

## Women in the Madurese Translation of the Qur'an: Questioning Gender Equality in Family Legal Verses

*Perempuan dalam Terjemah Al-Qur'an Bahasa Madura: Kesetaraan Gender dalam Ayat-Ayat Hukum Keluarga*

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### Abstract

Madurese translations of the Qur'an were written by three respective male teams. This triggers questions about how they render verses on women, mainly that literally seem contradictory to gender equality spirit. This article aims to portray how gender equality issues are put within the translations through content analysis technique on 8 verses of women in family law discourse. They discuss men and women's position in a marriage ranging from issue of leadership, rebellion (*nusyuz*), sexual relationship, polygamy, divorce, to inheritance. Additionally, it also engages interview to representation of translators of the three. Borrowing Amina Wadud's typologies of Qur'anic interpretation, it is found three types of translation, namely gender-bias, gender-neutral, and gender-friendly based mainly on how the three comparatively translated the verses. The second category is dominant followed by the first one implying that gender equality spirit within the translations is still low. This stems from both technical and ideological factors, namely limited space to provide further explanation and perception on gender equality issue among the translators. The proportion of three types implies how translators' perspective on gender issues directs the translation result which in turn potentially affects three realms, namely theoretical, practical and ideological. This article overall strengthens the notion on how male team mostly ignore women perspective in making their works, including in the area of Islamic or specifically Qur'anic studies.

**Keywords:** *Women, Madurese Translation, Qur'an, Family Legal Verses, Gender Equality*

### Abstrak:

Terjemah Al-Qur'an Bahasa Madura ditulis oleh tiga tim yang kesemuanya beranggotakan laki-laki. Ini memunculkan pertanyaan perihal bagaimana terjemahan terhadap ayat-ayat tentang perempuan, utamanya yang sekilas dan secara tekstual bertentangan dengan semangat kesetaraan gender. Untuk itu, melalui analisis isi, artikel ini menggambarkan bagaimana isu-isu kesetaraan gender dibingkai dalam terjemahan ayat-ayat tentang perempuan dalam wacana hukum keluarga. 8 ayat sampel membahas posisi lelaki dan perempuan mulai dari isu kepemimpinan, *nusyuz*, hubungan seksual, poligami, perceraian, hingga hak waris. Selain itu, dilakukan juga wawancara dengan perwakilan tim penerjemah dari ketiga versi. Meminjam tipologi penafsiran Al-Qur'an Amina Wadud, ditemukan tiga tipe penerjemahan, yakni bias gender, netral gender dan ramah gender, utamanya ketika dilakukan



perbandingan antar tiga terjemahan. Di antara ketiganya, tipe kedualah yang dominan diikuti tipe pertama lalu tipe ketiga, menyiratkan lemahnya semangat kesetaraan gender. Hal tersebut muncul dari faktor teknis dan ideologis, yakni terbatasnya tempat untuk menyisipkan keterangan tambahan dan semangat kesetaraan gender. Lain dari itu, proporsi tersebut menunjukkan bagaimana pandangan para penerjemah membentuk hasil terjemah yang berpotensi memberi dampak pada tiga wilayah, yakni teoretis, praktis dan ideologis. Artikel ini menguatkan asumsi perihal kecenderungan ilmuwan lelaki untuk mengabaikan perspektif perempuan tak terkecuali dalam kajian Islam atau Al-Qur'an.

**Kata Kunci:** *Perempuan, Terjemah Bahasa Madura, Al-Qur'an, Ayat-Ayat Hukum Keluarga, Kesetaraan Gender, .*

## Introduction

Men are believed to voice interests or viewpoints that are not gender-friendly.<sup>1</sup> Meanwhile, female writers have been facing discriminatory recognition and fewer chance to get involved in knowledge production in many disciplines, including that of Islamic studies.<sup>2</sup> This does not exclude some exception, like female ulema in KUPI (Kongres Ulama' Perempuan Indonesia) consisting of both men and women,<sup>3</sup> gender sensitive male scholars or women who support patriarchal view.<sup>4</sup> Despite of it, the general tendency could be traced back to patriarchal mindset believed to have grown for a long time, spreading in various parts of the world through all aspects of life, including intellectual work and thought.<sup>5</sup> Translated works are one of them. Although considered one of the mediums to turn information and knowledge to make it more widespread, various distortions are believed to arise in the translation, such as the loss of egalitarian values in gender differences seen in the Madurese translation of the Qur'an published by the Ministry of Religious Affairs (MoRA).<sup>6</sup>

In addition to that work, there are at least two other Madurese Qur'an

1 Amina Wadud, "Reflections on Islamic Feminist Exegesis of the Qur'an," *Religions* 12, no. 7 (2021): 2, Sachiko Murata, "Foreword by Annemarie Schimmel," in *The Tao of Islam; A Sourcebook on Gender Relationships in Islamic Thought* (New York: State University of New York Press, 1992), ix. <https://doi.org/10.3390/rel12070497>. Musawah Team, *Women's Stories Lives: Male Authority in Muslim Contexts* (Malaysia, 2016), 179, [https://www.musawah.org/wp-content/uploads/2018/11/WomensStoriesWomensLives\\_En.pdf](https://www.musawah.org/wp-content/uploads/2018/11/WomensStoriesWomensLives_En.pdf) [https://www.musawah.org/wp-content/uploads/2018/11/WomensStoriesWomensLives\\_En.pdf](https://www.musawah.org/wp-content/uploads/2018/11/WomensStoriesWomensLives_En.pdf).

2 Kecia Ali, *The Women Question in Islamic Studies* (New Jersey: Princeton University Press, 2024), 167–169.

3 Husein Muhammad, "Ulama Perempuan," *Kupipedia*, 2021.

4 Ah Fawaid, "PEMIKIRAN MUFASIR PEREMPUAN TENTANG ISU-ISU PEREMPUAN," *KARSA: Journal of Social and Islamic Culture* 23, no. 1 (2015): 57–80. Although not quite different from male scholars in giving concluding opinion, four women scholars mentioned at the article present women experience based arguments. In arguing for women's testimony, Kariman Hamzah, for instance, said that it is valid due to women's less experience in the specific field so that when the situation changes, it could mean otherwise.

5 Wadud, "Reflections on Islamic Feminist Exegesis of the Qur'an," 2.

6 Masyithah Mardhatillah, "Qur'an Translation in Indonesia; Scriptural Politics in A Multilingual State," ed. Johanna Pink (New York: Routledge, 2023), 345.

translations, each published by JPS (*Jema'ah Pengajian Surabaya*) and LP2Q (Institute for Translation and Study of the Qur'an). Madurese is one of the target languages in the translation of the Qur'an in the country, both those initiated by the government and those carried out independently. The three Madurese Qur'anic translations have their own segmentation of readers<sup>7</sup> due to different styles and tendencies of each. All three also have similarities in terms of publication limitations. In addition, they were also translated by three male teams,<sup>8</sup> like what occurred since 12<sup>th</sup> century to the last decade of 21<sup>st</sup> century,<sup>9</sup> although with different formations and qualifications. Here, Madura becomes not only the locus of Qur'anic translation and/or translation activities, but also a perspective with its own set of peculiarities. In this context, patriarchy is believed to be still dominant in Madura as seen in various preserved beliefs and customary practices today<sup>10</sup> like other regions in Indonesia.<sup>11</sup>

Studies on Qur'anic translation so far can be categorized into three. The first is research taking a central theme as the object, such as that of Zakariya about anthropomorphism Qur'anic verses by comparing 3 translation works,<sup>12</sup> Rahmatina on translation impact on people's behavior by comparing 2 works,<sup>13</sup> Saputra on translation on Al-Mulk from two works,<sup>14</sup> Khofifah about gender verses in two translation works,<sup>15</sup> and Satrya about Al-Fatihah translations on two France

7 Masyithah Mardhatillah et al., "REINFORCEMENT OF SOCIAL STRATIFICATION THROUGH THE USE OF SPEECH LEVELS IN MADURESE TRANSLATION OF QUR'ANIC DIALOGUE VERSES," *Journal of Indonesian Islam* 17, no. 02 (2023): 191.

