Sundanese Translations of the Quran in West Java: Characteristics and the Limits of Translation

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Abstract
There is no target language can fully represent the source language. This study focuses on the problem of differences, uniqueness and limitations of Sundanese as the target language in accommodating Arabic Quran, using the linguistic approach to translation. I use eleven translations of the Quranic Sundanese as the main object. This study shows that there is a similar structure of Sundanese language in the midst of variations of the translation of the Quran. I confirm that the translation of the Quran in Sundanese has limitations and barriers, such as the change of lexical, word types and unit of semantic and structure of sentences. The most complicated is translation in the form of Sundanese metrical verse or dangding. The translations of the Quran in Sundanese, unlike the Bible translations in Christianity, tend to be fettered by the structure of source language. The Sundanese translators generally difficult to use the structure of target language, because it is bounded by their loyalties to the source language. Therefore, there are various compromises were taken by translators to bridge the complexity between both target and source language structures. It is an attempt to show inability of Sundanese language to accommodate Arabic language in the midst of rich and complexity of the language.

Keywords:
translation, the Quran, Arabic, Sundanese, characteristics
Introduction

This paper began its discussion with a Sundanese commentator of the Quran who once delivered a speech at a national seminar in Bandung. He claimed that Sundanese language is equivalent and more closer to the Arabic word than bahasa Indonesia. The Arabic sentences of jawabal-sarț, for instance, is also can be found in Sundanese. He sets an example of the sentence fa ja’a, then he (Abraham) turned quickly, in Arabic Quran surah 51 Al-Dzariyat: 26.1 The sentence fa ja’a have a means of the response as immediate as possible is closer to the Sundanese sentence jol dating in the form of idiomatic expressions (kecap anteuran). The sentence means that the subject committed to the situation at the beginning of arrival time. (Djajasudarma 1986: 17)

Sundanese language is one of the Western Autronesian languages that spoken by 40 million people in West Java. (Leo Suryadinata 2003: 38) Sundanese Muslim mostly believe the idea of Sundanese language has a superiority in the translation of the Quran than bahasa Indonesia. They believe that Sundanese is richer in its structure and vocabulary than bahasa. (Teeuw 1961: 40-41); (Teeuw 1967: 2) Bahasa Indonesia as a unitary language that declared by nationalist movement in 1928 was seen as too “youngish” than Sundanese. It could not adequately accommodate the source language of Arabic Quran. Bahasa Indonesia as the national language of Indonesia initially refers to the Malay language. It was

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Hal atak badith dayf Ibrabim al-mukramin. Idh dakhulu ‘alayh faqalu salaman. Qal salam qawm munkarun. Faragh ila abilah fa ja’a bi ‘il samin. Faqarrabah ilayhim qal ala ta’kulun (Has the story reached thee, of the honoured guests of Abraham? Behold, they entered his presence, and said: Peace! He said, Peace! (And thought, These seem) unusual people. Then he turned quickly to his household, brought out a fatted calf, And placed it before them, He said, Will ye not eat?), surah 51: Al-Dhariyat ayah 24-27, p. 200.

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regarded as a *lingua franca* in the Indonesian archipelago which has a long and close relationship with bahasa and other languages, such as Arabic, Persian, Sanskrit, Siamese, Chinese, Dutch, and others. (Millie 2017: 91). There are many loan words that used in bahasa Indonesia coming from local language in the Indonesian archipelago. This is different from local languages, such as Javanese, Sundanese, Buginese and others that are considered older than bahasa. Therefore, the local languages are richer in vocabulary when used to translate the Quran than Bahasa.

However, although the local languages are richer than bahasa, but it is not true that the Sundanese language is more superior when used in the translation of the Quran. Abdul-Raof called it as an illusion of language equivalence. (Abdul-Raof 2001: 5). All languages, including bahasa Indonesia and local languages, have great barriers in order to bridge the gap to the target language. There is no target language can really represent the source language. Although there are the richness of vocabulary and variations of local language, but it does not mean could make equivalence with the Arabic Quran.

This study focuses on the variations and barriers of Sundanese as a target language in accommodating Arabic Quran. The focus of discussion is important due to what Zimmer called as an inter-illumination between Arabic Quran and Sundanese. (Zimmer 2000: 38); (Johns 1999: 109). Both Arabic and Sundanese language contributed to each other in producing the Quranic meaning in the Sundanese translation. Although the translation often leads to cases of poor translability, but Sundanese translators make some creativities in order to bridge the gap to Sundanese audience.

The analysis will be concerned with the eleven Sundanese translations of the Quran. (Sanusi, n.d.); (Wiranatakoesoema, n.d.); (Suryalaga 1994); (Suryalaga 2003); (K. H. Romli 1991); (Dahlan 2005); (Huda 1997); (LPTQ Provinsi Jawa Barat 2002). I also use another works of translation in bahasa Indonesia and English as a comparison (RI 1971); ('Ali 2007).
This study explains the richness and variations of the translation of the Quran in Sundanese, using the linguistic approach. The linguistic expert are considered to have neutral side than the translation theorists. The latter believe can transform the original one into the equivalent text in different languages (Bell 1991: 21). This study is not only important for Sundanese translators in order to realize the gap of languages, but also can prove the fault of equivalence theory in translation which believed by translation theorists and mostly Sundanese people.

Translation of the Quran in the Sundanese Language

This section will generally explain the development of the Sundanese translation of the Quran in West Java and Banten. It is important to show the long traces of the Sundanese people efforts in negotiating their languages with the Arabic Quran. I do not use the qur’anic commentaries in Sundanese language, because there are many variations of its forms and characteristics with the translations. The Sundanese commentaries of the Quran generally contains the explanations and long commentaries, in contrast to the translations which simply translate word for word of the Quran. (Rohmana 2014: 72)

I will identify the Sundanese translations of the Quran in West Java according to three important periods. The first encompasses the period ca. 1600s-1900s during which several Arabic words in ancient Sundanese manuscripts, the manuscripts of the Quran and ancient manuscripts of the Quran with Javanese translations in pegon script appeared; the second covers the decades from the 1900s to 1930s which Sundanese translations of the Quran in pegon script appear at many pesantrens in Priangan. This period covers the tradition of Sundanese santris in learning of kitab kuning (ngalogat) at pesantren that use interliner translation, in addition in the form of Sundanese metrical verses. In the beginning of the twentieth century, there are many objections of Islamic scholars in Priangan to
the translation and transliteration of the Quran into non-Arabic scripts. The third encompasses the period ca. 1930s to the present day which increasingly translations in latin script appeared and continues to be produced.

