PROBLEMS IN TRANSLATING FROM ARABIC TO INDONESIAN:
A STUDY OF THE TRANSLATION
OF QURANIC IDIOMS INTO INDONESIAN

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ABSTRACT

This article analyzes message switching, idiomatic expressions, characteristics of idioms, idiomatic forms, and Quranic idioms. The data source of this research is 28 idiomatic expressions in the Quran. The method used is content analysis using a lexical, grammatical, and Arabic stylistic approach. Idiomatic expression is a form of combination of words whose meaning is not the same as the meaning of each word that forms the combination. This article will analyze idiomatic patterns in the Quran whether the Quran tends to use verbal phrase idioms, nominal phrase idioms, prepositional idioms, clause idioms, sentence idioms, and idioms in Arabic translated to non-idioms in Indonesian. Equivalents for idioms in Arabic are sought from among the idioms in Indonesian whereas non-idioms in Arabic are translated as idioms in Indonesian. Quranic idioms mentioned in this article are idioms found in the Quran. In Arabic tasybih baligh (the eloquent analogy) is a very sophisticated language style, there is nothing more sophisticated than tasybih baligh. The conclusion of this article is that the translation or transfer of the meaning of sentences in the source language (SL) into the target language (TL) is much easier than transferring the meaning of surface structures which are sometimes complex, have multiple interpretations, and difficult to understand. Translations of the Quranic verses are more likely to use a faithful translation approach, namely a translation that is faithful to the linguistic form of the source language (SL).

KEYWORD: Message transmission, idiomatic expressions, idiom characteristics, idiom forms, Quranic idioms
INTRODUCTION

The rapid development of science in the era of information technology, requires increasing translation activities in linguistics, literature, engineering, medicine, sociology, and in other fields. This fact shows that translation takes an active and real part in overcoming the difficulties that arise in inter-community and international contacts, because the need for translation is directly related to the need to communicate using language.

According to Nida (1974: 13), translation is the act of transferring or re-expressing a message in the source language (hereafter abbreviated as SL) into the target language (hereafter abbreviated as TL). Thus, according to Nida, the essence of translation is the message, not the formalistic form. In translating a text, a translator must understand not only the construction of the linguistic elements but also the cultural background in which the text is produced. These two things, linguistic and cultural constructions, will determine the quality of translation in the target language. In everyday life we sometimes find sentences containing an idiom expression such as قَامَ وَقَعَدَ ذَلِكَ بِسُقُوْطِ رَئِيْسِهِ the people were confused when they heard about the fall of their beloved president. This sentence would be incorrect when it is translated into ‘Bangsa itu bingung ketika mendengar jatuhnya Presiden yang mereka cintai’ which is translated into Indonesian and does not represent the message in the world of the TL namely: سَمِعَ بِسُقُوْطِ رَئِيْسِهِ the translation does not provide a message that is equivalent to سَمِعَ بِسُقُوْطِ رَئِيْسِهِ قَامَ وَقَعَدَ ذَلِكَ الشَّعْبُ عِنْدَمَا and does not provide a message that is equivalent to سَمِعَ بِسُقُوْطِ رَئِيْسِهِ قَامَ وَقَعَدَ ذَلِكَ الشَّعْبُ عِنْدَمَا

Thus it is clear that when translating, a translator does not only face problems in both the source and the target languages (in terms of structure, semantics, vocabulary, etc.), but also problems concerning the cultural background of the SL that is not found in the TL. Examples of this are words like قبلة and كعبة ‘Qibla and Ka’bah’ in Arabic, which have no equivalent in Indonesian.

By setting aside more precise and thorough divisions, we can group translations into three broad groups. The first is translation that emphasizes formal correspondence. This kind of translation mainly adapts the overall message of the SL or the message contained in its original form, maintaining as far as possible the grammar, sentence structure, clauses and the use of words consistently within the limits of the TL (Wonderly, 1968: 8). This kind of translation can only be applied in languages that belong to the same language family, because besides having similarities in vocabulary and grammar, the cultural background of the two languages is not much different.

The second is translation in which the structure of the language is not bound by the source text. The purpose is to express the essence of the idea or meaning contained in the original text. This type of translation may be considered the easiest to understand, since it contains the translator’s own interpretation (Moeliono: 1973: 3). Such translations often change proper names, concrete objects, or places where a story takes place in accordance with the traditional customs and conventions found in the world of the target language. Therefore, the latter translation can be
classified as an adaptation.

