

# AFFECTING FACTORS DIFFERENCES BETWEEN THE QURAN TRANSLATIONS (Soedewo and Mahmud Yunus' Versions)

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## **Abstract**

*The present study aims to explain several factors affecting meaning concepts and translation differences in two translations of the Quran in Dutch and Indonesian versions. The formal object of this research was the differences in the meaning concepts of the Quran. Meanwhile, the object material was the Quran translation in the Dutch version "De Heilige Qoer-an" and the Indonesian translation of the Quran by Mahmud Yunus. This research was comparative descriptive, whereas the research methodology used identification and distribution methods. The research findings reveal that the difference in interpreting the word, obviously, affects the understanding of the verse as a whole. This study highlights that the translations of the Quran in Indonesia-Dutch and Indonesian versions in 1930's were more likely to show some factors affecting the meaning concepts influenced from educational background, organization, politic, translation process, and methods.*

Kajian ini bertujuan untuk menjelaskan beberapa faktor yang mempengaruhi konsep makna dan perbedaan terjemahan dalam dua terjemahan Al-Qur'an dalam versi Belanda dan Indonesia. Objek formal dari penelitian ini adalah perbedaan konsep makna Alquran. Sementara itu, materi objeknya adalah terjemahan Al-Qur'an dalam versi Belanda "De Heilige Qoer-an" dan terjemahan bahasa Indonesia dari Al-Qur'an oleh Mahmud Yunus. Penelitian ini bersifat deskriptif komparatif, sedangkan metodologi penelitian menggunakan metode identifikasi dan distribusi. Temuan penelitian ini mengungkapkan bahwa perbedaan dalam menafsirkan kata tersebut, jelas mempengaruhi pemahaman ayat secara keseluruhan. Studi ini menyoroti bahwa terjemahan Al-Quran di Indonesia-versi Belanda dan Indonesia pada tahun 1930-an lebih cenderung menunjukkan beberapa faktor yang mempengaruhi konsep makna yang dipengaruhi oleh; latar belakang pendidikan, organisasi, politik, proses penerjemahan, dan metode.

**Keywords:** The Quran, Translation, Affecting Factors

## **A. Introduction**

History records, which was the idea of translating the Quran was derived from its original Arabic into another language, became a controversy in the Islamic world. Some scholars who oppose the idea argue that translation activities will eliminate miracles of the Quran. This opposition is reinforced by the argument of Shaikh Azhar, al-Jizawi (1917-1928) which prohibits the translation of the Quran into a foreign language. Other scholars argue that in the process of translation, it is possibly bias, especially ideologically. It demonstrates that translating the Quran verses is not only transferring the verse from Arabic into another language, but also transmitting a certain ideology and understanding of the Quran itself.

Besides the “*Terjemah al-Quranul Karim*” written by Mahmud Yunus, there is also a Dutch translation, “*De Heilige Qoer-an*”, translated by Soedewo from his original work, *The Holy Quran*, written by Maulana Muhammad Ali. Both works were widely read by the public and influenced the way they thought and looked at Islam, which at the time, it was considered a backward religion in the view of the global community, especially European critics.

The election of the two works was due to several reasons: Firstly, the history of the emergence of both reap the controversy related to the prohibition of translation of the Quran. Secondly, both are published in the adjacent time period. Thirdly, both were read first by people in the same era although there were differences in academic levels. *De Heilige Qoer-an*, for example, can only be read by educated circles who speak Dutch.

## **B. Affecting Factors Meaning Concepts**

Factors influencing the different concepts of meaning in the translation of the Dutch version of *De Heilige Qoer-an*, by R. Soedewo Partokusumo Kertohadinegoro and the *Terjemahan al-Qur’anul Karim* by Mahmud Yunus in a few words in the verses of the Quran, in general can be classified into two groups, namely: internal factors and external factors.

### **1. Internal Factors**

Internal factors are things that are presented in the text of the Quran which are considered as the cause of different concepts of meaning such as (a) The objective conditions of the word in the Quran which allow it to be interpreted in various ways; (b) In the Quran, there are several words that have many meanings, as Arabic is rich in meaning. Sometimes a word can mean *haqiqi* or *majazi*; (c) There is ambiguity or double meaning contained in the Quran. It is like the words *musytarak* (meaning double); and (d) The translated source of the Quran.