The First Period, ca. 1600s-1900s

In this period renderings of the early translation into Sundanese which several Arabic words in ancient Sundanese manuscripts appeared. It can be seen in the oldest manuscripts of Carita Parahiyangan, the story of holy spirits, and Sri Ajnyana that produced in the sixteenth century. Carita Parahiyangan mentioned at least four Arabic words such as duniya (the world), niyat (intention), selam (Islam), and tinja (cleansing after defecation). (Rosidi 2000: 620). Meanwhile, Sri Ajnyana called Meukab which probably refers to the name of the holy city of Mecca. (Noorduyn and Teeuw 2009: 168).

In addition, this period is characterised by Malay and Javanese translations and commentaries in ancient quranic manuscripts. It is generally written in dluwangor saéh, European paper and others. There are four ancient qur’anic manuscripts from Bantenthat used Malay and Javanese translations in the eighteenth century. Now three manuscripts are stored at National Library (A 51; A 54; W. 277) and the rest was stored at Masjid Agung Banten. (Gallopp and Akbar 2006); (Nurtawwab 2009: 49-51). According to Ekadjati and Darsa, there are 245 manuscripts of Islam, including thirteen qur’anic manuscripts and six qur’anic translations and commentaries, which stored at museums in West Java. One of these manuscripts is Kitab tafsir fatihah, the book tafsir al-Fatihah. There are also manuscripts of another disciplinary of Islamic knowledge, such as fiqh, Islamic orders (thariqah), hagiography or manaqib, prayers and the others. (Ekadjati and Darsa 1999: 425); (Nurtawwab 2009b); (Nurtawwab 2009a: 163,171); (Nurtawwab 2016: 52).
One of manuscripts of the qur’anic translations and commentaries was stored at the Museum of Cangkuang in Garut. (Sudrajat 2005: 111); (Syatri 2013: 309-310) These qur’anic manuscripts, including Javanese or Sundanese translations and commentaries, show how these manuscripts not only written for reading the Quran, but also to understand its meaning. All the manuscripts are written in Javanese pegon script.

The Second Period, ca. 1900s-1930s

This is the period when Sundanese people increasingly use translations of the Quran in Sundanese language and pegon script. They do not use language levels as seen in the term aing (I) for God as a subject or speaker. The Sundanese people has not influenced yet by the standard rule of Sundanese language which generally applied by the Dutch colonial government. (Uhlenbeck 1964: 3-9); (Rosidi 2011: 121-122). Their early works are handwriting manuscripts which spreading abroad through surviving copy and then published in the form of print technology, precisely lithography. There are also the use of romanized script of the Quran, but then it raised controversial issues within Muslims cholars in Priangan. This shows that the translation and transliteration of the Quran into non-Arabic languages and romanized scripts have not been entirely accepted by all Muslims. It was regarded cannot fully accommodating the meaning of the Quran with the result that cause apprehension of disgrace of qur’anic sanctity. (Darmawan 2009: 164).

The works of Hasan Mustapa and Ahmad Sanusi were published in this second period of qur’anic translation in Sundanese. In the 1920s, Hasan Mustapa wrote his translation and brief commentary of the Quran, Qur’anul Adhimi, the noble of the Quran. He chose 105 verses of the Quran which considered as meaningful for Sundanese people (Mustapa 1920); (Mustapa 1937); (Rosidi 1989: 389-433). In the 1900s to 1902s, he also composed more than ten thousand metrical verses of Sundanese poetry in the form of dangding, including poetic translation of the Quran.
Hasan Mustapa’s views are similar to Hamza Fansuri in his Malay syair, who integrated the verses of the Quran into his poetic works. (Rohmana 2015, 1-27); (Rohmana 2015b).


Sanusi’s Qur’anic translation was written in the form of interliner translation word for word which called as ngalogat (Yahya 2009). Sanusi, for instance, used the ngalogat system in his *Raudat al-’Irfan*, the garden of knowledge. He puts his Sundanese translation which written sloping beneath the main text of the Arabic Quran (*jenggotan*, like beard). The main purpose of the ngalogat was to make Islamic student at pesantren (*santri*) more easier in understanding the structure of main text. Meanwhile, we can find Sanusi’s brief commentary of the Quran on the edge of his works. Sanusi’s word for word translation of the Quran is following the structure of the main text of Arabic Quran (Sanusi, n.d.).

Another Sanusi’s works, such as *Tamsjijatoel Moeslimin*, the guidance of Muslims, led him to become involved in a polemic against some Islamic
scholars related to the issue of Qur’anic translation in 1934-1937. Although Sanusi was regarded as rashly Sundanese translators of the Quran, but Sanusi himself insisted that what he did was not translation of the Quran. Sanusi called his works as a brief Sundanese commentary of the Quran. The translation of the Quran was still considered as have to be avoided at that time. Many scholars chose to call their works as a brief commentary of the Quran, although it is more appropriate to be considered as the translation of the Quran (Darmawan 2009: 164-165).

In addition, at the end of the nineteenth century, R.H. Moehamad Moesa (1822-1886), Chief of Penghulu Limbangan, open up the use of printing technology in order to publish Sundanese books in Priangan. His effort then followed by another Sundanese elite or ménéak (Moriyama 2005: 176). Moesa is a close friend of K.F. Holle (1829-1896), a Dutch colonial advisor. In addition to writing Sundanese books, Moesa was also reported to have translated the Quran from Dutch into Sundanese language. (Nina H. Lubis 2003: 131).

The Third Period, ca. 1930s—present

Since 1930s, the translation of the Quran in Sundanese held an important role in the development of the study of the Quran in West Java. This would be related to shift of Egypt scholars’ views in 1940s. They have a notion that the translation of the Quran is not forbidden, because it is part of the Qur’anic understanding or commentary (tafsir). (Darmawan 2009: 166). In addition, the idea of reformism of Islam in early twentieth century which spread in the Islamic world, including Indonesia, became another factor that increased the study of the Quran and its commentary, including Qur’anic translation. At previous decades, there are some scholars who perceived that the study of the Quran at pesantren is considered as less important in learning of santri than other Islamic knowledge. Thus, it could be understood if the translation of the Quran and its commentary generally was written by many scholars who are influenced by the idea of reformism of Islam (Federspiel 1994: 46-47); (Feener 1998: 57).
The translation of the Quran in Sundanese in this period then was increasingly dominated by printing books that used the romanized script, from the old Sundanese spelling to aperfectibility spelling. There are no longer debates and polemics about the use of romanized script to write the qur’anic verses as before. The use of Sundanese language in the translation of the Quran is also influenced by the standard rule of Sundanese language, such as the use of language or speech levels. There is no longer use the term ‘aing’ (I) for God as the subject in the translation of the Quran, as previously were found in both Sanusi and Mustapa’s works.