8 For the complete mention of the translation team, see Mardhatillah, "Qur'an Translation in Indonesia; Scriptural Politics in A Multilingual State," 179, 180, 181, and 194.

9 Najlaa R. Aldeeb, "Feminist Strategies in Qur'an Translations: A Comparative Study of the Sublime Quran and Saheeh International," *International Journal of Linguistics, Literature and Translation* 6, no. 1 (January 1, 2023): 11, accessed December 2, 2024, <https://al-kindipublisher.com/index.php/ijllt/article/view/4666>.

10 Tatik Hidayati, *Nyai Madura; Modal Dan Patronase Perempuan Madura* (Yogyakarta: IRCiSoD, 2022), 72, 144, 187.

11 Bambang Husni Nugroho, Ahmad Mustaniruddin, and Ahmad Taufik, "Ideological Contestation on the Production of Gender Exegesis within Institutional Quranic Interpretation in Indonesia," *Jurnal Studi Ilmu-ilmu al-Qur'an dan Hadis* 25, no. 2 (2024): 349.

12 Muhammad Zakariya and Nyoko Adi Kuswoyo, "STUDI TERJEMAH AYAT-AYAT ANTROPOMORFISME DALAM AL- QUR ' AN (Perbandingan Penerjemahan Antara Terjemah Makna Al-Qur'an Versi Madinah, Qur'an Karim Dan Terjemah Gus Baha', Dan Al-Qur'an Dan Maknanya Karya M. Quraish Shihab)," *Jurnal Ma'fhum* 6, no. 1 (2021): 46-64.

13 Ikhda Rahmatina and Rika Astari, "PERBEDAAN MAKNA TERJEMAHAN AL-QURAN DALAM BAHASA INDONESIA DAN MALAYSIA DAN PENGARUHNYA TERHADAP PERILAKU MASYARAKAT," *Jurnal Ilmu Bahasa Arab dan Studi Islam* 3, no. 2 (2020): 133-148.

14 Akhadiyah Saputra and Rashifa Hani Nurdi Annisa, "TERJEMAH AL-QUR ' AN PADA Q. S AL-MULK (Perbandingan Terjemah Al-Qur'an Versi ELFAN Bookless Library System dan Al- Qur'an dan Terjemahannya)," *Al-Karima; Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 7, no. 1 (2023): 13-23, <https://ejurnal.stiqisykarima.ac.id/index.php/AlKarima/article/view/148>.

15 Khofifah, "Perbandingan Terjemahan Ayat Gender Dalam Terjemah Al-Qur'an Kemenag Ri Dan The

Qur'anic translations.<sup>16</sup> In addition to that of Khoffah, some others chose gender issues and relevant themes as the material object or put gender analysis as formal object, like that of Luthfillah<sup>17</sup> about patriarchal spirit beyond a specific translation work, Muhimmah about *mubadalah* (reciprocity) gender principles in another translation work,<sup>18</sup> Alindah on so called genderization on an English translation work,<sup>19</sup> Sharahil about whether good women are obedient one in some translation works,<sup>20</sup> Hassen about English Qur'anic translations by female scholars,<sup>21</sup> and Nugroho about ideological contestation beyond gender exegesis production among *tafsir* works of some Indonesian institutions.<sup>22</sup> Third is research on either internal or external aspects of translation, such as that of Chirzin about dynamics of Qur'anic translation in Indonesia by comparing two works,<sup>23</sup> Putri<sup>24</sup> and Istianah<sup>25</sup> about the same comparison between two Indonesian translation works, Mujiburrahman about

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Holy Qur'an Karya Abdullah Yusuf Ali" (UIN Syarif Hidayatullah, 2022).

- 16 Ayudha Agung Satrya Putra, "Analisis Semantik: Perbandingan Terjemahan Surat Al-Fatihah Versi L'alcoran de Mahomet Oleh Andre Du Ryer Dan Versi Le Saint Coran et La Traduction (Version Revue et Corrigée) Oleh Muhammad Hamidullah" (Universitas Brawijaya, 2015).
- 17 Muhammad Dluha Luthfillah, "PATRIARKI DALAM KITAB SUCI YANG TERKOMODIFIKASI Kajian Terhadap Al-Qur'an Terjemahan Wanita Cordoba" 12, no. 2 (2019): 281–301.
- 18 Faridatul Muhimmah, "TELAHAH AYAT GENDER PERSPEKTIF QIR'AH MUBADALAH DALAM AL-QUR'AN TARJAMAH TAFSIRIYAH KARYA MUHAMMAD THALIB," *AL ITQAN: Jurnal Studi Al-Qur'an* 8, no. 1 (June 28, 2022): 107–144, accessed December 3, 2024, <https://ejournal.staialanwar.ac.id/index.php/itqon/article/view/769>.
- 19 Lutfiyah Alindah Alindah, "GENDERISASI DALAM TERJEMAHAN QUR'AN A REFORMIST TRANSLATION: STUDI PERBANDINGAN," *El-Wasathiya: Jurnal Studi Agama* 4, no. 1 (October 25, 2016): 67–86, <https://doi.org/10.35888/EL-WASATHIYA.V4I1.2351>.
- 20 Fatma Ahmed Abdallah Ba Sharahil and Debbita Tan Ai Lin, "SO GOOD WOMEN ARE THE OBEDIENT...: AN IN-DEPTH ANALYSIS OF SELECTED TRANSLATED QURANIC VERSES REGARDING WOMEN," *e-Bangi: Journal of Social Sciences & Humanities* 19, no. 4 (June 1, 2022), accessed December 3, 2024, <http://ejournal.ukm.my/ebangi/article/view/56094>.
- 21 Rim Hassen, "English Translation of the Quran by Women: The Challenges of 'Gender Balance' in and through Language," *MonTI. Monographs in Translation and Interpreting*, no. 3 (2011): 211–230, accessed December 2, 2024, <https://www.e-revistas.uji.es/index.php/monti/article/view/1610>.
- 22 Nugroho, Mustaniruddin, and Taufik, "Ideological Contestation on the Production of Gender Exegesis within Institutional Quranic Interpretation in Indonesia."
- 23 Muhammad Chirzin, "Dinamika Terjemah Al-Qur'an (Studi Perbandingan Terjemah Al-Qur'an Kementerian Agama RI Dan Muhammad Thalib)," *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis* 17, no. 1 (2016): 1–24.
- 24 Ulfi Putri, "DINAMIKA TERJEMAH AL- QUR'AN (STUDI KOMPARASI AL- QUR'AN KEMENTERIAN AGAMA RI DAN QUR'AN KARIM DAN TERJEMAHAN ARTINYA)" (IAIN Salatiga, 2023).
- 25 Istianah Istianah, "DINAMIKA PENERJEMAHAN AL-QUR'AN: Polemik Karya Terjemah Al-Qur'an HB Jassin Dan Terjemah Tafsiriyah Al-Qur'an Muhammad Thalib," *Maghza* 1, no. 1 (2016): 41.

Banjarese Qur'anic translation,<sup>26</sup> and Rohmana on Sundanese Qur'anic translation.<sup>27</sup>

It appears that there has not been much research on Qur'anic translations into local languages by choosing one major theme. In fact, a thematic style study has not been found in the context of Madurese Qur'an translation other than Fikriyati's work about the idea of human equality in social hierarchal tradition.<sup>28</sup> On the other hand, research on gender studies in the discourse of translation, especially of sacred books, tends to more focused on representation of women behind pronouns. Some of them are the work of Hassen<sup>29</sup> and those mentioned in Simon's work.<sup>30</sup> Meanwhile, further implications of the translation have not been or are not much discussed apart from what has been started by Rahmatina & Astari.<sup>31</sup>

This article aims to fill the gap left behind by previous studies through looking at how three Madurese Qur'an translations put women in their legal verses. It is believed that Qur'anic verses on women leads to misunderstanding which gives birth to beliefs, claims, and accusation that Islam abuses or oppresses women.<sup>32</sup> In fact, Qur'anic verses that mention women can be divided into two, namely that tell women's stories and the ones that discuss positions, rules or provisions for women. The second category, most of which fall into the category of legal verses, has a considerable proportion, including in the family sphere. The translation of these verses shows how translators deal with Qur'anic texts, some of which are still textually patriarchal.<sup>33</sup> This article departs from an argument that, despite the sex differences,

26 Mujiburrahman, "Islamization and Indonesianization: Political and Religio-Cultural Dimensions of the Banjarese Translation of the Qur'an," in *Commerce, Knowledge and Faith: Islamization of the Modern Indonesians and Han-Speaking Muslim Ummahs*, ed. Nabil Chang-kuan Lin (Center for Multicultural Studies, College of Liberal Arts, National Cheng Kung University, 2020), 53–68.