The third is translation that emphasizes dynamic equivalence, meaning, and cultural equivalence between the SL and the TL (Nida, 1974: 24). This kind of translation is the opposite of the first type of translation, because it is not based on word-for-word translation. It also avoids the practice of directly transferring SL words or phrases into corresponding Indonesian words or phrases in different contexts. This third group may actually be considered the best translation, as it prioritizes meaning without having to completely sacrifice form, as in the following text:

The sentence above is translated to Indonesian in word-to-word translation technique ‘Apakah dari bisa hendak saya pinjamkan buku untuk Anda’, and in English ‘Is it possible can I borrow a book for you?’ The phrase من الممكن is translated into Indonesian ‘dari bisa’, and in English ‘from possible’ If we translate this using dynamic equivalence, then هل من الممكن أن أستعير لك الكتاب؟ should be translated into Indonesian ‘Mau saya pinjamkan buku?’ (‘Want me to lend a book?’) But if we translate it by keeping faithful to the form, the translation will read هل من الممكن ‘bisa’ (‘can’).

Judging from the preceding example, it can be said that a translation that prioritizes form, will result in an unnatural translation, which not only fails to meet the target but also results in misunderstanding. Translations that prioritize or emphasize dynamic equivalence, not only represent the closest equivalence, but also appear most natural, as they are adapted to the cultural context of the Target Language.

We know that every language in the world has a different vocabulary for every cultural concept. It is already accepted that cross-cultural communication is often hindered, not only because of the lack of proper equivalence, but also because the two languages are so different. Furthermore the concepts discussed in the SL, for example, often do not exist in the TL world.

The purpose of translation is to find an equivalence between the SL and TL, while the aim of translation theory is to look for and formulate the nature and causes of equivalence (Catford, 1974: 21). Of course problems arise, both in translation practice and in theory and we think it would not hurt if we reviewed them alternately. Nida’s article “Science of Translation” published in Language (1969: 483) shows clearly that the practice of translation in principle is to find the closest equivalence of meaning.

Below is a discussion which will give a detailed explanation of how a message is transferred, semantic fields, idiomatic expressions, idiom characteristics, forms of idioms and Quranic idioms.

**DISCUSSION**

The purpose of this discussion is to make the relations between implicit elements become explicit. This is done by examining the surface structure of the language to the level of its kernel sentences, which is the basic structure of the language from which the surface structure originated. The conditions needed for a kernel sentence are: simple, complete, declarative, active and affirmative (Cook, 1969: 42). For example الرجل الذي يلبس الثوب الأبيض هو أخي is translated into
Indonesian ‘Orang yang mengenakan kemeja putih itu saudara saya.’ (‘The person wearing the white shirt is my brother). This sentence actually has two clauses, namely

a. ‘Orang ini saudara saya.’ (‘This person is my brother.)

b. ‘orang yang mengenakan kemeja putih’ (‘the person wearing a white shirt’)

From the two clauses above, the sentence is formed as seen in its surface structure, namely: 

أخي هو الرجل الذي يلبس الثوب الابيض.

For translators, this sentence is considered very important, because in general the languages of the world are closer to each other at the kernel sentence level rather than at the surface structure. In addition, transferring the meaning of the kernel sentences into the TL is much easier than transferring the meaning of surface structures which are sometimes complex, ambiguous and difficult to understand.

Message Transfer

The analyzed message is transferred from the SL to the TL by finding the most appropriate equivalent meaning that suits the cultural context of the TL and avoids attachment to form. This is the most important step, the most decisive and demanding step in translation as it requires accuracy, patience, and a critical attitude on the part of the translator. In translation, we must pay attention to the unit of meaning not only at the level of words or sentences, but also at the level of paragraphs, and even the whole discourse., Nida and Taber (1969: 14) put forward three points regarding this matter, i.e. :

a. The meaning of a word must be reviewed in its context or should have contextual consistency (الترجمة على السياق) and not based on word-for-word concordance (كلمة من كلمة الترجمة).

b. Dynamic equivalence (الترجمة الدينامية) must take precedence over form (الترجمة الرسمية).

c. Forms that are often used should take precedence over forms that are traditionally more valuable but not much known.

In fact, as is the case with the first step in the practice of translation (analysis), in this second step translation often faces linguistic problems (related to structure, vocabulary, words, etc.) which require semantic adjustment.

In terms of the semantic adjustments in the stage of transferring the message from the SL to the TL, we are confronted with the fact that it involves the cultural domain of the two languages. Semantic adjustment is therefore very important and is an absolute condition that must be implemented in the transfer phase. It is also closely related to the customs of the people of the SL and the TL, their respective worlds and cultures.

It can be said that in the transfer stage, a translator actually has not yet poured out or transferred the message from the SL to the TL as such, meaning that the message is still in the process of settling in his/her mind. However, as soon as he/she starts writing down the results of translation, that step can already be considered to be in the harmonizing stage.
In addition to the four main elements above, another element that is deemed necessary and should be present in the harmonization stage is the element of style. This is even more important if the translation involves a literary work. A translator must master the stylistics of the language (in Arabic balaghah / rhetoric) well, because this plays a very important role in creating an impression. The task of the translator is not only to rearrange the contents of the discourse that is translated in the transfer phase, but also the impression found within it. However, the stylistics in the TL should be retained so as not to sacrifice the contents contained in the SL. In any case, the contents should not be changed. They must remain as they are in the original manuscript.