The translators backgrounds in this period are also multiple diverse, from the variation of personal works to the works of translator team which formed by private institutions and official government of Indonesia. Each persons who translated the Quran into Sundanese can be mentioned here, such as Muhammad Kurdi, R.A.A. Wiranatakoesoema (1888-1965), K.H. Qamaruddin Shaleh(1912-1977), M. Syarief Sukandi, K.H. Abdulchalim (1887-1962), R. Hidayat Suryalaga(1941-2011), Enas Mabarti (1942-2014), Muhammad Romli (1889-1981), M. Djawad Dahlan (1935-2007), Miftahurrahman, Anwar Huda and Mariyah Maryati Sastrawijaya.

Meanwhile, there are the translators team which formed by some institutions, such as K.H. Qamaruddin Shaleh, H.A.A. Dahlan and Yus Rusamsi, activists of Islamic reformism organization Persatuan Islam (the Islamic Union) who published the Sundanese translation of the Quran, *Al-Amin* (1971); the translators team of *Kitab Suci Al-Qur’an Tarjamah Sunda* (1998) from the Jemaat Ahmadiyah Indonesia (JAI); and the translators team of *Tarjamah Al-Qur’an Basa Sunda* (1974) and *Al-Qur’an Miwah Tarjamahna dina Basa Sunda* (2002) from the government of West Java Province and the Regional Office of Ministry of Religious Affairs in West Java (Rohmana 2014: 7-8). Some scholars of UIN Sunan Gunung Djati Bandung in cooperation with Department of Research and Development, Ministry of Religious Affairs lately plan to publish a new
In addition, the Sundanese translators used a wide variety of methods of the translation of the Quran. If previously Sanusi used the interlinear translation method as well as the form of poetic translation as seen in the work of Hasan Mustapa, there are various translation methods which used by Sundanese translators in this period, such as the translation in the form of Sundanese metrical verses (dangding and pupujian or nadoman), the use of parentheses, footnotes, dictionary types and the romanized transliteration. All these variation methods split text into two column presentation of parallel corpus of Arabic Quran text and its translation.

In this period, the Sundanese translation of the Quran generally was also dominated by the kind of tafsiriyah translation than literal translation (harfiyyah) and the communicative translation than semantics. The semantic translation, for instance, can be seen in word for word translation of the interlinear translation of Sanusi’s Raudat al-Irfan. Sanusi tends to use the literal translation than communicative. His translation tends to be oriented to the structure of Arabic Quran than the Sundanese language. Meanwhile, the communicative translations as seen in mostly Sundanese translations of the Quran, following to Abdul-Raof’s category, present their translations in a communicative Sundanese by emphasizing the target language rather than the source language (Abdul-Raof 2001: 15).

However, there are also some Sundanese translations of the Quran that make another translation in bahasa Indonesia as their references. In addition, there are Sundanese commentaries of the Quran which integrated the section of translation as a first steps of their commentaries. Another translations are not only translate all surahs, but translate one juz or only one surah.

The translation in the form of dangding, Soerat Al-Baqarah (1949), as another interesting translation in this period, was written by R.A.A.
Wiranatakoesoema (1888-1965) who assisted by R.A.A. Soeriamihardja (Wiranatakoesoema, n.d.). This is the first translation in the form of Sundanese poetry of the Quran that borrowing Sundanese literary tradition of dangding. This translation in the form of dangding then was followed by R. Hidayat Suryalaga (1941-2011) who wrote Nur Hidayah: Saritilawah Basa Sunda Al-Qur’an 30 Juz Winangun Pupuh (1980) (Suryalaga 2006). Meanwhile, there is another Sundanese translation of the Quran in the form of pupujian or nadoman, a Sundanese poetic form of syair. The translation in the form of nadoman works are written by R. Hidayat Suryalaga in his Nadoman Nurul Hikmah (2001), Enas Mabarti in his Sundanese translations of several short surahs which have been published in Sundanese magazine, Manglé (1974) and some Sundanese translations in the form of nadoman which was compiled by Yus Rusyana (1970).

Another Sundanese translation of the Quran which lately published in the form of dictionary and word for word translation that split text into two column, such as Anwar Huda’s *Qomus Al-Qur’an Basa Sunda* (1995) (Huda 1997). In addition, some Sundanese translations also added the romanized transliteration of the Arabic Quran into their translations, such as M. Syarief Sukandi’s *Terjemah Al-Qur’an sareng Laten* (1993) and Kiai Miftahurrahman’s *Al-Huda: Al-Qur’an Tarjamabku Basa Sunda (Transliterasi) 30 Juz* (2009). (Rahman 2009).


The Sundanese translations are not only translate all surahs, but there are some translations that translate one juz or only one surah. There are the one juz translation, such as K.H. Qamaruddin Shaleh’s *Tardjamah Djuz ‘Amma Basa Sunda* (1965) and Muqaddam *Al-Qur’an Tardjamah Sunda, Juz 1* (1969) (Shaleh 1969) and Mahyuddin Syaf and Hasan Basri’s *Tarjamah Surah Yasin* (1986).

In addition to the various methods and references, Sundanese translation of the Quran also cannot be separated from the development

As noted above, it can be seen that the publication of Sundanese translation of the Quran since the pre-independence period to the present day generally was considered as multiple diverse in its forms and methods. It is not only diverse in the use of script (pegon and romanized scripts), references, the form of translations (literal and tafsiriyah, semantic and communicative), the translation method (such as poetry, prose, logat, or dictionary method), its translator backgrounds (individual, committee or official institution) and the coverage of translation (fully translation of all surahs and the integrated translation in qur’anic commentary). The variation of qur’anic translations in Sundanese cannot be separated from the multiple diverse background of its translators, such as their educations, families, geographies, social and cultural situation, dialects and others. The variation of their backgrounds then influenced into their qur’anic translations in various forms and methods. However, there are some translations which were considered as a more better work than others and often used by Sundanese Muslims in their daily activities, including was used by other Sundanese translators as well as Sundanese commentaries of the Quran.

**Distinctive Feature Characterizing the Qur’anic Translation in Sundanese**

I generally explained the development of translation of the Quran in Sundanese language. This section will highlight some important characteristics of the Sundanese translation. It is important in order to Sundanese readers know about the Sundanese translation of the Quran.
Although there are various types and forms of the translation, there are special characteristics that can be found in all the Sundanese translation. One of the most importants is the use of Sundanese language which regarded as an ethnic trait for Sundanese people in West Java (Rosidi 1984: 125-159); (Rosidi 2010: 188-221).

There are some characteristics of the Sundanese translation of the Quran, such as the use of Sundanese language levels, kind of words which regarded as markers of emphasis (mab, tea, and pan), the use of idiomatic expressions, the conformance of sound and syllables that appropriated with source language, the availability of various vocabularies in Sundanese language for the Arabic Quran, the source language which adopted by the structure of Sundanese language with suffix or infix addition. This is the Sundanese distinctiveness as a language of translation that different with other languages. This is later for some people are believed to be the “superiority” of Sundanese language against bahasa Indonesia when used in the translation of the Quran.