Mahmud Yunus translates from the source directly, the Arabic-speaking Quran. He is also qualified in Arabic, as one of the requirements to be able to translate the Quran, in addition to other supporting religious sciences that make it easier to translate the Quran from its source directly. In addition, he uses the leading references of *Tafsir al-Tabariy*, *Tafsir Ibn Kasir*, *Tafsir al-Qasimy*, *Fajru al-Islam*, *Zubru al-Islam*, and others.

Meanwhile, Soedewo translates the Quran from The Holy Quran by Maulana Muhamad Ali who speaks English. Ali is the Ahmadiyya leader, so the translation tends to be a version of the Ahmadiyya school, and not directly from Arabic-speaking sources. In this case, there has been a translation transfer from Arabic, to English, then to Dutch. In the process of translation transfers from the source language, it can be possible to occur bias translation. The Holy Quran is the only source of Soedewo's translation.

## 2. External Factors

External factors are factors that occur outside the text of the Quran, including (a) backgrounds of the origin of the translators; (b) educational backgrounds of the translators; (c) Organizational background; (d) Political background; (e) Background of authorship; (f) Process of Translation (g) Methods of Translation; and (h) Writing Method.

Considering the background of the origin of the translators, Mahmud Yunus was born in Sungayang, Tanah Datar Minangkabau on February 10, 1899 AD, and died in Jakarta. January 16, 1982, at the age of 82 years. His family background is very religious. His father, Yunus bin Incek was once appointed as a *nagari* priest (mosque). His great-grandfather from the path of his mother Hafsah, is a respected scholar. Since childhood, he studied Arabic and Islamic science, both formally and informally.<sup>1</sup>

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1. Khader Ahmad, dkk. *Ketokohan Mahmud Yunus Dalam Bidang Tafsir Al-Quran, Kajian Terhadap Kitab Tafsir Quran Karim.* (Kuala Lumpur: Universiti Malaya), 2012.

While Soedewo, born in Jember in February 1906, and died in Jakarta in Ramadan, November 22, 1971 and laid in Bogor. From young, he was educated in a Dutch educational setting. He lives in Yogyakarta, and becomes a teacher at HIS Muhammadiyah, and other schools. Soedewo filled Jong Islamieten Bond (JIB) magazine called *Hetlicht* with Ghulam Ahmad's version of Lahore which he received from Mirza Wali Ahmad Baig.<sup>2</sup>

Regarding the educational backgrounds of translators, Mahmud Yunus since childhood learned Arabic and religious knowledge so that his scientific mastery is very qualified. After studying informally and formally in his village, at *surau* (Islamic communal building suitable for any devotion, except Friday prayer) and madrasah, he continued his study at Cairo University of al-Azhar Egypt in 1923 after performing the pilgrimage and spent a year to obtain a certificate of *Alimiyyah syahadah*. He is the second Indonesian to graduate in al-Azhar. Following his teacher's advice, he went on to study at Dar al-Ulum (now at Cairo University). He was admitted to the nightclub class where all his Egyptian students, except Yunus. He was the first foreign student to complete up to level IV and obtained a teacher diploma in the field of educational science in May 1930.<sup>3</sup> In October 1930, he prepared to return to Indonesia and arrived at his hometown in 1931.

Meanwhile, Soedewo, from childhood, was educated in the atmosphere of Dutch education. His formal education included HIS (1919), Kweekschool (1923), Hogere Kweek school (1926), Hoofdacte (1934),<sup>4</sup> and not specifically studying Arabic and religious sciences.

Relating to their organizational backgrounds, In 1917, Yunus was appointed to lead the Madras School. In 1919, he attended a large Minangkabau clerical meeting at the Surau Jembatan Besi of Padang

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2. <http://www.ahmadiyah.org>, 29/11/2017, 10.41.

3. Abudin Nata, *Tokoh-tokoh Pembaruan Pendidikan Islam di Indonesia* (Jakarta: PT Raja Grafindo Persada) 2005, p. 58

4. <http://www.ahmadiyah.org>.