Based on the discussion presented above, it can be said that there are several factors involved in the practice of translation:

a. Five main elements namely reduction, supplementation, inversion, equivalence and style. These five elements are considered natural in translation and are necessary to produce a translation of good quality.

b. Whether they realize or not, translators will always bring their own prejudices and interpretations into their work, and thus a translation can sometimes become even better than the original.

c. A translation can be considered good and successful when it is able to restate completely the contents and impressions of the original work.

d. A translation should be easy to read and enjoyable.

On the other hand, when we consider the purpose of the theory of translation, then the problem of finding and formulating the nature and causes of equivalence usually involves two aspects, namely lexical and grammatical. In this case the author will only limit the problems that arise to the lexical equivalence that revolves around the referential meaning. Referential meaning is the meaning contained in the form of the language, while the connotative meaning is the meaning that triggers a particular reaction in the communicators (i.e. the writer and reader), caused by certain conditions such as their world view.

The close connection between formal and contextual meaning can be seen from the following examples: The phrase ‘meja hijau’ means ‘green table’ But when we are confronted with the phrase ‘la diseret ke meja hijau tadi pagi’, then the meaning of ‘green table’ is there is no longer the original meaning, but it has another meaning related to a court of justice. Similarly, the phrase ‘lampu merah’ means a ‘red light’ mounted on a crossroads or intersection that serves as a signal for every vehicle to stop. But in the sentence ‘Si hidung belang itu sering terlihat mondar-mendir di daerah lampu merah’ ‘The playboy was often seen walking the streets of the red light’ so the meaning conveyed by the phrase in this sentence is not a ‘red light’ but rather a ‘prostitution area' that people often refer to as the 'red light' area. Thus we can say that the formal meaning depends more on the meaning that a word derives through its relation with other words in the same language, in the language system. Whereas the contextual meaning is the meaning that a word gains through its relation to the context of the situation in which it is used, in the same language.
Idiomatic Expressions

According to Dewi (2020: 81) idioms refer to a combination of words which cannot be understood if translated literally. They also usually deviate from general grammatical rules. Thus it can be said that idioms refer to concepts that are difficult to find in any other language (Shiwan: 2017, http://academiworld.org/translation-problems-2). Examples such as (a) Idiomatic expressions (a) refer to a combination of words with prepositions. For example: ‘berdiri’ (‘standing’). When this word is combined with the preposition ‘dengan’ which means ‘dengan’ (‘berdiri’) becoming ‘berdiri dengan’, it does not necessarily mean ‘berdiri dengan’ (‘standing with’), but it means ‘melakukan’ (‘doing or carrying out’). When ‘berdiri dengan’ is combined with the preposition ‘di atas’ which means ‘di atas’ (‘above’) becoming ‘berdiri di atas’, it does not mean ‘berdiri di atas’ (‘to stand above’), but it means ‘berdasarkan’ (‘to be based on’).

Definition (b) refers to a combination of words with other words such as the word ‘berdasarkan’ which means ‘to stand’, when it is joined with the word ‘dengan’ which means ‘standing and sitting’, it means ‘bangkit dan duduk’ (‘standing and sitting’), but it means to be ‘bingung’ (‘confused, restless, sad and upset’). Likewise the word ‘mengalirkan’ which means ‘mengalirkan’ (‘to flow’), when combined with the word ‘air liurnya’ (‘saliva’) becoming ‘mengalirkan air liurnya’ (‘flowing saliva’), but ‘menggugurkan’ (‘tempting’).

In this article, an example of its use in a sentences is provided for each idiom, for example: ‘Qam melaksanakan’ (‘carry out’), ‘Qam mengalirkan liurnya’ (‘flowing saliva’), ‘Qam menggurukan’ (‘tempting’). The purpose of presenting examples of usage is none other than for the users of these idiomatic words to know the meanings of the idioms when they are used in a sentence, and thus they will be able to make new sentences using these idioms. This is what underlies our consideration of choosing idiomatic words to be discussed here. This is in line with Chenfang’s opinion (2000: 2) that idiomatic words can help the user to speak and write in a foreign language and translate the foreign language into Indonesian. In this way the user can become proficient in the foreign language and use it efficiently.
Characteristics of Idioms

In general, idioms are language constructs with frozen or fixed structures, have meanings that are often different from their constituent words, and apply to a particular area. This can be understood more clearly in the example of the following idiom, أم القرى/ummu al-qura/:. This idiomatic phrase means ‘Mecca’. This idiom is formed from a combination of two nouns أم القرى/ummu/ whose lexical meaning is ‘mother’ and القرى/al-qaryah/ which means ‘village or small town’. The lexical meaning أم القرى/ummu al-qura/ is ‘the mother of villages or the center of all villages’, almost similar to ‘the capital city’. Thus we can understand why Mecca is referred to as أم القرى/ummu al-qura/ because since long ago, for centuries until now, Mecca has been a very crowded city used as a place for people to perform the haj pilgrimage. With all its activities and fame, Mecca is identical to the capital. The term أم القرى/ummu al-qura/ has remained attached to the city of Mecca until now, even though Mecca is not the capital of Saudi Arabia.