Language Levels

The language levels (undak usuk basa, Javanese: unggah ungguh) are speech levels system in Sundanese language that relate to differences of age, position, social status, intimacy level and situation between the subject and object, speakers, the person you are talking to, and the one you are talking about. (Rosidi 1987: 19-24); (Anderson 1993: 107); (Locher 1996). This speech levels originally is derived from the Javanese-Mataram culture which then influences the Sundanese language since seventeenth century (Ayatrohaedi 1978: 11); (Suwarsih Warnaen 1993: 165). It shows the strong principle of social respect one and another in Javanese ethics (Magnis-Suseno 1991: 60) that reflects feudal culture in the past (Rosidi 2011a: 35). Since the congress of Sundanese language in 1988, the use of language levels is no longer intended as a differences of social status,
but a language of mutual respect. It is now commonly used in two major categories of language levels, namely respectful (lemes) and disrespectful (loma), for oneself and others (Tamsyah 2006: 9); (Karna Yudibrata 1990: 46-47); (Suryalaga, n.d.: 149).

All Sundanese translators of the Quran use the language levels in many variations of using both respectful and disrespectful words. They attempt to interpret the “egalitarian” language of Arabic Quran which does not use the language levels in order to suitable with the structure of Sundanese language. This language levels, for instance, was used in the translation of surah20 Thaha: 92-93: (Ali 2007: 116)


The above qur’anic verse told a story of Moses who admonished his brother, Aaron, after he was going home from Mount Sinai. Moses was angry that the people of Israel who were entrusted to Aaron for 40 days performing idolatry by worshiping the calf. The dialogue between these two prophets, Moses and Aaron, was told by Sundanese translators using a respectful words of language level seven with variation words for pronouns (kaula, kang rai, kuring; anjeun, kang raka, andika). It is different with other story when Sundanese translators told the dialogue between God and the Satan in surah 7 Al-A’raf: 12: (‘Ali 2007: 243)

(a) Maka mariksa Allah, naon anu nyegah ka manéh (iblis) kana heunteu daék sujud manéh ka Nabi Adam, waktu maréntah Aing ka manéh.

(b) Ngajawab iblis, ari abdi eta leuwih hade tibatan Nabi Adam karana geus ngadamel Gusti ka abdi tina senneu jeung ngadamel Gusti ka Nabi Adam tina tanenub. (Sanusi, n.d.: 269-270)

The above verse translation uses of the disrespectful words and sentences (loma/talk wildly) that different with the dialogue between Moses and Aaron, such as manéh (Thee), daék sujud (bowing down), and maréntah Aing (I commanded) that is used for God as speaker (part a). The Sundanese translator uses the disrespectful words to show God’s superiority against His creatures and the low position of Satan in the presence of God. On the contrary, when used for Satan as a speaker to answer the question of God (part b), the Sundanese translators use the respectful words (abdi/I,
The translator considers that Satan as a creature must have respect to God, even though the translator basically dislikes Satan. It shows that the translator’s background as a Sundanese plays a very important role in choosing the appropriate expression in translating the Quran. Therefore, compared to other language that are not use language levels, the translation of the Quran in Sundanese language levels became one of creativities in maintaining the “local wisdom” of Sundanese culture.

**The Marker of Emphasis**

Another character of the Sundanese translation of the Quran is the use of the marker of emphasis, such as téa, mah, téb, baé, ogé, waé, deuih, and kénéh. These words are used as an emphasis and phrase markers. Sundanese linguists called it as *panganteb*, which is used to emphasise the main sentence. (Tamsyah 2001: 94). These words of emphasis cannot be translated into other languages. The word téb, mah and téa, for instance, were used to be a functional unification system for marking the information of structures of text that have different characteristics with other. The word mah is used to be a focus marker in introducing new information or showing differences. Meanwhile, the word téb is a familiar marker or information that related to a particular topic. The word téa is a marker to shows that something which has been previously talked was introduced back into the conversation (Muller-Gotama 1994: 235-236). Following Sundanese translation describes these three emphasis words, téb, mah and téa:


In the above translation, the Sundanese translators use the emphasis word téh, mah or téa to strengthen the importance of the sentence. The use of word téh, mah or téa is one of peculiarities of Sundanese language as a language of sense or the soul of language so that it will directly reach the heart and mind (Moriyama 2015: 114); (Millie 2017: 87). The emphasis words and markers were regarded as a medium or channel of Sundanese sense. The Sundanese translation will be considered less powerful to the Sundanese reader without use these emphasis words. It can be seen among Sundanese translations of the Quran which influenced by the structure of bahasa Indonesia. Sundanese people were called it as kamalayon (Malayness, likewise Malay). Following Sundanese translation shows how the structure of bahasa Indonesia have influenced its translation, look at the use of the word sabingga (bahasa: sebingga):


**Idiomatic Expressions**

In addition to the emphasis markers, another characteristic of Sundanese language sense in the translation of the Quran is the use of idiomatic expressions or kecap panganteur, such as pok nyarita (to say), joldatang (to come), trénulis (to write), amdabar (to eat), dugsaré (to sleep), kuniangbudang (to wake up), gékdinuk (to sit), and others. Following translation shows how these idiomatic expressions, pok nyarita and jol datang, used by the Sundanese translators:


The above translation shows the peculiarities of Sundanese idioms. It also can influence to the meaning of the Quran in Sundanese. The both term jol dating or torojol datang, for instance, refer to means that the subject who committed to the situation at the beginning of arrival time spontaneously. It is different with the term datang without jol which only means to come in general situation. It is also different with the translation of bahasa Indonesia that uses “dan telah datang, and has come” that does not refer to the beginning situation spontaneously (Djajasudarma 1986: 17).