27 Jajang A. Rohmana, *Terjemahan Puitis Al-Qur'an; Dangding & Pujuan Al-Qur'an Di Jawa Barat* (Garut: Layung, 2019); Jajang A Rohmana, "Qur'an Translation and Reformist Da Wa : Ideology , Literacy , and Modernity in West Java" 2, no. November 1928 (2024): 16–48; Jajang A. Rohmana, "Metrical Verse: As a Rule of Quranic Translation: Some Reflections on R.A.A. Wiranatakoesoema's Soerat Al-Baqarah (1888-1965)," *Al-Jami'ah* 53, no. 2 (2015): 439–467.

28 Ulya Fikriyati, Ah Fawaid, and Subkhani Kusuma Dewi, "Vernacular Tafsir in Madura: Negotiating Idea of Human Equality in a Social Hierarchical Tradition," *Australian Journal of Islamic Studies* 6, no. 4 (2021): 47–67, <https://ajis.com.au/index.php/ajis/article/view/403>.

29 Rim Hassen, "English Translation of the Quran by Women: The Challenges of 'Gender Balance' in and through Language," *MonTI. Monografías de Traducción e Interpretación*, no. 3 (2011): 211–230.

30 Sherry Simon, *Gender in Translation: Cultural Identity and Politics of Transmission*, *Gender in Translation* (Routledge, 2003), 108–111.

31 Rahmatina and Astari, "PERBEDAAN MAKNA TERJEMAHAN AL-QURAN DALAM BAHASA INDONESIA DAN MALAYSIA DAN PENGARUHNYA TERHADAP PERILAKU MASYARAKAT."

32 Sharahil and Lin, "SO GOOD WOMEN ARE THE OBEDIENT...': AN IN-DEPTH ANALYSIS OF SELECTED TRANSLATED QURANIC VERSES REGARDING WOMEN," 2.

33 Syafiq Hasyim, *Bebas Dari Patriarkhisme Islam* (Depok: Kata Kita, 2010), 23–24.

translators' perspective, as their ideology,<sup>34</sup> has a lot of influence on the process and result of translation. In this context, the translation is believed to show the perspective of the translators towards the discourse of gender equality in general and in the context of Islamic law in particular. Three questions raised in this study are: First, what is the typology of the legal verse translations in three versions of Madurese Qur'an translation? Second, what are the triggering factors behind the typology? Third, what are the possible implications of translation typology?

This article therefore seeks to examine translation of verses on women focusing on how three translator teams cope with gender equality issues in seven different themes. It contributes not only to gender issues in the Qur'anic studies, but also in translation studies and relevant discussions. Therefore, it relies on qualitative data from close reading of several translations of legal verses sorted on their relevance to gender equality issues. In some ways, this research is a variation study in the discipline of sociolinguistics, precisely the third wave that tries to see how language use shows position of the speaker (in this case the translator) as a social being in relation to macrosocial categories such as race, socio-economic status, age, and gender. From there, interactional social meaning is formed between the translator and the translated text. In this context, social meaning is translation result of each team displayed in a table to determine the coding of each, namely between gender bias, gender neutral, and gender friendly. The three types are closely related to text typologies faced by feminist interpreters, namely sympathetic and antagonistic.<sup>35</sup> Although the translators do not claim to be feminists, they are assumed to have heard/ known ideas about gender equality so that they have potential to use an egalitarian/gender-friendly perspective in their translation work. Meanwhile, there found many factors behind a person's consideration in choosing a language variant beyond formal and informal categorization,<sup>36</sup> so diction in translation can be a part of the variant.

From there, a typological analysis was conducted through data from the translation editorial combined with interviews with representatives of the translation team from each version based on individual considerable contributions. Then, editorial

34 Afif Suaidi and Moh Nur Arifin, "Ideological Tendencies in the Six English Qur'an Translation on Qs. Ar-Rum 41," *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis* 22, no. 2 (July 30, 2021): 279–300, accessed December 2, 2024, <https://ejournal.uin-suka.ac.id/ushuluddin/alquran/article/view/2658>; Nugroho, Mustaniruddin, and Taufik, "Ideological Contestation on the Production of Gender Exegesis within Institutional Quranic Interpretation in Indonesia." *English Translations of the Qur'an*, 3 *L: The Southeast Asian Journal of English Language Studies* 19, no. 1 (2013): 51–64.

35 Simon, *Gender in Translation: Cultural Identity and Politics of Transmission*, 28.

36 Ronald Wardhaugh and Janet M Fuller, *An Introduction to Sociolinguistics; Seventh Edition* (West Sussex: Blackwell, Willey, 2015), 190.

and typological analyses were conducted to assess reasons behind the proportion of the translation typology as well as to trace possible implications of the translation in relation to the discourse of translation, implementation of Islamic law and discourse on gender equality.

Analysis in this article is based on the theoretical framework of gender equality. Among four gender equality indexes as proposed by Dilli (et al), namely socioeconomic, health, household, and politics,<sup>37</sup> thematic theory of family and household structure is considered most relevant and suitable for the study subject. The spirit of gender equality in this scope is idealized to be found in an egalitarian family concept as a criticism and alternative to the traditional family system with the man/husband as the central figure. Its core characteristic is reciprocal rights and obligations between spouses.<sup>38</sup> Emerged as a critique of discrimination against women in various fields, including race, social class, ethnicity, religion, and sexuality, its scope is diverse and some are relevant to the issues discussed in this article, namely initiative to build a family, rights and obligations of spouses, division of property between spouses, as well as divorce and domestic violence. Other indicators relevant to this context are women's declining economic dependence and their increasing control over reproduction.<sup>39</sup>

### **Typology of Madurese Translation on Legal Verses in the Three Versions**

Despite being credited with promoting the spirit of gender equality,<sup>40</sup> several Qur'anic verses textually place women in an inferior position.<sup>41</sup> They generally contrast the rights or access of women and men to their respective portions (as in the case of inheritance and witness in testimony) or mention one (implying another) in contexts involving both. Among them, verses surrounding family/marriage life are particularly relevant for further discussion mainly because of many stages indicating relations of either equality or inequality. Furthermore, in a study of misogynistic hadith, it is found that the family circle is the most fragile for injustice to occur.<sup>42</sup> There found

37 Selin Dilli, Sarah G. Carmichael, and Auke Rijpma, "Introducing the Historical Gender Equality Index," *Feminist Economics* 25, no. 1 (2019): 31, <https://doi.org/10.1080/13545701.2018.1442582>.

38 Ivana Barac et al., *Gender Competent Family Law* (Springer, 2023), 549.

39 Judith Buber Agassi, "Theories of Gender Equality; Lessons from the Israeli Kibbutz," *Gender & Society* 3, no. 2 (1989): 164.

40 Nimat Hafez Barazangi, *Woman's Identity and the Qur'an; A New Reading* (Florida: University Press of Florida, 2004), 74.

41 Hassen, "English Translation of the Quran by Women: The Challenges of 'Gender Balance' in and through Language," 213.

42 Nurun Najwah, "GENDER ANALYSIS ON THE MISIOGYNIS HADITHS IN AL-KUTUB AL-

at least 8 verses fit and represent gender equality issues with translations that show typologies; gender-biased, gender-neutral, and gender-friendly as modifications of Amina Wadud's notion of Qur'anic tafsir on women consisting of traditional, reactive, and holistic<sup>43</sup> along with some adjustments.