As Long and Summers (tn) put it, grammatically idiomatic structures are usually always fixed. Whereas Wood in his book A Definition of Idioms argues that idioms are complex expressions that are non-productive in form. وجدنا على الباب أحدا/wajadna: `ala: al-babi `ahadan/ which means ‘… We see someone near the door.’ Here, the idiom expression is سكنن/itsaskunu:na meaning ‘see’, but if we translate using word to word technique سكنأ وجد + على meaning ‘find’ and سكنأ وعلى meaning ‘find at ease with’.

Idiomatic Forms

a. Verbal Phrase Idioms

Muh. Ali al-Khuli, an Arabic linguist, called verbal phrase idioms إبأر فيّه/iba:rah fi’liyyah (1982: 300). Idioms with this construction are most numerous when compared to other idiomatic forms, such as إن خلق لكم من أنفسكم أزوجا لتسكنن إليها/`an khalaqa lakum min anfusikum azwa:jaan litaskunu: ila:iha:) which means ‘… He created for you wives of your own kind, so that you are inclined to them and feel at ease with them.’

In the context of the above verse, the verb تسكنن/taskunu:na/ is in the form of an imperfect verb with the dependent pronoun (dhami:r muttašil), the second person is plural masculine أنتم/antum). Then it changes to تسكنن/taskunu:/ because previously there was a particle ل(li/) which changed the mode تسكنن/taskunu:na/ in the indicative position to تسكنن/taskunu:/ in the subjunctive position. The idiom here is سكنن/itsaskunu: to meaning ‘feel at ease’, تسكنن/itsaskunu:/ ‘reside and تسكنن/itsaskunu:/ ‘into, to’.

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b. Nominal Phrase Idioms

Similar to verbal phrases, Kridalaksana defines a nominal phrase as an endocentric phrase with a single parent which is a noun (1993: 60). Al-Khuli called it ibarah ismiyyah. Idioms in the form of nominal phrases are fewer in number. Examples of idioms in the form of nominal phrases in the Quran are the surah at-Taubah verse 99 as follows: 

\[ \text{azab} \text{ which is } \text{/ak bercpenghuni} \text{.} \]

‘... They were inflicted with punishment.’

The above verse is a nominal idiomatic phrase. The noun دارية /iratul/ has the basic meaning ‘lingkaran’ (‘a circle’), while السوء /al-sau/ means ‘kersusakan, api’ (‘damage’, fire’). In the context of the verse above, the combination of the two words has the meaning of ‘azab’ (‘punishment’). Here we see that a change in the syntactic classification has occurred. The idiomatic phrase دارية السوء (/iratul/ /al-sau/ ) is more accurately called an annexation phrase اضافة دارية السوء (idha:/fiat) which is translated into Indonesian using one word ‘azab’ (‘punishment’).

c. Idiomatic Expressions with Prepositional Phrases

What is meant by a prepositional is a phrase that begins with a preposition. Examples in Indonesian are di rumah, ke pasar, dari kantor ‘at home, to the market phrase, from the office’. In Arabic, the preposition is called أداة جر (ada: /tu jarr/) (Al-Khuli, 1982: 224). Some words that include أداة جر /ada:tu jarr/ include من /min/ /الى/ /الى/ /ب/ /بع/ /لي/ /لي/ /حتى/ /رب/ /مذ (rubba), /مذ (muna:z), and /مذ (munzu). In the verses of the Quran, prepositions or أداة جر /ada:tu jarr/ are often used. There are many such combinations which are idioms.

Examples of idioms using prepositions are /الى/ meaning ‘above, on’ and أداة جر ‘my trace’

d. Idioms in the Form of Clauses

The verses of the Quran contain quite a number of expressions which at the syntactic level are in the form of clauses, for example:

\[ \text{كأين من قرية أهلكناها وهي ظالمة} \text{.} \]

In the above verse, the clause خاوية على عروشها (kha:/wiyatun ‘ala: ‘uru: syiha:) contains an idiomatic meaning. The clause is composed of a noun خاوية (kha:/wiyatun), its lexical meaning in Indonesian ‘yang kosong’ (‘is empty’); prepositions على /‘ala/ meaning ‘di atas’ (‘above’); noun عروش (‘uru: syiha) meaning ‘singgasana, suku’ (‘throne, tribe’); and الha /ha:/ which is a dependent pronoun صغير متحمل /dhami:r muta:sa) for third person singular feminine, meaning ‘(milik)nya’ (‘belonging (to her)’. The clause in the above paragraph is located as an embedded clause (الجملة التالية /al-jumalatu al-ita:bi: atul) which is an extension of the predicate. Independent pronouns صغير متحمل (dhami:r munfa:si) as the subject, while the predicate is
f. Idioms in the Form of Sentences