**The Richness of Vocabularies**

The Sundanese language, compared to bahasa Indonesia, has more synonymous vocabulary choices that make differences between one and others. There are many types and variations of synonymous vocabulary in Sundanese translation of the Quran. The names of suras, for instance, are translated into various words of Sundanese as can be seen in the following table:
In addition to the surah’s names, there are various synonymous vocabulary choices of Sundanese which also used in the certain translations of the Arabic words. Following table shows some examples of synonymous vocabulary in several works of Sundanese translation of the Quran:

<table>
<thead>
<tr>
<th>Qur’anic words</th>
<th>Al-Amin</th>
<th>Alkitabul Mubin</th>
<th>Raudat al-Irfan</th>
<th>Miwah Tarjamahna</th>
<th>Al-Munir</th>
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</thead>
<tbody>
<tr>
<td>Ja’ala, Q 2:22</td>
<td>Ngajadikeun</td>
<td>Midamel</td>
<td>Ngadamel</td>
<td>Ngajadikeun</td>
<td>Ngadamel</td>
</tr>
<tr>
<td>Khalaq, Q 2:29</td>
<td>Ngayugakeun</td>
<td>Mangdamek</td>
<td>Ngadamel</td>
<td>Ngayugakeun</td>
<td>Nguryugak</td>
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<td>Ra’a, Q 6:76</td>
<td>Nenjo</td>
<td>Ningali</td>
<td>Ningali</td>
<td>Ningali</td>
<td>Nenjo</td>
</tr>
<tr>
<td>Ngar, Q 9:127</td>
<td>Ngegeret</td>
<td>Ngegeret</td>
<td>Nenjo</td>
<td>Marelong</td>
<td>Silih pelong</td>
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<td>Bajar, Q 2:17</td>
<td>Nenjo</td>
<td>Aramas</td>
<td>Nenjo</td>
<td>Nenjo</td>
<td>Nenjo</td>
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<tr>
<td>Khanyf, Q 2:38</td>
<td>Kasienn</td>
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<td>Kasienn</td>
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<td>Kasienn</td>
</tr>
<tr>
<td>Khashyrah, Q36:11</td>
<td>Sieun</td>
<td>Mikasieun</td>
<td>Sieun</td>
<td>Kasienn</td>
<td>Rempan</td>
</tr>
<tr>
<td>Kamilah, Q 16:25</td>
<td>Sagemblengna</td>
<td>Nu cukap</td>
<td>Ann sampurna</td>
<td>Sagemblengna</td>
<td></td>
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<tr>
<td>Tamam, Q6:154</td>
<td>Nyampunakeun</td>
<td>Nyampunakeun</td>
<td>Ann sampurna</td>
<td>Nyampunakeun</td>
<td>Nyampunakeun</td>
</tr>
<tr>
<td>Tairi min tabitba al-anbar, Q 2:25</td>
<td>Curvor</td>
<td>Curvor</td>
<td>ngalot</td>
<td>seatinggulidag</td>
<td>Curvor</td>
</tr>
</tbody>
</table>
Loan Words

In addition, there are loan words in all the Sundanese translations of the Quran which refer to the Arabic Quran. The Sundanese translation of *Al-Amin*, for instance, used several terms of the Arabic Quran in its translation without being translated into Sundanese language, such as *Muslim*, *kafir*, *musyrik*, *aras* (‘Arsh), *batil* (*al-batil*, bad), *jabar* (*jabr*, aloud), *bisab* (calculation), *diyat* (fine), *kosor* (*al-qasr*, short form of prayer), *goib* (*ghayb*, invisible), *basad* (*basad*, jealous), *bujab* (*bujjah*, argument), *idab* (*‘iddah*), *ikrar*, *imam* (*al-imam*), *istikomah* (*istikamah*), *i’tikap*, *junub*, and others. The translators or authors of *Al-Amin* give some notes or explanations in other parts of their works in the form of appendix. It is interesting that the loan words of Arabic Quran are then also adapted into the structure of Sundanese language. The use of certain letters as dissimilations are usually used to denote the plural meaning in Sundanese language, such as *darolim* (the letter *ar* was inserted into term *dolim*, despotic), *jaribil* (*ar* and term *jabil*, fools), *arariman* (*ar* and *iman*, to believe), *maruslim* (*ar* and *muslim*, muslims), *marukmin* (*ar* and *mukmin*, believers), *malusyrik* (*al* and *musyrik*, polytheists), *kalupur* (*al* and *kupur*, unbelievers), and others (Shaleh 1971: 891-895).

The Poetic of Translations

The poetic translations of the Quran in Indonesia are not a new phenomenon. Raden Adipati Aria Moeharam Wiranatakoesoema (1888—1965), also known as Dalem Haji, who had previously written about his Hajj pilgrimage in 1924, (Dijk 1997: 79) published one *Soerat Al-Baqarah* in 1949 long before H.B. Jassin’s polemical work. Wiranatakoesoema’s work then has influenced R.Hidayat Suryalaga (1941—2011), a Sundanese poet from Padjadjaran University, to composed *Saritilawah Nur Hidayah*. The most complete of Sundanese poetry translation of the Quran in the form of *guguritan* (Suryalaga 1994).
Guguritan is a type of Sundanese poem which is composed in metrical verses rules, known as pupuh rules (Danasaasmita 2001: 171-172). This is apparent in its number of cantos (larik), guru lagu (the scheme of ending vowels in each stanza), and guru wilangan (the number of syllables). Although there is some flexibility with the nature of pupuh, pedotan, and the unity of cantos, guguritan rules are still used as a reference (Salmun 1958: 50); (Rusyana and Raksanegara 1980: 1). There are seventeen kinds of the pupuh. However, there are only four kinds of pupuh that are commonly used, namely Kinanti (8u-8i-8a-8i-8a-8i; it has the character of hope and expectation); Sinom (8a-8i-8a-8i-7i-8u-8a-8i-12a; it has the character of joy); Asmarandana (8i-8a-8é/0-8a-8a-8u-8a; it has the character of love); and Dangdanggula (10i-10a-8é/0-7u-9i-6u-6a-7a-8a-12i; it has the character of happiness) (Salmun 1958: 50-55). Wiranatakoesoema and Suryalaga used the pupuh Kinanti and Sinom in their translations on Surah Al-Baqarah/2: 19, as shown by the following:

```
“Or (another similitude) is that of rain-laden cloud from the sky; in it are zones of darkness, and thunder and lightning; they press their fingers in their ears to keep out the stunning thunderclap, the while they are in terror of death. But Allah is ever round the rejecters of Faith!” (‘Ali 2007: 2)
```

<table>
<thead>
<tr>
<th>No.</th>
<th>Pupuh Kinanti (by Wiranatakoesoema)</th>
<th>syllables &amp; end vowels</th>
<th>Pedotan</th>
<th>Its example is also mentioned</th>
</tr>
</thead>
<tbody>
<tr>
<td>19.</td>
<td>Misilna deui kaseboet</td>
<td>8u 4+4 8i 4+4 8a 4+4 8i 4+4</td>
<td>4 + 4</td>
<td>a big rain and wind</td>
</tr>
<tr>
<td></td>
<td>Hoedjan gedé redjeung angin</td>
<td></td>
<td></td>
<td>the dark and thunder</td>
</tr>
<tr>
<td></td>
<td>Poék mongkling dor-dar gelap</td>
<td></td>
<td></td>
<td>to press ears, but is not</td>
</tr>
<tr>
<td></td>
<td>Sieun torék noetoep tjeidi</td>
<td></td>
<td></td>
<td>deaf</td>
</tr>
<tr>
<td></td>
<td>Malah siunnun koe adjal</td>
<td></td>
<td></td>
<td>fear the terror of death</td>
</tr>
<tr>
<td></td>
<td>Eta siksaan noe kafir</td>
<td></td>
<td></td>
<td>the torture for the</td>
</tr>
<tr>
<td></td>
<td>(Wiranatakoesoema, n.d.: 6)</td>
<td></td>
<td></td>
<td>unbelievers</td>
</tr>
</tbody>
</table>

```
Pupuh Sinom (by Suryalaga)
```