The first type can be seen in translations that potentially lead to embodiment of gender equality spirit (due to the sympathetic wording of the verse) but failed to do so. This stems from traditional interpretations which Wadud characterizes as atomistic and considering only male experiences or perspectives. The second type, gender-neutral, is seen in the translation of textually antagonistic verses that it makes any opportunity to voice the spirit of gender equality hard to find. Meanwhile, any attempt to 'improvise' the translation has the potential to damage or contradicts the source text. This type finds many similarities with Wadud's reactive interpretation criteria which, according to her, fails to distinguish between text and interpretation (auth. the spirit of equality behind the Qur'anic verses) because it makes backwardness of women as individuals or members of society an excuse to silence the spirit of equality.<sup>44</sup>

Meanwhile, the gender-friendly type presents translation that implies the spirit of gender equality through carefully chosen and representative diction. This is most likely to be found on editorially sympathetic verses to spirit of gender equality. Practically speaking, it mobilizes various resources to be able to present gender-friendly language transitions, such as appropriate diction or insertion of information in brackets or footnotes. Holistic interpretation, which is very likely the origin of this translation, according to Wadud, is characterized by the involvement of various aspects of life in the work of interpretation, including issues related to women.<sup>45</sup> Following is a table about the three types as well as other relevant and necessary information;

**Table 1: Typology of Translation of Verses about Women in Madurese Qur'anic Translations (Mushaf Ordered Based)**

No	Verse	Theme/Verse	Translation Content, English Translation and Code		
			JPS	LP2Q	MoRA

TIS'AH," *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis* 22, no. 1 (January 30, 2021): 215, accessed December 2, 2024, <https://ejournal.uin-suka.ac.id/ushuluddin/alquran/article/view/2463>.

43 Amina Wadud, *Qur'an and Woman; Rereading the Sacred Text from A Woman's Perspective* (Oxford: Oxford University Press, 1999), 1.

44 Wadud, *Qur'an and Woman; Rereading the Sacred Text from A Woman's Perspective*, 1-3.

45 Wadud, *Qur'an and Woman; Rereading the Sacred Text from A Woman's Perspective*, 1-3.



1	Al-Baqarah 222	<i>sFa'tazilū al-nisā'a</i>	<i>Majau ba'na dhari reng-oreng bine</i> <sup>46</sup> (b) Stay away from women	<i>Laju majhauwa ba'na kabbhi dari reng-oreng bine</i> <sup>47</sup> (b) Then stay away from women	<i>Jhauwi reng-oreng bine' jareya</i> <sup>48</sup> (b) Stay away from those women
		Prohibition to do sexual intercourse during menstruation <i>Wa lā taqrabū hunna</i>	<i>Ban jha' semma'e</i> (b) And don't get closer	<i>Ban jha' nyemma' ba'na kabbhi da' (reng-oreng bine') jareya (kalaban jima')</i> (b) And don't get closer to those (women by having sexual intercourse)	<i>Ban jha' nyemma' ba'na kabbhi (kalaban jima')</i> (b) And don't get close, (by sexual intercourse)
2	Al-Baqarah 223	Sexual intercourse <i>ħarsun lakum</i>	<i>Kebbun</i> <sup>49</sup> (b) Field	<i>(akanta)teggħal</i> <sup>50</sup> (b) (Is like) field	<i>Akantha teggħal</i> <sup>51</sup> (b) is like field
		Marital sexual relationship <i>annā syi'tum</i>	<i>Dha'remma bhai se ba'na karebbi</i> (b) Whatever the way you please	<i>Dari dimma'a bhai ba'na kabbhi akarep</i> (b) From whenever you please	<i>Dha'remma bhai se ba'na kabbhi akarep</i> (b) With whatever the way you please

46 Tim Pantarjamah, *Al-Qur'an Tarjamah Basa Madura* (Surabaya: Jamaah Pengajian Surabaya, 2006), 148.

47 Tim Penerjemah, *Ma'na-Ma'nana Al-Qur'an; Tarjamah Bahasa Madhura* (Pamekasan: Lembaga Penerjemahan dan Pengkajian Al-Qur'an (LP2Q), n.d.), 71.

48 Tim Penerjemah, *Al-Qur'an Dan Terjemahnya; Bahasa Madura*, ed. Tim Editor (Jakarta: Badan Litbang dan Diklat Kementerian Agama, 2018), 41.

49 Pantarjamah, *Al-Qur'an Tarjamah Basa Madura*, 49.

50 Tim Penerjemah, *Ma'na-Ma'nana Al-Qur'an; Tarjamah Bahasa Madhura*, 72.

51 Tim Penerjemah, *Al-Qur'an Dan Terjemahnya; Bahasa Madura*, 41.

3	Al-Baqarah 228	Divorcee women <i>yatarrabaṣna bi anfusihinna</i>	<i>Nahan badanna</i> (b) Hold themselves <sup>52</sup>	<i>Kodu adente' kalaban ba'-aba' dibi'na</i> ( <i>reng-oreng bine'</i> ) <i>jareyya</i> ( <i>kaangguy akabin pole</i> ) <sup>53</sup> (a) Must wait for themselves (women) to (remarry)	<i>Adante'</i> (a) Wait <sup>54</sup>
		Men's superiority over women <i>wa lahunna miṣlu al-laẓi 'alayhinna bi al-ma'rūf. Wa li alrijāli 'alayhinna darajah</i>	<i>Ben reng-oreng bine' andi' ha' akantha apa se daddi kawajibanna metorot cara se becce'. Tape reng-oreng lake' andhi' settong derajat lebbi teggi dhari ne'-bine'ena</i> b) Women have rights like things they are obliged to in a good manner. However, men have one higher position above women	<i>Ben ekaandhi' (reng-oreng bine') iye areya saperte apa se (eka andhi' ke-lakena aropa kawajibhan) de' reng-oreng bine' jareya kalaban cara se becce'. Ben ekaandi' reng-oreng lake' iya areya dharajat ngongkole (reng-oreng bine') jareya</i>  <i>b) It is owned (by those women) the same as (owned by husbands, namely obligation) in a good manner. And it is owned by men, a higher position surpassing those (women)</i>	<i>Ben reng-oreng bini' jareya andhi' hak ben kawajiban se satembang kalaban cara se bagus. Ben derejeddhe lake' ngongkole derejeddhe bini'</i>  (b) And those women have both equal right and obligation in a good manner. While men's position is above them

52 Pantarjamah, *Al-Qur'an Tarjamah Basa Madura*, 49.

53 Tim Penerjemah, *Ma'na-Ma'nana Al-Qur'an; Tarjamah Bahasa Madhura*, 73.

54 Tim Penerjemah, *Al-Qur'an Dan Terjemahnya; Bahasa Madura*, 42.

4	Al-Nisa' 3	Preference on women to marry with <i>mā fāba lakum mina al-nisā'</i>	<i>Reng-oreng bini' se ba'na sennengi</i> <sup>55</sup> (b) Women you like	<i>Dha' pa-apa se bagus kaangguy ba'na kabbhi dari reng-oreng bine</i> <sup>56</sup> (b) To any good quality women for you	<i>Dha' reng bini' sapa'a bhai se ekasennenge</i> <sup>57</sup> (b) To any women liked
		Marrying female orphans/ <i>wa in khiftum an lā tuqsitū fi al yatāmā</i>	<i>Ban kalamon ba'na tako' ta' bisa adil dha' na'-ana' yatem,</i> (b) And if you are afraid of not doing justice to the orphans,	<i>Kalamon ba'na kabbhi ta' bisa maadhil dālem (parkara) na' - kana'jâtêm (maka nyempanga dari parkara jareya)</i> (b) If you are afraid of not doing justice in (issue of) orphans, (leave the option),	<i>Kalamon ba'na kabbhi ta' bisa maadhil dalem (parkara) reng bine' jatem (bila ba'na ngabin)</i> (b) If you are afraid of not doing justice in (issue of) orphans (if you marry them),