In the verses of the Quran, there are also idioms in sentence form. However, there are not as many as phrasal idioms. The final intonation of the sentence in the verses of the Quran is signaled with a waqaf (pause) mark. There are several waqaf marks (Ra'af, -: 101-102). Among these are the letter / mim/ called waqaf laazim (obligatory stopping); the letter ي /lam alif/ called waqaf mamnuu (stopping forbidden); which is called al-waqf aulaa (stopping preferred); and the letter ج /jim/ called waqaf jaiz (both stopping or continuing acceptable). From the waqaf marks, the reading of the verses of the Quran can be stopped, except on the waqaf mamnuu mark.

The sentence in the Quranic verse /summa atimmu: al-šiya:ma ila: al-laili/ which is translated into Indonesian ‘Lalu sempurnakanlah puasa itu sampai waktu malam.’ (‘Then complete the fast until night time.’) (QS al-Baqarah: 187) contains an idiomatic construction. This sentence is marked by the final intonation of waqaf jaiz (letter ج). The meaning of complete in that context means the command to exercise fasting until nightfall. Here we find the phrase /summa atimmu: al-šiya:ma ila: al-laili/ which means ‘lanjutkanlah puasa sampai malam’ (‘continue the fast until night’)

g. Idioms in Arabic Translated into Non idiomatic Expressions in Indonesian

In translating Arabic into Indonesian or vice versa, the idioms in the SL are often translated as non-idiomatic expressions in the TL, especially idioms in the form of phrases. This also happens in translating the verses of the Quran. We can see examples of this in the following Quranic verses.

/…wa inna alla:ha qad aha:ţa bikulli syai`in ‘ilmal/ which is translated into Indonesian ‘Sesungguhnya Allah Maha Mengetahui segala sesuatu’ (‘Truly Allah is All-Knowing.’) (Surah aţ-Talaq: 12)

The phrase /a:ha:ta bil/ has an idiomatic meaning. The perfective verb أحاﻂ /a:ha:ta/ has the lexical meaning in Indonesian ‘mengelilingi, mengepung’ (‘to surround, to besiege’). The particle ب /bi/ is حرف جر /harfu jar/ which has no meaning when standing alone. The phrase أحاﻂ ب /a:ha:ta bi/ in Arabic (as the SL) is translated in Indonesian (as the TL) into ‘mengetahui’ (‘knowing’). In the context of the above verse, the subject is God, so the predicate of knowing is coupled with the special characteristic of God which is Almighty.

h. Arabic Idioms matched with Idioms in the Indonesia Language

The Quranic verse /…wa la yadkhulu:na al-jannata hatta: yalija al-jamalu fi: sammi al-kihya:ti/ is translated into Indonesian ‘…Dan tidak pula mereka masuk surga sampai unta masuk ke lubang jarum.’ (‘…And they too will not enter heaven until a camel goes into the eye of a needle’) (QS al-A’raf: 40). The clause /hatta: yalija al-jamalu fi: sammi al-kihya:ti/ which is translated into Indonesian ‘sampai unta masuk ke lubang jarum’) has an idiomatic meaning. Although this phrase is translated literally, it
still contains an idiomatic meaning, that is ‘sampai unta masuk ke lubang jarum’ (‘until the camel goes into the eye of a needle’). The meaning of this expression is something that is impossible. This idiomatic translation is done without using any cultural transformation, considering that this is a text taken from the Quran. The phrase ‘until the camel goes into the eye of a needle’ is similar to the Indonesian proverb ibarat mencari jarum dalam tumpukan jerami. ‘like looking for a needle in a haystack.’

i. Non Idioms in Arabic Translated as Idioms in Indonesian

The translation of non-idioms into idioms may appear in the translations of literary texts, newspaper articles, magazines, or scientific books. The translation of verses of the Quran usually uses the first and second translation methods, which have been explained above. Quranic verses that contain idiomatic phrases, idiomatic clauses, or idiomatic sentences can be translated idiomatically as well, as explained in the second translation method. Another way is to translate verses that contain idiomatic meanings by using words that are clear and straightforward; whereas verses that are already straightforward and clear will not be translated into idiomatic language. So far, the author has not found Quranic verses of that are already straightforward and clear translated into idiomatic language. Apart from that, the corpus of non-idiomatic verses of the Quran is not the object of the author's analysis.

Idioms in the Quran

The Quran consists of 30 parts, 114 chapters and 6666 verses. The first of which is of course the alif chapter. From the data collected, the author only managed to find 28 idioms from المعجم السياقي العربي المعجم as follows.