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In addition, there is another form of poetic translation of the Quran that used nadoman (Arab: nazm) or pupujian which was also known as syi’iran in Javanese (Rigg 1862: 384); (LBSS) 1985: 401). It is a poetry of Sundanese that influenced by both Persian ruba’i and Arabic syair. I found the poetic translation of the Quran in the form of nadoman in the works of R. Hidayat Suryalaga, Enas Mabarti and the inventory of nadoman works by Yus Rusyana (Suryalaga 2003); (Rosidi 2011b: 127-133); (Rusyana 1971). The similarity of Sundanese kwatrén (quatrain) and Persian ruba’i as well as the processing game of similar sounds and rhymes become the important character of Persian and Arabic influences. However, there is also the creativity of Sundanese in the use of octosyllabic pattern (eight syllables). It is a Sundanese creativity which use other literary traditions as a part of their richness literary traditions, such as syair, mantra or magic formula, sisindiran or rajah, the pantun of Sunda, and others (Noorduyn and Teeuw 2009: 108). Following translation of surah 103 Al-‘Asr show the Sundanese translation in the form of nadoman which taken from Rusyana:

| 19. | Mungguh anu munapék mah, | 8a | 4 + 4 | Really hypocrite behaviour, |
|     | Ibarat nu leumpang peuting, | 8i | 4 + 4 | likeman who walk alone, |
|     | Hujan angin dor-dar gelap, | 8a | 4 + 4 | a thunderstorm booms, |
|     | Terus nyarocokan ceuli, | 8i | 4 + 3 | their ears are pressed |
|     | Sieun ngemasi pati, | 7i | 4 + 4 | by fingers, |
|     | Kitu kersaning Nu Weruh, | 8u | 4 + 4 | they are in terror of death, |
|     | Nu Kawasa saéstuna, | 8a | 4 + 4 | that is the will of the most know, |
|     | Allah Nu Maha Tingali, | 8i | 4 + 4 | truly the Almighty, |
|     | Nu ngamurba ngawengku ogé nu kapir. (Suryalaga 1994: 17) | 12i | 4 + 8 | God is seeing, |
|     |                      |     |       | The Almighty knows the unbelievers. |
1. By (the Token of) time (through the Ages), 2. Verily Man in loss, 3. Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy. (Ali 2007: 243)

Rusyana’s *nadoman Al-’Asr*

*Sundana surat al-Asri*

*Asenn pameget istri*

*Sumawonna santri-santri*

*Sing aremut kana diri*

This is a Sundanese translation of *Al-’Ashri*

*Gusti Allah enggeus nyumpah*

*Pasti engeke di kiwabah*

*Sakabeh jalma sarusab*

*Wawalesna suka bungab*

*Anging jalma anu iman*

*Geus milampah kasolehan*

*Jeng wasiat beberanan*

*Jeng wasiat kasabaran* (Rusyana 1971: 67)

**The Limits of Qur’anic Translation in Sundanese**

According to Abdul-Raof, the linguistic universal fact of lack of absolute synonymy between two lexical items in a given language leads us to believe that non-equivalence in translation among languages is an expected linguistic phenomenon. We will often find that there is no exact equivalence between the words of one language and the words of another. Lack of equivalence among languages at lexical, textual, grammatical, or pragmatic level is a common fact and a problem which is always encountered by translators (Abdul-Raof 2001: 9). Following sections are some cases of the limits of the Sundanese translation of the Quran that can be easily found, especially in the lexical changes, the change of kind of words and the unit of semantic, and the change of structure of sentences:

**Lexical Change**

We can find the lexical change in the language internal system, such as the plural lexical in the Arabic Quran (*aswaf, awbar, ash’ar*) which cannot be translated into the same plural form in the Sundanese lexical, as shown
The Arabic Quran used the words *ashwaf*, *awbar*, and *ash’ar* in the form of plural noun. It is different with Sundanese translation which mostly use a single noun (*bulu domba, bulu onta, bulu embé*). There are only two Sundanese translators have an awareness to use the plural noun, namely Mhd. Romli’s *Alkitabul Mubin* and Sanusi’s *Raudat al-‘Irfan*. However, both Romli and Sanusi’s translations becomes somewhat unusual, because the word *bulu* is plural noun in Sundanese. There is almost unusual to use the word “bulu-bulu” for animals, because all their bodies is covered with fur.

**Kind of Words and Unit of Semantic Change**

In addition, there is change the kind of words from Arabic Quran to the different structure of Sundanese grammar. We can see that one word of Arabic Quran then change into several words or sentences in Sundanese as shown by following translation of surah Al-Rum/30: 42.

<table>
<thead>
<tr>
<th>Arabic Quran</th>
<th>Sundanese Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>“dan (dijadikan-Nya pula) dari bulu domba, bulu onta, dan bulu kambing, alat-alat rumah tangga…” (QS. Al-Nahl/16: 80)</td>
<td>“…dan (dijadikan-Nya pula) dari bulu domba, bulu onta, dan bulu embé, alat-alat rumah tangga…”</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Translators</th>
</tr>
</thead>
<tbody>
<tr>
<td>Raudat al-‘Irfan</td>
</tr>
<tr>
<td>Al-Amin</td>
</tr>
<tr>
<td>JAI’s Kitab Suci Al-Qur’an</td>
</tr>
<tr>
<td>Al-Munir</td>
</tr>
<tr>
<td>Miwah Tarjamahna</td>
</tr>
<tr>
<td>Al-Huda</td>
</tr>
</tbody>
</table>
The Arabic Quran uses a plural noun (*mushrikin*) as the last word of the verse. Some Sundanese translators also use the word *mushrikin*, but another translators changed the plural noun of *mushrikin* into singular noun (*mushrik*), use plural noun in Sundanese that inserted the word *al* (*malusyrik*), or used the translation in the long form sentences “orang-orang yang menyekutukan Allah.” This is a proof that Sundanese language cannot be regarded as equivalence with Arabic Quran.