55 Pantarjamah, *Al-Qur'an Tarjamah Basa Madura*, 105.

56 Tim Penerjemah, *Ma'na-Ma'nana Al-Qur'an; Tarjamah Bahasa Madhura*, 162.

57 Tim Penerjemah, *Al-Qur'an Dan Terjemahnya; Bahasa Madura*, 93.

		Polygamous situation <i>wa in khiftum an lā ta'dilū</i>	<i>Mela kalamon ba'na tako' ta' bisa adil,</i> (b) Then if you are afraid not being just	<i>Lajhu tako'a kēya ba'na kabbhi ngabin bānnya' rēng- orēng binē' lamon ta' bisa adhil</i> (b) Then be afraid also of marrying many wives if you can't be just	<i>Lajhu kalamon ba'na kabbhi tako' ta' bisa maadil,</i> (b) Then if you are afraid of not being able to be just
5	Al-Nisa' 34	Leadership <i>qawwāmūn</i>	<i>Se ngator</i> <sup>58</sup> (a) The one who manages	<i>Se andi' tanggungan</i> <sup>59</sup> (c) Those with responsibilities	<i>Se andi' tanggungan</i> <sup>60</sup> (c) Those with responsibilities
		Wife's nusyuz <i>nusyūza hunna</i>	<i>Draka</i> <sup>61</sup> (a) Rebellious	Footnote reads ( <i>reng bini' se ta' ta'at da' apa se eparenta lakena</i> ) (a) Disobedient wives to what her husband instructs	Footnote reads ( <i>reng bini' se ta' ta'at da' apa se eparenta lakena dalem parkara se ta' alalabanan kalaban hokom</i> ) <sup>62</sup> (c) Disobedient wives to what her husband instructs in things not against the law
		Beating wives <i>Idribū hunna</i>	<i>Tokol</i> (b)/ Beat them	<i>Mokolla ba'na kabbhi da' (ne'-bine') jareya</i> (b)/ Beat them (women)	<i>Mokolla ba'na kabbhi da' (ne'-bine') jareya</i> (b)/ Beat them (women)

58 Pantarjamah, *Al-Qur'an Tarjamah Basa Madura*, 113.

59 Tim Penerjemah, *Ma'na-Ma'nana Al-Qur'an; Tarjamah Bahasa Madhura*, 177.

60 Tim Penerjemah, *Al-Qur'an Dan Terjemahnya; Bahasa Madura*, 101.

61 Pantarjamah, *Al-Qur'an Tarjamah Basa Madura*, 114.

62 Tim Penerjemah, *Al-Qur'an Dan Terjemahnya; Bahasa Madura*, 102.

6-7	An-Nisa' 11 and 176	Inheritance portion for men and women (fa) <i>Li al-żakari mişlu hazzı al-unşyayn</i>	<i>Bagian settong ana' lake' padha bi' bagian dhuwa' ana' bine</i> <sup>63</sup> ----- <i>mela kaangguy taretan lake'na bagianna du bagian dhari bagianna taretan bine</i> <sup>64</sup> (b) The share for a son is twice that of daughter ----- A brother's share is equal to that of two sisters	<i>Ekaandi' settong ana' lake' iya areya bagiyan duwe' anak bine</i> <sup>65</sup> ----- <i>Ekaandi' taretan lake'na iya areya pada bi' bagiyan duwe' taretan bini</i> <sup>66</sup> (b) A son owns a share as that of two daughters ----- A brother owns a share as twice as that of two sisters	<i>Ekaandi' settong ana' lake' pada kalaban bagiyan duwa' ana' bine</i> <sup>67</sup> ----- <i>maka ekaandhi' taretan lake'na pada bi' bagiyan duwa' taretan bini</i> <sup>68</sup> (b) A son owns a share as that of two daughters ----- Then a brother owns a share as twice as that of two sisters
	Al-Nisa' 128	Husband's <i>nusyuz</i> ( <i>Nusyūzan aw i'rādan</i> )	<i>Nusyuz/ rosak otaba edinaagi lakena</i> <sup>69</sup> (a) Nusyuz/ corrupted or abandoned by the husband	<i>Nusyuz (angko kalaban ta' apolong tedung, ngorangi balanjha, ban akarep dhe' reng bini' se lebbi raddhin) otaba ta' ejabbha</i> <sup>70</sup>	<i>Nusyuz (angko kalaban ta' apolong tedung, ngorangi balanjha, ban akarep dhe' reng bini' se lebbi raddhin) otaba ta' eejhabbi lakena</i> <sup>71</sup>

63 Pantarjamah, *Al-Qur'an Tarjamah Basa Madura*, 107.

64 Pantarjamah, *Al-Qur'an Tarjamah Basa Madura*, 142.

65 Tim Penerjemah, *Ma'na-Ma'nana Al-Qur'an; Tarjamah Babasa Madhura*, 165.

66 Tim Penerjemah, *Ma'na-Ma'nana Al-Qur'an; Tarjamah Babasa Madhura*, 225.

67 Tim Penerjemah, *Al-Qur'an Dan Terjemahnya; Bahasa Madura*, 95.

68 Tim Penerjemah, *Al-Qur'an Dan Terjemahnya; Bahasa Madura*, 128.

69 Pantarjamah, *Al-Qur'an Tarjamah Basa Madura*, 133.

70 Tim Penerjemah, *Ma'na-Ma'nana Al-Qur'an; Tarjamah Babasa Madhura*, 209–210.

71 Tim Penerjemah, *Al-Qur'an Dan Terjemahnya; Bahasa Madura*, 119.

				(a) Nusyuz (cruel by separating in bed, reducing the allowance and seeing more beautiful woman) or abandoning	(a) Nusyuz (cruel by separating in bed, reducing the allowance and seeing more beautiful woman) or abandoned by the husband
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Table I shows that few samples present gender-friendly translation (symbolized by c), while most are gender-neutral (b) and some are gender-biased (a). Most obviously, the word *qarwām* in the 5th sample is translated as the one who manages (*se ngator*) and the one who assumes responsibility (*se andi' tanggungan*). The first choice is textual translation of the word, while the second seems to consider many things that makes it more gender-friendly. Being given responsibility implies many meanings other than the dominance of men as the governing subject and women as the object as the first version shows. It also implies that situation of those who carry the mandate can differ from one another. This furthermore shows avoidance of hasty generalizations about polarization of men and women's roles stemming from dynamics of how the word *qarwām* is understood. Both categories represent traditional and egalitarian family patterns respectively. The former putting husband as the head of the household gives him authority to make decisions and regulate his wife, including limiting her space for work and certain activities, while the later does otherwise.<sup>72</sup>

The same is seen in translation of the word *nusyuz* or recalcitrance textually attributed to wives at the same verse. The first version shows a general meaning, while the second gives a definitive explanation through a footnote which, when compared to the third version, shows that the wife's disobedience to her husband applies in all situations. For this reason, the general scope is narrowed down in the third version confirming that *nusyuz* refers to wife's disobedience in matters that do not violate the law or religious teachings. Thus, disobedience (or disagreement) in matters that violate the law cannot be categorized as *nusyuz*. This last version shows neutrality in viewing an issue that makes it gender-friendly. The indicator is the spirit of eliminating discrimination against women regarding the obligation to obey and

72 Zunly Nadia and Niswatin Faoziah, "Gender Equality within Family in Islamic Perspective: Insights from The Hadiths of Ummul Mukminin," *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis* 25, no. 1 (June 14, 2024): 165–166, accessed December 2, 2024, <https://ejournal.uin-suka.ac.id/ushuluddin/alquran/article/view/5260>. Barac' et al., *Gender Competent Family Law*, 548.

surrender to men or their husbands.<sup>73</sup> Moreover, it is mentioned that there found no indication that *qanitāt*, at the same verse, means obedient women to husband, because it refers obedience to Allah.<sup>74</sup>

This biased and gender-friendly polarization is also found in the 8th sample which explicitly discusses husband's *nusyuz*. The verse juxtaposes *nusyuz* with *i'rād* which more or less means the husband's desertion or abandonment. The first version translates the word with a disharmonious situation through the diction of *rosak* (corrupted), while the second and third are exactly the same by limiting the husband's *nusyuz* to three actions, namely bed separation (with husband's initiative), decreasing allowance, and seeing another woman. The first version translation is deemed gender-neutral, while the second and third are gender-bias because they seem to limit variety of husband's *nusyuz* to three actions. Apart from other possible varieties of unpleasant actions outside the three, each variety is problematic. The second one, for example, implies a family structure where the husband is the (sole) breadwinner and therefore has 'power' over the wife.<sup>75</sup> In fact, not all families have this pattern.<sup>76</sup> The impression of gender bias is much more apparent when compared to translation of the verses on wife's *nusyuz*. Although different in choosing diction and limiting the situation, all versions indicate that the wife's *nusyuz* is related to her attitude or response to the husband's command, putting women as merely objects, another core characteristic of patriarchy.<sup>77</sup>