Does the Quran tend to use verbal phrase idioms, nominal phrase idioms, prepositional idioms, clause idioms, sentence idioms, idioms in Arabic translated to non-idioms in Indonesian, idioms in Arabic translated into equivalent idioms in Indonesian, or non-idioms in Arabic translated as idioms in Indonesian?
Twenty-eight of the Quranic idioms found in the Alif chapter of

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<tr>
<th>VARIOUS IDIOMS</th>
<th>TRANSLATION</th>
<th>IDIOM IN ARABIC</th>
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<tr>
<td>Nominal Phrase</td>
<td>dan mereka mengatakan: &quot;Dia (Nabi) menerima se-mua yg didengarnya.&quot; Katakanlah: &quot;Dia memerca-yai semua yg baik bagi kamu.&quot; (at-Taubah: 61)/and they said, ” He (the Prophet) received everything he heard.” Say:&quot;He believed in everything that is good for you.” (at-Taubah:61)</td>
<td>وَيَقُوْلُوْنَ هُوَ أُذُونُ خَيْرٍ لَكُمْ أُذُونُ خَيْرٍ لَكُمْ</td>
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<td>Verbal Phrase</td>
<td>mengapa kamu akan melakukan perbuatan keji yg belum pernah dilakukan oleh seorang pun sebelum kamu (al-A’râf: 80)/why you will commit a heinous act that has never been done by anyone before you (al-A’raf: 80)</td>
<td>أَﺗَﺄْﺗُوْنَ الْفائَحَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِيْنَ</td>
<td>أَﺗَأَوَّلَ الْفائَحَةُ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ العَالَمِيْنَ</td>
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<td>Verbal Phrase</td>
<td>tak patut bagi seorang Nabi mempunyai tawanan sebelum ia habis-habisan memerangi musuhnya di muka bumi (al-Anfâl: 67)/It is not fit for a prophet to have captives until he waged a total war against the enemy on the face of the earth (al-Anfal: 67)</td>
<td>وَمَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْـرَى حَتَّى يُخَذِّلَ الْأَرْضَ</td>
<td>أَنْخَنَ في الأرض</td>
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<td>Verbal Phrase</td>
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<td>kemudian sempur-nakanlah puasa itu sampai waktu malam (al-Baqarah: 187)</td>
<td>ثم أتموا الصيام إلى الليل</td>
<td>To complete the fast until evening (al-Baqarah: 187)</td>
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</tr>
<tr>
<td>ketika muka-muka tampak gembira dan tampak pula muka-muka yg muram (Ali</td>
<td>يَوْمَ تَبْيِضُ وُجُوْهَ وَتَسْوَدُ وُجُوْهَ</td>
<td>when their faces looked happy and there were also faces that looked sad (Ali ‘Imrân: 106)</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>muka-muka (Ali ‘Imrân: 106)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>maka kebun itu menghasilkan buahnya dua kali lipat (al-Baqarah: 265)</td>
<td>فَآتَتْ أُكُلَ</td>
<td>To produce fruit</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>dia (Musa) berkata: &quot;Kalau kamu mau, tentu kamu mempersyaratkan upah atasnya.&quot; (al-Kahfi: 77)</td>
<td>قَالَ لَوْ ﺷِئْتَ لاَ آتَتْ أُكُلَ</td>
<td>If you want, of course you require wages for it. (al-Kahf: 77)</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>kau meninggalkan dan melalaikan-Nya (Allah) di belakangmu (Hûd: 92)</td>
<td>وَاتَخَذْتُوهُ وَرَاءَ</td>
<td>Leave and neglect Him (Allah) behind you (Hûd: 92)</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Verbal Phrase</td>
<td>dan Dia menyempurnakan nikmat-Nya untukmu (Yusuf: 6)</td>
<td>وَيَتَمَّ نَعْمَتُهُ عَلَيْكَ</td>
<td>9</td>
<td>Perfects for you (Yusuf: 6)</td>
</tr>
<tr>
<td>Prepositional Phrase</td>
<td>dia (Musa) berkata: mereka adalah orang-orang yg menyusul (Tâhâ: 84)</td>
<td>فَالَّذِينَ أَتَمُّهُ عَلَيْهِمْ</td>
<td>10</td>
<td>He perfects His favors for you (Tâhâ: 84)</td>
</tr>
<tr>
<td>Verbal Phrase</td>
<td>gejolaknya (api neraka) mengepung mereka (al-Kahfi: 29)</td>
<td>أَحَاطَ بِهِ مْ سُرَادِقُهَا</td>
<td>11</td>
<td>their turmoil (the fire of hell) surrounded them (al-Kahfi: 29)</td>
</tr>
<tr>
<td>Verbal Phrase</td>
<td>sesungguhnya Allah Maha Mengetahui segala sesuatu (at-Talâq: 12)</td>
<td>وَإِنَّ ﷲَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا</td>
<td>12</td>
<td>surely Allah is All-Knowing (at-Talâq: 12)</td>
</tr>
<tr>
<td>Verbal Phrase</td>
<td>dosanya meliputinya (al-Baqarah: 81)</td>