We can found another cases in the qur’anic word *yastawi* in surah Al-Hashr/59: 20. The word *yastawi* is the *fi’il mudari’* (the verb is used to show something what you are doing and going to do in the future). The word *yastawi* is mostly translated by Sundanese translators into an adjective (*sarna*):

<table>
<thead>
<tr>
<th>Translation</th>
<th>Sundanese Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Raudat al-Irfan</td>
<td>Hentu sarna abli naraka jeung abli surga… (Sanusi, n.d.: 1118)</td>
</tr>
<tr>
<td>Al-Amin</td>
<td>Teu sarna teu sing abli naraka jeung abli sawarga mab… (Shaleh 1971: 795)</td>
</tr>
<tr>
<td>Alkitabul Mubin</td>
<td>Hentu teh teuing sarna abli-abi naraka jeung abli-abi sawarga… (Romli 1991: 1262)</td>
</tr>
<tr>
<td>JAI’s Kitab Suci Al-Qur’an</td>
<td>Pangensi naraka jeung pangeusi sawarga teh hentu sarna… (Sunda 1998: 1214)</td>
</tr>
<tr>
<td>Al-Munir</td>
<td>Teu sarna abli naraka jeung abli sawarga mab… (Dahlan 2005: 806)</td>
</tr>
<tr>
<td>Miwah Tarjamahna</td>
<td>Memang teu sarna abli naraka jeung abli sawarga mab… (Studio 2002: 927)</td>
</tr>
<tr>
<td>Al-Huda</td>
<td>Hentu sarna para pangeusi naraka jeung para pangeusi sawarga… (Rahman 2009: 1179)</td>
</tr>
</tbody>
</table>

The Sundanese word *sarna* (the same) was used by all Sundanese translators is an adjective. It is different with *yastawi* which used averb (*fi’il mudari’*). Therefore, the Sundanese translation cannot fully accommodate the Arabic Quran word. I propose more appropriate translation for the word *yastawi*, namely “teu (bisa) nyaruakeun pangeusi naraka jeung pangeusi surga.” (cannot compare the inhabitants of hell with the heaven).
To mention another example, we can see another kind of words change or reduction words in all of Sundanese translations. One of the interesting cases is the change of pronouns, from the Arabic Quran that uses the different of masculine and feminine to Sundanese language that do not recognize the gender differences, as shown by following translation:

<table>
<thead>
<tr>
<th>Arabic Quran</th>
<th>Sundanese Translation</th>
</tr>
</thead>
</table>

The Arabic Quran uses the different between the feminine and masculine words. The form of feminine pronoun (ha) for the sun and masculine pronoun (hu) for the moon. However, it is different from the Sundanese language that do not recognize the different between the feminine and masculine words. The Sundanese translators use the pronoun na for all genders. Therefore, based on the gender differences between Arabic Quran and Sundanese language, the change of pronoun is unavoidable and it can be found in all of the Sundanese translations of the Quran.

Another cases of the likes of the above translation is the translation of word ibtala in the form of active verb (ma‘lum) which means “to examine.” However, we can find that the Sundanese translators mostly translated the word ibtala into the form of passive verb (majhul), so it can eliminate the unity of meaning with the word idz.
“Dan (ingatlah) ketika Ibrahim diuji Tuhannya dengan beberapa kalimat (perintah dan larangan) lalu Ibrahim menunaikannya…” (QS. Al-Baqarah/2: 124). (RI 1971: 32)

<table>
<thead>
<tr>
<th>Sumber</th>
<th>Peribahasa Sunda</th>
</tr>
</thead>
<tbody>
<tr>
<td>Al-Amin</td>
<td>Jeung (sing inget) nalika Ibrahim dicoba ku Pangeranna ku sawatara parentab…(Shaleh 1971: 34)</td>
</tr>
<tr>
<td>Alkitabul Mulin</td>
<td>Jeung ingetkeun, waktu Ibrohim dicoba ku Pangeranana ku rupa-rupa parentaban (jeung larangan)… (Romli 1991: 46)</td>
</tr>
</tbody>
</table>
| JAI’s Kitab Suci Al-Qur’an | Jeung sing inget waktu Pangeranna nguji Ibrahim ku sawatara parentab.  
(Sunda 1998: 44) |
| Al-Munir               | Jeung (masing inget) dina mangsa Ibrohim dicoba ku Pangeranana ku sawatara dawanhan (parentab jeung larangan). (Dahlan 2005: 37) |
| Miwah Tarjamahna       | (Masing inget) nalika Ibrahim dicoba ku Pangeranana ku sababaraba kalimat (parentab jeung cegahan)… (LPTQ Provinsi Jawa Barat 2002: 31) |
| Al-Huda                | Jeung (sing inget), nalika Ibrahim diuji ku pangeranna ku sababaraba kalimat…(Rahman 2009: 36) |
| Al-Hikmah              | Jeung (masing inget) nalika Ibrahim diuji ku sawatara kalimat (parentab jeung larangan). (Sastrawijaya 2009: 43) |

There is only one translation follows the structure of word of Arabic Quran using the form of active verb (ma’lum), namely the Sundanese translation of the Holy Quran from the Jemaat Ahmadiyah Indonesia (JAI), although its meaning of pronoun of God became unclear.

**The Structure of Sentences Change**

There are another proofs that Sundanese language cannot be regarded as equivalence with the Arabic Quran. The following translation show the structure changes of Sundanese sentences which different with the structure of Arabic Quran.

<table>
<thead>
<tr>
<th>Sumber</th>
<th>Peribahasa Sunda</th>
</tr>
</thead>
</table>
| Departemen Agama RI    | “…serta mereka yakin akan adanya (kehidupan) akhirat.” (QS. Al-Baqarah/2: 4).  
(Departemen Agama RI 1971: 9) |
| Ranudat al-Irfan       | …jeung kana perkara aberat, eta sakabeh jalma, eta nyaho kabez sarta yakin.(Sanusi, n.d.: 3) |
The Sundanese translation mostly changes their structure of sentences which different with the structure of Arabic Quran. The word *hum yuqinun* (they have the assurance) that placed as *mubtada’ mu’akhkhar* (*mubatada’* which is placed behind *khabar*) is translated by Sundanese translators more earlier than the word *bi al-akhirah* (of the Hereafter) which becomes *khabar muqaddam* (*khabar* which is placed before *mubtada’*).

The change of the structure of sentences in the Sundanese translation can be understood, because the translators adapted the Arabic Quran into the structure of the Sundanese language sentences. However the change indicates the inadequacy of the Sundanese language to conform to the Arabic Quran as the source language. There is only one Sundanese translator who followed the structure of the Arabic Quran, namely Sanusi’s *Raudat al-Irfan*. This is because the Sanusi’s translation uses a *logat* pattern that translates in word for word method following the Arabic structure of the Quran.

