

ABSTRAK

ANALISIS TERJEMAHAN AYAT-AYAT IMPERATIF ALQURAN (TELAAH KOMPARATIF TERJEMAH DEPAG DAN TERJEMAH UMT)

Adakalanya tuturan imperatif dalam Alquran memunyai makna pragmatik yang berbeda dengan wujud formalnya. Perbedaan ini menjadi persoalan pelik dalam upaya menghadirkan terjemahan yang berterima. Keberterimaan terjemahan meniscayakan terpenuhinya aspek-aspek keakuratan, ketedasan, kenaturalan, dan relevansi terjemahan. Pada tataran mikro, keberterimaan terjemahan bergantung pada penerapan teknik/prosedur penerjemahan. Pada gilirannya, penerapan teknik/prosedur penerjemahan juga menentukan kecenderungan metode penerjemahan dan ideologi penerjemahan. Pertanyaan, bagaimanakah keberterimaan terjemahan ayat-ayat imperatif Alquran dalam terjemah DEPAG dan terjemah UMT (Ustad Muhammad Thalib) tentu menjadi sangat menarik. Pertanyaan ini dijawab dengan mengomparasikan kedua terjemah Alquran ini dengan merujuk pada prinsip-prinsip evaluasi terjemahan dari Larson serta teori relevansi dari Sperber & Wilson. Pemilihan dua terjemah Alquran ini didasarkan pada pertimbangan bahwa keduanya memiliki basis penerjemahan yang berbeda: harfiah dan tafsiriah. Data dan sumber data penelitian terdiri atas ayat-ayat imperatif Alquran yang memiliki makna pragmatik tertentu. Pemilihan sampel dilakukan secara purposif sesuai dengan kebutuhan penelitian. Rancangan penelitian ini menggunakan pendekatan deskriptif-kualitatif-evaluatif-komparatif dengan desain *embedded case study research* melalui beberapa tahapan berikut: (1) menghimpun ayat-ayat imperatif Alquran dan terjemahannya; (2) mengidentifikasi makna pragmatik ayat-ayat tersebut; (3) menelaah penerapan teknik/prosedur penerjemahan, kecenderungan metode, dan ideologi penerjemahan; serta (4) menelaah tanggapan responden dan narasumber terhadap derajat keakuratan, ketedasan, kenaturalan, dan relevansi terjemahan. Uji rumpang juga dilakukan untuk mengetahui level ketedasan terjemahan. Walhasil, teknik literal diterapkan sebanyak 67,4% dalam terjemah DEPAG, dan 45,1% dalam terjemah UMT. Selain dalam prosedur tunggal, penerapan teknik literal juga dilakukan dalam prosedur kuplet, triplet, dan kwartet. Secara keseluruhan terjemah DEPAG menerapkan metode penerjemahan yang berorientasi pada BS sebanyak 57,5% dan pada BT sebanyak 42,5%. Sedangkan terjemah UMT menerapkan metode penerjemahan yang berorientasi pada BS sebanyak 39,1% dan pada BT sebanyak 60,9%. Ini berarti terjemah DEPAG cenderung berideologi forenisisasi, sedangkan terjemah UMT berideologi domestikasi. Kecenderungan ini membuat nuansa transferensi terasa hadir dalam terjemah DEPAG, dan nuansa transparansi terasa hadir dalam terjemah UMT. Hasil penelitian ini juga menunjukkan bahwa aspek keakuratan, ketedasan, kenaturalan, dan relevansi terjemahan ayat-ayat imperatif Alquran dalam kedua terjemah Alquran ini relatif berterima. Berdasarkan uji rumpang, derajat ketedasan keduanya berada pada level independen. Beberapa rekomendasi dihadirkan, terutama berhubungan dengan perkembangan ragam BI terjemahan dan penelitian penerjemahan. Interferensi negatif yang sering muncul dalam ragam BI terjemahan seyogianya bisa dinafikan dengan menerapkan teknik/prosedur penerjemahan yang tepat. Perlu kiranya dilakukan penelitian wacana keagamaan yang berorientasi pada terjemahan sebagai proses kognitif manusia, atau memadukannya dengan penelitian yang berorientasi pada penerjemahan sebagai produk kognitif manusia.

ABSTRACT

TRANSLATION ANALYSIS OF THE QURAN IMPERATIVE VERSES (Comparative Study of DEPAG and UMT Translations)

Some imperative speeches of the Quran have pragmatic meanings that are different from the formal forms. These differences become complicated problems in the efforts to present acceptable translations. Translation acceptability necessitates compliance of aspects of accuracy, clarity, naturalness, and relevance. At micro level, translation acceptability depends on application of techniques/procedures of translation. In turn, application of techniques/procedures also determines the tendencies of translation methods and translation ideology. The question of how translation acceptability of the Quran imperative verses in translation versions of Ministry of Religious Affairs and UMT (Ustad Muhammad Thalib) is very interesting. This question is answered by a comparison of both translation versions with reference to the principles of Larson's translation evaluation, as well as the Sperber & Wilson's theory of relevance. Selection of two Quran translations is based on the consideration that both versions have different bases of translation: literal and free. Data and data source consisted of the Quran imperative verses that have certain pragmatic meanings. Sample selection was performed purposively according to the needs of the research. The design of this study used a comparative-evaluative-qualitative-descriptive approach with the design of embedded case study research through several stages. The first stage was to collect the Quran imperative verses and their translations. The second stage is to identify the pragmatic meanings of the verses. The third stage is to examine the application of techniques/procedures of translations, the tendencies of methods, and the ideology of translation. The fourth stage, the last, is to examine the degree of accuracy, clarity, naturalness, and relevance of the translations according to the respondents. A cloze test was also conducted to determine the level of translation clarity. As a result, it is known that the literal technique is applied for 67.4% in the Ministry's translation, and for 45.1% in the UMT's translation. In addition to the single procedure, the application of the literal technique is also performed in the procedures of couplets, triplets, and quartets. In overall, the Ministry's translation consists of 57.5% for SL-oriented translation method and 42.5% for TL-oriented translation method. In the intervening time, the UMT's translation consists of 39.1% for SL-oriented translation method and 60.9% for BL-oriented translation method. These mean that the Ministry's translation tends to have foreignization ideology, while the UMT's translation tends to have domestication ideology. These tendencies make the feel of transference is present in the Ministry's translation, and the feel of transparency is present in the UMT's translation. The results also indicate that the aspects of accuracy, clarity, naturalness, and relevance of the translations of Quran imperative verses in both versions are relatively acceptable. Based on the cloze test, both clarity degrees are at independent level. Some recommendations are presented, mainly dealing with the development of varieties of Indonesian translation and translation research. Negative interference that often arises in a variety of Indonesian translation should be denied by applying proper techniques/procedures of translation. There is a need to do research on religious

discourse that is oriented on translation as a human cognitive process, or combine with research that is oriented on translation as a product of human cognitive.