentence (only enough to describe the origin of the word and so on), while the Tafseer is tied to the rules of language and in explaining the context, it is more broad in nature, 2) Translation is not allowed to omit sentences, in contrast to Tafseer there may be allowed to discard some sentences even sometimes it has to happen, 3) Translation must fulfill the meaning intended by the sentence, while the Tafseer only refers to an attempt to explain the meaning of the

Rizki Putra, 2012).

13 El Hassane Herrag, "The Ideological Factor in the Translation of Sensitive Issues from the Quran into English, Spanish and Catalan" (Mutiara, 2012).

14 Baihaki, "Penerjemahan Al-Qur'an: Proses Penerjemahan Al-Qur'an di Indonesia."

15 Ibid

sentence from the mufaseer's view point (interpreter's point of view), 4) Translation contains the original meaning (as it is according to the meaning of the text), while the Tafseer provides an explanation both general and comprehensive, and 5) The meaning that is meant by the translator is the original meaning, the Tafseer is not enough to stop at one meaning but then look for an explanation according to Al-Zarqani¹⁶.

Table 2. The Qur'an Translation and the Tafseer (the Qur'anic Exegesis)

The Qur'an Translation	The Tafseer
SL emphasis	TL emphasis
Harfiyah	Tafsiriyah
Textual	Contextual

The debate to determine whether the Qur'an translation is the same as Tafseer (exegesis) has become the debate after the issue of whether translating the Qur'an is permitted or not. The difference of the opinion came from different points of view regarding the definition of translation and Tafseer. The birth of the product of Tafseer, which has colored the Islamic thought, cannot immediately satisfy the thirst of Muslims toward understanding the Qur'an, especially those who are far from Arabic speaking countries and use their respective languages as the language of communication and source of knowledge. This limitation hinders the process of understanding the contents of the Qur'an.

The Qur'an Translation Method

Since the first century BC until before the nineteenth century, the translation method has always questioned whether to translate literally or freely. Then at the beginning of the nineteenth century, when the thought of cultural anthropology implied that the linguistic boundaries were insuperable and that language was entirely the result of culture, the opinion that translation was impossible gained some currency. If those strived at all, it must be more literal the better. This idea was popular in the statements of literalists' Walter Benjamin and Vladimir Nabokov¹⁷.

The argument was theoretical: the purpose of the translation, the nature of the readership, the type of text, was not discussed. Too often, writers, translators, and readers were implicitly identified with each other. Now the context has changed, but the fundamental problem remains. Newmark put it in the form of flattened V

¹⁶ Ibid.

¹⁷ Peter Newmark, *A Textbook of Translation* (New York: Prentice Hall, 1988).

diagram¹⁸:

Table 1. Newmark's flattened V diagram

SL emphasis	TL emphasis
Word-for-word translation	Adaptation
Literal translation	Free translation
Faithful translation	Idiomatic translation
Semantic translation	Communicative translation

It is more appropriate to associate the *tafseeriyah* Qur'an translation with the Tafseer itself because if it is translated generally, the meaning of the Qur'an could be different from the actual intended by the God so that it is different from Tafseer. However, if that is seen briefly, the translation is a brief description, while the Tafseer is a broad description. Determining whether translation includes Tafseer, in the end, gives birth to two forms of translation, namely *harfiyah* translation and *tafseeriyah* translation.

Basically, the translation of the Qur'an also involves the element of Tafseer, namely the understanding and Tafseer of the verses of the Qur'an, even though it is in a simple form, especially in which it is also accompanied by a footnote on the meaning of a verse. Translation also plays a strategic role in the understanding of Muslims in non-Arabic speaking countries towards the Qur'an because Arabic is not the mother tongue for the majority of people in the world. Therefore, the process of understanding the Qur'an by the majority of Muslims around the world was at first departs from the works of translating the Qur'an into their native languages¹⁹.