On the contrary, the Sundanese translation of the Quran is mostly often overwhelmed by an awkward translation that relate to the complexity Sundanese words which rarely used in daily language. The Sundanese translators is mostly being “over-obedient” to the structure of Arabic Quran and source language oriented. They used the same rule of structure of Arabic Quran by breaking the words that should be put forward in the rule of Sundanese structure in order to be more appropriately understood.
by the Sundanese readers. The following translation shows how the Sundanese translators “over-obedient” to the structure of Arabic Quran surah ‘Abasa/80: 19.

<table>
<thead>
<tr>
<th>Sundanese Translations</th>
<th>Arabic Quran</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Raudat al-Irfan</strong></td>
<td>Mani, ngadamel Allah ka eta jalma...</td>
<td>(Sanusi, n.d.: 1209)</td>
</tr>
<tr>
<td><strong>Al-Amin</strong></td>
<td>Nuthfah, Anjeunna ngayugakeun manehna...</td>
<td>(Shaleh 1971: 881)</td>
</tr>
<tr>
<td><strong>Alkitabul Mubah</strong></td>
<td>Cai nuthfah (cai mani nu bina), Mantenna gens ngjadikeun manehna...</td>
<td>(Romli 1991: 1370)</td>
</tr>
<tr>
<td><strong>JAI’s Kitab Suci Al-Quran</strong></td>
<td>Hiji nutfah! Anjeunna nyiptakeunanana...</td>
<td>(Sunda 1998: 1349)</td>
</tr>
<tr>
<td><strong>Al-Munir</strong></td>
<td>Nuthfah, Mantenna ngayugakeun manehna...</td>
<td>(Dahlan 2005: 37)</td>
</tr>
<tr>
<td><strong>Miwah Tarjamahna</strong></td>
<td>Sakeclak, Mantenna ngayugakeun...</td>
<td>(LPTQ Provinsi Jawa Barat 2002: 1036)</td>
</tr>
<tr>
<td><strong>Al-Huda</strong></td>
<td>Sakeclak cai mani, Mantenna nyiptakeunan manaehna teh...</td>
<td>(Rahman 2009: 1292)</td>
</tr>
</tbody>
</table>

The above Sundanese translations follow the structure of the Arabic Quran as its source language. The translators uses the unusual structure of Sundanese language by putting the word *tinanutfah*, from the sperm drop, at the beginning of the Sundanese sentence, although the structure of the sentence may still be understood by the Sundanese reader.

From the discussion above, it is clear that there are numbers of the limits of Sundanese translations, such as lexical changes, the kind of words, semantic units and the structure of sentence changes. There is also a dilemma of the Sundanese translators in translating the Quran. On the one hand, when they follow the structure of the Arabic qur’anic sentence, the translation is considered to be disobedient to the Sundanese language and ignores the reader’s need for well understanding. On the contrary, when their translations in accordance with the structure of the Sundanese sentences, they was considered disobedient to the structure of the Arabic Quran as its source language. The Sundanese translators are trapped in a dilemma between obeying the source language and following the rules of the target language to fulfil the needs of the reader.
This is very different with the Biblical translations that tend to be more free and unfettered by the source language than the Arabic Quran (Abdul-Raof 2001: 18). Following table show the translations of the Bible in Sundanese (the book of Genesis verse 1) which have various differences between one and others:

<table>
<thead>
<tr>
<th>The translation of LAI in bahasa Indonesia</th>
<th>“1. Pada mulanya Allah menciptakan langit dan bumi. 2. Bumi belum berbentuk dan kosong; gelap gulita menutupi samudera raya, dan Roh Allah melayang-layang di atas permukaan air.” (Lembaga Alkitab Indonesia 2000: 1)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coolsma’s translation</td>
<td>1. Dina mimiti Allah ngabadikeun langit djeung boemi. 2. Demi boemi teja asalna senuweng sarta kosong, djeung poek di loeboereun sagara, sarta Roh Allah ngalajang di loeboereun fjai teja” (Coolsma 1891: 1)</td>
</tr>
</tbody>
</table>

The above translations of the Bible in Sundanese, we can see that the translations of the Bible are more freewith multiple diverse and unfettered by the source language. This is different from the translation of the Quran in Sundanese which is bounded by the structure of Arabic Quran. The translators of Arabic Quran generally have difficulties in using the structure of the target language, because their translations are bounded by the adherence to the structure of the source language.

**Conclusion**

This study shows that there are various Sundanese translations of the Quran in West Java. It can be categorized into several distinctive aspects, such as scripts (pegon and roman), source of translations, methods (literal and non-literal, semantic and communicative), form of translations (poetry, prose, dialect, dictionary), translator backgrounds (individual, team, institution), translation coverages (sura selections, translation of all suras completely, translation and qur’anic commentaries or tafsir) and dialect.
The variety of the translations relate to variety of translator backgrounds, whether their educations, families, and other social backgrounds.

However, although there are diversification amongst the Sundanese translations of the Quran, there are also similar characteristics of Sundanese language amongst the Sundanese translations of the Quran. It is a language that regarded as one of ethnic characteristics of Sundanese people in West Java. The similar characteristics, for instance, can be seen in Sundanese language levels (undak usuk, Javanese: unggah unggub), emphasis words and phrase markers (such as teh, mah, te and pan), the use of idiomatic expressions (kecap anteuran), the uniformity of source language and target language in its sound of words as well as syllables, the richness of vocabulary in the target language, the loan words of source language into the target language, and others. This is the uniqueness of Sundanese language that can be differed from other languages. This uniqueness is also believed the superiority of Sundanese language.

This paper shows that the claim of superiority of Sundanese in the translation of the Quran is not true. I argue that Sundanese language as well as bahasa also have limits and barriers in accommodating Arabic Quran. This can be seen from at least four important aspects, such as lexical change, change of words and semantics, structure of sentences and morphological change. One of greatest barriers in accommodating Arabic language of the Quran is the rule of Sundanese poetic translation of the Quran (dangding and pupujian) which are composed following pupub rules, such as number of cantos (larik), guru lagu (the scheme of ending vowels in each stanza), and guru wilangan (the number of syllables).

Therefore, although Sundanese language shows its effectiveness of much richer vocabulary than bahasa, but it also unable to fully accommodate the source language and even some qur’anic translators provide wrong Sundanese words which distorts the intended meaning of a given qur’anic structure. It is different from the translation of the Bible that generally
tend to be more free and therefore audience-oriented, no matter what language it may be written in. For Muslims, the divine Word assume a specific, Arabic form, and that form is as essential as the meaning that the words convey. The Qur’anic translators, therefore, generally are difficult in using the structure of their target languages which were restricted by the Arabic structure of the Quran.

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Sundanese Translations of the Quran in West Java


