

The Analysis of the Translation Surah Al-Fatihah in the Rhymed Free Translation of the Quran in the Acehese Language

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Abstract:

This research aims to comprehend the meaning contained in the free verse translation of the Acehese language Quran in Surah Al-Fatihah. The method used in this research is qualitative descriptive research. The data is analysed using introspection method because the researcher is a native speaker of Acehese. Introspection method is a way to obtain data by using the language intuition of someone who learns the original language, to provide the necessary data for analysis according to the research objectives. The results obtained in this study indicate that Surah Al-Fatihah is an opening chapter that holds significant meaning as the preface to the recitation of the entire verses of the Quran. In the process of translating these verses, a deep understanding of the linguistic complexity of the Acehese language itself is required. The translation of Surah Al-Fatihah into Acehese adds a cultural and linguistic dimension to the experience of reading the Quran for Acehese speakers. This allows the speakers to feel more connected to the text on a profound level. With the existence of a free verse translation of the Quran in Acehese, a path is paved or an opportunity is opened to strengthen, expand, enhance the capabilities, and enrich the Acehese language with all its attributes, so that Acehese language is not only spoken but also becomes a treasury of Indonesia's local cultural richness.

Keywords: Analysis, Translation, Free Verse, Acehese Language, Surah Al-Fatihah.

INTRODUCTION

In this section, provide an adequate background of the study and add the current researches Aceh has become a great Islamic sultanate in Southeast Asia (Inayatillah, 2022). Aceh plays an important role in the development of Islam in Southeast Asia in general and the archipelago in particular (Aziz & Amery, 2016). This role of dissemination is also implemented through the translated compositions of the Al-Quran, which serves as the main guide for the life of Muslims. History also proves that Islam originated in the archipelago, starting from Aceh. In line with this, scholars played a significant role in spreading and establishing Islam among the Aceh community at that time. Abdul Ra'uf Fansuri, a scholar from Singkil, is known as the first person to fully translate the Al-Quran in the Nusantara region. Despite the fact that his translation may not be considered entirely perfect according to modern Indonesian language standards, Abdul Ra'uf Fansuri can be seen as a figure who paved the way for translating the Al-Quran into the Indonesian language.

After the emergence of the translation of the Al-Quran in Indonesian in the 19th century AD, the translation of the Al-Quran into Acehnese began in the late 19th century AD, led by Mahjiddin Yusuf. He began translating the Al-Quran in 1955 and completed his work in 1988. In this article, the object of study is the translation of Surah Al-Fatihah in the free-verse translated Al-Quran in Acehnese, translated by (Yusuf, 1995). Some researches that discuss the translation of the free-verse translated Al-Quran in Acehnese, such as (Umar & Rahman, 2020), examine the response of scholars to the translation's results; (Muthalib, 2022) discusses the interpretation done by Mahjiddin Jusuf with a linguistic (language) approach, as he translated the Quran by expressing the words poetically; (Zabidi & Haqqi, 2020) (Fauzi, 2022) (Talebe, 2012) discuss the Pase interpretation, one of the local interpretations of the Al-Quran; (Humaira, 2018) (Akmaliyah et al., 2022) discuss the Sundanese translation of the Al-Quran; (Jumari, 2019) focus on the Balinese language study; (Siswoyo et al., 2020) analyze the Objective Affective Genetics of the Quran and its translation in the Banyumasan Javanese language; (Al-Badri & Nurfitriyana, 2022) translate it into the Palembang language; (Ramdhani, 2022) focus on Balinese; (Rohmana, 2019) on Sundanese; (Istiqamah & Assya'bani, 2021) on the Banjar language translation; (Nst, 2019) examine the translation in the Batak language. Furthermore, the study of translation is also discussed by (Laratmase et al., 2023) (Balqis, 2023) (Umar & Rahman, 2020) (Wimayanti et al., 2022) (Rupini et al., 2021). These studies certainly provide limitations and explanations regarding the object of study examined in this research. The selection of this object of study is because this translation is the only documentation that has its own uniqueness and characteristics, as each verse is translated in poetic verses. Another consideration for researchers is that Surah Al-Fatihah is the opening chapter of the Al-Quran and is recited by Muslims when performing the obligatory five daily prayers.