The Qur'an is translated according to the translator's ideology. Jan D. ten Thije noticed that the notion of ideology has attracted researchers to study more in linguistics.²⁰ He formulated three reasons for the call of ideology. The first, in these constantly changing environments, a vanishing point determines the aspects that are observed. This metaphor is transposed as an organizing principle to other cognitive domains and mental activities. The second, in shifting ideology from the writer to the character to the reader, from the speaker to the hearer to the audience and conversely is central to any treatment process. As soon as the interpretation goes beyond introspection, then the shifting of ideologys appears. The third, the notion

18 Ibid.

19 Taufikurrahman, "Kajian Tafsir Di Indonesia," *Mutawâtir: Jurnal Keilmuan Tafsir Hadis* Volume 2, no. Nomor 1 (2012): 1–26.

20 Jan D. ten Thije, "The Notions of Perspective and Perspectivising in Intercultural Communication Research," ed. J.D. ten Thije (Eds.) (Amsterdam: Benjamins, 2006), 97–151, <https://doi.org/10.1075/pbns.144.05thi>.

of ideology has attracted linguists to study through structural linguistics for a long time as the clause in 'splendid' isolation.²¹

English Qur'an Translation Ideology of Surah Ar-Rum 41

The Translation ideology of Surah Ar-Rum 41 is represented in six different Qur'an English translation. The first is Aswaja (Saheeh International – Jeddah), the second is Ahmadiyah (Maulawi Sher Ali – Islamabad), the third is Sunni (Salafi) (Dr. Muhammad Taqi-ud-DIn Al-Hilali and Dr. Muhammad Muhsin Khan - Madinah Al-Munawwarah), the fourth is Reformist (Edip Yuksel – US), the fifth is TT5: Stylistic (Ahmed Ali), and the sixth is TT6: Sufis Aisha Bewley. The four clauses consist of some different meanings that must be investigated. Sub questions need to be purposed to gain the clear ideology of the Qur'an translation of Surah Ar-Rum 41. What is the political orientation (corruption, evil, pollution?), what is the gender (people as the general gender or men as the specific gender?), who is there (God or human?), and what is the connotation (positive or negative?).

In clause one, there are three different meanings found in the clause one mainly in the translating the concept "*fasadu*" i.e., corruption that means political act and natural decaying, evil that means bad humans' morality, and pollution that means bad effect on the nature. In clause two, there are four different meanings in interpreting "*kasabat aidinnasi*" i.e., people gained, specific gender) men did, (specific gender) men gained, people did and gained. In the clause three, there are four different meanings i.e., God makes men taste, men taste, God let people taste, God will makes people taste. In the clause four, there are three different meanings in interpreting concept "*yarjiun*" i.e., return to a positive conduct, men return from a negative conduct, men seek God's forgiveness, and the two of them translate it literally. Here is the table of analysis.

Clause One

The Sunni (Salafi) (Dr. Muhammad Taqi-ud-DIn Al-Hilali and Dr. Muhammad Muhsin Khan - Madinah Al-Munawwarah) Qur'an translation of Surah Ar-rum 41 translates "*fasadu*" as "Evil" (sins and disobedience to Allah) and it refers to human. This translation highlights the humans' morality from religious ideology. On the other hand Reformist (Edip Yuksel – US) Qur'an Translation translates "*fasadu*" as "pollution" and it refers to the nature that is caused by humans' deeds. The remaining six Qur'an translations of Surah Ar-Rum 41 cover both political act and natural decaying, because they agree to mean "*fasadu*" as "corruption". The four

²¹ Ibid.

of them are Aswaja (Saheeh International – Jeddah), Ahmadiyah (Maulawi Sher Ali – Islamabad), Stylistic (Ahmed Ali), Sufis Aisha Bewley.

TT1: Saheeh International – Jeddah²²

TT:1.1	Corruption	has appeared throughout the land and sea
	Topical	
	Theme	Rheme

TT2: Maulawi Sher Ali – Islamabad²³

TT:2.1	Corruption	has appeared on land and sea
	Topical	
	Theme	Rheme

TT3: Salafi) (Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan - Madinah Al-Munawwarah²⁴

TT:3.1	<i>Evil (sins and disobedience to Allah)</i>	<i>has appeared on land and sea</i>
	Topical	
	Theme	Rheme

TT4: Edip Yuksel – US²⁵

TT:4.1	<i>Pollution</i>	<i>has appeared in the land and the sea</i>
	Topical	
	Theme	Rheme

TT5: Ahmed Ali²⁶

TT:5.1	<i>Corruption</i>	<i>has spread over land and sea</i>
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22 Saheeh International, *The Qur'an English Meanings* (Jeddah: Al-Muntada Al-Islami, 2004).