Panjang. This meeting was inaugurated the establishment of the Association of Islamic Religious Teachers (PGAI), an association of scholars engaged in education, and Yunus became its members. Late in 1919, along with other Madras School teachers, he established the branch of the Thawalib Muslim student association in Sungayang. He mobilized activities in the field of education through the magazine *Islam al-Basyir* which was first published in February 1920.<sup>5</sup> Since knowing the thoughts of Muhamad Abduh and Muhammad Rasyid Ridla through *al-Manar* magazine, his strong desire emerged to study in Egypt. Upon his education in Egypt, Mahmud Yunus actively develops schools and education in Indonesia.

Meanwhile Soedewo, has been active in various struggle organizations since he was young. On January 1, 1925, he founded *Jong Islamieten Bond* (JIB) and became vice chairman accompanying Syamsurijal. Representing JIB, he was present at the Pledge of *Sumpah Pemuda* on 28 October 1928 in Jakarta. He also joined the organization of *Moeslem Broederschap*, an astute Islamic religious association founded in Yogyakarta under the care of Djojosugito and Moh Husni, who published a Dutch magazine, *Correspondentie Blad*. This association is just another container for Ahmadiyya Lahore before the Ahmadiyah Beweging.

At first, he was active in Muhammadiyah. However, after the arrival of Ahmadiyya scholars in Yogyakarta and they introduced about Ahmadiyya teachings, Soedewo became influenced and finally active in Ahmadiyah, starting in 1928 and appointed as secretary of the Great Guideline of *Gerakan Ahmadiyah Lahore Indonesia* (GAI).<sup>6</sup>

When Mahmud Yunus was young and in Minangkabau, there was a movement of Islamic renewal in the Middle East, especially in Egypt. Even in the end, he studied at Dar al-Ulum Cairo in 1924 after performing the pilgrimage. He was the only foreign student who successfully completed up to level IV, and graduated in 1929. He was

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5. Burhanudin Daya, *Gerakan Pembaharuan Pemikiran Islam* (Yogyakarta: Tiara Wacana), 1990, p. 137

6. <http://www.ahmadiyah.org>.

interested in the thoughts of Muhammad Abduh and Muhamad Rashid Ridla as reformers of Islam in the Middle East. It also affects his way of thinking.<sup>7</sup>

Meanwhile Soedewo, the political atmosphere when he translated the Quran was originally agreed between Muhamadiyah and Ahmadiyah. At that time, there was a close relationship between Muhamadiyah and Ahmadiyah, and even Muhamadiyah gave assistance when Ahmadiyah was founded in Yogyakarta in 1925. Allegedly, the Holy Quran, deviated from the teachings of al-Quran standard, as delivered by Muhamad Rasyid Ridla. Furthermore, the influence of Ahmadiyah in Indonesia dimmed because of political issues. When both Soedewo and Mahmud Yunus were in the translation process of the Qur'an, Indonesia was being colonized by the Dutch. It implies that there was a political influence in the process of translation of both.

Likewise, deeming their authorship backgrounds, although the effort to translate the Quran at that time was opposed by the scholars, even said to be haram,<sup>8</sup> it did not weaken the spirit of Mahmud Yunus. In addition to increasing his scientific treasures, Mahmud Yunus' motivation in writing is also to educate the Indonesian people, especially Muslims, by understanding. Translation of the Quran according to the author's description was the result of investigation for approximately 53 years, i.e.: since the writer aged 20 years to 73 years. In this long span of time, strong reactions and protests continued to emerge, both from among Muslims in general and from among the leading scholars. This was due to translation activities when it was considered as a rare act that was forbidden.

Meanwhile the background of translation by Soedewo is because he wants the educated people of Indonesia whose religious understanding is minimal, can better understand the teachings of Islam through the translation of the Quran is more scientific,

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7. Daya, 1990, p. 28

8. Mahmud Yunus, *Tafsir Qur'an Karim*, p. 10

according to him. He argues that the translation of Maulana Muhammad's version is more in line with Indonesian intellectuals. As a result, when this translation is finally finished, it is almost certain that in every house of the intellectuals there must be a translation of the Dutch version of the Quran by Soedewo.