LITERATURE REVIEW

Translation is a task performed on language: the process of converting text from one language to another (Ardi, 2018). From both of the opinions above, we can understand that

translation is the transfer of language from one language to another. One of the objectives in translation is to create an equivalent translation. To achieve equivalence, there are various translation theories to assist in translating a text from the source language to the target language. (Baker & Saldanha, 2019), (Munday et al., 2022), and (Bassnett, 2013) divided translation method into several as follow:

Word for word translation

This translation method is often represented as interlinear translation, with the target language slightly above the source language. The source language is translated word by word in sequence without considering the context. Cultural terms are also translated literally. The word-for-word translation method is commonly used to understand the mechanics of the source text or to interpret difficult texts as an initial translation process.

Literal Translation

The grammatical structure of the source language is adjusted to match the grammatical structure of the target language, but lexical words are translated back word for word, out of context. As an initial translation process, this method presents challenges that need to be addressed.

Faithful Translation

Faithful translation attempts to reproduce the exact contextual meaning in accordance with the original text within the boundaries of the grammatical structure of the target language. Faithful translation 'transfers' cultural terms and maintains "differences" (deviations from the norms of the target language) in its translation. This method aims to remain truly faithful to the author's intent and realization of the text in the target language.

Semantic Translation

Semantic translation differs from 'faithful translation' in that it considers the aesthetic value (i.e., the beauty and naturalness of the content) of the source language text to a greater extent, sacrificing literal meaning to eliminate assonance, wordplay, or repeated words in the finished version. Additionally, it allows for the translation of less significant cultural terms with neutral cultural terms or functional terms but not with cultural equivalence. This may involve making other minor concessions to the reader. The key difference between faithful translation and semantic translation is that the former is uncompromising and dogmatic, while the latter is more flexible, recognizing exceptions in striving for 100% creativity and allowing the translator's intuition and empathy for the original work.

Adaptation

This method is the most liberal approach to translation and is commonly used for drama (comedy and poetry). The theme, characters, and plot are preserved, but the cultural context of the source language is converted into the culture of the target language, and the text is rewritten. Poorly executed adaptations in which drama or poetry is translated literally and then rewritten by professional playwrights or poets can result in many bad adaptations, but there are also adaptations that have "saved" old dramas.

Free Translation

Free translation involves rewriting without looking at the original form. Usually, the paraphrase is longer than the original and can be referred to as 'intralingual translation.' It is often written at length, appearing graceful and not translated at all.

Idiomatic Translation

Idiomatic translation reproduces the 'message' of the source language, but there are nuances in meaning due to prioritizing vocabulary and idioms that do not exist in the source language.

Communicative Translation

Communicative translation aims to convey the contextual meaning from the source language in such a way that the content and language are acceptable and understandable to the reader.

RESEARCH METHODOLOGY

This study is qualitative descriptive research (Setiawan et al., 2021). The data sourced from this research are analyzed using the introspection method (Mahsun, 2017) because the researcher is a native speaker of the Acehese language. Introspection is a way of obtaining data by using someone's language intuition who has learned their native language, to provide the necessary data for analysis in line with the research objectives. The results of the data analysis are then presented using an informal method, which involves using ordinary words.

FINDINGS

Surat Al-Fatihah is the opening chapter consisting of 7 verses and holds a majestic position. It is also referred to as the "Crown of Divine Guidance" (Shihab, 2002). It's called Al-Fatihah because it serves as the opening in the Quran. It's also named Ummul Qur'an, which means the mother of the Quran, because Al-Fatihah's name was chosen due to its function as the opening of the Quran. It's also referred to as Ummul Qur'an, signifying the core or essence of the entire Quran, as it encompasses the main themes present in the Quranic verses, including aspects of faith, law, and narratives. Al-Fatihah is placed at the beginning of the Quran because its content is universal and elaborated upon by other verses, making it an introduction that parallels a prelude for the entire content of the Quran. According to the commentary of Al-Misbah (Shihab, 2002), the contents of Surah Al-Fatihah are grouped into two sections: discourse about Allah and His attributes, and discourse about the supplications taught by Allah to His servants. The discussion about Allah and His attributes is represented in verses 1 to 4, while the supplications are contained in verses 5 to 7.