23 Maulawi Sher Ali, *The Holy Qur'an — Arabic Text and English Translation* (Islamabad: Islam International Publications Ltd., 2004), <https://doi.org/10.1088/1612-202X/aa555d>.

24 Muhammad Taqi-ud-Din Al-Hilali and Muhsin Khan, *Translation of the Meanings of Qur'an the Noble in the English Language* (Madinah Al-Munawwarah: King Fahd Complex for the Printing of the Holy Qur'an, 1995).

25 Edip Yuksel, Layth Saleh Al-Shaiban, and Martha Schulte-Nafeh, *Quran: A Reformist Translation* (USA: Rainbow Press, 2007).

26 Ahmed Ali, *Al-Qur'an: A Contemporary Translation* (Massachusetts: Princeton University Press; Revised Edition, 2001).

Topical	
Theme	Rheme
TT6: Aisha Bewley ²⁷	
TT:6.1	<i>Corruption has appeared in both land and sea</i>
Topical	
Theme	Rheme

Clause Two

Sunni (Salafi) (Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan - Madinah Al-Munawwarah) Qur'an translation of Surah Ar-rum 41 interprets "*kasabat*" as "earned (by oppression and evil deeds)" and it refers to a specific gender (men) who gain. On the other hand Sufis Aisha Bewley Qur'an translation of Surah Ar-rum 41 translates "*kasabat*" as "brought about" and it does not refer to a specific gender because she translates "*nas*" as "people" instead of "men" (as commonly masculine in Holy Scripture) regardless of the fact that the Qur'an translator is actually a woman. Aswaja (Saheeh International – Jeddah) and Reformist (Edip Yuksel – US) Qur'an translation of Surah Ar-rum 41 interpret "*kasabat*" as "people earned" and they do not refer to a specific gender. Ahmadiyah (Maulawi Sher Ali – Islamabad) and Stylistic (Ahmed Ali) Qur'an translation of Surah Ar-rum 41 interpret "*kasabat*" as "men did" and they refer to specific gender (men).

TT1: Saheeh International – Jeddah²⁸

TT:1.2	<i>by [reason of] what</i>	<i>the hands of people</i>	<i>have earned</i>
	Textual	Topical	
	Theme		Rheme

TT2: Maulawi Sher Ali – Islamabad²⁹

TT:2.2	<i>because of what</i>	<i>men's hands</i>	<i>have wrought,</i>
	Textual	Topical	
	Theme		Rheme

27 Aisha Bewley, *The Noble Qur'an: A New Rendering of Its Meaning in English* (USA: Bookwork, 1999).

28 Saheeh International, *The Qur'an English Meanings*.

29 'Ali, *The Holy Qur'an — Arabic Text and English Translation*.

TT3: Dr. Muhammad Taqi-ud-DIn Al-Hilali and Dr. Muhammad Muhsin Khan - Madinah Al-Munawwarah³⁰

TT:3.2	<i>because of what</i>	<i>the hands of men</i>	<i>have earned (by oppression and evil deeds),</i>
	Textual	Topical	
	Theme		Rheme

TT4: Edip Yuksel – US³¹

TT:4.2	<i>by</i>	<i>the hands of people for what they</i>	<i>earned.</i>
	Textual	Topical	
	Theme		Rheme

TT5: Ahmed Ali³²

TT:5.2	<i>from what</i>	<i>men</i>	<i>have done themselves</i>
	Textual	Topical	
	Theme		Rheme

TT6: Aisha Bewley³³

TT:6.2	<i>because of what</i>	<i>people's own hands</i>	<i>have brought about</i>
	Textual	Topical	
	Theme		Rheme