In addition, deeming their translation processes, Mahmud Yunus started to translate the Quran in 1921 and was successfully published for the first, second and third *juz*. In 1924, the writing effort temporarily stopped because the author decided to continue his education to al-Azhar, Egypt. One important lesson that the authors get is the permissibility of translating the Quran and even it is recommended that foreigners who do not know Arabic can understand it as well. After Mahmud Yunus had studied at al-Azhar and Dar al-Ulum, he returned to Indonesia and resumed his efforts to translate the Quran. In translating *juz-7* to *juz-18*, he was assisted by H.M.K. Bakry. In April 1938, the translation of the Quran was completed in Indonesian.<sup>9</sup>

Meanwhile Soedewo translates directly from English translation. Maulana Muhammad Ali published the first Quran and English tafseer in 1918. Then in 1928, Maulana Muhammad Ali published an English translation of the Quran without Arabic letters with a brief interpretation. This work is translated by Soedewo into Dutch, without any Arabic text. It illustrates that Soedewo does not refer to the Arabic text directly, which is the origin of the Quran and should be the primary source language.

Concerning their methods of translation, the translation technique of Mahmud Yunus is literal translation (*harfiyyah*), although there are also meaning translations (*ma'nawi*). This is seen mainly that verses of the Quran use the connotative and euphemistic nuances. Mahmud Yunus admits that literal translations are inadequate to provide a true understanding of a verse without being accompanied by a meaning translations (*ma'nawi*). He is inclined when translating a

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9. *Ibid*, p. 11



word (term) that emphasizes the lexical and semantic sense of the word in accordance with the development of the language used. Meanwhile the technique of translation of Soedewo from English to Dutch is also *harfiyyah*, but English from Arabic, has happened *tafseer* and *takwil*. Thus, in certain verses, it is different from the source language of al-Quran, i.e.: Arabic.

Relating to their writing method, Mahmud Yunus tends to translate a word (term) that emphasizes the lexical and semantic sense of the word in accordance with the development of the language used. The writing of the translation of the Quran Mahmud Yunus by way of verse by verse and letter after letter according to the order in the Mushaf and done in cinnamon and global in no long sequence. Meanwhile, when translating a word (term), Soedewo tends to emphasize the contextual and semantic meaning of the word in accordance with the source of the translation language such as the Dutch language without referring to its Arabic.

### **C. Factors Affecting Translation Differences**

Not everyone is able to translate well, especially translating the Quran. Between the Dutch version and translated version of Mahmud Yunus, the Dutch translation version uses the *harfiyyah* method while Mahmud Yunus, influenced by *tafseer*, is adapted to the Indonesian context. The translation of Mahmud Yunus is easier to understand because of, among other things, the background of his expertise in the field of education. That is the reason why the translation tends to be concise and easy to understand. The pattern of translation also tends to understand the verse through the language approach so that the argument is presented from the matching of language matching and depart from the semantic understanding of city's vocabulary. The aspect of purpose also influences the translation of the Dutch version and Mahmud Yunus. Mahmud Yunus aims to educate Muslims to understand the meaning of the Quran and follow the example of the Messenger of Allah.

The following is an example of the translation of the Dutch verse of the Quran by Soedewo and the Indonesian version by Mahmud Yunus and the influence of the different conceptions of their meaning/interpretation on translation:

The First example of the translation was taken from Surah Ali Imran: 35.

إذ قالت امرأة عمران رب إني نذرت لك ما في بطني محرراً  
فتقبل مني إنك أنت السميع العليم<sup>10</sup>

Soedewo's version:

*Toen een vrouw van Amran zei: Mijn Heer! Waarlijk, U wijd ik wat in mijn baarmoeder is, om (aan Uw dienst) te worden opgedragen; neem derhalve van mij aan; waarlijk, Gij zijt de Hoorende, de Wetende.*

*When a woman from Amran said: "My Lord, I pour out what is in my womb to be assigned, therefore receive from me. Verily, Thou art the Hearing and Knowing."*

Translation of Mahmud Yunus' version:

*(Remember) when Imran's wife (Hannah) said; O my Lord, verily I void the child in my bladder to You; (if he is a man) to be freed (become khadam Baitul Maqdis), therefore accept him from me, verily You are the Hearer, the Knower.*