<td>وأَحَاطَتْ بِهِ خَطِيْئَتُهُ</td>
<td>13</td>
<td>his sin surrounded him (al-Baqarah: 81)</td>
</tr>
<tr>
<td>Verbal Phrase</td>
<td>apakah kamu merasakan adanya seseorang dr mereka atau kamu mendengar suara mereka yang samar-samar (Maryam: 98)</td>
<td>هلْ ﺣِيَسُ ﻣِنْهُمْ ﻣَنْ أَحَدٍ أَوْ ﺗَسْمَعُ ﻋَلَيْهِمْ رِكْزًا</td>
<td>14</td>
<td>Do you feel any of them or do you hear their voices faintly (Maryam: 98)</td>
</tr>
<tr>
<td>Verbal Phrase</td>
<td>berbuat baiklah spt Allah berbuat baik kpd-mu (al-Qashas: 77)</td>
<td>وَأَحْسِنْ كَما أَحْسَنَ ﷲُ إِلَيْكَ</td>
<td>15</td>
<td>do good as Allah does good to you (al-Qashas: 77)</td>
</tr>
<tr>
<td>Verbal Phrase</td>
<td>Jika kamu berbuat baik, (berarti) kamu berbuat baik untuk dirimu sendiri (al-Isrâ': 7)</td>
<td>アハッソームュッラホッケスムン</td>
<td>インテイナテイエンツェスルムラホッケスムン</td>
<td>16</td>
</tr>
<tr>
<td>---------------</td>
<td>--------------------------------------------------------------------------------</td>
<td>-----------------</td>
<td>-----------------</td>
<td>-----</td>
</tr>
<tr>
<td></td>
<td>if you do good (this means) you do good for yourself (al-Isrâ: 7)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Verbal Phrase</td>
<td>Dan Dia (Tuhanku) telah berbuat baik kepada ketika Dia membebaskan dari penjara itu (Yûsuf: 100)</td>
<td>ウォッカドゥホッホシムイエデ</td>
<td>カッホスジ</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>and He was indeed kind to me when He brought me forth from the prison (Yûsuf:100)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Verbal Phrase</td>
<td>Kemudian Aku binasakan orang-orang kafir itu (Fatir: 26)</td>
<td>クマドゥイアクバッファスカニ</td>
<td>オッホッホンノンテキョホンクッホスオハ</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>then I destroyed the infidels (Fatir: 26)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nominal phrase</td>
<td>Tak ada satu binatang melata pun di bumi kecuali Dialah yg menguasainya (Hûd: 56)</td>
<td>マルニガウンセ</td>
<td>ナッシンテイハナッシンテイハ</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>there is not one creeping creature on earth except those that He dominates (Hûd: 56)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Verbal Phrase</td>
<td>Dia (Allah) tak pernah mengantuk dan tak pernah tidur (al-Baqarah: 255)</td>
<td>ラナガクウンセ</td>
<td>ラナガクウンセ</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>He (Allah) is never drowsy and never sleeps (al-Baqarah: 255)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Verbal Phrase</td>
<td>Dan (janganlah) kamu suapkan harta-hartamu itu kpd para penguasa (al-Baqarah: 188)</td>
<td>オオモリヨ</td>
<td>オオモリヨ</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td>and (do not) feed your wealth to the authorities (al-Baqarah: 188)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Verbal Phrase</td>
<td>Arabic</td>
<td>English</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------</td>
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<td></td>
<td></td>
</tr>
<tr>
<td><em>Dan jika datang kpd mereka berita ttg keamanan atau ketakutan mereka menyiarkannya</em> (an-Nisâ`: 83)</td>
<td>وإذا جاءهم أمر من الأمن أو الخوف</td>
<td>اذاعوا به</td>
<td>22</td>
<td></td>
</tr>
<tr>
<td><em>maka ketahuilah Allah dan Rasul-Nya akan memerangimu</em> (al-Baqarah: 279)</td>
<td>فأنثوا به حرب من الله ورسوله</td>
<td>أذاعوا به</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td><em>mereka hendak melakukan tipu muslihat kepadanya, maka Kami jadikan mereka hina</em> (ash-Shâfât: 98)</td>
<td>فازرون به كيدا فجعلناهم الأسفلين</td>
<td>أرادوا به</td>
<td>24</td>
<td></td>
</tr>
<tr>
<td><em>janganlah kamu kembali maka kamu akan merugi</em> (al-Mâidah: 21)</td>
<td>ولا ترتدوا على أدبنكم فتنفِّذوا صبرًا</td>
<td>ارتدد على دُنْهُم عقابًا</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td><em>akan kuberitahukan kpd-mu ttg perbuatan-perbu-atan yg kamu tak mampu bersabar melakukannya</em> (al-Kahfi: 78)</td>
<td>سأُنَبِئُكَ بِتَأْوِيْلِ مَالَمْ تَسْتَطِعُ عَلَيْهِ صَبْرًا</td>
<td>ارْتَدَّ عَلَى دُبُرِهِ/عَقِبَيْهِ</td>
<td>26</td>
<td></td>
</tr>
<tr>
<td><em>jika mereka kon-sisten di jalan itu</em> (Islam) (al-Jin: 16)</td>
<td>وألو استقاموا على الطريق</td>
<td>استقام على صبيرًا</td>
<td>27</td>
<td></td>
</tr>
</tbody>
</table>