Clause Three

In the clause three, Sunni (Salafi) (Dr. Muhammad Taqi-ud-DIn Al-Hilali and Dr. Muhammad Muhsin Khan - Madinah Al-Munawwarah and Ahmadiyah (Maulawi Sher Ali – Islamabad) Qur'an translation interpret it as "God let men taste". Gender specific persons experience a cause of their deeds by God's permission. Stylistic (Ahmed Ali) and Sufis Aisha Bewley Qur'an translation interpret the clause three as "men taste" as if it happens by itself. Reformist (Edip Yuksel – US) Qur'an translation interprets it as "God will make people taste" which indicates that God

30 Al-Hilali and Khan, *Translation of the Meanings of Qur'an the Noble in the English Language*.

31 Yuksel, Al-Shaiban, and Schulte-Nafeh, *Quran: A Reformist Translation*.

32 Ali, *Al-Qur'an: A Contemporary Translation*.

33 Bewley, *The Noble Qur'an: A New Rendering of Its Meaning in English*.

is the most superpower to make something happen by implying that people will experience a cause of their deeds by the God's will. Aswaja (Saheeh International – Jeddah) Qur'an translation interprets this clause three as "God let people taste", and this translation seems moderate because people in general (no specific gender) experience a cause of their deeds by the God's permission.

TT1: Saheeh International – Jeddah³⁴

TT:1.3	<i>So</i>	<i>He [i.e., Allah]</i>	<i>may let them taste part of [the consequence of] what they have done</i>
	Textual	Topical	
	Theme		Rheme

TT2: Maulawi Sher Ali – Islamabad³⁵

TT:2.3	<i>that</i>	He	may make them taste the fruit of some of their doings,
	Textual	Topical	
	Theme		Rheme

TT3: Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan – Madinah Al-Munawwarah³⁶

TT:3.3	<i>that</i>	<i>He (Allah)</i>	<i>may make them taste a part of that which they have done,</i>
	Textual	Topical	
	Theme		Rheme

TT4: Edip Yuksel – US³⁷

TT:4.3	<i>He</i>	<i>will make them taste some of what they have done,</i>	
	Topical		
	Theme		
	Rheme		

34 Saheeh International, *The Qur'an English Meanings*.

35 'Ali, *The Holy Qur'an — Arabic Text and English Translation*.

36 Al-Hilali and Khan, *Translation of the Meanings of Qur'an the Noble in the English Language*.

37 Yuksel, Al-Shaiban, and Schulte-Nafeh, *Quran: A Reformist Translation*.

TT5: Ahmed Ali³⁸

TT:5.3	<i>that</i>	<i>they</i>	<i>may taste a little of what they have done:</i>
	Textual	Topical	
	Theme		Rheme

TT6: Aisha Bewley³⁹

TT:6.3	<i>so that</i>	<i>they</i>	<i>may taste something of what they have done</i>
	Textual	Topical	
	Theme		Rheme

Clause Four

Aswaja (Saheeh International – Jeddah) and Stylistic (Ahmed Ali) Qur'an translation interpret "*yarjiun*" little bit similar in the meaning of positive conduct as "turning back". The former means "to righteousness" and the later means "to the right path". The opposite connotation to the both translation is Ahmadiyah (Maulawi Sher Ali – Islamabad) Qur'an translation. It clearly translates "*yarjiun*" as "turning back from evil" that means men return from a negative conduct. Reformist (Edip Yuksel – US) and Sufis Aisha Bewley translate the clause four without any interpretation and explanation in bracket. Sunni (Salafi) (Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan - Madinah Al-Munawwarah) Qur'an translation interprets it from the ideology of spiritual conduct that means "men seek God's forgiveness".

TT1: Saheeh International – Jeddah⁴⁰

TT:1.4	<i>that</i>	<i>perhaps</i>	<i>they</i>	<i>will return [to righteousness]</i>
	Textual	Interpersonal	Topical	
	Theme			Rheme

38 Ali, *Al-Qur'an: A Contemporary Translation*.

39 Bewley, *The Noble Qur'an: A New Rendering of Its Meaning in English*.

40 Saheeh International, *The Qur'an English Meanings*.

TT2: Maulawi Sher Ali – Islamabad⁴¹

TT:2.4	<i>so that</i>	<i>they</i>	<i>may turn back from evil</i>
	Textual	Topical	
	Theme		
	Rheme		