The word امرأة in the Dutch translation version is defined as 'woman of Imran'. Meanwhile, the version of Mahmud Yunus version, interpreted 'Imran's wife'. The factor that influences the different concepts of meaning is that in the Dutch translation version, the word امرأة is translated with harfiyah, is *wrouw*<sup>11</sup> resulting in multi-interpretation because the female meaning of Imran could be Imran's

10. *Alqur'anul Karim*, (Al Qohiroh: Maktabah wa Matba'ah al Mujallad Al 'Aroby). 2006, p. 54

11. Susi Moeimam and Hein Steinhauer, *Kamus Belanda Indonesia*, (Jakarta: PT. Gramedia Pustaka Utama), 2014, 3rd edition, p. 1177.

wife, the women named Imran, Imran's sister, Imran's daughter or Imran's granddaughter so that the meaning is ambiguous.

Meanwhile, the translation of Mahmud Yunus with the title of wife is not ambiguous meaning and immediately pointed to one person is the wife of Imran named Hanah. The factor that influences this translation is because Mahmud Yunus does not simply translate *harfiyyah* from the Arabic dictionary, but is assisted also by some of the *tafseer* books which he refers to.

The second example of the translation was taken from Surah an-Nisa': 158

بل رفعه الله إليه وكان الله عزيزا حكيما<sup>12</sup>

Translation of Soedewo's version:

*Neen! God verhief hem in Zijn tegenwoordigheid; en God is Machtig, Wijs.*

*No! God raised him up in his presence and the Lord is Mighty, Wise.*

Translation of Mahmud Yunus' version:

*Even God raised Jesus to Him, and Allah is Mighty and Wise.*

The phrase *الله رفعه* Allah raised him before Him. *رفع* here is interpreted as exalting or glorifying. The point is that God glorifies Jesus by not dying on the cross, but being lifted by God to heaven. This is a version of Mahmud Yunus. As for the Soedewo's version, the word is meant to awaken, that is to say, Jesus died on the cross, then raised again.

The factor that influences the different concepts of meaning is that the Dutch version of the translation is influenced by the story in the Bible, where Jesus was crucified, then resurrected. Conversely, Mahmud Yunus translates it in a *harfiyya*, in addition to the interpretation of the scholars, that the prophet Jesus was not crucified, but raised up by God into the heavens.

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12. *Alqur'anul Karim*, p. 103

The third example of the translation was taken from Surah al-A'raf: 130

ولقد أخذنا آل فرعون بالسنين و نقص من الثمرات لعلهم يذكرون<sup>13</sup>

Soedewo's version:

*En zekerlijk grepen Wij Faraös volk aan met droogten en vermindering van vruchten, opdat zij gedachtig zullen zijn*

*And of course We bring Pharaoh's people into droughts and fruit drops so they can remember them.*

Translation of Mahmud Yunus' version:

*And verily We have tortured Pharaoh's family with the dry season and the shortage of fruit, hopefully they will be warned.*

Sentence, فرعوناًأخذ here means 'bringing the people of Fir'aun' (followers) by the translation of Soedewo's version, whereas by Mahmud Yunus interpreted by 'torturing the Fir'aun' family. The factor that influences the different concepts of meaning is that Mahmud Yunus translates it according to the lexical and contextual meaning of the word, while the translation of the Dutch version is interpreted literally.

The fourth example of the translation was taken from Surah Al-A'raf: 133

فأرسلنا عليهم الطوفان والجراد والقمل والضفادع والدم آيات

مفصلات فاستكبروا وكانوا قوما مجرمين<sup>14</sup>

Soedewo's version:

*Derhalve zonden Wij over hen een wijdverbreiden dood, en de sprinckbanen en de luizen en de vorsch en het bloed, duidelijke*

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13. *Ibid*, p. 165

14. *Ibid*, p. 166

*teekenen; maar zij gedroegen zich hoovaardiglijk en zij waren een schuldig volk.*

*Therefore, We send them deaths, grasshoppers, caterpillars, frogs and blood, clear signs, but they behave arrogantly and they are guilty.*

Translate Mahmud Yunus' version:

*Then We bring to them taufan, locusts, caterpillars, frogs and blood as tangible signs (signs). Then they are cocky and they are sinners.*

الطوفان here means *wijdverbreiden dood* (death equally), referring to the origin of the word طاف which means to surround. This meaning is in accordance with the hadith narrated by Imam Bukhari. This is the Dutch version. Conversely, the version of Mahmud Yunus, interpreted as taufan (flood). The factor that influences the different concepts of meaning is that the translation of the Dutch version is influenced by the *tawarikh*,<sup>15</sup> presenting Mahmud Yunus to translate it literally and in accordance with the existing history narrated in the book of commentary.