This subject-object relation is more apparent in the 3rd sample talking about obligation of newly divorced women to undergo 'iddah (waiting) period. In translating this phrase, the first version turns out to raise more neutral tone than the other two. 'Holding themselves' sounds more egalitarian than 'waiting' which implies objectification of women as those to be married to, instead of remarrying after the 'iddah period ends. Such objectification, furthermore, is one of the key points in feminists' critique of social phenomena considered discriminatory against women.<sup>78</sup>

The rest of samples show gender-neutral translations in the whole versions indicating almost no possibility that leads to gender-friendly translation. This type

73 Barać et al., *Gender Competent Family Law*, 548.

74 Saqib Hussain, "The Bitter Lot of the Rebellious Wife : Hierarchy , Obedience , and Punishment in Q. 4 : 34," *Journal of Qur'anic Studies* 23, no. 2 (2021): 72.

75 Agassi, "Theories of Gender Equality; Lessons from the Israeli Kibbutz," 165.

76 Dilli, Carmichael, and Rijpma, "Introducing the Historical Gender Equality Index," 39.

77 Kasey Lynn Morris, Jamie Goldenberg, and Patrick Boyd, "Women as Animals, Women as Objects: Evidence for Two Forms of Objectification," *Personality and Social Psychology Bulletin* 44, no. 9 (2018): 2.

78 Rita Felski, *Beyond Feminist Aesthetics; Feminist Literature and Social Change*, Harvard University Press, 1989, 149.

is more of literal interpretation that provides an initial understanding, so differences between the three versions, if found, are more of a diversity in translation style instead of substantial one. In terms of sexual relations, for example, objectification of women implied in the wording of Qur'anic verses cannot be negotiated through translation and so do the issue of beating wives, polygamy, sexual relationship, men's superiority, inheritance division, treatment of menstruating women, and ethics in divorce. On the other hand, this gender-neutral type is not entirely neutral. In some ways, it is closer to the gender-biased because it tends to confine the translation to textual sphere only while ignoring implications on reader's understanding or, furthermore, social phenomena that it seems to cause. However, the existence of this type becomes necessary given the existence of the other two types so that it is like a moderate position. The next section will discuss considerations or factors that shape the translation typology.

### **Triggering Factors beyond Dominantly Neutral Gendered Translation**

In the context of Madurese translation of the Qur'an, the translation is much influenced by translators' profile, translation team formation, chosen translation method, references, to translation process and chronological timeline connecting the three versions.<sup>79</sup> However, diction and sentence structure in the samples show that specifically, translation typology and tendency of dominantly neutral gendered one arise from technical-redactional and ideological-substantial considerations. The former is closely related to translation style and tools used in the target language (metatext), namely space and the use of brackets or footnotes (paratext in the form of peritext)<sup>80</sup> to insert additional explanations. Meanwhile, the latter includes thoughts or views that lead translation tendencies, especially related to gender equality discourse. The ideological aspect can be easily identified from lexical or grammatical aspects<sup>81</sup> which intertwine with ideology beyond translation, namely foreignization

79 Mardhatillah, "Qur'an Translation in Indonesia; Scriptural Politics in A Multilingual State," 170–183. The JPS version, for instance, claims to maintain any part of speech and active-passive sentences from the source to targeted text. Mahfud, interview by author, Surabaya, September 25, 2024. Meanwhile, the MoRA version turns out to maintain what is deemed good from the existing translation of the LP2Q version, such as the substantial translation at the last sample. Mohammad Subhan Zamzami, interview by author, January 26, 2024.

80 Najlaa Aldeeb, "The Influence of Bakhtiar's Sufi Belief in Futuwwa on Her Qur'an Translation," *International Journal of Linguistics, Literature and Translation* 6, no. 5 (May 9, 2023): 3, accessed December 2, 2024, <https://al-kindipublisher.com/index.php/ijllt/article/view/5316>.

81 Sharahil and Lin, "SO GOOD WOMEN ARE THE OBEDIENT...': AN IN-DEPTH ANALYSIS OF SELECTED TRANSLATED QURANIC VERSES REGARDING WOMEN," 12.



and domestication.<sup>82</sup>

Technical-redactional factors stem from understanding of translation. Apart of assumption that no text is fully translatable into another language,<sup>83</sup> translation is generally defined as language transfer activity, so further details are not considered necessary. One of informants mentioned that during discussions, it is often considered to simplify it as much as possible assuming that besides reading translation, readers will continue searching for further information. “Let them study, that’s the consideration,” he said. He also emphasized that for some verses deemed requiring further information, the team usually uses accessories of two brackets and footnotes. However, the standard of whether it is necessary to provide additional notes is relative because when confronted with a translation about (husband) beating the wife, he himself in fact regrets why the team did not put information in two parentheses or footnotes.<sup>84</sup>

The same thing was mentioned by another informant from different translation team. According to him, the translation that his team wrote was made as close as possible to what the verse was trying to convey (*nalpe*’ in Madurese or sticking). Since it is limited to translating, according to him, the use of footnotes should be minimized because translating is not the same as making *tafsir*. Footnotes and brackets, he continued, are only used when absolutely necessary, namely situations prone to misunderstanding if such additional information is missed. When asked about the wording of beating wife (which in his team’s translation is neither further explained), he said that it can be easily understood and therefore does not require additional explanation. According to him, the beating in question—which is neither hard nor hitting the face—can already be understood without additional information.<sup>85</sup> This, unfortunately, seems to ignore specific segments of readers who might be unfamiliar with further information beyond a text. Further, it is likely that the translation leads to the worse situation by being another justification to easily beat the wives. In fact, according to Hussain, correlated with Al-Nur; 1-10, beating wives is actually judicially instead of privately. In other words, otherwise the husband can prove that the wife guilty by inviting four witnesses so that the punishment can be executed,

82 Syihabuddin Syihabuddin and Tutin Aryanti, “The Study of Translation Ideology and Its Accuracy in Qur’anic Vocabulary for Women,” *Arabiyat: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban* 10, no. 2 (December 28, 2023): 191–202, accessed December 3, 2024, <https://journal.uinjkt.ac.id/index.php/arabiyat/article/view/34974>.

83 Ameneh Mohaghegh and Hossein Pirnajmuddin, “The Trace of Translators’ Ideology: A Case Study of English Translations of the Qur’an,” *3 L: The Southeast Asian Journal of English Language Studies* 19, no. 1 (2013): 58.

84 Zahid, interview by author, Pamekasan, January 24, 2024.

85 Lailurrahman, interview by author, Pamekasan, January 30, 2024.

the husband needs to take a *li'an* oath.<sup>86</sup>

Meanwhile, an informant from the first version said that from beginning, the team intended to write a literal translation. In the JPS community, several other Qur'anic translations were used, namely Javanese, Sundanese and Indonesian. They assume that the literal translation is more preferable than translations with a lot of information. "Our recitation members need practical answers to problems they encounter daily. If they are asked to talk about religious knowledge (*tafsir*, more detailed explanations, *auth*), they will all get sleepy," he said.<sup>87</sup> It seems that this factor makes the presence of brackets or footnotes very minimal, even the least compared to the other two.