TT3: Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan – Madinah Al-Munawwarah⁴²

TT:3.4	<i>in order that</i>	<i>they</i>	may return (by repenting to Allah, and begging His Pardon)
	Textual	Topical	
	Theme		Rheme

TT4: Edip Yuksel – US⁴³

TT:4.4	<i>perhaps</i>	<i>they</i>	<i>will revert</i>
	Interpersonal	Topical	
	Theme		Rheme

TT5: Ahmed Ali⁴⁴

TT:5.4	They	may haply come back (to the right path)
	Topical	
	Theme	
	Rheme	

41 'Ali, *The Holy Qur'an — Arabic Text and English Translation*.

42 Al-Hilali and Khan, *Translation of the Meanings of Qur'an the Noble in the English Language*.

43 Yuksel, Al-Shaiban, and Schulte-Nafeh, *Quran: A Reformist Translation*.

44 Ali, *Al-Qur'an: A Contemporary Translation*.

TT6: Aisha Bewley⁴⁵

TT:6.4	<i>so that</i>	<i>hopefully</i>	<i>they</i>	will turn back
	Textual	Interpersonal	Topical	
	Theme			Rheme

Many of English Qur'an translations use Biblical terms in their connotations, which are related to the Christian, Judaic, and not the Islamic semantic fields. If a translator does so, the faithfulness and preciseness of the Qur'an translation will be questioned. Moreover, the average readers will find it difficult to distinguish between the Islamic connotation and others within the same terms⁴⁶. In fact, a meaning shift is caused by such inaccuracy of selected vocabulary⁴⁷.

The Realization of the Ideology of English Qur'an Translation

All of the six Qur'an translations have different way in conveying the meaning of the Qur'an Surah Ar-Rum 41 and lead it to a particular ideology. The six Qur'an translation are Aswaja (Saheeh International – Jeddah), Ahmadiyah (Maulawi Sher Ali – Islamabad), Sunni (Salafi) (Dr. Muhammad Taqi-ud-DIn Al-Hilali and Dr. Muhammad Muhsin Khan - Madinah Al-Munawwarah), Reformist (Edip Yuksel – US), Stylistic (Ahmed Ali), and Sufis Aisha Bewley. Qur'an translators usually transfer the meaning based on what knowledge they get and what books they read⁴⁸.

The clear description of how the ideology works in the Qur'an translation, look at the table 3 Of The Ideology Realization in the Mode of Discourse. It shows the black line in the table 3 as the flow of meaning influenced by ideology across the four clauses. The Qur'an translational texts names are abbreviated as "TT" that means Translational Text to save the space. The following list is the explanation.

TT1: Saheeh International – Jeddah

TT2: Maulawi Sher Ali – Islamabad

TT3: Dr. Muhammad Taqi-ud-DIn Al-Hilali and Dr. Muhammad Muhsin

45 Bewley, *The Noble Qur'an: A New Rendering of Its Meaning in English*.

46 Mohammed S A Jumeah and Dawoud El-almi, "The Loss of Meaning in Translation : Its Types and Factors With Reference to Ten English Translations Meaning Qur'an the the of of Presented By :"(University of Wales-Lampeter, 2006

47 Nouredin Mohamed Abdelaal and Sabariah Md Rashid, "Semantic Loss in the Holy Qur'an Translation with Special Reference to Surah Al-WaqiAAA (Chapter of the Event Inevitable)," *SAGE Open* 5, no. 4 (2015), <https://doi.org/10.1177/2158244015605880>.

48 Herrag, "The Ideological Factor in the Translation of Sensitive Issues from the Quran into English, Spanish and Catalan."