Related to this, the Acehnese translation to be discussed includes the word choices in the translation by (Yusuf, 1995), which are organized in verses. The researcher will provide an explanation regarding the translator's perspective and the intentions contained within it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿۱﴾ الْفَاتِحَةُ

Ngon Nama Allah lon peuphon surat
'I begin this verse in the name of Allah'
Tuhan Hadharat nyang Maha Murah
'The Most Merciful God'
Tuhanku sidroe geumaseh that-that
'The one and only God, who is very compassionate'
Donya akhirat rahmat Neulimpah
'In this world and the hereafter, your mercy is always bestowed'

If observed the translation of the first verse in Surah Al-Fatihah, which in Indonesian translates to 'In the name of Allah, the Most Gracious, the Most Merciful,' in Acehnese, there are several meanings that convey expansion, as seen in the phrase '*lon peuphon surat*' which means 'I begin this verse'. This addition by the translator aims to create an interaction between the reader and the Creator. In the second line of the translation, the intended meaning of *rahman* as 'the Compassionate' in Arabic is summarized. In the third line, the translator emphasizes to the reader that Allah is the Most Compassionate. Furthermore, in the fourth line, the meaning from the third line is expanded upon, where the translator reaffirms that from this world to the Hereafter, Allah continues to bestow His mercy upon all of His creations. The Acehnese translation in lines one to three and lines two to four within this verse share a similar tonal ending of words.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿۲﴾ الْفَاتِحَةُ

Sigala pujoe bandum lat batat
'All praise is given by all creatures'
Bandum nyan meuhat milek Potallah
'Everything that exists belongs to Allah'
Nyang peujeut alam timu ngon barat
'The One who creates the east and the west'
Bandum lat batat peuneujeuet Allah
'All creatures are created by Allah'

In the second verse of Surah Al-Fatihah, the Indonesian translation 'Segala puji bagi Allah, Tuhan semesta alam' translates fully in the first line in Acehnese. The subsequent lines serve as reaffirmation and guidance for the reader towards Allah. Besides all creatures praising Him, the translator also adds that Allah is the Owner of everything, the Creator of the universe and all its contents.

الرَّحْمَنُ الرَّحِيمُ ۝ الْفَاتِحَةُ : ٣

Tuhanku sidroe geumaseh that-that

‘The only God who is very Merciful’

Donya akhirat rahmat Neulimpah

‘In this world and the hereafter, your mercy is always bestowed’

The Arabic words "Ar-Rahmaan" meaning 'The Most Gracious' and "Ar-Rahiiim" meaning 'The Most Merciful' are translated differently. In this translation, the term "Ar-Rahiiim" is reduced to "*geumaseh*" which means 'compassionate'. This term is further elaborated in the following line with the addition of the meaning that Allah continuously bestows mercy upon all His servants, both in this world and the Hereafter. The word "*Neulimpah*" meaning 'You bestow' is used, where "neu-" is a bound morpheme used to indicate an action performed by the second person singular subject (O2). This morpheme is specifically used for addressing someone older than the speaker in Acehese. While Acehese doesn't have the same hierarchical levels (ngoko, krama, krama inggil) as Javanese, the aspect of politeness is determined by societal factors such as age, education, gender, and social status. In this context, the translator emphasizes that Allah is the Creator positioned as the sole Bestower of Mercy that is worthy of reverence.

مَلِكِ يَوْمِ الدِّينِ ۝ الْفَاتِحَةُ : ٤

Droeneuh nyan raja uroe akhirat

‘You are the King of the Day of Judgment’

Amai dum meuhat sinan Neubalah

‘All deeds will be rewarded on this day’

In the fourth verse of Surah Al-Fatihah, the initial translation already provides a complete meaning, much like the Indonesian translation, which means 'Master of the Day of Judgment.' The second line explains a warning and a threat to the reader, as the translator aims to emphasize the translation's meaning from the first line. The translator assures the reader that apart from the occurrence of the Day of Judgment, where Allah is the Supreme Sovereign, there is also a message of caution and a threat that all of humanity's deeds and actions during their time on Earth will be accounted for on the Day of Judgment. Beyond the inherent meaning from the Arabic text, the translator also conveys a message inviting the reader to prepare themselves for the Day of Judgment.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ الْفَاتِحَةُ : ٥

Keu Droeneuh hai Po kamoe ibadat

‘To You, O Lord, we worship’

Tulong meularat Droeneuh nyang peuglah

‘The One who assists us from adversity’

In the Indonesian translation, the fifth verse is rendered as 'Only You we worship, and only You we ask for help.' In contrast, in Acehnese, the translator attempts to elaborate the translation as seen in the first line; the translator emphasizes that only to Him (Allah) do humans worship, followed by the second line as a response to the translation of the first line. The intention of the translator is that humans worship Allah alone because He is the ultimate helper for His servants in times of difficulties and suffering.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ الْفَاتِحَةُ: ٦