The above information briefly illustrates that apart from ideological considerations or interpretations of a verse, technical factors, namely through additional information, play a significant role in mapping translation typology of the samples. The use of those accessories is at the following table;

**Table 2: Use of Additional Explanation through Paratext**

Sample	Additional Explanation					
	JPS		LP2Q		MoRA	
	Two Brackets	Footnote	Two Brackets	Footnote	Two Brackets	Footnote
1	√	-	√	√	√	√
2	-	-	√	-	√	-
3	-	-	√	-	-	-
4	-	-	√	-	-	-
5	-	-	-	-	-	-
6	-	-	√	-	√	-
7	-	-	√	-	√	-
8	-	-	√	-	√	-

The table 2 shows that the first version is the one that uses the least, while the second uses two brackets in almost all samples. The third, meanwhile, shows a moderate portion where it is not as minimalistic as the first but also not like the second. It also turned out that the second uses brackets to indicate meanings even if there found no textual reference/equivalent in the source language (prototext) when it is deemed necessary. Otherwise, it used the tool to explain further information behind a term/word or *marji'damir*/identity that any pronoun represents. This confirms the statement about orientation or style of the second version to 'stick' to the source text. Meanwhile, the third version, which more often uses two brackets for giving explanation instead footnotes, reinforces the assumption about its orientation towards

86 Hussain, "The Bitter Lot of the Rebellious Wife : Hierarchy , Obedience , and Punishment in Q. 4 : 34."

87 Indrayadi, interview by author, Surabaya, February 22, 2024.

understanding or message delivery through communicative style rather than word-for-word translation accuracy. Unlike the two, the first version did its best to give a brief and practical understanding of meaning behind a verse in minimalist way, including not easily using both brackets and footnotes.

Meanwhile, ideological-substantial factor is understanding of meaning behind a verse that directed translation and in this context, its typology. Although deemed hard to determine relationship between translators' ideology and their translation result as there found many other effective factors, such as cultural and social ones,<sup>88</sup> patron or dominant ideology is still believed to be influential. Therefore, the translation can approximately depict how the translators perceive issues regarding women in the Qur'an or Islamic studies in general. In this case, Madurese highly patriarchal vibes<sup>89</sup> seem to influence enough to how the translation is substantially shaped.

Among samples, only the 5th one shows three existing types. As for the 3rd and the last sample have both gender neutral and gender biased while the other five samples only show the gender neutral. If the assumption that gender-neutral is more likely to be gender-biased is indeed relevant, the translation of the samples in general still leads to the tendency of gender bias. This is corroborated by statements from representatives of translation team, whose names are mentioned beforeward, which seem to reinforce notion that tendency to be gender neutral or gender biased is many more than that implies gender-friendly translation as shown in the following table;

**Table 3: Ideological Considerations behind the Translation Samples**

Verses Sample	Statement	Gender Relation Category			Version		
		Bias	Neutral	Friendly	I	II	III
1 <sup>st</sup> and 2 <sup>nd</sup>	Regarding the ethics of sexual relations keep in mind that apart from fiqh, there are ethics to consider.			√	√		

88 Habibeh Khosravi and Majid Pourmohammadi, "Influence of Translator's Religious Ideology on Translation: A Case Study of English Translations of the Noble Qur'an," *International Journal of English Language & Translation Studies* 04, no. 04 (2016): 162, <http://www.eltsjournal.org>.

89 Novi Kamalia and Emy Susanti, "The Politic of the So' Leran Body : An Effort to Reclaim the Masculinity of Madurese Men," *Talent Development and Excellence* 12, no. 1 (2020): 2055.

3 <sup>rd</sup>	A man's right to divorce is not for granted, but because of the dowry and living he pays. It means that consequently, a man who has fulfilled his obligations has the right to be obeyed to.	√					√
4 <sup>th</sup>	The system in Islam has really made women a figure that is highly valued, guarded and protected.			√	√		
5 <sup>th</sup>	The criteria for a good woman is that she is pleasant to look at, obedient when ordered, and does not oppose what her husband does not like.	√				√	
	Men and women both have advantages. However, in a household, the burden or obligation to lead lies with the man so that he is obliged to uphold the rights of women, namely providing living for them.		√				√
	Even though the woman (wife) is smarter, the decision still rests with the husband. Trust this life to your husband	√				√	
	Husbands will not order evil/bad deeds.	√					√
	Absolute obedience only applies to Allah and the messenger, while obedience to the husband is conditional, namely as long as it does not violate Allah's commands.			√			√
	Beating (wife) is the last alternative and there are many rules on it, such as not hurting, not hitting on the face, and so on.		√				√

	The husband has the right to be obeyed because he has paid the dowry and given <i>nafaqah</i> and <i>infaq</i>	√			√		
	Women are made of ribs, so they need to be improved with good words ( <i>iṣṭawshū bi al nisā' khayran</i> ).	√				√	
	The command to beat (wives) intends to have a deterrent effect. It means education and cannot be classified as domestic violence.	√				√	
6 <sup>th</sup> and 7 <sup>th</sup>	The rule on inheritance share is final. If you want to spend a portion outside the formula, use the grant scheme.		√		√		
	Men are entitled much more inheritance portion due to his obligation to pay for living ( <i>nafaqah</i> )	√			√		
8 <sup>th</sup>	It is not impossible that in a moment, the husband is at fault. Husbands who do not study religion will be arbitrary towards their wives.			√	√		
	Wives have a great influence on husbands			√	√		

In line with the first table, the third table shows that ideological considerations leading to gender-friendly translation (or holistic tafsir) are much less than the other two. There are only 6 considerations that lead to gender-friendly, while gender-neutral has 3 and gender-bias has 8 items. The statements listed in the table above certainly do not cover all considerations taken into account when formulating the translation. Some may be missed due to technicalities such as the time gap between the translation of each version and this study, limited sampling of informants, as well as informants' possible tendency to deliver certain statements and hide others due to forgetfulness or other factors. Nevertheless, the statements are expected to be representative to show how ideological backgrounds shape the sampling translation.

As Wadud argue and quoted by Aldeeb, traditional interpretations linked to—not to say engender—gender-biased translation stem from the lack consideration of women’s experiences or perspectives. Assumption that women translators are sensitive to issues related to women and gender seems to be relevant while implying otherwise.<sup>90</sup> This is reinforced by an interpretation that she says atomistic so that even if there is an attempt to cross-reference with other relevant verses, no hermeneutical principles are actually applied such as taking a look into Qur’anic idea/view of life, syntactic structure, principles, or thematic. Six gender-biased statements found in the 5th sample show unbalanced gender relations, ranging from criteria for an ideal partner only imposed on women, women as second subjects in decision-making (and objects to receive admonishment), to assumption of husband’s immunity for impossibility of doing bad deeds. The six are arbitrary because they objectify and discriminate against women.

Meanwhile, reactive interpretation gives birth to gender-neutral translation. The undermining of women’s position, which is already subordinate in society,<sup>91</sup> is mainly seen in ideological statements about beating women as the last alternative to cope with any bad situation. Women’s current unfortunate position is considered by Wadud as a justification for this reactive interpretation. In other words, while not directly justifying husbands to beat their wives, these attentions seem to imply that beating wives is something that can or usually be done in various situations. In fact, instead of liberating women from discrimination, such statements justify the situation that occurs in society even though it is contrary to the noble values of the Qur’ān. Meanwhile, in other samples, the statements underlying this type of translation seem to give illusion of equality, while in fact they do not want equality and still imply dominant or subordinate positions for men and women respectively with various justifications. This can be seen, for example, in discourse on husbands’ privilege as the provider/payer of dowry so that he gets access to leadership, divorce right, inheritance right, restriction of wife’s space using illusion of protection, and reduction of wife’s right to be a leader.

As for the last type, the holistic interpretation idealized by Wadud, seems very much in line with gender-friendly translation because it reviews details of an issue while taking into account overall message of the Qur’ān and its relevant main principles<sup>92</sup> This is represented by 4 ideological considerations showing integration of Qur’anic values, such as proportion of obedience to God and others, integration

90 Aldeeb, “Feminist Strategies in Qur’ān Translations: A Comparative Study of the Sublime Quran and Saheeh International,” 17.

91 Wadud, *Qur’an and Woman; Rereading the Sacred Text from A Woman’s Perspective*, 2.

92 Wadud, *Qur’an and Woman; Rereading the Sacred Text from A Woman’s Perspective*, 5.

of fiqh and tasawwuf/moral values in every action, and the central role of wife for a husband implying vice versa. The statements reflect a reciprocal relationship in which a person is judged not by their gender, but by their attitudes and life choices. More or less, this is what Wadud thinks reflecting various aspects of life ranging from social, moral, economic, to political, although in the translation, it is impossible to mention these things at length and exploratively as in tafsir.