Khan - Madinah Al-Munawwarah

TT4: Edip Yuksel – US

TT5: Ahmed Ali)

TT6: Aisha Bewley

Table 3. The Ideology Realization in the Mode of Discourse

Thematic Flows		English Qur'an Translation of Surah Ar-Rum 41			
		Clause 1	Clause 2	Clause 3	Clause 4
TT:1	Textual				<ul style="list-style-type: none"> • so that • in order that • They
	Topical	<ul style="list-style-type: none"> • Corruption • Evil • Pollution 	<ul style="list-style-type: none"> • People • Men 	<ul style="list-style-type: none"> • He • they 	<ul style="list-style-type: none"> • perhaps • hopefully
	Interpersonal				<ul style="list-style-type: none"> • perhaps • hopefully
TT:2	Textual				<ul style="list-style-type: none"> • so that • in order that • They
	Topical	<ul style="list-style-type: none"> • Corruption • Evil • Pollution 	<ul style="list-style-type: none"> • people • men 	<ul style="list-style-type: none"> • He • they 	<ul style="list-style-type: none"> • perhaps • hopefully
	Interpersonal				<ul style="list-style-type: none"> • perhaps • hopefully
TT:3	Textual				<ul style="list-style-type: none"> • so that • in order that • They
	Topical	<ul style="list-style-type: none"> • Corruption • Evil • Pollution 	<ul style="list-style-type: none"> • people • men 	<ul style="list-style-type: none"> • He • they 	<ul style="list-style-type: none"> • perhaps • hopefully
	Interpersonal				<ul style="list-style-type: none"> • perhaps • hopefully
TT:4	Textual				<ul style="list-style-type: none"> • so that • in order that • They
	Topical	<ul style="list-style-type: none"> • Corruption • Evil • Pollution 	<ul style="list-style-type: none"> • people • men 	<ul style="list-style-type: none"> • He • they 	<ul style="list-style-type: none"> • perhaps • hopefully
	Interpersonal				<ul style="list-style-type: none"> • perhaps • hopefully
TT:5	Textual				<ul style="list-style-type: none"> • so that • in order that • They
	Topical	<ul style="list-style-type: none"> • Corruption • Evil • Pollution 	<ul style="list-style-type: none"> • people • men 	<ul style="list-style-type: none"> • He • they 	<ul style="list-style-type: none"> • perhaps • hopefully
	Interpersonal				<ul style="list-style-type: none"> • perhaps • hopefully
TT:6	Textual				<ul style="list-style-type: none"> • so that • in order that • They
	Topical	<ul style="list-style-type: none"> • Corruption • Evil • Pollution 	<ul style="list-style-type: none"> • people • men 	<ul style="list-style-type: none"> • He • they 	<ul style="list-style-type: none"> • perhaps • hopefully
	Interpersonal				<ul style="list-style-type: none"> • perhaps • hopefully

does not imply a specific gender (people). It implies that human experience a cause of their deeds by the God's permission and has a positive connotation (return to righteousness).

Maulawi Sher Ali – Islamabad Qur'an translation interprets Surah Ar-Rum 41 with a moderate political orientation. Translation "*fasadu*" as a corruption may happen as a political act on the land and natural decaying in the sea. A bit radical ideology is also represented in this translation by implying a specific gender (men), and the ultimate God's will i.e., God makes men experience a cause of their deeds. It has a negative connotation (turn back from evil).

Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan – Madinah Al-Munawwarah Qur'an translation interprets Surah Ar-Rum 41 with a human morality political orientation that refers to religious conduct. This translates "*fasadu*" as an "evil". A bit radical ideology is also represented in this translation by implying a specific gender (men), and the ultimate God's will i.e., God makes men experience a cause of their deeds. It has a positive connotation (return by repenting to Allah, and begging His Pardon).

E dip Yuksel – US Qur'an translation interprets Surah Ar-Rum 41 with logical and illogical (religious) ideology. It seems to be not consistent with its ideology of reformation. A logical political orientation is represented in the translation of "*fasadu*" as a pollution that may happen only on the nature both in the land and the sea as if ignoring the evil as the human morality crisis. On the other hand this translation seems to be illogical (religious). It implies that human experience a cause of their deeds by the God's will as if humans do not have a right to avoid the cause of the pollution made by human. This translation both enriches broad knowledge and confusing ideology together in implying about material and spiritual. This translation does not imply a specific gender (people) and it has neither positive nor negative connotation because it translates the word "*yarjiun*" literally.