The fifth example of the translation was taken from Surah al-A'raf: 163

و سئلهم عن القرية التي كانت حاضرة البحر إذ يعدون في  
السبت إذ تأتيهم حيتانهم يوم سبتهم شرعا ويوم لا يسبتون لا تأتيهم  
كذلك نبلوهم بما كانوا يفسقون<sup>16</sup>

Soedewo's version:

*En vraag hun aangaande de stad, die aan de zee lag; toen zij de grenzen van den Sabbat te buiten gingen; toen hun visch ten dage van hun Sabbat*

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15. It is one of the books of Hebrews, it tells the history of the kingdom of Israel and the kingdom of Judah. It is about the same time as the books of Samuel and the kings. The name Chronicles is translated from the word cronical. See. Harris, Stephen. L, *Understanding the Bible; 2nd Edition*. (Mayfield: Palo Alto). 1985, p. 188

16. *Alqur'anul Karim*, p. 180

*tot hen kwam, op het wateroppervlak verschijnende, en ten dage waarop zij den Sabbat niet hielden, kwamen zij niet tot hen; zoo beproefden Wij hen, omdat zij overtraden.*

*And ask them about the seaside town, when he can surpass the Sabbath, when their fish come to them on their Sabbath, appear on the surface of the water, and on the day when they are not keeping the Sabbath. They did not come to them so We tried them because they broke.*

Mahmud Yunus' version:

*And ask them about the land closest to the sea. When they break God's command on Saturday when the fish come floating on the Saturday and while on the other day not Saturday does not come to them. Thus did, We test them because they are the people who are fasiq.*

Sabbath is the day when fish come to the seafront while on other days, it is not. This becomes a test of God. Sabbaths<sup>17</sup> are sanctified by both Christians and Jews, for on that day, they are commanded to escape from the activities of the world, and rest on the seventh day, in which God has finished creating the heavens and the earth. This is the Soedewo's translation version. Conversely Mahmud Yunus translated it with Saturday, the meaning that exists in the dictionary, not the meaning of what lies behind the history of the day.

The factor that influences the concept of the difference of meaning above is that the Dutch version translated from the English language is influenced by the meaning of the Sabbath in both Jewish and Christian teachings. Conversely Mahmud Yunus does not translate it with interpretation, but based on the lexical meaning of the word.

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17. In Hebrew, this word means to stop working. It is a rest day every Saturday in Judaism. The Sabbath is celebrated from the time before sunset on Friday until the evening arrives on Saturday. (Genesis 1, The Bible). Look at. Susi Moeimam and Hein Steinhauer, *Kamus Belanda Indonesia*, p. 883.

The sixth example of the translation was taken from Surah Yunus: 87

وأوحينا إلى موسى وأخيه أن تبوءا لقومكما بمصر بيوتا واجعلوا  
بيوتكم قبلة وأقيموا الصلاة وبشر المؤمنين<sup>18</sup>

Soedewo's version:

*En Wij openbaarden tot Mozes en zijn broeder, zeggende: Neem voor uw volk huizen om in Egypte te wonen en maak uw huizen tot bed plaatsen en onderhoud het gebed, en geef den geloovigen blijde tijdingen.*

*And We inspired Moses and his brother, saying, Take the ruma for your people to live in Egypt and make your home a safe place, and keep on praying, and to give the good news to the believers.*

Mahmud Yunus' version:

*We have revealed to Moses and to his brother: "Take some houses in Egypt, for your families, and let them make the house a place of prayer and establish prayer, and give the people of joy to the believers.*

قبلة here means a place of worship. This word shows every Israelite can worship in their own home and in Dutch version is *bed plaatsen*,<sup>19</sup> because Egypt is not a safe place for those worshipping outside the home. These results reveal some factors that affect the different concepts of meaning are that the Dutch version is influenced by the interpretation of Jews and Christians while Mahmud Yunus is according to lexical meaning and interpretation.