The percentage of technical and ideological factors that led to translation typology presumably cannot be determined with certainty, let alone evenly distributed to all samples. However, it is almost certain that both contribute beyond the translation. Both seem to pull at each other without one consistently being prioritized over another. Although ideological factors seem dominant because it is the one that formulates the translation content, it is still limited by technical considerations. These two factors, therefore, play an important role in formulating a translation as also clear from the impacts they bring about.

### **Possible Implications of Translation Typology**

Translation typology with two triggering factors probably affects to at least three things, namely theoretical, practical, and ideological. Theoretical implications cover views surrounding cross-language translation in both discourse and practice, more precisely when the holy book becomes the source language, practical implications from understanding and how the verses lead daily attitudes in relevant issues, while ideological implication is in putting women in the discussion of Qur'anic and Islamic law studies. In more detail, those implications can be seen in the following table;

**Table 4: Implication of the Translations in Three Aspects**

<b>Implication</b>	<b>Gender-Bias</b>	<b>Gender-Neutral</b>	<b>Gender-Friendly</b>
<b>Theoretical</b>	Literal translation tends to display misogynistic result, mainly for verses not textually showing the spirit of equality.	Accuracy in translation remains a priority over other things such as avoiding readers' misunderstanding or misinterpreting the spirit behind the verses.	Opening to more egalitarian translation through selection of representative diction and flexible structure, as well as the insert of additional information as metatext

<b>Practical</b>	The perpetuation of gender discriminatory practices in the name of religion.	Old discriminatory practices or understandings against women will not change/improve much, and even give rise to new discriminatory practices	Possible emergence of a more egalitarian pattern of relations in family and society circle.
<b>Ideological</b>	Stronger (mis) understanding or (wrong) awareness of gender discrimination legitimised by religion	No change in understanding and or no awareness of more necessarily egalitarian relationship	Potential for the presence of awareness of gender equality in various aspects of life

The table above shows that possible implications beyond translation typology of sampled verses touch at least three lines, namely translation as a scientific discipline, translation results as inspiration in action, and something that shapes the mindset/view of life among readers. Among the three, it is the practical and ideological implications that highly likely directly affect social life, including the family circle in relation to issues surrounding women. Meanwhile, the theoretical implications have nothing to do with practical life directly. Even so, it has its own influence on development of discourse in the translation discipline, such as how to find a meeting point between the source language and the target language, to choose the most suitable translation method, to formulate a good translation suitable to target audience, to set priorities and standards in translation practice, and to determine whether additional information is necessary.

More or less, the three translation versions show how considerations of situation and readers' need do determine posture of translation contents. The first version does not pay much attention to further implications of meaning, including in relation to gender equality issues and this makes them very minimalist in providing additional information. In eight sampling verses, the version tends to translate the word literally without implying further information, let alone paying attention to whether any verse target singular or plural ones. This is in contrast to the second version which seems to target readers with Arabic language skills, so it does not seem to intentionally miss a single detail from the source language before being transferred to the target language, namely singularity or plurality of a pronoun in translation body text like in sample 1, 2, 4, and 5. Further, any attribute of Arabic grammars are



also attached, like in sample 3, *iya areya*, to indicate *mubtada'* in Arabic grammar. Consequently, additional information are found in almost every sample implying source language-centred nature of translation style which put readability aside. The third version, meanwhile, often negotiates through a more flexible translation that stays true to the spirit of the source language but tries to make the easy to read translation so that a large amount of additional information becomes not really necessary. Therefore, in sample 5 about wife's *nusyuz*, it bravely inserts additional information within the body text although there is no such a thing in the source text.

In other words, the samples indicate that posture, style and priorities in translation are heavily influenced by translators' views. Once the translator team has a certain view on the issue, be it friendly, neutral or gender-biased, they will find ways to insert it into the translation content in various ways and through various channels. If it is not possible to accentuate the spirit through the body text for one reason or another, footnotes or double brackets become alternatives according to guidelines or standards agreed upon by each team. This closely relates to practical and ideological implications which are very likely to be seen in daily life practice because translations are often used as a religious guide, especially by those with limited proficiency in the source language or access to books of *tafsir*.

Because gender-neutral and gender-biased translations are more dominant than gender-friendly ones, it can be predicted that changes in perspective and decrease in discriminatory attitudes or practices on gender issues will likely still be difficult to realise. Conversely, the existence of neutral and gender-biased translations has the opportunity to perpetuate discriminatory perspectives or actions contradictory from gender equality spirits. These two types of translation, in some ways, likely create and reinforce each other with discriminatory situations against women. In translations that put women as objects, such as regarding sexual relations, the three versions that are not much different one another tend to produce derivative understandings and actions based on what literally written in. As sex objects, women tend to be treated as parties without access or if any, not as broad as men in, for example, expressing preferences or self-situation related to this matter. The pillars of equality in the family circle proposed by Barač<sup>93</sup> are still far from this.

Furthermore, it possibly creates new forms of discrimination against women in line with current dynamics of life. If beating a wife is considered one of husband's privileges no matter some rules are attached on it, for instance, then other violence, such as verbal or symbolic, has the opportunity to receive similar justification because

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93 Barač et al., *Gender Competent Family Law*, 549.

physical violence, which in terms of scale and intensity tends to be higher, is considered as if it is condoned and even taught by religion. Thus, instead of creating ideological change or a more egalitarian attitude, the translations likely produce discriminatory perspectives and actions in new forms and styles.

In the end, implications of translation typology must actually be studied more seriously, especially for practical and ideological realms. This is because some supporting data is needed to correlate what appears in the translated text and its impact, such as access to translations, their popularity, and intensity of their use in private and public spaces. Moreover, translations that dominantly do not support the spirit of gender equality on the one hand may indeed shape discriminatory practices against women, but at the same time it may have no impact at all on the construction of people's understanding and actions in the real world. Thus, of the three, theoretical impact is the most measurable as it can be observed in the style, posture, preference and consistency of translation.

## Conclusion

Although there is no version that contains only one type and there known a fact that that the three versions are dominated by gender-neutral translations, the tendency of each version is not difficult to find. The second version has the most gender-biased translations, which is in line with relevant considerations put forward by the translation team representative. Meanwhile, the third version is the most gender-friendly one and interestingly, it is the representation of the first version translation team who mentioned considerations behind gender-friendly translation at most instead of the third version. The second version, while containing gender-biased translations and consideration at most, does contain one sample of gender-friendly translation. The distribution of gender-friendly translations in these three versions, although in smallest portion among the other two types, shows early awareness of gender equality issue and the possibility of spreading the spirit in the future.

Furthermore, it turns out that generally, three translation teams approximately have the same idea on how they render the translation of sampling verses. Along with different styles and preferences of each, they generally tend to prefer language transition rather than paying more attention on meaning that the translation implies. Therefore, the neutral-gender type becomes the dominant one while friendly and biased one are fewer with the former as the fewest. Apart of technical things on both literally gender-biased Qur'anic text and translation space-style, this undeniably implies the ideology in the same vein, namely low awareness on gender equality spirit. Possible implication of translation, covering theoretically, practically, and

ideologically, demands for further exploration mainly to measure how influential a translation in shaping readers' perspective and action. This current article strengthens the assumption that translations tend to ignore implication of meaning beyond the translated text in spite of knowing that readers might simply believe and practice what textually mentioned at the translation. However, it still lacks both data coverage and analysis, so that relevant continuing research are highly needed, particularly about various virtues and values beyond Madurese translation of the Qur'an, let alone relating to gender discourse, to avoid any simplification or misunderstanding of the text.

### **Authors' contributions**

The first author commenced the research initiative, obtained and displayed the data, paved the theoretical framework and strengthened its use through the analysis. The second one arranged literature review and mapped the analytical path, proofread the manuscript while adjusting to the journal's template.

### **Conflicts of Interest**

The authors affirm that there are no conflicts of interest that could potentially influence the research outcomes or compromise its integrity. Full disclosure ensures a clear understanding of the study's objectivity and underscores the commitment to unbiased scientific inquiry.

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