Ahmed Ali Qur'an translation interprets Surah Ar-Rum 41 with a moderate political orientation. Translation "*fasadu*" as a corruption may happen as a political act on the land and natural decaying in the sea. This translation implies a specific gender (men). It implies that human experience a cause of their deeds without implying the God's will, and has a positive connotation (come back to the right path).

Aisha Bewley Qur'an translation interprets Surah Ar-Rum 41 with liberal ideology domination. This translation does not imply a specific gender (people), and it implies that human experience a cause of their deeds without implying the God's will as if humans do not have a right to avoid it. Translating the word "*fasadu*" as a corruption may happen as a political act on the land and natural decaying in the sea

and it has neither positive nor negative connotation because it translates the word “yarjiun” literally.

Some of the Qur'an translations hold their ideology consistently and some others hold their ideology inconsistently. There are three Qur'an translations that hold their ideology consistently i.e., Aswaja (Saheeh International – Jeddah), Ahmadiyah (Maulawi Sher Ali – Islamabad), Sunni (Salafi) (Dr. Muhammad Taqi-ud-DIn Al-Hilali and Dr. Muhammad Muhsin Khan - Madinah Al-Munawwarah). There are three Qur'an translations that hold their ideology inconsistently i.e., Reformist (Edip Yuksel – US), Stylistic (Ahmed Ali), and Sufis Aisha Bewley.

Saheeh International – Jeddah Qur'an translation is consistent with its ideology of Aswaja. It conveys the meaning of the Qur'an translation into English with a moderate ideology both in gender specification and God's permission with a positive connotation. Maulawi Sher Ali – Islamabad Qur'an translation is consistent with its straight ideology of Ahmadiyah. A bit radical ideology is also represented in this translation with a negative connotation. Dr. Muhammad Taqi-ud-DIn Al-Hilali and Dr. Muhammad Muhsin Khan - Madinah Al-Munawwarah Qur'an translation is consistent with its straight ideology of Sunni (salafi). A bit radical ideology is also represented in this translation with a negative connotation.

Edip Yuksel – US Qur'an translation is not consistent with its ideology of reformation. Logical and illogical interpretation are combined that both enriches broad knowledge and confusing ideology together in implying about material and spiritual. This translation also seems to be literal with no interpretation (explanation in a bracket) about neither positive nor negative connotation. Ahmed Ali Qur'an translation is not consistent with its ideology of stylistics. The meaning seems to be superficial because it pays attention more on language formation to gain the style. However the language formation is not all stylistic because the last clause is interpreted by embedding a bracket that makes it less stylistic. Aisha Bewley Qur'an translation is not consistent with its ideology of Sufi. Liberal ideology dominates this translation, and stylistic ideology may influence the clause four of this translation. It is too superficial because this translation also renders a literal translation in the clause four and it opposites to the ideology of Sufism with its deep knowledge. Moreover, translating Qur'an without interpretation by explaining it using bracket is not acceptable in the work of sacred book translation.

Conclusion

This research shows that Saheeh International – Jeddah Qur'an translation bears the Aswaja ideology consistently, Maulawi Sher Ali – Islamabad Qur'an

translation bears the Ahmadiyah ideology consistently, Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan - Madinah Al-Munawwarah Qur'an translation bears the Sunni ideology consistently. Edip Yuksel – US Qur'an translation bears the ideology of reformism combined with the ideology of AhlulSunnah, Ahmed Ali Qur'an translation bears the ideology of reformism combined with the ideology of tafsiriyah that makes it less stylish, and Sufis Aisha Bewley Qur'an translation bears the ideology of Liberal and stylistic.

What should Muslims do knowing the fact that Qur'an translations must have ideology and they still unable to understand the Qur'an from the original Arabic version? The solution is find the Qur'an translations as many version as possible and understand their different. Reading one Qur'an translation only is not enough, because one verse may covers many meanings. Even one translational word cannot represent the original meaning from original Arabic Qur'an version.

Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references).

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Authors' contributions

All listed authors contribute to this article. A.S. wrote the original draft, reviewed and edited it, conceptualised the study and managed the project administration, responsible for the methodology and validation. M.N.A. wrote the formal analysis, compiled the resources, and visualisation and supervised the project.

Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflicts of Interest

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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