Neutunyok kamoe wahe Hadharat

'Guide us, O Lord'

Bak jalan teupat beu roh meulangkah

'On the straight path that You are pleased with'

The sixth verse of Surah Al-Fatihah is translated in Indonesian as 'Show us the straight path,' whereas in Acehnese, the translator conveys not only the request for guidance but also emphasizes that this guidance is one that is blessed by Allah, ensuring that humans do not go astray in their journey.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ
۝ الْفَاتِحَةُ: ٧

Bak jalan ureueng nyang Neubri nikmat

'On the path of those whom You have bestowed Your blessings'

Jalan seulamat bek jalan salah

'The path of salvation is not on the wrong path'

Bek roh bak jalan ureueng nyang sisat

'Not on the path of those who are misguided'

Ureueng nyang batat muruka Allah

'The wicked person incurs the wrath of Allah'

The last verse of Surah Al-Fatihah is translated in Indonesian as '(the path) of those who have been favored, not (the path) of those who have incurred wrath, nor (the path) of those who are astray.' In the Acehnese translation, the tonal ending of words in the first three lines and the second three lines is the same. However, the translation of the second three lines elaborates on each line from the first three. The intention of the translator is that the translation of the first line places emphasis on the translation of the second line. In this context, the path of salvation refers to the path taken by those who have been blessed by Allah. The translation of the third line expands the definition of meaning in the fourth line of the verse. The phrase 'those who are astray' in the third line becomes 'those who are wicked' in the last line. The translator also includes a warning that anyone who commits wicked deeds will incur Allah's wrath.

DISCUSSION

Surat Al-Fatihah, often referred to as the opening chapter, holds significant importance as it serves as the opening recitation for the entire Quran. (Yusuf, 1995) creatively translates Surah Al-Fatihah while maintaining the quality of rhymed verses, akin to poetic couplets. In the process of translating these verses, a profound understanding of the linguistic complexity of the Acehnese language is essential. The translation of Surah Al-Fatihah into Acehnese adds cultural and linguistic dimensions to the experience of reading the Quran for Acehnese speakers. This allows speakers to feel a deeper connection to the text, enriching their engagement with it.

Surat Al-Fatihah holds deep and significant meaning in the Islamic faith. This translation is an effort to comprehend the meaning and implications of this sacred text in the context of the Acehnese language. Translating the Quran is a complex process, as its primary goal is to maintain the original meaning in the target language. Translation must also consider the cultural and linguistic values inherent in the target language. In this regard, translating Surah Al-Fatihah into Acehnese presents its own challenges.

The Acehnese language possesses unique linguistic characteristics, including vocabulary usage, grammar, and sentence structure. In translating Surah Al-Fatihah, it's crucial to find a way to express the rich meanings of Arabic vocabulary in Acehnese terms without diluting the essence of the meaning. Quran translation must reflect local culture and values while preserving the core teachings of Islam. In Acehnese, gratitude and reverence towards the divine hold deep significance. Therefore, translation must capture these nuances without compromising the sanctity of the text.

Analyzing the translation of Surah Al-Fatihah in the Acehnese rhymed translation of the Quran reveals the complexity of the process, considering linguistic, cultural, and local value aspects. This translation holds great potential to enhance the understanding of Islamic teachings among the Muslim community in Aceh. However, it remains crucial to uphold the integrity of the original Quranic meaning.

CONCLUSION

In his translation, (Yusuf, 1995) strives to first understand the essence of a verse's content and then endeavors to formulate it in the Acehnese language in the form of rhymed verses. Reading his work, one can distinctly sense his freedom in conveying the messages of the Quran into Acehnese as the target language for translation. He appears to translate these verses not merely to provide information to the reader, but also to influence and deeply resonate with the reader's emotions through his word choices and arrangement. From the explanation of the translation, it can be concluded that the existence of a rhymed free translation of the Quran in Acehnese paves the way or opens the opportunity to strengthen, expand, and enhance the language's capabilities, adding to its linguistic richness along with all its attributes. This allows the Acehnese language to not only be spoken but also to become a treasure trove of Indonesia's local cultural heritage. This study can serve as a reference for

writers interested in discussing Acehnese translation. It is hoped that this study will not only stop at Surah Al-Fatihah but extend to other chapters found within the Quran.

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