The seventh example of the translation was taken from Surah An-Naml: 18

حتى إذا أتوا على وادي النمل قالت نملة يا أيها النمل ادخلوا  
مساكنكم لا يحطمنكم سليمان وجنوده وهم لا يشعرون<sup>20</sup>

18. *Alqur'anul Karim*, p. 218

19. Susi Moeimam and Hein Steinhauer, *Kamus Belanda Indonesia*, p. 88

20. *Ibid*, p. 378

Soedewo's version:

*Tot, toen zij tot de vallei van den Naml kwamen, een Namliet zei: O Naml! ga in uw huiszen, (opdat) Sàlomo en zijn legers u niet zullen verpletteren, terwijl zij (het) nietweten.*

*Sampai saat mereka sampai di lembah Naml, seorang Namliet berkata: O Naml, pergilah ke rumahmu, bahwa Sulaiman dan tentaranya tidak akan menghancurkanmu sementara mereka tidak tahu.*

Mahmud Yunus' version:

*So when they reach the valley of the ants, then say the king of ants: O ants, come into your house so that you will not be destroyed by Solomon and his army, while they are unconscious (against you).*

*Wad-in-Naml* is a valley of ants between Jibrin and 'Asqalan. Therefore *نملة* 21 is the name of a tribe. This is a translation of Soedewo's version. Meanwhile Mamud Yunus translates it with ants, and *namlah* is the queen of ants. Factors that affect the different concepts of meaning above are that the translation of the Dutch version is influenced by the book of chronicles and interpretation of Jews and Christians while Mahmud Yunus translates it in a *harfiyyah* and in accordance with the book of exegesis.

The eight example of the translation was taken from Surah An-Naml:20

وتفقد الطير فقال مالي لا أرى الهدهد أم كان من الغائبين<sup>22</sup>

Soedewo's version:

*En hij nam de vogelen in ogeschouw en zei: Hoe kom het, dat ik Hoedhoed niet zie, of is hij onder de afwezigen?*

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21. Soedewo Partokusumo, 1934, *De Heilige Qoeran*, Vervattende den Arabischen Tekst met Ophelderende Aanteekeningen en Voorrede (Batavia, Drukkerij Visser & Co. Based on The English Translation (1917) by Muhammad Ali, also includes the Arabic text). reprinted in 1968, 1981 and 1996., p. 679
  22. *Alqur'anul Karim*, p. 378



*And he looked at the birds and said: Why do not I see Hud-hud, or is he under the wind?*

Mahmud Yunus' version:

*Then Solomon examined the birds, and then he said: Why do I not see the Hud-hud bird or is it unseen?*

According to Soedewo's version, referring to the meaning of الطير, previously interpreted by cavalry forces, هدهد is interpreted as a person's name, as is the custom at that time calling a person by the name of the animal. In contrast, Mahmud Yunus interpret Hud-hud, as one type of bird.

The factor that influences the different concepts of the meaning of both is that the translation of Soedewo is based on the Indian version of the Quran, influenced by the book of chronicles, in which Hud-hud is defined as a person's name. Meanwhile Mahmud Yunus translated it based on Arabic dictionaries and the book of exegesis, which is interpreted as Hudhud, as one of the bird species.

#### **D. Concluding Remarks**

Influencing factors the different concepts of meaning in the translation of the Dutch version of *De Heilige Qoer-an*, by R. Soedewo Partokusumo Kertohadinegoro and the *Terjemahan al-Qur'anul Karim* by Mahmud Yunus in a few words in the verses of the Quran are; 1) Internal factors such as the objective conditions of the word in the Quran which allow it to be interpreted in various ways, there are several words that have many meanings, there is ambiguity or double meaning contained in the Quran, and the translated source of the Quran. 2) External factors such as backgrounds of the origin of the translators, educational backgrounds of the translators, organizational background, political background, background of authorship, process of translation, method of translation, and writing method.

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