Verbal Phrase: *Verbal Phrase*
Verbal Phrase | ataukah yang ada dlm kandungan dua betinanya (al-An’âm: 144) or that which is in the womb of two females (al-An'am: 144) | اَمَّا اُشْتَمِلَتْ عَلَيْهِ اَرْحَامُ الْانْثَيَيْنِ | Ataukah ada dalam
---|---|---|---

The writer succeeded in classifying the twenty eight idioms above as follows:

1. Verbal idioms : 25
2. Nominal phrase idioms : 2
3. Prepositional idioms : 1
4. Idiom clause : ---
5. Sentence idioms : ---
6. Arabic idioms translated as non Indonesian idioms : ---
7. Arabic idioms translated into equivalent Indonesian idioms : ---
8. Non Arabic idioms translated as Indonesian idioms : ---

A chart of Quranic Idioms found in the Alif Chapter Arabic Idiom Dictionary

المعجم العربي السياقي
Among the twenty-eight idioms found in the Alif chapter of the مجمع السياقي العربي المعجم there are 15 verbal idioms, 2 nominal phrases idioms, and 1 prepositional phrase idiom, while the other idioms are not found. It is evident that the verbal idioms are the most common.

Strangely there are no single word idioms in Indonesian like the one found in Arabic such as أذن /uzhun/ which is a singular form meaning ear. If there is one subject and a predicate which is a form of personification such as أذن هو 'ذن,’ أذن هو ‘dia telinga' (‘he is ears'); in balaghah (Arabic stylistics) this is called تasybih baligh. In Arabic the style of تasybih baligh is a very sophisticated language style, nothing is higher than this. This language style is the same as أنت نور، أنت بدر، أنت شمس ‘You are the sun, you are the moon, you are the light’.

After reviewing and researching each translation from the above verses and according to the theory of the methods and types of translation it appears that the translation of these verses is more likely to be faithful translations (Newmark: 1981), which, in other words, is a faithful translation of the linguistic forms of the source language. This was because the translators of the Quran did not speak both Arabic and Indonesian fluently. They only spoke Arabic because on average they were alumni of schools in the Middle East, but their proficiency in Indonesian was rather limited.

CONCLUSION

From the description above, it can be concluded that a detailed discussion of the transfer of the message, the semantic field, the idiomatic speech, Arabic idioms and Quranic idioms has been presented. Transferring the meaning of kernel sentences into TL is much easier than transferring the meaning of surface structures which are sometimes complex, ambiguous and difficult to understand.

The analyzed message is transferred from the SL to the TL by finding the equivalence in meaning that is most appropriate in the cultural context of the TL and avoiding attachment to form. It can be said that at the transfer stage a translator actually has not yet formulated or transferred a concrete message from the SL to the TL, meaning that the intended message is still forming in his mind. Another element that is deemed necessary and should be present at the harmonization stage is the element of stylistics. This is even more important in the translation of a literary work.

Forms of idioms, verbal phrase idioms, nominal phrase idioms, prepositional idioms, clausal idioms, sentence idioms, idioms in Arabic are translated into non-idioms in Indonesian; equivalents of idioms in Arabic are sought for in the form of idioms in Indonesian; non-idioms in Arabic are translated as idioms in Indonesian.

Idiomatic construction refers to a combination of words with prepositions such as يَقُومُ which means standing. When this word joins the preposition بـ which means with becoming يَقُومُ بـ which does not necessarily mean standing with, but it means to do or to carry out. When يَقُومُ is combined with the preposition عَلَى which means above and after becoming يَقُومُ عَلَى. This does not mean that the idiom means to stand on, but it means to be based on.
In general, idioms are language constructs which are frozen or fixed, have meanings that are often different from their constituent words, and apply to a particular area. This can be understood more clearly in an example of an idiom. 

أم القرى /ummual-qura/. This idiomatic phrase means Mecca. This idiom is formed from a combination of two nouns أم /ummu/ whose lexical meaning is mother and القرى /al-qaryah/ which means ‘village or small town.’

The Quranic idioms are idioms contained in the Quran. If there is one subject and its predicate is a personification like in the example هو أذن ‘he is ears’ then in the field of balaghah (Arabic stylistics) it is called tasybih balig. In Arabic tasybih balig is a very sophisticated language style; nothing is more sophisticated than this. Translation of these verses is more likely to be a faithful translation (Newmark: 1981) in other words, a faithful translation of the linguistic forms of the source language.

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